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AN EVANGELIST ON EVANGELISM—By Herbert Yeuell.

THE CHRISTIAN CENTURY

Volume XXVII. January 6, 1910. Number 1

The Ultimate Problem

THE WHOLE discussion about the divinity of Christ is usually vitiated by the fallacy of assuming certainty with reference to God, and then arguing whether Christ is of the same nature, whereas all we can legitimately do is to begin with the warm, blood-red spirit of Jesus Christ and ask ourselves whether the heart of God is like that. The significant thing finally is not so much whether Christ is divine, as whether God is Christlike! And the only way to determine this is by asking whether Christ is an exception or a normal product in the life of the world. If other lives like his are possible; if the social order is capable of incarnating his spirit; if a kingdom of Christlike men and women can be built in the world; then we may believe that the heart of the world beats true to the heart of Christ, and that God—the inmost Soul of all—is like the soul of Christ. This is the crux. Men are not cynical about Christ. They do not doubt his goodness. They want their children to know him and they would delight to see his spirit rule the world. There is little if any serious dissent from his ideals. But there is much doubt whether his teachings are practicable; whether his unselfishness, meekness and idealism are capable of realization in a universe where power and cunning seem supreme. And unless they are possible of attainment there would seem to be only tragic mockery in things and our experience could furnish no evidence that there is a God worthy to be called the Father of Jesus Christ. What is needed to create faith in the soul of the modern man is evidence that Christianity is fitted to the task of creating a better moral order, a juster social system. This practical achievement would demonstrate the quality of the world we live in and relieve us of the present difficult task of proving the infinite goodness of God in the face of a seemingly very bad world.

PROFESSOR EDWARD SCRIBNER AMES.

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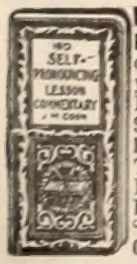
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A Little Nonsense

COURAGE BEGETS COURAGE.

Young wife (as beggar gobbles down one of her biscuits)—"Thank heaven! That fellow makes me believe in myself again."—Meggendorfer Blaetter.

WAS HE A TRUCK GARDEN?

"How on earth did you ever cultivate such a beautiful black eye?" asked Brown's friend.

"Oh," replied Brown, who had unintentionally been illustrating the fall of man on roller skates, "I raised it from a slip."—Everybody's Magazine.

HOW ABOUT THEM?

The teacher was describing the dolphin and its habits.

"And, children," she said impressively, "a single dolphin will have two thousand offspring."

"Goodness!" gasped a little girl in the back row. "And how about married ones?"—Everybody's Magazine.

IDEAL.

First Bridesmaid—"They are well matched, don't you think?"

Second Bridesmaid—"Rather—she's a grass widow and he's a vegetarian."—London Opinion.

NOT DANGEROUS.

Pat—"I hear yer woife is sick, Moike?"

Mike—"She is thot."

Pat—"Is it dangerous she is?"

Mike—"Divil a bit. She's too weak to be dangerous any more!"—Sun.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Is God A Christian?

An Exposition of an Uninspired Text

The words on our cover page this week will be found full of suggestion to thoughtful people who will ponder them.

It will, perhaps, repay editors and readers to linger awhile with the statements of Dr. Ames to see just what truth they may contain and what some of the bearings of this truth may be.

Our great and final concern, he says, is to know what kind of a God we may count on in this universe.

What our hearts need for strength in the struggle of life is to know that God also fights with us, and what our hearts need for solace in the sorrows of life is to know that God cares for us. This is the ultimate need and the only need of our lives.

If God could be demonstrated to us beyond peradventure, if He would smite and grip our minds with His presence, so that we would see and know that He exists, and that the good is bound to win, and that no matter what we lose for the sake of the good we ourselves cannot be lost—if we could be made absolutely certain of this there would no longer be any religious problem whatsoever.

But in the world in which we live no man is absolutely certain. We cannot see the final outcome of things, and, shut up as we are to the present, we see evil entrenched and often triumphant, we see goodness fail, we see good men suffer, we see bad men prosper, we see children born into the world with no chance to become anything but criminals, we see a city wiped out by a cyclone or an earthquake, we see a selfish, vicious politician climb to power and honor while his rival who with clean, unselfish hands aspires to serve his fellows goes to defeat—in a word, we see good and evil woven together in the universe as the warp and woof are woven together in a fabric, and we cannot tell by simple observation whether God is good or not, or whether indeed there be a God at all.

It is this deepest and most baffling question of the soul that Jesus Christ answers.

He does not answer it with an argument. He does not answer it by writing a book. Doctrines and dogmas have nothing to do with the answer that he gives. His answer to the soul's perplexity is not in terms of a creed but of his actual life.

> "He wrought
> With human hands the Creed of creeds,
> In loveliness of perfect deeds
> More true than all poetic thought."

He demonstrated the existence of God and the goodness of God by an experiment—the sublime experiment of living from dawn till dark as if God did exist and was good. He put God to the test, not by artificial devices like that with which he was tempted once in the wilderness, but in meeting the real situations of his actual experience he trusted God to help him and to take care of him.

It was a costly experiment—all the treasures of his life were staked on the outcome. But he wavered not through humiliation and poverty and buffetings and the scorn of men. And when he came to death he said, I will drink that cup, too, before I will assert my will against my Father's!

Standing in the shadow of death, with its chill breath smiting his face, his heart ached lest his friends should miss altogether the meaning of his life, and he wished them to possess his peace and his joy!

He was conscious that in all his life, and now in his impending death, he was expressing the will of One greater than himself. "I and my Father are one," he had said. Manifestly as his life's experience deepened he had become more and more certain of God's personal reality and goodness. So that now when one of his friends, mystified by his talk, asks that he shew them the Father, he replies with the most revealing word he ever spoke, "He that hath seen me hath seen the Father!"

God works as I work, he would say to Philip and to all men who are baffled by this mystery of life. He cares for the things I care for and hates what I hate. He estimates the soul as I estimate it. He despises the titles and trappings of culture and position as I despise them when they cover pride and craft and a selfish heart. He yearns for the outcast and the weary and the injured to forgive and revive and heal, as ye see me do. What I do in my three and thirty years, that God is doing in his millenniums. And my Calvary, to which I hasten, a moment in history, is matched by the eternal heartache of God, "the Lamb slain from the foundation of the world."

The root fallacy of the church's theology for many centuries is that it has made a problem of Jesus, whereas God meant him to be the answer to life's deepest problem.

God is the real problem. Christ is not a problem, but a fact.

God is the unknown x which we are seeking in the equation of life. And Christ is the *given term* in the equation.

Traditional theology starts with God to explain Jesus. It asks, Is Christ divine? Is Christ like God? Is his nature of the same substance as God's nature? In the life men really live these questions have neither point nor application. They are fictitious questions growing out of a fictitious conception of the world.

True theology starts with Jesus to find God. It asks, Is God like Christ? The pyramid is made to stand upon its apex if the doctrine of the Deity of Christ is taken as the fundamental thing in Christianity. The Christian character of God is the fundamental thing. The essence of the incarnation is that God is a Christian.

He is not a King-God, ruling us men from above, nor a Philosopher-God, looking on impassive or helpless while we struggle and win and fail and die.

He is a human God, a Christian God, standing beside us in the conflict, refilling our quiver of arrows, binding up our wounds and noting the fall of the least of us.

We can count on finding in God all that we see in Jesus—this is Christianity.

If we accept Christianity in these terms we accept not a personal faith only but a social task as well.

In connecting this social task with personal faith Dr. Ames has made a most important contribution to Christian thinking. In many minds there has long been felt the lack of just this link between personal religious experience and social service.

For the most part, Christianity has been conceived as an individual experience, and social reform, while it has been regarded as a good thing, has been relegated to the realm of "mere morality."

But in a religion whose basis is faith in the Christian character of God, the social order holds a strategic position. If Christ's kind of life cannot be made at home in the world; if his ideals, his unselfishness, his meekness are incapable of attainment in the social order, our faith that God is like Christ or that there is a God at all would be a pitiable mockery.

But if the social order may be seen to progressively conform itself to the principles and ideals of Christ, what other proof does one need that the God back of and in the world is like Christ, that his will is indeed one with the will of Christ?

Thus sociology becomes the supreme apologetic for theology. Thus the business of proving that a good God exists is taken out of the hands of the philosophers and given to every common worker for the social welfare. For if a man repeats Christ's life in his own life and makes Christ's ideals to reign in ever so obscure a corner of the social order, he has given the doubter an indisputable proof that God's heart beats true to the heart of Christ.

And this is what it means to confess Christ, as if a soul should say: I believe that the unseen God is like the Christ whom I meet face to face in the gospels, that He will establish in the moral order of the world whatsoever of good my hands perform and that he tenderly cares for my soul and counts my life of infinite worth for its own sake. This I believe. And I join hands with all souls of like faith to create a juster, better, fairer social order in which it shall be manifest that this our common faith is true.

Editorial Survey

Keeping the Great Commission

The following table is interesting. Complete statistics are not at hand, but these are significant from the Disciple view-point. We best help ourselves by recognizing our own delinquencies. This table shows how many members each of the following religious bodies has per missionary:

Disciples—One to every.....6139
Baptists—One to every.....5031
Presbyterians—One to every.....4303
Congregationalists—One to every.....2950
Moravians—One to every..... 60

All these are older and wealthier peoples than the Disciples. The Disciples have been building through a great evangelism. For that reason they have a less matured membership because so much of it is new and their evangelism has also led them to neglect the first part of the Great Commission in their emphasis of the last part. No religious communion is today making the missionary gains that the Disciples are. With their plea for the New Testament only, they ought to become the greatest missionary host in the world.

The Gates of Empire

Jean Paul Richter said "Jesus Christ has lifted the gates of empire and turned the course of history into other channels." Wu Ting Fang, on the eve of his departure for home, gave testimony to the immeasurable value of the missionary to China. Some of her great viceroys and most of the leaders in her present day renaissance bear witness to the fact that he is the real precursor of the new era. He has been the schoolmaster that has led them to modern civilization. Christianity is the dynamic of civilization. Macaulay said that "Christianity has brought freedom to the intellect, redeemed woman from slavery, promoted justice, mitigated the horrors of war, comforted the sorrowing, brightened the mystery of the grave, and to oppose it is treason against humanity and civilization." Griffeth John, for a half century in China, says her "one great need is a vital religion—a mighty power that will transform her inmost being." Stanley said that "the greatest discoveries ever made in Africa were the roads into the hearts of the people." This is the God-given imperialism. Gladstone said that "European intercourse with the uncivilized had, without exception, been disastrous unless attended by missionary exertion." Moozombar, loyal to England, yet cried, "Not England but Jesus Christ is redeeming India," and Sir Andrew Frazer, for a lifetime under the British flag in the Indian government, and for years governor of Bengal, told a great commercial association before whom he was extolling British beneficence in the rule of India that with it all the missionary had done more for India than England ever had.

The missionary "finds the roads into the hearts of the people" and it is there that nations are changed. Sir Wm. Ramsey, the greatest authority on the Levant, says that "the Apostle Paul's journey outrivaled in significance to civilization the conquests of Alexander and Cæsar," and again Gladstone told the world that "the American missionaries have done more for the Levant than all the nations of the earth together." The Sultan, Abdul Hamid, said, "Bulgaria would never have obtained her independence had it not been for Roberts College." Yet Roberts College did not teach the young Bulgarians to rebel, she only taught them manhood, and manhood rebelled. It conquers all old customs and superstitions by putting a new desire into the hearts of the people.

A Thousand Years in a Day

China is to live a thousand years in a day. The day her constitution is adopted will register more progress than has a thousand years. The time is coming when a day of Europe will not be better than a cycle in Cathay. Yet China will never move with the alacrity of Japan. The Japanese are imitative and adapt themselves quickly. The Chinese are slower and intensely racial. The Japanese will adopt the customs of other races quickly and is ever ready to seek the answer to the question of advantage. On the other hand he is patriotic with a religious intensity and never loses his reverence for Nippon in his adoption of new things—he adopts them for the greater glory of Nippon. The Chinaman is scarcely patriotic in the Japanese sense, but he is intensely racial. He clings with almost stupid reverence to custom, saying "it was not so with our fathers." His nation is a great heterogeneous empire held together by racial rather than patriotic bonds, else the Manchus could not have ruled for the past two hundred years. But China is awakening. Education is finding the hearts of the people and the missionary has been the chief school teacher. The Celestial Empire will not change in a day, she may take a century or indeed several of them, but already much of the old has been torn away and the Prince Regent, himself a conservative though not a reactionary, says China will never go back to the old.

The Provincial Assemblies of the twenty-two provinces have met and organized. They are to meet for ten years and learn how to settle local problems, and at the end of that time they will elect the delegates to the convention that will create a constitution for the empire. This illustrates China's conservative temperament. She will make haste slowly. These assemblies raised a vigorous protest against the use of foreign money for the building of railways, and shouted the rallying cry of the country, "China for the Chinese." By this it is not necessarily meant that foreigners shall be excluded, but that Chinese resources must be developed by Chinamen and not delivered over to foreign syndicates for exploitation. There is but one justifiable imperialism and that is the kind that goes to educate and develop a people and teach them how to use their own treasures. Foreign syndicates are rarely endowed with that beneficent motive. Japan has builded her own railroads and constructed her own navy under instruction from western teachers. China will do the same. It may take longer but it will save her the generations she would have to spend redeeming her resources from the hand of property-right represented in the millions of foreign capital. We have a right to demand the open door and the arts of civilized trade in China, but no more right to demand ingress to foreign capital than has China to demand of us the right to land coolies on our soil.

Unifying the Empire

Education is already doing marvels in China. It is destined to do yet greater. China believes in schools, but her traditions had emasculated them of power to transmit knowledge. They but taught her sons the more effectually to look backward. Now she has abolished the old examinations and turned from Confucius to science for the education of her officials. She is attempting to found a school in every village. It will be long before she will have it done for teachers are scarce. But she so honors the teacher that her youth will hasten to make it their vocation. To the honor of it will be added the knowledge that through the school house is the road to China's complete redemption from the old to the new civilization. Here as nowhere on the face of the earth can young men of philanthropic bent today put their lives to the greatest advantage. They can mould the life of a nation, create new ideals in a whole people, transform communities, and play a larger part than in any other vocation in any other place on the face of the earth. And while doing it they will see history made more rapidly than elsewhere in this generation and receive better pay than they can for the same work at home. It is significant that the Y. M. C. A. can best furnish these positions to young men who are willing to enter the governmental service as teachers.

The postal system has been reformed by Sir Robert Hart. The government has taken over the business formerly conducted by private companies who clung to their vested rights just as strenuously as the express or telegraph companies would in this country, and it was only after the people had seen how much more cheaply and expeditiously the government did the business that they were finally routed out of the field. There are already some 3,000 post-offices in the empire and but for the provincial difficulties they would multiply much faster. But they are one of the means of abolishing provincial difficulties and with the drawing of the peoples together the process of reform will be greatly expedited. The currency stands in grave need of nationalizing, but here again the banker and money broker stands in the way for exchange in his business and the more there is to do the more he profits by it. Therefore he resists all suggestion of a universal coinage, but increased transportation and intercommunication will bring this reform by the time the national assembly is ready to meet. Then the dialects will begin to yield to the universal language of literature and China will become less a race and more a nation.

The Saint from the West

It is related that Confucius said that "In the west the true saint must be looked for and found." Whether he ever said it or not, it is from the west the true saint is coming to China. Christianity alone can find that road to the hearts of the people and put that desire into their hearts which will lift the gates of empire and turn the course of history into other channels. It is not claimed that Christian missions are wholly responsible for the renaissance of China but it is claimed that Christianity gives the modern universalizing impulse, that she alone conserves to the new-found peoples their own integrity and claims for them their own property and social rights, that it is Christianity only that goes solely for the good of those to whom she goes, and that it is the Christian in all the other means of civilization that considers the claim of the uncivilized the boon of our enlightenment. The missionary is the scout for civilization; he is the schoolmaster that leads the peoples to deliverance; he is the watchman upon the gates to claim for his wards all the rights that any man is entrusted with.

When Milne died he thought that there might be a thousand Christians in China at the end of the first century of missionary effort. The celebration of that centennary saw nearly 200,000 enrolled in the churches, with a community of 800,000 learners about them. Thus it may be fairly claimed that the Christian community in China today numbers a million souls. They have proven the worth of Chinese Christianity in the martyrdom of the Boxer outbreak and they will increasingly prove their right to a place on the apostolic roster of history by their enthusiasm for the gospel they preach. They will be the salt of the new leaven in China. Prince Ito said, "Except for the missionaries, the young men of Japan would have sunken in immorality." The customs officials found it very difficult to establish modern methods because government had always been an individual matter, and each man was supposed to make whatever he could out of governmental business. No tax collector ever thought of turning in all he collected. So the new postal system finds administration difficult because officials will not do money-order business honestly, and stamps are so generally counterfeited. The official has had no responsibility to anyone but the man above him, and government is honeycombed with graft. New China will need honesty and the Christian youth of New China will be in great demand just as they have been in Japan.

A Free Press and a Free People

The newspapers of China are playing a large part in the reform of the empire. It has been but a few years since the Dowager Empress had some editors sliced lengthwise as a choice display of her answer to critics. But today there is a much larger freedom of the press. They very freely attack old customs and advocate the new and they are very patriotic. They are seized upon by the reformers as the most effective means of arousing interest and unrest and enlisting recruits for the Young China party. Inasmuch as nearly all Chinese boys are taught to read, they have a rich field to cultivate. Reading halls are being established in the cities where these journals may be found by all. They prefer the ways of peace and the arts of peace in their conquest of the new civilization. Sir Robt. Hart says, "The Chinese are the most intelligent, industrious, peaceable and law-abiding of people." They have never been given to war and the talk of an army of a million men does not find ready response among many outside those who have accepted the worldly wisdom of nations and seek to found progress upon strength of arms rather than upon that of intelligence and industry. China will never have a war host except as forced to it in self-defense. By the nature of her peace-loving and industrious millions, she will choose the way of intelligence rather than of blood.

Leopold, the Depraved

The news of the death of King Leopold of Belgium will bring little sadness to the civilized nations. Probably no ruler of modern times has represented so completely the combination of unscrupulous commercialism and personal depravity as this same Leopold. Beginning his career with the fairest promises of ability as an administrator of public affairs, he accomplished in the early years of his reign many improvements in the internal life of Belgium and gave evidence of being an enlightened and capable monarch. But as years went by his commercial ambitions extended to many forms of exploitation not so commendable, and the crowning infamy of his career was the organization of the Congo Company for the cornering of the rubber trade. The atrocities committed under the license and protection of the Belgian ruler have been only in part described by the aroused press and pulpit of the Christian world. So conscienceless and barbarous have been the practices by which the natives have been compelled to yield their tribute of rubber and ivory that Leopold has seemed to Europe and America admirably worthy of a place on the tall stage of infamy beside Abdul the Damned, the deposed autocrat of Turkey. But King Leopold's private life was as vicious as his commercial policy. Years ago his home was broken up by his immoralities, and on the boulevards of Paris he has been for years a frequent figure accompanied by some of the notorious denizens of the half-world. Strange to say, this man has maintained his influence at the Vatican, and is considered by the Roman Catholic church one of its most dutiful and praiseworthy sons. It is a curious type of religion that can overlook such atrocious traits in public and private life for the sake of such political advantage as the unquestioning loyalty of Belgium to the papal power would secure. The dead king of Belgium will be paid the honors due a deceased sovereign, but he will lie under the execrations not only of the surviving victims of his tyranny in the Congo, but of all right-minded men and women throughout the world.

The Daily Altar

We deeply desire to make our new department, The Daily Altar, a really serviceable section of the Christian Century, believing as we do that no factor in the life of the church needs more careful attention at the present time than private and family worship. We are not lovers of form and liturgy in religion, but we recognize the need felt by many people for some suggestive and simple method of conducting family worship as well as of making profitable their moments of private devotion. We have already asked that any who find themselves so inclined will write to us frankly their experiences, their difficulties and their needs, especially in the matter of family worship. We should like to have our readers begin the use of "The Daily Altar" on the first day of the new year, setting apart some time either morning or evening for that practice. It will, of course, require a certain amount of self-discipline to keep this matter constantly in its rightful place. But the habit is soon formed, and when once it has become a part of the daily program it will not be given up lightly. If any ministers desire additional copies of "The Daily Altar" we shall be prepared to furnish them in such numbers as they require for their congregations, at the cost of the separate printing. We are very anxious to make this department a genuine aid in the cultivation of the religious life in our homes.

A Heresy Hunt in Texas

Our spirited contemporary, The Christian Courier of Dallas, Texas, has recently treated its readers to a brief, but significant correspondence between Professor Ellsworth Farris, of Texas Christian University at Waco, and the minister of the local church. This minister, who has had sufficient experience to be beyond the small business of heresy hunting, conceived it his duty to put Professor Faris upon examination as to his orthodoxy, and wrote him a list of questions beginning with the venerable inquiry regarding Moses and the Pentateuch, and closing with the demand for his attitude toward "destructive critics." It is notable that the minister referred to seems to have been in no manner concerned with Mr. Faris' views upon matters of present moment nor of vital religious significance. It might be supposed that a man who is deeply agitated over another's soundness of views regarding the virgin birth of Jesus, the resurrection of Jesus' body from the grave, and the authenticity of the narratives regarding Moses as the law-giver of Israel might have some slight concern for such pertinent matters as the interpretation of Christian truth to the men of today, the sensitiveness of the church to moral questions, the belief in clean hands, a pure heart and the charity that thinketh no evil. It is evident that there are still some men in Texas who are more concerned with the past than with the living and vital gospel for the present, and who are more stirred in their minds by rumors of heretical belief regarding miracle and inspiration than with heresy of conduct and of temper in themselves and their churches. If the services of Professor Ellsworth Faris to the causes of missions and of education constitute no sufficient guarantee of the soundness both of his faith and of his life, then it is evident a different test from that which the New Testament announces or Jesus sanctioned is being applied as the standard of orthodoxy. Do men who ask questions of the kind noted above really feel concerned for the spiritual welfare of the brethren whom they thus interrogate, or are they hoping to strengthen the foundations of Christian faith in the hearts of others by their inquiries, or are they only seeking the publicity to which the attitude of a supposed defender of the faith is likely to entitle them?

The Charity Ball

It is the custom in many cities to hold a Charity Ball at some period shortly after the advent of winter, in order to augment the funds which are devoted to the care of its indigent and unfortunate. Chicago held its Charity Ball last week. One of its most spacious theaters was chosen for the purpose, and elaborate and costly decorations were used to make the place a scene of sumptuous luxury and beauty. The fashionable elect of Chicago headed the list of people who patronized the event. Boxes were sold at auction, which was itself a social function of the first class. The total proceeds of ball tickets and premiums paid for boxes amounted to about $26,000. These charity balls seem to be a rather childish way of accomplishing the double purpose of self-exploitation by the very rich and fashionable, and incidentally securing some help for the deserving poor. The total amount of money raised in this manner is very small in comparison with the funds required and actually received for the administration of the city charities. And the total value of the Charity Ball is only slight when measured against the responsibilities of the wealthy class in a great city like Chicago. It is really an opportunity for self-indulgence of the particular kind of social instincts which can be afforded by only a very small group in any city. The fact that the average men and women who do the serious work take less and less interest in these dress parades of the idle rich is proved by the frost that fell upon this recent Charity Ball, which was attended by much smaller numbers than have thronged similar events in recent years. People are not anxious to pay ten dollars for a ticket for the purpose of watching the so-called "leisure class" go by in grand marches around a theater whose decorations and accessories have consumed a considerable share of the money that is supposed to be employed for a charitable end. The modern world will learn some day that the best way to raise money for any purpose is to ask for it in a straightforward and sensible manner, whether it be for charity or for church expenses, and not to resort to the round-about and questionable method of giving entertainments or running restaurants for their promotion.

Dr. Cook's Audacious Fraud

The report that the investigating committee chosen by the University of Copenhagen to examine the materials placed in its hands by Dr. Cook, the northern traveler, had come to the unanimous conclusion that the evidence presented did not warrant the claim that Dr. Cook ever reached the north pole, was fully expected by men whose opinion was entitled to respect in the scholarly world. When Dr. Cook's claims were first published there was an almost unanimous feeling of skepticism on the part of men who were acquainted with conditions in the far north. When these men declared their inability to credit the wonderful story Dr. Cook told, they were instantly charged with academic jealousy or incompetence by the great mass of the American people, who were all too ready to give credence to the story of an adventurer. Those who knew nothing about the merits of the case hoped that Dr. Cook had actually made the journey, for it seemed so colossal a claim that the ultimate discovery of fraud would react with absolutely crushing force. This astonishing alternative seems now to have been invoked and braved from the very first by the man who in his passion for money forgot every obligation of honor and was willing to sacrifice even the unquestioned record of unusual adventure in the West and in the North in the hope of winning passing popular applause and a considerable amount of money by a groundless claim of polar discovery. The psychology of such procedure seems unaccountable. It has thrown a shadow over even the undoubted merits of Commander Peary's great journey to the pole. It has made the whole business of northern and southern exploration a distasteful topic, at least for months to come. The best fate that can overtake Dr. Cook will be that of complete and merciful oblivion.

Christmas Greetings

The holiday season has brought to the editors of the Christian Century a large number of greetings from friends; some of them from very dear friends, and all from those whose words are greatly worth while to us. Sometimes it was a greeting to the Century itself, and sometimes to one or the other of its editors. We wish we might respond in personal messages to every one of these heartening and loving sentences. They have given us a new sense of the joy and responsibility of life. In some of them a sentiment quoted from our own columns has come back to us with a new significance and virtue. In some of them the outspoken feelings of the writers have brought to us a humbling yet grateful sense of the rare obligations of friendship. Some of them have been the simple conventional greetings of the "Evergreen Week," lifted into personal values by an added line or word of good cheer, or sent out with just the name of the one whose remembrance provided us that pleasure. Not one of all these messages has failed to give us satisfaction. Not one of all the names will be allowed to slip out of mind. Life is always richer for these tokens of regard. Let us wish for you all, writers of messages, bearers of petitions for us at the hour of the daily sacrifice, and members of the silent yet effective host of whom we think and for whom we labor,—let us wish for you the spirit of good-will to all, the joy of friendship with the people of God, and the companionship of the Great Friend.

The New Order of Conventions

It is a common saying of our people since the Pittsburg Centennial Convention that the Disciples, having come with some degree of honor through the first century of their history, must recognize the responsibilities which their age and experience have brought to them, and attempt to adjust their methods of working to ideals suitable for the accomplishment of the ends before them. Easily the chief of our duties is the interpretation and advocacy of Christian unity. That must not for a moment be neglected or obscured. But in the very accomplishment of this object through the united efforts of a great body of people like the Disciples there are other important elements of organization and procedure that need to be emphasized, and have in fact been too long neglected.

Aside from the great truths of our faith which need insistent proclamation and in which we share responsibility with all the Christian world, there are certain matters of our own growth and administrative work which require urgent and constructive attention. Of these we believe the chief are the imperative necessity for delegate and therefore truly representative conventions; the need of a much larger number of consecrated and trained young men to enter the ministry of the gospel; the need of developing the religious life among our people so that private and family worship may find their rightful place in our regard, even as in the life of the earlier generations of Christians; and not least, the cultivation of the spirit of generous and competent giving, so that the churches may be adequately administered in their efforts to meet the needs of their communities and that the causes of missions and philanthropy may have ample resources for the interest which they represent.

At this moment it is the first of these factors in the work of the Disciples in the new century that we wish to emphasize. This is no new theme with us. For years the Christian Century has been urging the adoption of the plan of delegate conventions, both for our state organizations and for the national conventions. We shall never be able to accomplish the proper results with our present ineffective, loose and mass-meeting type of gathering. No other religious body of any significance still uses so antiquated a method of gathering. It was probably sufficient in the early days, when our conventions were like town meetings, composed of a fair proportion of the total membership of the churches. Such a body can express itself, since it includes most of those who are concerned in the results of its deliberation. But when a city succeeds to the town or village it can no longer transact business by the town-meeting method. It must appoint representatives who shall interpret its interests and be held responsible for the work accomplished.

It is not otherwise with a religious body of any considerable size. And especially is it true of the Disciples of Christ, who have left so far behind them the period of infancy and early youth that the plays and experiments of childhood seem foolish when measured by the duties and approved methods of maturity.

This, of course, is simply the fault of our wholly anomalous and inconsistent practice of refusing to organize a convention of the Disciples of Christ, upon the plea that we are afraid of a truly representative and competent body lest it should assume ecclesiastical authority and bind upon us burdens that we did not wish to bear. Under this wholly fictitious pretext, in which none of the Disciples take any serious stock, we perpetuate an outgrown and incompetent practice and make futile the effort to secure from the brotherhood its approval or disapproval upon any important question submitted for its consideration. When the matter of Federation was discussed by the churches of America some years ago, and nearly all of them entered with hearty good will into the plan of united action upon matters of a missionary interest and social service, the Disciples who should have been the first to welcome federation as a step in the direction of closer unity, struggled for five years before they were able to express their convictions and desires upon this great theme. Even then it was only by throwing away entirely the cumbrous machinery of our present conventions, and gathering in a

mass-meeting at Norfolk, that the long-delayed decision was reached and the silence of the Disciples on this question so pertinent to all their history and efforts was broken,—a silence that must have seemed pathetic and unpardonable to all Christian people who have had the slightest acquaintance with our claims to be the advocates of Christian unity.

Such is our present situation. We are a people with definite convictions and large purposes, but impotent to express them in any other manner than that mob fashion which is the characteristic of primitive society. The remedy is of course perfectly simple. The churches can choose delegates to our national conventions upon the basis of their membership and by some plan easily agreed upon. The churches would then speak with authority in the conventions. The brotherhood would have a voice that would be heard with deference and courtesy whenever it cared to speak upon the living questions of the time. The reproach of indifference or inadequacy of expression would pass away. The danger of centralization, the nightmare of the ill-informed and the shibboleth of alarmists, would disappear by the simple process of experience. The garments of infancy and childhood would be laid aside and those of maturer years, such as are worthy of a people of the age and strength of the Disciples, would be assumed.

We shall return to the consideration of other phases of this question. But meantime we shall be glad to hear from our readers their opinion concerning this question of delegate conventions. We believe that there is no matter of greater importance in our organized work at the present time.

Biblical Problems

By Professor Willett

What was the thorn in the flesh of which Paul spoke (2 Cor. 12-7)? G. W. S.

Russellville, Ark.

No definite answer can be given to this question. Perhaps the most plausible explanation is that Paul was afflicted with some disease of the eyes which greatly hindered his work. He seems not to have wished to be left alone by his companions at any time, as for example, when he arrived in Athens and waited for Timothy and Titus to join him. In the Epistle to the Galatians he speaks of the former affection of the members of those churches, and that his first visit to them was the result of an infirmity of the flesh, and adds that so great was their love for him that they would have been willing to pluck out their own eyes and give them to him. In the close of the same letter he uses the significant words "you see with how large letters I write unto you with my own hand," indicating, perhaps, that he had added in his own large and irregular hand-writing a last word to the letter written by an amanuensis. But these are only suggestions. Some have supposed it was recurring attacks of epilepsy that occasioned Paul his distress. We cannot be certain as to the facts.

Please explain Revelation 6:12-13.

Student.

The writer of the Book of Revelations was attempting to assure his Christian brethren of the hopeful outcome of events which seemed to him and them alike so disheartening and oppressive that it was difficult to keep up courage. The period was that of early Christian persecution. The Roman power had ceased to protect the Christian communities in their rights of worship. From being the guardian of law and order, Rome had become the persecutor of the least offensive of its people. Jesus had warned the disciples that there would be days of tribulation such as the world had never heard of before, but that they would be the very events which marked the coming of his kingdom (Matt. 24). When, therefore, Jerusalem was destroyed by the Romans in 70 A. D. and the Christians suffered the agonies of martyrdom under Nero, this Book of Revelation and other words of comfort and exhortation were written to sustain the hopes of the faithful and to keep them encouraged in the expectation of better days. The vision of the seals is a part of this message. In terms which every Jewish Christian would understand, it described the struggles and difficulties through which the church was passing. In language which was full of lurid figures of speech it spoke of changes in politics and government then taking place. The usual language of apocalyptic on these themes is that of portents in nature, the darkening of the sun and moon, the falling of stars, earthquake and eclipse. Literally, these events did not happen, but they are the vivid descriptions of those events that made the environment of the Christian communities during the latter part of the first century of church history.

What Constitutes Success?

Wise men, ancient and modern, have recognized the difficulty of knowing what is worth while. Aristotle put it thus: "Any one can be angry; that is quite easy. Any one can give money away or spend it. But to do these things to the right person, to the right amount, at the right time, with the right aim and in the right manner—this is not what any one can easily do." A recent writer says: "To be intelligent in action is, however, a far-reaching affair. To know what one is about is a large and difficult order to fill; so large and difficult that it is the heart of morality."

"Seek First"

The shrewd man often fails to convince because he leaves out some of the facts which he is under obligation to consider. Brother Jasper used to deliver a powerful lecture on "The Sun Do Move," but only the ignorant believed that he proved his proposition. The intelligent knew too many facts for which Jasper's theory had no explanation. We seek first the kingdom of God because we wish to get all the facts that bear upon conduct. The successful man responds sympathetically to the whole of his spiritual environment. He is a man and nothing that is human is foreign to him. He knows what is great and what is small and he never makes the mistake of putting the emphasis in the wrong place.

The Fool's Choice

The rich man of the parable was only partially human. He was aware that a man needs food and raiment and leisure, but he was not aware that a complete man finds satisfaction in serving others. The Lord plainly tells us that such a man is a fool. He differs from a beast only in having greater shrewdness; he does not, however, possess the intelligence of a man. The man of this sort today is unmoved by the cry of overworked women and children; he does not puzzle his brain about the inequalities of taxation; it is nothing to him that the "white-slave" traffic claims its victims by the thousand; he does not believe in missions; "he would not give one American young man or woman for all the negroes of Africa;" moral enthusiasm is to him fanaticism. He has acquired enough for his own bodily comfort; he asks no more; let other men follow his example and they too will be comfortable. Of course he "would prefer" that the evils mentioned should be abolished, but he will not sacrifice his comfort to abolish them. The rich fool does not bother his brain about hungry women and children and disordered lives at home or abroad. Jesus says that such a man misses the meaning of life. Even his riches cannot give him the satisfaction they would give to a man of sense.

Happiness

Love, joy, and peace are the happiness of the successful man, if Paul is allowed to define that happiness. One who seeks first the kingdom and its righteousness has a conscience that God will honor and that is serviceable under all circumstances. The peace of the man with narrow interests is easily disturbed. Other interests are forced upon his attention and he tries to put them out of his life instead of accepting them as parts of the complete life which every man ought to live. The citizen of the kingdom has many sources of joy. If at any given moment one source is lacking, he readily finds another. Love is the fulfilling of the law because the one who loves is interested in all that pertains to the kingdom of God. His supreme satisfaction is in laboring with God for the redemption of the world.

The Victory of Faith.

To have faith in God is to have faith in men. A faith in God that does not include faith in humanity is of no earthly use. In this world God works through men. Men are the objects of his love. He entrusted them with the message of his grace. The man of faith therefore lives with other men and works with them. No mistakes they make can destroy his faith in them. The victory of faith consists in living the life of reason and of love in the presence of all that is unreasonable and hateful among men. "To love others: to grow in gentleness and strength: to despise our fellows less: to have less fear of those great in a worldly sense and less disdain for those of humble appearance—this is the task of brotherhood, kindliness and faith."

Topic for the Midweek Service, January 12, "What Constitutes Success?" Matt. 6:33. Lk. 12:15-21. Rom. 14:17. 2 Jno. 5:1.

For the Uplift of the Negro

The Southern Christian Institute

By Alva W. Taylor

When J. B. Lehman and bride left college nineteen years ago they went to Edwards, Miss., on their wedding tour and took charge of the Southern Christian Institute. The school had been chartered fifteen years before and was doing good work with its very limited resources. Dr. Belding, Jeptha Hobbs and others had done heroic service there in times when it cost complete social ostracism to work among the colored folks, and when it was keenly resented as an intrusion for northern people to come south for the uplift of the negro. There was yet too vivid a memory of carpet-bagging days for the south to trust the north, and slavery was not far enough removed to allow those who had looked upon the colored man as by nature born to serve to feel that he could or by right ever ought to be anything but a hewer of wood and a drawer of water.



The band of students who, under their teachers, did the skilled construction work on Allison Hall, from the making of the cement blocks to the finishing and installation of electric lights.

Meets Prejudice.

Mr. Lehman and his young wife met no cordial reception, therefore. Those they went to help were few and the mass of the old plantation darkies shared to no small degree the prejudices of their white masters against learning for the colored man. The white people were sincerely afraid that an education would make the negro unruly and a menace to the life of the southland. Those who have never lived under the circumstances of those days in Dixie have no right to judge for they can have no conception of the problem. The north has already ceased to fling stones since the race-riots in Yankeeland have given the worst of the south something to stand aghast before.

An Unwelcome Reception

When the young matron of the school went to shop she could scarcely get waited upon, and sundry remarks were made in her presence which indicated the feeling of the provincial folk over the undertaking. When they went to church they were given the whole pew to themselves and allowed to depart without the solemn lessons of the morning being lost through social intercourse or invitations to the generosities of southern hospitality. Today the merchants of Edwards give Mr. Lehman respect as a citizen and a business man that rates him as one of the first of the place. He is freely invited to fill the pulpits and the fact that he is sort of apostolic see to the colored Disciple churches of the middle south does not debar him from those of the white brethren. The dean of the local pastors is on the board of trustees of the Institute. Mr. Lehman was denied the floor at a state convention of the Disciples in those days, but he endured patiently and is rewarded today with great regard from the white brethren. Least of all has he ever spoken a word of complaint or condemnation over those things because he knew the feeling of the south and knew the reason for it and he judges it from fact and from keen human sympathy and not from theory and far-removed partisanship. He knew he must prove his workmanship by making his pupils such citizens that the white folk of the south would welcome their culture and feel that he was helping to solve the problem.

The Transformation

The writer has had the pleasure of attending the past two commencements at the Institute. He saw the difference between the new and the old. The transformation wrought is marked and tells a story more eloquent than words can describe. Riding through the rich Yazoo valley he inquired of an intelligent elderly lady why such rich soil was not more highly cultivated, and she gave as the reason the shiftlessness of the colored folks. Asked if she thought the state would soon make more heroic efforts to educate the colored population, she replied that it was not desirable; that a colored man with book-learning could not be expected to help develop the south, and that he became top-lofty and a menace to both black and white. Inquiry soon discovered that she was the daughter of a slave owner and had been reared on a slave plantation. The suggestion was made that a reasonable education was one that would solve her very problem of shiftlessness; one that would educate the hand and heart of the colored boy and teach him to make his own way and especially to desire a higher standard of life for himself. She said she was enthusiastic over that sort of educational effort for the colored people. It turned out that what a northerner might have turned into a bitter discussion over human rights, etc., became a ground of common agreement with one interested most in retaining white supremacy in the south. And by this means President Lehman has won the approval of the whites of the black belt of Mississippi. He has made better citizens of the children of the old slaves by giving them a working creed within their own kind, i. e., he has taught them how to respect their own kind by making themselves respectable and self-respecting through honest and efficient industry and character.

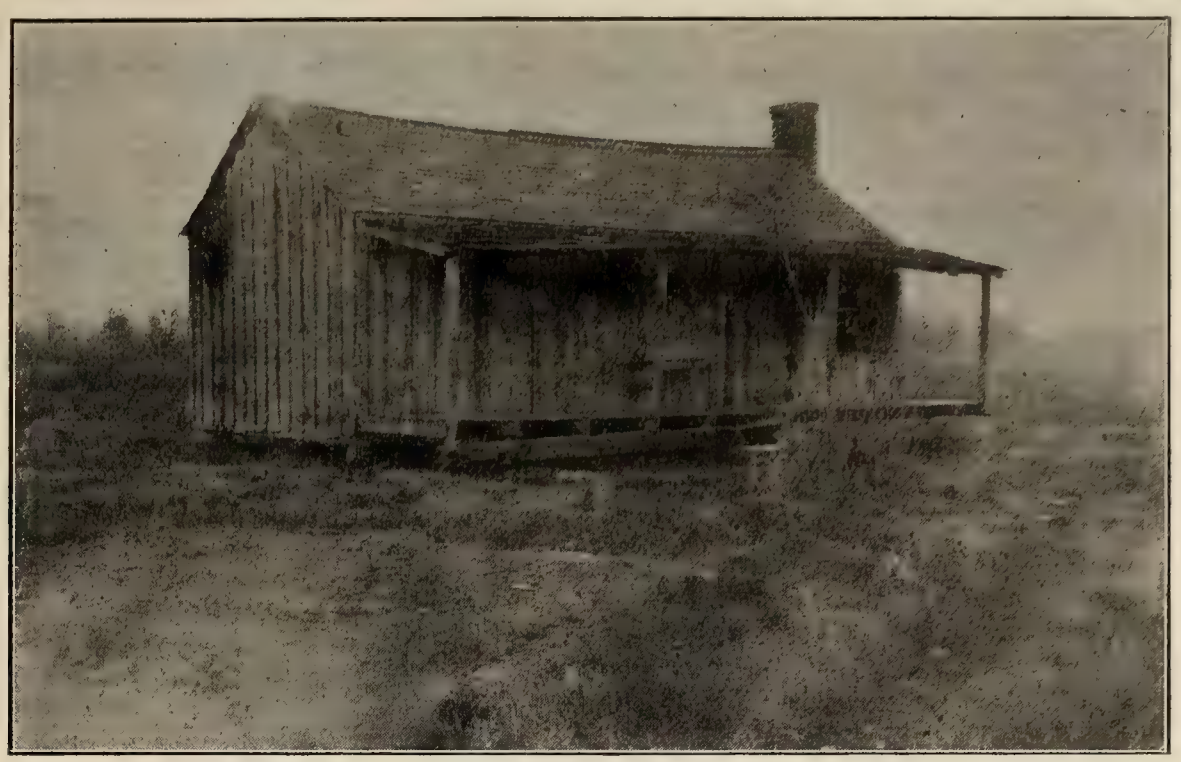
Scope of the Work

Today the plantation covers nearly one thousand three hundred acres. Besides the old mansion that serves as a residence for the teachers and as headquarters for all the work, there are work buildings, dormitories, a college building with a chapel, and a number of well made cabins for the colored tenants who farm the excess parts of the plantation. The whole property is worth $87,000. The students range from beginners to high-school graduates and the schools from a night school for young people employed on the



The new Allison Hall in process of construction. This building is now completed, entirely by student labor. It replaces the dormitory and dining hall that was burned last winter. Its great dining hall will seat four hundred.

plantations about, to a Bible department ably presided over by the president. The training includes farming and stockraising, the arts of domestic science and sewing and all the practical industrial arts necessary in an agricultural community, such as carpentery, blacksmithing, tinning, printing, plumbing, gardening, and masonry. No industrious young person need lack for an education that will multiply his efficiency and earning power to the highest degree, excepting for the lack of equipment to provide for all who apply. This year there are two hundred and fifty in attendance and fifty have already been turned away.



A typical negro cabin. Many of them have neither windows nor floors.

The practical side of the work done is illustrated in the accompanying photographs of the new Allison Hall and the squad of students who did the skilled work in building it. The concrete blocks were made by the students after hauling the sand from a bank on the plantation and the cement from the tracks where it had been delivered in car-load lots. After excavating they laid the walls, did the plumbing in approved modern fashion, finished with the wood-work and installed electric lights. The total cost of this handsome new and commodious building will be but five thousand dollars, a saving of seven thousand over the contract price. At the same time it has been a school of instruction to the builders and a means of earning a schooling at the same time. Another such structure is to be erected immediately which will be named Smith Hall, after the beloved C. C. Smith, who has been for years the tireless secretary in the field for all our work among the colored people of the south.

Beginnings of a New Civilization

The other two photos illustrate the effect of the training on the young people who go back to the farms to make a worthy place in their communities for themselves and their race. The old shack of a cabin is a common sight everywhere in the south, but happily the other type is becoming more common. To transform the homes of a race after this manner is to make a new civilization for them. To turn the colored people of the south from the present all too prevalent shiftlessness and almost universal dependence upon the storekeeper and the land owner into an industrious folk with their own forty-acre lots, neat three-roomed cabins, local schools, and churches where intelligence replaces superstition, is to do more to solve the race problem than all the political expedients ever devised. Here the white people of the north make their largest contribution to the problem of the southland.

This work has an attraction that is a mystery to one who has never mingled with the workers. It is the fascination of the missionary and of all creative work. President and Mrs. Lehman have toiled there for nineteen years, for many of them with no guaranteed compensation and for all of them at one pitiably small. Mr. and Mrs. Burgess prepared to become missionaries, but found here a mission field that met their passion. Emory Ross refused a handsome offer upon his graduation and nothing could tempt him today to leave the task but a call to a larger and more sacrifical one. Mr. Prout tried to give it up once, but the yearning was in his heart and he returned. Miss Hunt is putting her life into it with missionary devotion and could do nothing else happily while the workers of less length of service are as ardently devoted to it as they are. A more congenial band of fellow toilers could not be found. Envy and human frailties seem lost in the love of the common task. The bonds of family are enlarged to take in all these faithful fellow-workers and they dwell together like those of one blood and kinship.



A type of the cabin builded by the graduates of S. C. I. This one houses the farm foreman on the school plantation and the cut shows the splendid old trees with their hanging mosses.

No great movement is fixed or of permanent good until it develops institutions that express its life and effort and fix its traditions. Would that the Disciples of Christ might begin their second century by endowing many like this one.

SIXTY YEARS WITH THE BIBLE—A RECORD OF EXPERIENCE, by William Newton Clark. Dr. Clark has come to be one of our most dependable interpreters of theological thinking in this generation. His work, "The Use of the Scriptures in Theology," opened the way to comfort of heart and deepening of faith on the part of hundreds of ministers and Sunday-school teachers who were not quite sure what effect modern studies were destined to have upon the Bible. His shorter works, "Can I Believe in God the Father?" and "What Shall We Think of Christianity?" asked and answered two of the most interesting questions with which a thoughtful mind can concern itself. His "Christian Doctrine of God" in the International Theological Library, and his "Outline of Christian Theology" are the most ambitious works of the series. But the latest title upon his list is "Sixty Years with the Bible," which has just appeared. It is almost an autobiography. Dr. Clark calls it his "Apologia," though not in Newman's sense. It traces the experience of his use of the Bible from the period when he was taught to regard it as a supernatural and unearthly book, with magical values and verbal authority, up through the long process of enlightenment and emancipation until with the opening of the new century the Bible has come to its own with himself and a great company of the most open minded and constructive thinkers of our generation. The book is divided into chapters, each dealing with a decade from the Fifties to the present time. Professor Clarke makes perfectly evident to the most casual reader the firmer foundations of Bible study and the complete ability of the book to meet every test of real religious need as compared with the mechanical and impossible views of the Bible held a half century ago. It is a book to remove doubt and strengthen faith. (New York: Charles Scribner's Sons, 1909. Pp. 250. $1.25 net.)

"What shall I make this morning?"
The Sunshine Angel said.
"A marigold swamp, a butterfly romp,
And the curls on a baby's head."

The smile of the Sunshine Angel
Went into a barberry shrub,
A meadowlark's throat with its golden note,
And the hearts of the Sunshine Club.

Our Modern Evangelism

A Scathing Characterization and Expose of Popular Revivalism Seen from the Inside

By Evangelist Herbert Yeuell

EDITORS' NOTE.—No more intense half hour was experienced during the recent Centennial convention at Pittsburg, excepting, perhaps, that during which Col. S. H. Church delivered his address, than that in which Rev. Herbert Yeuell spoke on the Evangelistic Problem. The address was a portion of the program set for "Evangelists' Day" and, with Mr. Lockhart's paper on Union Evangelism, struck a distinctive note in a program not otherwise notable. Recently in discussing the revivalistic procedure we said editorially: "It is our firm conviction that if there is to be a reform in our evangelistic methods and standards it must be made by the evangelists themselves. So long as a crass evangelism—sensationalistic, hypnotic, manipulative, irreverent—is abroad in the land there will be hard-pushed pastors and churches that will utilize it." It is a most heartening sign that Mr. Yeuell's voice, one of the most authoritative in evangelistic circles, should be raised against the system which more than any other influence is corrupting the modern church's character.

I start this address with the assumption that the evangelistic problem of today is totally different from that of even ten years ago. With the exception of Moody and Finney there has been no great popular evangelist. These were followed by a host of feeble imitators. Then evangelism was the abnormal, the untried. It had one merit, however; in any case it was inspirational. Now, evangelism is the expected, the indispensable part of the machinery of the modern church. With increased organization in regular church life comes the necessity for evangelistic machinery. The early Moody type of inspirational evangelism is impossible today in the average well organized church. The revival is calculated with the nicety of a game of chess, and it is fast coming to pass that the best manipulator is considered the best evangelist. In olden days churches were satisfied if there had been great spiritual upliftment, even though there had been no great ingathering, but today only immediate results count. In many instances pastors have a record to make, others have records to beat, others are going to leave and the climax of a great revival is necessary to a complete report of that pastorate. So they want a man whose only commendation is that he can work up things quickly, and get committals, whatever that may mean.

The reaction from this somewhat deplorable condition will close the evangelistic doors of every church in America within ten years, unless better evangelistic ideals are in vogue. No other country would permit such folly as parades in the guise of many features of modern evangelism. Even the German Emperor examines every religion that seeks admittance to his country. He will not even permit Christian Science to organize a church until it can actually raise the dead, and even the Methodists are restricted as to the length and quality of their prayers. One reason for the chasteness of Gipsy Smith's vocabulary is that one word of slang before any English audience would disqualify him as a preacher of the Gospel of Jesus. You may call it conservatism, but if there were similar demands made by the American public our evangelists would be free from the nauseating billingsgate which seems to be the stock in trade of so many popular evangelists. There is necessarily a reaction from every form of abnormal evangelism. The great Wesleyan revival is in point and while the great Methodist church is the offspring of that revival, yet the hysterical excesses of those revival days nearly plunged this country into Atheism. Perhaps it is not going too far to say that the movement of the Disciples of Christ, with its clear-cut and rational terms of entrance into the Kingdom, did more than anything else to prevent such a calamity. Are we now to lose our heads by losing our Mission?

In the second place, I want you to look at our problem—ours in particular. As I view it, it is a seven-fold problem. (1) In common with all other religious bodies, we have the problem of the amusement-loving age.



Evangelist Herbert Yeuell.

(2) There is also the problem of the money-crazy age. (3) There is the problem of the materialistic age with its counter extremes of mysticism and occultism. (4) We have the problem of the relegation of the Bible to a mere book of history and tradition and fable and incongruity and contradiction and absurdity. (5) We have the problem of religio-scientific scholasticism. (6) The problem of the impudently contemptuous attitude of certain of the secular press toward anything that bears the name of orthodoxy. (7) Our greatest problem, however, as a people, is the union meeting.

There are vast aggregations of churches engaged in minor meetings that are only union in name. They are rather huge disintegrating machines, breaking down all loyalty to churches, and while their influence for the time being is seen in every possible moral reform, and a general arousement of religious feeling, yet the conclusions of the average union evangelists are so vague and their efforts to appear broad and unsectarian so evident, that the permanent results of great union meetings are seen in the destruction of doctrinal conviction. So far as the creeds and human formulas are concerned, it is well that they should be destroyed, but most of these union evangelists are men of creeds and human formulas and strongly believe in the tenets of their churches, hence their preaching is of such a character that people generally get the idea that one church is about as good as another and that all doctrines, whether creedal or biblical, are unnecessary to salvation, and that if they only believe and lead a good life that God requires no more of them. They make poor church members if they ever join a church. Statistics show that in the majority of cases that they take these evangelists at their word. The lack of doctrinal conviction in the popular mind is the hardest problem that we, as a people, have to meet. The fact that our own people unite in these great efforts, makes it necessary for them to drop their plea for the time being, and in their effort to show their Christian-union spirit, they will go often to the extent of sacrificing the doctrines associated with their plea, and when they return to their own work again, they have lost the sense of the distinctiveness of the plea of the Disciples of Christ. The result is that when one of their own evangelists comes to conduct a series of meetings, he is entertained with a recital of the eccentricities and the abnormalities of the great sweeping revival and is advised to conduct his meetings on the same plan.

How to Meet the Problem?

First. By magnifying the dignity of our plea. We are a distinctive people. We are not a sect. We are sectarian, but our great movement is not therefore necessarily a sectarian one. Even if all our members were to believe that only members of the Christian Church could be saved, while that would indicate deplorable sectarianism, yet it would not constitute our people a sect. We are not a disappearing brotherhood and never can be as long as the world is yet to be saved. Whatever may be the psychology of the times, whatever may be the concensus of scholarship, whatever may be our position among the sects in Christendom, as long as there is

a church in existence bearing a sectarian name, violating the ordinances of baptist and the Lord's Supper, our people will have a mission, and if I am any judge of the development of our movement, in spite of many assertions to the contrary we are less sectarian than formerly, our plea of Christian union more powerful than ever before, and we have less cause today to fear a disintegration of our people and the loss of our message.

Meetings Independent.

Second. By conducting our meetings without regard to the customs of others. Our meetings must comport with our plea. In all our studies of evangelism, we are far more concerned as to how Gipsy Smith does, or Billy Sunday fulminates than we are in regard to the manner of the Apostle Paul's preaching and the simple methods of the Apostles generality. There are meetings, being held among us that are weak, miniature imitations of certain types of union meetings, with the result that in six months after the revival, hardly ten per cent of the converts can be found. If in the great union meetings themselves, less than ten per cent of the converts join churches, it ill becomes our evangelists, merely for the sake of swelling telegrams, to go into the business of counting every hand raised and tear shed as an indication that another soul has been won to Christ. Our evangelists are not alone in this unholy fever for numbers, for reasons already given, and the general ambitions of many churches are such that they select their evangelist only with a view to numbers, and to get these numbers they are willing to condone many dishonesties of method on the principle that the end justifies the means. The meeting is considered a failure by many evangelists if there is not a convert, and some of them to keep up the appearance of success, arrange with the recently baptized converts to walk to the front as decoy ducks, as soon as the invitation begins. This is supposed to lead the way for others. I was told of one evangelist who, after a long invitation with many exhausting exhortations and finding no one responding to his hysterical plea, rushed over to a man who was seated at the end of a pew, and asked him to please change his seat. The man complied with this request, and we can imagine his amazement when the evangelist jumped upon the front seat and clapped his hands, and thanked God for another soul saved. This is not a fairy tale. My amazement was due to the fact that when this was told among a group of preachers that a general roar of laughter went up, and it was regarded as a huge joke, and yet, deep in their hearts those same ministers, for they were good men, rebelled against such a dishonest practice. Why they laughed I could never learn. This indulgent laughing over the idiosyncracies of evangelists, and their flagrantly dishonest methods to secure immediate results is one of the puzzles of the day. If pastors and people generally would frown upon such things, instead of making them subjects of common humor, this particular type of evangelist would go out of business, and a more honorable type leave the pastorate in larger numbers to do the work of the evangelist.

We have at the present time in our brotherhood, at least one hundred men with evangelistic gifts of a high order, but who refrain from entering the field, because they will not degrade themselves by using the average revival methods. There is a something about our plea which induces people to walk out in acceptance of it, without the pulling and hauling and general chicanery of a union revival. When our evangelists quit emulating Billy Sunday and Chapman and Torrey and Gipsy Smith, and conduct their own revivals in their own way, they may not count quite so many cards, but they will count more actual conversions, and in six months after the revival, the majority of the converts will still be found.

Magnifying Preaching.

Third. By magnifying preaching. The craze for organization in the regular church life, brings about a similar craze in revival meetings. Meetings are organized in such a way that certain results are absolutely guaranteed. There must of course be considerable organization where large bodies of people are to be handled, but an organization which calculates to a nicety the number of committals must necessarily take little thought of the presence of the Spirit of God or the power of the Gospel. In many of our evangelistic organiations every worker in the meetings, except the evangelist, is nothing but a part of the cunningly devised machine. All individuality is lost. There is an admixture of hustling and meetings and stunts and frantic exhortations and music, all calculated almost to the second, and a hot-house forcing process becomes the vogue. Much is said about great multitudes coming, and many scriptures are used in support of people in large companies accepting Christ, without reference to the change of conditions from those which existed in the days of the Apostles. All sorts of curious statistics are compiled to show that a certain number of people could be converted in a certain length of time. The idea of the complexity of the human soul does not enter into this process at all. The folly of this gigantic machine for counting converts is already seen in the lapses from union meetings. The idea of producing conviction is magnified, and every possible means is used to bring about a state of emotion, which passes for conviction, and few evangelists prepare their sermons with a view to convincing the intellect. Indeed there is a general feeling that intellectual preaching should be discounted. We are developing a type of evangelist that is a travesty on the preacher, and even pastors are beguiled by a mongrel type of preaching, into neglecting the proper preparation of their sermons on the grounds that it is not worth while to do anything better. I heard one evangelist before a large number of very intelligent preachers inveigh covertly against the intellectual tone of another evangelist's address. This because he himself had come prepared with nothing but a mushy exhortation. My amazement was, as I gazed upon those intelligent ministers, that they should practically indorse the evangelist that had not spent a half-second in preparing an address for them on that especial occasion. All sorts of questionable stories and thrilling accidents and pathetic appeals are poured out with a flood of hysteria, all a purely subpective process to bring about a certain state of feeling conducive to easy handling by an expert manipulator.

Personal Work.

The magnification of preaching will not make less of personal work, but it will give personal work a different tone; it will dignify it. There is a pettiness about much of the personal work done at revivals. A lot of people are held in reserve, and at a given moment are hurled with tremendous force into an unduly excited throng, and when they come back they bring with them persons who are neither in a really penitent state, nor under real conviction. A step once taken however, must be maintained during the meeting, but it is obvious that when the meeting is done if there has been nothing but this personal touch, that the regular services of the church will not find these people in attendance. The modern hysteria on the subject of personal work, is doing more to belittle preaching and preachers than any other influence. The preacher is nothing. The little pert jackanapes of a certain ubiquitous type of personal worker is everything. Stars in the eternal crown are counted on earth in proportion to the number of people dragged out to a front seat, but in the majority of cases I fear that there will not only be no stars, but there will be no crown.

By magnifying preaching I do not mean that the preaching must take on the tone of mere doctrinal discussion, but "atmosphere" is everything in a revival. The thing that is most magnified is the thing that people respond to quickest. In meetings where I have magnified organization, people respond to that. Where I have magnified conscience to the sacrifice of intellectual teaching, people have responded to a death-bed story. Where I have magnified personal work, they have almost invariably waited for some one to lead them to the front. Wherever I have magnified preaching of the Gospel of Christ including the simple steps of entrance into the kingdom, people have responded without organization, without scarification, without spurious personal work, and I am satisfied from my own experiences, my largest meetings being of that character, that it is not necessary to burden our revivals with a lot of methods more appropriate to the ward politician, or the faker of multitudes.

The Ministry and Ministerial Relief

By A. L. Orcutt.

There is no general proposition with claims upon the church today but may justly be regarded as a preacher proposition, that is to say, the preacher holds the key to the situation. While he holds no "big stick" and is not to lord it over God's heritage, yet it is true in a general way that what he directs his people will do. As leader, counselor, and director-general, his plans and instruction will and ought to be followed. Here is the point clearly stated: if the preacher instructs his people in Home Missions and urges their support, it will be given; if he instructs them in Foreign Missions and urges their support, it will be given. If he does not so instruct and advise his people they do not support missions. And because this is so nearly a universal truth, we call missions in the essential reality a preacher proposition. If a people may be called a missionary people, it is not because they have a commission from their Lord, but because they have a missionary ministry. This fact understood and realized would certainly cause the ministry to tremble under the weight and gravity of such responsibility.

The same thing is true of the ministry and Ministerial Relief. The preacher holds the key to the situation. What he teaches his people and urges them to do in this matter will invariably be done. If he gives them no instruction and urges not this duty upon them, his people will not be among the supporters of this work. The churches supporting this work or not supporting it, are led by a ministry interested in, or indifferent toward the work. This is not to find fault, it is simply a statement of the fact with a view to an awakening of a sense of responsibility and an interest in a ministry already too long neglected by those who hold its destiny in their hands.

One of the easiest and among the most necessary things the disciples of Christ as a people have to do is the support of our Ministerial Relief work. $25000 annually will at present meet all the demands of this work, properly discharging our duty toward all who are needing this support. This being not only a specific requirement our Lord has laid upon his people, but a debt we owe these faithful old soldiers of the cross, it is therefore one of the first duties of the church. Of more than one hundred people represented by our annuitant list last year some of them have no other source of income whatever than the limited amount received from this Board.

The Book World

QUIET TALKS ON HOME IDEALS, by S. D. Gordon and Mary Kilgore Gordon. S. D. Gordon is a well known writer on subjects connected with religious experience. His "Quiet Talks" on Service, on Prayer and on Power are familiar to most readers of devotional books. A new volume called "Quiet Talks on Home Ideals" has recently appeared in which Mrs. Gordon has collaborated. The themes dealt with are: friendship in the home and in a reverence and helpful manner the delicate subjects of domestic love, childhood, heredity and training are considered. (New York: Fleming H. Revell Company. $.75 net.)

DEVOTIONAL HOURS WITH THE BIBLE — THE GOSPEL BY MATTHEW, by J. R. Miller, D. D. Rev. J. R. Miller has written many volumes on devotional themes. He is now engaged upon a series called "Devotional Hours with the Bible," and the volume on the Gospel of Matthew has just been issued. It has value as dealing with the themes of the International Sunday-school lessons for 1910. There is need of larger attention to this kind of literature, and although Dr. Miller's works do not represent the highest grade of devotional writing, they are helpful as an aid to one type of Bible knowledge. (New York: Hodder & Stoughton. Pp. 319. $1.25 net.)

THE CITY WITH FOUNDATIONS, by John Edgar McFayden. The company of those biblical students and preachers who can write with full knowledge of the critical values of biblical material and at the same time with penetrating insight into the deeper values of the Word of God is not a large one. Of critical expositors there are many, and of devotional writers there are some fairly good ones, though the number is smaller than once it was. But one of the men who combines the power of critical analysis, historical interpretation and devotional appreciation is Professor McFadyen of Knox College, Toronto. His previous volumes, "An Introduction to the Old Testament," "Old Testament Criticism and the Christian Church" and "The Prayers of the Bible," in addition to his strictly critical and historical works, have made him a familiar companion of the ministers' study. A recent volume, "The City with Foundations," is a series of brief expositions of Scripture texts, some of which are reprints from current journals. These are capital chapters for sermon suggestion, but even more so for the culture of the spiritual life. (New York: A. C. Armstrong & Sons. Pp. 254. $1.50.)

HOUSEKEEPING FOR TWO, by Alice L. James. The author of the popular "Catering for Two" has issued this companion book, an eminently practical gift for the bride,—experienced or otherwise in the mysteries of housekeeping. The chapters on "System," "Cleaning House," "Laundry Work," "Maids and their Ways," etc., are full of time-saving hints that will help in no small degree to set in motion and keep oiled the housekeeping machinery and thereby eliminate much of its unpleasant creaking. (New York: G. P. Putnam's Sons, $1.25.)

ONE THOUSAND SALADS, by Olive Green. "Will she ever be forgiven?" was the comment of a presumably dyspeptic reviewer in a popular weekly. However, the housewife always on the alert for new and toothsome additions to her menu, will find it very easy not only to forgive but to commend the author for such an unlimited variety of salads for every possible occasion. (New York: G. P. Putnam's Sons, $1, net.)

THE WHITE SISTER, by Marion Crawford. Mr. Crawford has no equal as a writter of brilliant cosmopolitan fiction; in which the characters are true and very real; belonging to the chosen scene. Mr. Crawford is a novelist born—a natural story teller, with wit, and insight added to a varied and profound knowledge of social life. The White Sister is a strong, interesting and dramatic story, with picturesque Roman setting. It is beautifully kindled with sustained interest from the beginning to the end. Added interest is given the story because of its publication coming so shortly after the death of the author. It is his last novel but one. (The Macmillan Company, New York. $1.50 net.)

ANNAPOLIS. A story of Annapolis life by Lieut.-Com. Edward L. Beach, U. S. N. Life in the United States Navy was never more attractive to the youth of our country than it is today when the prestige gained by the wonderful cruise of our battleship fleet is still fresh. Life at Annapolis is the first step in the naval officer's career, and is depicted in this story of how Ralph Osborn won his first spurs. A rattling good story of naval service. (Boston: W. A. Wilde Co., $1.50.)

SIX GIRLS AND THE SEVENTH ONE by Marion Ames Taggart. This new volume in the "Six Girls" series concludes the series. The story picks up the characters where they were laid down in the previous one and carries them through to the time when life with its added responsibilities comes to them. The volume is complete in itself. The return of Laura from her musical instruction abroad and the arrival home of Margery and her baby girl—the seventh one—brings together again that happy family with which the first volume started out. A good, wholesome book. (Boston: W. A. Wilde Co., $1.50.)

BILLY WHISKERS AT THE FAIR by F. G. Wheeler. What little child has not been interested in the antics of Billy Whiskers, the "cut up" goat? This four legged rascal has made thousands of the small folks laugh and laugh in the past and now he is at it again in this new book. He goes to the fair, and what he doesn't do and what he doesn't see is not worth relating. The illustrations are unusually good and of the kind that brings smiles even to grown ups. All girls and all the boys will certainly want this "Billy Whiskers" book. (Akron, Ohio: Saalfield Pub. Co., $1.00.)

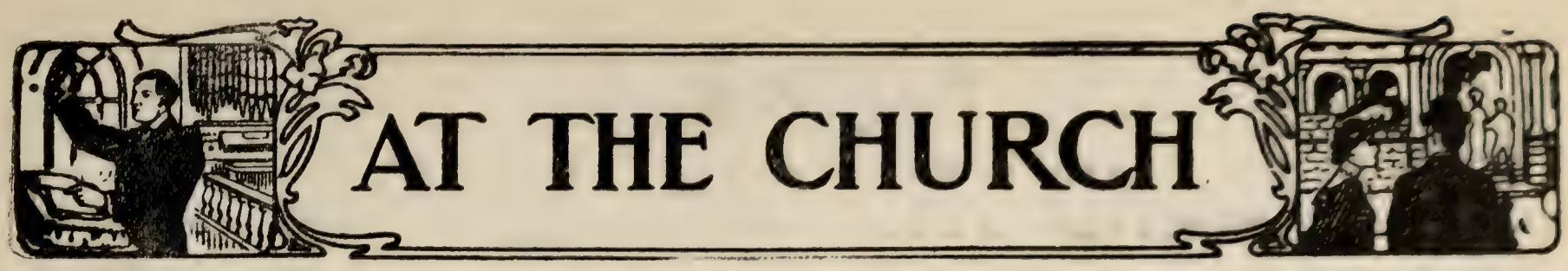
THE FAST MAIL. The story of a Train Boy. By William Drysdale. To the average boy there is something fascinating about a train. He wants to know how the engineer runs his engine, how the conductor collects his tickets, in fact all the details of the work of each employee on the railroad. Mr. William Drysdale has carefully studied this subject, and in "The Fast Mail" supplies a great deal of information which bright boys desire. (Boston: W. A. Wilde Co., $1.50.)

LINCOLN'S LEGACY OF INSPIRATION, by Frederick Trevor Hill. The chapters composing the book were published in several Metropolitan papers at the time of the Lincoln Centenary and attracted much favorable attention. Mr. Hill holds that Mr. Lincoln was not a genius, but his great work is due rather to an unswerving moral integrity than to intellectual brilliance. Thus his life is richly inspiring to the average man. Mr. Hill is a prominent New York lawyer, and is the author of several successful books, including "Lincoln the Lawyer." (Frederick D. Stokes Co.: New York. 50 cents net.)

BIBLICAL IDEAS OF THE ATONEMENT, by Ernest DeWitt Burton, J. M. P. Smith, and G. B. Smith. J. M. Smith has presented the Old Testament doctrine of atonement through its various phases from the rise of the idea of sacrifice to the ompleted ritual of the Jewish church. At this point Professor Burton begins his discussion of the idea of atonement in the extra-canonical literature, and traces the theme through the New Testament, indicating the various elements of emphasis found in the teachings of Jesus, the writings of Paul, the book of Hebrews and the Johannine literature. Upon the basis thus organized Professor G. B. Smith proceeds to the discussion of the significance of the biblical teachings concerning atonement, and the atonement in the light of modern thought. Naturally this third section of the book is the gist of the discussion. Far from being merely academic, it grips the subject vitally and presents the problem in terms of present social, commercial, political and individual life with such insight and force as to give it living significance for the student. There have been several volumes recently on the atonement, but none that presents the facts in so direct, simple and practical a fashion as this composite discussion. (The University of Chicago Press. Pp. 338, 12mo. Cloth, net, $1.00.)

BOLENGE—A STORY OF GOSPEL TRIUMPHS ON THE CONGO, by Mrs. Royal J. Dye. The recent visit of Dr. Dye and Mrs. Dye to the home churches after a number of year's work in the Congo region was one of the most inspiring experiences the Disciples have ever enjoyed, and brought a blessing to all the American churches without distinction of denomination. Mrs. Dye was unable to return to Africa with her husband, but has devoted herself to the preparation of a volume dealing with the condition of affairs on the Congo and the triumphs of the gospel achieved by the workers in that field. The story of the Bolenge mission is too familiar to the Disciples to need retelling here. But the book is so valuable as a record of the progress of work at that station that it should be in the possession of every well-informed and interested student of missions among us. Readers of Stanley's recently published autobiography will find this book a most interesting commentary upon conditions in the land he did so much to open to civilization and will in addition find material in this recital as thrilling and inspiring as any furnished by the great explorer. (Foreign Christian Missionary Society, Cincinnati, Ohio. Pp. 225. $1.00 net.)

HEAVENLY HERETICS, by Lyman P. Powell. Under this alliterative title, Mr. Powell describes interestingly the lives of Jonathan Edwards, John Wesley, Horace Bushnell, William Ellery Channing, and Phillips Brooks. Mr. Powell is rector of St. John's Church, Northampton, Mass. He has made a practice for many years of preaching at regular intervals upon the life of one of the world's great preachers. The book is the product of the study made for this pulpit work. The style of the essays are therefore that of the public address. The descriptions are brief and suggestive rather than exhaustive. Appended to each chapter is a list of a few of the best books on each life. The entire book contains but 138 pages. A good suggestion for a series of Sunday evening addresses. (G. P. Putnam's Sons; New York and London. 1909. $1.25 net).



Sunday School Lesson

By Professor Willett

IN GALILEE.

In the change of location from Judea to the populous region of the Sea of Galilee the disciples, later in their ministry when they had taken time to reflect upon the significance of Jesus' work, saw a remarkable fulfillment of a message that Isaiah of Jerusalem had once given his countrymen (Isaiah 9:1-2). In the year 732 B. C. when Tiglath-Pileser, King of Assyria, had just taken Damascus and was ravaging the coasts of Upper Palestine, terrifying the people of Judea with the dread of his march to the south, Isaiah comforted them with the assurance that the people then sitting in darkness in the ravaged district should see the light of deliverance soon, because God would save them from the hands of their greatest enemy, who would be driven away or destroyed. Those words, which applied primarily to a local situation in the eighth century B. C., seemed to come to a fresh birth, an ampler significance, in the arrival of Jesus in that same region in after years, for he was truly the great light who was to bring a deliverance more glorious than that by which Israel escaped from Assyrian devastation.

The Choice of Disciples

In this district of Galilee Jesus began his active ministry, which ushered in the period of his greatest success and popularity. He took up the message which John had been preaching in the region of the Jordan, a message of repentance in view of the early establishment of the new order, the realization of God's will among men. But it was necessary that he should have some interpreters to carry out his message to other lands and to be witnesses after his departure. For, from the moment of his temptation in the Wilderness he had known with increasing certainty that he could not live long against the opposition of the ruling classes in his country, and that he could not go far except at the expense of the work he wished to accomplish among his own people. Therefore, almost at the beginning of his public work he set himself to discover and call into his constant companionship a small group of men whom he could teach to be like-minded with himself, and with whom he could dare to trust the good tidings he was bringing to all men. For this reason he looked about with the greatest care among those who promised to be at all serviceable. The Synoptic Gospels tell us nothing of the earlier meeting with the fishermen of Galilee while he was yet in Judea. But the Gospels supplement each other in many ways, and Jesus evidently took a good deal of time to fully determine upon the men he was to use as his disciples and witnesses. When, therefore, one day he saw Simon and Andrew working at their task as fishermen on that coast where so many generations of fishers have plied their trade, he recognized them at once as the companions of his stay in Judea and of his journey to the north. And he asked them if they would go with him upon some missionary tours he expected to make through the region. They at once abandoned their nets and went with him. Soon after, perhaps on the same day, he met James and John, who with their father, Zebedee, were cleaning and mending their nets. And they left the boat and their father to go with the Master.

Popularity of Jesus

Then began that wonderful series of journeys from town to town through all that thickly-settled region of Galilee, where report ran so rapidly that the story of their stay in one town preceded them to the next, and the people were in immense expectancy everywhere they went. It was the time of Jesus' greatest popularity. The people hailed him as a helper, a friend, and perhaps a coming king. His presence brought benediction everywhere, and all were attracted to him by the graciousness of his bearing and his words. He saw at once what power was in his hands. It would have been of the easiest to have incited the people to a popular uprising against the oppressive tyranny of Rome, and to have made himself their leader and king. This, in fact, was just what they were always hoping he would do. And no doubt the disciples themselves were keenly sensitive to the Messianic hopes which grew in the hearts of people as Jesus went from place to place.

The Program of Jesus

Yet his method was very simple. It consisted of a three-fold ministry—teaching, preaching and healing. He taught men the nature of that kingdom of God which was the great theme of his life. He tried to make them understand its value in other terms than those of political success. It was a difficult task to get them to give up their military and royal hopes and to think of another sort of leadership than that which had as its ideal a king of David's family. He preached to them because he wanted to win them to an immediate repentance from sin and to the acceptance of a program of personal honesty, justice, purity and reverence. He knew that no reformation could be effective that did not change the characters of men from selfishness to the love of God and their fellowmen.

The Helping Jesus

The third item of his ministry was the healing of the sick. The testimony of the Gospels is so emphatic upon this point that any denial of such power to our Lord goes far toward a repudiation of the simplest and most basic facts of his career. But the healing of the sick was to him no mere vulgar display of personal power. It was a part of the manifestation of his spirit, and thus of the divine attitude toward humanity. Jesus healed the sick because his heart went out in pity toward them, and he longed to help them in the most immediate and friendly way. But there was also a deeper meaning in these works of power. Their larger need as sick and suffering men and women was the healing of their bruised and diseased souls and of that power the cure of the body was a sort of symbol and pledge.

No wonder, then, that such a ministry as this attracted to itself great multitudes of people from all the regions about, and even from the country beyond the Jordan and from distant Judea. It seemed as if the times of refreshing from the presence of the Lord had actually come. A great and heavenly Presence was with them. God seemed once more to have spoken to them in terms of a human life, and the pathway of Jesus was thronged with eager seekers after life, to all of whom he ministered.

Christian Endeavor

By W. D. Endres.

Topic: January 16, Matt. 5:13-16.

Jesus' vision of his work in the world was the most comprehensive and audacious ever given forth from a human brain. He conceived his domain to be the whole world and his reign for all time. There were men befor who dreamed of a world empire for themselves, but none ever dreamed of remaining its perpetual ruler. The method too, by which he seeks to bring it about is equally remarkable. He marched at the head of no army, he mapped out no campaign, he simply told his disciples to carry his message to the ends of the earth. The simplicity of the plan amazes us. Yet that was all the provision he made and if we do not do it his work will fail.

The remembrance of this fact shows the significance of this lesson. To Jesus, his disciples are the saving salt of the earth. Upon them he depends for the cleansing of all moral filth, and the establishment of clean, fresh, wholesome, relations upon the earth. They are as light to those groping in moral darkness. This is only another way of saying that the disciples of Jesus are the logical leaders in all moral reform. They cannot remain quiet so long as there are wrongs to be righted. The cry of the oppressed, the neglected, of the helpless is an appeal to them. In like manner, and for a similar reason, should the disciples of Jesus lead in all attempts at moral and religious instruction and the increase of general intelligence. Hence the instruction of the church, through her schools, her public services, etc. These are all obligations of the disciples because it is through them that Jesus hopes to have his kingdom, which in its essence is moral, to cover the entire earth.

The fact that we become disciples implies that we have enlisted in that very thing. For us not to do so then is to be just as foolish and incongruous as for a man to light a lamp anad then conceal it beneath a box or a basket. It would be like the watchman in the tower of the lighthouse carrying over the glass through which the light was to give its signal of warning and hope. To call such an institution a lighthouse would be a misnomer. Then for a disciple of Jesus Christ, and all Christians are his disciples, to allow any of his powers which could be used to further his kingdom among men to lie dormant, or to be used in another direction is perfect incongruity.

The power of song and speech, the ability to instruct, and organize, loyalty in season and out of season to the launching to some program for moral and spiritual advancement are all ways and means by which the disciple may be true to his high calling in Christ Jesus. The important truth then in this lesson is that as a Christian the disciple is not free to choose as to the use he will make of his powers for they through his very discipleship are dedicated to the cause of the kingdom.



The Two Arithmetics

I know a girl who multiplies
  Her sorrows by dividing.
Whatever cause she has for sighs
  She always is confiding.
And so she adds to others' woe
  And from their joy substracts.
A strange arithmetic, I know,
  But these, my dear, are facts.

I know a girl who multiplies
  Her joys by cancellations.
She draws the line through tears and sighs
  Of all denominations.
Dividing joys, she multiplies
  Her friends and sunny hours.
Now tell me, which arithmetic
  Shall we adopt for ours?

—Comrade.

Grandmother Dixon's New Year's Caller

BY FRED MYRON COLBY.

Grandmother Dixon was one of the nicest and dearest little old ladies you ever saw. She was ninety when I saw her, and she did not look to be over seventy, her slight figure erect, and her eyes as bright and her cheeks as fresh as those of a girl of eighteen. She had spent the larger part of her life in the West, although she was born in the East, and it was very interesting to hear her talk of the old times of adventure and privation, when the "West" was debatable ground, and not the rich, populous country it is now.

She had married when she was eighteen years old and went with her husband to the eastern part of what is now the state of Illinois, though in those days it was a part of the great Northwest Territory. It was a wild, unbroken country then, and she lived a pioneer life with all its hardships of want and cold and even of Indian adventure. Grandmother was fond of talking of those old times of care and privation when she was a young wife in that new country. She had six children, and she made every stitch of their clothing, as well as her husband's, and taught them, too. There was no schoolhouse nearer than six miles, and the only books she had were the Bible, the "Pilgrim's Progress," and a copy of Robinson Crusoe. She taught all her children to read and to spell out of these books.

She did the work of all this great household, and still found time to enjoy herself. Their house was a sort of tavern, and Henry Clay and President Jackson had stopped there once on a time, and she had heard Douglas and Lincoln make some of their famous speeches. She was a great knitter, and she kept this up in her old age, and I do not know how many pairs of warm woolen mittens she knit and gave away every winter.

Our girls were busy one afternoon of the last of December getting ready for New Year's callers, the next day being January 1, and they were talking about it to grandmother, who was sitting by the register in her familiar employment of knitting.

"You never heard about my New Year's caller, did you, girls?" she asked.

"No, grannie, we never did," they said. "Won't you tell us about it?" and they gathered around her eager to hear the story, for they know there must be one back of grandmother's question.

"It was a good while ago," said Grandmother Dixon, "soon after I was married. You know we went west, your grandfather and I, and took up a farm in southwestern Illinois in what is now Morgan County. We were miles from civilization, and our nearest neighbors were two and three miles away, and your grandfather had to go fifteen miles to mill to get our corn and wheat ground.

"I was just a girl, and it was very lonely for me, but my oldest child was soon born and she made company for me. Once in a while a circuit rider—traveling preachers they were—would call at the house and stay all night. There were Indians about us, and occasionally we would catch sight of the red creatures hiding about in the cornfield. One day a squaw came to the house with a sick pappoose in her arms. I made her stay all night and sleep by the fire, and I made some catnip tea for her baby, and when she went away I gave her a pair of little woolen socks such as I had knit for my baby. She seemed to be very thankful, and I heard afterwards that her pappoose had recovered from its illness.

"This occurred in the fall of 1831, just before the Black Hawk war broke out. The following New Year's day—our second in that new country—John, that was your grandfather, started off with a load of corn to be ground at the distant mill. He would not return till the next day, for the roads were bad, and he did not like to be out nights on account of the wolves which were more or less numerous in that region.

"It was pretty lonesome after he went away, and I remember standing and looking out of the window and crying as I saw my husband disappear in the distance. But I presently overcame my feelings, and I was busy all day looking after the stock in the barn and caring for baby. It was getting about dark when I thought I heard steps about the cabin, and before I could interpose the door opened and an Indian walked in as stately as you please.

"He was a huge, hideous looking creature, all in war paint, as he was decked with feathers and wampum, and he had a knife and tomahawk in his belt and carried a gun in his hands. You can imagine my feelings. I was nearly frightened to death, and I caught up baby and ran behind the bed, with that between me and the savage. He never said a word, just grunted, and sat down by the fire.

"I think that was the longest night I ever experienced. It seemed a week long, and sometimes I felt as if I wanted to cry, and the next moment I wanted to laugh. And the big Indian just sat there by the fire and grunted once in a while. It must have been after midnight when he arose and pointed to his mouth, and made motions that he wanted something to eat.

"Baby was sound asleep on the bed but I did not dare to leave her with the savage, and so I took her up in my arms and brought out from the cupboard what I had cooked that day. There was a great pan full of doughnuts, a piece of boiled pork, half of a johhny-cake and a can of vinegar, all of which I set on the table before him. Did you ever see an Indian eat? Well, I never did but once. He ate all the johnny-cake and the doughnuts and the pork, and drank nearly all the vinegar, gulping it down as if it had been so much sweet cider.

"When he had finished eating he went to the door and peeped out as if listening, and instantly came back to me and pulled me there. I tell you I could hardly stand from fright, but as I listened I could catch the echo of what was worse than the howls of hungry wolves—the war cries of Indians. They were a good ways off, and the red man after a while closed the door, put out the light, and covered all the coals on the hearth with ashes.

"And there we sat and listened through the rest of the night. Once my child cried, and the Indian came and put his hand on baby's mouth, and it hushed instantly. I made up my mind then that my red visitor was a friend and had come to save our lives if he could. Towards morning he showed me a light in the sky, and I knew that the fiends had attacked and burned the cottage of one of our neighbors.

"It was a terrible night, but after a while the glow went down, and the yells became more and more indistinct. When the morinng broke wasn't I glad to see the sun once more and to know that we were safe. As soon as it was light the warrior picked up one of the baby's socks, and said to me, his dark eyes glowing, 'Umph! made one for pappoose, so Indian came here.'

"That was all he said, and he walked away, with his gun in his hand and his eagle feathers dancing in the breeze. I knew then that my visitor was the pappoose's father, and that he had come to our home to protect us from his people out of gratitude for what I had done for his squaw and child.

"John returned early in the afternoon, and his face was as white as chalk till I appeared with baby in my arms in the doorway. He had expected to find us killed and scalped. The savages had burned the homes of several of our neighbors and had killed quite a number of the settlers. John and I sat up all that night, not knowing but they might come and burn us up after all, but they never appeared in our section again.

"That, girls," said Grandmother Dixon, folding up her knitting as the tea bell rang, "that was my first and last New Year's visitor."

Good Samaritan Ants

Eight-year-old Mamie was in a flutter of excitement. Grandpa had promised to show her something wonderful; he had said that she might watch him while he "verified one of Sir John Lubbock's experiments."

Mamie didn't know what grandpa meant, but she danced about him while he filled a small pan with water and carried it into the garden. She was even more puzzled when he stopped at an ant hill, lifted a little stick on which a number of ants were crawling, and shook them off the stick into the water. "You'll kill them."

But grandpa only smiled.

"No, no! I'll not kill them," he answered; "wait a minute and see what happens."

In a very little while he took the half-drowned ants from the water and placed

them near the hill. Mamie was bubbling over with curiosity, and stood first on one foot, then on the other.

"O grandpa!" she cried, seizing his hand, "what will happen?"

Grandpa said nothing, but smiled down into the impatient little face and pointed to the ant hill. Some ants came out and crawled away. Mamie watched them a long time, but saw nothing wonderful, then she looked up at grandpa. His face brightened as another ant issued from the hill. Mamie began watching again. The ant took the same path the other had taken, but suddenly it stopped and seemed to be looking at something. Then Mamie remembered the half-drowned, unconscious ants, and saw that it was looking at them.

"What's he going to do?" she exclaimed in an excited whisper. "Will he—?"

But the ant had evidently satisfied its curiosity, for it went on. Before Mamie had time to say anything more, other ants came along, and, seeing their unconscious brothers, stopped and looked at them. Then they began moving quickly about, and Mamie gave a little shriek of delight.

"Grandpa, grandpa! They're going to take them home, and give them something to make them well!"

And sure enough, the active little insects were carrying the unfortunate ones back home, and soon disappeared through the opening in the hill.

"Oh, oh!" cried Mamie, "I must go quickly and tell mamme about the ex—What will you call it, grandpa?" Grandpa was writing in his notebook, but he looked up as she spoke.

"It's a long word," he said, " 'experiment.' " Then he went on writing, and Mamie, who had no idea what the long word meant, ran into the house, exclaiming:

"O mamma, grandpa let me see an experiment, and ants are just like the men in the Bible; there are priest ants and Levite ants, then there are some Good Samaritan ants, too!"—Selected.

The Daily Altar

An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 9.

Theme for the Day.

The holy day and the divine Presence.

Scripture.

The Lord is in his holy temple; let all the earth keep silence before him.—Heb. 2:20.

Lines.

But Thou art not alone in courts by mortals trod,
Nor only is the day thine own when man draws near to God.
Thy temple is the arch of the unmeasured sky,
Thy Sabbaths the stupendous march of grand eternity. —Unknown.

Prayer.

Our Father, we hail this day as the best of all the week. Its memories are dear to us, and it brings us the joy of fellowship with thy people. Help us to enter the house of God with gratitude, and to find it truly the place of prayer, the gate of heaven. And while we find it satisfying to us as the temple of God, help us to understand that all places are sacred in the eyes of Him with whom we have to do. Amen.

MONDAY, JANUARY 10.

Theme for the Day.

Resistance to temptation, by the grace of God.

Scripture.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1:12.

Lines.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!
—Robert Herrick ("The Litany").

Prayer.

Father of our spirit, thou Comforter and Friend, preserve us this day from the temptation that would rob us of purity, calmness and joy. Help us, we pray thee, to learn the strength that comes through the memory of the words of Scripture, the consciousness of the presence and power of God, and the will to resist all unworthy appeals. Save us from sin, for thy name's sake. Amen.

TUESDAY, JANUARY 11.

Theme for the Day.

The necessity of preparation and watchfulness.

Lines.

And the sin I impute to each frustrate ghost
Is, the unlit lamp and the ungirt loin.
—Robert Browning ("The Statue and the Bust").

Prayer.

Holy Father, we thank thee for the warnings and admonitions of thy holy Word. We are in constant danger of missing the best things in life through inattention and neglect. We need such arousal as shall save us from the loss of opportunity, of time and of character; for to lose these is to lose life itself. May we keep our souls in readiness for Thyself, and we cannot then be unprepared for any event. Amen.

WEDNESDAY, JANUARY 12.

Theme for the Day.

The witness of nature to the greatness and goodness of God.

Scripture.

The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge.—Psalm 19:1.

Lines.

Fast as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth.
—Joseph Addison ("The Hymn of Creation").

Prayer.

Lord, thy glory fills the heavens, and the earth is full of thy praise. Thou art the Creator of all things, and thy tender mercies are over all thy works. Help us to join our worship to that of all thy creatures, for we would not be thankless when all nature is praising thee. And may our gratitude for thy mercies bring us so near to thee that we may grow like thee in goodness and in loce. We pray in Jesus' name. Amen.

THURSDAY, JANUARY 12.

Themes for the Day.

The power of God, manifested in Jesus, to heal the ills and sufferings of humanity.

Scripture.

But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed and go unto thy house.—Mark 2:10, 11.

Lines.

He took the suffering human race,
He read each wound, each weakness clear.
He struck his hand upon the place,
And said, Thou ailest here, and here.
—Matthew Arnold.

Prayer.

O Thou great Friend to all the sons of men, we claim thy healing and helping power. In us there is no health, nor strength nor wisdom in thee there is power for our uplifting and great gentleness to bear with our ill-desert. We trust ourselves to thee, nor shall we ever trust in vain. Thou forgivest all our iniquities, and healest all our diseases. Forgive and heal us, for our Savior's sake. Amen.

FRIDAY, JANUARY 14.

Theme for the Day.

The final purpose of God, the completion of human life through the work of Christ.

Scripture.

Making known unto us the mystery of his will, according to his good pleasure which he purposed in him, unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth.—Eph. 1:9, 10.

Lines.

That God, which ever lives and loves,
One God, one law, one element,
And one far-off, divine event,
To which the whole creation moves.
—Alfred Tennyson ("In Memoriam").

Prayer.

Good, Father, thy purposes are eternal, and can find their full consummation only in the complete success of the redemptive work of Christ. Of that saving grace, manifested to all men, we are both the objects and the instruments. We praise thee for this high honor, and we crave thy blessing in the effort to conform our lives to so divine a program. Help us to know the part we have to bear in this world-wide message, that we may enter thus into the eternal plan. Amen.

SATURDAY, JANUARY 15.

Themes for the Day.

The value of moderation and contentment.

Scripture.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food suitable for me.—Prov. 30:8.

Lines.

This man is freed from servile bands
Of hope to rise or fear to fall:
Lord of himself, though not of lands,
And, having nothing, yet, hath all.
—Sir Henry Wotton ("The Character of a Happy Life").

Prayer.

Father of mercies, thou God of love, we praise thee for the providence which ministers to all our needs. The gifts of life are of thy bestowing. Make us thankful for them all. We do not ask great things for ourselves, but rather for the contented spirit that accepts with gratitude the favors of thy hand, and knows from whence they come. Give us, we beseech thee, the true riches of humility, courtesy, helpfulness and faith in thee. Make us like our Master, in whose name we pray. Amen.

Nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer Lytton.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER VI. Continued.

During the latter part of Eleanor's talk the subtle fragrance of coffee—so suggestive of good cheer—permeated the room, and soon Ann and Susan came in with trays, on which the steaming cups were re-inforced by plates of sandwiches and cakes. The coffee loosed their tongues, and they chattered gayly. A little later all sang, and in their united voices Eleanor distinguished one that was very superior. It proved to be Mary Benson's, and when Eleanor spoke some words in its praise, Mary confessed to her her modest ambition to take vocal lessons and, ultimately to join some church choir. Eleanor warmly commended her, and from that moment, Mary was her devoted adherent. As she went among them, speaking a word here or shedding a smile there, there was no mistaking her genuine interest in them, and the young women instantly responded to it. Many artless confidences of hopes and plans were made to her, which gave her the very insight she sought for her future work among them.

Eleanor would have laughed, with tears in her eyes, doubtless, could she nave heard their exchanges of opinions on her and her plans, on the homeward walk. They all admitted that "they had had a splendid time, and that it would be something to look forward to!" It was a novelty in their young lives, and, as such, it held their attention and interest thenceforth; so strongly indeed, that they forgot the pleasures they had sacrificed; the Saturday evening promenade through the business streets of the town, with their respective escorts, who, later, "saw them home" and accepted their invitation "to come in a while"; they neglected the "Band Concert" in the public square, even the disconsolate "beaux," in the fullness of their new enthusiasm. However, in due time, the young men were propitiated by being invited to the "open meetings," and, ultimately, they too regarded them as social events of great importance. For the first time many came in contact with a truly cultured woman, and their standards of life were insensibly bettered thereby. They agreed heartily with the members of it that the Neighborly Club was a success in every respect.

CHAPTER VII.

Birds of a Feather.

When Bannister returned to Carlinville for Commencement it was inevitable that he should meet B. F. Mullins, and quite natural that there should spring up at once as warm a friendship as could exist between two such natures. Bannister admired Mullins' crude force; the brute will that bent or broke whatever resisted its advance in any direction. He was, in the parlance of the hour, "a live man;" progressive and public spirited. He was the richest man in the town, self-made, in the hatefullest acceptance of a term that has long lost its first wholesome significance, since the making on which he prided himself had only increased his dogged resoultion to sweep everything aside, that did not tend to his individual aggrandizement. Of genuine integrity, of refinement, of spirituality, of clear, true mental perception, he had acquired nothing; on the contrary he had lost the little which nature implants in even the most rudimentary soul.

He had introduced into the pleasant old town a new and concise financial creed, "Money talks," which, as yet, was by no means universally accepted there. But the mere repetition of words has a cumulative power that has destroyed armies, and overthrown nations, and held races for ages in the shackles of fanaticism.

The man's sordid ignorance still prejudiced the more refined and better bred people against him; but his financial success had inspired the unthinking with an admiration for his ability.

He was formost in all the leading enterprises of the place, and was largely interested in several Trusts, and he was secretly scheming to get control of the Wire Fence Works amongst them.

Mullins saw in Bannister all that he himself would have been, could he have arranged the terms upon which he entered life. With his loud, coarse advocacy of the "self-made man," in his inmost heart, there was a slavish and servile admiration for one who had never worked with his hands, whose place had been made for him, and who could boast of ancestors that for generations "had been gentlemen." He had heard rumors of Bannister's budding political ambition, and after he had met him, declared that he "was just the man."

"I have some state pride," he said to a familiar, "and we want to show the kid-gloved politicians in Washington that Indiana isn't all backwoods, and Hoosiers hain't all poor white trash. Bannister's well-educated; he's lived in Washington; he's got money; all good reasons why he ought to have the Senatorship!"

There was still another that he was too discreet to formulate; the nominee thus designated, the result of a brief conference as soon as they "understood each other,"—was pledged to further in the Senate any and all schemes that might advance and protect the extensive enterprises with which Mullins was identified. This was to be accomplished through protection, or tariff revision; through reciprocity, or its defeat; not in accordance with any sincere, personal view Bannister might hold, for he possessed few scruples, and less principle, and fell willingly into Mullins' plans.

"B. F.'s" big white house stood upon the summit of the highest hill on the outskirts of Carlinville, and was pointed out, with the water works tower, the Soldier's monument, and the Cemetery, as an object of interest. It was gabled and turreted and its solid walls were like battlements. Within, the Chicago upholsterer had been given "carte blanche" and had done his worst. There was too much of everything; too many big, soft chairs, too much light, too much frescoing, in which naked nymphs and shameless satyrs disported themselves amongst overblown roses and abnormally brilliant foliage, and "B. F.'s" counterfeit presentment, photographs, portraits in oil and crayon, confronted one everywhere.

Mrs. Mullins was a meek inoffensive creature, whose personality had long since been absorbed in that of her husband. She had no views and never expressed her opinions, if meeting of the Neighborly Club might open

It was a hot September evening. Eleanor and Susan worked all afternoon that the first sewed, scrubbed and washed; and when they she had any. When they were poor, she sewed, scrubbed and washed; and when they became rich, she still occupied herself in pottering about her big, over-furnished house, doing the trifling things with her own hands which could have been relegated to the servants, who spoke of her below stairs with familiar disrespect. She dressed in rich silks, new and stiff, for her best gowns, old and shiny for ordinary occasions. She was faded and withered, and the great diamonds which dragged down the lobes of her large thin ears, intensified every line and every shrunken feature. Her yellow fingers were also encrusted with jewels.

Only in one thing did she ever defy her husband, and this was in the ruinous indulgence of her son whom she blindly adored. She privately supplied him with money, concealed his extravagances and dissipations and interfered whenever he was put to work. She had taken him from every school he had entered because "his eyes were affected," or "the teacher was too strict," or "did not understand him."

It was this poor, weak mother, chiefly—aside from his heredity—who had made her son what he was; a trifling, worthless spendthrift, who had never done an honest day's work in his life or manifested a desire that was not ignoble, or devoted himself seriously to a pursuit that was not vicious.

The three daughters were like their father, in varying degrees; Arabella, the eldest, being such a pronounced copy in manner, bearing and appearance that everyone said "it was too bad that she was not a man." The other two, Maude and Edythe—as she wrote it—were also "real Mullinses."

Besides espousing his political aims, after he came to know him well, Mullins decided that Bannister should marry Arabella.

The girls were none of them young and he believed firmly in women marrying.

"An old maid's a freak," he said. "It's woman's business to marry, keep her husband's house and have children for him; if she don't do this, she's no good! I've got no use for the new-fangled notion of women settin' up for themselves! Their place is at home, and they should stay there and be satisfied with what the man furnishes." His opinion was a species of Western philosophy identical with the Mohammedan dogma that a woman acquires a soul only through the saving grace of marriage.

Bannister, who had been a leading spirit in the convention of his party at Indianapoils, plunged energetically into the campaign. He had been advertised early in the canvass to speak at Hoopersburg, a village off the railroad, ten miles south of Carlinville, and Bannister, "en route" and returning, was to be Mullins's guest. This plan was carried out and the meeting was duly reported by the Clarion as "one wild burst of enthusiasm in which two old-time Democrats had come forward and renounced the political faith of a life-time!" The opposition sheet described the gathering as "a mere handful of women, children and minors, the few voters present being discouraged and apathetic."

The two men sat at breakfast the next morning, the table laden with a profusion of fruit and porridge, chops, fish and beefsteak, all of which were hospitably pressed upon the visitor. The daughters, ordinarily, did not appear so early, but they were present now in the most elaborate morning costumes. Mrs. Mullins, her diamonds glittering conspicuously, in the best of her older black gowns, sat half extinguished behind the huge shining bulk of the coffee urn. She was thankful for this barricade when she was forced to reply to "B. F's" suspicious inquiry:

"Where's Billy?"

"Poor Billy, he's got one of his bad headaches, and I wouldn't let him get up," she faltered.

"B. F." had heard this excuse before, so he frowned with surly incredulity, but he said nothing. He turned to Bannister remark-

ing: "My folks don't meddle with politics, if I know it!" and he and Bannister thereafter monopolized the conversation. Mrs. Mullins willingly yielded the point; and the girls, although they might have surprised their father, were too wise to offer any remark.

"We've got to get Dick Randall and the men at the Wire Fence Works into line," said B. F., buttering a plateful of steaming griddle-cakes. "Randall pretends to be with us" he went on talking with his mouth full. "There's no reason in the world why everyone of them three hundred men shouldn't vote the straight ticket!"

Bannister did not reply for a moment; then he said: "If there's anything I can do—Dick and I are pretty good friends—I'm at your service."

Bannister had known Randall slightly in his college days but had not renewed the acquaintance until he decided to try for the Senatorship.

"No," said B. F. emphatically, "You keep out of it! It won't do for you to be mixed up in it. I'm not running for office—you understand! I'll see him myself this morning, I'll have the horses out and we can drive up there right away after breakfast. He's sure to be there. That's one good thing about him; he sticks to business. It's more than can be said of some other fellers!" and he frowned meaningly in the direction of his wife, who felt guilty and was once more thankful for the interposing coffee urn.

The young ladies were visibly disappointed as they watched the departure of B. F. and their guest, when they dashed off behind the handsome horses; Bannister was so manifestly like the great world they longed to know.

"It's just like Pa!" observed Arabella angrily. "He never thinks of anything but himself."

"Some other people are a good deal like him too!" spitefully observed Edythe.

* * *

"You're out of this, remember! I'll drop you any place you like," said Mullins, when he had checked the horses after their first dash. "Think you'd better not see Randall at all, this time. I know him better than you do."

"All right!" said Bannister indifferently.

"Would you like to look in at the Clarion office? It's always a good thing to keep on the right side of the newspapers. Or you might call on Judge Brainard. He's so confounded stiff that I can't get along with him myself. He's more your sort; not that he isn't all right. He's with us from principle and he stands by his party; but he's apt to make trouble if things don't go his way. We want a different sort of a man on the bench here; but we can't undertake to tackle him now. He's too well known all over the state. He's got a mighty strong grip on the party: he's solid with the farmers. I wouldn't give much for your chances if he was to take a notion to try for nomination!" and Mullins laughed at the jesting insinuation.

"If he's all that's in the way, I've nothing to fear! He never had any gall!" said Bannister slightingly, not without reminiscent thoughts of the drubbing he had once got from the man he now sneered at.

"Not afraid of the dark horse, eh?" observed Mullins, good-humoredly.

"No; not as long as Burns and Johnson and Cummings are in the field, to say nothing of the candidates the other party may spring on us and divide the vote. These clod-hopper legislators have a way of sticking to their neighbors!"

"That they do!" observed Mullins sourly, perhaps recalling occasions where his own plans were upset by them.

They rode along silently for a few moments then Bannister looked at his watch and said hesitatingly: "I don't think I'll call at the Clarion office this morning; and Brainard's probably in the court room; if—if you don't mind, you might set me down at Mrs. Crofton's, it's on your way. She's a very old friend, and it isn't too early—it's after ten now."

Nothing escaped B. F. Mullins small furtive eyes, neither the slight embarrassment, nor Bannister's heightened color. He had heard, of course, rumors of Bannister's former engagement to Eleanor Crofton, and the gossip which had been circulating since his recent visits. But he placed no credence in the stories.

"Mrs. Colonel Crofton, you mean? Let me—see! Where are they living now? Brainard has their old place—O, I remember!" And he turned abruptly, drove into an adjacent street and shortly thereafter left Bannister at the gate.

CHAPTER VIII.

A Political Conference.

Mullins drove on to the Wire Fence Works alone. He did not bother himself at the time, as to the nature of Bannister's errand to Mrs. Crofton's. His own business, from which he, himself, had excluded the aspirant for the senatorship, fully occupied him.

He attributed his personal success to his firm belief in the principle, "One thing at a time, no muddling or mixing things." He would make sure of Randall; this accomplished, Bannister's turn would come!

He heard, when he halted before the works, the noise of heavy machines as the wire was drawn, paid out and wound upon the clicking swifts under the surly, but observant eye of the foreman, Clark.

Alonzo and Teddy were at their posts in the engine room and a force of men were unloading and loading the cars upon the siding, the same activity prevailing which he noted months before. Randall's men, without exception were sturdy, contented and faithful. There was no "soldiering," no sly undermining of his authority by the treacherous tools of paid agitators. His men were his fellow townsmen and his friends. They earned the wages he paid them and were advanced as rapidly as he could promote them. The confidence and respect between them was mutual. There was no talk amongst them of "oppressor" or "oppressed."

Randall saw Mullins through the window and he was as little pleased with the visit as he had been on other occasions. He knew that self-interest was at the bottom of whatever he might propose. Mullins suspected that Randall's formal greeting made up in politeness what it lacked in cordiality but he seated himself and went straight to the point.

"You're busy, Randall, I know."

Randall glanced at his desk heaped with letters, half of which he had not opened, and said:

"Yes; always, at this hour."

"Well, I'll not take a minute more of your time than I can help. I've a pressing engagement myself. We'd like to know, Dick, how your men are goin' to vote?"

The use of his Christian name was a display of extreme friendliness and it immediately excited Randall's suspicion.

"My men?" he asked sharply.

He had seated himself at his desk again—"My men?" he repeated, "Well, really Mr. Mullins, you'd better ask *them*. I suppose the republicans will vote their own ticket, the democrats theirs and the populists and prohibitionists theirs."

"That's just it!" said Mullins emphatically. "You are an employer of labor, Randall; the men look to you for work and wages; their families are dependent on you for the very bread they eat!"

"I beg your pardon! am I not as dependent on their help? Without their labor could I run this works an hour?"

"Now don't fly off the handle!" said Mullins, "Hear me out! The capital invested is yours; the men don't own a cent of it, and they don't lose a cent if it fails. You've taken all the risks, and you've a right to the lion's share of the profits—and—"

"Profits they make possible; not a wheel could turn without their co-operation; as to the 'lion's share,' I've no reason to complain."

"Just so!—But they couldn't have helped you a little bit if you hadn't planked down the cash in the first place! That's sound doctrine, isn't it?"

"It is the fallacious doctrine of the times, I'll admit" said Randall, his eyes kindling. "But I don't rate my men with the coal that feeds my furnace, or the water in the boilers, nor the steam that drives my machinery. I consider that rational beings have somewhat higher claims on the employer than that."

"Yes, when they *are* rational!" Mullins sneered.

Then he changed his tone and said, as if he were placating an unreasonable child, if it could be supposed he were ever guilty of such weakness.

"That's all right! I've always known you held queer, socialistic ideas, but it's not the time for any of that sort of moon-shine now. We've gone through the hardest times the country's ever known, though, somehow, you've not felt it much."

He paused, but Randall did not reply.

"It's the outcome of the tariff tinkering," he went on, "and if it isn't stopped, and our party put back into power, public confidence will be paralyzed. What we've gone through will not be a patchin' to it and there'll be such a devil of a panic as will ruin *you* with everybody else!"

Still Randall did not speak.

"You're not a mugwump?" asked Mullins suspiciously.

"No; I'm not that!" Randall replied decidedly. I've never concealed my politics—*You* know that. But I am one of the many who is ashamed that his party will use dirty tools and lend itself to schemes that honest men must blush for. I'm a better partisan than you; for I want my party to be again what it once was!"

"I don't understand you!" said Mullins sullenly. "But we haven't time to split hairs. You have a right to your opinion and I to mine. All's fair in love and war, and politics is war from the word 'go.' We've got to fight the devil with fire. and it's no time for Sunday-school tracts or preacher-talk. Not to beat around the bush any longer, for it's getting late," and he glanced at the big clock ticking solemnly on the wall, "the Central Committee wants you to round up your men. Lay down the *law* to 'em, and tell 'em they've *got* to vote the straight ticket!"

Randall toyed with his pen-holder absently, thinking over the shameless audacity and insolence of the demand.

Mullins at last seemed to realize that perhaps he had gone too far, and he said, by way of conciliation:

"Of course I don't mean that you're to *force* them, or *threaten* them in so many words, but let 'em know that if the county goes against us they'll be out of a job; that there'll be a reorganization, a cut in wages! That's the way to bring 'em round!"

Randall stopped him with sudden emphasis:

(To be continued.)

I pray not that
Men tremble at
My power of place
And lordly sway.
I only pray for simple grace
To look my neighbor in the face
Full honestly from day to day.
—James Whitcomb Riley.

Church Life

The article by Mr. Yeuell on Evangelism, in this week's issue of the Christian Century will be read with interest by every reader of the paper.

Dr. and Mrs. Herbert L. Willett, and family have been spending the holidays with relatives and friends in Kenton, Ohio. Mrs. Willett has quite recovered from her recent illness

We thank our friends for their coöperation in making our pages "The Christmas Pulpit" of last week. Next will be the summaries of the annual reports of the churches. Send them in by earliest mail.

Several of our friends have written asking whether the books reviewed in our columns from week to week may be ordered through the Christian Century Company. To all who are interested we would say that we can always supply books to our readers at as low a rate as they can be had of any one, and will take pleasure in thus serving our readers.

* * *

The annual meeting of the Bellevue, Pa., church will not be held until the 21st of January. William Lloyd is the pastor.

There were five accessions to the Central Church, Dayton, Ohio, the last Sunday in December. I. J. Cahill was the preacher.

George H. Kemp has resigned his pastorate at Prairie City, Iowa, and closed his work with the church the first of the year.

A meeting at Fertile, Ia., has just closed with twenty-four accessions, all but one by primary obedience. Chas. McVay led the singing.

Victor F. Johnson spoke at the Monroe Street church, Chicago, on a recent Sunday. The Monroe Street church has not called a pastor yet.

Dr. Arthur Holmes, was engaged by the Y. M. C. A., of Canton, Ohio, to speak at the Baptist Church of that city, Sunday, December 26.

Charles D. Hougham has resigned as pastor at Mount Pleasant, Iowa, and will close his work with the church the first of January.

The annual meeting of the church at Davenport, Iowa, will be held Tuesday evening, January 4. Two of the clubs of the church will serve a free supper.

E. J. Arnot, who preaches for the church at Batavia, Ill., received the B. D. degree from the University of Chicago at the close of the autumn quarter.

The church at Pittsburg, Kans., made a careful investigation to discover needy families a few days before Christmas, and made liberal provision for them in their Christmas offering.

Vaughn Dabney, the energetic pastor of the Douglas Park church, Chicago, has led his church in paying off half of the church debt. They are much encouraged about their future.

Dean Frederick Norton left Des Moines for Prince Edward Island, December 17. Mr. Norton makes this long journey of 4,000 miles that he may spend a few days at the bedside of his mother who is very feeble.

The church at Urichsville, Charles Darsie, pastor, made a contribution of $58.85 to the Bethany College endowment fund. Mr. Darsie is an alumnus of Bethany, and led them in their college songs at the Centennial Convention.

Evangelist F. A. Ware, Living Link, of the church at Walla Walla, Wash., has come into deep sorrow by the death of his wife, his daughter and his youngest son, all within a few days. Typhoid fever was the cause of the death in each instance.

Wallace Tharp, pastor of the North Side Church, Pittsburg, and W. R. Warren, who is just retiring from the office of Centennial secretary, will start March 12 for a three months' trip to Palestine. Messrs. Tharp and Warren will travel in company of forty ministers.

The church at Vinton, Iowa, burned to the ground the evening of December 22, with a loss of $7,000, partially covered by insurance. The fire started in the furnace room while the church was filled with children practicing for a Christmas entertainment. All escaped from the building in safety.

In January Marion Stevenson will spend a week each at Hiram and at Butler College. He proposes to reach as rapidly as possible all of the ministerial students in our colleges and to suggest and assist in the development of regular Bible-school pedagogy courses.

Christian University, Canton, Mo., is facing a very hopeful future upon the foundation of the recent gift of $50,000 by Robert Stockton of St. Louis, Mo. President Johann has proven himself a patient, strong, self-denying leader during the eight years of his administration.

Rev. Wm. A. Ward, of St. Louis, the General Secretary of the Christian Socialist Fellowship, will give the address at the Fellowship mass meeting at Memorial Church, Oakwood boulevard, just west of Cottage Grove avenue, Chicago, Sunday afternoon, January 9, at 2:30 o'clock. All are cordially invited to attend.

E. N. Duty is pushing the work of the Second Church, Milwaukee, with vigor. There were six additions to the church the last Sunday in the year. An adult Bible class has been organized with R. A. Nourse as teacher; and a teacher training class will be organized early in the new year.

H. F. Brastow has been called to the church at Roseberry, Idaho, and will begin work there the second week in January. In a personal letter he says: "As part of my sermon last Sunday I read your first page editorial, 'God in a Manger.' You are getting at the heart of things."

A. R. Spicer, pastor at Dixon, Ill., says: "Alva W. Taylor's 'Trend of Events' is the best written department of the kind I ever read—no religious paper of any denominational body excepted. It's worth the price of the paper." We receive many such letters commending the work of Mr. Taylor.

Charles C. Wilson, pastor of the church at Bellefontaine, O., has made very attractive announcement of the following series of "Six Short Sermons on Great Questions." They are: "Is There a God?" "Was Christ Divine?" "Is the Bible True?" "Is There a Heaven?" "Is There a Hell?" "The Greatest Living Question."

The Christian Tabernacle church, North Tonawanda, N. Y., has extended a call to G. H. Steed, Moundsville, W. Va., and he has accepted. Mr. Steed will begin work January 15, and for two weeks will be assisted by the retiring pastor, W. C. Bower, who enters Columbia University the first of February for post graduate work.

Christmas this year was called by the Sunday-school of the First Church, Lincoln, Neb., a "Giving Christmas." The children received no treat from the Sunday-school; but brought fruit, candy, toys, groceries and clothing to be distributed to worthy families on the Christmas day. Besides this feature, the children rendered a Christmas program.

The Central Church, Peoria, Ill., is looking forward to a great ingathering during the meeting which they will hold under the leadership of W. E. Harlow, during February. Mr. Harlow and the pastor of the Peoria church, W. F. Turner have been together in several meetings.

C. A. MacDonald, Bible-school evangelist, has been at work in Macon county, Mo., for the past month. In that time he has organized eight adult Bible classes. Four of these are men's classes. A short time ago Mr. MacDonald made a brief visit to Illinois and organized two classes of young men and two of young women at Grand De Tour, near Dixon, Ill.

L. E. Brown, pastor of the church at Lebanon, Ind., was the object of a surprise planned by his official board and their wives. The members of the church came into the church building at the close of the prayer meeting service, and presented Mr. Brown with a fine diamond pin, and then with resolutions of highest appreciation of his work, signed by all the members of the board.

W. D. Ward, who has been pastor of the church at Rockford, Ill., for the past two years, but recently resigned, has received and accepted a call from the Central Church, Newark, Ohio. Newark has a population of 25,000, and is just thirty-three miles east of Cleveland. The resident membership of the church is about 600, and the Sunday-school enrollment, 300. Mr. Ward began his work with the church January 9. We wish him a happy and permanently successful pastorate.

A. T. Shaw was in his pulpit at Spencer, Ind., twice Sunday, December 19—the first time his health has permitted this service since last August. Mr. Shaw had to preach sitting, as did the Master on so many occasions. Despite the pastor's illness, the work prospers at Spencer. The church building has just been redecorated at an expense of $400.00. The offerings for state missions and C. W. B. M. were taken on their respective days.

A young people's missionary society has been organized in the East End Christian Church, Pittsburg, Pa., where John Ray Ewers is minister. The age limits are, fifteen to thirty-five. Meetings will be held monthly, and this year the circle will make a study of Mrs. Royal J. Dye's new book on Bolenge. This church will give a dinner to its entire membership the evening of the annual meeting, which will be the third Wednesday evening in January.

The annual reception of the Jefferson Street Church, Buffalo, N. Y., was held the week before Christmas. The entire church was thrown open. As the guests came young ladies pinned dainty name cards upon each one, and then they were shown through the building, and were introduced to all the other members present. The reception was intended especially as a welcome to the members who have come into the fellowship of the church during the past year.

There is a growing tendency among our churches to emphasize more the seriousness of change in official position in the churches, either of pastor or members of the church boards. It is not at all uncommon for churches to hold formal installation services. This principle has been applied by the church at Huntington, Ind., to the teachers and officers of the Sunday-school, and on a recent Sunday evening held a service in which their teachers and officers for the coming year were formally installed.

S. A. in connection with its state superintendents of Bible-schools!"

A. J. Saunders has resigned at South Chicago and is now on his way to Australia. We shall miss him much in our councils.

Two of the churches of Chicago have installed stereopticons recently: Sheffield Avenue and Armitage Avenue. Douglas Park is getting ready to put one in. They are a most useful piece of equipment in the city life for presenting biblical subjects and missions. O. F. Jordan spoke at Sheffield Avenue on the evening of the Christmas entertainment, reviewing the life of Christ with the most celebrated works of art.

H. O. Pritchard, pastor of the University Church, Bethany, Nebraska, will hold a meeting with his church, beginning the first Sunday in January. He has announced for the meeting a series of expository sermons based upon the Hebrew epistle, in which he says: "I shall cover pretty largely the ground of Christian Theology." Mr. Pritchard must undertake this plan of meeting as an experiment, for our evangelists do not often use expository sermons. We wish to commend the efforts to make the evangelistic meeting educational.

Roscoe Hill, who during last year was studying in the University of Chicago, is this year at Columbia University, where he will complete his work for the Ph. D. degree. A note in the parish paper of the Lenox Ave. Union church gives evidence that Mr. Hill has found other avenues of interesting activity aside from his university life. The note reads: "Since Mr. Roscoe Hill has become an officer our school has taken on new life. . . . He has some good things he has not yet told us of."

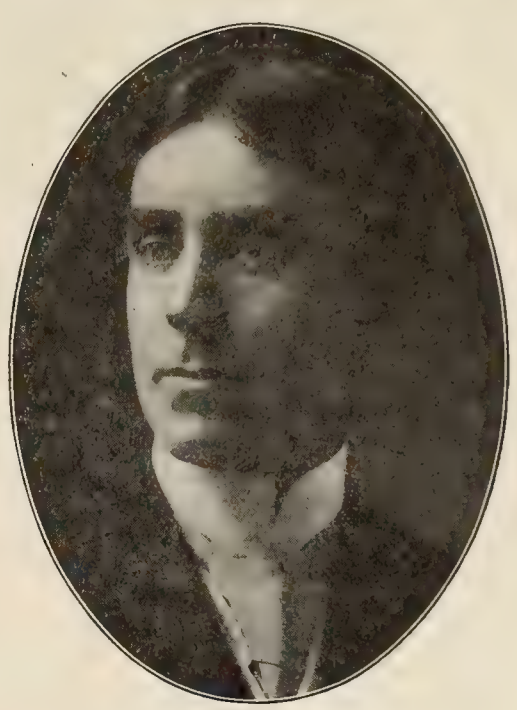
Most of the churches of Des Moines will hold special meetings after the holidays. The church in Highland Park begins January 2 with the sermons by the pastor, John McD. Horne. At the Capitol Hill church the services begin the same day as do the services at the Park Avenue church. The services begin on the following Sunday at the Grant Park and Clifton Heights church. I. J. Spencer will conduct the special service at the University Place church beginning February 14, and Peter Ainslie begins his series of evangelistic meetings in the Central church on March 6.

R. A. Long, the prince of givers, was so pleased with the growth of the Sunday School at the Independence Boulevard church, Kansas City, during the last six months that he has made his gift $100,000 instead of $50,000. It will be remembered that Mr. Long's original offer was to give $50,000 for a new Sunday-school building on the condition that the attendance of the school, which was then about 500, should average 700 for July and August, and 1,000 for the remaining months of the year. The average attendance in July and August was 811, and the remaining months, 1,054. The new building will be larger than the present $100,000 structure and will contain every modern equipment for the Sunday-school, a gymnasium, swimming pool, club rooms, etc. The $10,000 pipe organ now used by the church will be given to the Sunday-school, and a new $15,000 organ given to the church.

The latest addition to the list of paid state superintendents of Bible-schools is Clark Bower, 315 N. 3rd street, Colorado City, Colo., who takes up the work at once in that great state. Colorado is to be congratulated upon its forward movement which calls so enthusiastic and well qualified a man into the field.

Ernest J. Sias, pastor of the church at Frankfort, Ind., has resigned and will again devote his energies to lecturing. Mr. Sias's work in Frankfort is most highly commended by the local press. Throughout that region he has made a reputation for his eloquence, his breadth of sympathy, his wonderful energy, and marked enthusiasm. The Frankfort church has grown under his care to be the largest in the city and one of the largest churches of the Disciples in Indiana. In addition to this, Mr. Sias has furnished a mission church in the city, which has grown from a membership of seven or eight to one hundred and fifty. Mr. Sias is not inexperienced in the lecture field, having given some years to this work before preaching at all, and having spent several weeks on the platform each year during his pastorate in Frankfort. He will make his home in Lincoln, Nebraska.

G. B. Van Arsdall, for five years pastor of the First Christian Church, Cedar Rapids, Iowa, has been called to the pastorate of the Central Church, Denver, according to a telegram received from the Denver church just after our forms had been closed last week. Mr. Van Arsdall was called from the Central church, Peoria, to Cedar Rapids, five



Rev. George B. Van Arsdall.

years ago. This is one of the strong and well established churches of the Central states, and Mr. Van Arsdall has made good in his work. The membership of the church and the Sunday-school have increased steadily, and the church has been brought into the living link class. The church to which Mr. Van Arsdall is called is one of the most important among the Disciples, and the Christian Century congratulates the church upon securing so able a leader as Mr. Van Arsdall for their work. Dr. H. O. Breeden, who has been serving as temporary pastor of the Central Church will close his work the first of February and will be succeeded immediately by Mr. Van Arsdall.

Mrs. Frances Dwinnell Elliott, mother of Ashley J. Elliott, Peoria, Ill., Walter Elliott, missionary to China, and E. E. Elliott, assistant secretary of the Men's Brotherhood, has written a history of the Third Christian Church, Indianapolis, which has just been published by the Ladies' Aid Society of the church. Mrs. Elliott has marked literary ability, and has carefully prepared the history of this great church from the time of its organization in 1870 to the present, when it numbers more than twelve hundred members, under the leadership of that prince of pastors, Harry G. Hill. The book is offered for sale for fifty cents, postage five cents, and the proceeds will go to the building fund of the church. There are many former members of the church and many friends of the author who will want this skillfully and artistically prepared history of the church. Address the pastor, Harry G. Hill.

The churches of the Fourth District, Oklahoma, held their convention at Hinton the latter part of November. The following officers were elected for the ensuing year: George Thomas, district evangelist; Mrs. A. M. Lucy, president C. W. B. M.; H. S. Gilliam, state superintendent of Bible-school work; J. M. Monroe, corresponding secretary.

The Norwood Avenue Church, Toledo, Ohio, is in a building enterprise. The cornerstone service was held October 31, with C. J. Tanner as principal speaker. The South Church of the same city laid the cornerstone of their new building on November 7, with Grant W. Speer as speaker. The East Church in that city recently closed the best meeting in the history of the church, with W. J. Cocke of Lexington, Ky., as evangelist. Fifty-three additions.

The annual report of the Ivanhoe Park Christian Church of Kanas City, where J. T. Ferguson ministers, showed the following results: One hundred thirty-five members added; the Bible school enrollment 362, among which is the wide-awake class of adult men, and one of young men who are getting a vision. The junior department is using the graded lessons. There has been a decided gain in every department. The C. W. B. M. holds the banner for the greatest per cent of increase. The amount of money raised last year for all purposes was $3,792, a gain of $1,215 over the previous year. For missions about $360 was contributed. Since Mr. Ferguson took this work two years ago the membership, the Bible school and the total receipts have been more than doubled. Another advancement is promised.

E. F. Leak, Newton, Iowa, writes facetiously about our request for news items that are really items of interest, saying he does not know whether the things he proceeds to enumerate are of general interest to our readers or not. But here are some of the items we glean from his letter. Mr. Newton is now in the seventh year of his service at Newton, and is receiving double the salary paid him the first year of his ministry with the church. The semi-annual missionary offering of the church, taken in November, amounted to $150. The C. W. B. M. day sermon was given by the pastor, with an offering of $30. A brotherhood has been organized which will be affiliated with the national organization. The church at Newton has voted to pay the tuition of one of its young men now studying for the ministry in Drake University. Never let a preacher hesitate to write for the news pages when he can send such items as these.

J. C. Todd, pastor of the church at Bloomington, Ind., has a noteworthy plan for the Wednesday evening prayer meetings. The program for the meetings for each quarter are printed on an attractive folder about the size of the usual church bulletin. The general topic for the last quarter of 1909 was "Three Months with the Shepherd of Tekoa." The special topics for each evening, with the scripture references are suggested and doubtless went far toward making a live and interesting meeting. The topics are: "The Prophet and the King." (Amos 1:-2 II Chron. 26); "How God Deals with Heathen Nations" (Amos 1-2:1-3); "The Sins of Christian Nations." (2:4-16); "The Roar of the Lion." (1:2, 3 and 4); "The Life Found in God." (Amos 5); "At Ease in Zion." (Am. 6); "Driving out the Preacher, (Am. 6.); "Doom or Discipline" (8-9:6); "The Prophet's God" (2:8-11, 3:3-1, 4:6-10, 7:9); "God and the Chosen People." (5:21, 7:1-6); "The Judgment of Sin" (2: 14-16, 3:12-15, 4:2, 3, 12); "The Star of Hope" (9:8-15); "The New Year's Message" (selected verses). These meetings are not all led by the pastor, but by different members of the church and two of the meetings are placed in the care of different organizations of the church.

Benjamin F. Hill and son, Harry, are leading in a meeting at Flora, Ill.

I. J. Cahill will hold a meeting at Van Wert, Ohio, in January.

W. H. Pinkerton will assist his brother and the church at Kenton, Ohio, in a meeting during February.

Otis Hawkins has resigned at Denton, Tex., and entered the evangelistic field the first of the year.

J. S. Clements and Edward McKinney are in a short meeting with the church at Olathe, Kansas.

O. P. Speigel, after seven years in the evangelistic field, has accepted the pastorate of the church at West Point, Georgia.

The Franklin Circle church, Cleveland, held a watch-night service with an address on "What the City Does for the Unfortunates" by Dr. H. R. Cooley.

P. C. Macfarlane and Robert Graham Frank of Liberty, Mo., were the chief speakers at a recent meeting of the brotherhood of the church at Nevada, Mo.

Euclid Avenue church, Cleveland, added $1,200 to the pastor's salary as a Christmas gift. J. H. Goldner now receives $3,000 for his services there.

Lewis R. Hotaling, who has been pastor at Hopeston, Ill., the past two years, has accepted a call to the church at Tuscola, Ill., and entered upon his new duties January 1.

J. K. Shellenberger, of Wooster, Ohio, has accepted the position as field secretary for the National Brotherhood of Disciples of Christ. He ought to make a good one.

O. W. Jennings has been called to the service of the church at Granite City, Ill. He began work January 1. The congregation has a $10,000 church property, and is planning to buy an adjoining lot and erect a parsonage.

J. N. Harman, Tazewell, W. Va., has accepted a call to preach for the church at Eustis, Florida, during the winter months, fillling the vacancy caused by the resignation of J. J. Haley, who goes to Modesto, California.

The choir of the Franklin Circle church, Cleveland, Ohio, gave "The Messiah" as a Christmas musical, Sunday evening, December 26. W. F. Rothenburger is pastor of the church and Ralph E. Sapp is conductor of the choir.

It is reported that H. O. Breeden, who closes his temporary pastorate with the Central Church, Denver, February 1, will go to California, where it is hopeed that the climate will be more congenial to Mrs. Breeden's health.

Marion H. Garrard, late of Laporte, Ind., is meeting with encouraging response in his work at Saginaw, Michigan. The church is in the midst of preparations for a meeting to be held by the pastor and William Leigh next February.

J. J. Haley, for many years pastor of the Seventh Street Church, Richmond, Va., has been called to the church at Modesto, Calif. This will be interesting news to many of our readers, who remember Mr. Haley as a frequent contributor to the Christian Century.

Two interesting subjects were announced by J. C. Todd, pastor of the church at Bloomington, Ind., for December 26. They were, morning, "God in Human Life"; evening, "The Nation's Free Boarders, or Social Parasites." Such topics indicate ability to make the connection between profound and significant truth, and the folk mind.

The church at Boone, Iowa, has just closed a short meeting in which there were seventy-two accessions to the membership. Mrs. Clara Hazelrig did the preaching, and without the assistance of a special leader of song. The pastor, H. F. Ritz, gave the meeting most enthusiastic support, and says that the church is now harmonious and working hard.

A unique history of the work of the Foreign Christian Missionary Society is just from the press. It is written by the missionaries themselves. Some one person has written the history of the work in each of the different fields. This book, which will soon receive fuller review in these columns, will sell at twenty-five cents.

GRADE YOUR SCHOOL

On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation.". You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old.. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you.. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt tnem.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. Send for Prospectus to THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

W. J. Clarke has just closed his first year of work with the Clifton Church, Louisville, Ky. During this time there were seventy-five added—thirty-one by baptism, and over $500 raised. The Bible school has averaged 250, and all the other departments are prospering. The audiences have shown a healthy increase. The outlook is very bright. The minister has been instrumental, through evangelistic work for other congregations during the year, in adding ninety-four.

J. M. Rudy, pastor at Greencastle, Ind., has just concluded a meeting with the church at Bloomfield, W. Va., of which W. S. Bullard is pastor. The meeting lasted one month and there were one hundred additions to the church. There were no sensational methods, and Mr. Rudy's work commended itself to the entire community. Mr. Bullard is doing excellent service in this field, and has the highest regard of all good people of the city.

A fine example of what the tithing system will do for the finances of a church where the members will adopt it is seen in a report from the Tabernacle Church, North Tonawanda, N. Y. Twenty-one of the three hundred members of this church give one-tenth of their income to the Lord's work. These twenty-one members paid during the last year 63 per cent of the current expenses of the church, and nearly 78 per cent of the missionary offerings of the church. This means that 7 per cent of the membership gave 63 per cent of the current expenses and 78 per cent of the missionary offerings.

The Jackson Boulevard Sunday-school, Chicago, observed a giving Christmas for the first time. They will never be content to observe Christmas in any other way in the future. A beautiful program was rendered and generous gifts were presented by every class, which were distributed on Christmas morning among the needy people of the community. A reception was given by the church to the pastor, Austin Hunter, and wife, New Year's eve, followed by a watch-night service.

W. E. Reavis and the church at Stanberry, Mo., have been working hard during the past year to realize certain Centennial aims. In some of these they have been completely successful. The church has been freed of all indebtedness. A basement for Sunday-school and social purposes has been finished and equipped. The Sunday-school has been largely built up. There is a Junior Endeavor Society of eighty members. The Stanberry church now has one of the best equipped buildings in North Missouri, and a good parsonage.

Holly M. Hale, whom the writer of these notes knew well during his student days at Drake University, and who has recently been preaching for the Hillman Street Church, Youngstown, Ohio, has just been called to the pastorate of the church at Clarksville, Mo. Mr. Hale has been pastor of one of our churches in Pittsburg, and was with the Youngstown church only a few weeks, giving them temporary assistance. The church would have been pleased to retain Mr. Hale as permanent pastor, but could not promise sufficient salary to justify him in remaining with them. Roland Nichols, who will gain most of his support from the lecture field, will minister to the Hillman Street church.

The church at Armington Ill., where John C. Lappin ministers, just closed a very helpful series of meetings. T. L. Read of Chapin, Ill., served as evangelist and Miss Una Dell Berry of LaFayette, Ind., conducted the music. Mr. Lappin says: "Mr. Read's sermons have done a great deal to strengthen the cause in the community. His style is that of the expositor and he presents the truth with clearness and earnestness. Miss Berry made the music a strong feature of the meetings. Our community has not had a better soloist, and all bear testimony to her worth in a revival effort. The number added was small but it was a time of seed sowing and the harvest is ripening for other days." Mr. Lappin will assist Mr. Read in a meeting beginning Jan. 3.

"The Bible-school of the Central Church of Jacksonville, Ill., on Christmas sent nfty-five market baskets laden with meat and other provisions to the poor of the city. The members of the school the Sunday before brought offerings of money and provision to the church for the purpose. With every basket went two loaves of bread and a package of Sunday-school literature. The gifts to the needy took the place of the usual treat of candy and oranges. This is the school directed for several years by Clarence L. Depew, now State Bible-school superintendent, Charles L. Mathis is now leading the school in efficient work. Visits by Marion Stevenson, Knox P. Taylor, Miss Eva Lemert, and H. H. Moninger, have widened the vision of the school."

In Nanking, China, the Presbyterian, Methodist and Disciple boys' schools are being combined. The Presbyterian school has been the smallest of the three. For tow years now the Presbyterian-Disciple schools have been united. One hundred boys are in attendance. The results are most satisfactory. The fellowship has been delightful. The missionaries are so convinced by this two years of testing in union work that a larger union will be still better that they are very desirous of a speedy consummation of the large union. Full plans for the larger union have been carefully worked out. The missionaries on the field are unanimous in approval. The home Boards have all accepted the proposition. They hope to begin actual work under the union management the first of the next Chinese year. This will be next February. Each mission agrees to put in $40,000 gold in property or cash, furnish three teachers, and $2,400 gold per year for running expenses. This will provide not only for union but for enlargement. They are planning to erect buildings at once so that the union institution can receive between 550 and 600 students. Other buildings will be put up as soon as possible. One of the buildings first to be erected is a dining hall which seats over 500 at tables and about 1,000 when used as an auditorium. A number of dormitory rooms will be provided on the second floor of this building. As soon as practicable steps will be taken to secure the land for the entire completed plant and to make out the ground plans for the entire University scheme.

Yeuell at Lincoln, Nebraska

Several months have elapsed since I wrote to the Christian Century a report of our meetings. On my return from Europe last September we started at the 27th & Wabash Church, Kansas City, in a beautiful tabernacle erected under the direction of that earnest and able pastor, D. Y. Donaldson. The five weeks' meeting resulted in 195 additions to the church. Considering that we were on the campaign side of a church-building enterprise, which always scares a large number of prospective members, it was a truly large meeting. They are a wonderful people and before long they will be rejoicing in a new $40,000 church. Jesse Van Camp and his accomplished wife were with us and their splendid work and beautiful spirit added much to the success of the meetings. They are now in New York studying music. They have a great future. Van Camp is a marvel.

On the close of the Centennial we started at Beatrice, Nebraska, where our hopes had been centered for a year. The sickness of the pastor, J. E. Davis, and a scourge of diphtheria made an early close necessary. In the short time there were about fifty additions. The church called me for a return lecture during our Lincoln meeting.

Lincoln came up two or three weeks sooner than they expected, but the prince of pastors, H. H. Harmon, with a great official board backing him, prepared at once, and from the first service the meeting was on. The remarkable thing all through was that there was comparatively little personal work. To meet local sentiment I stated at the first service that no personal work in the congregation would be permitted. During the five weeks of meeting 213 persons walked to the front of their own accord. Thirty-two of these came at the Oliver Theatre from an audience of 1,500 men. Twenty of these were landed for church membership through the Y. M. C. A. Only six of the 213 were children. It must be considered that the First Church at Lincoln is a down-town church, with the typical down-town church problems. Few of the members live within a mile of the church and on stormy nights many could not attend.

The blizzards which swept the Northwest struck Lincoln hard, and much of the time whole sections of the city were snowed in and street cars unable to run. One night a carload of students from Cotner were kept on the track half-way from home until 4 o'clock in the morning. Several nights people had to go to the hotels over night. The M. E.'s had Evangelist Yatman going the round of the Methodist churches during our meeting and they finally had to close in failure without any converts. Benjamin Fay Mills was brought here to throw out a few more slurs on the Disciple type of meeting, but he came and went like a zephyr. Our people clung to their meeting, many suffering hardships to attend. They came up scarcely ever knowing of a soul likely to obey the Lord, but only one night passed without response. I preached "the doctrine" every night and conducted a question box and met inquirers.

The meeting was in no sense a union meeting of our Lincoln and Cotner churches, although we enjoyed the most cordial sympathy of all. The other pastors and churches attended strictly to their own regular work. This was deemed best for local reasons. Bro. Pritchard, one of our very best men, will conduct his own meeting at once at the University church. The college and students have been planning for this effort and a great meeting is assured. Cotner has turned out some great men. Our reception there was very enthusiastic. I thought of that great pastor-evangelist, R. W. Abberley, of Rushville, Ind., where we had one of our best meetings last year, and of the incomparable preacher and lecturer, Ernest J. Sias of Frankfort, Ind., where we had that record-breaking meeting for a single church with 835 baptized unto Jesus—both Cotner men. Chancellor Aylesworth is a modern Arnold in his influence with young men. Cotner is evangelistic to the core and true to the gospel of the New Testament.

Harmon is building up one of the brotherhood's greatest churches. Level headed, suave, diplomatic, fearless, scholarly, with a most charming wife, he is fast ranking as one of our great men. His treatment of the evangelist and wife was most considerate and kind. Like priest, like people—his people followed suit.

I have two assistants, Albert E. Buss, a great chorus leader and cornetist, and J. E. Sturgis, very effective as violinist and gospel soloist. We have no "Syndicate" methods. Buss and Sturgis work in perfect harmony. Both are soloists and leaders. Their consecration is a marked feature of their own work.

We started Sunday with Thomas Maxwell at Fairbury, Nebraska, and although it is right in the holidays, we have a fine beginning. Maxwell is another pastor who knows how to conduct his end of a meeting—a great gift. HERBERT YEUELL.

Dec. 23, 1909.

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

A Letter from Dr. Royal J. Dye, Bolenge, Africa

Nov. 11, 1909.

Dear Friends of the Home-land:

It is quite likely that you are anxious to hear something more about the work and the church at Bolenge. Since my return, there has been so much to do that it seemed almost impossible for me to get time to write letters. I trust you will pardon this delay.

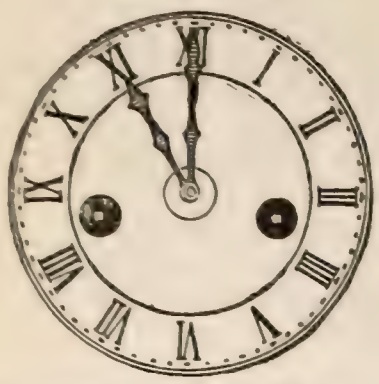
The church at Bolenge, when we consider its ancestry and its heredity, is a surprise and a joy to all who know it and bear it upon their hearts. True, there are cases of reversion to the old life, and they do backslide now and then, but I think you can be certain of a larger proportion of them remaining true and faithful, than in your own congregations at home, and after your great revivals there. They have much to be desired in the way of perfection in the Christian graces and life, but they are struggling if they may attain unto the perfection of the Gospel. Possibly the very greatness of the change from the old life of the past generations to that of the Gospel ideals and standards has tended to make them more permanent than those at home who have simply to assume the name of Christian without much change of life. Possibly it means more to these children of the wilderness and swamps than to those of gospel lightened America.

Reasons For Enlargement

We believe our people will approach the annual offering for Foreign Missions this year with more joy and a larger purpose than ever before.

The first Sunday in March has come to be a day of opportunity and a season of rejoicing in most of our better churches. They look forward to it with the greatest expectancy. It is a time when they turn their eyes away from themselves and mere local problems to the great world-field and plan for its conquest. Nothing less than this will satisfy the heart of our Lord and be accepted as an adequate discharge of his great commission. Every local church coöperating with the great body of its sister congregations may cherish the ideal of universal dominion. It is thus a world-power and thinks in terms of world-thought, and cultivates the spirit of world-consciousness in which it lives and grows and serves. Such a church is in line with God's eternal purpose through Christ. Such a church has vision and purpose and inspiration to carry forward the task which has so well begun. Such a church is Scriptural in doctrine, consistent in Christian living, and is a radiating center of light, and all helpfulness. Such a church our Lord loves and owns and honors with his abiding presence.

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

The March offering should receive special attention this year, and an honest effort should be made to make it the largest in our history, for the following reasons:

1. This is the first offering in the Second Century of the history of our people. What we do this year will be recounted by generations yet unborn. Our giving should be on a scale to serve as a worthy example in the next hundred years to come.

2. The victories of the past Centennial year should be to us only a step to higher things. We should not think of receding from any high mark we have made. The churches as churches made the great record of $146,081, a gain of $17,733, or an average per church of $43, and the average increase per church was nearly $6. There was a gain every month of the year, and a gain from every source of receipts except bequests. The gain in five years has been $129,567, or an average annual increase of $25,800. The gains in ten years have been $197,900, or an annual average increase of $19,700. It would be a great misfortune for any church to drop out or drop down this year. Our cry should be for more churches, giving, and for a still larger general offering per church. Our motto should be: An offering from every church, a gift from every member. Thirty-two new Living-links were added to the growing list. Provision was made for the home for the children of missionaries, and a mission boat was built for the Upper Congo.

3. The past year's work on the mission fields should impel us to still better things. There were nearly 1,700 baptisms; sixty-two schools and colleges enjoying an attendance of about 4,200 students; nearly 10,000 were enrolled in the Sunday-schools; about 400 orphans were supported; and 131,170 patients were treated, an average of about 361 per day. Marvelous work, indeed! Time would fail us to tell of the work of the native evangelists, the evangelistic trips of the missionaries, the light scattered by the various printing presses, of the faith and hope that was brought to hearts and lives formally in the midnight darkness of heathenism.

4. It is commonplace to say that we are only playing at missions. This fact should be stamped upon our memories and burned into our very consciences. Only about one-half of our churches give anything. A humiliating fact. Of those that contributed last year, 1,131 churches gave $10 or less, and 614 gave $5 or less. Only about one-fourth of our brotherhood give anything. That is to say, one-half of our churches and three-fourths of our people stand entirely aloof from this world-wide enterprise of evangelizing the world, as enjoined by our risen and reigning Lord. Ought we not to do more?

5. The country is prosperous. This is a strong reason. The financial clouds that hung over the country seem to have passed away. Every department of business is prosperous. The crops have been especially good, and they command excellent prices. Farms are advancing in value, and the cities are growing at a marvelously rapid rate. Peace and plenty are ours. We are the richest nation in the world, and the rapid growth of our wealth is the astonishment of mankind. We can not plead poverty nor hard times. God leaves us entirely without excuse. The Disciples of Christ are a rich people, and are growing in wealth with amazing rapidity.

6. What others are doing and aiming to do should provoke us to larger giving. Thus, during the year 1908 the Presbyterians of the North gave $1,347,265 for Foreign Missions; the Methodist Episcopal Church gave over $2,000,000; the Baptists of the North and the Congregationalists gave about $1,000,000 each; the Seventh Day Adventists gave $4.35 for each member. One religious body aims at an average gift of eight dollars, another of five, and others of four. If we give a penny a week we would give $625,000; if we give a street-car fare a week, $3,125,000. By enlisting a larger number we shall raise our average.

7. It will help to bring a new and larger and deeper spiritual life into your church. In tone and temper, and those fine qualities of the spirit which are the first production of the Christian life, the missionary cause will steadily advance. Here the reflex influence of missions is clearly outlined and deeply engraved. This reason is certainly ground for extraordinary effort.

8. We claim to be a New Testament people. We are. Our final appeal is to this the greatest of all missionary books. We dare not evade or neglect the teaching of the Scriptures upon the question of missions. The duty of sounding out the gospel is as clearly enjoined as baptism or the Lord's Supper. If we speak where the Book speaks, we must enforce the imperative obligation of preaching the gospel to all the world.

For all necessary March Offering supplies, address, **F. M. RAINS, SECRETARY, BOX 884, CINCINNATI. OHIO.**

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sleeping sickness camp. There are no government or philanthropically endowed retreats for the victims of this dread scourge. So we discussed this problem with the native church. A fine house was donated by the widow of one of the deecased elders of the Bolenge church, and the entire church membership went to the place about a mile up river and cleared the ground and prepared the house for occupation, gathering together great piles of fire-wood for the needs of the sick. Eleven have already found shelter and Christian succor in their helplessness. Two of these bid fair to recover. Two have already died and others are in very serious condition. Food and water is carried to them daily by the members of the church. This is a voluntary charity and if you could only understand the conditions and treatment awarded these poor unfortunate before the gospel made brothers of all grades of society and all classes of men, you would agree with us in such a belief of the power of the Gospel that you would wish to make your life count more and more for the extension of that message to the last man on the face of the earth. Join us in this greatest of all works of the church, brethren of the home-land. Have your more personal share make it more real than ever.

You are remembered frequently by the church here as we pray you to remember us and it. Pray for God's presence and Power with us here during the Christmas gatherings.

Yours in His glad service for Africa's redemption. Royal J. Dye, M. D.

News from the Foreign Society

The Central Christian Church, Denver, Colo., has decided to become a Living-link church by making an offering of $600 to the Foreign Christian Missionary Society. H. O. Breeden is the pastor.

The Great Commission is not a suggestion; it is a command. "Go." "Preach the Gospel."

A good friend of the foreign work writes as follows: "Whenever you can find another medical missionary as good as Dr. Dye, write me and I will unbuckle another notch next year and support him too, but do not forget that I want the same sort of a man as Dr. Dye. I want a man that can do things. I would like to hear from you about the boat for the Congo. Has it gone? I fear that my money will all be gone. If it needs much more help it will be bad, for I am very anxious for the boat to get there. Tell me how the matter stands financially." In answer to him and many other friends, will say that there is a lack of about $4,000 on the boat and about $3,000 on the transportation.

Last week the Foreign Society received $5,000 from a friend in California on the Annuity Plan. This is the second gift of $5,000 from this friend on this plan. We rejoice to have this gift. We trust that many others will follow the good example.

Last week the Foreign Society received a gift on the Annuity Plan of $400 from a friend in Kentucky, who has given on this plan before. This aged Disciple is making wise use of his money while time and opportunity are his. The society also received $200 from a friend in Ohio, who had formerly given $500. There is a steady growth in the Annuity Fund.

Part of the "S. S. Oregon" is now on the wharf at New York, ready for shipment to Bolenge, Africa. The whole boat will go out soon. It will probably be on the bosom of the briny deep when these notes are read.

The receipts of the Foreign Society for twenty-eight days of December amounted to $9,324.03, a gain of $2,917.00 over the corresponding time last year. The churches as churches show a gain in their contributions of $344.55. There is a gain of $6,589 shown in the receipts for the first three months of the year. This is a good start on the first year of the new century of our people. Let us keep up a gain every month of the year as we did last year.

A brother in Ohio has recently written his will in which he provides about $10,000 for the Foreign Society. Every Christian man should remember the Lord's work in his last will and testament.

Last year California gave $19,204 through the Foreign Society. The churches as churches gave $7,214, or an average of $76 for each contributing church. The general average for our churches is $43, but California jumps up to $76. That state gave more than twice as much last year as it gave five years ago. The churches as churches gave more than three times as much.

The Work of E. L. Powell

Preacher—"Brother Man"—Organizer

By James Small

It was my privilege lately to help E. L. Powell and the congregation at 4th and Walnut streets, Louisville, Ky., over three Sundays in a revival. The audiences were large from first to last. A. W. Shaffer led the singing. Bro. Powell has been the minister of the congregation for twenty-three years and is unquestionably the leading minister of the city of Louisville. There are a few things in his makeup and life that tend to make him the great power he has been and is.

He is a Christian gentleman. When you have fully emphasized "Christian" then you can turn around and emphasize "gentleman" just as strongly. His manliness is first of all the secret of his power. He is free absolutely from pretense and avarice and phariseeism as a man can well be.

"Brother Man"

He is a "Brother man." This is a significant fact which makes him daily a harbor of rest and good cheer to the fellows who are storm tossed and who have missed the real cue of life. He is among the busiest men on earth. He fulfills the saying of Thomas Babbington McCauley to a nicety: "If you want a thing done, give it to a busy man to do."

A Great Church

He has a great chruch. There is no end of talent in the congregation. The men predominate by long odds, too. Bro. Powell is emphatically a man's preacher. In a large congregation of a Sunday evening there are three men for every woman in the audience. He loves his people and they love him with a devotion that is wonderful. His unselfishness is at once catching and noticeable. He seems to be more conscious of everyone else in his church, and indeed, in Louisville, than he is of himself. In a word, he loves his fellow-men. His power to place individual responsibility on his membership is remarkable. He makes them feel to the very depth of their being the sense of being identified with him in a mighty work, and he is humble enough to make them feel he is a fellow-worker identified with them. You feel that every day E. L. Powell lays upon the altar the tribute of a sanctified manhood, and he is sharing the afflictions that are left behind that the kingdom of God may be built up in the world.

Theatre Meetings

His MacCauley theatre meetings are so well known that the mention of them seems commonplace. The truth is, the MacCauley theater is Bro. Powell's civic throne. From that platform he yields an influence which the mightiest politician in Louisville covets and which is really unknown, I am inclined to believe, in any brotherhood. When a preacher can wield an influence for civic righteousness, and has the ability to make telling addresses on behalf of his city, he ought to do it right along, but if he cannot, he had better stick solely to "Gospel" preaching to do his effective work. Bro. Powell is cherishing the purest ideals and is working hard to realize them. Louisville is to him a city of hope, of labor, of possibilities, of friendships and of genuine Christian worth. He has a number of enterprises in his church. Some of them are not alone for the benefit of his congregation, but for the city. Several years ago the young ladies of the congregation started what they called a "Santa Claus Association," the mention of which shows its object. It soon became such a power that it was turned into a city association, and now all the churches are using it to gladden human hearts at Christmas time. The mention of Bro. Powell as an orator is commonplace, too. One thing may not be known. He preaches the greatest sermons from his own pulpit. He knows how to royally stand by an evangelist. No man on earth ever got better support from a yokefellow than the writer did in his meeting with Bro. Powell. His ringing message over the telephone to my wife, my singer, and to me was: "Now, Small, I want you to live like kings and queens at the Galt House and dress in purple and fine linen when you please—tell us what you want and it will be forthcoming." What a privilege it was to work with such a prince, and with such a set of fine officers in church and Sunday-school, and with such a splendid church!



Rev. E. L. Powell, Beloved Pastor of Louisville.

They will soon begin to build their new $175,000 church. It will be but a few blocks away from the old place. They have half a square of ground and enough for a parsonage, which they will build close by the church. The committee has lately returned from viewing about one hundred churches in and out of our brotherhood, and the church has already settled on a design. The front appearance is to be very much like the old historic church, only the columns will be larger and more numerous. When the church is completed Bro. Powell tells me he will secure an associate minister, who will help him to push the Sunday-school and church work. I helped T. S. Tinsley in a few days' meeting when we were through at the First Church. Bro. Tinsley has a fine church and is beloved by his five hundred people. Louisville made more demands on an evangelist's time for addresses outside of the regular work than any city I was ever in. I found a delightful fellowship among all the churches and institutions in the great city of 260,000. I shall remember kindly my work there and ever pray God's blessing on the work and busy, cheerful and generous workers.

Kansas City, Mo.

As We Go to Press

Zionsville, Ind., Jan. 2.—First week of meeting through holidays and zero weather resulted in thirteen additions. Church does not hold crowd. Benjamin Smith is holding his fourth meeting of four successive years of his ministry here.—The Kendalls.

Little Rock, Ark., Jan. 2.—Dr. Scoville has tried a new experiment here. We adjourned nine days for holiday vacation; came back found full house and great enthusiasm. Fifty-three more added; thirty-four today; 434 in twenty-five days. Our pastors here are loyal yoke-fellows and throughly consecrated to their divine calling. Dr. Scoville was never more powerful.—W. J. Minges.

Lafayette, Ill.—Jan. 2.—Thanks be unto God who giveth us the victory through our Lord Jesus Christ. This has been a remarkable meeting in many respects for the evangelist. It has strengthened his faith in God; for with God all things are possible. For Brother Camp and the brethren it has meant, "Never give up, but hold on in Christ's name." God has added to himself, such as shall be saved. The closing days souls were made to confess Christ at every service—all adults but one boy. The evangelist was ably seconded by Miss Elsie Roth, who led the singing onto such a victory. Our party, my daughter, Jean Thompson, Miss Elsie Roth, and myself, go to Keokuk, Iowa, next.—Thompson.

A Word from the Board of Church Extension

Since October 1 the new receipts for Church Extension amount to $17,977.86, a gain of over $5,500 over the same period of 1908. This gain is extremely encouraging. On the basis of this gain in receipts the Board has promised some large loans in prominent cities to new congregations to erect modern church buildings equipped for up-to-date Sunday-school and church work. These new congregations are in Seattle, Wash.; Louis-

A Woman's Experience

A consecrated woman has made gifts to the Foreign Society on the Annuity Plan as follows:

March 12, 1898	$1,000
March 12, 1901	200
January 7, 1905	100
September 10, 1906	500
August 13, 1909	1,000
Total	$2,800

This good woman has no care about the investment of this $2,800. No taxes, no repairs, no insurance, nor other incidental expenses. The money bears 6 per cent interest to her every day. No time is lost by money lying in banks awaiting investment. There is no possible danger of loss. She receives her check every six months without interruption or delay. While she is free of care her income is absolutely certain, and she knows her money is helping on the Lord's work on the mission fields. Of this amount $1,300 is in a mission home in Japan, and $1,500 is in much-needed school buildings. She is perfectly satisfied.

This experience is worthy of your serious thought. If you would like to examine our illustrated booklet, sent free of charge, please address,

F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

ville, Ky.; Indianapolis, Ind.; Tulsa, Okla.; Butler, Pa.; Marietta, O., and Portsmouth, O., to save a $30,000 building from sale for liens. We believe the brotherhood will approve this action with still larger gifts. In receipts and promised loans we have made a very creditable beginning for the first year of the New Century.

New congregations elsewhere have been promised loans since October 1. It should be noted these loans are promised all over the United States and in towns and cities of varying populations. Here is the list: Princeton, W. Va., $2,500; Arlington, Calif., $2,000; Nevis, Minn., $350; Seattle, Wash., Finley Ave., $600; Indiana, Pa., $4,000; Midway, Ky., $1,500; Waurika, Okla., $600; Lindsay, Calif., $600; Mosier, Ore., $800; St. Elmo, Ill., $1,500; Wister, Okla., $400; Council Grove, Kans., $1,500; Stamford, Tex., $750; Farmville, N. C. $2,500; Howe, Okla., $150; Whiting, Ind., $900; Joliet, Mont., $1,200; Durango, Colo., $1,200; Brunson, S. C., $500; Powell's Point, N. C., $800; Calumet, Okla., $400; Britton, Okla., $800; Wynona, Okla., $400; Hydro, Okla., $500; Sumter, S. C., $2,000; Needles, Calif., $800; Little River, Kans., $1,500; West Liberty, Ky., $1,800; Plainview, Tex., $2,000; Nickerson, Kans., $4,000; Indianapolis, Ind., Columbia Place, $1,200; Corvallis, Ore., $600; Paducah, Ky. (Colored church), $600; Brady, Tex., $800; Stewart, Miss., $300; Aransas Pass, Tex., $500.

This is not all. Before we went to the Centennial your Board of Church Extension promised $185,850 to 107 mission churches that were eager to get their new buildings. These promises varied from $200 grants up to a $10,000 grant and they covered twenty-eight states and territories. The congregations struggling to build in the promising small towns as well as in cities, have alike received the promise of help from this Board which is the servant of the brotherhood. We must pay these loans as buildings are being completed or these congregations will be embarrassed by liens and by failing to keep their promises in paying their bills. We are doing a great and needed work with this fund. If your congregation cannot send what we suggested in our apportionment letter, please raise what you can some Sunday in January and thus have fellowship this year in this work.

New congregations in Spokane, Wash.; Boise, Idaho; Portland, Ore.; Los Angeles, Calif.; Akron, O.; Artesia, N. M.; Dallas, Tex.; Sumter, S. C.; Minneapolis, Minn.; Everett, Wash.; Columbus, O.; Oakland, Calif., and Winnipeg, Manitoba, are looking to the Board of Church Extension for large loans to build up-to-date, well-equipped plants this year. Others will be coming for aid. These cannot build without loans from this Board. Shall we hesitate, or shall we buy up the opportunities now?

The Church Extension Society has some ambitions for 1910, the first year of the New Century. The Board asks for $100,000 of new receipts to add to its permanent fund of $757,621.39 which was reported at Pittsburg. The demands would compel the Board to ask for more, but reason tells us we could not count on more. Our people are not easily roused or excited. If we get $100,000 of new receipts this first year of the New Century we must make a gain over our Centennial Year, which showed new receipts to Church Extension of $71,676.19. That was a gain of $20,182.84 over 1908. We made no great gains in any department of work in our Centennial Year, and we should have no great falling off in receipts this first year of the New Century. There is room for growth.

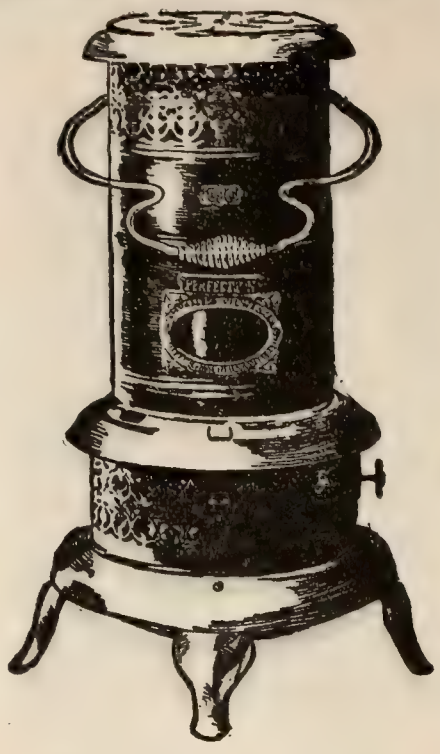
The great cities of America are calling for heroic work. Our Board has been keeping in touch with our brethren in the cities. The one word given out by all of them is that getting proper equipment for church and Sunday-school work is the great problem and that large loans from the Church Extension Fund are imperative. Let us set our goals and reach them. We must have increased receipts in order to make large loans in the cities which are now demanding our attention and best effort. Shall we do a worthy work this year not only in cities but in rapidly growing new towns? We can and we shall.

G. W. Muckley, Cor. Sec.

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THE CHRISTIAN CENTURY

Volume XXVII. January 13, 1910. Number 2

Our Readers' Opinions On the Baptism Question

With Editorial Comment

'Where Two or Three are Gathered'

or

Shall We Let the Old-Fashioned Prayer-Meeting Die?

THE NEW CHRISTIAN CENTURY COMPANY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Working at the Baptism Problem

A Typical Chance for Christian Love to Triumph

CAN THE BAPTISMAL DEADLOCK BE BROKEN?

That the hoary controversy between those who for baptism practice immersion only, and those who practice sprinkling, pouring or immersion according to the option of the candidate, has long since come to a deadlock ought to be evident to every observer with an eye for facts.

There are no convincing sings that indicate a decisive gain or loss by either side of the controversy. There is no startling exodus from affusionist to immersionist churches, nor vice versa. Between the two sections there is about an even exchange.

The remarkable growth of Baptists and Disciples is matched by the growth of Methodists, Presbyterians and Episcopalians.

Manifestly if after two centuries of controversy the dogma of immersion is still in dispute the consummation of Christian union is a long time off unless some other solution can be discovered outside the realm of dogma.

What is the controversy all about? There may be some of our readers who would wish a succinct setting forth of the position held by each side. Let us consider first the immersionist position.

1. The Greek word, *baptizo*, always means to immerse, or its equivalent.

2. The church in Apostolic days practiced immersion only.

3. All the allusions to baptism in the New Testament point to its being performed by immersion.

4. Jesus was Himself immersed.

5. Jesus commanded His disciples to baptize all nations, i. e., to immerse them according to the definition above given.

The optionist argument is not so easy to state.

1. The informed optionist agrees with the immersionist as to the meaning of *baptizo*, the apostolic precedent, the New Testament allusions and the immersion of Jesus.

2. He denies, however, that apostolic precedent binds this particular practice upon the church for all time.

3. He denies that Jesus commanded immersion, as such. He does not believe that a particular form of initiation into the church was consciously in Christ's mind when He announced His great commission. The optionist owns the supreme authority of Christ with no whit less of fealty than does the immersionist. But he contends that baptism means more than immersion, just as marriage means more than the ceremony and as being sworn means more than raising the right hand. It was the spiritual meaning of the baptismal act, he says, that Jesus had in mind and not the particular form by which it was signalized.

And this mode of reasoning throws the door open for the church to provide alternative forms of initiation, leaving to the individual the privilege of choosing for himself. As one of the alternative forms the optionist churches always include immersion in water.

So, in brief, run the arguments of the immersionist and the optionist sections of the church.

What attitude, now, shall a body of Christians who have set themselves to bring about the unification of these two sections of the church take toward this baptismal deadlock?

Manifestly its influence for unity will not carry, for if it simply says: "We will search the Scriptures to find which side to this controversy is right." For both sides of the controversy, have been searching the Scriptures on this subject for generations, and they have come to a deadlock in their understanding of what the Scriptures mean. If now this body of peacemakers decide that either optionist is right, or immersionist is right and thereupon conceive their mission as one of proselytism from the side which they have decided is wrong, they become just another sect, another party in the strife over dogma and leave the problem of unity unsolved and, indeed, untouched.

But if this body of Christians starts not to act as a peacemaker among estranged brethren, a healer of the wounds of schism, they will seek for a higher ground of unity than the dogmatic level on which the disputants now stand.

Dogma is the cause of the division on the baptism question. Dogma never will provide the solution. To continue the baptismal argument is futile. To allow a mere form to stand in the way of the union of God's people is sinful.

A problem of Christian statesmanship today is to inquire if there is not some point at which a moral appeal, a plea weighted with the urgency of Christian love, may be lodged in such fashion as to make somebody morally responsible for the further continuance of this obstacle to union.

We believe there is real moral responsibility. We believe the ethics of the New Testament could have no more typical application than in the solving of the baptismal controversy as a means to Christian union.

Where does this moral responsibility lie?

Our answer is that it lies on the consciences of those Christian people who practice sprinkling and pouring in addition to immersion for baptism.

Let us see why the optionist side to this controversy can truthfully be said to be morally responsible for its continuance as an inhibition to Christian union.

The form of baptism is a matter of conscience to the immersionist. He insists on immersion for himself because he believes the Scriptures and his Master's demand it. He insists upon it for his church for the same reason. He believes that for him to accept any other administration for himself or to sanction its performance by the church in any other manner would be disloyalty to Christ and the Bible.

The form of baptism is not a matter of conscience to the optionist. It is a matter of indifference, he believes, to Christ, and, therefore, to himself. Immersion has, to his mind, the same validity as sprinkling, and if he is a minister he willingly practices immersion where it is requested.

But it has not yet occurred to him that he is using his liberty as an occasion of stumbling, that in the exercise of his right to eat or not to eat he is perpetuating a division in Christ's church for which he is morally responsible.

This is the response we make to our correspondent, "A Friendly Outsider," who takes us to task for making ourselves the keepers of others' consciences. "Have they any more right to respect your conscience than you have to respect their's?" he asks and then adds, "I can imagine the fine scorn with which such a man as Paul would treat a position like that."

Nothing more appropriate could be done than to bring Paul into the baptismal controversy. Let us assume that if Paul were here he would take the optionist side and say of baptism as he did of meats and circurcision that it was a matter of indifference.

Would Paul stop there? Would he go on stubbornly claiming his rights? Surely not, if he were the same Paul who wrote to the Corinthians.

He would ask what is this liberty of yours costing the church?

And when he was told that it was one of the prime factors in separating Christ's followers into sects, he would likely inquire if there was any good reason why immersion should not be practiced, if anything vital or important would be lost by practicing immersion. And he would have to be told that there really was nothing involved at all, that they all already practiced immersion frequently.

What would be Paul's counsel? Clearly if the ethics we teach the children in the Sunday School on temperance days is sound Paul's counsel on this problem is not left in doubt.

As a people the Disciples of Christ have talked much about Our Plea. All the time what we meant was Our Argument.

We have never made our *plea* to the conscience that is morally responsible for this divisive factor in the church. We have made our *argument* in season and out of season.

After all the years of controversy why not try pleading with those to whom the baptismal form is a matter of liberty, to consider the welfare of Christ's Kingdom above the assertion of their abstract rights?

This is the real business of a Christian union movement.

And it is only the engagement in such a business as this . . . will save us from becoming a sect harder and more selfish than the rest.

Editorial Survey

Mrs. Sage's Great Gift

In this age of great gifts none have been wiser than that of Mrs. Russell Sage in creating the Russell Sage Foundation. John D. Rockefeller says it is quite as difficult to give millions as to make them. It doubtless is a more perplexing task if the donor is anxious that his dollars shall do good only and help only where help is needed. The gift of millions must be philanthropic rather than charitable if such a distinction can be drawn, i. e., it must have the largeness of statesmanship in it and take on institutional features rather than be almsgiving or the individual ministration to personal needs directly.

The Sage Foundation is an endowment "for the improvement of social and living conditions." It might be supposed it was a great charity for the building of model villages or tenements, but it designs rather to find the causes of poor social and living conditions and stimulate larger efforts to eradicate them. To this end it employs experts and conducts investigations, makes grants to societies that have relief in hand, and seeks to educate the public in regard to prevention and cure of all kinds of social maladies.

Three of the most widely spread charities it expressly does not attempt, viz.: relief of individual need, higher education, and the work of churches. Just because these are the conventional and best remembered of great human causes, the Sage Foundation chooses to leave them to the attention of the interested while it seeks to find the more needy, because less remembered fields and to develop new and needed forms of philanthropy.

Among the causes it has promoted by the contribution of funds and expert workers are those of the care of children, the extension of the playground movement in the cities, the prevention of tuberculosis, establishing school-gardens, the prevention of blindness, and the extension of charity organization in the cities. It called Hastings H. Hart to the children's work, Luther Gulick to that of playgrounds, Francis McLean and Miss Richmond to that of charity organization. Each of these were the first in the special lines of work to which they were called. The Foundation thus seeks to put the social expert on the task and make efficiency the watchword.

In the matter of investigation it has made exhaustive reports on workingman's insurance, the evils of the salary loan business, the desirability of establishing employment bureaus, the problem of the retarded child in the public schools, methods of emergency relief in case of great catastrophies (such as the San Francisco earthquake), and greatest of all, it took up a social survey of the city of Pittsburg which was first undertaken by the magazine, Charities and the Commons (now The Survey), and developed it until it assumed such proportions as to make it the most pretentious piece of social investigation that has ever been conducted in America, and second only to the great work of Chas. Booth on the Life and Labors of the People of East London. This Pittsburg Survey has become the forerunner of such investigations in many places and a type of intelligence regarding city conditions that will awaken the whole country as it has awakened Pittsburg. A masterly study of the standard of living among workingmen's families in New York has been issued also.

Among other things done it has secured the appointment of a working head of the Red Cross in the person of Ernest Bicknell, one of the most efficient charity organization workers living, borne the expenses of such conferences as that on child saving and aided many efforts designed to educate the people in matters relating to their own welfare.

It is in a true sense a Foundation. It is able to investigate and then educate the public on its discoveries. It may found new institutions to meet unsupplied needs or help those already founded but which have not yet become well enough known to stimulate public benefaction. It saves much charity by teaching the public the means of prevention and interesting the public in helping good causes as they come, as e. g., in the case of the war on tuberculosis. It aided greatly the campaign to get states, counties, and municipalities aroused until they have voted millions to eradicate and prevent the terrible plague, while it was at the same time spreading leaves and pamphlets and in other ways educating the public to avoid the disease.

Its latest undertaking is that of working out a type of model dwelling for the workingman in the cities. It is thus adaptable to every need that arises, and will be able through the changing conditions of the years to meet the new needs that arise.

The Great Gifts of a Year

The great individual gifts of the past year surpass all previous years with the exception of the one in which Mr. Rockefeller gave $32,000,000 at once to his General Education Board. Rockefeller's total gifts for the year amount to $12,130,500. Those of Andrew Carnegie were $4,652,250, a much smaller amount than he usually disposes of in a twelve month. Mr. Carnegie is past seventy and did not nearly spend his income last year. He will surely die disgracefully rich. He has about exhausted the library possibilities and that of church organs does not take large sums, as he measures sums of money. He is possibly perplexed to know what to give to that will not be specifically religious and that is not already being cared for by the state, the church, or the public in adequate manner. If he were more convinced of the good in organized christianity he would find worlds of room for his philanthropy. Mrs. Sage's gifts for the year amount to $1,201,761, and D. K. Pearson distributed $541,000 to colleges, Y. M. C. A.'s and City Missions. Other great givers who are less known for their philanthropic spirit were in part: L. A. Hinsheimer of New York, $1,000,000 to charity; Mrs. W. K. Vanderbilt, $1,000,000 to build tenements for tubercular families; Henry Phipps, $1,000,000 to John Hopkins University; Simon Weinstein of New York to education and charity, $1,200,000; Chas. E. Ellis, of Philadelphia, $2,500,000 for a home for fatherless girls; Elizabeth Bingham, of Boston, $2,500,000 for a hospital; Jno. C. Archbold, $1,000,000 to Syracuse University; Henry Frick, $2,000,000 for a public park in Pittsburg; W. R. Moore, of Memphis, $1,000,000 for education; Theo. Harris, of Louisville, to church, $1,000,000; Chas. McKim, of New York, to American Academy at Rome, $1,000,000; Edw. Ginn, of Boston, to cause of universal peace, $1,000,000; Mitchell Valentine, of Westchester, N. Y., to charity, $1,000,000; Caroline Stokes, of New York, to charity and education, $3,050,000; F. B. Colton, Brookline, Mass., to college for girls, $1,000,000; Jno. F. Baker, of New York, for convalescents' home, $4,000,000; George Crocker, of New York, for investigating cancer, $1,500,000; Amherst Wilder, of St. Paul, $2,200,000 to charity; Chas. Crittendon, $2,000,000 to rescue homes; W. G. Park, of Pittsburg, to charity, $1,000,000; J. A. Burnett, of McAlester, Okla., to church, $1,000,000. Teachers' College, of New York, received a million from an unnamed donor, and charity in that city received a like sum in the same way.

There are fifty-nine gifts of $500,000 or more recorded, and two hundred and eighteen of $100,000 or more. There are doubtless a great host of smaller bequests and gifts amounting to some thousands apiece which have not been noted, and these accounts do not take note at all of the millions of subscriptions to church and mission work and of all forms of charity, reaching from the great cities to the remotest country places. These are simply the large individual gifts. It represents but a part of the benevolence in this most benevolent of all ages.

The most notable giving of the year was that of Jno. S. Kennedy, who disposed of $32,000,000 in his will. His was not only notable giving, but it was notable in the fact that so large a part of it, over $20,000,000, went to church, church schools, and missions. Mr. Kennedy was a large giver to charity in his home city of New York, but he was not obsessed of the provincial idea that charity both begins and ends at home, for he spread his benefactions round the world in his recognition of the world-wide claim of humanity on the best that civilization offers, by making the largest single gift ever received in the United States for foreign missions.

Edw. Ginn's gift to the cause of universal peace was one of the innovations, but is a cause which will demand wider recognition from philanthropists from now on until wars shall cease to be. George Crocker's bequest of $1,500,000 to a cancer research fund is notable among the increasing great endowments of science for the sake of humanity. The tuberculosis crusade received large sums, most notable of which was Nathan Strauss's half-million. John D. Rockefeller's million for the war on the hook worm was one of the most startling and original benefactions of the year. The Y. M. C. A. received $2,500,000 of the amount here recorded, but this includes none of the vast amounts given for its maintenance. Schools for the colored people in the South were often remembered, but with smaller sums for the most part. The small colleges also were made the recipients of a large sum in the aggregate, and Christian missions very generously remembered.

Some Things Tom Johnson Has Done

The country at large knows of Tom Johnson through his contest for three-cent fares. He was defeated in the last election, but has largely won his battle. The settlement gives seven tickets for a quarter, or 3½ cent fares, with a cash fare of 4 cents and a one-cent charge for transfers, as the maximum fare allowed under any circumstances. But the actual fare now is to be three cents, with a penny extra for transfers. If this does not give a 6 per cent profit to the company, the increased fare may be inaugurated. At no time is the company to make a larger profit than 6 per cent, and the city is to have complete supervisory charge of operation of cars, with the privilege of purchase at the end of eight years. The arbitrated valuation is a little less than $23,000,000, which is a million less than the compromise offered by the mayor last year. The agreement is embodied in an ordinance giving the company a twenty-five year franchise and will be submitted to a public referendum.

But this is not what made Cleveland notable as the "best governed city in the world." Here are some of the things Tom Johnson did that earned for it that very enviable reputation:

Abolished old water intake and erected one five miles out in lake, at same time changed discharge of sewage, putting it so far down the lake that it cannot contaminate the water of the city.

Established meat and dairy inspection, abolished tuberculosis milk.

More than doubled the amount of street paving and almost doubled the mileage of sidewalks. From one of the dirtiest, made Cleveland one of the cleanest cities, relieving property owners in business section from necessity of cleaning through private funds and established the water cleaning system for pavement.

Installed high-pressure water system for business section, and thus lowered insurance rates.

Reduced the cost of street lights from $87.60 to $54.96, of gas lamps from $22.00 to $12.86, and put Welsbach burners on where there had been only open burners, of gas from $1.00 per thousand feet to 75 cents for manufactured and 30 cents for natural gas.

Consolidated departments for inspection of smoke, electricity, plumbing, and streets with the building department and created a building code that has been copied in many cities, including London, England.

Inaugurated civil service in water and health departments, though not required by law, and abolished small-pox; erected comfort stations in the down-town districts, play-grounds in the congested centers, public bath-houses on the lake front; established a regular visitation of physicians to the schools to watch for preventible diseases, also a system of ash and garbage collection, a system for governing traffic by police that is called model; more than doubled the number of street lights, and gave the parks to public occupancy by tearing down off-the-grass signs and inaugurating sports and out-door recreation that invite all to come.

Abolished the contract system of public work—the most fruitful source of graft in municipal life—just as far as it was possible, and substituted direct labor, thus greatly reducing cost; established a purchasing department with a system that makes honesty almost obligatory; reduced the bills of 90 per cent of the water users by putting in meters, while those of 10 per cent were increased, saving the common citizens of the city thus $1,000,000.

Made the department of weights and measures effective until it is demonstrable that the people are saved $1,000,000 annually by being assured honest weight and measure; saved $20,000,000 worth of lake front or submerged land to the city (if the decision secured is upheld), and reduced the cost of garbage collection and destruction from $3.24 to $1.69 per ton.

Gambling has been suppressed, the park area greatly enlarged, a city forestry department established, the police and fire departments removed from politics and each put under one responsible head, the river straightened and thus a large area opened to factories.

The one single grade crossing that had been abolished has been increased to twenty-five, the railroads have been defeated in an effort to obtain a $3,000,000 plot of ground for a depot free of charge and compelled to negotiate with the city.

The most remarkable work of all, perhaps, is that of the Warrensville farms, the Golden Rule in the police department, and the school for street children. These will be noted at some other time.

With it all, not even Johnson's bitterest enemy can charge graft anywhere. The debt of the city has increased $14,000,000, while its assets have increased $36,000,000, and the per capita indebtedness is today among the lowest in the country, being but $54.00, as against Cincinnati's $136.00.

The worst charge brought, that can obtain recognition, is that to forward his plans the mayor did not hesitate to use the entire city force of employes as a sort of reformers' machine, not as the machine politician would use it, by means of graft and maladministration, but as an effective organization, each man working in his place and with his fellows for the cause. In the eight years that Tom Johnson has been mayor of Cleveland, he has made himself a world-wide reputation, a unique place in the municipal world, and become the municipal prophet for the new order of things in city administration.

Where Labor Lost and Won

The switchmen of the railroads centering at the twin cities of Minneapolis and St. Paul have practically lost a strike that they might have won. Their cause was just, according to the opinion of well-informed men, including the mayor of Minneapolis. The governor of Minnesota took a keen interest in their cause and forwarded arbitration. But, thinking the winter months and the general unrest among railroad employes would give them the force, they refused arbitration at first and later refused an otherwise satisfactory adjustment unless the roads would take back all who had quit work. Labor cannot afford to refuse arbitration. It wins its just contentions by the utmost publicity and the ways of peace that appeal to public sympathy. It puts itself on a par with the arrogance it denounces in the corporations that proclaim they have nothing to arbitrate when they seek to use an apparent advantage in the same ruthless manner.

A Battle of Giants

The American Federation of Labor has declared war on the Steel Trust. It will be a battle of giants. Labor may be defeated for a time by the sheer power of great material organization bent upon corporate ends, but labor must triumph in the end because public sentiment will decide the matter and public sentiment is fast coalescing in favor of organized labor. The average man believes in co-operation and sees the utter hopelessness of labor aside from organized co-operation. The trust, on the other hand, is not in high public repute, and the old idea that an employer could hire whom he pleased at whatever wage he was able to bargain for does not apply to the new corporate and highly organized way of doing business. In other words, capital cannot combine into corporations and refuse to recognize the right of labor to combine into unions. Massed capital cannot hope to be long able to deal with labor unmassed. Capital has no more right to say to labor: We will not recognize you in a corporate capacity, than labor would have to say to capital: We will not work for you when you corporate. Labor would be quite as well justified in declaring war on all combinations of individual capital as corporations have to declare war on labor unions.

The Pittsburg Survey revealed the labor conditions of the steel and coke district. They are bad beyond the worst any one has suspicioned. The Steel Trust pays notoriously low wages to all but its highly skilled labor. It is for the "open shop" and the individual contract with labor. Yet it is the greatest combination known to industrial history. It is seeking to establish absolute independence of organized labor from the mine to the finished product. Organized labor sees in its success not only defeat in the steel industry, but a defeat that will weaken it in all industry and threaten to either crush effective labor organization altogether, or to so cripple it that all the trusts and great corporations will be absolutely independent of and defiant toward it. The Federation will try to raise a fund of $1,000,000 to begin the contest.

Purpose of "The Daily Altar"

We hope our readers are devoting a suitable amount of time and attention to our new department, "The Daily Altar." We have not opened that section of the paper as a mere ornament. It would be very easy to devote the space to other matter of value. More than this, its preparation is a work of care, requiring no little thought and time. It would be easy to gather a set of quotations from the Bible and the poets, after the fashion of many such anthologies in the daily and weekly press. But in such scrappings there would be lacking the unity, directness and value which we have sought to embody in these daily aids to devotion. If a reasonable proportion of our readers avail themselves of the help furnished in this manner, the department will more than justify itself. But this can only occur through the practice of having a fixed time for personal or family worship. We have aimed particularly at the encouragement of the latter, knowing that many families would be glad to devote a few minutes a day regularly

to this custom if they knew just how to go about it. Our plan makes this very easy. Any member of the group can read the brief portion set down for the day. This practice should be begun at once, even if some days have already gone by since the series began. We shall be glad to have reports and suggestions from any of our readers regarding the value of the department, or its improvement.

Professor Fisher's Passing

The death of Professor George P. Fisher of Yale University removes one of the notable figures in American theological education. Although not actually engaged in teaching for the past few years, and of late much weakened in mind and body, Dr. Fisher has kept an abiding place in the affection of a large circle of students as well as of that wider group who secured their best helps on American church history from his various text books. Dr. Fisher was always an interesting lecturer. His scholarship was not profound, and his temper was not of the smoothest, as his students had many opportunities of knowing, but his kindness was unfailing, and those whom he took to his heart in the intimacies of his home life had occasion to remember him always with gratitude.

The Next Congress

We made announcement some weeks ago of the next meeting of the Congress of the Disciples. Secretary Van Arsdall explains the partial arrangement entered into with the Baptists at the time of our joint Congress in this city last year. We very much hope that plans will be made for such a joint congress each alternate year, leaving both Baptists and Disciples free to carry out their own individual plans on the intermediate years. It is not too early to begin preparing for the Congress at Bloomington, Indiana, in the spring. The date has not yet been set, but of course it will be arranged so as not to conflict with other important spring meetings. The value of the Congress has been proved beyond all question by its past results.

Eusapia Paladino

We took occasion some weeks ago to mention the Italian spiritist, Eusapia Paladino, who at that time was sitting in this country at the special request of the members of the Society of Psychical Research. The results of her seances seem to have been but little satisfactory to those who were hoping for further light upon the phenomena of spiritism. The testimony of those who witnessed her performances was that they were of a very ordinary type, easily explicable either as tricks or the work of a fairly sensitive psychic. Some months ago President G. Stanley Hall asserted that the trivial and frivolous character of the manifestations of most mediums seems to be a revelation of the nether side—the night side of human nature, rather than of its higher attributes. And Professor Huxley is on record in the words, "The only good that I can see in a demonstration of the truth of spiritism is to furnish an additional argument against suicide. Better live a crossing sweep than die and be made to talk 'twaddle' by a medium hired at a guinea a seance." Dr. Quackenbos in his report of Madame Paladino's New York searces asserts his belief in the genuineness of the phenomena, but adds, "I have never heard a spiritualistic medium say anything that was not readily comprehensible on the theory of thought transference. At the present stage of investigation there exists no convincing evidence that the spirits of the dead are concerned in seance phenomena, or that telepathic communication with the dead is possible."

"What Shall the Preacher Preach?"

In another column will be found a communication from F. B. Thomas with the above title. It is a serious inquiry as to what was the precise meaning of the letter we printed editorially in our issue of December 26, under the title "Does the Preacher Know?"

We could easily conceive of a preacher asking the question which Mr. Thomas has asked, with the feeling that the all-sufficient answer would be, The Gospel, of course. It is probably true that every preacher believes himself to be a messenger of the good tidings of Jesus to the world. And it may even be said with confidence that every conscientious minister believes himself to be preaching the Gospel as Jesus would have him preach it in this generation.

Yet it is perfectly clear that many ministers who are convinced that they fully understand the message of the Cross are preaching it in such a manner that it neither strengthens nor inspires their people. How shall they correct this mistake? We understand Mr. Thomas to have asked this question in all good faith, with the serious purpose of having light thrown upon it if such a thing is possible.

We should like to begin the answer by saying that we have no theory that men should preach the so-called modern views of the world or the Bible or of education. It is perfectly true that our modern world is living in the atmosphere of evolutionary thinking, of critical investigation of the Scriptures, and of awareness regarding the new studies of the mind which fall generally under the name of the new psychology. Yet we make no insistence that a minister shall preach evolution, biblical criticism nor any modern theory of mind or of education. We believe that he will be immensely helped by the possession of these aids to a timely knowledge of the age in which he lives. We cannot quite see how a minister will perform his full duty to a generation that is thinking in terms of these modern systems of knowledge while he is discussing and interpreting these movements of thought without having sympathetic knowledge of their current and goal. And yet it is not of these things that we are thinking when we speak of adjusting the preacher's message to the present time.

But the Gospel has to be interpreted in terms of the world's need if the preacher is to be effective. Nothing is more pathetic than to hear preachers talk about "saving souls," without appearing to possess any adequate idea of what is meant either by souls or salvation. If the message of the Cross means anything to this generation, it must mean that men and women are to be brought into terms of friendship to God and to each other by the application of the principles which Jesus taught. Conversion is no miraculous revolution of character. It is the intelligent appreciation of the fact that the life that Jesus lived in the world is one which is not only imitable in its essential values, but immensely worth while. That its significance for the making of character lies not in any abnormal or miraculous features it possesses, but rather in its perfect adjustment to the divine life and of human experience.

As long as the Bible is conceived as a supernatural book, relating narratives regarding men whose lives were wholly removed from the common experiences of the world, so long it will fail to have value for every-day living. The moment it is understood to be a book disclosing certain characters which have value for all generations just in proportion to their perception of the nature and purpose of God and their passion to express the ideals of God in their own life, that moment it becomes a vital, inspiring and convincing document for all men.

As long as the church is understood to be a divinely organized institution to whose founding Jesus gave his attention, so long will it appear to most men to be a mere ecclesiastical ark of safety, assuming to be the only place where men can find refuge from the wrath to come. But the moment it is understood to be the free association of men and women who have caught something of the spirit of Jesus and wish to associate themselves with each other and with him to promote his views of life, and to make men everywhere understand God as he understood Him, that moment the church assumes a new dignity and power in the minds of men.

Similarly, salvation is not the act of getting men and women into the church. That is the very smallest part of it. Many who are so brought in are far from being saved. And some are actually hindered from salvation by coming into the church, precisely because they are given a totally wrong conception of the greatness and all-embracing nature of salvation as conceived in the New Testament.

The minister who is willing to pay the price of finding out what to preach by the study not of texts but of contexts, by emphasis not upon verbal forms but upon the essential message of Jesus' life, by attention not to superficials but to the realities that ordinary men and women are so quick to understand and rate at their true value, is the man who will never fail to preach a living and effective message.

He will see that the business of Christianity is to inspire people with the passion for right living through their perception of friendship for God and for one another. He will aim at the transformation of individual character not so much by securing the acceptance of doctrines or the observance of ordinances, but by filling the heart with the ideals of Jesus for purity, humility, sincerity and good will. He will see that the gospel applies to domestic life in sweetening the relations of the members of the family to each other, in giving parents fresh courage and consecration in the training of their children to right ideals of living, and to some just recognition of the privilege and beauty of family religion.

Such a preacher will make it clear to the business men of his congregation that the ethics of Jesus fairly applied, make impossible dishonesty, misrepresentation of facts, and the disposition to get the better of others in trade. He will make it clear to such as are

engaged in industry that it is the business of the employer to see that the people who work for him are paid a just and living wage, are protected from the fatal results of carelessness in the handling of machinery or from the results of inadequate attention to provisions for their safety, that the hours of work must not be excessive, especially where women are employed, and that childhood must be safeguarded in its inalienable right to freedom from factory and mine labor, and to the privileges of education and proper play.

The preacher who is rendering adequate service to his people will take an intelligent interest in the problems of the working people, not as a mere exploiter of social theories, but as a genuine and sympathetic man, entering as fully as he is able into the actual human experiences of the men and women whose toil makes possible the conveniences and luxuries with which the age abounds.

He will be sensitive to the questions of civic righteousness, municipal purity, the suppression of the drink traffic, gambling, impurity and vicious literature. He will be a guide to his people in matters pertaining to public education, both of childhood and of maturer years. He will interest himself in every institution that makes for the moral and physical uplift of his town or city. And he will see that in the proper exercise of these very functions of leadership and guidance, he has the power to interpret the life of Jesus Christ to the men and women who wait upon his ministry, or who are a part of that outside group on whom the man of insight and of power is constantly exerting an influence.

If any minister of the Gospel is pursuing these methods of bringing the message of the Cross to his fellow men, we are very certain that he is little likely to fall under the reproach of preaching an outworn and ineffective message. If, on the other hand, any minister is tempted to say that these things we have been enumerating are not the Gospel at all, but only side issues, with which the preacher has no business to concern himself, we have no hesitance in saying that that preacher's conception of the Gospel is fatally defective, and that he will never be able to render to his people the service which they have a right to expect.

The preacher that this generation demands is not the man of towering intellect, of colossal information, of oratorical gifts, or of pleasing social manners. These all have their value, no doubt, but they are not the essential things. The minister for the age is the man who has seen the vision of God, has felt the power of Christ to transform his own life from selfishness to service, has a sympathetic and intelligent appreciation of the struggles through which his fellow men are passing, and is attempting to bring to them the same great values and virtues which he seeks for his own life. In other words, he is the man who is taking the life of Christ seriously as both an ideal and a motive, who believes that it is realizable for himself and for all men who are willing to pay the price of friendship with the Lord. Such a man will not lack a vital message for his people.

The Brotherhood and Ministerial Supply

The Brotherhood officers are giving us a splendid illustration of their conception of the service their organization can render the kingdom of God. Secretary Macfarlane has sent literature to many pastors asking them to set apart the third Sunday in January, commonly known as Education day, for the purpose of instructing and quickening the hearts of the people in the vital matter of ministerial supply. It is a notorious fact that the ministry is at a discount in the minds of young men about to choose a life-calling. Among the Disciples the inadequacy of the less than five thousand settled ministers to maintain and develop nearly twice that many congregations amounts virtually to a scandal. No more pressing need is upon us today than to turn the tide of disfavor toward the ministry into one of enthusiasm for it. Every church should have young men of evident gifts in training for the holy ministry. And the logical and most effectual agency to make a favorable sentiment toward this high calling is the Brotherhood. Let the boys of the church hear the men discussing this subject and calling for volunteers and there will be hundreds of these youths who will say, Here am I, send me! There is, to our mind, a singular appropriateness in Mr. Macfarlane's call for the Brotherhoods of all our churches to hold a volunteer service on Sunday night following the pastor's sermon of the morning, or on a week night preceding the pastor's message. Get the men behind the big problem of the church's leadership and the few mothers who yet pray for their sons to become ministers will become a great host. Moreover, nothing can better commend the Brotherhood idea to the churches than just this kind of practical and vigorous grappling with the essential problems of the kingdom.

How May I Know a Christian?

It is a common opinion that the present age cares nothing for forms. This opinion has little to support it. Many a man who imagines that he is perfectly indifferent to forms is never happier than when he goes into his lodge room, arrays himself in gorgeous robes that would delight a barbarian noble, and follows to the letter a ritual more elaborate than that of any church he ever entered. What the man means when he preaches against forms is that he does not like some forms. Others he likes very much. In his zeal against what he rejects he forgets what he accepts. What is true of the lodge man is true of all men. There are forms which represent for us all that is best and noblest in life.

In a lecture on poetry, F. W. Robertson brings out the fact that it is imagination that gives value to our symbols. "The truth is that here, as elsewhere, poetry has reached the truth, while science and common sense have missed it. Why is it that on the battle-field there is ever one spot where the sabres glitter faster, and the pistol's flash is more frequent, and men and officers crowd together in denser masses? They are struggling for a flag, or an eagle, or a standard. Strip it of its symbolism—take from it the meaning with which imagination has invested it, and it is nothing but a bit of silk rag, torn with shot and blackened with powder. Now go with your common sense and tell the soldier he is madly striving about a bit of rag. See if your common sense is as true to him as his poetry, or able to quench it for a moment."

It is said that the average man is indifferent to the forms of the church or even hostile to them. How far this indifference and hostility extend it is impossible to state. Of their existence there can be no doubt. And there can be no doubt as to one reason for their existence. By some teachers of religion the ordinances of the church have been made to possess magical power. Science has brought into discredit the art of the magician. Those who have been wrongly instructed concerning the ordinances have no use for them the moment they reject the magician's view of man and nature. A reaction in favor of the forms that express the fundamental truths of our religion awaits its proper instruction concerning these forms. We must teach the Christian view of them. Magic belongs to heathenism.

The Creed

A believer in Jesus as the Messiah and the Son of God does not think of the confession as a form. It is natural for him to announce his belief. But the church calls upon him to express it publicly and in a particular way. He may doubt the propriety of this requirement. He has his own way of letting the world know what he believes. Why should he be bound by the custom of the church? On reflection, however, he will probably conclude that there is reason back of the church custom. It is a basis of coöperation. It is democratic. All who enter the church submit to the same test. This confession has been on the lips of saints of all ages. If it is made from the heart, it may rightly be regarded as marking an epoch in the life.

The Initial Rite

In baptism faith in Christ is symbolized. Baptism is a dedication of the life to the service of Christ. It is an announcement that the one who submits to it is ready to be taught his whole duty to God and to man. The view that makes it a stopping place is an inheritance from paganism. He who thinks he is saved because he has gone through the forms of being baptized but is not manifesting the fruits of the spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control, is deceiving himself. He is a pagan; he has gone through with a magical rite; he has not had Christian baptism administered to him.

The Standard of Life

In Rom. 6:17, Paul refers to the standard of life accepted by the Christian. On this verse Sanday says: "To suppose, as some leading continental scholars have done, that some special 'type of doctrine,' whether Jewish-Christian or Pauline, is meant, is to look with the eyes of the nineteenth century and not with those of the first." We accept an outline of life which we expect to fill in. While there is liberty in Christ, still there is a sort of character common to all Christians. This is the standard of life, the form, which we accept for ourselves on becoming Christians.

Topic for the Midweek Service, January 19. Matt. 16:15, 16; Acts 2:38; Rom. 6:17. How may I know I am a Christian—The formal test, by Prof. Silas Jones.

Where Two or Three Are Gathered

The Charm and Value of Christian Companionship

By Rev. George L. Parker, in the Congregationalist

"What was the use, Aunt Mary, of those old-fashioned prayer-meetings?"

I asked the question as Mrs. Murphy asked Mrs. McGinnis, "how she was today," more to make conversation than to study the decline and fall of a religious institution. I suppose that I am one of those who have the modern spirit of being interested only in what is. What has been and shall be is crowded into a small corner or the world these days, and neither the historian nor the prophet are "captains of modern industry."

My query, therefore, put to my ancient Aunt Mary in the quiet of a vacation afternoon was chiefly to get her to talk. Like all good conversationalists and preachers, it was not what Aunt Mary said but the way she said it that made one listen to her; her talk might or might not be brilliant flashes, but the chain on which it was hung was pure gold, visible between both words and pauses. Her personality shone out at every sentence. Pages and chapters of her history opened themselves before you as she talked until, by the time she had finished, you owned a new possession, a part of Aunt Mary's self.

She had so built herself on the plan that it is more blessed to give than to receive that she gave herself to her listener; and I always left her feeling that part of her had passed into me by some mysterious process of absorption known to the mystics of India, perhaps, but not to us. Her Puritan face, with its angles covering and protecting the tenderness beneath them, as a rocky sea cliff protects the sunlit meadow behind it, would not have appeared very "absorbable," I fear, to a mild devotee of the East. He would have found it hard digesting!

I was a senior in the Theological Seminary. For weeks our wise heads had been discussing the midweek meeting. Such phrases as "out of touch with our day," "an outworn institution," "needs to be brought up to date," "needs the social emphasis," "people don't care for it any more," had flown back and forth on nimble wings. It was really a wonder that some of us were not struck by our own lightning; but our background of clouds of ignorance duly protected us.

However, we were sure that in our waiting pastorates (how eagerly waiting!) our reforming zeal should first of all be directed against the outworn prayer-meeting. It was high time to be at it! So while I really asked Aunt Mary the question in order to stir her into talk, I nevertheless did have a technical interest at heart. Her seventy-eight hale and hearty summers might (though the chance was small) possibly have something to say on the subject.

Looking up from her knitting and off toward the orchard where the young July apples hung in the still heat, she began her process of giving herself away to me:

"I don't know," she began quietly, "as we ever thought about what use those old-fashioned prayer-meetings were. Folks had a good many things in those days that they didn't need to call as 'being of use.' There wasn't really any use to our old gate there in the garden, for it was open most of the time; but it gave us children more fun, as you young ones call it, than all the rest of the garden. It was a kind of border mark. And later on (Aunt Mary's eyes looked beyond the orchard) some of us had to thank that garden gate more than anything else for all the happiness that ever came to us.

"There wasn't much use in it. The hinges were off of it most of the time, and the chickens got through if they wanted to; but it was a meeting place and a border mark. It seems to me the old prayer-meeting was something like that, too. Maybe, James, that an old broken gate is a good place to lean on and look over into heaven. And maybe if it hangs open on one hinge it's all the better. Though of course one can't rightly say there's any use in it."

I saw that Aunt Mary had started, and I hardly knew whether another question would help or hinder, but I risked it.

"But did you ever discuss any practical problems at those old prayer-meetings?"

"No, I can't just say we did. We didn't know just what practical problems were, I suppose. We had troubles and sorrows, and we talked about them. And we had some joys, and we talked about them. I've heard the minister pray for sick folk by name, and the next day some of us that didn't like Jenny Edwards went to see her, and we saw enough to make us think a heap better of her. She was so patient!

"And I heard him pray for some young married people, too. He never preached on marriage, but the way he prayed on it made us young ones know it was a mighty sweet and serious thing. But I don't think we thought much about what you call practical problems. We kind o' thought everything was a problem, I suppose, and that the prayer-meeting was the place for everything. We didn't quite divide ourselves up into small parts, like practical and religious, the way you do now. Our pieces seemed all sewed together like our old bed-quilts. They don't seem to like those so much today."

Seeing that I would need a long day if I asked her about the social emphasis, I omitted that and took the clew that she had given me in her word "religious"—for I still had some idea that it is a great word in spite of the fact that "social" has come to be a substitute for it.

"But, Aunt Mary, life is hard these days, you know, and men need a real religion. They won't come to a prayer-meeting for anything unreal." My words were harsh, but I tried to make her see by my tone that I, too, thought that even in cold reality there is a place for tenderness.

"We never thought we were unreal. Our religion on midweek nights was awful real, James. There's a lot of things that are real even though they haven't got any names to them. I was reading the other day about a prayer-meeting where all they talked about was nervous diseases and how one ought to be quiet and calm; and this was called a treatment by suggestion. Now, I don't know what all this means; but we had worries and nerves, too, I guess, in those days. It's the same thing, isn't it, if one gets worn out from seeing too many folks, or if one just gets worn thin and troubled because they are lonely. Our nerves wore out because we didn't use them enough in company. And the prayer-meeting kept many of us from nervous breakdown, as you call it.

"We wouldn't say it suggested anything to us, but I suppose that's what it really was. Seems to me we had our own company there, and that made us think of company in heaven; it sort o' reminded us of something we came near forgetting. Why I remember walking home from those prayer-meetings when you would a' thought we were coming from a party. The village street was dark, but we could see the stars, and we had got so close together at the meeting that we didn't need these electric street-lights to see each other's faces by. We would all walk along together, until we came to Deacon Hallam's house. He would close his door behind him, and we'd go on again to Martha Person's house.

"So we dropped the meeting as we went along; kind o' making it last as long as it would, and every time it grew smaller those of us that lived farthest seemed to get closer together, and the meeting got better. When our house came last I went in the door many a time with the whole prayer-meeting just locked up in my own heart, and I was glad my door came last of all.

"Seems to me St. John writes the way he does just because he lived longest, and that Isle of Patmos of his wasn't any island at all. It was just a place he'd gotten to in his own heart because all the other apostles had died and left him alone. They'd dropped off one by one same as we did going home from meeting, and he had his Master all to himself for a while same as $ used to. But of course (and Aunt Mary looked far away again, beyond the orchard), when it came that one of the young men took to walking home with me I learned a good deal about what it means when two are gathered together in His name. And that verse, when two or three are gathered together, seems to me just all there is to say about prayer-meetings."

"Well, Aunt Mary," I said, for I saw she needed a word from me to keep her going, "I never saw much deep meaning to that verse, for I pray better when I am alone."

"Yes, you may pray better, Jamie (a name she seldom called me), but it isn't good prayers that count. Prayers are like people, it depends on the company they keep. Every prayer has got to be tied on to somebody else, for if we just lived alone, I don't think we would need to pray. It seems to me our Master prayed alone only to learn how to pray in company, and it is most wonderful that we don't hear of his praying in his temptation in the wilderness; he was too busy fighting; but when he prayed at the Transfiguration and, at the very last, in the Garden, when we might think he wouldn't want anybody around, he took the three disciples with him. That certainly was carrying out his own words.

"That 'where two or three are gathered together' is very wonderful. I think it shows that Jesus loved company. (I wondered if Aunt Mary was touching the social emphasis in prayer, but I refrained from telling her this new name for what she seemed to be saying.) Yes," she went on, "he loved company; I don't think he wanted to be alone. He was thinking all the time about other people, and to think about them he had to be with them all the time. He had to see how they looked every moment, how their expressions changed when he said anything; and their tell-tale faces more than anything else told him what they most needed, that he should pray for them. He saw Simon Peter with an ugly scowl on his face one day,

and then he said, 'Never mind, Simon, I am praying that your faith will hold out.'

"He was a sociable man, Jesus was, and two or three, with him in the midst, was just what he liked. I can't see but he was mixing among people most of his time. And they liked him, too, just the way we like sociable people. The common people heard him gladly because common folk like to get close together and they saw he did, too. I suppose he was a settlement worker, but he didn't call himself a name like that. He didn't make a profession of it, nor take a course of training for it—he just naturally felt 'when two or three get together I must be there,' and there he was, and is now.

"You see, Jamie, when you sit alone the way I do now most of the time, you just aren't anybody. Nobody is ever born alone, and nobody ever really dies alone. There's always somebody around in both cases. There's bound to be. And everything we do, we do because we are mixed up with a whole lot of company. I suppose our Master might have come to a desert island and sent his gospel to us by signals and messages, but he didn't. He just came right down to see how we lived, and to live with us."

"But he isn't here now," I suggested. Aunt Mary was carrying me along, and I felt I could do no more than wait and see.

"Yes, he is, too; and that's why a prayer meeting is a good thing even if it is of no use and has no problems. You see, Jamie, you aren't rightly yourself until you begin to talk with some one else. Everything we do we do for each other; it is all just because somebody else is alive.

"When two or three are gathered together there is where each one is really himself or herself. All that they are comes out then. And something else is there beside; something that isn't any one of them, but all of them taken together. It is like a lot of numbers put together. You add them up and that's the sum. But you still have the separate numbers and the sum, too. So Jesus says when two or three are gathered together there is something else, something extra, and he is that extra. 'I am in the midst'. He is the spirit that comes when people come together.

"Somebody calls him the Unseen Guest. But I don't think he is a guest; he just comes because he dosen't like to be alone. And that's what I always thought about prayer meetings, Jamie, if they are real prayer meetings. There isn't any use in them, there isn't any use in anything so far as that goes—but there's company in them. And in our old-fashioned prayer meetings we certainly got company. I think we got the Master's company, Jamie; I think we did."

Aunt Mary's eyes looked beyond the orchard again; then she turned to me with her keen, soft eyes—

"Don't people need real copmany these days, Jamie?"

"Yes, Aunt Mary; but we've almost forgotten how to find it. We see so much of each other that we see nothing of each other. Perhaps the old prayer meeting did have some use after all."

"I always thought it did, Jamie."

The Religious Outlook

By Dr. Errett Gates

A New Book

There are indications that the age-long conflict between Science and Religion is drawing to a close. This conflict is now passing into its third period. The first period in their relation was one in which religion was mistress and science was servant and handmaid; the second period was one in which science proclaimed her emancipation from religion and declared war against her; the third period is one in which science and religion are agreeing to terms of peace on the basis of a just and appropriate division of territory.

It is coming to be recognized by a modest science and a sane religion that their activities, in a very large measure, lie in separate fields, which indeed border each other on one side with mutual interests, but whose frontages lie on exactly opposite sides and look out in opposite directions. The one has for its interests and outlook, the known; the other, the unknown. The faculty appropriate to the one is sight; to the other, is faith.

Science and Religion

This is not to say that there is no faith, no uncertainty, in science; and no sight, no certainty, in religion. There is uncertainty, hypothesis, speculation in science; and there is certainty, reality, in religion. But the certainty of each rests upon a different foundation. The mistake of science in the past has been her proneness to deny certainty and validity to all the facts of faith and the spiritual life, because they did not fall within the range of her observations. The mistake of religion has been to deny the right of science to draw conclusions in conflict with her dogmas. Each has claimed the whole universe as its own, and has forbidden trespassing upon her territory by the other.

This attitude of science and religion toward each other is changing. Such notable scientists as Romanes, Fiske, Le Conte, and Lodge, in recent days, have taken the part of religion against a proud and skeptical science; and such eminent religionists as Beecher, Smyth, Munger and Abbott, have taken the part of science against a dogmatic religion. It has looked hopeful to see the veterans of this conflict sitting down together in each other's camps. They have come to a better understanding with each other. There are not many leaders in either camp who will deny the independent rights of the other. The result is that science is more believing and religion more rational.

The Right to Believe

All this is by way of introduction to a new book, brought to the writer's attention by a commendation by Prof. Palmer, of Harvard—"The Right to Believe," by Eleanor Harris Rowland, Ph. D., Instructor in Philosophy in Mount Holyoke College. It is a small book of 202 pages, published by Houghton Mifflin Company, Boston. Its six chapters are: The Necessity for a Belief, Does God Exist, The Nature of God and Man, The Divinity of Christ, The Problem of Evil, and Prayer. I shall be greatly mistaken if it does not prove to be one of the most stimulating religious publications of the season. It is unpretentious, lucid, strong and suggestive. It abounds in quotable passages whose language and thought seem perfectly fitted to each other. It is full of the courage of positive conviction built up on the foundation of solid scientific knowledge, wide-awake contact with inquiring students, and candid appreciation of the value of religious beliefs.

It takes nothing for granted, and does not claim more for religious faith, to begin with, than the most parsimonious scientific wisdom and worldly experience will allow. Its starting point is the skeptical attitude of modern science toward religion which declares: There is no scientific foundation for religious faith. The author frankly accepts the challenge and is content to start where science allows: "To be as thorough as possible, then, let us begin by doubting every shred of religious belief."

Why Believe

The author is interested to know why we believe at all. "If we have found difficulties with religion, if we can live easily without it, why not throw it overboard at once, and live a quiet life without? This is the method we employ with other outgrown ideas. We believed in Santa Claus, we had difficulties in making him square with the rest of experience, so we abandoned him altogether." "If we find a belief in God, in immortality, in Christ, in prayer, difficult and irrational, what possible compunction need we have in dropping the subject forever?"

The author answers this question in the several chapters of the book. She says: "There are but two alternatives to face, with any belief—religious or otherwise:—either it is true, or it is not true; there is no middle ground."

It is this "middle ground" on which the scientific skeptic, the indifferent worldling, and the superior rationalist take refuge, and of which the author does not leave enough to serve as a mote in a brother's eye.

"To sum up our positon as far as we have gone: granting that we have lost religious faith because of honest doubt, we can not go from one unproved position to another; we must prove our disbelief as well. In other words, we must be on the defensive and prove that there is no God, that Christ has no authority, that the soul is not immortal, and that man is not a free agent. Let there be no misunderstanding. Eventually, as rational beings, we must accept one position or the other. These religious statements are true or they are false. But in the meantime we must doubt and criticise both sides impartially. We must hold both opinions as real possibilities, in order to discuss them. *Logically* we are not yet ready to make up our minds but *actively* we are as if we had decided one way or the other."

The Desire to Believe

Concerning the existence of God, the author reasons: If we cannot prove his existence, neither can we prove his non-existence. The unbeliever is no more rational than the believer. Why, then, does the believer have a God, and the unbeliever refuse to have one? Simply because the one wants a God, while the other does not want one." Unless we have a real and vigorous longing for a God, a love for the idea of His existence, we shall not hope for Him, and unless we hope for Him there is no reason why we should believe in Him. We should otherwise naturally hope for an easy Godless world that makes no demands on us, and as naturally believe in one."

"Then the important question for every doubter to ask himself is, "Do I really want a God?" If he honestly wants one, he may proceed with us to expound the character of the kind of God he wants, and to ask what kind of evidence of His existence he wants."

Faith More Rational than Unbelief

The man who believes in God has a right to believe in him, not only and not merely because he wants to (for that is the only

reason the atheist has for his unbelief), but because it is the "richer of two possibilties." "Why not say unhesitatingly, 'Of any two unprovable alternatives in regard to the existence or nature of a possible fact, that alternative is most rationally believed which satisfies the highest demand of the highest type of normal human beings, and, being accepted, only that life is rational which lives absolutely as if that alternative were true?"

"The best men throughout the ages have been convinced that there was a God, or have been profoundly unhappy because they were not so convinced. The best moments of our life are when we consider His existence the most probable, and we have the witness of the high moments of others as well as of ourselves."

This book represents the present stage of the conflict between science and religion. It is one of the most convincing defences of the Christian faith that has appeared in recent apologetic literature. It is at once a recognition of the incontestable place of science in our modern world, and a criticism of its limitations, in the interest of the Christian's right to his faith, unmolested by science. The grounds of man's religious faith are found in his spiritual needs; and his right to his faith is based on its actual worth. While the author nowhere states the name of the philosophy underlying the discussions of the book, yet it is a thorough-going application of Pragmatism to fundamental Christian beliefs.

Estimate of Christ

The following extracts will show the author's attitude toward Christ, in her discussion of "The Divinity of Christ":

"Unless we can imagine something higher than we want (than Christ's character), we must confess that this is the highest."

"A thing must be the best if it is all that we can conceivably want; and if we have the best and do not want it, we are like aliens who have wandered into paradise, and find it not to their taste."

"It is nothing against his revelation (Christ's) that other men had had visions of the same ideal." "Far from weakening the Christian message when it comes, it is an added support to it that the highest strivings of the human mind all pointed in one direction." "Who would believe in a religion that ran counter to the ideals of all good men who lived before, and what more could a God do than quietly to set his seal upon the best, and live it before our eyes."

If the reading of this book does not stir a man's thought it is because he has none to stir.

The Old World and the Centennial

Address Delivered at Pittsburg by Leslie W. Morgan

General Secretary of the Christian Association of Great Britain.

The desire for Christian union was conceived in the breast of Thomas Campbell before he left Ireland. It was in the New World that it was given birth. Moreover it was to the capricious waters to the north of Ireland that the consecration of Alexander Campbell to the Christian ministry was due. He and his mother had set sail for America in the early autumn of 1808. A storm arose and the little vessel was soon driven before the wind onto the rocks off the coast of Scotland. In the midst of their peril the youth of twenty vowed that if the Lord would grant them escape he would devote his life to the Christian ministry. To what purpose he was saved, we are here to testify today. It was too late in the season for them to set sail again that year, and hence opportunity was offered for him to enter Glasgow University, to begin the preparation for the ministry to which he had consecrated himself. It was here that he came into contect with such men, and read such books as prepared his mind for the hearty acceptance of the principles laid down in the Declaration and Address, the proof sheets of which he read upon his arrival in America in August of the following year.

These men and the sentiments which they held must enter into any record that is made up of the contribution of the Old World to the New.

Coxlane Before Brush Run.

Nor did the leaven which produced these men fail to work in other quarters as well. There was celebrated on Whit-Monday, May 31 of this year, at our church in the Cathedral City of Chester, the one hundredth anniversary of the Church of Christ, Coxlane, North Wales. Hence today is not the first centennial celebration. Coxlane is before Brush Run!

And who knows but that if the Old World had not given up her sons, Thomas and Alexandre Campbell, to the New World, this celebration might have been held today in London instead of Pittsburg.

The first quarter of last century saw the organization of churches in Bristol, London, Shrewsbury, Wrexham and in a few places further north, but the churches for the most part remained ignorant of each other, and of the greater movement in America, until the year 1833. It was in this year that Peyton C. Wyeth, a young American art student, entered a little Baptist chapel near Finsbury Pavement, London, on a certain Sunday morning. He knew Alexander Campbell and accepted his teachings, and in conversation with one of the officers of the church after the service, he told him of the Campbells and of the movement in America. This officer was William Jones, himself a religious author of some note in his day. He was attracted by what Mr. Wyeth told him and a correspondence sprung up between himself and Mr. Alexander Campbell. Soon after this Mr. Jones started the British Millennial Harbinger, with the hope of bringing the Scottish Baptist churches in England into line with the new movement. But he soon grew faint-hearted for fear of creating dissension among his brethren.

Coming Together.

However certain churches which stood for New Testament Christianity got into touch with each other, and in 1842 the first general meeting was held at Edinburgh, when there were in the autumn said to be forty-two churches and 1,300 members. The next meeting was held in the autumn of 1847, at Chester, when the chair was taken by Alexander Campbell, who had come over in the spring of the same year, in answer to the earnest solicitation of the British brethren. It was then reported that there were eighty churches and 2,300 members, but two years later, while there were said to be ninety-two churches the membership was given as only 1,029. Evidently the methods of computation in vogue in other times and places were in popular favor,—guessing at half and multiplying by two.

For the next twenty or thirty years the figures were sometimes up and sometimes down, but the hearts of the brethren were strong.

In 1845 the late Timothy Coop of Wigan and Southport, came into the work, and in the middle of the 70's became the storm center around which great changes were wrought in the work in Great Britain.

Mr. Coop had visited America and had caught the spirit of progress and of an intensified evangelism. H. S. Earl had already evangelized in England in 1861-64, and had demonstrated the possibilities of such work.

Upon Mr. Coop's second visit to America he appeared before the Board of the newly formed Foreign Christian Missionary Society, and offered to give the Society 1,000 pounds for every 20,000 pounds they would devote to the evangelization of England.

The proposition was accepted. H. S. Earl had already returned to England and had begun work at Southampton. M. D. Todd and W. T. Moore soon followed at Chester and Southport. The more conservative of the British brethren did not take kindly to what in that day was the new evangelism.

Dissention and Division.

The principles which were emphasized were the same, but some of the applications were different. Dissensions arose and in 1880 a division took place and the churches of the American type formed themselves into a missionary organization called the Christian Association.

This, of all times and places, is not the time or place to say anything that would widen the breach or increase the difficulties of the situation, for this celebration is not that of a faction or of a party, but of our whole people. Indeed it is a pleasure to testify to the faithfulness and devotion, and the measure of success that has attended the efforts of our brethren of the older churches.

But it is not in an old and conservative country that we can look for the best interpretation and application of such a plea as ours. Its very simplicity constitutes both its strength and its danger. The religious history of Britain is full of attempts to return to New Testament Christianity; but they mostly have gone or are going the way of all the earth. Their literalism soon goes to seed and their legalism soon crowds out all that is vital and spiritual, and they become the prey of dissension and division.

It is not so in a new country. The very vigor of a young country's growth cracks the shell of an undue formalism and breaks the bonds of an over-strained legalism. There are growing pains, to be sure; but after all they are only growing pains.

The organization of 1880 cannot boast of great numerical success. There are now but twenty churches with only just over 2,000 members. The older churches have done better numerically, with their period of fluctuating membership largely past when we had only begun, and they now have about 190 churches with a total membership of 13,000 or 14,000.

Discouraging Conditions.

It is no wonder that the workers in England often grow discouraged, as the work is viewed from certain angles, and especially in its details. Some one has said that the reason so many people are pessimists is that

they lose sight of generals in the deluge of adverse particulars.

Let us look at the situation. First, within. We have no colleges and in the very nature of the case cannot maintain one. But our young men have gone to our American colleges by the score,—more than sixty missionaries and preachers having been given to the general work. It is a drain upon our resources, for they seldom return, but our churches are happy to live to serve.

Looking without, we see on the one hand the established Church, firmly entrenched behind the law of the land, and surrounded with vested interests, regarding with arrogance all the Free Churches. And on the other hand we see the Free Churches themselves sailing so near in to the haven of New Testament Christianity as to have taken much of the wind out of our sails. Or to change the figure, they have verily stolen the thunder of our fathers.

Let us compare our position with that of the Free Churches.

Similarity with the Free Church.

A point of emphasis with us nas been our hatred of ecclesiasticism. But however skilled we may have shown ourselves we can give the Free Churches of England no instruction in the use of invective as applied to this matter. We would have indeed to show ourselves men of valour if we hoped to distinguish ourselves on this battle field.

We have stood for the right of any truly Christian man to preach the gospel. The descendants of Oliver Cromwell will not soon forget that his blood was made to boil within him as he saw a man horse-whipped in the streets of London because he claimed the right to preach the gospel without a license, or that Cromwell declared that he would live to see the day when this intolerance would be put down in England. Nor will the descendants of Bunyan forget the main principle for which he languished in Bedford. The Baptist and Congregational churches of England and Wales have three times the number of lay preachers as they have regular ones, and the local preachers of the Wesleyan church outnumber their regular ministers by four or five to one.

Do we oppose binding creeds, man-made and oppressive? Who are the two thousand clergymen who went out from the Church of England because they would not sign the Articles of Conformity? They are the men who have flamed the way for every Free Church of today, and that for which they stood has not been forgotten.

Do we stand for Christian union? The Free Churches have stood for no special theory of Christian union, but for that very reason, perhaps, some of them have been all the more ready to unite. All are federated, and for the present the most of them are satisfied to not go beyond it; but it cannot last; union is in the air.

What Should We Do.

In this situation what shall we do? Withdraw, because the field is too nearly ripe, or remain, because the harvest is so nearly ready together?

Evidently it is no place for negation. Of all places in the world England is the place for constructive tactics. This demands strong men. Almost any one can tear down; only skilled workmen can wisely build.

Our negations and our protests that have won us victories in other places have been taken from our lips and given to the world with a force and power scarcely possessed by a Campbell or a Stone, but we have a message,— we have the divine creed, and there can be no other; we have the name, and many admit it; we have the ordinances, that must at least be held up by the united church as the ideal for the individual; we have the principles which will give liberty to the individual and unity to the church; we have not only the passion for union which enables us to preach it with power, but we have the divine basis for union, which alone can make its consummation desirable; we of all people ought to be able to show the Free Churches the real logic of their position, for they preach better than they know.

With these positive truths to be emphasized we would be recreant to our duty if we shunned the task.

What would a Campbell do? The answer may be found in what was done in 1812; they joined hands with the one denomination in th t day that was willing to take the profered hand, and then from that vantage ground proceeded to sow the seed it New Testament Christianity beside all waters.

We may never be able to build up a great organization in England that we can call "ours;" but there is no better field for showing that we are not a denomination, and that to build up one is the furthest from our desire and aim. Indeed, the situation is a powerful challenge to the sincerity of our claim!

Must we either become a denomination, or else abandon every field where the sentiment in favour of Christian union is such that we cannot make it our exclusive hobby, especially in its negative phases? No, certainly not, but it may be necessary to lose sight of ourselves sometimes, that Christ may be glorified.

The stampede for Christian union is on, and if we are as wise and tactful as a cowboy, yea, if we are not recreant to our duty, we will ride before the advancing host and seek to direct the stampede.

Suggested Policy.

In a word now, let me suggest a policy and say what we have done and are doing to carry it out. From the first we have supplied preachers and missionaries, from a country of preachers and from a land steeped in missionary zeal. These have gone forth in numbers quite out of proportion to what is usual, considering our numbers. We have organized a few churches, but this is not our supreme aim. From the first we have circulated literature; the Christian Commonwealth for a score of years went into the homes of thousands, breathing the spirit of Christian union; literature in the form of tracts, leaflets, Gospel Posters and handbills are being circulated more largely than ever before; eighteen months ago advertisements were inserted in six of the leading weeklies of London, asking for correspondence with those who were interested in Christian union. Replies were received from every part of the kingdom, and some hundreds of letters have been exchanged. Four preachers have come into our work as a result, and others would do so if there were openings; distributors of literature have also been obtained in other places. Recently two churches have come over to our position, and recently negotiations were under way with a small group of churches with the same object in view.

A church of a thousand members would be of value to us, as an example of what the proclamation of the simple gospel can do, but of infinitely more value to the cause of Christ in general and to Christian union in particular, would be a thousand individuals in a thousand different communities, lovingly yet earnestly advocating the cause of Christian union on New Testament lines. There are probably these and more, we may never know the number, but we will pray and work for their increase. The glory may never be ours, but the joy of no sincere Christian will be the less because of that fact.

This, then, is our task and labor of love. The time is ripe; the day is at hand; the end is almost in sight; if we would be in at the finish,—at the "kill"—at the killing of sectarianism—let us not lose sight of the green fields of England.

What Has Become of the Chuch?

By Robert Graham Frank

In the Kansas City Star of Christmas day I found a most interesting and thought-provoking contrast. The leading editorial of that day was on "Kansas City's Christmas." It set forth, with fine appreciation, what was being done in the city to make the Chrismas season one of universal good cheer. Special mention was made of the charity which was being dispensed by the various benevolent and fraternal organizations. The anonymous order of Good Fellows, the Mayor's Christmas tree, the Salvation Army, the Fraternal Order of Eagles, the Grand Opera House, with its free matinee, and many other dispensers of Christmas joy came in for their well-merited share of praise, for they have each contributed to make Christmas of 1909 the happiest Kansas City ever had.

In an adjoining column to this editorial I found "In Kansas City Forty Years Ago," a feature that the star is running now. It happened that forty years ago Christmas came on the same day of the week as this year, so the clippings from the Star of December 25, 1869, related to Christmas just as the present editorial did. Now, here is the point of my story. The account written forty years ago, just as the account of this year, tells of the joy of the Christmas-tide and of the provisions made for dispensing that joy, but the one of 1869 gives mention, in considerable extent, to the Christmas festivities and activities of the churches and does not so much as mention any other organizations, while the editorial of 1909 tells of all sorts of institutions, but does not so much as mention the church.

I could only wonder what this change meant. Studying the contrast presented in this striking way brought some question before me. I could not explain the omission of the church from the present organized dispensers of charity and good cheer on the ground of the Star's enmity to the church for so far as I know it has no such enmity. Neither can I satisfy myself on the supposition that the churches have declined in influence in Kansas City during the past forty years. They have grown greatly both in numbers and in influence during these years, and I am sure have had a worthy part in making the Christmas season a happy one for all whom they could reach with their cheering ministry. But why no mention of the churches in the editorial today? Has the church created the Christian spirit and given the dissemination of it into other hands? Has the church fallen behind other organizations in its willingness or its ability to reach and minister to the worthy poor? What is the explanation of the contrast? I have not answered the question with any satisfaction for myself as yet, but I pass it on hoping that it may provoke thought in other minds and possibly call out a comprehensive, sympathetic and satisfactory answer. It seems worthy of study.

Liberty, Mo.

Our Readers' Opinions

EDITORS' NOTE.—For many weeks we have been reciving communications from our readers criticising the position taken by us in recent editorials on the baptism question. While our space will not allow the publication of all these articles, yet we are no less appreciative of the unprinted ones than of those we print. We are presenting in this department three statements which seem to us to represent in tone and point the great body of our correspondence called forth by our critique of Col. S. H. Church's address at Pittsburgh. There is no doubt at all that a great ferment of thought is in process in the minds of a multitude of brethren concerning those points of teaching involved in the Disciples' program for union. Happily the moment has come when a minister may state his mind on the baptism question or any other question without suffering ostracism from the fellowship of the Disciples. In The Christian Century, at least, we wish our readers to know that they have one paper from whose opinion they may differ without being pilloried. On our editorial pages we print a statement of our opinion which, without answering these communications point by point, undertakes to suggest a point of view from which our particular differences may reconcile themselves.

An Open Letter

Editors of the Christian Century: In common with many others I have been interested in the contribution which you make to the baptismal question as set forth in the editorial pages of The Christian Century of November 11th and 18th. In this article I wish to present a criticism of the position which you take, or rather of the arguments with which you buttress your position.

Simply stated that position is as follows:—On the basis of modern thought the exclusive method of baptism by immersion can be defended, must logically be practised by our brotherhood, and will be one of the marks of the united church. In other words an analysis of your editorials reveals three essential points, which, for the sake of clearness, we will number.

> 1. "The whole subject of baptism will be lifted out of the field of dogma and baptism will stand for just what it is and for what it is worth in the life of the Christian and of the church."
>
> 2. "Having rid ourselves of the dogma, it may fall out that there are other more cogent and persuasive reasons for maintaining the practice." If we substitute "will" for "may" in the sentence, we have the conclusion that you express in other places.
>
> 3. "So long as there is an immersionist conscience in Christendom there will be no union on an optional procedure in the matter of baptism."

The first two points belong together—the latter belongs to a different category.

By the first statement you proclaim yourself to be a thoroughly modern man. For you the day of dogma has passed. All external authorities—even that of the Bible, regarded as an external authority—is forever judged by that which they really accomplish in the production of character and of influence in the world. This principle, which you no doubt apply to the whole field of dogmatics, is clear and thoroughly modern.

Now on the basis of this you defend the exclusive practise of baptism by immersion. This means that in your opinion immersion has character producing results that sprinkling or pouring do not have. More than this, to be logical, you must affirm that these results are so great and so outstanding as to justify the exclusive practice of immersion in the face of other well established methods.

The question now becomes something like this,—Does a critical study of those churches that practice immersion only, and of those individual Christians who have been immersed, justify your position? We think not. Compare for instance the Greek and Roman churches—the former of which is immersionist, the latter not. There can be no question that in influence and vitality the Roman church has stood on a higher plane than the Greek. Harnack says that when one studies the conditions among the orthodox of the Greek church he gains the impression that religion could hardly fall lower. Or compare, let us say, the Baptist and the Disciple with the Methodist and the Presbyterian churches. Have the former by their exclusive use of immersion, gained in character and influence something which the others have not? Apparently, No. On the contrary could not our affusionist brethren defend the position that those churches which insist on an exclusive method of baptism have acquired a legalistic spirit that has to an extent deadened their spirituality and lessened their power? If you should immerse twenty people and sprinkle twenty people, do you think, other things being equal, that those immersed would show greater results in character and spiritual power than the others? General observation would not so indicate. Your argument is faulty in that it does not accord with the generally observed facts of experience and history.

The third point in the discussion is of an entirely different nature and must not be confused with the others. It would seem to run this way.

> So long as there is an immersionist conscience in the church there can be no union without the exclusive pratice of immersion.
>
> We are the heralds of Christian union.
>
> Therefore we must adopt the exclusive practice of immersion.

This has a strange sound as coming from the pages of The Christian Century. We have grown accustomed to the effort to find an irreducible minimum as a basis for union, which many have hoped might be simple loyalty to the spirit of Jesus, but you argue not in this fashion. According to your theory there can be no union until the conscience of the church becomes standardized. This sounds strange as coming from a modern man who has been trained to regard the subject matter of conscience and truth as changing and developing. Let us go further. There is a foot-washing conscience in the church. There is to be no union without the universal practice of foot-washing. There is a seventh day conscience in the church. There is to be no union without the exclusive use of the seventh day. There is an anti-organ conscience in the church. There can be no union without the abandonment of organs. There is a conservative and a liberal conscience in the church. There can be no union until all the church becomes either conservative or liberal. On what different ground are you than was Ben Franklin when he argued against the use of organs on the ground that they were divisive, and that in their use the conscience of some was violated? If we have to wait for union until the conscience of the church becomes standardized we fear that our hope will be one of those, that long deferred, maketh the heart sick. If our brotherhood took your position seriously and carried it out logically, there would be an obstacle placed in the path of progress that would make the efforts of our conservative brethren look like a mole hill in comparison.

Our fathers were consistent at this point. The Bible was to them the authoritative word of God—the final court of appeals. They did not care one bit for pragmatic results, but asked only for a "Thus saith the Lord." On that basis they consistently defended their position. But you are on different grounds. Many will sympathize with your attempt to find, on the basis of modern thought, good ground for the exclusive practice of immersion, but they will be compelled to look far beyond any arguments that you have as yet adduced.

Brooklyn, N. Y. WALTER S. ROUNDS.

[The question as to whether in the program for Christian union we must reckon with the feet-washing conscience, the anti-missionary society conscience, etc., is largely academic. As statesmen in the enterprise of Christian union we are to meet each problem on its own merits. No single rule will cover all cases. And yet if a single rule is demanded, we can discover one easily enough. It would be this: If deference to the anti-missionary conscience, for example, involves a loss to the Kingdom of God greater and more serious than a divided church involves, then, manifestly, the right course is to choose division. Likewise with the anti-organ question. We would not hesitate to say that the extent of such conscience in the total area of the church should be considered also. Thus it is absurd to say that the great body of the church should adopt feet-washing because twenty thousand Dunkards have a conscience on the subject. The immersionist conscience is different from these: different from the latter in that it covers a wide area of the church, different from the former in that the universal adoption of any form upon which we may find ourselves able to agree affects not one whit the vital interests of the Kingdom of God.—EDITORS.]

As Other See Us

EDITORS' NOTE.—The writer of the following communication is one of the best known leaders of thought in the Congregational denomination, an author of theological and religious books widely read among ministers of all denominations and not less among Disciple ministers. For years he has manifested great interest in the Disciples of Christ, studying their history and their contemporary writing and work. We appreciate the friendly criticism no less than the gracious compliment which he pays The Christian Century and its editorial utterance. Our readers will, we are sure, hear his opinion with utmost respect.

Editors Christian Century: I am delighted and refreshed by the weekly visits of the Christian Century. It is a live paper, and is facing in the right direction; namely, in the direction that the thought of the world is moving. It is sure of the future. I wish it might find its way into every home of your large brotherhood now, and I cannot imagine another enterprise which would furnish to some of your wealthy men a better investment in abiding and far-reaching spiritual results. I read quite a number of papers, but generally put my hands on the Century

first, and never fail to receive from it inspiration and help. Again, and again I have found myself offering thanks that a paper of such fairness of spirit and loftiness of purpose has a place within your brotherhood.

I was especially interested in the excellent reports of the Centennial Convention, and felt that if I was not something else, equally good, I would like to be a Disciple. Although an alien from the commonwealth of Campbell, I have a profound interest in you as a religious body, and entertain the strongest possible hope regarding your future. You have within you a great amount of vital force. You are bound to grow and expand. You are coming out of the house of bondage to legalism, and are entering into the promised land of a true spiritualism. You constitute one of the important movements within the church of today. "The great religious reform of the nineteenth century," from which you date your rise is not a spent force. You are still going on, not however, without an occasional retrograde tendency. There is great ferment of thought within your borders, which will manifest itself increasingly in advancement along many lines. Your present positions are not final. You cannot go back even to apostolic Christianity; all you can do is to carry forward into the present something of the apostolic spirit and something of the essence of apostolic teaching And I believe that God has raised you up in his providence to make some important contributions to the Christianity of today; and to help in the blessed consummation of a united church, for which the Saviour prayed, and for which the ages wait.

I have rejoiced greatly in the noble stand which you have taken for union. It is undoubtedly the question of the hour, and it is just as undoubtedly the question for whose solution you were called into being. You are therefore right in calling your people back to ground originally occupied in the "Declaration and Address," which was the ground occupied by Peter and the other apostles, who knew no ground of union save the good confession of faith in Jesus as the Son of the living God. It was given to you as a people to be the solvent of the sects; but instead of being true to your mission you have allowed yourselves to crystalize into one of the closest and most sharply defined sects in Christendom. And this has come about by your demanding conformity and a certain form of an outward ordinance as a condition of union.

It is a thousand pities that Colonel Church loaded down his memorable and significant Centennial Address (which you had the courtesy and courage to print) with irrevelant and untimely things; but all the same it put in a few center shots, the effect of which will be felt in the days to come. Especially to the point was the declaration, "Instead of being able to offer our organization as a groundwork for Christian union, we find ourselves merely one more sect, holding to a compulsory interpretation of Scripture which presents a greater obstacle to fellowship than any artificial creed, and shutting out millions of men who would otherwise be tempted to join the church. Suppose that all the churches in the land were to propose to you today to accept your offer of union, which you have been making for a century. You would destroy this glad approach at the first conference by requiring them all to be baptized over again. Brethren it is unthinkable!" Colonel Church is right; and never while the world lasts can the union for which you pray and labor be effected upon that basis.

The only tenable position is that taken by Ernest O. Kooser in the Century of December 16th, in an article entitled, "A Counter Opinion," where speaking of the clearness, fairness and justice with which you have set forth the position of the Disciples, he expresses disappointment that you should have assumed the role of keeper of the consciences of others, by demanding the practice of immersion as the only basis of union. This is the broken link in your chain of argument, and certainly your active contention will be powerless until it is mended. I know what your answer will be, you will speak of your "immersionist conscience;" but what of others who have consciences of a different nature? Have they any more right to respect your conscience than you have to respect theirs? I can imagine the fine scorn with which such a man as the Apostle Paul would treat a position like that.

The whole question of forms of religion, whether it be doctrinal statements, ecclesiastical polity, or religious ceremony, belongs to the peculiarities of piety over which only God's little children quarrel. The outward divides, the spiritual unites. And surely in the present day when the dangers that menace our common faith have regard to the essential things, it does not seem worth while to spend our strength upon these subordinate things. To do so is to man our forces on the outposts while the citadel is being assaulted.

I believe with Mr. Kooser that for your church to find deliverance at this point is for it to go forward in its conquering might, as one of the greatest agencies for the union of a divided church in the present day; but for it to miss its opportunity means that it will go back from its present Kadesh Barnea where the promised land is in view to years of wandering in the wilderness.

Some time ago I was out on a lake still fishing. When the time came to turn homeward, I began to row with might and main, but there was no visible progress, because I had forgotten to take up the anchor. You are doing splendid editorial rowing; your prow is pointed right, but you have forgotten to take up the anchor. That you will take it up sometime I doubt not. The sooner the better.

A Friendly Outsider.

An Appreciation

Editors Christian Century: Mr. Kooser's article in a recent "Century," called my attention anew to a matter which has puzzled me ever since reading Col. Church's address and your critique in the issue of November 18. If you have not yet replied to Mr. Kooser and can do so and therein include an explanation of the point I now raise, I would appreciate it greatly. You say, "His (Mr. Church's) argument that the practice of both immersion or affusion according to the option of the candidate . . . . called forth our pronounced dissent." Now, I have read and reread Col. Church's article, and cannot find that he makes any such argument. He says, "I am not suggesting for a moment that sprinkling should take the place of immersion." His nearest approach to your statement is this: "Why should not the minister in the case of adult applicants who have already been baptized, advise immersion and stop there, being governed thereafter by the declared conscience of his convert?" As Col. Church is talking of those who have already been "baptized," he is not proposing that the adviser of immersion administer sprinkling to any one. But if said adviser sprinkles no one, how can he or his church "practice both immersion or affusion according to the option of the candidate?"

I wish to thank you for your kind and impartial reference to the papers of myself and G. Lyle Smith on the Declaration and Address as related to present-day problems. Your estimate of the fairness of Texas Disciples is, I think, not overdrawn. Some people down here, of course, would like to read the vendors of the unexpected "out of the party," but in most instances, the right of personal opinion is clearly recognized.

I also appreciated a reference you made in that article to Dean Robert T. Mathews. When I was a homesick student in the College of the Bible in Lexington, Ky., Brother Mathews was pastor of the old Main Street (now Central) Church. His cordial greeting every Sunday morning at the church door, his counsels in the Sunday-school class-room and his interest in the young men about him drew me to him. He was a good man to know.

With best wishes for the "Century," as the best present interpreter of the Disciples' plea to the modern mind, I am yours sincerely,

Dallas, Texas. Edward C. Boynton.

[Mr. Boynton's difficulty in understanding Mr. Church's argument is typical of that of most persons who have read the Pittsburg address. We are not quite sure just what in his discussion of baptism Mr. Church means to get at. The statement upon which our mind fastened itself was this: "The Methodist policy, which leaves it optional for the candidate to choose his own form of baptism, is much nearer the mark of a free church than ours, which confines him to a form of baptism of our choice." This we took to mean that the Disciples should therefore adopt an optional procedure in the practice of baptism. If it doesn't mean that, we do not see that it or the elaborate argument which forms its context, means anything. In addition to this statement, we found in the newspaper report of Mr. Church's address (upon the basis of which, not upon the authorized copy, our first critique was written) this proposal: that the minister "advise immersion in the case of adult applicants, and stop there, being governed thereafter by the declared conscience of the convert." This, of course, we took to mean, both when we heard the address spoken and upon reading the newspaper report, that if the applicant's conscience called for sprinkling or pouring, the minister was to govern himself in an accommodating manner. Later, however, when the authorized copy of Mr. Church's address came to us for publication in The Christian Century, we observed that the sentence above quoted was made to read "—advise immersion in the case of adult applicants *who have already been baptized* and stop there, etc." Such a statement, of course, raises an entirely different question from that involved in the statement concerning the practice of plural forms of baptism.—Editors.]

Worthy Second Thought

We have a double pleasure in publishing the following from E. F. Daugherty, pastor at Wabash, Ind. The custom of clipping the good things one has found in his journals will be a valuable suggestion to others. And besides, we will be pardoned for wanting to share so fair a compliment with our readers. Such good words as these make an editor's life really worth living!—Editors.]

My Dear Mr. Editor: Every six months I clip my periodicals, and in my semi-annual clean-up it amazed me to note that "Century" articles led the field in the amount of pabulum that had dented my mentality and impressed me as worthy of second thought and preservation in my files. So I want to express appreciation for the marked improvement of the past six months in the "Century." It is increasingly thought provocative—stimulating—and withal is so dominated by the upward and onward rather than downward and backward look that its reading is a delight. May your editorial facileness and force fully flower, for as a "bud" you have been a most gratifying stimulus to me. Incidentally, I pay up a "leetle"—and enclose card with bill of fare the Wabash faithful will feed upon for some weeks. Very truly yours, E. F. Daugherty.



Grandmother's Coverlet

BY IRMA B. MATTHEWS.

It was a June day and they are supposed to be perfect, but this day promised to be all that is not expected of it.

Ellen gazed dolefully from the window. "It is no use," she said, turning away with a sigh, "it is simply going to pour all day, and there will be no going to the woods this day."

"Well," answered Dessie, brightly, "I do not see as we can help it and there is no use having clouds both within and without. We may as well make the best of it."

"Tell you what," cried Marion, "say we ransack the garret today. You know grandmother said we might whenever we wished, and I am sure we will find enough there to help us pass the day."

The others agreed to this and were soon racing up the stairs that led to the garret. They were city girls, those three, and cousins, and this was the first time they had visited their paternal grandfather at the same time. Now they were to spend the summer and have the time of their life as they all declared.

Ellen's mother had objected to the plan at first. "What, you three crazy girls!" she exclaimed. "Why, you will drive mother out of her wits!" But Ellen's father had only laughed and said, "I guess you do not understand mother very well. She will enjoy it, in fact I am not sure she will not be the worst one among them." So they had been allowed to carry out their plan, and Ellen soon decided that her father was right, for their grandmother seemed to enjoy all their fun as much as any of them. This day they had planned to take their dinner and spend the day in the woods in true gipsy fashion. Grandfather had promised to show them how to broil meat over the coals and roast potatoes in the ashes, and now the rain had spoiled it all, but as Marion sagely remarked, "There were more days coming, it was not as if this was the last one."

They entered the old garret and looked around. Everything was in perfect order and what a lovely place it was. The girls drew long breaths. On one side were rows of old chests that they felt sure contained the clothes of years passed and gone. In one corner stood a spinning wheel, silent now, but what stories it might tell them if it could only speak.

"I say, girls," cried Dessie, "supposing we open some of these chests and dress up in the clothes. I am sure we will find clothes in some of them."

The girls agreed and immediately with much laughter they began to overhaul some of the chests in question. Nor were they disappointed. Forth from their depths they drew clothes the likes of which they had never seen excepting in pictures. In a short time they were all attired in some of them. Ellen turned, and as she did so her eyes fell on Dessie. "Oh, Marion," she exclaimed, "look at Dessie! She looks just like grandmother. I mean like the picture of her that hangs in the sitting room. All she needs is her hair dressed differently. Here, Dessie, let me fix it," and she deftly drew her cousin's hair to the top of her head and fastened it with a high comb she had found. "There, now, is she not perfect?"

"I feel as though I was a thousand years old and had lived years and years," Marion murmured dreamily as she looked down at her own gown. "Perhaps I shall never wake up again. Who knows?"

"Pinch her Ellen," laughed Dessie, "that will waken her fast enough. She is dreaming again, and I dare say has forgotten all about us."

But Ellen did not heed her. She was diving again in the depths of a chest eagerly bent on a voyage of discovery. Suddenly she uttered a low cry.

"What is it?" asked Dessie. "Did something bite you?" For answer Ellen held up a blue and white coverlet that she had found. Well worn it certainly was, but it had lost none of its beauty. The pattern was one of white stars over a blue ground on the one side, and the reverse on the other.

"What a beauty!" cried Marion. "My, but wouldn't people at home rave over such a thing as that? I tell you what, our grandmothers could do some things that we might well be proud of, if we were only able to do them."

"Do you think grandmother did this?" asked Ellen.

"I'm sure she did," answered Marion, "but supposing we ask her."

"Agreed!" and the girls rushed down the stairs, forgetful for the moment of their strange attire.

"Grandmother," began Ellen, then stopped, for grandmother was regarding them with a queer twinkle in her eyes.

"Oh," she said with an evident sigh of relief, "it is you, is it? For a moment I thought I was visited with ghosts from the past."

The girls laughed and Marion answered, "Had such been the case, grandmother, you would have been one of the ghosts, see," and she pointed to Dessie.

"She does look much as I did fifty years ago, I acknowledge, but what have you here?"

"Oh, yes, I forgot," continued Ellen. "We found this in a chest in the attic, and grandmother, it is so beautiful that we wondered if you made it."

Grandmother took the half-worn blue folds from the girl's hands and passed her own over it in a carressing manner.

"I have not seen this before for years," she answered musingly. Yes, dear, I made it, from the time the wool left the sheep's back until the spread was completed, the work was all mine. There is quite a story connected with the making of it."

"A story, O grandmother," cried the girls in chorus; "please tell us," and they seated themselves prepared to listen, for well they knew the indulgent grandmother would not deny them.

"Yes," she continued with a soft little smile. It was part of my wedding outfit. In my days girls were brought up to expect to marry, and when still quite young they began their wedding chest. I do not believe I was more than twelve when mother gave me mine and I began on what was afterwards to be my outfit. We had to do all our own spinning as well as weaving in those days and spun flax as well as wool, so linen sheets were among the things I made and put in my chest. Each of your mothers, my dears, have one of those linen sheets."

"I know," said Ellen, "mother embroidered hers and uses it for a spread, and it is the envy of all her friends."

"Yes, people do not make those things now days. Well, I was seventeen when at last mother gave me leave to make a coverlid. It requires much skill and I had to serve a long apprenticeship on other things before she would let me undertake it. I shall never forget how proud and delighted I was when she told me I might begin it and also that I might originate my own design. Many were the dreams I indulged in as I spun the wool. The whirr of a spinning wheel makes fine music to dream by. Into those threads went many girlish dreams of the Prince Charming that was to come some day and carry away my heart."

"Oh, grandmother," cried Ellen, reproachfully. "Do you mean to tell us that so pretty a maid as I am sure you must have been had had no lovers at seventeen?"

Grandmother's pretty face flushed and she laughed. "I did not say so, did I? There had been suitors, I admit, but none that I chose to fancy. There was one in particular that caused me a good deal of trouble, for he persisted even when I gave him plainly to understand that I wanted nothing to do with him. He was a good, steady fellow, too, and mother was a little provoked at me that I continuer to flout him.

"'I am afraid you have some high flown notions in your head,' she said to me, 'such as are not becoming to a maid like you. Henry is a likely lad and will make a good husband,' but I stubbornly refused to see it, but I am wandering away from my story. I had the yarn spun at last and then came the coloring of half of it. Mother had long before taught me the use of the dye tub and the dyes that she used, so that I had no trouble with this, and it was a proud day for me when mother helped me put it in the loom.

I had chosen a design of stars scattered over a white ground with a zig-rag border, and mother said she thought it would be very pretty. Then the real work began and it was not so easy as one might imagine. I was obliged to work slowly, but as the thing grew under my hands it seemed a very part of me, and I wove still more fancies into it."

Grandmother paused for a moment, then continued smilingly. "I believe it was about half done on Thanksgiving day, and we had received an invitation to a merry-making at one of the neighbors, four miles distant. It was the custom to attend all such affairs, so I suppose it was only natural that mother should be put out when I stubbornly refused to go. I insisted I had much rather stay at home and work on my coverlid, but the truth was I knew Henry would be there and would make things anything but pleasant for me with his unwelcome attentions. Mother knew also what the trouble was, but I carried the day and early in the morning father, mother and the boys drove away, and I returned to my work singing as I did so. I am afraid I smiled to myself more than once as I thought of Henry's chagrin when he found that I had failed to appear, but I worked fast, my fingers fairly flying, and when I stopped to get my dinner I found my work had grown quite a bit.

It is not always a pleasant thing to eat one's Thanksgiving dinner alone, and I admit that I should hate to do so now, but still I enjoyed my meal that day hugely. Mother had left everything for me, so I had nothing to do but eat it. I had finished and sat dreamily watching the fire that roared in the huge fire place for a few minutes before returning to my work, when I was startled by the door opening and in walked two stalwart Indians. To say I was frightened was putting it mildly, for a few moments such unreasoning terror had possession of me that I could not stir. We had rarely been visited by the redmen and they were always peaceable, but that did not seem to occur to me at that time. I think they noticed how frightened I was, for the face of one of them lighted up with something like a smile, which appeared to me as one of fiendish delight at finding me thus alone, and he muttered something to the other, then addressed me: 'White squaw get Ingun something to eat,' was what he said. I did not dare to disobey, and in a short time although trembling so that I could hardly stand, I had set before them the best that I had.

"They watched me as they ate, or at least I imagined that they did, and I was sure that their muttered words were about me. I had not the slightest doubt but what as soon as they finished eating they would kill me and then set fire to the buildings, and I tried to think of some way to get away. At length the way seemed to open, for one of them called for some water and there was none in the house. My heart leaped as I explained that I must go to the spring after it. He grunted an understanding and I took the pail and went out, closing the door carefully behind me. Once outside, however, I did not go toward the spring, instead, I ran down the road as fast as I could, never once pausing to look back and every moment expecting to hear the cry of the pursuing savages.

The Daily Altar

An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 16.

Theme for the Day.

To live our lives as in the sight of God; to enter the place of worship with reverence and joy, and to make every act of life a response to the call of Christ.

Scripture.

God is spirit, and they that worship him must worship in spirit and truth.—John 4:24.

Lines.

Love, we are in God's hand.
How strange now, looks the life he makes us lead;
So free we seem, so fettered fast we are!
I feel he laid the fetter: let it lie!
—Robert Browning—"Andrea Del Sarto."

Prayer.

Almighty God, who canst give the light that in darkness shall make us glad, the life that in gloom shall make us joy, the peace that amidst discord shall bring us quietness, let us live this week in that light, that life and that peace, so that we may gain the victory over those things that press us down, over temptation and over all indifference. May our private worship grow more sweet and rewarding, and our presence in the house of God more desirable and satisfying, as we rise from duty to privilege and from faith to the vision of Thyself. Amen.

MONDAY, JANUARY 17.

Theme for the Day.

The joy and value of friendship.

Scripture.

My companion and my familiar friend, we took sweet counsel together.—Psalm 55:13, 14.

Lines.

For we were nursed upon the self-same hill,
Fed the same flock, by fountain, shade, and rill;
Together both, ere the high lawns appear'd
Under the opening eyelids of the morn,
Oft till the star, that rose at evening bright,
Toward heaven's descent had slop'd his westering wheel.
—John Milton ("Lycidas").

Prayer.

Our Father, we are grateful for the friends Thou hast given us, and for all they add to our happiness. Assist us in the cultivation of such a spirit as shall make friendship with us a desirable possession. And help us to know that true religion is nothing else but friendship with God and with our fellow men. Amen.

TUESDAY, JANUARY 18.

Theme for the Day.

Such intimacy of spirit with Jesus as transforms us from our old selves into his likeness.

Scripture.

I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me.—Gal. 2:20.

Lines.

By all of Him we have in Thee,
Leave nothing of myself in me.
Let me so read thy life, that I
Unto all life of mine may die.
—Richard Crashaw ("The Flaming Heart").

Prayer.

Loving Father, life is very sweet to us, but we learn daily to see more of its true meaning as we come to know more fully the mind of Christ. He has taught us all that we know of Thee. Believing that his message of Thee is to be implicitly trusted, we draw near to him in faith and love, and know that in likeness to him we cannot be far from Thee. Satisfy our souls, we pray Thee, with the realization of this desire. Amen.

WEDNESDAY, JANUARY 19.

Theme for the Day.

Love, the secret of the life of God.

Scripture.

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jer. 31:3.

Lines.

Thou art too hard for me in Love;
There is no dealing with Thee in that Art,
That is Thy Masterpiece, I see.
When I contrive and plot to prove
Something that may be conquest on my part,
Thou still, O Lord, outstrippest me.
—George Herbert ("Love").

Prayer.

Gracious Lord, we have come to know something of the meaning of love, because we know Thy own love, manifested in Jesus. We love, because Thou hast first loved us. Teach us all its divine mystery, its sacrifice, its suffering and its joy, that we may thus learn Thy secret, and become more like Thee. Amen.

THURSDAY, JANUARY 20.

Theme for the Day.

The certainty and glory of our "house not made with hands."

Scripture.

For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven.—2 Cor. 5:1, 2.

Lines.

As this my carnal robe grows old,
Soil'd, rent, and worn by length of years,
Let me on that by faith lay hold
Which man in life immortal wears.
—George Wither ("The Prayer of Old Age").

Prayer.

Father, our days are gliding swiftly by, and each one brings us nearer the bound of life. Yet Thou art showing us that the life that is hidden with Christ in Thee has no bounds of time or space, but goes onward into larger and better life. In this assurance we rejoice. Help us to grow more confident in our hope of life eternal, and more certain that our best purposes cannot fail of realization. Amen.

FRIDAY, JANUARY 21.

Theme for the Day.

The spirit of fearlessness which Jesus manifested, and which may also be ours.

Scripture.

Let not your heart be troubled, neither let it be fearful.—John 14:27.

Lines.

And all is well, tho' faith and form
Be sunder'd in the night of fear:
Well roars the storm to those that hear
A deeper voice across the storm.
—Alfred Tennyson ("In Memoriam").

Prayer.

Our Father, we trust in Thy providence and love. In Thy hand are the deep places of the earth, and the strength of the hills is Thine also. We thank Thee for the life of our Lord; and for his death. We are brought near to Thee by his cross, and have entrance into the holiest through his resurrection. Inspire us with his unfailing confidence and hope. Help us to overcome all fear in the spirit of love and faith which he evermore revealed. Believing in Thee with all our hearts, may we in the strength of that faith achieve the victory that overcometh the world. Amen.

SATURDAY, JANUARY 22.

Theme for the Day.

The value of goodness.

Scripture.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . He shall be like a tree planted by the streams of water.—Psalm 1:1, 3.

Lines.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—John Fletcher ("Upon an Honest Man's Fortune").

Prayer.

Our Father who art in heaven, we want to live lives of goodness, gentleness, truth, and courage. We want to be useful, because there is much to do, and we have not long to stay. We want to be happy, and we know that goodness is the best road to happiness. We want to help our fellowmen to achieve the same virtues which we desire. Thou wilt help us in the attainment of our good purposes, for we ask in the name of our Savior, Jesus Christ. Amen.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER VIII (Continued).

"Not another word, Mr. Mullins! We talk of rounding up cattle, not men! My employees are my friends; I went to school with some of them; we grew up together and I would not lift a finger to interfere with one of them in the free exercise of his opinions. If I can change their views fairly and honestly, well and good! For myself, I have always held my present opinions from principle. I've remained in the party because there's nothing better, but I believe in an *honest* party. If you expect me to use coërcion in any guise, you have mistaken your man! The committee may send here any literature, any pamphlets—they want circulated and I will give them out. My men are intelligent and if your printed stuff is worth anything they'll know it and profit by it; if it is rot, they'll know that! This is the most—it is *all* that I shall promise. And I must ask you now, to excuse me."

Virtually dismissed, Mullins rose, and said angrily:

"I'm sorry I intruded. I meant no offense!"

Elsewhere his money might have "talked" to some purpose; but with Dick Randall, an American employer of the best type, still unperverted, it was impotent.

As Mullins drove away, the horses tossing their heads, jingling their silver-mounted harness, he muttered wrathfully:

"The dog—the stuck-up hound! Thinks he's better than I am, does he?—I'll show him! I'll get even with him for this day's work! He'll have cause to remember it!"

CHAPTER IX.

In the Meantime.

Meanwhile Bannister was received by Mrs. Crofton with the most flattering cordiality. Recently she had shown a desire to sit down stairs, enjoying the warmth and cheerfulness of the open fire which the chilly mornings and evenings of September made necessary. She was swathed as usual in a soft shawl, and was busy with a complicated piece of knitting. She did not rise when Bannister was shown into the room, but extended her hand and greeted him in the most friendly manner.

"I noticed in the Clarion that you were here," she said as he seated himself near her, "but in these days when men think and talk of nothing but politics, I did not dare to hope that you would find time to remember me!"

"I take the time to remember you far oftener than you would believe, dear Mrs. Crofton, even in the heat of the campaign!" he said meaningly. "I had a meeting at Hooperburg last night and am now on my way back to Indianapolis. I have been Mr. Mullins' guest and we have just taken a little spin behind his new horses. He dropped me here."

"Yes, I noticed them—beautiful creatures! We do not know their owner personally; I think that he worked for Col. Crofton a good many years ago—a teamster, or something of that sort," she remarked with subtle insolence, at which Bannister could hardly restrain a smile.

"He has grown very rich, I believe, but we have never called on the family."

"No," he replied, not quite so loyal to them as he should have been since he had not scrupled to eat their salt, "I couldn't imagine you would find them especially congenial."

Mrs. Crofton gave a little sigh, and changed the subject by resuming her knitting, saying:

"I can both talk and listen better if my hands are employed, if you will permit; I am now too old to correct the tiresome habit."

"No one would admit that! Mrs. Crofton," gallantly disputed Bannister.

Fortunately Mrs. Crofton had never been exacting as to the quality of compliments so she smiled affably, wielding her knitting needles gracefully.

Throughout the summer Bannister had found many pretexts for writing to her, sending her gifts of books and magazines which were courteously acknowledged, sometimes with a casual mention of Eleanor, who was the real subject of his assiduity. He sat at his ease talking for some time on different topics. The subject that was foremost in both their minds had not been put into plain, blunt words, but, as with Mullins in another scheme, there was a perfect understanding between them.

"Was your meeting successful?—but I need hardly ask you that."

"Oh, very!—at least the band was there, and the glee club, the old soldiers, and all the other able-bodied voters in the township; so I suppose it may be counted a success. To tell the truth, campaigning is very irksome to me. It would ruin me politically if it were known, but I haven't much genuine interest in all classes and conditions of men; there are too many of both and most of them are quite impossible."

Mrs. Crofton did not in the least comprehend this dark saying, but she smiled acutely.

"I hate shaking hands, having my fingers crushed in the paws of some Ursus Major, or fumbled in the damp clutch of another and worse sort of a citizen. I am discriminating, too, in regard to the babies offered for the candidate's kiss; and I don't like the women who attend the meetings. As I can't remember either names or faces, I fear I have not the requisite qualifications for a successful campaigner."

"But I'm sure, Mr. Bannister, your speeches must be wonderfully clever; I remember your graduation oration as if it were yesterday."

This was not an opportune remark, as at that time, the relations between him and Eleanor were very strained indeed. It was the beginning of their final alienation. Bannister had the grace to be embarrassed slightly, but Mrs. Crofton showed none and went on with her praise, which was saved from fulsomeness only by the charm of her tone and manner.

"You were wonderfully eloquent; you had such a flow of language—it was quite remarkable! Col. Crofton said then, that there was a brilliant future before you and you certainly bid fair to verify the prophecy."

It was another questionable compliment, in the making of which Mrs. Crofton seemed specially gifted.

Bannister felt with a pang of regret, that a good many years had passed in which the prophecy might have been at least partially fulfilled.

After his wife's death his mind had gone back instinctively to Eleanor Crofton, who by contrast, was supremely endowed in mind and character. That he was even less worthy of her after the misspent years that had lapsed did not occur to him; nor did the moral disparity which existed between them. He now decided that she would help him reform, make amends and lead a better life. He had the whole devil's apology at his tongue's end.

At last he brought himself to ask: "Is Miss Crofton at home?"

"No," returned Mrs. Crofton placidly, adding, as she had once before, "I know she will be very sorry to have missed you."

Bannister was not equally convinced of this.

"I suppose you have heard of the wonderful club that she has organized amongst the girls in this neighborhood?"

"Yes; I've heard of it."

"She has gone to see one of them this morning, about some new fad they have taken up," said Mrs. Crofton plaintively." "I tell her she is unfitting them for their proper station in life, but she will not listen to me."

Bannister devoutly hoped that this was a mere figure of speech for if it were true he should fail in securing her as an advocate; and on that he had confidently relied.

"Yes; I think that sort of a thing most unwise," he acquiesced—"there is nothing more mischievous than educating the lower classes."

"That is what I tell Eleanor constantly; I'm sure we agree upon this subject, Mr. Bannister, as we do on others as vital."

What these questions were she did not specify, but Bannister felt that he was certain as to one at least.

"I'm afraid Miss Eleanor is overdoing," he said gently, "she never was very robust, and the participation in the troubles and worries of all Wakefield must tell strongly on her strength."

"It does, indeed; but I've ceased to remonstrate—" then fearing that she might have blundered she said quickly:

"Please don't think that she is ill, or anything of that sort. She never was in the least degree an invalid. What she gets through with in the course of a day would try the strength of a strong man, yet she never complains of being tired!"

Bannister remembered vividly that it never was her habit to complain. He recalled with admiration which intensified his re-awakened passion, that her patience under chafing conditions was heroic.

"There is quite a rivalry between her club and a class of young men from the shops who are studying all sorts of foolish and useless things with Judge Brainard. He and Eleanor are in constant consultation. It's very absurd! They see each other often enough, I'm sure, to arrange the management of a half dozen clubs!" she said with well-assumed ingenuousness.

In a flash he recalled the encounter of commencement evening—Brainard's manifest annoyance and embarrassment.

It was a clever stroke on the part of Mrs. Crofton. She knew men wonderfully well on their weaker side and was firm in the belief that there were few who, taken unawares, could not be swayed and controlled by an appeal to the great fundamental instincts—love, hatred, jealousy, revenge.

Had not Bannister made up his mind resolutely before, this hint of growing intimacy between Eleanor and Brainard would have roused his determination. He was stung instantly with jealousy. His resolution was fixed; and Mrs. Crofton, pensively regarding her knitting, mentally congratulated herself that she had said the right thing.

"As I have told you, Mrs. Crofton," Bannister spoke hurriedly and nervously, "I return to Indianapolis at noon, and I confess I wished to see you alone and came on a

very special errand. I trusted that Eleanor would not be present. Is there the slightest hope for me?"

"Hope for you, my dear friend, what are you talking about? The election?—some affair you have in hand with Mr. Mullins?"—and she laughed with gentle malice under which Bannister colored, but she gave him no opportunity to explain himself and continued:

"You know I'm totally ignorant of politics; I don't know the difference between a ballot and a precinct, and I do not care to know. I remember that Mr. Mullins used to work for Col. Crofton; and that he has become rich but, as I've already explained, we do not visit them." She laughed again as softly and maliciously as before.

"You know perfectly, dear Mrs. Crofton, what I mean," he said with a geniality that masked his vexation.

She had never forgiven him for not holding Eleanor to her engagement, as she was convinced he could have done. His marriage had furnished ground for an additional grudge. Her revenge had been long delayed, but it had come! She was delighted to see him humbled, pleading, and covered with confusion.

"But, my dear Horace—Forgive me!—but it seemed so natural to go back to the old times—the old name—"

To go back to the old times was what he most wished to avoid as she was perfectly well aware.

"To go back to the old times—" she repeated meditatively, then sighed softly. "But," she continued vivaciously, "I'm not a mind reader nor have I the gift of 'second sight'—the last acquirement of old age; I haven't the slightest idea what you mean. You must pardon my stupidity."

"Do you think—that Eleanor could be induced to—"

"Give up the Neighborly Club? She would not for me—she might, perhaps,—for you!"

Bannister was getting irritated by her silly trifling though he dared not show it; but, he thought, there are reasonable bounds to all punishment.

"Could she be induced to consider—a proposal—" he persisted, and Mrs. Crofton became grave in a moment, her malice was satisfied; she knew when to stop.

He hesitated; it was hard to utter what he wanted to say.

"A proposal—" she repeated, promptingly, "there are many sorts of proposals. You are not very explicit, my dear Horace."

"I want to marry her!" he said with blunt directness that left no ground for further parleying.

"You will pardon me for recalling circumstances which must be as painful for me as for yourself." She spoke in the mildest voice now once more, and with well-dissembled regret. "You are aware that you made such a proposal before—long ago—you cannot have forgotten what great unhappiness it brought,—at least to some of us."

"A man at that age," said Bannister, speaking thickly, ashamed and feeling all the misery of the false position into which he had fatuously thrust himself, "is a fool—a calf! He does not know his own mind—or rather, he has no mind to know! There has not been a moment of my life since that time that I have not realized what I lost when I gave up Eleanor. The loss of her ruined me; if she would only relent,—forgive me,—let me make amends—"

"Oh, dear me, don't talk of 'making amends!' I'm sure Eleanor would not admit that you had done anything that called for amends!"

He winced; how unerringly she could aim and deliver her savage pin-pricks.

"No; of course I don't mean that!" he began eagerly.

"I think that Eleanor has rejoiced in her free, untrammeled life."

"Untrammeled!" thought Bannister. "Is the woman made of flint?"

The smooth voice went on: "Aside from the anxiety that our dreadful poverty has given us both—and my feeble health that has made me somewhat of a burden, most unwillingly, I assure you"—he smiled skeptically in spite of himself, but she did not see it—"I think Eleanor has been a happy woman, and since she has taken up this club she seems more than ever contented. I noticed only yesterday that she seemed really younger than at eighteen!"

How vividly Bannister recalled her at eighteen; the slender graceful figure, the lovely face, the masses of silken hair; he had forgotten nothing, as Mrs. Crofton well knew.

"I have said so myself," he replied earnestly. "But I think you will acknowledge that the separation was not wholly my fault. When she could have done so, she made no effort to hold me." He stopped; even he felt that it was the speech of a poltroon. As if the proud, high-spirited girl would have betrayed what he had made her suffer, or have lifted a finger, or have stirred an eyelash to have held the allegiance of any man whose loyalty she believed there was reason to suspect!

"She made it easy for me," he said passionately, "and perhaps you do not know that, when I did realize I had made a dreadful mistake, she sent back my letters unread!"

"No, I did not know it," she said, "I have never had her entire confidence. But when she fully decides a matter she does not often reconsider it."

"But now everything is changed," urged Bannister. "It is as if I were another man. I am another man, older, wiser, better able to appreciate her, and above all, better able to take care of her!"

That was the main argument in Mrs. Crofton's own mind; but, of course she would not have confessed it, even to herself.

"I admit the truth of what you say. But no one can speak for Eleanor in this matter. She is as yielding and tractable as a child to a certain point; beyond that no human power can move her."

"But only tell me you are on my side."

"Once more?"

"Once more!" he said swallowing his mortification in impotent bitterness of spirit.

"What must I do? What shall I say?"

"Tell her how truly I love her, how I long for her happiness, that if she will only give me another chance I will leave nothing undone that lies in my power to make her happy."

"I will tell her," said Mrs. Crofton; "but I cannot foretell her answer."

She was sincere in her opinion that Eleanor's decision could not be forecast, but she would deliver the message reinforced by every argument at her command. She did not confide this to Bannister, however; she preferred that he should look upon her championship as something reluctantly and doubtfully conceded.

Bannister thanked her gratefully and then seeing Mullins' horses at the door he rose to go, begging her to write as soon as she had anything to tell him. "But do not hurry her," he said as a final word of warning.

(To be Continued.)

THE FRENCH FOR IT.

A French lady living in America engaged a carpenter to do some work for her at a stipulated price. She was surprised later to find that he charged more than the price agreed upon. When she attempted to remonstrate with him, however, her English failed her and she said, "You are dearer to me now than when we were first engaged."—Success.

"What Shall the Preacher Preach?"

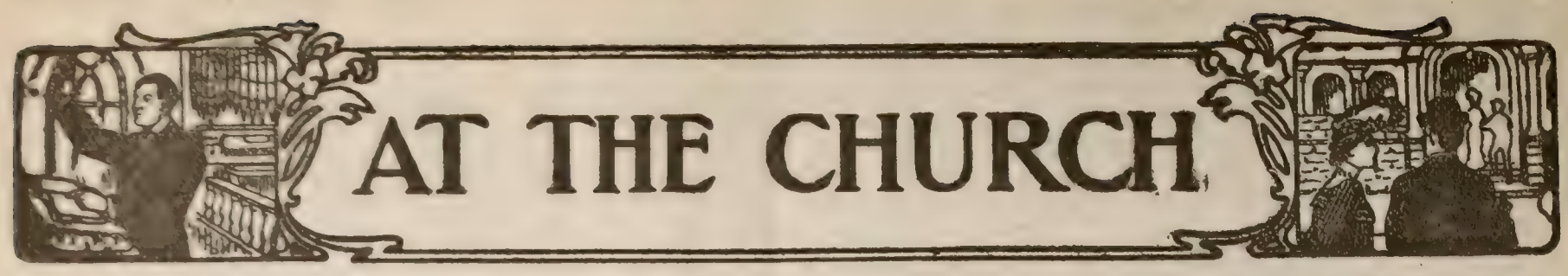
By F. B. Thomas.

Editors Christian Century: Your editorial of December 30, "Does the Preacher Know?" is most interesting and brings up to me still another question which I would like to have answered—"What Should that Preacher Preach?" I have tried to picture in my mind the preacher mentioned in the quoted letter, and to imagine his message which falls so short of the desire of the writer. What do you suppose he preaches? Do you suppose he preaches what are ordinarily called first principles to the exclusion of any other conception of the gospel? Don't you suppose he preaches whatsoever things are true, honorable, just, pure, lively, of good report, every thinkable virtuous thing, as essential to Christianity of whatever age? And do you suppose he is a missionary preacher leading his people to the unselfishness of Christ as they send the message of salvation around the world? Really, I am worried about this whole matter. I wish I knew what vital thing it is he leaves out of his sermons and why he fails in his preaching to win his people. "What to preach" seems to be a most debatable question at present. This poor preacher may love his Christ and his people with unusual devotion and may sacrifice beyond the ordinary for the success of the kingdom, but he lacks something to make his ministry popular and effective. What is it? Isn't the gospel something static—fixed and determined? Don't you suppose this preacher preaches often of how the gospel leads to a fuller life; how it emphasizes the brotherhood of man and how the manner of life that now is must be patterned after the beautiful life of Jesus; how the Christian shall go onward into the unity of faith, and the knowledge of the Son of God, unto a full-grown man, "unto the measure of the stature of the fulness of Christ?"

Or might the trouble be in the disgruntled layman who has been filling himself up with a certain phase of the gospel, making himself the specialized crank instead of the preacher? Could this wail which you print be a protest from a certain class of individuals in the church who, ever restless and feeling the power of their own creature genius, want to get away from the moorings and make a re-statement of Christianity?

Now I am writing for information. I want to know what has been added to or taken from the "first century gospel" which makes it better adapted for this present generation. I want to know if there has been anything of love added or taken out? Any commands which in the first century were urged, unnecessary now? Is the Christ of the New Testament too small for the present age? I want to know if you think there ever will be a statement of the gospel which will remain unchangeable? Do you have any idea Christ could recognize his gospel out of the mouths of men after 1900 years of human mutilation? There is so much turning and twisting and hacking, at the Christian religion, so much of disagreement between the highest intellectuality—the highest the greatest the disagreement—so much uncertainty as to "grounds for faith," don't you think that by and by "all unity of faith" will be lost and that some time in the future religion will be without organized expression, resolving itself into a more personal acceptance of obligations toward God which are pleasing for the individual to undergo?

I am a perplexed preacher when I read the current literature and my message may show a tinge of my perplexity; but when I read the gospel out of the New Testament my message is straightforward and convincing as is attested by the success of my ministry here. Will you please answer my question, "What Should that Preacher Preach?"



Sunday School Lesson

By Professor Willett

The New Message*

One of the significant features of the First Gospel is its habit of grouping the teachings of Jesus in some three or four small collections, rather than distributing them throughout the narrative of the public ministry. The latter is the method of the other Gospels. Especially is it true of the Gospel of Luke, which, perhaps more than any of the rest, preserves for us the sequence of events in the life of Jesus. On the other hand, the Gospel of Matthew gathers into one series of utterances the teachings of Jesus regarding the kingdom of God (chapters 5-7), into another, the instruction of the Master to the Twelve and to the Seventy (chapter 10), into a third, a representative group of parables (chapter 13), and into a fourth, the substance of Jesus' discourses regarding the "Last Things" (chapters 24, 25).

Sermon and Text.

The "Sermon on the Mount," as it has come to be called, is probably both the report of what Jesus said on some particular occasion and of what he was accustomed to say in all of his preaching. It dealt with the great theme of the kingdom of heaven, and the sort of conduct which made one worthy of citizenship. If one were to search for the text of this wonderful body of teaching, he would probably find the nearest approach to such a central utterance in the words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," (5:20). But the sermon is not an orderly discourse. It is rather a collection of impressive sayings regarding the nature of that society which Jesus desired to see take the place of the one which he found in the world of his day.

The Contrast

And surely no more startling message could have been imagined that he gave as the interpretation of the social order he wished to inaugurate. If the watchwords of that age were to be gathered for inspection, they would be found to include such terms as wealth, enjoyment, pride, feasting, cruelty, welfare, oppression and lust. Jesus had the audacity to insist, for the first time in history, that these were not the keys that unlocked the doors to success, but their exact opposites. In this marvelous declaration he affirms with the emphasis of finality that poverty, mourning, meekness, hunger and thirst, mercy, purity, peacableness, and suffering for the sake of righteousness are the secrets of happiness and power. And the astonishing thing is that twenty centuries of experiment since that day have proved beyond question that he was right, and the world of his day and of many days since was hopelessly wrong.

Place and Occasion.

We do not know when Jesus spoke these words. He had moved his home from Nazareth to Capernaum. He had been going about Galilee with some of the disciples on a preaching journey. Probably on some occasion soon after his return his growing fame attracted to his home an increasing crowd of curious people, and he took them up the hillside where they could have greater freedom from annoyance and confusion. The double mountain peaks called the "Horns of Hattin," some miles south-west of the Sea of Galilee, have been regarded as the scene of this discourse. But there is no reason to suppose that Jesus would travel miles into the country merely to reach a conspicuous mountain, when the slopes back of Capernaum would afford an ample and far more appropriate place for such a gathering. It is not of particular moment that in the narrative in Luke, which might be regarded as parellel to this, the discourse was given in the plain, after a night of prayer in the mountain, and the choice of the Twelve. The attention of the two evangelists may have been fixed upon different features of the occasion, or they may refer to different discourses.

Abruptness of the Sayings.

It is of interest to notice that we have the older and simpler utterances of Jesus in the Third rather than the First Gospel. As reported by Luke, Jesus said "Blessed are ye poor," not "poor in spirit," which expression partially turns the edge of the abrupt and startling words of the Lord. "Blessed are ye that hunger," is far more convincing as a saying of Jesus that the longer and more obvious, "ye that hunger and thirst after righteousness." Jesus saw with supreme insight into human life that men were searching for happiness and success down pathways where these blesisngs were not to be found. He wanted to turn their thought to his own way of life as the revelation of the pathway to the highest good for himself and all the world. And those who have taken him seriously and have tried the experiment of really following his program have come with a shock of surprise to the discovery that he really knows.

Rewards or Results.

It is an additional surprise to see that what Jesus announced as the result of these courses of action does not come as a reward but as the inevitable consequence of such an attitude of mind, or such a condition of life. The poor are not promised the Kingdom of God as a future good; they already have it. The rich are not debarred from it, but they are so busy with other things that they miss it. The mourners are the ones who seek comfort because they need it, and to all such the Kingdom of God, the divine enterprise in the world, offers instant opportunity for present satisfying service and future consolation in the regaining of the lost. The meek, the quiet in soul, the humble-minded, are already the true possessors of the best the world affords. They are neither exhausted with the effort to excell in the acquisition of "goods," which so often turn out to be only second-best things, but they are free from the responsibilities to which wealth compels subjection.

And so of all the rest. Neither the world nor the church is prepared to take Jesus seriously in these matters as yet. Both acknowledge the "general value" of the teachings of the Lord, and trim off the edges of his sayings about the harder things, like poverty, sorrow and purity. But the saints of all the years have known, and the number of those who are willing to pay the price of sainthood grows a little from year to year. And every soul knows something of the truth when the experiments have been tried and the accounts cast up. For at the end of every pathway in which we have sought happiness and success these wonderful beatitudes face us afresh, and we know that He who spoke them is right.

*International Sunday-school lesson for January 23, 1910. True Blessedness, Matt. 5:1-16. Golden Text, "Blessed are the pure in heart, for they shall see God," Matt. 5:8. Memory Verses, 2-9.

Christian Endeavor Lesson

DOES RELIGION PAY?

By W. D. Endres.

Topic, January 23: 1 Cor. 3:13-23.

What is the good of affirming at length that religion does or does not pay? Rather let us observe what it does and each can decide for himself whether or not it is worth while.

It transforms the individual life. Scarcely any one who will read these lines can not call to his mind any where from one to a half dozen individuals in his own community who have been transformed from veritable demons into saints. Drunken, shiftless, worthless men have been made over into men of frugal habits, inspired by high motives and worthy ideals. Thoughtless, idle, desolute women have been restored in character and life purpose, by the transforming power of religion. Jerry McAully was redeemed from the life of a prize-fighter, a drunkard, and a gambler—an all-around vicious sport—and he spent the many years of his remaining life rescuing erstwhile companions from their miserable degradation. Harry Monroe, who conducts the Pacific Garden Mission at 100 Van Buren street, Chicago, was leading a similar life "when the light shone in on him" and from the day of his conversion until the present hour, his mission has been open seven nights in the week, and each night from three to a dozen are lifted from the filth of Chicacgo slums and started on the way to a better life, the vast majority of whom are permanently redeemed. William A. Sunday, one of the most noted evangelists of this country, in his early days was a base-ball player and a sport, but religion, through the Pacific Garden Mission, redeemed him to a righteous life, and he is today preaching the gospel of Jesus with a zeal and an enthusiasm that would rival the prophets of Israel.

Whether you make religion the cause or not, as a matter of fact, the highest form of civilization, i. e., that which is the most efficient in the development and enrichment of human life, is found among the Christian nations, while the non-Christian nations present the lowest. We should remember also that the islands of the sea, since the planting of the gospel by such men as John Williams, J. G. Pattison, and John G. Paton, have passed from the lowest to the highest forms of civilization. Moreover, the larger nations which are laden with the heathen forms of vice are being chcanged into modes of life which are conducive to the highest good since the introduction of our religion.

This is what religion—at least our religion—actually does, and you may answer the question, Does it pay?

Church Life

It is none too early for the pastors to begin earnest preparation for the Foreign Missionary offering.

"Our Readers Opinions," this week contains several articles that will be interesting reading for many members of the Christian Century family.

Educational Day, January 16, should be observed by every church. Too long have the Disciples given their educational interests second or third place in their offerings. The Illinois Educational Association may be depended upon to urge the interests of Eureka College. Every Disciple of the state should be a member of this organization.

Once more we ask the preachers to send us summaries of their annual reports. Give us the facts about your work during the last year. The growth of the church, and the Sunday-school, tne amount of money raised for current expense and for missions; any special lines of work pursued during the past year, and the present spiritual tone of the church. These reports will be published next week or the following week.

A number of hearty appreciations of our new department, The Daily Altar, have been received, ranging all the way from the enthusiast who wrote, "Hurrah for the Daily Altar," to the college professor who tells us that he began to use it in his home on the morning of January 1. "It is refreshing, a change and I believe can be made very helpful," he says. "Hitherto we have had a program of weekly readings (Sunday mornings) in connection with the daily breakfast devotions (grace) but your plan strikes me as excellent." If we can have some part in deepening the religious life of the homes of our readers by this department we shall be fully repaid for our pains.

* * *

W. S. Johnson has been leading in a fine meeting at Webster City, Iowa.

E. P. Wise is leading the church at East Liverpool, Ohio, in preparing for a new house of worship.

E. T. Murphy has been supplying the pulpit of the Monroe Street Church for several weeks past.

The Sunday-school at Ann Arbor, Mich., has trebled its attendance in a campaign led by Miss Eva Lembert.

Judge Strode was the principal speaker at a meeting of the Berean Brotherhood of the First Church, Lincoln, Neb., Monday, January 3.

Evangelist S. G. Slayter has accepted a call to the First Church, Minneapolis, where Perry J. Rice, now of El Paso, Texas, was the former pastor.

Led by the Enthusiastic Joseph L. Garvin the board of the First Church, Seattle, Wash., is working to place a church paper in every home in the church.

Charles Clayton Morrison, editor of the Christian Century, will supply the pulpit of the First Church, Bloomington, Ind., Sunday, January 16.

The congregation of Plainview, Texas, has a new $15,000 building ready for dedication the first of March. Jewell Howard has been called to the pastorate.

J. E. Davis began his fifth year of service with the church at Beatrice, Neb., January 1. Sunday evening, January 2, he presented to his congregation a review of "The Calling of Dan Matthews."

A. I. Martin, minister at Lanark, Ill., now has a beautiful oak desk with typewriter attachment, etc., in his study. A Christmas gift from the church.

R. H. Heicke and Charles E. McVay, singer, are in a meeting at Fort Madison, Iowa. Mr. McVay has an open date for March as singer and helper.

"Christ, the New Year, and I" was the simple style in which J. C. Todd, at Bloomington, Ind., announced his New Year's sermon. His text was, "Christ liveth in me."

We have a fine report of the church at Sullivan, Ind., were J. M. Vawter is the pastor, which we shall publish with the other summaries that are to appear in a week or two.

There were more than one hundred accessions to the church at Okmulgee, Okla., in a meeting which was held there just on the eve of Pastor B. F. Hill's departure for evangelistic work.

E. B. Barnes, pastor of the Lyon Street Church, Grand Rapids, Michigan, has sent in his summary of the annual report of his church, and adds the cheering words, "We have had a great year and begin the new with high expectations."

The First Church, Lincoln, Nebraska, took up a special offering the last Sunday in the old year to meet expenses of the Yeuell meetings, and other obligations, that the church might come up to the new year entirely free from debt.

The Netz sisters, too well known, among the Disciples to need commendation, are assisting the churches of East Liverpool, Ohio, in simultaneous gospel meetings. On Sunday afternoons and evenings the meetings were held in the largest theater in the city.

J. R. Golden closed his first year of work with the West Side Church, Springfield, Ill., December 31. All departments of the church have shown fine progress in this time and the church extended Mr. Golden an indefinite call at its annual meeting, January 5.

P. C. Macfarlane and Mrs. Macfarlane honored our office with a call last week. Mr. Macfarlane is enthusiastically pushing the great work of the Men's Brotherhood, and incidentally making himself quite indispensable to the progress of the cause of the Disciples.

The young people of the Second Church, Cedar Rapids, Iowa, F. E. Smith, pastor, gave a reception to the members of the church Friday evening, December 31. A dinner was served followed by interesting speeches with the pastor as toastmaster.

It is the custom of the Lyon Street Church, Grand Rapids, Michigan, to hold a memorial service the first Sunday of the new year, in honor of the members who have passed be-



How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

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yond during the past year. The pastor, E. B. Barnes, says that the service has great value to the church.

S. H. Zendt after a five years' pastorate at Oskaloosa, Iowa, has accepted a call to the Second Church, Bloomington, Ill. During the five years of this pastorate there were 553 accessions to the church in Oskaloosa, and the pastor and his wife greatly endeared themselves to the people of the church and the community.

The First Church, Milwaukee joined the other churches of its neighborhood in union prayer meeting the first week in January.

Gary L. Cook, superintendent of Bible-schools for Indiana, spent Sunday, January 2, at Carlisle, where L. V. Barbe is pastor. Mr. Cook's work is being received with generous appreciation.

"The Christian Visitor," Vol. 1, No. 1, published by the church at Liberty, Mo., has just reached our desk. The Visitor is to be published weekly and the members and friends of the church are asked to subscribe at fifty cents per year. The paper is well gotten up, and will doubtless prove of great service to the church, of which R. Graham Frank is the pastor.

President R. H. Crossfield is to begin a meeting with the Ninth Street Church, Washington, D. C., January 9. The church has made extensive and careful preparations for the meeting. Geo. A. Miller is the pastor. Mr. Crossfield has just closed a meeting with I. J. Spencer and the Central Church, Lexington, in which there were 66 accessions to the church.

The church at Lyons, Kan., of which J. Walter Reynolds is pastor, begins the New Year by publishing "The Lyons Christian." The initial number is an interesting sheet. This church has a good building, well equipped for modern work. Mr. Reynolds, a "Hiram" man, has been with the church since June. They enter the new year with bright prospects.

The Church at Colfax, Ill., where Norman H. Robertson is minister, recently closed a short meeting in which W. B. Clemmer of Rock Island, Ill., did the preaching. The church is greatly strengthened and stimulated by the work of Mr. Clemmer. His work is strong and constructive and he ought to be kept busy all the time. There were 26 additions.

J. H. Berkey, pastor of the Union Church, Monroe, Wisconsin, has resigned to accept a position with the "Lincoln Temperance Chautauqua System." Many of our readers will remember that Mr. Berkey led in the forming of this Union Church from several small churches, one of which was a Disciple Church, and another a Baptist. The work has been well united, and Mr. Berkey can now give his time to other work without endangering the unity of the church.

The following subjects are announced for the prayer meetings of the First Church, Bloomington, Ind., during the first quarter of the new year: A series of book studies; a different book each evening. "Uganda's White Man at Work," "The Transformation of Hawaii," "With the Tibetians in Tent and Temple," "Bolenge," "Korea," "The Why and How of Foreign Missions," "The Uplift of China," "Breaking Down Chinese Walls," "Our Mission and Missionary in China."

The men's class at the Christian Church, Bellevue, Pa., William Ross Lloyd, minister, has grown from twelve in two years to 237. Dr. Gerwig, the teacher has been for eighteen years secretary Allegheny school board, and President Taft has just appointed him census supervisor of the city. The men's class sent out about forty baskets for Thanksgiving and Christmas to the poor. Enough in each basket to last an ordinary family for about a week.

The following Sunday evening lecture-sermons were delivered by M. E. Chatley, pastor of the church at Bowling Green, Ohio, during November and December: "The Ideal Young Man," "The Ideal Young Woman," "The Ideal Husband," "The Ideal Wife," "The Ideal Home, "The Ideal Church Member." The lectures were well received. This church begins a meeting with home forces Sunday, February 6.

GRADE YOUR SCHOOL
On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The offering of the First Church, Cedar Rapids, Iowa, for Ministerial Relief was $114. This places the church on the honor roll of those giving $100 or more and makes the church a living link in Ministerial Relief. There were only eleven such churches in the brotherhood last year. The church is also on the honor roll of the "Veteran Legion Supporters," having supported the work for five or more consecutive years.

The men of the churches of the Disciples of the Northwest gathered in a restaurant in Seattle a few evenings ago to plan a vigorous campaign for the enlargement of our work on the Pacific coast. Representatives were present from Seattle, Tacoma, Spokane, Everett, Puyallup, Bellingham and Yakima. Addresses were made by, W. A. Moore, Tacoma; A. C. Vail, Seattle; Joseph L. Garvin, J. L. Greenwell, T. J. Shuey, B. H. Lingenfelter, of Seattle and F H. Groom, Tacoma.

R. P. McPherson who for five years was in Dunkirk, N. Y., and who built up the church there from a feeble beginning into quite a vigorous congregation, resigned October 1. Being strongly solicited by the church, the American Christian Missionary Society and the New York Christian Missionary Society, he will resume charge of the Dunkirk Church about the first of February. He has had flattering calls to other fields and also could continue in the evangelistic work, but under strong pressure brought to bear upon him, he returns to Dunkirk.

E. L. Day, until recently pastor of the church at Brazil, Ind., began his service with the church at Noblesville, Ind., January 2. A local paper commends highly the work of Mr. Day in Brazil, where he had been for eight years. During this time there were 600 accessions to the church. The reports made by the different departments of the church at its recent annual meeting showed every phase of the church life in healthful and vigorous condition. The closing day of Mr. Day's ministry, the church raised about $750 to meet interest on church debt and other incidental expenses.

At Ashland, Ky., where W. D. Ryan is the pastor, a new church is to be erected in the early spring. The contract has been let. The building is to be of unique architectural construction. It will have a pillared entrance resembling the Greek temples. The auditorium will seat about twelve hundred people, and there will be a great many separate class rooms for Sunday-school use. The building will be of light colored brick, and will be the best church edifice in that part of the state. On this account the citizens of Ashland, who are not members of the church are taking a great interest in the erection of the new building.

J. H. Wright closed his third year's pastorate of the Christian Church, Lovington, Ill., Sunday evening, December 26, with a strong sermon, his subject being "Some Divinely Authorized Messages to the People of Lovington." Following the sermon by Mr. Wright, the pastor of the M. E. Church, eulogized the retiring pastor and on behalf of the community wished Mr. and Mrs. Wright success in their new home with the Christian people of Arthur, Ill., where they began work January 1. Mr. and Mrs. Wright enjoy the esteem and confidence of the community in the fullest sense and that they are to leave is a matter of general regret.

We regret to note the death of E. B. Widger, pastor of the Christian Church, Jefferson City, Mo. Mr. Widger's death occurred Tuesday, December 28. In the four years that Mr. Widger was pastor at Missouri's capital city he greatly built up the church and led them in the erection of a beautiful new building. completed but a short time ago. For some weeks Mr. Widger who was fifty-one years of age had been suffering from bronchial trouble, but was taken to bed only three weeks before his death. The Christian Century joins Mr. Widger's many friends in Missouri and Kentucky, his former home, in expressions of sympathy with the family.

W. S. Lowe, pastor Central Church, Kansas City, Kans., writes: "We begin the New Year with all local expenses met and a small balance to our credit. We have made a net gain of twenty-seven in membership during the present pastorate of five months. At our annual meeting all departments reported to be in splendid condition. We continue as living link in the city mission work through the state and city mission boards. All is well and the future is bright. We are now beginning a great union revival with Hart and Magann as leaders. Have a large tabernacle seating 4,500."

Marion Stevenson, National Superintendent of Bible Schools, says: "The financial support of the National Christian Bible School Association's work is coming in very slowly. Such a work as we are undertaking through the National Christian Bible School Association ought to appeal to all of our schools, and should receive a larger and more ready financial support than has been accorded it up to the present time. No larger or more important educational work is being planned and undertaken among us than the one carefully planned by the directors of the N. C. B.

Under the leadership of its president, Rev. Joseph L. Garvin of the First Christian Church, Seattle, the King County Anti-Tuberculosis League has just held a successful "Button Day" at which $7,500 in cash was realized. This makes a total of $17,500 which has been raised during the past few months, for which work Mr. Garvin is conceded the major part of the credit. The League has acquired eighty acres of valuable land on the east side of Lake Washington, a few miles from Seattle, and is engaged in the erection of a sanitarium. The City Council of Seattle appropriated $2,500 to be used for the erection of the building, and an equal amount for the salaries of nurses. One of the largest restaurants in the city gave its entire net profits for the month of December to the League.

The second Medical Missionary Conference will be held at the Battle Creek (Michigan) Sanitarium, February 15 to 17 inclusive. The first conference of this kind, we understand, was held at the same place a year ago, and it proved so successful that it was decided to undertake to make it an annual feature. The meeting was presided over by Bishop Thoburn; and several prominent missionaries, both medical and evangelical, participated in the program. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough, and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

Louis S. Cupp has resigned his pastorate with the Hyde Park Church, Kansas City, Mo., to become chancellor of Christian University, Canton, Mo., and will close his work in Kansas City March 1. During the four years of Mr. Cupp's pastorate at Hyde Park the church has made remarkable numerical growth and now claims a membership of 2,500. The development of the Sunday-school has been one of the principal features of the work of the retiring pastor. The school employs a superintendent. Mr. Cupp is vitally interested in education and was influential in securing some large gifts for Christian University. Mr. Cupp received the degree of A. B. from this school in 1899, and has held pastorates at Huntsville and Platte City, Mo.

The following quotation from "Our Church Greeting," First Church, Cedar Rapids, Iowa, shows a man's way of closing a pastorate: "There remain but four more weeks of the present pastorate. Three things are now the burden of the pastor's heart's desire and prayer: First, that his successor may find a harmonious, spiritual church, eager to press on into every open door. This will be if we all heed the sanctions of the years and the call of the hour. Second, that his successor may be able to locate every resident member of the church at once. This we hope to accomplish through the new directory. Third, that he may find the church free from debt. This will be if each one will give attention to the payment of their pledges to date. The present small shortage will thus be easily made up. Will not each of you, for the sake of the church we all love, do your part toward this happy consummation? We know you will."

One of the most significant occasions in the history of the First Church, Lincoln, Neb., was the "at home" given by the Bible-school to the members of the church and their friends, Saturday afternoon and evening, January 1. From 3 to 5 o'clock p. m. was the children's hour ,including all children of the cradle roll, primary and junior departments, or all children under fourteen years of age. In the evening from 8 to 10 o'clock the intermediate, adult and home departments, with all members and friends of the church, were received. The entertainment included a short musical.

A. W. Conner, "The Boys' Friend," has in the interest of boys lectured 421 times to a total attendance of not less than 50,000 people. He has conducted campaigns for boys in three states and has reached and Knighted 926 boys. More than half of his lectures were to adults, the rest to boys and girls, and all of them on the boy problem. As a specialist with boys he is a prince. In experience, knowledge, methods and personality he is unsurpassed. He wins and blesses all boys everywhere. His work pleases, instructs, and rallies churches and Bible-schools.

The Student Volunteer Band of Hiram College, Hiram, Ohio, expects to send deputations of their number out to the churches within a radius of fifty miles of Hiram in the interest of the March Offering. Beginning with the first of the year they will send out at least four students every Sunday. No doubt other colleges will act upon this suggestion. For full information as to plans, etc., correspond with Wm. A. Young, Hiram, Ohio.

Marion Stevenson has just returned from a ten days' institute at Christian University, Canton, Mo. J. H. Bryan, State Superintendent of Bible Schools for Missouri, was with him and had charge of the first four days. Mr. Bryan succeeded in receiving pledges from the ministerial students which will result in the organization of 100 Adult Bible Classes in a very short while.

Missionary Rallies

Rallies conducted by A. McLean during January and in respective order are: Portsmouth, Ohio; Huntington, W. Va.; Roanoke, Va.; Lynchburg, Va.,; Martinsville and Danville, Va.; Richmond, Va.; Norfolk, Va.; Washington, D. C.; Strasburg, Va.; Baltimore, Md.; New York City, Philadelphia, Pa.; Troy, N. Y.; Syracuse, N. Y.; Buffalo, N. Y.; Niles, Ohio; New Castle, Pa.; Pittsburg, Pa.; Johntowns, Pa.; Uniontown, Pa.; Fairmont, W. Va.; Cameron, W. Va.; Wheeling, W. Va.; Washington, Pa.; Bellaire, Ohio; Steubenville, Ohio; Urichsville, Ohio; Newark, Ohio; Columbus, Ohio; Millersburg, Ohio; Akron, Ohio; Canton, Ohio; Cleveland, Ohio; Painesville, Ohio; Findlay, Ohio; Toledo, Ohio; Wauseon, Ohio; Fort Wayne, Ind.; Angola, Ind.; Kendallville, Ind.; South Bend, Ind.; Laporte, Ind. and Kalamazoo, Mich.; Grand Rapids, Mich.; Owosso, Mich.; Detroit, Mich.; Lima, Ohio; Ashland, Ohio; Mansfield, Ohio; Tiffin, Ohio; Kenton, Ohio; Bellefontaine, Ohio; Union City, Ind.; Richmond, Ind.

M. D. Adams of India and R. Ray Eldred of Bolenge, will assist in the rallies.

S. J. Corey.

S. J. Corey will lead in rallies as follows: Carbondale, Ill.; Centralia, Ill.; St. Louis, Mo.; Litchfield, Ill.; Mattoon, Ill.; Paris, Ill.; Danville, Ill.; Champaign, Ill.; Decatur, Ill.; Springfield, Ill.; Jacksonville, Ill.; Quincy, Ill.; Galesburg, Ill.; Lewiston, Ill.; Peoria, Ill.; Bloomington, Ill.; Streator, Ill.; Chicago, Ill.; Dixon, Ill.; Iowa City, Iowa.

F. E. Hagin of Japan and Dr. Paul Wakefield of China, will assist in these rallies.

E. W. Allen.

El Dorado Springs, Mo.; Nevada, Mo.; Webb City, Mo.; Carthage, Mo.; Independence, Kans.; Pittsburg, Kans.; Columbus, Kans.; Poplar Bluffs, Mo.; Aurora, Mo.; Lebanon, Mo.; Springfield, Mo.; Clinton, Mo.; Sedalia, Mo. (East Broadway); Sedalia, Mo. (First); Marsall, Mo.; Columbia, Mo.; Fayetteville, Mo.; Moberly, Mo.; Centralia, Mo.; Mexico, Mo.; Fulton, Mo.; Elsberry, Mo.; Frankford, Mo.; New London, Mo.; Hannibal, Mo.; Paris, Mo.; Palmyra, Mo.; Canton, Mo.; Lancaster, Mo.; Kirksville, Mo.; Davenport, Iowa.

Special Information Regarding the Use of the Bethany Graded Lesson

Those ordering the new BETHANY GRADED SUNDAY-SCHOOL LESSONS should note one little point in which the Beginners' and Primary Courses differ from the Junior. The former are divided into quarters while the latter is divided into thirds of a year. The new term for the Junior lessons begins, therefore, in February. Unless otherwise instructed we will fill all orders for Junior supplies early in February.

Those schools which have especially ordered Part I of the Junior lessons to use until the new term begins will be interested in the suggestions of Miss Josephine L. Baldwin, the writer of the Junior course. Miss Baldwin selects seven lessons from the Junior Work Book and the Junior Teacher's Text Book which, she says, will make a more adequate use of the seven weeks than to begin at the beginning. Lesson 8, "The Call of Abraham," on January 2; "Lesson 9, "Giving Lot the First Choice," on January 9; Lesson 11, "Abraham Entertaining Angels," on January 16; Lesson 15, "Abraham Willing to Offer Isaac," on January 23; Lesson 16, "Rebekah at the Well," on January 30; Lesson 17, "How Esau Lost His Birthright," on February 6; Lesson 18, "Jacob's Vision of a Ladder to Heaven," on February 13. On February 20 the second book will be taken up and the regular course pursued to the end of June.

It is perfectly practicable to take up these graded lessons—Beginner's, Primary and Junior grades—at any time. But it is important to use the lesson on their appropriate dates. The International Committee has arranged the courses so that the holiday festivals receive due recognition. The graded lessons are *seasonal* in character, to use the words of Mrs. J. W. Barnes, a member of the Committee. To begin the October lessons in January would play topsy-turvy with the seasons, bringing Christmas lessons at Easter time, the Easter lessons in the winter and Thanksgiving lessons in February.

Besides, one of the great advantages in using the graded lessons provided by the International Committee, in preference to any independent course, is that all graded schools will be studying the same lessons at the same time. Thus within each grade there will be *uniformity* (the lauded virtue of the old system), making it possible for teachers of a particular grade in the same city to hold interdenominational teachers' meetings with much greater profit than on the basis of the old-time uniform lessons. This would not be practicable if your school disregarded the seasonal arrangement of the lessons.

The New Christian Century Co., 700 E. 40th St., Chicago

Charles Darsie, pastor at Urichsville, Ohio, will hold a meeting with the church at Nelsonville, Ohio, beginning February 13.

A revival meeting is in progress at Hutchinson, Kans., Victor Dorris of California is doing the preaching. V. E. Ridenour leads the singing. Orville Lee Cook is the new pastor of this church.

The Sunday-school at Nelson, Ohio, averaged 504 for the year 1909. This is 150 better than last year. The Berean Men's Bible-class is largely responsible for the increase. That class averaged 304 men every Sunday in December.

A revival meeting will be begun by the church at Vincennes, Ind., January 16. H. E. Wilhite, Lawrence, Kans., is to be the evangelist. E. C. Tuckerman will have charge of the music. Mrs. Tuckerman will conduct Bible drill work.

At the request of Dean Haggard, of the Bible College of Drake University, W. J. Lhamon, formerly dean of the Bible College of Missouri, lectured recently before the Iowa ministerial students on 'Hinduism and Buddhism.'

Three of the aims of John Ray Ewers, in the East End Church of Pittsburg, are: 1. The advancement of the foreign missionary offering from a plain living link, to $1,000. 2. The addition of a hundred new members to the church. 3. The advancement of the Bible-school to three hundred.

G. D. Edwards writes: "Please say for me to the Brotherhood of Missouri that the terms of Brother Long's proposition to the Bible College of Missouri have been met. However, in meeting his terms a situation has developed, which will require me to stay in the field a few weeks longer. I have a further conditional proposition to meet.

The Hancock Street Church at Everett, Boston, Mass., has called W. A. Parker, of Emporia, Kans., to the pastorate, succeeding D. C. McCallum, who will enter the foreign field under the F. C. M. S., thus consummating a plan which for some years he has entertained, and for which he has been preparing himself. He is to remain in his present work till February 1.

H. G. Bond tendered his resignation at Girard, Kans., to take effect January 1. Another minister is therefore wanted and correspondents may address A. B. Wallace, the church clerk. The church building has recently been remodeled and made an up-to-date. Mr. Bond will go tto Iowa. Many of the Girard people were very emphatic against his leaving them.

S. B. Braden, of Butler, Ind., closed his work there at the end of the year. He is to enter upon the work at Eden, Ohio. Under his leadership the Butler Church has been enlarged and remodeled. There has been a substantial increase in the membership. Every department of the work was strengthened. The church needs a man of ability to take his place, and all letters should be addressed to D. A. Sraw.

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The East End Church, Pittsburg, Pa., Rev. John Ray Ewers, minister, is planning to observe Passion week with a series of "decision" meetings, the pastor doing the preaching. Mr. Ewers has held this sort of a meeting with his churches for several years and finds them most helpful in building up the spiritual life of the church, and in bringing into the church many who respond to such special effort. Mr. Ewers has been elected secretary of the Christian Committee for Social Betterment in Pittsburg.

The Dean Ave. Church, Spokane, Wash., Bruce Brown, pastor, has purchased a new location, one mile from their old church. It is a most desirable and strategic center of the city. It is within ten blocks of the great North Central High School said to be the best public school building west of the Mississippi. It will be in the center of 50,000 people with seven car lines reaching it. The church raised the entire amount in cash at one time. The new building will be begun next summer.

As We Go to Press

Lawrence, Ill.—Greatest in attendance, interest and number of additions for first week of any meeting in history of church. Pastor H. C. Holmes is strong man. G. L. Gorden Leading music.—Allen Wilson, Evangelist.

Little Rock, Ark., Jan. 9.—Forty-five converts today; 521 in thirty-one days. More men than women. Lawyers, doctors and leading business men among converts. Brother Jessup's, pulpit has stood for eleven years solidly for civic righteousness and a gospel not filled with interogation points. Arthur K. Brooks stands four square for God and humanity. He is an evangelist too large to be narrow and too Christ-like to be jeolous. Brother Browning preaching at the little mission is seventy-four years old and his very presence is at once a clessing and a benediction to us all. Meeting continues.—Charles Reign Scoville.

Keokuk, Iowa, Jan. 9.—Thompson the Egyptian and workers started meetings with us today. This man goes everywhere no matter what size church or field if he can get men to Christ. The men's meeting was wonderful, it was the greatest address ever given to men. Our faith is lifted up with such a man to lead us on. Sunday night the people filled the church. It was a great sight and greater sermon. Owing to change of dates Thompson has February open. Write him here in my care any church large or small needing meeting will do well to get our brother.—N. C. Corey, Pastor.

Denver, Colorado, Notes

I am disappointed and sorrowful, H. O. Breeden cannot remain with the Central Church. The condition of Mrs. Breeden's health is such that she cannot live in Denver —one mile above sea level. I was filled with joy when brother Breeden was called to this great church. I was confident that he would accept the call and that his removal to Denver would be the beginning of a forward movement fraught with blessing not only to Denver but to the State of Colorado.

I am not, however, in despair. I am assured that G. B. Van Arsdall, of Cedar Rapids, Iowa, will come to the pastorate of "The Mother Church" the first of February. This is an encouraging fact. A cordial reception awaits brother Van Arsdall. He is coming to a great field.

William B. Clemmen of Nodi Island, Ill., will begin a series of evangelistic meetings with the Highland Church, J. E. Pichett, pastor, Lord's day, January 2d.

The South Broadway Church was organized twenty years ago in January. The anniversary will be appropriately observed Lord's day evening, January 23d. All of our churches and pastors, in Denver, will attend and participate in the joyous service. The history of the church will be read by the venerable and venerated A. E. Pierce, who has been with the congregation from the beginning. Some parts of this history are as thrilling as any romance.

The future is gloriously bright; the next year will be better than any preceding. A joyous, happy, new year to every member of the Christian Century Family.

December 30, 1909. B. B. Tyler.

To the Indiana Churches

Some months ago the State Board of Directors of the Missionary Society of this state called E. M. Barney to succeed J. O. Rose as corresponding secretary for this state. We are pleased to announce that Mr. Barney accepted this call to duty and entered upon his work January 1. We wish to thus introduce him to the churches of the state and invite their hearty coöperation with him and us in this important work to help push our state work to the front where it naturally, and logically belongs. He comes to us with the record of a clean character, sweet optimism, success in the past and a special ability for the work to which he is called. He will bring a healthful, and hopeful message to the churches of the state and we urge our strong churches to open their pulpits to his plea with the assurance that he will leave you the stronger and will thus secure your assistance in this important field of work.

In addition to the work of the corresponding secretary we are maintaining three evangelists in the field. Our need for funds to enter, and possess several strategic places in the state is pressing. We urge pastors, and churches to send in their offerings for state missions. To invite Brother Bearney to present the need of this great work to you personally and thus help us to do the work within our own borders that our strength and position would enable us to perform. Send all contributions for the state work, and address all communications to E. M. Barney, Majestic Building, Indianapolis, Ind.

L. E. Brown, President.

Lebanon, Ind, January 4, 1910.

Christian Ministerial Institute

Central Illinois.

The program committee presents the following condensed program of the Institute to be held at Clinton, Thursday and Friday, April 7, 8. Thursday afternoon three papers on "Conserving Our Forces." (1) The Children, Saving them to the Church, B. H. Sealock. (2) Our New Converts, S. S. Jones. (3) Our Non-Affiliating Members, W. F. Turner. (4) History of Illinois Churches, T. T. Holton.

We are quite confident that we may announce an afternoon address and the night address by Dr. Shailer Matthews, of Chicago.

Friday forenoon the general theme will be "The Minister's Relation to Various Matters." (1)Biblical Criticism. (2) Modern Fads, O. W. Lawrence. (3) Business Men, O. C. Bolman. (4) Union Movements, A. R. Spicer. (5) "The Social Message of the Modern Pulpit," David H. Shields.

Friday afternoon: (1) Ministerial Cour-

A WOMAN DOCTOR

Was Quick to See that Coffee was Doing the Mischief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day a woman doctor told me to use Postum. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and continued to gain, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough to get the coffee poison out of my system.

"Since I began to use Postum I can gladly say that I never know what neuralgic headache is like any more, and it was nothing but Postum that made me well. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

tesy, R. S. Doan. (2) The Official Duties of the Minister, J. Fred Jones. (3) Evangelism and Revivalism, C. C. Morrison. (4) Thirty Minutes With the Latest Books, Edgar De Witt Jones.

C. S. Medbury, of Des Moines, Iowa, will give two lectures; one Friday afternoon and the other on Friday night. In case Dr. Mathews can not give us the Thursday night lecture, owing to pressure of other duties, Brother Medbury has consented to place one of his lectures at that hour. Brother Medbury's themes will probably be, "Secular Tribute to the Divine," and "The Challenge of the Ministry."

The program addresses are, with few exceptions, brief enough to allow ten to fifteen minutes discussion in each half hour and we count upon the membership to be ready with brief, lucid, incisive discussion.

W. G. McColley, E. M. Smith, Albert Swartz, J. H. Wright, Program Committee.

Bethany College

$158,000 for Bethany College.

Bethany, W. Va., January 1, 1910.—President Thomas B. Cramblet today announced the successful termination of a campaign for the additional endowment of Bethany College. Some months ago, Brother R. A. Long of Kansas City, Mo., offered to give the college $25,000 providing the friends of the institution should subscribe an additional $100,000 not later than January 1, 1910. The campaign to secure this $100,000 closed yesterday with a total of $103,150, more than three thousand dollars beyond the required $100,000 needed to secure Mr. Long's gift.

Since the successful completion of this campaign which has secured for the college $128.000 of additional endowment, Hon. Thomas W. Phillips of New Castle, Pa., a life long friend of the institution and one who has given in every hour of its need, until his past gifts, aggregating more than those of any other friend of the institution, the total amount including the New Year's contribution which is now announced, exceeding $75,000, has agreed to give $30,000 for the endowment of a Bible chair. Brother Phillips makes this new gift in the same way that he has given in the past, not conditioned in any way on the gifts of others. He is guided solely by the needs of the college and his abiding interest in the cause of Christian education and ministerial training in particular. This latter interest is evidenced by his establishing some years ago in Bethany and in five or six other colleges of the church, a loan fund to aid worthy young men to prepare for the gospel ministry. This fund helps more than 150 young men each year to prepare for their life's work.

Among those who have contributed toward the raising of this endowment fund during the last few weeks are, Senator George T. Oliver, Pittsburg, Pa.; Hon. M. M. Cochran, Uniontown, Pa.; E. W. Oglesbay, Cleveland, Ohio; Mrs. Mary Culver, St. Louis, Mo.; Jasper Kuhn and wife, Monongah, Pa.; U. S. Senator Nathan B. Scott, and U. S. Senator Stephen P. Elkins, W. Va.; Langston Bacon, Kansas City, Mo.; C. C. Chapman, Los Angeles, Cal.; Mary E. D. Giltner, Covington, Ky. J. D. Mercer, Rudolph, Ohio; Jeptha Garard, Cincinnati, Ohio; W. C. Pendleton, Warren, Ohio; Daniel Thomas, Kentucky; Mrs. Margaret Foley, Greensburg, Ind.; Christian Standard, Cincinnati, Ohio; J. L. D. Queen, Wheeling, W. Va.; Alex Adamson, Akron, Ohio; The Irvin family, Big Run, Pa.; Mrs. Emily A. Huffman, Jefferson, Pa.; W. K. Pendleton estate; Pres. B. C. Hagerman, Lexington, Ky.; Mrs. Sarah B. Cochran, Dawson, Pa.

In raising the $100,000 block, one donor gave $25,000; another $31,350; two gave $5,000 each; two gave $3,000 each; fifteen gave $1,000 each; eight gave $500 each; forty-one gave $100 each; fifty-two gave $50 each; 350 others made subscriptions in smaller amounts ranging from $1 to $40; 502 people made contributions during the campaign.

Passing of Mrs. Richardson

By George H. Combs.

Along with the many blessings, there has come to the Disciples of Kansas City, a great sorrow. For at the going out of the old year there was taken from us the beloved wife of our brother, W. F. Richardson.

Leora May was the daughter of Charles N. Emerson. She was born in Macon County, Illinois, April 11, 1857. Her father was an influential citizen of his state, being a Judge of the Circuit Court and member of the Constitutional Convention that prepared the new constitution for the state of Illinois. Both parents died when sister Richardson was only a child, yet she dearly cherished their memories and their names were ever green in her heart.

She received her primary education in Decatur, graduating from the high school of that city; completing her education at Eureka College, from which institution she was graduated in 1876.

She was married to W. F. Richardson in 1877. It is no violation of sacred privaces to say that a more harmonious and ideal union was seldom if ever made, and mutual tendernesses and honors enwrapped both husband and wife to the very last step of the journey.

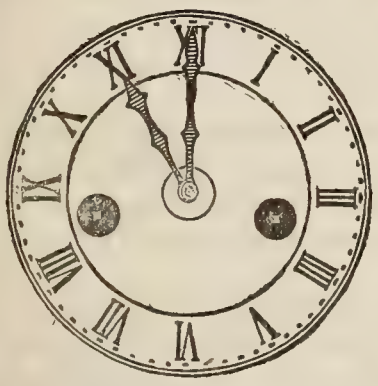
Five children were born to this union; one dying in infancy; one, Clement, a gifted though frail boy, passing from us when a brilliant and honorable career seemed almost assured; three surviving—Olive and Bayard Richardson and Mrs. W. F. Gentry.

Wonderful Growth

We hardly realize how rapidly the work of our Foreign Society has grown. It is necessary to look back over a few years to get a correct measure of the advance being made. When we do this, our observation cheers our hearts and encourages us to press on. The following facts tell their own significant story and point a trenmendous lesson to all our people:

1. The churches, as churches, have increased their gifts $50,581 in five years or an average annual increase of $10,136. The increase in ten years has been $80,117, or an average annual increase of $8,011. The gain last year was $17,733, or over 14 per cent. We are expecting a larger gain this year.

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

2. The Sunday-schools have about doubled their gifts in ten years. This is a good prophecy of still better things in the future. The Sunday-schools can and will do much better. The schools gained in their gifts every year for sixteen years but one.

3. The gifts from the Endeavor Societies last year were $15,040, or about three times what they were eight years ago. They have gained in their gifts every year for eight years.

4. In 1904 the individual gifts were $16,154; last year $48,248, a gain of $32,094, or almost three-fold. There ought to be a much larger amount from personal friends. Will you not send a personal gift this year?

5. The Annuity Plan was not started until 1897. That year the gifts on this plan amounted to $6,800. The next year $32,590. Last year they were $34,789. The total in thirteen years is $326,689, or an annual average of $25,129. We hope to receive $50,000 to this Fund this year. Help us.

6. The total receipts in ten years leaped from $180,116 to $350,685, a gain of $170,669, or an annual average of $17,066. The increase in five years has been $94,763, or an annual average of $18,952.

7. There has been an increase in the amount given on the mission fields of $18,645 in five years. The total amount last year was $53,360. One of our Chinese brethren in China gave $1,100 last year; and another gave $1,600. Make China Christian and the world will be Christian.

8. The medical fees last year amounted to $12,175, or an increase in five year of $8,094.46. This is all put back into the work.

9. The school fees last year amounted to $8,472, an increase in five years of $6,054. This is certainly a very encouraging record.

10. The number enrolled in our Sunday-schools on the mission field is now 9,657, an increase of 3,315 in five years. This is glorious. This is a steady, permanent growth.

11. The church membership is now 11,053, an increase of 4,700 in five years. This compares well with our growth in America.

12. Last year 131,770 patients were treated, or an increase of 92,900 in five years, or an annual average increase of $18,587. This pleases the Great Healer of souls. This medical work alone will justify all we did for Foreign Missions last year.

13. The number of native evangelists and helpers now number 634, which is more than double the number five years ago, and the number is more than four times as many as ten years ago. This is one of the most significant features of all our work. The whole missionary force now numbers 804, an increase of 547, or more than trebled in ten years and about doubled in five years. The native workers is a strong arm of the service.

All the friends of the work should join hands to make another great gain this the first year of our Second Century, before the books close, September 30, 1910. We must begin at once. There is not a day to be lost.

God is calling to us in clear and distinct tones for even greater advances. Let us enter into the larger life which He has for those of faith and heroic daring.

For all March offering supplies and any helps for the annual offering, address,

F. M. RAINS, SECRETARY, CINNCINNATI, OHIO.

A simple service was held at the home where a large number of sympathizing friends bore witness by their presence and their tears to the esteem and love in which our sister was held. Brother Barclay Meader, for so long the associate pastor of the First Christian Church, read the Scripture lesson, a beautiful tribute from Dr. J. H. Garrison was read, and Mr. Geo. W. Muckley offered a tender and touching prayer, and after a few words from the minister Dr. Reynolds, of the Second Presbyterian Church, a close friend of Brother Richardson and a companion in sorrow, commended and committed us to the God who alone can cure the sorrow of the world.

In beautiful Forest Hill the tired body was laid to rest, Brother F. E. Bowen invoking upon all the blessings of Almighty God.

There sleeps the body but our beloved sister is with God. She will be widely and deeply missed. For two years we had recognized the inevitable and yet hoping against hope her death came both as shock and sorrow. More than brave she was. Though the death mark was on her brow, in her heart there was the hovering only of cheer and confidence. Sunnily optimistic always her optimism was grounded not in the outward promise of pleasant circumstances but in a moveless faith in God. During all her years of health and vigor and untiring activities, and during the long months of invalidism as well, in the sunshine and shadow alike, she retained the beautiful serenities of an untroubled trust.

All things come from the Father, and so, no ill.

So simple and elemental was this trust that she hardly knew that she trusted. To her, faith was as natural as life itself and she felt no need to affirm it. With the perfect confidence given only to faith she bade good bye to friends and loved ones, saying not "farewell," only "good night," knowing that she and all would wake from the dark of the sleep of death in the good, sweet place where God shall gather as we bid one another "good morning."

In that confidence which is also ours we wait, and while we wait in the quiet and the dark of the night, our hands go gropingly toward the hand that held hers last and through the touch of the hand we tell our Brother Richardson that which we cannot put into fit words—that we love him and that we care.

For we need not whisper the secret which he holds already in his heart that the Father cares and that he and we and all abide under the shadows of His wings.

News from the Foreign Society

Last week the Foreign Society received two additional gifts on the Annuity Plan, one of $500 from a friend in Kentucky, and one of $100 from a friend in Indiana.

Dr. Macklin is almost crushed with overwork. A recent visitor told him that he had work in hand for our physicians. His Chinese friend, Mr. King, is trying to buy 150 acres of land, the income from which is to support Dr. Macklin's charity work. It will be remembered that this good friend gave over $1,000 in gold last year for the work.

Dr. C. L. Pickett of the Philippine Islands, whose arm was broken some time ago, is about well again. He is getting control of it by degrees. He reports eight additions in the Laoag district and 358 patients treated.

C. P. Henges reports twenty-three baptisms at Bolenge, Africa, and twenty-six at Longa. There have been two-hundred and fifty additions during the past year.

Francis M. Biddle, a brother of the late Dr. Harry Biddle, who gave his life for Africa, and other relatives will fit up a hospital cabin on the new "S. S. Oregon" that is to do service on the Upper Congo. They will expend $200 on this cabin.

Dr. Royal J. Dye, writing from Bolenge, Africa, under date of November 4, 1909 says: "The work here is increasing with every day, and we should have more men at once. I have just returned from a two-hundred and fifty mile trip evangelizing, and must go on another one where I expect to baptize a score. We just send out forty-three evangelists paid by the church alone, and there are several supported by home friends. These are the best men in our work and do heroic service.

National Benevolent Association Notes

The general secretary of the National Benevolent Association made an extended trip through the south in the late fall, which resulted in a generous subscription to the support of the southeastern Christian Orphanage at Baldwin, Ga. Between $3,000 and $4,000 was subscribed. This amount will go a long way toward supporting the home for the year, thus saving the expense of sending a solicitor into the field.

The association has recently received two good annuities; one from a good man who was so modest that he requested that his name should not be used. In sending in his check he said that he and his wife wanted fellowship in the blessed ministry of the Gospel of the Helping Hand. As he draws near the home not made with hands he and his good wife feel disposed to make generous provision for some of our Lord's unfortunate little ones. The other annuitants are J. T. Killam and wife. These good people have been laying up treasures in heaven for years. They are laying it up now in larger contributions through their gift to the annuity fund of the Benevolent Association. With over $300,000 assets and only $25,000 liabilities the association's annuity bonds furnish gilt-edged investments, as well as an opportunity for advancing the kingdom of Christ in the most practical way.

The Benevolent Association has recently come into possession of a legacy from the estable of the late Anderson Martin, Pleasantville, Iowa. It amounted to $2,850. As Brother Martin set his house in order preparatory to his departure, he remembered to set aside a portion for the widow and the orphan in their affliction.

The new building for the Colorado Christion Home in Denver is nearing cocmpletion. It will cost between $12,000 and $15,000. It will accommodate fifty children, and will be ready for occupancy early in the spring. Four thousand dollars is needed to clear off the indebtedness.

The association is about ready to let the cocntract for the new building for the Home for the Aged, in Dallas. This building will cost about $25,000. Some $18,000 has been collected. It needs $7,000 more. A number of veterans of the cross are waiting for this dawn of a better day for them.

The National Benevolent Association and the Christian Woman's Board of Missions have each decided to go alone in the observance of Easter this year. Our brotherhood is large enough to generously support its orphanage work at home and abroad. The Benevolent Association is claiming the continued support of all its old friends and asking in the name of Christian charity and the suffering multitudes that the churches and Bible schools keep the anniversary of our Lord's triumph over death in the interest of the triumph of some of the poor over poverty.

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Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

A MESSAGE FROM THE PRESIDENT OF THE AMERICAN SOCIETY

THE CHRISTIAN CENTURY

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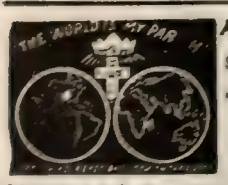


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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

A Plea for Immersion

Based Upon a Principle that Transcends the Dogmatic Deadlock

In response to the earnest and perplexed inquiries of many of our readers, we presented last week a general statement of our view of the only ground upon which the divided church can settle the baptismal controversy. It is our conviction that we are doomed to continue in sectarian division to an indefinite period if Christian union must wait until the churches now practicing sprinkling are converted to the immersionist dogma.

There is absolutely no sign that the immersionist dogma is making any such headway as to encourage its advocates to believe that it will finally triumph in Christendom.

Yet, on the other hand, there is no weakening of the immersionist conscience or practice. The clash of controversy is avoided among the more enlightened; a degree of comity and federation obtains between the two sections; but in the actual procedure of immersionist churches there is no sign of relaxing the traditional practice of immersion only.

Manifestly the controversy is in a deadlock.

How to break this deadlock is the big problem of any body of Christians that sets itself to the task of bringing Christ's scattered flock into one fold.

The position taken by The Christian Century last week may be recapitulated here for the sake of clearness. We contended,—

1. That to continue the argument is futile.
2. That to allow a mere form to stand in the way of Christian union is wicked.
3. That the form of baptism is a matter of intense conscience to the immersionist.
4. That the form of baptism is not a matter of conscience to the optionist.
5. That the evident Christian duty, therefore, of those to whom the form of baptism is a matter of indifference is earnestly to inquire whether it is possible, by their own initiative, on behalf of the unity of the church, to restrict the exercise of their liberty in the practice of alternative forms of baptism without surrendering any point vital to conscience or the kingdom of God.
6. That the optionist churches could, without sacrifice of conscience or effectiveness or any vital matter, cease the practice of sprinkling and pouring and retain only the practice of immersion as the initiatory rite into the church, thus transcending the controversy over dogma through the triumph of Christian love and reaching a level where unity would be inevitable.
7. That the business of the Disciples of Christ, a movement organized within the church catholic on behalf of Christian union, is not to *argue* the baptism question on the basis of Scripture dogma, but to *plead* for the solution of it through the impulsion of Christian love.

That our fathers should have displaced "our creed" with "our plea" lifts us far above the jangling of controversy over dogma. This idiom of ours is the badge of absolute uniqueness among religious bodies; we are not another sect insisting upon our particular understanding of the Bible.

We, the Disciples of Christ, are the company of those wherever found who believe in the duty of Christian union, and who believe that union can be effected among evangelical bodies without doing violence to the conscience of any individual Christian.

As individual Christians we, like all other Christians, have our peculiar understanding of the gospel. But as an organized Christian union movement our essential business is to proclaim that neither our own nor anybody else's peculiar understanding of the gospel presents an insurmountable obstacle in the way of the union of God's people.

We do not proclaim the impossible doctrine that union is to be effected by a series of compromises of conviction. That there should be an all-around give and take of the things of conscience is morally unthinkable, and a union built upon such an arrangement would be shattered even before it could establish itself.

What we, the Disciples of Christ are pleading for is the recognition, by all Christian people of at least the great evangelical denominations that there exists among us in our actual faith and concrete practice the basis of a union within which every Chirstian's conscience may be conserved inviolable.

We do not take our stand upon a dogma. We do not insist that Christian union must rest upon our understanding of what the Scriptures teach. That is the way every sect does. We are not a sect, and we must not let ourselves adopt the sectarian method.

The essence of sectarianism would be for us to claim that our understanding of what the Scriptures teach must be taken as the basis of union for all Christians.

There is not a sect in Christendom but has as its motto, "Where the Bible speaks, we speak"; not one but believes it takes the Bible as the only rule of faith and practice; not one but believes in the duty of restoring primitive Christianity; not a sect in Christendom but owns the supreme Lordship of Jesus Christ.

That a body of people proclaiming Christian union should present its understanding of what the Scripture teaches as the sole and only infallible basis of union among Christians is simply to repeat the stupid blunder all the sects have made for three hundred years.

And for such a body of people to invoke the peculiar authority and Lordship of Jesus Christ for its particular program of union is as arrogant as it is naive.

Such a sect's understanding of what the Scriptures teach may, as a matter of fact, be a practicable basis of union.

And again it may not be a practicable basis.

But whether it is or not, one thing is sure, viz., that the divided church will not give that sect a fair hearing.

To attempt to reconcile the dogmatic differences among Christian people by other dogmas of our own, or by taking one side or the other in the dogmatic controversies over which the church is divided, is to betray the essentially sectarian character of a body that poses as an umpire of the disputes that divide the church.

As individuals we, the Disciples of Christ, have our conscientious convictions on the baptism question. Most of us are committed to the immersionist position.

But it is not our mission as an organized movement working for Christian union to advocate the dogma that loyalty to the Scriptures and to Christ demands the practice of immersion only. As The Christian Century pointed out in a recent article, there were other bodies already advocating that dogma before ever the Disciples' movement was born.

To conceive our mission in such terms is to conceive ourselves a sect among the sects.

Our mission is not to argue the baptism question, but to make to the people who are arguing it this plea: that, having argued the dogma into a deadlock, they now waive the dogmatic issue, and for the sake of answering the Lord's prayer for unity among his followers, seek like Christian statesmen to find some practical basis upon which all can stand without doing violence to the conscience of any.

The problem of Christian union is not a question of interpreting the Scriptures. To each individual soul God gives the right to read the Scriptures for himself.

The problem of Christian union is a problem of statesmanship. Its solution waits on the arrival of some master spirit who can make the disputants see and feel the shame of division and who can point out how in the common faith already held and in the common customs already practiced there is a basis of unity upon which all consciences can be satisfied.

The controversy over baptism is to be settled if at all in just this way. The dispute may not be settled; it must be transcended.

And the essential mission of the Disciples of Christ is to point out how it may be transcended and to plead with the disputants to put an end to the controversy.

The Disciples are the statesmen of Christian union.

Through their hundred years' history there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true appreciation of their history and the solution of the biggest problem which the modern church is facing. This will be our theme at another time.

Editorial Survey

Is the Wage Earner Prosperous?

Bradstreet's have issues a bulletin on the increase in the cost of ninety-six of the most used commodities in our common life. It shows an increase in cost, on the average, of 11 per cent over last year. Its authoritativeness is not questioned by anyone, least of all by the man who has to reckon each week in order to be able to make ends meet and pay the life insurance. The cost of living is higher now than it has ever been in the history of the country with the exception of a certain period during the civil war, and a slight further advance will discount even that comparison. The President takes note of the fact in a message to congress, the Secretary of Agriculture has instituted a thoroughgoing investigation of the causes, the legislature of Ohio is demanding a like inquiry, and other states and departments of government will doubtless join in the search for the reason.

It is true that the cost of living has advanced all over the civilized world. The increased production of gold may account in part for this universal increase, but the fact that the advance in the United States is about three times that in the old world, calls for further explanation. Secretary Wilson concludes from a recent investigation of meat prices that there are too many retailers. He says the farmer is not getting the larger part of the increase, even though the price of farm products has greatly increased. There is no doubt about the part the trust plays in this general increase. The revision of the tariff has helped it; it went upward on many articles of common commodity. The fact of tariff will come under close scrutiny in the investigation. The question must be answered as to whether a tariff increases the cost of living more than it increases the rate of wages. This answer will not come from legislative investigations for they will be biased either for or against, but it will come from the more accurately reasoned conclusions of economists after the legislative committees have brought in the evidence.

The momentous question is that which confronts the wage earner and the man with a small salary. It raises the question, also, about the sufficiency of the old rule that plenty of money and good prices makes everybody prosperous. Wages were never so high, but is the wage earner so well off? The real problem with the wage earner is not how much he gets, but what will his wage buy. We have ever been concerned with the questions of production. We legislate for the producer side of our economies and industries. The morrow will see us asking the consumer's question of how much is the cost? We will legislate from the consumption side of living. When we do that there will be less "local question" in tariff making and more equalization of rates for the benefit of those who buy as well as those who sell.

The cost of living has increased by one-half in the past half generation. The rate of wages has increased but one-half as fast as the cost of living. There is a general prosperity, but it is not an equalized prosperity. The man with $5,000 a year was never so numerous or prosperous, but the man with $500 a year was likewise never so disproportionate in numbers to the increase of his more fortunate brother and never so poor as he is with his increased income.

Safeguarding Life and Limb

The story of industrial casualties is being written. In our enthusiasm for the conservation of resources we are taking invoice of our human resources as well as those of timber and water. We are finding that there are occupations as deadly as war; that health is undermined, in a less spectacular but in as deadly a degree as in army camps in torrid climates. Poisonous gases, dust, lack of sanitation, long hours, monotonous toil in one position, and dangerous machinery furnish the toll. Illinois has been looked upon as one of the worst offenders in its lack of care for its workers, but it put into operation on January 1 a law that is among the best. Things often have to go to the worst before public opinion can be aroused to make them better, and then they go to the best. This law provides that:

All running machinery shall be reckoned dangerous and thus provided with safety devices.

All screws and projections shall be countersunk so as to catch no clothing or loose material in hands of workers.

Means shall be provided for quickly stopping any machine or belt or shaft and shall be within easy reach at any time.

Machines shall not be placed in such close proximity as to endanger life and limb.

All hatchways, elevator shafts, etc., shall be securely closed and safeguarded.

Sanitation shall be strict—no dust, gas, fumes or smells that can be avoided.

Women and girls shall be provided with seats.

Equal temperature shall be maintained in all rooms as far as possible.

No food must be taken where there is poisonous material.

Sufficient means of escape from fire and explosion, etc., shall be provided.

Employees shall be forbidden to tamper with machines not under their care.

Employers shall furnish state factory inspector with report of all accidents and injuries.

This last provision is one of the most needed. When it is universally done the state will be able to deal intelligently with the liability clause in industrial contracts and will have a knowledge of the whole question of casuality in factories that will help solve the problems of the part industry should bear in the cost of remunerating the loss of life and limb among the workers. The first of the above enumerated provisions strikes at the base of the injury problem when it defines all running machinery as dangerous, and thus fixes the probabilities of fault upon the industry instead of upon the worker.

Charity at Cherry

Serious criticism of the Red Cross methods of relief at Cherry have been made through a sensation-loving press, and especially by a couple of Chicago Aldermen. One of these aldermen is the able chief defender of saloon interests in the state legislature, Mr. Cermak, and the other is the notorious Alderman Scully, one of the grey-wolf kind of aldermen that Chicago has not yet rid itself of. Men of this kind win their seats in the council by the wholesale dispensing of charity and being all-round good fellows as well as through saloon power. There have been others, honest folk, who have criticised, also, and there may have been minor faults, as there is almost bound to be, in so large and difficult a task, but the chief criticism of this kind has come from warm hearts who have not been willing to see cool heads administer the relief which sympathy would pour out all too often without question or econmoy.

The reports of men like Prof. Graham Taylor, member of the State Commission for investigating mines and mining, and upon whose shoulders the burden of going to the bottom of the disaster and recommending laws to prevent further occurences of such kind, after personal investigation, report that the relief has been ample and well done, and that the Red Cross has once and again proven its right to the utmost confidence for efficiency and mercifulness. The report of Mr. Bicknell of the Red Cross and Mr. McDonald of the Illinois Mine Workers union show that the families of the bereaved have actually received more than the wages of their fathers and husbands would have been if the accident had not happened. The wages would have amounted to $80,000, and the amount received in their stead amounts to $111,800, or more than $30,000 over and above the usual income. Of this amount the United Mine Workers paid $26,300 in death benefits and $20,00 was wages paid by the company immediately following the disaster, most of which was due. The company has contributed but $4,000 to the relief fund. Nearly $40,000 has come from the generous contributions of the people over the state. Altogether, the Red Cross has collected $85,000, and the miners' union has voted $50,000. It is estimated that various city committees have $30,000 on hand, and it is expected that the state legis'ature will vote at least $100,000 for the permanent relief fund. The Red Cross will perhaps buy annuities for the most needy and thus insure them against want for a time long enough to cover all possible danger of suffering. It is hoped that the state funds will be voted to the care of the Red Cross, also, that it may be invested in like sensible and economical manner. If this is done, it will induce many of the city committees that are in doubt about how to best dispose of their funds to do likewise and thus give the one great organization, that is above reproach, the work of seeing aid dis-

pensed until time shall allow a complete readjustment of the affairs of the sufferers.

Each of the 310 families can sue the company for $10,000. But it will probably be useless to do so. The mine is owned by the C., M. & S. P. R. R., but is a separate company in which the majority of the stock is held simply in the name of the president of the railroad company. This makes them liable only to the extent of the value of the mine property. The mine is today a smoking hole in the ground of little value to anyone and of no value under a court judgment.

Who Is Responsible for the Disaster?

Of course everyone flew to the conclusion that the company was responsible for the Cherry disaster. There are at least two reasons for this. One is that corporations are notoriously liable to install only such safety devices as the law demands and immediate economies require, and the other is that it is the fashion nowadays to fling criticism at corporations and the rich without discrimination. On the other hand there were those who were convinced without waiting for any evidence that it was simply culpable neglect on the part of employes. Those who had been studying the problem passed over both of these indictments and laid the chief blame at the door of those who are responsible for providing legal means of safeguarding life in mines and factories and all other places where law alone can insure all the right of being protected from the natural dangers of work.

In the first place, it was the fault of certain employes. The fire came from hay that was ignited by open torches and great care would not have permitted that. Again, the foremen could have gotten all the men out if they had been alert to do so and not overconfident of their ability to put out the fire. In the second place, the company was at fault in not providing stables where fire could not ignite the mine, and in not having installed those safety devices that would quickly extinguish fire wherever it might break out. But most of all is the legislature of the state blameworthy in not passing the bill that was before them last winter, designed to prevent all such disasters by compelling mines to install safety devices. That would have prevented this very appalling disaster. There are automatic sprinklers that loose floods of water when a certain heat is reached. Concrete construction where all inflammable materials are stored would prevent an outbreak of a conflagration. Extra shafts would give exit in case of any danger, and a more complete signaling system in the shape of simple telephones would make rescue work easy and accidents remote. Air pipes along working tracks would lower probabilities of danger from damps. To compel every man handling explosives to qualify as an expert and to train every miner in rescue methods would increase ability to prevent accidents and deal with those that happen. Fire-proof chambers at stated places, supplied with food and water and with an open hole drilled from the top of the ground into them would save most of the lives in the extremities. Rescue stations in every mining field, equipped with oxygen apparatus and other devices would greatly expedite rescue, and closer inspection would prevent accidents. Now that the legislature is meeting with 300 lying dead in the sealed shaft and public opinion surcharged, there will doubtless be a law passed that will be as competent as the one elsewhere noted in regard to factory safety.

The Terrible Toll of the Mines

No industry demands a greater toll in life and health than that of coal mining. In the anthracite mines of Pennsylvania alone two miners are killed and five injured every day in the year, and they have taken a toll of 12,000 lives and 28,000 have suffered accident. Every year at least three out of every 1,000 miners will suffer either death or maiming in the mines, and the number that suffer ill and broken health through mine damps and gases, lung disease through coal dust and bad air, rheumatism through damp and cramp, broken limbs through falling walls and roofs in the chambers, and many other evils that are not told in figures and not thought of by us when we sit by our cosy fires and watch the curling smoke and glowing embers and are warmed to dreams or to fraternal concourse and made content with our lot.

Not only could the appalling catastrophes be largely avoided by precaution, but this insidious dealing of death and disease could be greatly curtailed if we would pay the cost of making the timbering safe, the air pure, the miners intelligent on their tasks, and the work of rescue as efficient as is the life-saving service on the sea and lake shores.

The miners make no protest until some dreadful accident like that at Cherry comes. The operators deal more with the competition and the markets and the most economical methods of mining, than with the human problem. That problem, in its finality, comes to the public and it is responsible in the last resort. Pennsylvania passed laws only after the Avondale disaster took 109 lives in 1869. Illinois will now pass an adequate law and other states will be warned also. Humanitarians are told to mind their own business and the name "reformer" is made odious, but to those who will bear the scorn and devote their lives to the all too thankless task of seeking means to benefit their fellows by agitating for their good as Florence Kelly agitated for factory legislation and Jacob Riis agitated for tenement reform and Wm. U'Ren agitated for the referendum in Oregon, will find a great host to call them blessed in after days.

Temperance Notes

The French Minister of Justice says that out of every 100 convicted for murder under his administration, 53 were confirmed drunkards, for arson, 57; for vagabond, 70; for assault, 90; for all offenses, 65 were drunkards.

At the end of the first month of prohibition in Birmingham, the arrests had decreased one-third and those for drunkenness alone had decreased 80 per cent. In Atlanta the corresponding figures were one-half and 90 per cent.

In a British regiment in India observations were made among its drinking and total-abstaining members and it was found that sickness among the former was five times as great as among the latter.

Observations made of a group of 20,000 babies disclosed the fact that where their parents drank heavily, 32 per cent died inside of eight months, while where their parents were total abstainers but 13 per cent died. Where they were moderate drinkers, the figures were 23 per cent.

Does prohibition prohibit? If it is made to prohibit, it does. The Law Enforcement Department of the Illinois Anti-Saloon League secured 479 convictions last year, or 90 per cent of all its cases. The fines aggregated $100,000 and the sentences 7,792 days. There are now pending 250 cases.

Governor Stubbs of Kansas was honored by being excluded from a dinner given by the Topeka Club because he prosecuted its locker system of handling liquid refreshment. He has asked the governors of other prohibition states to join him in seeking some means of preventing the interstate shipment of liquors into their states and the issuance of federal revenue licenses within their borders.

Sixty-three banks in forty "dry" Ohio counties show something of the effects of local-option at the end of the first year after its enactment. Forty-seven show an increase in deposits, five show the same amounts as last year, while but ten show any decrease. The average of increase was $40,000.

The West has had an unenviable black color on the "wet" and "dry" maps until the past year. In Oregon today twenty-one of the thirty-three counties are "dry" and there are 100 precincts in other counties in the column. In Idaho fifteen of the twenty-three counties have abolished the grog shop in five months and but two have voted to keep it. In Utah more than one-half the state has been made "dry" since last August.

West Virginia had its local-option bill smothered in the senate last session just as the session closed. But without it the state is largely "dry." Every city that has a charter allowing it, is "dry." Where there is no other recourse, they elect county judges that will refuse to grant licenses.

In Nebraska any official who refuses to enforce the law finds quo warranto proceedings instituted by the Attorney General of the state and himself removed from office. What would happen to the mayor of Chicago if Illinois had such a law?

War on the Saloon in Chicago

The Anti-Saloon campaign for the extermination of the liquor traffic in the city of Chicago is going forward with enthusiasm and the promise of admirable results. In order that the question may be submitted to popular vote at the spring election, petitions must be signed by one-fourth of the registered voters of the city. It is this campaign for the securing of signatures which is now going forward with vigor, and promises to realize the hopes of the united temperance forces. Even if the effort should fail to close the saloons, a task that looks overwhelmingly impossible to one acquainted with the strength of the traffic in this city, there will at least be great educational value in the campaign, and there is strong probability that the showing made by the temperance forces will compel the

saloons to moderate their arrogance, especially in the disregard of the closing ordinances relating to Sunday and the night hours. Moreover, the campaign in Chicago will compel the saloon to keep in this city the army of floating voters which is usually distributed over the state to corrupt elections and override public opinion in communities which are deciding the saloon question.

Editorial Density

At the Quadrangle Club of the University of Chicago a holiday reception and dinner were given to the members of the faculties and their families, in connection with which some of the students presented an amusing playlet dealing with the question of woman's education, in which the reluctance of certain bachelor professors to the admission of women in their classes was amusingly hit off. The revival of interest in the old "morality plays" of the Middle Ages, which were given in the churches of Europe, suggested by contrast the sub-title of "an immorality play" for the funny little sketch that was given. One of our antiquated religious exchanges points out the horror of this episode. It solemnly informs its readers that a play so immoral that students were strictly debarred from witnessing it was enacted by members of the faculty on this awful occasion. The possession of a sense of humor would save some editors from such diverting exhibitions of density.

Unity Between Disciples and Presbyterians

We are very glad to give prominence to a letter just received from Professor Ernest P. Wiles of Muncie, Indiana, regarding a most interesting example of unity between the Disciples and Presbyterians of that city. It was only a single event, to be sure, but it registers a very important step in the progress toward the union of the people of God. When two congregations so radically different in belief and practice as the Disciples and Presbyterians can unite in this beautiful manner for a communion service, it means that in the spirit of love and common service they are able at least for a time to forget all the things that have divided them and to give to the world an explicit example of the unity for which Jesus prayed.

"Tell it out among the brethren through the Christian Century that a century of teaching and preaching of the *principle* promulgated by Thomas Campbell has not been in vain—not in Indiana, at least.

"Yesterday afternoon at 4:45 the Jackson Street Christian Church sat with the members of the First Presbyterian Church (in their building and upon their invitation) in a union communion service. Such an event was never known to have happened before in this community. The First Presbyterian Church is our wealthiest, and perhaps most influential in the commercial circles of our city.

"It was a beautiful service of just one hour. No address or sermon. Just spiritual hymns, a solo, and a chorus; some passages of Scripture so familiar to Disciple ears; a prayer or two; a free-will offering; and the partaking of the emblems. The whole a thing of beauty, an event long to be remembered, a foretoken of heaven.

"Praise God from whom all blessings flow."

This is an example of what might be done by the Disciples in almost any community if they set themselves to the work of actually emphasizing practicable means of fellowship with their religious neighbors. Nothing would prove to the Christian world more quickly that our people are really serious in their efforts to promote union than such instances of fellowship. It is our duty to secure such opportunities for the practice of the principle we have long preached. The Disciples must, of course, take the initiative. It is their specialty. For this very cause have they come into the world. We shall be more than glad to publish other news of such character.

The Year Book

The January issue of the American Home Missionary is the Annual Year Book of the Disciples. It contains the general statements of the missionary and philanthropic organizations of the brotherhood, the list of missionaries, the contributions of the churches to the support of the Boards, the prayer-meeting topics for 1910, statements of the various schools and colleges of the Disciples, and the usual list of ministers in the different states. The table of statistics is an interesting study. It summarizes the strength of the Disciples as 11,614 churches, 9,207 Sunday-schools, 6,861 ministers, 1,329,559 members, 984,874 Bible school scholars, value of property $29,752,244. Secretary Warren comments on the disappointing character of these statistics as compared with the claims the Disciples are accustomed to make, but points out that the defection of the anti-society brethren in the South, the loss of many of our country churches through lack of ministerial oversight, the dropping of large numbers of names from church rolls in the interest of a healthier and more vital membership list, and the inaccurate and inadequate methods employed in gathering our statistics are all responsible for the results. He wisely notes the fact that the most significant lesson of our statistics is the imperative need of a larger number of young men to devote themselves to the ministry. The volume contains the portraits of the new secretaries, I. N. McCash and Grant K. Lewis, and a statement in reference to the new brotherhood publishing house, which has recently taken over the property of the Christian Publishing Company of St. Louis. Copies of this Year-Book may be secured from the American Christian Missionary Society, Cincinnati.

The Minister and the Library

In these days of multiplied libraries, provided by local pride or by the benefaction of some great philanthropist, there is opened to the alert and watchful minister a rare opportunity to shape in no small degree the reading habits of an entire community.

The work of the librarian is being gradually dignified to a place of importance, but it is usually limited largely to the care and arrangement of the books which the purchasing committee of the library may select. In the last issue it is the judgment of this committee which must be trusted to provide the reading material for the interested public.

It is a notorious fact that when this work is not done with something like adequate regard for its importance, the purchasing lists run largely to current novels, and thus there is grave danger that the public library will become a mere provider of the least valuable of reading, rather than a former of the tastes and character of the community. It is not too much to say that it would be far better for a town to have no institution of this sort than merely one which gratified the unformed or vitiated taste for indiscriminate novel-reading.

In this emergency it is not only the privilege but the obligation of the minister to make himself useful to the people of the entire region by assisting in the selection of the books that shall be purchased and read. In nearly every instance a minister who manifests some reasonable interest in the public library can soon secure a place upon the purchasing committee. Once there, it is an easy matter to bring about the proper use of available funds in the purchase of a higher grade of books than many of our libraries possess at present.

By this it is not meant that the special theological tastes of the minister are to be gratified at the public expense, although there are certain great religious books without which no collection is adequate, no matter how limited its resources. But we are thinking rather of the really valuable books of biography, travel, scientific interest, Bible study and general literature to which such significant and valuable additions are being made continually.

But beyond the purchase of books a preacher may render invaluable service to his community by the frequent reference to the library and its new volumes in his public discourses, his private conversation, and even in occasional articles in the local press. Every minister who lives up to his privileges as a reader will make considerable use of the library, and especially if he has helped to shape its policy and select its materials. It is impossible that this personal interest shall fail to reveal itself in such mention of the best books as would help to form the taste of his own people and of the entire town.

A minister can in these ways render a most valuable service to the library itself and to its head. Most librarians are very appreciative of such efforts as a minister can easily put forth to make their work better known and more valuable to the public. They are often very sensitive to the criticism that their readers largely belong to the novel-loving kind. They would like to remedy this condition as far as possible, for they know it furnishes ammunition to those who think the public library a superfluity, a nuisance or even a public menace.

Let the minister counsel with the librarian and with other interested people regarding the best means of making the better materials of the library known to the community. There are many ways in which the really valuable books can be secured and then featured, so that their value becomes known. In the rare event that the librarian is either incompetent, indifferent or too stupid to realize the significance of the position, steps ought to be taken at once to fill the place more suitably. There can be no reason for maintaining an untrained and inefficient person in so responsible place.

Here is a field in which the minister can be of immense service not only to his own church but to all the people. And no efforts of his will be more quickly understood and appreciated than just these we have attempted to suggest.

The Test of Discipleship

This week's topic invites us to judge ourselves. If I am a Christian it is because I know what a Christian ought to be. My neighbor's opinion of me is as nothing compared with my opinion of myself. I have to give an account of myself to God. I cannot turn my thinking over to another. But in order to know myself I must know how my conduct affects others. For this purpose it becomes necessary for me to take account of the opinions which others hold. The problem for every one is to live in the society of his fellows, be responsive to all the awakening influences that surround him, respect the convictions of all honest men, and at the same time maintain his own individuality. It is easy to follow the mood of the multitude or to set up a private standard of conduct and act without regard to the feelings and rights of other, but to have genuine sympathy for all sorts and conditions of men and to keep one's own soul free is not easy. A man can meet the test successfully; a weakling will fail.

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done, that took the eye and had the price."

Doubtless Browning is right in insisting that work does not fully reveal the man. No painter ever painted his best picture and no poet ever sang his sweetest song. The limitations of expression are felt by the greatest artists. The good man blunders and fails to show his real purpose at times. He must be sure of himself if he is not to grow discouraged. He cannot depend upon the world's understanding of his acts to give him strength.

"But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's account."

The spiritual is the reasonable. The assurance of the Christian is based on knowledge. He can give a reason for the faith that is in him. He can state the grounds of his conduct so that honest men will be compelled to respect his motives. He tests his feeling by its social effect. His impulses are so guided by intelligence that they go forth in acts beneficial to the persons with whom he lives. The average disciple may not attempt to explain conscience, but he knows that a good conscience is never found apart from intelligence. A conscience that puts a man in the way of others, to hinder their usefulness cannot be called good. A man has to do a good deal of thinking before his judgments about right and wrong have any value. The follies that have been committed in the name of Christ warns us that a fool cannot be a Christian. Simple as the teaching of Christ seems, a man needs an abundance of sense when he undertakes to live as Christ would have him.

The kind of life the Christian lives is worthily described by Dr. Edward Everett Hale in an account of the "Lend-a-Hand" clubs. "Saint Paul put the rule for the life of an immortal being when he said that there were three eternal realities. He called on faith, by which he means intimacy with God; he called one hope, by which he meant living in the future, overstepping the rather petty necessities or experiences of today; and third, and greatest of all, according to him, he placed love, by which he meant that a man should live outside himself, for and with everybody else who comes in his way. Love is the greatest of the three eternities. In the Lend-a-Hand clubs we try to express Paul's direction in the language of the nineteenth and twentieth centuries by saying, "Look up and not down," this means faith; "Look forward and not back," this means hope; "Look out and not in," this means love, and because love is the greatest of the three and because one wants to avoid "talky-talky" life and to advance into genuine life, love has two mottoes, of which the second is, "Lend a hand."

Midweek Meeting Jan. 26.—Topic—How May I Know I am a Christian?—The Spiritual Test.—Jno. 15:26-27; Acts 2:38; Rom. 8:14-17; 1 Jon. 3:14.

Biblical Problems

By Prof. Herbert L. Willett.

One of my correspondents writes in reference to the exposition of the Sunday-school lesson, in one of the issues of the last quarter, that he objects to the habit of raising questions regarding matters of biblical teaching which have been supposed to be settled, such as the final period of Paul's life. My statement was that one could not speak with assurance either regarding the events of Paul's last days nor the unity and authenticity of the pastoral epistles. My friend thinks this is a dangerous thing to say in the presence of our Bible-school people, and he prefers that all questions of that sort be left out.

There are two ways of teaching biblical history and literature. One is to assume that all the facts are settled and to state one's opinions dogmatically as if they were the final truth. This is probably more satisfactory both to the teacher and to the pupil than to leave anything in doubt, and it is still followed in some institutions. The other method recognizes that the things on which we can be positive and dogmatic are placed side by side in holy Scripture with many of another sort, where one must either consent to be guided by probabilities or forego any attempt to deal with the matter at all. Every modern teacher knows that both duty to himself and his classes and a proper regard for pedagogical method unite to demand of him the attitude of an inquirer rather than a dogmatist. Upon things which we know beyond question we have a right to insist, and happily there are enough such facts in Scripture to give a solid basis for our Christian faith. But there are many other things concerning which we can be positive only when we have ceased to study; for the facts are not sufficient to warrant fixed conclusions. More than this, every teacher knows the value of the interrogation point to arouse the attention of students and compel them to think the questions through for themselves. The greatest teachers of our generation have been the men who most freely used the method of inquiry in the classroom. The greatest stimulus to study is an interrogation point. There is no wiser principle than to learn the art of positiveness when one is certain, and at the same time to maintain an open mind upon questions where there may be doubt.

> Where does the soul or spirit go at death? If not to God to be judged, than where? And when will the judgment be? What is meant by the resurrection? If the body returns to dust as we are told it does, and the soul or spirit goes to God at death to be judged, what is there in the old body to be judged in what is called the judgment or resurrection day? Reader.

It is the character of the New Testament writing to set forth the positive beliefs of Jesus and his companions, and to describe secondary and less important matters in terms that seemed on the whole to be most helpful to those to whom the documents were addressed. Neither the Old nor the New Testament has any definite program of future existence. The Old Testament until its very latest words was silent on the theme of the future life. And even then it had no assured basis for expectation of a life hereafter. The New Testament accepted the current beliefs in the resurrection taught by the Pharisees, but lifted them to a supreme and authoritative place in virtue of the teachings of Jesus and the assurance of the early disciples that he rose from the dead. But there was no definite and organized instruction regarding the character of the life to be. It was impossible that there should be. There is no speech or language in which information regarding the future can be conveyed to people with the limitations under which we work. As well might one expect to inform an unborn child of the experiences into which he would enter in the life to which birth ushers him. It is so of the New Testament ideas regarding the future. The fact of that life, of which the present is already the beginning and which goes on with increasing freedom and achievement in the experience of the growing soul, is made very clear throughout the teachings of Jesus and the apostles. But the program of that life is nowhere given. And for the most part the references to it are in terms which were suggested by current Jewish apocalyptic hopes. Conflicting theories have been advanced regarding the condition of the soul after death. Most of them have been based upon the Old Testament view of death as a sleep, from which there might or might not be an awakening, according to the stage in the development of the doctrine of resurrection in which the writer was living. Many such expressions regarding the dead are used in the New Testament, but they have only the value of current Jewish forms of speech. Perhaps on the whole the most satisfactory New Testament utterance is that of Paul in his letter to the disciples at Philippi, where he speaks of death as departure to be with Christ. The Jews believed in a coming day of judgment, and this also was emphasized by Jesus and the apostles. But it must be distinctly remembered that Jesus never postponed the condemnation of sin to some final assize at the end of the world. Whatever may be true regarding that day of judgment, certainly the eternal assessment of values goes on daily. Every day is in a true sense a day of judgment.

The Church Facing the Twentieth Century

Synopsis of a Sermon Preached in West Jefferson St. Church, Fort Wayne, Ind.

By Rev. Earle Marion Todd

Texts—"And (Jesus) opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the year of Jehovah's delight.' And he said unto them, 'This day is this Scripture fulfilled in your ears'"—*Luke* 4:17-19, 21.

There are just three things that I hope to accomplish by speaking to you on this theme this morning:

First, I want to help you to see that the church as she faces the new century is face to face with a new world, and that her entrance into that new world marks the third great crisis in her history, and that the future for good or evil depends upon the courage, the loyalty, the self-sacrifice, the farsightedness of her members. Then I want to help you to see that sympathy, Christian sympathy, such sympathy with men as we see in Jesus, is the only solvent for the problems of this new age. Then finally, I want us to get a vision of the great opportunity that lies before the church if she will but set herself in the spirit of Christ to the tasks of this new age. I shall fail of my purpose utterly if I fail to quicken into a flame your love for the church, so that at the conclusion of the service we may sing with a new depth of meaning, a new firmness of purpose, and new solemnity:

"I love thy Church, O God!"

In one of the noblest passages in the "Idyls of the King," Tennyson tells us that

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

There are to-day two conceptions of the world—the static and the dynamic, and most of our minor, superficial differences are traceable back to this fundamental difference. According to the one view, the world is fixed, static. Progress is mere rotation, succession—like the running of a clock. What has been will be again, and what will be has been before. What is truth for one generation is truth for all generations; there is no such thing as "new truth."

A Becoming World.

According to the other view, the world is a becoming world. Progress is growth, development. What has been can never be again, and what is to be, while it grows out of what has been, is new—something that has never been before. Change, unceasing change, is the eternal law. The world is changing, continents are changing, mountains are changing, rivers are changing, oceans are changing, climates are changing, suns are changing, the stars are changing, man is changing, society is changing, institutions are changing, governments are changing.

Not only are things changing; they are growing. The world, the universe, is becoming more beautiful, more wonderful, more complex. Man is becoming greater, he is growing taller, his culture is deepening and widening; his mastery of world forces is extending and tends toward such a control of the world as almost staggers the imagination. Society is becoming more complex; new races are entering the arena; new classifications and groupings are being formed; the electric telegraph, the printing press, the steam engine, and popular education are changing the whole aspect of society with a rapidity that makes it impossible to keep pace therewith. The truth that science teaches us is, as Sir Oliver Lodge reminds us, that everything is a perpetual flux, that nothing is permanent and fixed and unchangeable;

"The hills are shadows and they flow
From form to form, and nothing stands;
They melt like mists, the solid lands,
Like clouds they shape themselves and go."



Rev. Earle Marion Todd.

Now, the new century into which we have entered is a new world, and the church, like every other institution that is to continue to live and discharge a vital function, must adapt herself to the changed conditions. If she does not do this like all other institutions that similarly fail, she will perish. Now, the church has succeeded in adapting herself to changing conditions in the past centuries, and has so passed through two great crises. The first was her emergence from the narrow limitations of Judaism and the Law into the broader universalism of a world-wide gospel. Through this crisis she was led on by the masterful genius of Paul. The second was the Reformation, when she broke away from external authority and proclaimed the supremacy of the human spirit as the interpreter of the will of God. Through this crisis she was led by those men of blood and fire, Martin Luther, John Calvin, and John Knox.

The Third Crisis.

To-day she faces the third great crisis in her history—how will she meet it? Other institutions—social, educational, commercial, industrial, political—are adapting themselves to the new conditions—will the church do likewise? Sabatier tells us that to-day the church "remains motionless in the midst of universal mobility."

May I, brethern, speak to you quite frankly about the position of the church to-day? You know what her enemies are crying about her—that her day is past, that she meets no real need to-day, that she is rather a hindrance to progress, and that she must perish, and the sooner the better. But what are her friends saying—not her blind irresponsible admirers, whose fatuous devotion is perhaps the church's most serious handicap, but her real friends, who see things as they are, and who are great enough to acknowledge defeat when they are beaten—what are these saying? They, too, are saying that the church to-day has failed. They are saying it with bowed heads and a great pain in their hearts, but also with a great faith that we shall yet wrest victory from defeat, and put the church again at the head of the forces that make for human betterment. But at present they are compelled to confess that, as a church, she has little or no part in the great moral movements of the day, and that she has succeeded in alienating most of those from whose support she should derive her strength, humanly speaking, or to whom she should minister in deeds of self-sacrificing love. Bruce and many others tell us how she has alienated the poor and the wage-earning classes; Canon Hensley Henson tells us how she is alienating the intellectual classes; R. T. Ely tells us how she has lost the leadership in social science, and the last Bampton lecturer (Peile) tells us that she fails to mould public opinion in politics, and Newman Smyth tells us that she is actually losing the leadership in religion. One of the most authoritative voices in this country, speaking of the great moral revival that is sweeping over the country at the present time and cleansing our commercial and political life, himself as ardent a churchman as may be found, uses this language:

In Moral Reform.

"The churches have had much to do with this movement, but not nearly as much as they ought to have had. They have not led it. At first glance it appears to have grown up largely outside their walls. Many of its most ardent leaders, who are filled with ethical enthusiasm, are, if not unfriendly, at least indifferent to organized religion. The churches are now in a position of seeing a great moral tide rising around them which they cannot claim to have set in motion, and of which they have not the definite leadership. Much of this impulse un-questionably comes out of the church. Too little of it can be definitely traced to the church, and the church, as a whole, stands too definitely detached from it. It is high time that those who believe in the teachings of Christ should put the church in the foreground of this moral revival."

The case in brief is simply this: that the church is paralyzed as she faces the tasks of the new century; that she is not touching the problem of city evangelization, and especially the problem of our great foreign populations; that she is doing next to nothing for religious and moral education; that the poor and the wage-earning classes are not so much hostile to her, as indifferent—she is a society of no consequence to them. severance from which entails no loss, connection with which confers no blessedness; she does not inspire wrong-doers with terror; she does not even maintain her own life." "It is open to doubt," says Dr. Alexander McLaren, "whether the abundant works of the churches at the present are the outcome of life, or whether they ar not, in some cases, galvanic movements, that simulate vitality

and mask death." Dr. G. Campbell-Morgan, after a preaching tour in this country two years ago, returned to England and told the people there that the American church was "destitute of emotion, enthusiasm, joy or tears." "Passionless," was the word which Dr. Campbell-Morgan used to describe the church to-day is following at the tail of the car of Progress, and not leading the procession!

Now, what must the church do as she faces the future, to retrieve her loss and set herself again at the head of the forces that make for human betterment? I answer, she must make herself socially efficient. Social efficiency is the crucial test by which she stands or falls. Yes, she must preach the love of God, and whatever else she does or leaves undone, she must help men to love God. But, as Dr. Henderson tells us in his last book on "Social Duties," preaching is not the only way to persuade men to love God. How, he asks, do we teach our children to love us? By catechisms on filial duties? Chiefly, rather, by caresses, by food, by comfort, by all sorts of deeds and sacrifices through the years. The church must learn the divine way to men's hearts.

Need of Sympathy.

She must seek to understand men, and this brings us to the thought of sympathy, for there is no understanding without sympathy. The church must solve this great problem of the evangelization of the masses, in the same way that Pestallozzi solved the problem of education—by becoming a child, playing with them, sharing their joys and sorrows, and so learning to look at the world from their point of view. In the same way Alfred the Good of England, and Peter the Great of Russia, solved the problem of good government. So John Howard solved the problem of prison reform, and John Dunn the problem of the salvation of released prisoners, and John B. Gough and John G. Woolley the problem of the reclamation of the drunkard. She must learn to look at life and its problems, not from an ideal point of view, but from the point of view of the poor and the outcast and the stranger whom she would win. We are not all alike, we have different natures; we live in different worlds and in the midst of different environments. It is hard for us to imagine how others look on life. What havoc we have caused by our painful lack of imagination! —not because we have not been kind but because we have not understood. I passed by a hospital in Chicago the other day, and over the door I saw carved in large letters in the imperishable stone, "Home for Incurables!" The church of England until recently called its charity schools in the poorest parts of the great cities "Ragged Schools," and so made all their efforts to inspire those children with self-respect a futile procedure! And I remember that Dickens in one of his books speaks of the way in which we have "transformed the Good Samaritan into a pursuing fury." I spoke to you last Sunday night about the authority of Christ, and told you it was like the authority of the sun over the earth, calling forth its own latent potencies, and compelling it to clothe itself in its most beautiful attire. So Christ calls forth the best that is in men, and transforms great sinners into great saints. How does He do this? By His sympathy for men. Sympathy is authority. No one can resist sympathy,if it be tactful. So the church must regain her lost authority. When I awoke yesterday morning the sun was shining through my east window and falling full on my face, and as I shaded my eyes and looked out through the window, I noticed that the leaves of the Virginia creeper which covers the front of the building had come out all round the top of my window as large as my hand, and I wondered if it had burst into full foliage in a single night, for I had seen no leaves on the vine the day before. When I went out later, I looked, and there were still no leaves to be seen, but around the top of my one window on the inside of the stonework, they had come out large and green. And then I considered that the other windows were always closed while mine was always open at the top, and that the warm air constantly passing out had quickened the life in these buds and caused this early effloresence. And so they had come out to smile at me through the window in the glow of the morning sun. So those churches whose windows are open towards the people are the first ones to receive tokens that the long winter of popular indifference to religion and to Christ is passing and that the summer is at hand.

Must Study City.

The church must study the city and its problems, for the task of the church is, as has been well said, the sanctification of its streets, alleys, shops, parks, recreations, government, business.

Then, again, if the church is to play any other part than that of a reactionary in the history of this new age, she must cast away utterly her fear of scholarship. Our fathers trusted scholarship and appealed to it, and in their loyalty won all their victories. Scholarship is to betrusted. All the wealth of our modern life, intellectual and religious, we owe to scholarship, and all our hope for progress in the future is centered in scholarship.

Educational Standard.

She must set herself in great seriousness to the task of the moral and religious training of the young.

She must demand an educated ministry; she must encourage impartial investigation, and demand that her scholars speak out the whole truth as God gives them to see it; she must not be too ready to condemn those that break with the past, but must trust to time and fraternal discussion to correct the indiscretions of a too hasty radicalism.

And finally she must encourage lay-leadership. This is the secret of the success of the Y. M. C. A., and the absence of it is the secret of the failure of the church.

O for a vision of the future, when the church shall give herself to this task! Her day is not past, it is only just dawning. The world can never do without the church. As Dr. McGiffert says in a recent Hibbert Journal, "Christian Church there must be if the cause of sympathy and service is to prevail among men." Where are the sons of the church who will today put her again in the van of the world's forces that make for righteousness and justice? Are they here this morning? Will you do it, my brethren? Will you here in Fort Wayne set your church in the fore-front of the forces that are seeking to cleanse the social, political, commercial, and industrial life of your city, and transform it into the city beautiful, the city of brotherhood, the city of God? It is no easy thing I ask of you;—it is the call of the Cross! Garibaldi thrilled the young men of Italy by his famous proclamation, "In return for the love you may bear your country, I offer you hunger and thirst, cold and war and death. Whoever accepts the terms let him follow me!" And Jesus said, "If any man would come after me let him renounce self and take up his cross and follow me!"

He has sounded forth the trumpet that shall
never call retreat,
He is sifting out the souls of men before His
judgment seat,
O, be quick, my soul, to answer Him! be
jubilant my feet!
Our God is marching on.

Some Things to Be Done

President American Christian Missionary Society Outlines Work

By Peter Ainslie

Our national conventions will meet in Topeka October 11-18, and there are some things that need to be considered in these early days preparatory to our gathering. The prospective Board of Publication is taking definite shape and those who favor the move and those who oppose it are witnesses to the magnanimous contribution of Brother R. A. Long to the end sought by the committee; also a committee on coördination and unification of our missionary interests has been appointed and will report at the coming conventions. Inasmuch as these important moves are being carefully considered by committees amply able to bring the ripest conclusions to the conventions, this article has reference to neither of these subjects, but other important matters are pressing for consideration, and to that end this article is an invitation to as free a discussion as our papers may allow of the following seven subjects, which are briefly presented: (1) The most important move at the opening of this second century of the Disciples of Christ is a definite step towards making the Disciples' proposition of union known to the whole Christian world. It has equal importance with home and foreign missions, for it is intrinsically missionary. This is no criticism of the past. It has gone; but, if the union of Christendom is not the first purpose of our existence as a distinct people, it is a question whether we have the moral right of existence. Our message primarily is to the Christian world and yet even the American Christian world knows comparatively little of our message. They are rapidly getting to know us as a denomination among denominations, and only here and there are we known as a people whose origin was a clear call for a vital brotherhood of all believers.

At no period in the last century have conditions been so ripe for pressing the necessity of the union of Christians as now. The call is coming from heathen lands, both from missionaries and heathen converts: leading Christians of all communions are seeing both the folly of division and the necessity of union. As to what part the Disciples have had in this ripening is not in the pale of this discussion, but this call has to do with our present duty in pressing the message upon the hearts and consciences of all Christians. So vital is this, that it appears that a board or society is necessary to push it, as the necessity was seen in the last century for the organization of societies for home and foreign missions. It should call for as liberal support as any of our missionary work and not only such books and tracts to be sent out free, but a regular magazine, handsomely published, dealing solely with all phases of the union of Christians on a broad

catholic basis and to be unwilling to be any other than the best authority in the world on the greatest question that concerns the church today. There is a place for such a publication and this is the time for such a message, else the Father, who has dealt so graciously with us in the past may give our commission to another, and we will be left an uncommissioned people with a crystallized message.

(2) We have three conventions at our national gathering and the machinery is getting clumsy. In the early formation of our missionary work it was possibly the best thing to do, but is it not now better to have a regularly organized and delegated convention, disassociated from any of the board an to which all the boards would make their reports? Let the various boards be as the board of directors in a corporation and the convention be a meeting of stockholders, who would be the delegates, regularly elected from the churches, and the entire affairs of the convention to be in the hands of the delegates, the corresponding sercetaries, however, not being elected by the convention, but by the board to whom they are responsible.

(3) It is always delightful to listen to well prepared addresses and we have a wealth of able men and women, who have enriched our conventions with their thought, but would it not be more practical to have fewer speeches and more business? It would give more dignity and force to our conventions and we would at the same time have the richest thought from our strongest men and women.

(4) It is usually a delightful trip in the month of October to our conventions, but is not the time inappropriate? It means several weeks out of in many respects the best month in the year for church work. Other religious societies saw this and long ago they put their annual gatherings in the spring, when the church does not suffer at all by the absence of its chief workers and when a little trip is a real recreation. Even the summer would be better than October.

(5) We stand for the union of Christians and recognize all believers as Christians. It belongs to us above other people to associate most freely with all Christians. We should seek coöperation and to raise the question, "Shall we coöperate with other Christians?" is a heresy which will destroy every vestige of our rightful position. Christianity can only be carried by personal contact. If the Disciples' position for union is of Christ, and we know that it is, then it behooves us to show to our divided Christendom, by personal association, the beauty and simplicity of New Testament unity. If we send out our literature to other Christians and do not go ourselves in the spirit of Christ, the work is not done.

(6) We are a Bible people and have been from our earliest origin. The first time the Bible was ever put in a college curriculum was more than fifty years ago by one who called himself a Christian only. The Bible is taught more fully in some of our colleges than perhaps among any other people in the world. Most of our ministers are preachers of the Word distinctively. This is all to our advantage, but we must be a devotional people, distinctively devotional. The indications are that our trend is in that direction. It needs to show itself in our public worship. A disorderly service is as injurious to real worship as extreme ritualism. It needs to show itself in our reading. Devotional literature has not a hold on us as it has on many in other religious societies. Personal holiness is the only thing that will combat and drive out encroaching worldliness. All the meaning of discipleship must come into our vision, os that all seeming divisions among us may be healed.

(7) At the Topeka conventions, I shall ask for a day's conference on these subjects, with forty or fifty of our brethren representing every shade of theology among us.

The Religious Outlook

By Dr. Errett Gates

Spence on "Christian Union"

Here is another book on Christian union. The subject seems to be in the air. This time the book comes from England. The author has made a discovery. He has found that there is but one way to Christian union and that is by the "Restoration of the Ecclesia of God." He just missed the use of a phrase very familiar to the ears of Disciples —"the Restoration of Primitive Christianity." He has the idea, and almost the very words of the famous phrase used by Alexander Campbell as the title of a series of essays in the "Christian Baptist," in 1824.

The author shows no acquaintance with his American forerunner, and resembles him only in the language and idea of his principle. His interpretation of the primitive Ecclesia of God is his own, and is unlike anything dreamed of by Alexander Campbell. Strange that men should come to such different conclusions from such similar principles.

A New Restoration.

This new book which proposes the reunion of Christians by the restoration of primitive Christianity (the Ecclesia of God) might be taken as an undesigned contribution to the centennial of the Disciples if it were not so interesting a challenge to their reflection. Here is also a devout effort to identify the primitive church and restore it as it was in apostolic times; and yet not a feature of it resembles the restored church of the Disciples. And all this is for the sake of Christian union.

Had the author of this book never heard of that previous attempt, a century old, to unite Christendom by the restoration of primitive Christianity? And yet it had been proclaimed in pulpit, newspaper and book, in both Europe and America, for fully three generations? Had he never read the Christian Baptist, or the Millennial Harbinger, or any of the numerous books of the Disciples? If he had read them and knew of the "Restoration Movement," originating in Western Pennsylvania in 1809, did it make so little impression upon him that he thought it unworthy of his acknowledgment in making a proposal so strikingly similar in principle, just one hundred years after?

The Plan.

What, then, does this new attempt to restore primitive Christianity come to? The author takes his stand upon an infallible Book, as did the Campbells, and believes like them that he has discovered the divine remedy for the evil of sectarianism. The author says: "The following pages will be devoted to a brief, and necessarily inadequate study of the great administrative principles of the New Testament Ecclesia, an endeavor being made to show that these constitute a contribution of immeasurable value to governmental science, and that if they are only reverently and intelligently investigated by Christians in our own day, they will, without touching a slate on a denominational roof, directly secure that union of his followers for which Christ so fervently prayed."

Here is proposed a scheme, derived from the New Testament, for bringing about union without molesting any existing denomination in any element of its faith or practice. Of course it does not look possible, but let us hear what the author has to propose. He believes that "it was to be expected that the Leader and Commander of the world's greatest and most glorious movement should guide his apostles to plan the government of his community on the very wisest and strongest lines," "and give his blood-bought bride the best constitution that divine laws and principles could produce or the ultimate science of government could devise."

Bad Logic.

The author determines (a priori) what ought to be, and then goes on to discover that it is so. We have met that kind of logic before. The defenders of the faith and the apologists for the Almighty have always used it. It is called the deductive, a priori method of reasoning. One would suppose that it would be out of fashion since Bacon and the beginnings of modern science. But it is still in use in spite of the fact that it has been made to support everything from the divine extermination of the Canaanites to the Catholic and Protestant extermination of heretics. All one has to do is to determine what God would do or ought to do, and then show that he has done that very thing. So our author finds what was actually done in apostolic times by determining, according to the highest wisdom, what ought to have been done.

Unity by Government.

The author believes that the form of the church's government will solve the problem of its unity; and all this was provided for by Christ in express directions to the apostles and carried out by them in their missionary labors. Restore the primitive organization and government and the primitive unity will follow. His first great discovery is that "the city is the unit and area of organization of the apostolic community." He holds that "every Ecclesia or community of believers organized by the apostles was designed by them to include all the Christians resident in the city or island of population in which it was placed." The great sin of sectarianism is, therefore, an organization covering a wider area than the city.

This idea is reiterated endlessly in the pages of the book, and the most dexterous twisting and torturing of New and Old Testament is indulged in to make it appear the "salient idea of the New Testament." There is scarcely anything that he does not claim for his point. He says: "had the Apostolic Ecclesia in each generation firmly maintained their original city-province and their spiritual non-Erastian character, they might not only have lived and flourished but have saved the lives of their cities."

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*Christian Reunion, A plea for the Restoration of the "Ecclesia of God," by Frank Spence. Hodder & Stoughton, London, pp. 326.

He makes the astonishing comment in a footnote: It is noteworthy that the only Ecclesia which Christ unqualifiedly commended in his seven messages, that of Smyrna, is the only one whose city has remained to our day.

A Wonderful Providence.

In other words the city of Smyrna was saved from the desolating ravages of war, pestilence and earthquake, because her original church was a city-community. Such was the marvellous intimation of providence and the seal of God upon the plan of the "city-church"! One wonders why the city of Smyrna was spared and the church, for whose sake it was preserved, was blotted out in the Turkish invasion. But neither church nor city was actually spared when the city was destroyed by the Mongols in 1402. But that seems to make no difference with the argument since the city is now in existence, while the rest of the seven cities have been lost to view. The author further says: "Christ himself in his seven messages to the seven Ecclesias expressly recognized and thus gives divine sanction to the city-community principle planned by his agents."

Simply Federation.

But what is to be done at the present day with the various denominational churches that fill such a city as Chicago? They are to be federated under a plan of organization which will give each church a proportional vote in all matters pertaining to the interests and actions of all. The plan differs very little from the ordinary scheme of church federation. The original feature of it is (and this is what seems to justify a book of 326 pages in setting it forth), that the entire plan is found in the New Testament with anticipations of it in the Old Testament!

In the more detailed organization of the denominational churches of a city into a primitive Ecclesia, the author elaborates a scheme of committees, each one of which is authorized by some New Testament precept or precedent. An "Arbitration Committee" is indicated in the passage: "Blessed are the peacemakers." A "Physical Well-being and Recreation Committee" is authorized by the saying: "Come ye yourselves apart into a solitary place and rest awhile."

A "Journal and Publication Committee" (let the editors take notice) is discovered in the passages: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee;" "Their line is gone out through all the earth, and their words to the end of the world."

A New Discovery.

Such a discovery as this, that a newspaper editor was in the divine plan from the beginning, and that his work was made the theme of the Psalmist, is worth the price of the book. This ought to give us more respect for editors and their zeal for the circulation of their papers. It must be the Lord's will that there should be "a newspaper in every home," for the Psalmist declares that "their line is gone out through all the earth."

It is needless to illustrate the reasoning and exegetical methods of the book any further. So much space has been given to it, not because of any value in its plan of Christian union, but because it illustrates a vicious method of biblical interpretation. Its chief value is its warning. It is utterly uncritical and unhistorical. While the author says nothing against the modern method of biblical study and exegesis, that passes under the name of Higher Criticism, he violates every principle of the modern method in every chapter of his book. One could easily imagine him a star-performer in the dwindling band of anti-higher critics.

The Basis of Christian Unity

An Extract from the Centennial Sermon in Pittsburg

By James M. Philputt

In seeking to promote Christian Unity it is important that we should be clear as to the ground on which it rests. If we get off the track here we shall retard the cause instead of advancing it. The basis for unity is not creeds, not the compromises of church councils, not even the Bible itself; the basis is Jesus Christ. "Other foundation can no man lay than that which is laid, which is Jesus Christ." "Ye are complete in him." Clear thinking at this point is of fundamental importance.

"Where Scriptures Speak."

The statement of Thomas Campbell,—"Where the scriptures speak we speak," meant one thing in his day, but it means something very different to the thought of our time. Mr. Campbell put the scriptures as a sufficient guide in matters of faith and practice over against the creeds and confessions of men. Interpreted in that sense we can still stand by the statement. But with this for our shibboleth today we should be understood as contending for a common understanding of the scriptures as the basis for unity. Unity on such a basis would be a hopeless dream. Differences of interpretation we shall have to the end of time.

Besides there is danger that the Bible shall become a kind of fetish, that we shall worship the Book instead of the Christ of the Book. "The letter killeth, but the Spirit maketh alive." The true basis for unity must be a personal faith in Christ as the Son of God; the faith which brings him into the heart as Saviour and Lord. This does not mean that all are to have the same conception of the Christ; that is not necessary, it is not even desirable. Paul had a different conception from John, and John from Peter; yet all had the same Christ. The sun paints one flower gold, another red, another blue. Each life must interpret the Christ according to its own needs. But all who live in him are already one; and this essential unity we must insist upon.

Paul's Recipe.

"Speaking the truth in love" is Paul's recipe for promoting this great cause. We are to "speak the truth." What do we mean by "the truth"? The old conception is that truth is a deposit handed down from the early ages, wrapt round and round in ecclesiastical cerements, and sealed by the councils of the church. This mumified thing called "The Truth" we must not examine into,— we must simply pass it down as an heirloom, unchanged and unchangeable to the generations that follow. Such a conception of truth has absolutely gone from the modern mind. It exists only in creeds, and in the brains of men who are living in the past. As long as men continue to think, an unchanging deposit of truth is impossible. Truth is a flowing stream, widening and deepening with the progress of the years. "There is more truth yet to break forth from God's word." "I have many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth is come, he will lead you into all truth." Out of the life and teachings of Jesus new truth is breaking every day, to meet the growing needs of the world. By "speaking the truth" we do not mean the utterance of some formula or set of statements; we mean that every man shall reflect the light that is in him, the light which he has received of God. Only as he is faithful to this can the kingdom of light be advanced.

The Truth in Love.

The manner in which this is done is also important: "Speaking the truth in love." If there's a man across the street preaching something you do not believe do not advertise his error by denouncing it from your pulpit. The best way to preach down error is to preach up the truth. Put the emphasis on the big things about which there is agreement, and not on the little things about which there is difference. Use the telescope more and the microscope less. If I had the power this moment I would not close a single place where Christ is uplifted and souls are saved. From the Salvation Army barracks to the Cathedral cross the work of Christ is sacred. "He that is not against me is for me." If this means anything it means that every man who is doing good in the world is to be let alone. Christianity is never promoted by strife and hatred; it thrives only in the atmosphere of love. The gist of the whole matter is in these noble words from Ruskin's "Sesame and Lilies"—

"Whenever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong and in the devil's power. That is the essence of the Pharisee's thanksgiving, "Lord, I thank thee that I am not as other men are." At every moment of our lives we should be trying to find out not in what we differ with other people, but in what we agree with them. And the moment we find that we can agree as to anything that should be done, kind or good, then do it; push at it together. You can't quarrel in a side-by-side push. But the moment that even the best of men stop pushing and begin talking they mistake their pugnacity for piety, and it's all over."

I have said nothing about the adjustment of denominational differences; unity is not to come in that way. True, the line-up now is denominational, but it will be less and less so. The future line-up is going to be determined by things vastly greater than those which now divide the churches. The evangelization of the world; the function of the church; its relation to modern thought and modern methods; the supremacy of the Christ;—along these lines Christian people of all bodies are being merged into a new and larger unity. The situation is most hopeful. It presents a great opportunity for us as a people. But we must be clear on the basis of unity. And our terminology must correspond with this basis, or there is danger of our getting sidetracked from the main issue.

Opportunity

Foolish is he who says that at his door
I knock but once, a furtive moment stay,
Fearing lest he shall hear, then haste away,
Glad to escape him—to return no more.
Not so, I knock and wait, and o'er and o'er
Come back to summon him. Day after day
I come to call the idler from his play,
Or wake the dreamer with my vain uproar.
Out of a thousand, haply, now and then,
One, if he hear again and yet again,
Will tardy rise and open languidly.
The rest, half puzzled, half annoyed, return
To play or sleep, nor seek nor wish to learn
Who the untimely, clownish guest may be.

William H. Eddy, in the January Atlantic

Our Readers' Opinions

Inspiring

Editors Christian Century: I look for the weekly visit of the Century as I look forward to the visit of a very dear friend, eagerly expectantly. When it comes, I hasten to my study, close the door, and stay there until I have read it through. It comes full of good things, from the first page to the last, all served in the best possible manner. The very looks of the paper makes you hungry. It has news in abundance. The contributions are timely, sane, practical, Christian. I find in them food for thought and inspiration for service. You steer clear of dead issues and give the "common things" a new meaning. You not only tell us what Christianity is, but what it should cause one to be and to do. As I read my blood runs faster, my eyes and ears open wider, my hands and feet commence to move, I become uneasy all over; I want to do something for my God and my fellow man, and I am not satisfied until I do it. Your paper was responsible for the first "giving Christmas" ever observed by this congregation, and numerous other things very Christian in their character. In fine the Christian Century is our only paper that is what it aims to be, a religious (Christian) paper. I wish you abundance of success in your work. Your brother in Christ,

L. E. CHASE.

Carbondale, Ill.

Why They Laughed

"This indulgent laughing over the idiosyncracies of evangelists, and their flagrantly dishonest methods to secure immediate results is one of the puzzles of the day."

From an address on "Our Modern Evangelism," by Herbert Yeuell in The Christian Century, January 6, 1910.

In that laugh is our hope. Under such circumstances men, ordinarily, should weep; but we have wept so long over the follies of evangelists, that the fountain of our tears is dry. We have prayed that they might be saved from the error of their ways, but the heavens above our heads have been brass. We have reasoned with evangelists to change their speech or their methods, but to argue with them is like giving medicine to the dead. Success, in their judgment atoned for all manner of sacrilege. The laugh is the most hopeful sign in the evangelistic world today. It will succeed where prayer has failed. It represents the progress of a quarter of a century toward a better evangelism. When one of our best men, in an address packed full of common-place facts on the follies and foibles of our evangelism—as familiar as the alphabet to those who know anything of the extremes of our methods—attempted to cure our ills by an appeal to reason, we ransacked the vocabulary of scorn to find stinging words with which to harpoon him. We would have remanded him to obscurity if we could. His facts were unchallenged; but his method was at fault. He should have laughed where he lamented, and ridiculed where he reasoned. As it was he wounded our pride, and all the guilty as well as the scribes sought how they might entangle him in his talk. The story is too well known to need more than this illusion.

No, Brother Yeuell, that laugh to me is not a puzzle, but a panacea. It shows that the end of the evil is in sight. We have had a long night of weeping, and pleading, but we rejoice with the joy that cometh in the morning. I deplore the methods which ought to drive us to our knees; but all else failing, let us be thankful that the common sense of the preachers is registering their contempt of the evils in uproarious laughter. That laugh will do for our abuses what the famous shot did that was heard around the world.

E. B. BARNES.

Grand Rapids, Mich.

"Born of Water"

"Except one be born of water and the Spirit, he cannot enter the kingdom of God."

It is practically the unanimous opinion of scholars that "born of water" refers to baptism. Since, however, "entering into the kingdom of God" is not the same as "going to heaven," we may dismiss at once all legalistic conceptions of baptism. To consider it as a sine qua non of getting somewhere, is to import something into it which robs it of its spiritual value. It is what baptism stands for that concerns us.

"Can you not stop over night with us on your way to A.? We have a spare bed and an extra plate." Now the man who receives such a friendly invitation as this will not be concerned with the literal meaning of the word "plate." He looks upon it as a convenient way of expressing in a single word, all that is associated with the plate in the hospitable invitation. Likewise the word "baptism" is a convenient symbol of all the spiritual realities associated with it. Baptism, in its formal aspects, is just as valuable and indispensable for the realization and expression of the spiritual facts for which it stands as the plate is for the meal; but I do not think that Jesus was thinking of the formal act, any more than one is thinking of a plate in the invitation. He was thinking of that for which baptism stood.

If we accept the opinion of some, that Jesus refers to John's baptism—which would not be unlikely under the circumstances—then we have the negative and positive aspects of the entrance upon the new life. John's baptism stood for confession and repentance. It was the formal and public avowal of one's forsaking of sin. Certainly there must be all this in any genuine conversion. But this is only negative. There must also be the positive reaching out toward the realization of the higher things of the Christian life. For this we need, and are promised, the Divine help. Thus we are "born of water and of the Spirit." Now it is this positive side of the entrance into the new life, which sometimes so completely swallows up the negative, for which Christian baptism stands.

If, therefore, we take the view that Jesus refers to Christian baptism—and this must be its meaning for us today—we have the common Jewish mode of expressing the same thing in two ways. To be "born of water," taking this expression as symbolic of the cluster of spiritual realities associated with the entrance upon the new life, is the same as to be born of the Spirit.

In any case, it is the spiritual passing from death unto life that is the important thing. It is both natural and right that we should give adequate expression in a formal way to the spiritual purpose, and the genuineness of the spiritual change may be questioned, if under normal circumstances, one refuses to do so; but baptism, as Aylsworth points out in his book on the "Moral and Spiritual Aspects of Baptism," is essentially a spiritual act. How beautiful, universal, and free from controversy is the passage in this view. He left no legislation concerning the outward act of baptism—either immersion, or sprinkling, or pouring. He left a command concerning that for which baptism stands—the dedication of the life to him. He gave his approval to the customary way of expressing such consecration to a new life, which was probably by immersion. Whether there is an implied approval of other ways of giving expression to the same thing, is another question. It should be considered with all charity and honesty.

The way of salvation ever is, "Come, follow me." "Repent, and be baptized (dedicate your lives to Christ) in the name of Jesus Christ." "Repent and turn." The word "baptism" as the symbolic term expressive of a spiritual act would relieve the Christian mind of a great deal of baneful legalism.

Vacaville, Cal. FRANK E. BOREN.

The Matter of Reporting

Dear Brethren: The Christian Century is filling a place in our church life that has been wanting for some time. We read it with much delight. Your book of reviews are wonderfully profitable. They are a little hard on my pocket book, but profitable to my Sunday audiences me thinks.

You speak about reporting to the papers the things that we are doing. I wonder if you know why we do not, many of us? It is something like this. In one of our papers the news has been pushed to an extreme. Many of the telegrams regarding Revival Meetings sound quite ridiculous. What difference to us is it that it rained every night for a week during Brother Blow Hards Meeting in Sin Town? Or what is it to us that Brother Eloquence preached the memorial sermon or spoke to the graduating class? We all do these things. Some of us feel that a preacher is not made big by having his name in the religious journal every other week. Being disgusted with so much "horn blowing" we have rather chosen to let many things pass that might prove interesting to your readers, and let the growing work where we are located, speak for itself.

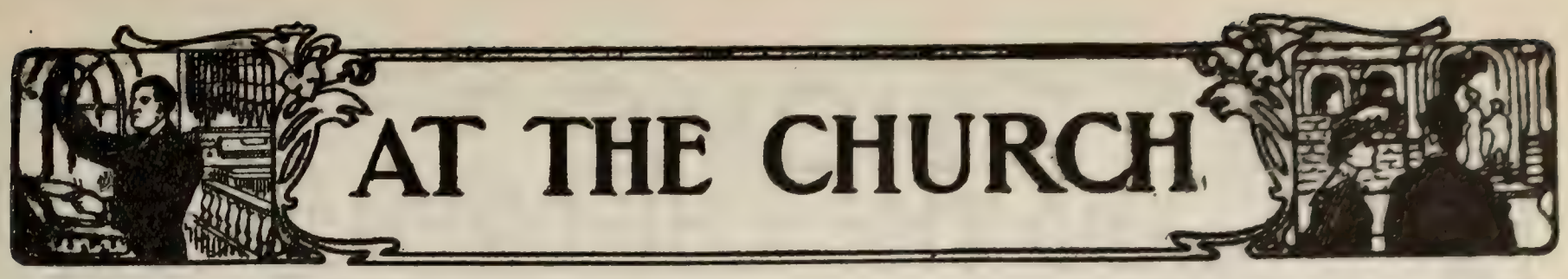
Let me speak my mind about another thing—guess I am in a growling mood—I am wearied of seeing our evangelists and preachers reporting in a gloating manner that they have had additions from the Methodists or Presbyterians or Baptists. We recognize these people as Christians. There is not one of our preachers that would refuse them the emblems on the Lord's Day, but from their reports you would think they glorified more in having additions from these denominations, than from the world. I was much chagrined a few days since when talking with a man, not a Christian, about the catholic position of the Disciples, to have him say, "I was reading one of your religious papers last week and I noted that your evangelists boast about how many they have proselyted from the other churches." These things surely ought not to be among us.

I am delighted to see your discriminating effort in many of these matters. May our Christian courtesy be a growing factor.

I thank you if you have struggled through to the end of this complaint. I don't want anyone to think I have apostasized from the faith of the fathers. But I do want to be a humble, courteous servant of the King.

Sincerely yours,

Elyria, Ohio. JOHN P. SALA.



Sunday School Lesson

By Professor Willett

The Victory of the Second Mile*

One who reads over this great statement of Jesus regarding the principles of the kingdom of heaven need hardly be told that even if the discourse was spoken as a unity on some particular occasion of Jesus' life, it still lacks that coherence and orderly arrangement which a sermon is usually supposed to have. It was not the development of a theme by any logical processes of discussion. It was rather a series of impressive statements on different themes related to the higher life. It was the purpose of Jesus to convince his hearers that a different order of righteousness was needed from that which contisted in the observance of forms of service, hours of religious practice, and the ritual of worship. A man might have all these things included in his daily activities and yet in no wise be a member of the kingdom of heaven.

Principles, not Rules.

Jesus was not giving rules of conduct but principles of living. He cared nothing for external forms and considered them as valuable only when they were the expression of a right purpose. The Old Testament was a book of rules. Jesus came to supersede this with the dominating principles of love to God and love to men. He was himself the embodiment of these two great virtues. He called men, therefore, to the imitation of himself as the one who for the first time in the world's life had caught the vision of God's purpose for humanity and was consistently realizing it.

Degrees of Condemnation.

Often in his teaching Jesus made use of Jewish customs with which the people were familiar. This is made clear in the early portions of the present study. Jesus wanted to make it apparent to his listeners that an ungracious disposition, an irritable temper, a hateful and contemptuous attitude toward any one was a degradation and a sin. To make this emphatic he put it into the terms of Jewish judicial procedure. Some sins were rebuked by common judgment; others of more grevious nature were brought to examination by the Sanhedrin, the highest Jewish court, and were condemned; others still, were such as to bring the offender into the condition of universal reproach and avoidance, like the bodies of beasts that had died, or other offal that was thrown into the valley south of the city where fires continually burned to consume it.

Anger and Contempt.

So Jesus commented on the different grades of enmity and anger to which men permit themselves to descend. He said one who was angry with his fellowman ought to be condemned by public opinion, the judgment of right-thinking people. The man that added to anger words of abuse was still more guilty and unsocial, like the one who was denounced by the high court, while the man who added contempt to hatred fell into the deepest abyss of reproach, and was useful for nothing as long as he harbored such a pernicious feeling toward another. Such a man was like the carcasses thrown to the fires in the valley of Hinnom (Gehenna). Of course Jesus was not referring to formal legal procedure. He was only trying to illustrate the descending stages of anger and contempt by the ordinary customs of Jewish courts. In this manner he tried to teach men the "hate of hate, the scorn of scorn and the love of love," of which Tennyson sings.

Good Will.

Closely allied to this avoidance of anger and enmity was the cultivation of the positive virtues of good will and friendliness. It was useless to attend the worship of the sanctuary if one's nature was charged with ill-will and rancor. The only way to make a sacrifice, whether of flesh or of prayer, acceptable to God was first to get right with others. Sacrifice was far less important, said Jesus ,than a friendly attitude toward one's fellowmen. On the commonest level of prudence and sagacity it was better to live at peace with one's neighbors than at strife. All the misunderstandings which issue in the bitterness of legal prosecution lie along the pathway of hatred. Many a man has paid for a bad temper an hasty words by litigation that has cost him all his worldly goods. The pathway of peace and good will is the one that leads to material success as well as to personal happiness.

The Saviour's doctrines of self-renunciation and non-resistance is one that has caused endless discussion, because men have viewed his teachings from so many different angles. When he advised his disciples not to resist evil, did he mean the advice to be taken literally? Would he have his followers make no defence if they are attacked by brutal and vindictive men? Would he have them make no effort to save their possessions from robbers? Some interpreters have been willing to go this length, and of them none has pleaded his cause more eloquently and persuasively than Count Tolstoi, the Russian reformer.

Yet such an understanding of Jesus does violence to all his methods of teaching. It was his custom to speak in abrupt, startling, and often exaggerated speech. He always put his teachings into language that was stronger than the principles he wished to enforce, chiefly because he knew that the lethargic and passionless souls of men needed an overstimulus even to bring them up to the average of intelligent action. Artists understand the principle of heightened color. The painted picture is always stronger in its tone than the actual landscape, for the reason that the artist must bring his beholder up to reality by an overplus of color. So Jesus used expressions which he never intended to have analyzed and applied literally, but they accomplished the purpose of arousing public attention and creating interest.

The Higher Virtue.

The principle illustrated by this statement of non-resistance is that the follower of Jesus must always be ready to do more than any man has the right to ask of him. Thus alone can he actually reach the level of social efficiency and brotherly good will. Shakespeare has well insisted that if no man ever received more than his deserts none of us would escape stripes. Jesus wanted his friends to cease reckoning their duties toward their fellows in terms of compensation for what was received. Any man without a spark of good will could do as much as that. They were to put their conduct on a higher level and measure their efforts by a nobler standard.

Rather than be in any manner inclined to avarice and selfish hording of one's own, it would be better to be over-generous. One must be prepared to give more than is asked rather than less if he wishes to be Christlike. Favors are to be rendered not upon the principle of doing as little as possible, but with the desire to render the fullest service in one's power. If a man asks you to go with him as guide and helper for a mile, better go two than not to render him adequate assistance. It is this overplus of good will and aid that defines and characterizes the Christian life. The child of the Kingdom is one who is accustomed to do more than obligation demands. His is the conquest of himself in the interest of his friendship for God and man. It is the victory of the second mile.

The Land of Love.

Over against the old habit of jealosy, suspicion, hatred and revenge Jesus puts the new law of love and service. No one was ever really commended in the Old Testament legislation to hate his enemy, but he was left quite at liberty to do so, and that freedom hardened into a rule of conduct. With the followers and friends of Jesus such must never be the case. Theirs cannot be the attitude of hatred, but of love. It was "peace on earth and good will to men" that the angels proclaimed as the ruling motive in the anthem of the kingdom of heaven. Even enemies must be loved, because only by love can they be saved from that very enmity and ill-will which is marring their lives. One can be the child of God only by partaking of God's character, and this is essentially one of love and friendship. Any one could live on the low plain of rendering evil for evil and good for good. Only one who has the spirit of Jesus can bear witness to the higher principle of love for all, and this very attitude points the way to that perfection of character which is the goal set before all the sons of God. They are to be perfect even as their Father is perfect. And all eternity is given for the development of this virtue.

*International Sunday-school lesson for January 30. Some Laws of the Kingdom. Matthew 5:17-26, 38-40. Golden Text: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:28. Memory verse, 44.

The Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human hapiness.
The things near by, not things afar;
Not what we seem, but what we are—
These are things that make our break,
That give the heart its joy or ache.
Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.
Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—Clarence Urmy.



"Grave These Lessons"

There are three lessons I would write—
  Three words, as with a burning pen,
In tracings of eternal light,
  Upon the hearts of men.

Have Hope! Though clouds environ round,
  And gladness hides her face in scorn,
Put thou the shadow from thy brow—
  No night but hath its morn.

Have Faith! Where'er thy barque is driven—
  The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
  The inhabitants of earth.

Have Love! Not love alone for one;
  But man, as man, thy brothers call;
And scatter like the circling sun,
  Thy charities on all.

Thus 'grave these lessons on thy soul—
  Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
  Light when thou else wert blind.

—Schiller.

A Make-Believe Bee

Lady Henry Somerset has told how her attention was first called to the work of relieving the sufferings of poor city children.

"It was this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told, to my surprise the little sufferer neither stired or whinced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"How could you possibly stand it?"

" 'That's nothin',' he answered; 'why, I just made believe that a bee was stingin' me. Bees dont' hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't.' "—Exchange.

Solomon's Adventure with the Redskins

BY FRED MYRON COLBY.

During the summer of 1791, the year of Colonel Harmer's famous expedition against the Indians of Ohio, a family named McCrary settled in the valley of the Scioto, not far from where Chillicothe now stands. The family consisted of the pioneer and his wife and their son Solomon, who was about fourteen years old at that time.

One morning Solomon McCrary took his firelock and went into the woods to hunt deer. A hundred years ago game was plentiful on the border, and every settler depended more or less upon obtaining a large share of his supply of food from this source.

The lad did not have to go far that morning before he caught sight of the branching horns of a buck. The animal was busily stripping a young birch, and was so intently engaged in this occupation that he did not notice the boy's approach until the latter was within seventy feet.

At that instant Solomon chanced to step upon a dry twig that snapped beneath his tread. The deer quickly raised its head and turned to listen for a repetition, then suddenly made a bound from the thicket. But he was not so quick as the hunter's weapon, whose report seemed to echo and re-echo in the forest.

Instantly the boy ran forward ready to dispatch his quarry with his knife, if need be, but he halted dumbfounded, as half a dozen savages, in war paint and feathers, plunged into the glen directly in front of him. There was no time to draw back or in any way elude the redskins, and in another moment Solomon found himself in the grasp of two brawny warriors. He expected to be immediately tomahawked, but strangely enough they offered no violence to their captive.

Meanwhile the other savages were busy cutting up the deer and stowing away the choicest portions in their pouches. They kept up a constant jabbering which was unintelligible to the boy, until one of them stepping before him and holding two bullets in his brown hand, ejaculated, "Ugh! white boy good shot; Injin good shot."

The two bullets had been found implanted in the heart of the buck which had fallen a victim to the marksmansmp of both red and white hunter.

The Indians then made their captive understand that he was to go with them, but they did not offer to bind him or take away his musket, which was a most singular thing for them to do. It was probably owing to their appreciation of his skill as a marksman, for several times through the day as they journeyed along they allowed him to pick off pigeons and rabbits and other game that crossed their path. His success elicited the admiration of the red men, who were unstinted in their praise of his skill.

They kept a sharp eye on him, however, and did not allow him any opportunity to escape.

At night his weapons were taken away from him and he was bound with stout deerskin thongs to two of the Indians. He was secured in such a way that it seemed impossible for him to get away without disturbing his captors. In fact, the first night no good opportunity was given him to put any plan into execution, but the second day he made up his mind that, whatever happened he would endeavor to get off that night.

When they camped he was as usual again tied between two warriors, who were soon as sound asleep as though in the security of their village. Not a sentinel was on guard. Evidently the savages had no fear of pursuit, and as little did they entertain any suspicions of the intention of their captive. But hopeless as it seemed, the boy was eager and alert to recover his liberty.

Raising his head to look about the quiet camp, Solomon caught the glitter of some bright object lying between him and the dying camp fire. His heart almost jumped into his mouth as he saw it was a knife, which must have been carelessly dropped by one of the Indians. It was too far away to be reached by his hands, even if they had been at liberty, but he determined to gain possession of it if possible.

Feeling sure that the savages were all sound asleep he stretched down cautiously and managed to get the knife between the toes of his shoes, but he dropped it several times before he succeeded in bringing it up to his breast, where he could grasp the handle in his hands.

With the greatest silence and stealth he managed after many vain attempts to cut his bonds with the keen-edged knife. It seemed hours to the boy before he was entirely free, but he had succeeded without disturbing a single Indian.

Rising upon his elbows he made a mental note of the position of the sleeping warriors and of their weapons. His thought was to secure the guns, leaving the savages defenseless, while he hastened with all speed through the wilderness for the nearest settlement.

Not an Indian moved as he slowly arose to his feet and cautiously stepped over their prostrate bodies to the spot where their muskets were stacked. Silently, cautiously, with the stealthy movements of a cat, he unlocked the Indians' guns, and, by twos and twos, carried them a short distance from the camp, depositing them in a secret place where they could not easily be found. He was returning for his last load when one of the savages stirred slightly, rubbed his eyes and finally sat up erect.

Crouching low in the darkness, the boy laid his hand upon his knife and waited. The Indian did not lie down, his quick eye noticed the absence of the captive and he sprang to his feet to utter the dreaded warwhoop. It never came. With the spring of a panther, Solomon was upon him, his hand gripped his throat and a stroke of the hunting knife was sufficient.

The camp was now astir; dark, sinewy figures rose on every side, and the boy's case seemed desperate. But he did not blanch the encounter. Springing hastily for the two remaining muskets, he grasped one, and with a hurried aim discharged it at the nearest savage, who fell backward. Clubbing the musket, he knocked another savage senseless. Then throwing the useless weapon aside, Solomon seized the other and dashed into the forest.

He knew that he would be followed, but he had a loaded musket and plenty of ammunition, and he calculated that the Indians would not go far before they returned to search for their missing weapons. After an hour's rapid running he halted to listen for sounds of his pursuers.

Hearing nothing he made a detour to the left, and pushed on in the direction of the settlements. A little after daybreak he paused for a moment to rest on the wooded banks of a large stream. Suddenly his keen ears detected the sound of a breaking twig; he turned just in time. The crack of a rifle resounded through the forest, and the bullet passed so near that he felt its air on his cheek.

Before he had time to seek a cover two Indians sprang out from the underbrush and rushed toward him. In a second he had the foremost covered, and as the smoke of the discharge cleared away it showed the remaining warrior coming forward with uplifted tomahawk.

Solomon met the savage's onslaught with the skill of a born Indian fighter. Ducking his head, he allowed the hatchet to pass harmlessly over him, the next instant he landed upon the Indian with the force of a catapult, knocking him prostrate.

He set forward into the wilderness again and succeeded in reaching the settlement without further molestation, much to the surprise and joy of his parents, who had supposed him dead.

Of the band of Indians who had captured him, he had killed five outright, and wounded another, and all without receiving the slightest scratch himself. The exploit was long regarded as one of the most extraordinary which marks the history of the frontier.

Theological Definitions

By B. F. Rice.

Faith.—Believing that God is still doing the things he did in early times when the church was but two years old.

Repentance.—That state of mind under which if the sin were to do over again we would not do it.

Baptism.—Something that made Paul insert the following parenthesis to keep people from supposing it was simply giving the candidate a bath—(not the putting away of the filth of the flesh, but the answer of a good conscience toward God).

Conversion.—Something that the Apostle Peter didn't have up to the night of the mock trial of the Christ. Something that is yet to come to the majority of church members if they are to get into heaven.

Forgiveness.—Something we all petition God for but rarely ever get because we do not pass it along.

Prayer.—A few words that have never before been uttered by the petitioner to God. Vain repetitions are spurious.

Gospel.—The fact that Jesus was resurrected from the dead. All else in and concerning that truth has been written or spoken or thought out concerning the gospel.

Rest.—Keeping your mind off your thoughts.

In Season.—Remembering so you won't forget.

Fear.—Afraid that God is going to hurt you for unpardoned sins.

Heresy.—Not having sense enough to keep still about the unsound condition of the mind in the church.

The Daily Altar

An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 16.

Theme for the Day.

The Holy Spirit; Creator, Revealer, Comforter.

Scripture.

When he, the spirit of truth, is come, he shall guide you into all the truth.—John 16:13.

And hereby we know that he abideth in us, by the Spirit which he gave us.—I. John 3:24.

Lines.

Greater Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour thy joys on humankind;
From sin and sorrow set us free,
And make thy temples worthy thee.
—John Dryden ("Veni Creator Spiritus.")

Prayer.

Our Heavenly Father, upon this day which Thou hast blessed, making it the most precious of the week, we draw near to Thee in worship. Thou nast spoken to us in nature in the Holy Word, with its record of the life of our Lord, and in the witness of Thy Holy Spirit with our spirits that we are Thy children. Assist us, we beseech Thee, so to learn the will of God that we may find the way of righteousness and peace, being led by the Spirit into all the truth. Amen.

MONDAY, JANUARY 17.

Theme for the Day.

Waiting for God.

Scripture.

Therefore will the Lord wait, that He may be gracious unto you . . . blessed are all they that wait for Him.—Isa. 30:18.

Lines.

Why should I try to hasten my Lord
With the voice of a clamorous prayer?
Do I not know Him, who long ago,
Took me into His care?
Love does not tarry a needless time,
And the hand of His power is swift,
Oh, lips be silent; oh, heart be strong,
Till He shall with strength uplift!
—Marianne Farringham ("A Song of Waiting.")

Prayer.

Our Father, teach us that patience that is willing to wait for Thy leading, when it seems to be Thy pleasure that we should only stand and wait. Help us to know that Thou art honored as much by our silence as by our speech, our repose as well as our activity, and always by our patient preparation more than by our haste to be in motion. But may all our day, whether active or at rest, be submitted to Thy holy will. Amen.

TUESDAY. JANUARY 18.

Theme for the Day.

The humility of Jesus.

Scripture.

I seek not my own glory.—John 8:50.

We must work the works of Him that sent me, while it is day.—John 9:4.

Lines.

Shall I seek glory, then, as vain men seek,
Oft not deserved? I seek not mine, but his
Who sent me; and therefore thereby witness whence I am.
—John Milton ("Paradise Regained" III.)

Prayer.

Holy Father, we are humbled and astonished by the meekness and gentleness of Christ. He took upon himself the form of a servant, and was made in the likeness of men. He found his joy in the will of God, and gloried in his lowly estate. May we so follow him that we shall seek not our own wills, but His who sent us into the world. Thus may we learn the joy and the success of the life that counts not self dear, but follows the Master. Amen.

WEDNESDAY, JANUARY 19.

Theme for the Day.

God's voice in the thunders of Sinai.

Scripture.

There were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.—Ex. 19:16.

Lines.

Witness the thunder that Mount Sinai heard,
When all the hill with fiery clouds did flame,
And wandering Israel, with the sight afear'd,
Blinded with terror, durst not touch the same.
—Giles Fletcher ("Christ's Victory in Heaven.")

Prayer.

Dear Father, Thou dost not speak to us in the thunders as at Sinai, but in the still, small voice of love. Once hast Thou revealed Thyself to us in Christ Jesus our Lord, and again Thou speakest in the secret place where we meet Thee in prayer. Inspire us with a sense of Thy presence and with the joy of Thy service. Make us sharers in Thy message to the world, and in the triumph of Thy truth. Amen.

THURSDAY, JANUARY 20.

Theme for the Day.

The possession of God.

Scripture.

Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.—Psa. 73:25.

Lines.

As Thou art all, so be Thou all to me,
First, midst, and last, converted One and Three!
My Faith, my Hope, my Love; in this state,
My judge, my witness, and my advocate!
—Ben Johnson ("To Heaven.")

Prayer.

O God, Thou Friend of all who lift their hearts in prayer, we humbly beseech Thee to grant us the blessing of Thy presence, the favor of Thy good will. Without Thee we cannot live; without Thee we dare not die. Satisfy us early with Thy mercy, and give us the comfort of Thy gracious Spirit. Then shall we live all our days in hope, and enter at last into the joy of our Lord. Amen.

FRIDAY, JANUARY 21.

Theme for the Day.

The preciousness of youth.

Scripture.

Remember now thy Creator in the days of thy youth. While the evil days come not, nor the years draw nigh where thou shalt say, I have no pleasure in them.—Eccl. 12:1, 2.

Lines.

Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense,
A several sin to every sense,
But felt through all this earthly dress
Bright shoots of everlastingness.
—Henry Vaughan ("The Retreat.")

Prayer.

Father of mercies, we would learn the secret of Thy power and mercy in our early years, in order that our later lives may be spent with Thee. And we would know the blessedness of leading all those of whom we have the oversight into such knowledge of Thyself that in youth they may commit their ways unto the Lord, and enter into the covenants of his grace. Amen.

SATURDAY, JANUARY 22.

Theme for the Day.

Knowledge through experience of the saving power of Christ.

Scripture.

(The man whom Jesus had healed) answered, Whether he be a sinner, I know not. One thing I know, that whereas I was blind, now I see.—John 9:25.

Lines.

If e'er, when faith had fall'n asleep,
I heard a voice, "Believe no more,"
And heard an ever-breaking shore
That tumbled in the godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd, "I have felt."
—Alfred Tennyson ("In Memoriam.")

Prayer.

Good Father, Thou hast in many ways confirmed our faith in Jesus; but in none more surely than through the witness of our own hearts and lives to his saving power. Beyond and above all the evidence of Thy Word is the testimony of Thy saving grace in our lives. We were blind, but now we see. We were lost, but Thou hast brought us home. And thus Thou hast manifested Thyself to us as wonderful past all our comprehension. Therefore we love Thee, and we would humbly serve Thee now and in a world without end. Amen.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER X.

Mrs. Crofton Champions Bannister's Cause.

When Eleanor returned from her visit to Jessie Clark, whither she had gone on business pertaining to the Neighborly Club, Mrs. Crofton did not think it worth while to mention Bannister's momentous errand until after luncheon, and the intervening time was full of anxious uncertainty. The self-command she had shown in the interview with Bannister, would be severly tested in that impending with her daughter. She was really afraid of approaching Eleanor, for the old affair had long been a subject forbidden between them. There was no putting it off; the growing intimacy between her daughter and Brainard alarmed her, and she altogether disapproved it.

Toward evening, when the fire was mended and burned brightly, and Mrs. Crofton lay upon the sofa propped up with cushions sipping the tea Ann had just brought her, she mustered up courage to approach the dreaded subject of Bannister's visit. She was possessed of that strange fear which has overtaken the bravest and strongest in the presence of the fellow-being to whom he must unburden himself. But she feared failure more than all else.

At length she said abruptly: "Mr. Bannister was here this morning, Eleanor."

Her daughter had been telling her some story of the amusing prattle of the Clark children, and was laughing over it. Now her face hardened instantly, and she turned away.

"I am very glad I was not here," she said coldly.

It was discouraging, but having begun the assault, Mrs. Crofton would not retreat: "He came on very important business," she said, valiantly holding her ground.

"I do not wish to know anything about it."

"But it concerned you!"

"Nothing that Mr. Bannister might do or say, could possibly concern me in the slightest degree."

She was very quiet. It was the mood that Mrs. Crofton most dreaded, and that against which she was most powerless to contend. But her inherent stubborness was proof, at last, against any rebuff.

"He wants you to marry him!" she now said, as bluntly as the suitor himself had done.

"What!" and Eleanor wheeled around and faced her mother with blazing eyes.

Mrs. Crofton began to whimper. "I'm sure, Eleanor, it's cruel in you to rage at me in that way, as if I'd offered you some dreadful insult!"

"You *have*; it *is* an insult, from such a man after—after—all that. But I hoped never to speak of it! I consider his visits here last summer an unpardonable affront. He forced himself into this house under the pretext of seeing *you*."

"He loves you—he has never ceased to love you!"—Mrs. Crofton would not abandon her position.

"Loves me!" cried Eleanor in bitter anger. "He does not know the meaning of the word. Does he suppose that he can pick me up and throw me aside when the whim seizes him? That he can come back now—after all he has done—after all he has been!—"

"But he has sowed his wild oats!"

"'Sowed his wild oats'!—How I loathe the phrase!" cried Eleanor with passionate vehemence. "Suppose I had been sowing wild oats all these years? Do you think Horace Bannister would want me to be his wife? Had he committed every sin named in the decalogue, he would consider himself my superior! Well, then, I refuse the besmirched hand that he has the assurance to offer me. He *has* sowed his wild oats, as you say, and I decline any part in the harvest!"

"Eleanor, Eleanor, how violent and unwomanly you are!"

Unheeding the protest, Eleanor continued:

"Should I ever marry—and it is not probable—I shall demand of my husband just what the world gives him the right to demand of me; morals, intergrity, honor, equal, at least to my own. Mother, if you have held out to Mr. Bannister any idea that I may be won over—coaxed, cajoled, or forced to accept him upon any condition—disabuse his mind at once!"

"You are cruel to me. I gave him no hope whatever!" cried Mrs. Crofton wiping her eyes ostentatiously. "He deserves some consideration too, now that we are poor, he—"

"There is nothing," proceeded Eleanor sternly, "no loss of friends—no misfortune—loss of home, or even my good name, that I could not bear if called upon to do so, but this—this—I would die before I would accept anything from him! You may tell him all this if you, as I suspect, are to deliver my answer!" And Eleanor walked out of the room, pale, agitated, but cruelly humiliated in her anger.

Mrs. Crofton fell back on her sofa and wept, not so copiously, perhaps, as if her daughter had been present; but she did not despair. There were other tactics to be employed, plaintive nagging, speechless sulkiness, and she believed—not without strong grounds for her opinion—that in the misery she could ordain, Eleanor would yield. Bannister poor and defeated would have been denied but Bannister successful was another matter, and his worldly prospects and possessions were not to be wantonly disregarded.

CHAPTER XI.

The Street Fair.

For two years Carlinville had followed the example of the neighboring towns and held a street fair, an institution quite distinct from the "County fair" held annually in the beautiful well-wooded grounds of the Agricultural Association.

The Street fair, as it was originally planned, promised well and excursion trains from every direction poured their crowds into the town. Stalls were erected in the middle of the wide streets that radiated from the business center, and here were shown fine cattle and horses for which the county was famous. In the business district itself, the merchants erected booths along the curbstones and offered for sale there attractive samples of their wares. With these were countless "side-shows"—open air entertainments, paid for out of the funds raised among long-suffering citizens.

People of the better class regarded the street fair with marked disfavor, usually remaining within doors until it was over and the crowds had dispersed.

It happened that Miss Brainard was entertaining friends from Chicago, during the week of the event. Their visit would be brief and she had set her heart on giving a tea in their honor. The old Crofton mansion was so far from the scene of the tumult that only the faintest echo of the braying bands and the strident shouts of the showmen reached it. She argued that the guests could come by a round-about route and so avoid the disagreeable crowd.

Eleanor Crofton had never entered the house since the day she left it. She had been duly asked to the tea and there was no good reason for declining the invitation, many, on the contrary, why it should be accepted. Yet she shrank from the ordeal and delayed going as long as possible. She had no fear of encountering Brainard who at intervals between his official duties, was engaged in the political canvass; she saw the announcement in the Clarion that he had gone to Terre Haute that morning. Moreover, festivities of the tea-drinking variety were exclusively feminine, ruefully and jokingly avoided by the male members of the family who were expected to get their luncheon down town.

Eleanor set out realizing that she could not possibly avoid all the streets given over to the fair without going too far out of her way. She was already late, but the extravagance of a carriage was out of the question. As she hurried along the thronged side-walk she received in her face a shower of filthy "confetti," scraped from the ground and aimed by a rustic hoyden at her guffawing lover. She gave a low exclamation of annoyance, brushed aside the soiled paper, and walked on more rapidly than before. This incident had one salutary effect—it so vexed and startled her that she hurried to her destination and was received by Miss Abigail before she realized that the trial from which she had shrunk was over. Her hostess had seen her enter the gate and was waiting at the door to welcome her.

Miss Abigail led the way up stairs to Eleanor's old room, saying in her kind voice:

"Come in here, dear, and rest a moment before you go down stairs; you must be tired after your long walk."

Eleanor glanced about the room and her eyes filled with tears; her books, her pictures were just as she had left them—even her desk stood near the window, in its old place. She moved toward it and looked out upon the old familiar scene—the wide lawn, the great trees that rose above the depths of the ravine in which she could hear through the stillness of autumn afternoon the rustling of the leaves, the murmuring of the brook and the wild cry of the yellow winged flicker—the very voice of the forest itself.

"The others were not shown in here; this is kept sacred to you. Robert was pleased with the idea, and there were enough rooms without using this."

This unlooked for bit of sentimentality on the part of Brainard moved and disturbed her. She was a woman of more than ordinary discernment, but she had ignored as long as possible the nature of the regard he had for her. Of late, proof had been only too convincing, though most delicately and timidly advanced. She was conscious, too, of a gradual change of sentiment toward him, but her early experience made her wary of any exhibition of it, though after every interview with Brainard she could not but appreciate the wide difference between him and the man to whom she had given her first love. She had grown more and more reliant on Brainard's assistance, first about her own business affairs, then, about the affairs of the club and almost unconsciously her own inclination was turning in his favor.

"It was far more than I could expect of you, dear Miss Abigail,—far more than I deserve——" and her tears overflowed. She wiped them away and said:

"I'm not at all tired, but I was annoyed at the rudeness I encountered on the streets. I am quite over it now and would much prefer joining the others to keeping you away from your guests!"

The company was made up of old friends, except for the two strangers—charming women who had not come to Carlinville in the urban missionary spirit which seeks, in season and out of season, to enlighten the benighted rustics of the county town.

Almost at once they were ushered to the dining room where the old Crofton appointments were still in use—the tall, solemn moon-faced clock, the ancient serpentine-fronted side-board of bright mahonagy,—the great boast of the family that had been given to Eleanor's great-grandfather by one of the country's Presidents. Shining drop-leap side-tables kept these company, and the old room gave the impression of the earliest years of the nation's first century.

Miss Abigail always said:

"I've no patience with the new style of entertaining,—giving one's guests a thimbleful of weak tea and a sandwich like a scrap of paper." In conformity to this opinion, therefore, the table was spread to its full length, and those who had sat at her abundant board knew just what to expect; platters of tongue and ham sliced to almost transparent thinness, butter from her own dairy, rolls hot from the oven, ruby-colored currant jelly in squat old-fashioned cut-glass dishes; her historic coffee, with pound-cake, for which she was also famous, and little brown, crisp crullers sprinkled with powdered sugar. The ladies did justice to the feast and Miss Abigail beamed upon them from the head of the table.

The guests did not remain late and nine o'clock saw the last of them taking their departure. At a whispered aside from Miss Abigail, Eleanor remained till all were gone:

"I'm going to send you home in the carriage, dear!" she said.

"Indeed, you'll do nothing of the sort!" Eleanor replied emphatically. "I couldn't permit you to take such trouble. You know I'm fond of walking and I'm not in the least afraid."

"Yes; but tonight when the streets are full of drunken men, it will not be safe," urged Miss Abigail.

Eleanor recalled her misadventure of the afternoon with some misgiving, but still insisted that she was not afraid. In the midst of this friendly dispute the library door suddenly opened and Brainard stepped into the hall.

"Why, Robert," exclaimed Miss Abigail in surprise, "I thought you were in Terre Haute!"

"So I was, but I came back by the eight o'clock train. I was not invited to the tea," he said smilingly. He shook hands with Eleanor and when he saw that she was starting home, he asked:

"Why wasn't the carriage ordered?"

"She refused to let me send her home. She's a dear girl, but you know yourself, Robert, she is a little hard to manage!" explained Miss Abigail apologetically, while holding Eleanor's hand affectionately.

"On the contrary, I've never found her so!" Slight as the compliment was Eleanor could not help flushing. She said with a little laugh:

"Thank you! I feel almost as much gratified as if I had been assured that I am a good child."

"Be a good child, then, and do as we want you to do," said Miss Abigail.

"I prefer to walk——" she still insisted.

"Then I shall go with you!" said Brainard in a tone which admitted no denial.

Eleanor was deeply embarrassed, because she, herself, had made Robert's offer to escort her unavoidable. If he considered it a hardship he gave no sign, and as they walked away together down the drive in the moonlight, Miss Abigail looked after them wistfully. But her only remark was oracular in its indefiniteness—"I wonder—I wonder——"

When Brainard and Eleanor approached the streets in which the surging crowds had become noisier and more wildly excited; bands outvying each other, door-keepers of side-shows out-bawling each other, he halted a moment and gazed doubtfully upon the scene.

"Do you think you could venture to go into it a moment for a closer view?"

"Oh, no!" said Eleanor decidedly, but as she spoke she caught sight of Mary Benson. She was with Billy Mullens, and even at that distance Eleanor saw that he had been drinking. They were standing in front of a fortune-teller, a young, blonde Englishman who wore a sweeping robe of red cotton-flannel. He presided over a wooden figure, the head and trunk of an Indian, which rolled its eyes uncannily. From the breast of the Indian, when a coin had been first dropped into the slot, a slip of paper issued mysteriously upon which the "fortune" had been written.

Young Mullens was evidently persuading Mary to patronize the "seer" and she had refused. Eleanor saw the situation and said to Brainard:

"Upon second thought, I believe I will venture," without giving him a hint as to the reason for reconsidering her refusal. Mary had been most faithful in her attendance at the Neighborly Club, and had shown such genuine interest in it that Eleanor's influence over her had strengthened rapidly. She had hoped that her fancy for Billy was at an end. She had not given Eleanor her confidence on this subject although she had talked freely upon others almost as personal and Eleanor had far too much delicacy to force it from the girl. She hoped that she might speak of her own accord and she was determined, that if she ever did, to remonstrate kindly, but without reservation.

Eleanor had seen Teddy Wilkins at the Johnsons' once or twice, and had been favorably impressed with his manliness and good sense, and had almost adopted Susan's opinion, that "he was a big sight too good for Mary Benson, who looked down on him."

Brainard guided Eleanor gently through the rough crowd. When they approached the Indian, Mary had yielded to Mullens' persuasions and was just taking the slip of paper which the young Englishman handed her with a wink and a remark aside to Billy. Eleanor asked Brainard to stop a moment and they stepped back into the shelter of a door-way to await the outcome.

(To be continued.)

The Power of the Happy Heart

By Rev. R. P. Anderson

When edict of liberation came to the captive nation scattered over the sun-scorched plain of Babylon, the hearts of the people were filled with a great exultation. For half a century they had been crushed and ground to earth beneath a galling foreign yoke; and as the interminable years passed on in dark and melancholy procession, bringing no answer from the silent God to passion-laden prayers, their strength sank as hope merged into despair.

But now, liberty!

"*They that wait upon the Lord,*" cried the prophet whose buoyant optimism the weary months of bitter toil had persistently denied, "*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.*"

This is the experience of the human heart.

First, an overpowering uplift like the potent stroke of eagle's wings, a joy that engulfs all sorrow and wipes out the very memory of decades of pain and futile longing and unrewarded effort; then hasty feet to perform the tasks that liberty brings with it, unwearied preparation for the journey home; and lastly, the walk across those arid plains beside the laden beasts, day in and day out. yet a way unfainting, because divinely sustained, a pilgrimage made happy with tender thoughts of home. The trees clapped their hands as the singing pilgrims passed; to their joy-lit eyes the thistles bloomed like roses and the thorns like the fragrant cassia. For happy hearts work miracles!

As the knowledge of liberty breaks upon the heart and the soul enters into freedom from bondage to sin this sense of uplift and new strength is very real. We run to our new tasks impelled by glowing enthusiasm, and are not weary in their accomplishment. We have herculean strength and courage because we have a resurrected hope.

And it is well. The impetus of this virgin enthusiasm should carry us far. Alas, it often weakens and dies. The eager feet grow leaden, the triumphant exultation fades away, and the gray clouds sink lower and lower above us until the thick mist of them chills the heart with the icy coldness of death.

For we are so ready to forget the source of our inspiration and our strength. We become absorbed in the problems of the moment and their adamantine resistance wears us out at last.

The only way to maintain the supreme joy of redemption, the warm glow of a great first love, is to wait upon the Lord, to fix the eye upon Him and not upon the obstacles which bar our way, and to attack the duty of the hour, trusting in His strength and wisdom and guidance.

Look forward! Away into the far distance the gray years stretch! some of them sorrow-laden, all of them filled with chafing toil.

How shall we face these years so that we shall not lose the sense of exultation? How shall we run so that we shall not be weary, or walk and not faint by the way?

Wait upon the Lord!

Gaze upon Him until the face shines with the vision of His glory. In the silent chamber of the mind, all the world shut out, talk to Him as to a Presence whose truest name is Love.

Wait up the Lord!

His presence with us—in our thought and mind—will change the whole aspect of our life. The years, with Him, are no longer gray, but golden; the desert is no longer an arid waste; it blossoms like a rose; the sands sing and the flowers make music and the trees cry out aloud when the heart within us sings.

Wait upon the Lord!

Our panoply is in our mind. Thoughts of God make us invincible. The sun cannot smite by day nor the moon by night, nor can danger dismay with sickening fear the heart that is full of God.

The springs of life are *within us.* The darkest and most sordid environment can be illumined and glorified if our heart be right. God in the heart is everlasting strength and peace.

We shall walk and not faint.

Church Life

If your church did not take the offering for education last Sunday, do not forget that this interest has the right of way during January.

The churches must look to the colleges for their ministers and informed laymen. Therefore the duty of the church to the college is based upon the principle of self-preservation, though not upon this alone.

Our readers' opinions are interesting reading these days. This is where the reader talks back to the editor.

Preparation for the March offering is already on in many of the churches. These are the churches where the offering will be somewhat commensurate with the strength of the church. The offering will not take itself.

The attention of our readers is called to the pages of book reviews which appear in the paper from time to time. These books are the latest and best publications, and each book review is by one who is a specialist in the subject with which the book deals.

Many of the best preachers are sending in at frequent intervals their church calendars or bulletins. These are of help in compiling our news pages, and the items when gleaned from these church papers and published furnish interesting reading for a very large per cent of the readers of The Christian Century.

* * *

The Carondelet Church, St. Louis, Mo., has entered its new building.

The Missouri Christian Message, for January contains the official list of the preachers of the state.

R. P. McPherson and Lowell McPherson are in a meeting with the church at Parsons, Kans., Large audiences have been in attendance.

The first day of the meeting at Flora, Ill., E. B. Redd, pastor, B. F. Hill and son, evangelists, brought eighteen accessions to the church.

T. M. Wiles has become pastor of the East Lynn Christian Church, Anderson, Ind., and began work with the congregation the first Sunday in the new year.

Dr. Errett Gates is conducting a course of study in the History of the Disciples during the present quarter for the students of the Disciples' Divinity House.

D. W. Moore, pastor of the church at Carthage, Mo., and H. M. Barnett, pastor at Webb City, exchanged pulpits the second sunday in January.

T. H. Capp, has resigned as pastor of the Woodson Chapel Christian Church, St. Joseph, Mo., and accepted a call to the King Hill Church the same city.

J. T. Shreve is to be co-laborer with M. M. Goode, in the work of the Wyatt Park Church, St. Joseph, Mo. Mr. Goode has been pastor of this church for twelve years.

The Carolina Evangel publishes in full the address "Thomas Campbell and the Principles He Promulgated," made by Prof. Herbert L. Willett at Pittsburg last October.

Rev. R. L. Beschers of Walnut, Ill., supplied the pulpit of the Central Christian Church, Rockford, Ill., Sunday morning and evening. No successor to W. D. Ward has yet been called.

The pulpit of the South Chicago church was supplied on Sunday, January 9, by E. A. Henry of the University. There was one confession of faith in the evening.

Joseph C. Todd, pastor of Kirkwood Avenue Christian Church at Bloomington, Ind., is with the church at Greencastle, Ind., in a series of meetings.

University Church, Champaign, Ill., will begin a revival meeting early in February, when they will be assisted by Evangelist Charles Bloom and Mrs. J. E. Powell.

I. Raymond Lines of Newman, Ill., has been called to the pastorate of the Monroe Street Church, Chicago. The definite time when he is to begin his work in the city has not been announced.

Claude E. Hill, pastor of the church at Valparaiso, Ind., is giving a series of weekly Bible lectures to the students of the Valparaiso University. The lectures are held in the college chapel.

J. M. Lowe is entertaining upon a meeting with the church in Topeka, Kans., David Lyon, minister. Mr. Lowe has the month of March unengaged. His address is University Place, Des Moines, Iowa.

The Union Avenue Church, St. Louis reports the best year in its history. It is universally regretted in St. Louis that this month marks the close of the ministry of J. M. Philputt with this great church.

I. J. Cahill, who has just closed his thirteen years' pastorate at Dayton, Ohio, was announced to preach for the First Church, Philadelphia, Pa., the first and second Sundays in January.

J. Frank Green of Marietta, Ohio, who is to become field secretary for the church in northern Michigan, will also have charge of the newly-dedicated church at Cadillac. Mr. Green will begin his work February 1.

W. T. Adams, evangelist, has just closed a successful meeting in Wallowa, Oregon. W. S. Crockett says the result of the meeting is substantial and will have a wholesome effect upon the church in the years to come.

The enrollment at Drake University for the first quarter of the year was well above thirteen hundred, the best record in the history of the school. A new gymnasium for the men has just been erected—the eleventh upon the campus.

Since J. F. Findley took charge of the church at Fort Collins, Colo., four years ago, there have been 514 received into the membership of the church. The church has raised for current expenses $9,050; for church debt, $1,332; for missions, $841.40.

Joseph Franklin, Anderson, Ind., has been called upon to pass through the shadow on account of the passing of his wife, early in January. Mr. Franklin leaves Anderson to make his home with a daughter at 3019 Walton street, Cleveland, Ohio.

W. F. Reynolds began work as pastor of the First Church, Plano, Texas, the first Sunday of the new year. This is one of the strong churches of the state, and the Christian Courier expresses pleasure that the church has induced Mr. Reynolds to take up the work with them.

Good audiences and increased attendance in the Sunday-school at the Howett Street Church, Peoria, encourage the heart of Pastor William Price. The Sunday-school now numbers nearly two hundred each Sunday. A building fund has been started, and the church faces the future hopefully.

On Sunday, January 16, the church at Bloomfield, Iowa, begins a series of meetings with I. F. Cahill of Dayton, Ohio, evangelist, and Professor Otto C. Petit of Mt. Sterling, Iowa, singer. F. D. Ferrall is beginning his fifth year as pastor of this church, with the love and confidence of a loyal membership.

Members of the First Christian Church at Evansville, Ind., are enjoying the musical perfections of the new pipe-organ which has just been placed in the church. Professor F. G. Hass gave a most delightful recital January 7, and the new organ proved highly satisfactory to the congregation. The dedicatory service will be held later.

On Friday evening, January 7, at the home of the bride, 6128 Champlain avenue, Chicago, Mr. Walter Williams and Miss Georgia Stephenson were united in marriage by Edward A. Henry. The happy couple were both members of the Fairview Christian Church, Millford, Ill., when Mr. Henry was pastor of that church.

The Broadway Church, Louisville, Ky., reopened January 2, after having spent $15,000 in improvements. W. J. Wright had charge of the dedicatory service, and asked for pledges to meet a balance of $5,000 in the building expense. He received $6,100. The following day Mr. Wright began a meeting with the church, the singing being led by H. S. Saxton.

Professor Matthews of the Divinity School of the University of Chicago, spoke at Memorial Church of Christ on Sunday evening, December 26, on the theme, 'Does the World Want the Gospel?" It was an address full of Christmas sentiment, but it faced the most important question of our present age—the attitude of the average man toward the program of Jesus.

The new North Park Christian Church, Indianapolis, Ind., was dedicated Sunday, January 16, 1910. F. M. Rains had charge. The new building is very complete and by far the best building for the purpose in the north part of the city. All seem to be in good heart and the outlook is bright. The pastor has been assisting Mr. Smith of the West Park Church for the past three weeks in a profitable meeting. There were some thirty-five additions. A tithers' league is one of the possibilities of the near future.

O. W. Lawrence and the Central Church, Decatur, Ill., have the assistance of C. M. Chilton, pastor—we had almost said of the churches of St. Joseph, Mo.—it is that for he has been there to see them all grow from infancy, and has had no little part in their growth—pastor of the First Church, St. Joseph, Mo., and Mrs. J. E. Powell as leader of song. No better combination could be found for a meeting. The results of the meeting may never find their way into the printed page, but every one who knows these workers is already assured of the success of the meeting.

The official board of the church at Beatrice, Neb., at the close of the fourth year of the pastorate of J. E. Davis, passed unanimously resolutions commending the work that Mr. Davis has done in leading to the construction of their new and beautiful house of worship, in his preaching, which makes strong appeal to men, in his ability to make close and strong personal friendships, and through them be a blessing to the church and to the community, in his fearless championship of every civic interest, and in the worth of his own manhood. The resolution further expresses the belief of the church in the advisability of the long pastorate and expresses the hope that Mr. Davis will remain as pastor of the church for many years to come.

The library of the Disciples' Divinity House contains perhaps the most complete collection of documents relative to the history of the Disciples of Christ in existence. A number of very valuable books have been given

by Disciples in various places who realize that the literature pertaining to the early days is rapidly disappearing. Copies of any of our earlier publications or indeed of any work that relates to the lives and teaching of the fathers or the prominent successors in this reformation would be of great service if donated to the library of the Divinity House; also files of our religious papers. Several times of late students of our history have visited the University for the purpose of consulting the documents on hand, or have sent for particular volumes which they could not secure in any other way.

G. L. Lobdell, of Chico, Oregon, and J. J. Evans of Sacramento, Cal., are to exchange meetings in the spring.

The next annual convention of the churches in Iowa will be held in Boone the later part of June.

Fred A. Nicholls has become pastor of the church at Shelbyville, Ohio and starts out with encouraging prospects.

C. D. Hougham succeeds S. J. Epler in the pastorate of the church at Brooklyn, Iowa.

The church at Vacaville, Cal., has adopted the "merger service," beginning the new order of things January 1. F. E. Boren is pastor.

The Sunday-school of the First Christian Church at Massillon, Ohio, has begun one of its resolutions for the new year, that of grading the school.

Last Friday evening at the home of Mrs. O. F. Danis, Milwaukee, a reception by the members and friends of the church was held in honor of Pastor C. L. Waite's recent nuptials.

During November and December W. P. Bentley of Berkeley, Cal., delivered nine C. W. B. M. addresses, at Stockton, Fresno, Alameda, Red Bluff, Chico, Denair, Turlock, Clovis and Dinuba.

In a quiet way C. H. Winders is ever pressing forward his work as pastor. At the Downey Ave. Church, Indianapolis there have been sixty accessions to the church since September.

The new church at Austin, Ill., George A. Campbell, pastor, is to be dedicated January 30. This congregation has been worshipping with the Congregational church during the past year and one half.

R. P. Shepherd, at one time pastor at Berkeley, is acting secretary of Southern California, since the resignation of Grant K. Lewis. No one has as yet been secured to take up that great work permanently.

John A. Hutchings now of Canton, Mo., was ordained to the ministry January 2. He and Leslie Finnell now of Lexington, Ky., were sent from Jackson Avenue Church, Kansas City, Mo., the past year. Two excellent young men.

Richard Martin, the evangelist of the "Martin family," is leading in a fine meeting at Salisbury, Mo., with three adult additions the first night and large audiences in the newly dedicated $12,000 church. E. H. Bassett is the influential minister.

The net gain in the membership of the Central Church, Kansas City, Kans., during the past year was twenty-seven. The church is a living link in the work of city missions. W. S. Lowe is the pastor. A hopeful condition prevails throughout the church.

Oscar Sweeney, pastor of the church at Oceanside, California, writes regularly for a local paper under the heading "Progressive Oceanside."—notes and personals. Mr. Sweeney manifestly possesses originality in his writing and weaves the different items of news into a whole in such a way as to insure that every word will be read. Our preachers should make larger use of the daily press.

In an editorial the Celar Rapids Gazette says: The resignation of Rev. G. B. Van Arsdall, pastor of the Christian Church, comes as a surprise to practically the entire city. And it is not a welcome surprise, either. Dr. Van Arsdall has won, during his five years' residence here, the friendship and admiration of the people not alone of his own denomination, but of other denominations and of the people of no denomination. All these friends will regret very much to see Rev. Van Arsdall leave the city; but all will join with The Gazette in congratulating him upon the call to such a great church as the one at Denver."

GRADE YOUR SCHOOL

On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The report of the Central Church, Indianapolis, Ind., for the year 1909 shows: Amount raised in all departments for all purposes, $14,000. Of this amount $5,000 went for missions, the Ladies' Missionary Society raising $3,225 of it. The Sunday-school raised $1200, of which $585 went to missions. The current expenses of the church were all paid and a small surplus left in the treasury. There were 145 additions to the church during the year, forty-five by confession and baptism. There was a loss by dismissal and death of sixty, leaving a net gain of eighty-five. The Sunday-school has an enrollment of about 1000, with an average attendance of 400. The church is thoroughly organized and active in every department. This is the best year in results of the present pastorate. Allen B. Philputt is pastor.

The reports at the annual meeting of the Central Church, Warren, Ohio, where J. E. Lynn, ministers shows a marked increase in financial receipts in a number of the departments of the church, notably in the Bible-school, C. W. B. M. and Missionary Circle. The amount given by the entire church and its societies for missions and education is about $300 larger than the record of any previous year in its history. The amount given to outside itnerests is nearly half that raised for local work. Total amount for missions and education, $2,534; total for local work, $,421.65; grand total for all purposes, $7,955.92. Number added to membership, 118. Present resident roll, 960. Mr. Lynn rounds out his sixth year at Warren soon.

Another fellowship meeting of all the Disciples of Christ in the city of Des Moines such as we held two years ago is being planned. This fellowship meeting will be held in the University Place Church in its large auditorium during the last days of Peter Ainslee's meeting at the Central Church. The churches will ask Mr. Ainslie to give the address following communion service. The date will be announced very shortly, but it will possibly be the last Sunday in March. It ought to be a meeting that will call together a great host who shall rejoice in a common faith and the common Savior.

As We Go to Press

Arkansas City, Kans., January 10.—Four additions yesterday.—Thomas H. Popplewell.

London, Ontario, January 10.—Three confessions here yesterday at our regular services.—B. H. Hayden.

Little Rock, Ark., Jan. 16: One hundred sixteen last week; sixty-two more today; 654 to date. Phenomenal awakening; the whole state is stirred. The South is tremendously interested. The meeting marks a record for the south. Meeting continues. Scoville and Company, irresistable.—J. N. Jessup.

Winchester. Ind., Jan. 16: Rufus A. Finnell, of Indianapolis, is with us in a great meeting. The gates of sin are stormed nightly by his wonderful sermons. He is found to be one of our strongest and wisest evangelists with a wealth of knowledge, and great faith. House entirely inadequate; largest theater filled today. Twenty-three added in six days, from fine families and nearly all adults.—J. A. Persinger, Minister.

Fairburg, Nebr., Jan. 10: Wonderful short meeting with Herbert Yeuell. One hundred and seven in fifteen days. Yeuell passionate and dramatic preacher. Has lectures of great Chautauqua interest and attracts large crowds. Buss and Sturgis splendid team of singers.—Thomas A. Maxwell.

Louisville, Ky., Jan. 10: Wright and Saxton at Broadway Church; enlarged building dedicated Jan. 2. Six thousand dollars raised completing fund; twenty-seven added yesterday; Sunday-school 476.—W. N. Briney.

Kansas City, Mo., Jan. 5: Our first day at Independence Boulevard Church: twenty confessions yesterday sermon by Mr. Taubman in Sunday-school; two by relation. Preaching during week of prayer by evangelist, Small. Geo. H. Combs, Minister, Geo. P. Taubman, Jas. Small, Associate Ministers.

J. H. McCartney has been called to take charge of the church at Bedford, Ohio. This is the third term of service of this pastor with this church.

J. M. Rudy, pastor of the church at Greencastle, Ind., held a meeting at Bluefield, W. Va., during the holidays, in which there were forty-nine accessions to the church. Dr. W. S. Bullard is the pastor at Bluefield and is doing excellent work.

The meetings at Flora, Ill., led by B. F. Hill and son are growing in interest. The audiences are so large that it is necessary for part of the people to stand. The evangelists go next to Lanark, Ill.

Owing to an epidemic in one place, and inability to adjust dates for another, William J. Wright is available for dedications and evangelistic work from the 23rd of January throughout February. He may be addressed at 2523 Moorman Ave., Cincinnati, Ohio.

Leonard V. Barbre, minister of the church at Carlisle, Ind., is making a practice of extending the invitation at the Sunday-school service each Sunday morning. There are frequent additions to the church through this means.

Marion Stevenson, National Sunday-school Superintendent, and Gary L. Cook, State Sunday-school Superintendent, are announced for an institute at Butler College, Indianapolis, January 24-30. The meetings are to be held at the Downey Avenue Christian Church.

The church at Troy, New York, Cecil J. Armstrong, pastor, has announced on a neatly printed folder the topics of the midweek prayer meetings for the months of January and February. They use the topics prepared by the international committee.

J. W. Marshall is leading the forces in a meeting at French Lick, Ind. There have been more than thirty-four additions to the church. A new house of worship is just being completed. Dedicatory services will be held in May.

Dr. George H. Combs, pastor of the Independence Boulevard, Christian Church, Kansas City, Mo., is giving a series of Sunday evening sermons to young men. His subject the first evening was: "Man's Rights." He took as his text, "for thou hast maintained my rights." The second sermon will me, "Woman's rights."

The following sermon topics constitute a series for the closing Sunday eveings of the pastorate of George B. VanArsdall, Cedar Rapids, Iowa: The general subject is "The Most Cogent Reasons For My Faith," which will be treated under the following phases: (1) "My Faith in God." (2) "My Faith in Christ." (3) "My Faith in the Bible." (4) "My Faith in Immortality." These sermons will discuss the foundations of the Christian Faith.

The meeting in progress at the First Church, Bloomington, Ill., is attracting much attention in the community. John E. Pounds is doing the preaching, and has the assistance of Miss Martha, his daughter, in the music. Miss Pounds has had the advantage of training in the best musical schools of America, and possesses a voice of rare clearness and beauty. She directs the chorus and sings solos at each service. Her work is most highly commended by the local press. The audiences in attendance upon these meetings have taxed the seating capacity of the church, which is one of the largest among the Disciples of Illinois. Edgar DeWitt Jones is the successful pastor of the church.

The meeting of the Central Kentucky Ministerial Association was held at the Broadway Church, Lexington, January 1. The themes for discussion were: "The Sunday-school Plans for 1910," by W. E. Ellis; "The Best Practical Evangelism," by Mark Collis; "How to Secure the Best Midweek Prayer-Meeting," by H. C. Garrison, while W. C. Morrow recommended a reading course for ministers for the year. We shall be glad to have more reports from these ministerial meetings; not so much merely in the enumeration of topics and speakers as in the practical suggestions and actual news that may be developed in these meetings. When you have something good in your own meeting let the brethren everywhere share it.

We are in receipt of an invitation to the Installation and Covenant service of the First Church, El Paso, Texas, held January 9. The practice of placing emphasis upon the advent of a pastor upon his ministry with church is becoming more and more common among the Disciples. The relationship is a serious one, and whatever tends to emphasis this feature of it must have a wholesome effect, and may help to answer the cry for longer pastorates. At any rate we are glad to announce that the First Church, ElPaso, has seen well to hold such a service for the new pastor, Perry J. Rice. The program they announce is an interesting one. The charge to the minister was delivered by Frederick F. Grim, Secretary of the New Mexico—West Texas Missionary Society, and the charge to the people by Dr. W. E. Garrison, President of New Mexico College of Agriculture and Mechanic Arts. This was followed by a beautiful covenant service, printed in full, and constituting a pledge between the minister, the elders and deacons and the members of the church. A service such as this can but lend dignity to the coming of a new minister into the community, and impress upon the minister and people the responsibility which they assume as they enter this sacred relationship.

Dr. J. M. Philputt, in concluding his annual report to the Union Avenue Christian Church, of St. Louis, said, in speaking of the sacred relationship of pastor and people, "The true reward of a minister is the heart-to-heart fellowship with his people, whether in joy or sorrow. An interval of time or space can ever destroy the sweet friendships formed here, or dim the interest we shall ever, feel for you as individuals and as a church."

The men of the East Dallas Christian Church presented the pastor, Cephas Shelburne, with a handsome gold watch in a social meeting on New Year's night. Elder R. B. Hammond was their spokesman, stating that they took this means of expressing their appreciation of the pastor's Christian worth and work. Brother Shelburne reports six more additions.

Additional Reports

CENTRAL CHURCH, JACKSONVILLE, ILL.
Russell F. Thrapp, Pastor.

Over one thousand members contributed to current expenses and missions; 26,706 was the total attendance at the Bible-school, averaging 513 per Sunday. $680.89 was raised by the church for current expenses and missions. Herbert P. Shaw is the missionary of the church at Shanghai, China. Men's Bible-class averaged eighty-nine per Sunday in attendance.

CENTRAL CHURCH, WICHITA, KAN.
Walter Scott Priest, Pastor.

The new pastor of the church writes:

Since I came to be minister of the congregation the first of November, 1909, we have raised $350 for State missions, making us a Living Link in that important work (the church was already a Living Link in the Foreign Society) and, enough was raised to

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

continue Miss Ada Boyd as the Living Link of the C. W. B. M., at a cost of $600 per year. There have been forty-three additions in the two months and the tasks we have set before us for 1910 are the payment of the remaining debt on our church building, the locating of a minister with the North-end mission; the starting of a mission Bible-school on the West Side; becoming a Living Link in the A. C. M. S. next May and the addition of 200 members to our congregation. Here is enough work mapped out to keep us busy and in addition I most earnestly desire to place a religious paper in every home; increase the attendance at the Bible-school and prayer service and do all things else to make this great church yet greater in soul winning and in the reproduction in the daily life of the sweet spirit and holy character of the Lord Jesus.

GALESBURG, ILL.
J. A. Barnett Minister.

Number additions to church, by baptism, 12; by renewal 4; by letter, 19; by statement, 7; total 42

The reports from the various departments of the church showed that during the past year the sum of $4,000 had been raised and expended for the work of the church. The Bible-school has enjoyed a net increase of 100 pupils and there are now enrolled 610 pupils.

The church membership shows an enrolmen of 595, which is an increase over a year ago. A new feature of the work for the coming year is the agreement that has been made by the church to maintain its own missionary in the foreign field.

Chicago

Efforts at Closer Co-operation in City Work

By O. F. Jordan

The official boards of the different churches of Chicago met in a restaurant one evening not long since to talk over some of the common problems of the churches. It was such a meeting as had often been talked of but not before realized. In our union gatherings it has always been difficult to get busy men who are the leading spirits in the local churches to come together in large numbers. The mere fact of having gotten these wise and capable lay leaders together was an omen of a better future.

The point of most acute interest was the matter of our church buildings. In no point are the Disciples behind their ecclesiastical neighbors in Chicago more than in the matter of fit places in which to worship God and to carry on the work of the Kingdom. We have a ministry that will average up with any and we have a progressive spirit that is not one whit behind the foremost. We are sadly lacking, however, in that kind of material equipment with which the church makes its impression upon the outside public.

The Church Extension Society has done much to help us in this regard in Chicago. The majority of the church debts here are carried by that excellent organization. Our churches are paying these loans back. Douglas Park has just returned half of their money. Sheffield Avenue has cut the original loan in two. At many other places in our city it has been demonstrated that the Church Extension Society has been an invaluable helper. There is every feeling in Chicago that we ought to contribute as much as possible to this excellent organization and to turn to it for help when we are building, as we have so often done.

The worthy secretary of the Church Extension Society, however, admits that situations do arise when church extension needs to be supplemented with other methods. The church building societies of some denominations give their money outright in many cases. The Disciples have demonstrated that the loan plan can be worked advantageously in most cases. In the city, however, we need another kind of help.

Our city congregations have no rich men in them as things go in Chicago. Many of our congregations have not a single man that can hand out large sums of money in a lump for a building as is done in other parts of the brotherhood. Our building funds are gathered painfully by the installment payments of the salaried class and the wage earners. They give more liberally for their means than any other class. The only way, however, to secure large results is to secure extended coöperation and to work at building funds year after year.

Words of Appreciation

AN EDUCATIONAL CAMPAIGN

I want to congratulate the Foreign Society on the magnificent showing it has made. There is today a great awakening on the subject of "world-wide evangelization" among all the churches. Not only has the Foreign Society succeeded in securing thousands of dollars and sent forth the most intellectual and most spiritual of our people to the foreign field, but it has been conducting a great educational campaign in all these years, which will be of untold value to the work in the coming days.—P. H. Welshimer, Canton, Ohio.

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

HIGH-WATER MARK

The aims and work of our pioneer leaders and their historical descendants for one hundred years found expression and reached a fitting climax in the great Pittsburg Convention.

And it must have been apparent to every thoughtful and discerning mind that the splendid showing made by the Foreign Christian Missionary Society in growth of receipts, enlargement of plans and equipment, inspiring reports from returned missionaries and those on the distant fields with a masterly grip of the whole situation, lifted this great Centennial gathering to the highest point we have ever touched in all our history.

It is certainly a time for devout thanksgiving.—C. J. Tannar, Detroit, Mich.

A WONDROUS CONTRIBUTION

While "Pittsburg 1909" stands for one hundred years of history, the Foreign Christian Missionary Society has been at its world task but one-third of that time. When this is remembered the results amaze one.

As great movements in world life are counted, 1875 is but yesterday. And yet, within the few years since that date, our Foreign Society has gathered for the cause of Christ in alien lands the vast sum of $3,699,342.

In 1875, as a people, we had no one speaking for us in other tongues the love of God for man. Now, India, Japan, China, the Philippine Islands, Cuba and Tibet have rolls of the redeemed where our heralds have gone and many European nations also are being taught the way of the Lord more perfectly.

In 1875 doctrines waited the confirmation of deeds. Now our hospitals, asylums, orphanages and schools tell of the actual authority of the Son of God over all we have and are, and great souls tirelessly preaching at cost of all the earth holds dear, are opening hearts to the prayer of Jesus, that His people may be one.

How rich we are today in the sacred names of our missionaries who live in ten thousand homes daily! How rich in vision—opening to thought, all lands! How rich in literature—giving acquaintance everywhere! How rich in knowledge of needs—giving heart to conversation and purpose to toil! How rich in love for those we do not know! How rich in privilege—speaking in tongues! How rich in graves, halting us in our selfishness! How rich in life's new meaning—the Christlike gift of self in service to mankind! Thank God for the years between 1875 and now! Thank God for the way the Foreign Christian Missionary Society has improved them! Thank God for the future's promise of even larger life!—Charles Medbury, University Place, Des Moines, Iowa.

Churches Desiring March Offering Supplies May Order from the Office of the Foreign Society, Box 884, Cincinnati, Ohio

churches for definite amounts. These pledges brought the membership of the Building Syndicate up to a hundred in a single night with every expectation that we shall be able to reach the two hundred mark soon.

The operation of the Building Syndicate will house every one of our missions in a few years. A thousand dollars added to what almost any mission can raise will buy a lot. The Church Extension when it has the funds can assist enough to finish up the task. Once in a house with a worthy equipment, the mission enters on a career of usefulness where it can repay its loan and can become one of the supporters of the united program in the city.

Already the building talk in the air around Chicago is most gratifying. Austin will dedicate their social center on January 24, and will use this building for church purposes for a time, after which they will build on their corner their house of worship proper. Evanston has gotten things shaped up to get started as soon as the weather permits on a building that will be used for social purposes and for the present for worship as well. Irving Park has no definite plans yet but is sufficiently alive to the need of a better building that they are undertaking to raise a thousand dollars this winter to put in the bank toward a building. The little group at Armitage avenue often talk of purchasing the Norwegian building which they now rent. These are but a few of the projects that are being talked around Chicago.

We have learned our expensive lesson here about buildings. Wild-cat finance lost us the most handsome building we ever erected in Chicago, the old Central Church. The North Side Church also ventured and lost all. We have churches in Chicago today so burdened with debt that their usefulness is largely curtailed. In the church building enterprises of the future three new notes will be sounded. First of all, we will insist upon conservative finance. We have learned that a big emotional shouting movement will not carry through a proposition that is not sound at heart. In the second place, we will erect a type of church building that is more adapted to the city life. We need big auditoriums less than we do effective Sunday-school equipment and room for social enterprises. Such buildings are actually cheaper to build and command more support outside the church. In the third place, we shall in the future have more of the union spirit that will make the success of each individual church the concern of all. Some of our enterprises in the past might have succeeded with a coöperating group of churches back of them. The new word we sound now continually is "Coöperation."

IN A SHADOW
Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—but all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Russian Mission in New York City

By Joseph Keevil

For some time we have been acquainted with the fact that there was in New York City a small group of Russian Christians who accept the New Testament as their only rule of faith and practice. We have felt, a better understanding of the doctrinal position of each other, would result in a closer union and a more effective service for the Master among this rapidly growing people. This has been the task before us. Last winter the Disciples' Missionary Union began a successful work, teaching them, in night classes, the English language. This effort bore fruit in bringing us in closer touch with them, gaining their confidence and respect and enabling us to understand many of their problems. With the coming of this winter we felt jutsified in seeking suitable quarters in the heart of the Russian section of the city and prepared for a larger and better work. A splendid store building was secured at 341 East Fifth street. Evening classes, meeting Monday and Friday of each week, were organized under the efficient leadership of P. F. Jerome to teach them the English language. This work promises to be very successful, as its value is being recognized more and more by the Russians.



A Class of Russian Jews Studying the English Language.

December 26, 1909, and January 2, 1910, a conference was held with the Russian Christians considering in full their doctrinal position and giving to them a statement of the position of the Disciples of Christ. After a full and free discussion of every doctrine, we found ourselves in the fullest sympathy with each other and the only thing left to do was to unite in the service of a common MasterJesus Christ. That we might definely understand them the following statement was submitted to us:

"The Russian Christian Congregation, to the Disciples' Missionary Union, Greeting:

"After conference with different members of your union and a full investigation of your teaching, we find ourselves in accord with you in doctrine and practice and feel for the honor of our Lord and the salvation of our people we should unite in the service of Our Lord, that we may understand each other we respectfully submit the following as the basis of coöperation:

1. We pledge our loyalty to Jesus Christ and obedience to Him in all things.
2. We accept the Bible, as our only rule of faith and practice.
3. That we, the Russian Christians, attend to all matters relating to the internal affairs of our congregation, so long as we are in harmony with the teaching of the New Testament.
4. That all matters from the Disciples' Missionary Union must be presented to our congregation, at one of the regular meetings, and only such matters as are properly passed upon shall be binding upon us."

What could we do, but unite and work together for the salvation of the multitudes coming to our shores, from that priest-ridden land of Russia. This we decided to do."

Arrangements were made for a formal opening of the work in the building January 9, with a special service at 3:30 p. m. At the time of meeting sixty-six Russians had gathered and representatives from nearly all of our churches in the city. The service was conducted wholly in the Russian tongue except a short address by the superintendent of city missions which was spoken through an interpreter. The program, as carried out, was as follows:

1. Hymn, "Stand up Stand up for Jesus."
2. Prayer, by Brother S. Krukoff.
3. Special Music, by an Octette.
4. Sermon, by Brother Peter Johnson.
5. Address, by Supt. of City Missions.
6. Special music, by Octette.
7. Sermon by Brother John Johnson.
8. Prayer, by John Johnson and Joseph Keevil.

. Closing Hymn, by congregation, "Abide With Me."

This simple, but deeply spiritual and helpful service marks, we hope, the beginning of a work among this people that will mean the salvation of thousands. In the last two years the Russian Empire and Finland sent to our shores 277,171 of their people. Here is a work God is calling us to do. Shall we not respond? The opportunity is now.

National Bible-School Association

The work which began one year ago in more or less uncertainty has now developed well-defined policies and plans, and has grown into a compact and well-ordered organization with the help of forty-two state Bible-school superintendents and fifteen efficient directors.

We come to the opening of the second year work with a very high standard for Bible-schools, known as the "Front Rank Standard for 1910." All of the forty-two state Bible-school superintendents are determined to bring hundreds of our schools up to this standard.

During the eleven months we have received from all sources $4,659.16; $2,300 of this has come from the treasuries of our missionary societies, which have so kindly helped us. The total expenditures for the eleven months including some present obligations, are $5,121.90.

Including some obligations which this month of January brings to us we find it necessary to have $700 if we close this year without embarrassment of debt. Every Bible school in the brotherhood should send us their next Sunday's regular offerings for this work, that it may be not only relieved from possible debt, but also that large and important plans for the next year be carried and preparing for a larger and better work. by urged to bring this matter before his school next Sunday morning and ask them to send the regular offering that day to our treasury. Very few schools will deny such a request if the superintendent brings it to them. The work which lies before me immediately is a week in each of the four following colleges: Hiram, Butler, Oklahoma Christian University, Texas Christian University; and, the first half of February in Florida; and a number of weeks in Alabama, with a number of important conventions also. Up to the present time there is not even traveling expenses in our treasury.. The need is imperative, and the call is urgent. Please send us this offering at once.

MARION STEVENSON.
393 N. Euclid avenue, St. Louis, Mo.

The Annual Reports of the Churches

Brief Summaries of Reports for the Centennial Year

CARSON. IOWA.
B. H. Whiston, Pastor.

Building remodeled during year, into a modern workship. Sixty added to membership. Every department of church strengthened. The pastor given a unanimous vote of appreciation, and call to remain with the church indefinitely.

DENISON, TEXAS.
Robert Drennon, Pastor.

Ninety-three additions to church. New Sunday-school organized by the church. Pastor held four meetings away from church.

DUBLIN, TEXAS.
D. R. Hardison, Pastor.

Total additions to church, fifty. Enrolled in the Sunday-school, 116. Church property improved. Amount collected and spent, $1,560.

FORT SMITH, ARKANSAS.
E. B. Bagby, Pastor.

Additions, sixty. Present membership, 452. Amount raised for current expenses, $2,-558.81; for missions, $481.60. Total amount raised by the church, $6,500, an increase of 868 over the previous year. The amount raised for missions double the previous year. C. W. B. M. paid Centennial pledge $100 and doubled its membership.

FORT COLLINS, COLORADO.
J. F. Findley, Pastor.

Additions to church, 116. Enrolled in Sunday-school, 199. C. E. membership, thirty-one. Ladies' Aid, membership, forty; money raised, $445.85. C. W. B. M., membership, forty-three; raised, $88.75. Men's Brotherhood, forty members. Raised on current expenses, $1,816.56. Raised for missions in four years, $841.40. The meeting marked the close of four years' service by the pastor.

GRAND RAPIDS, MICHIGAN.
E. B. Barnes, Pastor.

Membership, 275; contributing members, 200; additions during year, fifty-three. Raised for current expenses, $3,338.93; for missions, $3,621.08. Sunday-school enrollment, 250; average attendance, 180; offering per Sunday, $6.26. Christian Endeavor Society, enrollment, seventy-nine; money raised, $218.39. United circles raised $256.32. Fellow Workers' Society, members, eighty-five; raised $84. C. W. B. M., membership, forty-six; Tidings taken, twenty-four; money raised, $165.46. Young Ladies' Mission Circle organized with eighteen members. This has been the greatest year in the history of the church.

HAMLIN, TEXAS.
William Pearn, Pastor.

New Church erected during year. Membership, sixty. The pastor has been with the church less than a year, and has built the members, 3062; added in 1909, 161. Local Local church expenses, $8675.08; gave to missions, $2071.60.

LEBANON, INDIANA.
L. E. Brown, Pastor.

At the annual family dinner, business meeting, and roll call of the Central Christian Church, Lebanon, Ind., four hundred people enjoyed the dinner to the full, and then listened to the reports for the year. The church raised $4,135.07. The C. W. B. M., $466.17. Young Ladies' Mission Circle, $114.40. Sunday-school, $450.37. Ladies' Aid Society, $191.40. The Juniors, $23.45, making a total of all departments of $5,390.86. Of this amount, $1,150.07 was for the cause of missions.

MONROE COUNTY, MO.
Henry W. Hunter, Evangelist.

Nineteen churches, all regular preaching; members, 3062; added in 1909, 161. Local church expenses, $8675.08; gave to missions $2071.60.

Sunday schools, local expenses, $504.23; to missions $835.29; C. W. B. M. raised $638.78. Total for local work in the country $9,179.31, from the churches for missions $3545.67. A gain of 135 per cent over the previous year. These churches maintain two Living Link missionaries on the foreign field, one by the church at Paris, the other by the county churches cooperating.

BEATRICE, NEBRASKA.
J. E. Davis, Pastor.

Present membership 1,466; additions during year 91. C. W. B. M., Ladies' Aid, Christian Endeavor, Junior Endeavor, Mens' Brotherhood, Sunday school and Dorcas Society in a flourishing condition. Money raised by church and the various societies $10,500.

IRVING PARK, CHICAGO.
Alva W. Taylor, Pastor.

Finished the year with a clean balance sheet financially, with missionary offerings increased over 50 per cent, with a nest-egg of $300 for a building fund, and with 42 accessions in the nine months of this pastorate.

JACKSON AVENUE, KANSAS CITY, MO.
Frank E. Bowen, Pastor.

Additions last year 450; present membership 900. Money raised $12,000. Beautiful modern building erected, Sunday school greatly enlarged. New gymnasium ready for use.

KANSAS CITY, MO. MISSIONS.
Frank E. Bowen, Evangelist.

Money raised, $11,000; additions 300. Value of mission property $80,000. S. E. Ireland of St. Louis began as pastor at Quindar. J. F. Quisenbury is erecting a $10,000 Sunday school room at Roanoke. Debt raised at Budd Park, B. L. Wray, Pastor.

WEST SIDE, SPRINGFIELD, ILLINOIS.
J. R. Golden, Pastor.

Raised $5150.00 for all purposes, additions 161. Loss of 40 by death and removal. Present membership 721. Pastor held short meetings at Riverton and Pleasant Plains with 26 added. Pastor given indefinite call. A $10,000 addition to church to be erected.

URICHSVILLE, OHIO.
Charles Darsie, Pastor.

Additions during year, 169. Present membership, 775. Average attendance at Sunday-school, 364.

WALLA WALLA, WASHINGTON.
S. G. Fisher, Pastor.

Number of additions, fifty-two; twenty-two by baptism. No meeting. Losses by death and removal about balance this. The church, through its regular channels or by individuals under encouragement from the church gave a total of about $4,000 to missions and benevolances; $600 to foreign mis sions; $500 to home missions, $2,200 to benevolences, for the new Northwest orphanage, (part of this may not be paid unless the orphanage is located here); $600 to a neighboring church (Pendleton) rebuilding after a fire, and the rest by C. W. B. M.. The pastor entered third year with this great congregation November 15.

WHEN DINNER COMES
One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the littie book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CENTRAL CHURCH. WARREN, OHIO.
J. E. Lynn, Pastor.

Resident membership, 960; money raised for local work, $5.460.80; for missions and benevolence, $2,588.41. Grand total, $8,049.21. Members added during year, 181; dropped during year, eighty.

SECOND CHURCH, WARREN, OHIO.

Present membership, 474; additions during the past year, seventy-three; net increase, fifty-three. For local expenses, $2,052.36; for missions, $492.60. Sunday-school membership, 559; money raised, $463.60. Christian Workers, 127 members; raised $282.17. C. W. B. M., twelve members; raised $47.28. Young Ladies' Mission Circle, ten members; raised $27.75; Christian Endeavor, members twenty; raised $25.57. Mission Band, twenty-five members; raised $5. Men's Club, forty-five members; raised $126. Total for all purposes, $3,412.86.

CENTRAL CHURCH, YOUNGSTOWN, OHIO
W. S. Goode, Minister.

Accessions, fifty-two; resident membership, 650. Total money raised in all departments, $5,798.52. Missionary money: Sunday-school, $4; C. W. B. M., $370.40; Christian Endeavor, $10; the church, $937.27. Total money, missions and benevolences, $1,717.67. Sunday-school enrollment, 598; average attendance, 418; largest attendance, 670; money raised, $1,105.88. C. W. B. M., membership, seventy-five; money raised, $370.40.

AUBURN, NEBRASKA.
S. J. Chapman, Pastor.

Church and auxiliaries raised $2,300 during the year. Church property and parsonage free from debt. Will build new church soon. Sunday-school growing. Dr. H. C. Harris, superintendent; well graded. In four months of the present pastorate there have been sixteen added to the church. C. W. B. M. membership, 104; C. W. B. M. day offering, $40

NORWOOD, OHIO.
W. J. Shellburne.

There were, during the year, seventy-seven additions, a net gain of sixty-three to the church. Average attendance at Sunday-school was 239, a gain of twenty-one over average for 1908. The church received from all sources and auxiliaries, $5,306.63, more than $1,000 of which was given for missions. Mrs. J. C. Ogden of Batang, Tibet, is the living link of the church. The reports at the annual meeting, January 3, showed growth in every department of the work and give confidence and hope for the new year.

COLORADO SPRINGS, COLORADO.
George B. Stewart, Pastor.

Additions from June to January, forty-one. Amount raised for current expenses and benevolences, $3,300. Amount given to Education, $53.50; C. W. B. M., $225.10; Sunday-school, $619.65; Brotherhood, $30; Ladies' Union, $485.82; special music, $75; charity fund, $20; chapel, $98.43; orphans home, $18; section three, $17.75. Total for all purposes, $5,473.40.

HUNTINGTON. INDIANA.
W. E. Cole, Pastor.

Membership, 998; amount raised for all purposes, $10,000. Sunday-school gave $1,500. $3,000 was paid on building debt.

SULLIVAN, INDIANA.
J. M. Vawter, Pastor.

Additions, 236. Sunday-school grew from 200 to 900. Graduates in teacher training, fourteen.

LATHROP, MISSOURI.
Baxter Waters, Pastor.

Additions, seventy-three. Membership of C. W. B. M., seventy-five; raised, $269.73 Total amount raised for local work and benevolences, $3300. Amount given to Bible-school, Columbia, Mo., $600.

CHAMPAIGN, ILLINOIS
S. E. Fisher, Pastor.

"The Annual Meeting" on the afternoon and evening of New Year's day. The reports in many respects the best in the history of of the congregation. The church raised for general benevolences and evangelism, including missions, $2,500 during the year. The C. W. B. M. Auxiliary is supporting its own Missionary as a Living Link in the person of Mrs. Lulu M. Burner, at Buenos Ayers, South America, and the record of their years work shows splendid progress. The membership has increased 25 per cent in the last six months and on C. W. B. W. day, 25 life memberships were enlisted; a total of 50 life memberships to date.

During the year the congregation entered the list of Living Link churches through the Foreign Missionary Society, sending Herbert Smith, '09 Bethany, out to the Congo country with Dr. Dye in June to be their Living Link at Longa.

The Treasurer of the "Clean Slate Fund" reported between five and six thousand dollars gathered during the year and paid in liquidation of the church debt; the mortgage on the building having been burned just prior to the Centennial Convention. The Clerks summary of all reports including $5000 for current expenses, showed a grand total from all departments and for all purposes of about $13,000.

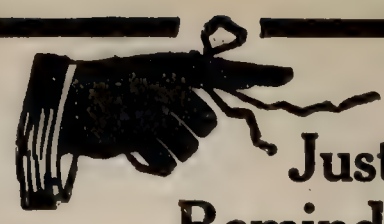
Eighty-six were added to the church membership at regular services making a total of net resident membership to date of 1016.

During the year the church also became a Living Link in State Missions, cooperating with the Mission Church at Granite City, Ill.

The church in addition to its general Missionary work supports three local missions in Champaign and Urbana. These were reported to be in a flourishing condition.

Among the plans contemplated for the future work may be noted an organized effort to solve the boy problem," a campaign for the enlargement of the present building, the entrance upon the Living Link plan in connection with the American Missionary Society work; the Bible Chair work, which latter will be appreciated when it is remembered that University Place Church of Christ is in the heart of a Student Community of 5000 young men and women. This work has been held in abeyance until the endowment campaign for Eureka College may be completed.

By the terms of the Bondurant Will recently sustained by the courts, a fund of $2000 is provided to aid in the erection of a downtown church building in Urbana, and a similar fund for like purpose to be used in Champaign, funds to be available in about five yea..



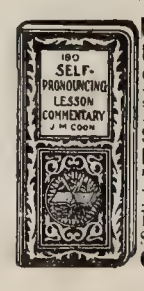
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ANOTHER VIEW OF THE PROGRESS OF A CENTURY—P. J. Rice.

THE CHRISTIAN CENTURY

Volume XXVII. January 27, 1910. Number 4

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SILAS JONES, Prayer Meeting.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Man in the Porch

A Study of Jesus' Healing Ministry

It happened on one of those occasions when the celebration of a national anniversary called Jesus from Galilee to Jerusalem. He did not always attend these gatherings, for there were five important feasts in the year, and no one felt under obligation to observe them all. A man was accounted worthy of honor if he had made several such journeys to the capital, and one who went as often as once a year was especially commended.

The city of Jesus' day was only slightly concerned to care for its unfortunates. But there were a few places where such afflicted ones resorted, and we may be sure that Jesus did not miss the chance to visit them, comfort them, and now and then call one of their number, who was prepared for the experience, from his affliction back to health.

The reserve and caution with which Jesus healed the sick are not less impressive than the outflowings of his power and love in their behalf. At times the pages of the Gospels are thickly sprinkled with the records of such ministries of sympathy. But the first impression of great numbers healed is instantly corrected by explicit instances of careful selection and restraint. It is as if Jesus would make all men understand what was so clear to him, that most sickness and physical affliction is the entailment of such misdoing as knows no other corrective. Nature is too merciful to divorce misdeeds from their inevitable consequences, and when we say Nature, we mean God.

In one of the porticos of an open-air hospital near the sheep-gate of Jerusalem lay a man who for nearly forty years had been afflicted with an unnamed malady. Around him lay many distressed with sickness, blindness, lameness and other disabilities which prey upon humanity.

The place was one of common resort for such classes. For the pool was fed from some mysterious source within the rock on which Jerusalem was built, and had that intermittent character which agitated the water to rise at times with almost the semblance of conscious life. Tradition and superstition had invested the place with healing attributes which made it a favorite rendezvous for the afflicted, and doubtless explained the actual cures wrought by the waters.

To this place Jesus went one day in his desire to see and if possible help some of the sufferers. His glance rested on the unfortunate man who had been so long afflicted, and had made this place the scene of his expectant waiting and disappointed hopes for many weeks. There was something in the man which arrested Jesus' attention and awakened his deep interest. He went up to him, and looking upon him as only Jesus could look, said, "Would you be made whole?"

The man was instantly awakened to the sense of opportuinty by Jesus' words. He did not know who it was that spoke to him, but he was at once conscious that in the question there was the implication of interest and the promise of assistance. He explained that it was only now and then that the waters had healing power. Whenever the spring was agitated it would be worth while to bathe in the waters, but only then. And the number of those who pressed down before him rendered his efforts futile, weak and slow of movement as he was.

In those pathetic words, "Another steppeth down before me," there is the whole heart history of many unsuccessful lives. There is not quite sufficient energy, or the occasion is not quickly enough perceived, and in the meantime some one else takes the coveted place. Life's disappointments could almost all of them be put into that pregnant and moving phrase, "Another steppeth down before me."

But Jesus knew that the real trouble was in the man himself. It was the weakness of his will, not of his flesh, that spelled the long and weary failure of his life. He had no power to summon his resources. He must be awakened to put forth his strength. For, as in most instances, it is the forth-putting of one's own energy, through the power of awakened determination, or by the arousal wrought by the command of a stronger mind that brings the coveted relief.

With whatever mysterious and inexplicable power our thought may invest Jesus, it is clear that we may begin to understand his wonderful deeds, if at any point, on the side of his arousal of dormant human nature to co-operate with the laws of life. Apparently in this instance this was all that was needed. If the sick man could be surprised into effort, summoned by sudden arousal to the outputting of the power he had, quickened into energy by an abrupt and imperious word of command, he could be healed.

It is interesting to see how many incidents of healing in recent times have thrown light upon this particular method, used at times by Jesus to recall men to their normal strength. The evocation of latent power has often sufficed to work what seemed impossible restorations of health. A woman who had been afflicted for years with a baffling malady suffered a severe accident and in the crisis of the shock regained completely her lost strength. A young man, long crippled and compelled to go upon crutches, lost his father in a mine accident, or supposed the father lost, only to discover a few days later, when a few emaciated survivors were brought up from out of the earth, that his father was among the saved. The shock of that discovery instantly transformed the helpless youth into a vigorous man, and casting away his crutches he has gone on from that time forth as if re-created.

An invalid mother apparently beyond help was summoned by the piercing cries of her child in deadly danger from fire. Completely forgetting herself, she leaped from the bed on which she had lain impotent for months, rushed to the rescue of the child, and from that moment has been apparently quite cured. A man of strong personality and resolute will visited a sick friend, whose affliction had kept him for months in total inactivity, bed-ridden and suffering. The friend with concentrated will and commanding voice bade the sick man stand up and walk, and instantly his malady seemed to leave him, and from that day forth he has known no further pain.

Instances such as these are too frequent and too well attested to be worthless as hints at one of the methods of Jesus. Is it possible that he should be less able than another to summon all the reserves of power long latent in a sick man? Must we not suppose that he, with his sensitiveness to all the values that lie within the range of human motive and will, knew best how to lay hold upon the remnants of character before him, and with commanding voice compel them into action?

It would be easy enough to say that Jesus imparted to this weak man the power to rise and walk. But is it not more level to Jesus' purpose that he should summon the sick man to do for himself the thing that lay quite within his power, when once his will was enlisted?

Nor are we to forget that this was Jesus' habitual method wherever possible, in dealing with the inefficient and delinquent lives about him. It was of little value to galvanize them into activity by imparted power. Such action would have been too mechanical to accomplish reformation of character. It was rather by the summoning of all that was best in men to a new standard of conduct that Jesus wrought many of his works of salvation, mightier thereby than any miracle of reorganized flesh.

It is the summons issued by Jesus to the nobler qualities in this unfortunate man that must arrest and hold our thought. Meeting him afterward in the temple Jesus said, "Thou art made whole? Sin no more, lest a worse thing come upon thee." In these words the Master emphasized the close connection between a wrong life and a suffering life. His interest in the man was awakened by the sight of his distress, but the sustained concern of the Lord was in the reorganization of the man's character, and to this higher enterprise he summoned him in his later words of warning.

And thus the Master evermore looks upon the afflicted in mind, body and estate to see whether there be the possibility of calling forth dormant character, inert will and unenlisted purpose. And wherever these can be reached and brought to response, there again the miracle of help and healing may be wrought.

Editorial Survey

Christian Union on the Mission Field

The signs of union are brightest on the foreign mission field. The recent jubilee celebration of the beginning of missions in Japan has issued in a Federation in which Disciples, Baptists, Congregationalists, Presbyterians, Reformed, Methodists, Episcopalians, and Friends joined Six hundred missionaries and native leaders joined in a celebration of the Eucharist and the Japanese declared for a native church with a national integrity and standing. They do not desire fewer missionaries, but they desire that the Christian church shall assume a status equal to other institutions in the country and be no longer viewed as an exotic.

At Nairobi, British East Africa, the missionaries on the field recently met in common council and reached a working basis of agreement. The Anglican, Methodist, Baptist, Friends, Presbyterian, and Adventists communions were represented. They agreed upon the Bible as the only rule of faith and practice, resolved that the Nicene and Apostles creeds were suitable for use in worship, and agreed in the administration of the emblems of the Lord's Supper. When denominations varying from the Anglican to the Friends can meet on a common platform the hope increaseth. Out on the frontier the task and not the creed is the main consideration, and consecrated men of common sense will not long allow minor differences of opinion and practice to stand in the way of major means of action.

At the recent World's C. E. Convention, held at Agra, India, the dominant note was that they should all be one that India might believe He is the Christ sent of God. Both Anglican bishop and evangelical missionary sounded the note. They agreed that but for ecclesiastical division India would be much more nearly Christian today than she is; that she cannot understand denominational differences nor cares aught for them, and that the Christ that would make all men one is betrayed in divisive sects. Only the personal lives of consecrated Christians, united in a common loyalty to their Master will bring the Glad Tidings home most effectively to the Hindu mind. The Hindu is not of that western mind that worships organization and institution, but of the philosophical bent that scrutinizes the inner life and light.

The Chinese Inland Mission, with its 900 workers, stands with its marvelous work of faith and its success as a living example of the possibility and the power of non-denominational effort. Eleven nationalities and a dozen denominations are represented among its missionaries, and there is no friction and no lack of funds.

The increasing comity between the Boards augurs a better day for union. The London Missionary Society, finding itself unable to keep up all the work undertaken, turned over a mission in India to the Canadian Baptists and another in South Africa to the Canadian Methodists. This magnificent old society is more concerned about Christianity than it is about the interests of the denomination it represents.

A Noble Strike

The most notable strike of the past year seems to be nearing a successful end. On November 22, 30,000 girls of the shirt waist making industry in New York city went out in a fight that centers around the question of a "closed shop." Later, some 10,000 in Philadelphia joined in the battle, and to date 30,000 have won their contention and are at work. They represented one of the most poorly organized trades two months ago, but the strike has made them one of the best organized. Jews, Italians, and Americans stood side by side in one of the most spectacular labor contentions that has been witnessed.

The shirt waist making industry is full of inequalities. It rushes greatly at certain seasons and is so slack at others that the larger number of workers are laid off. Dealing with a class of labor that goes to work for a few years and then changes occupation, it was easy to reduce wage bargaining to its lowest degree. The consequence was that while wages were not so bad when the tide was on, the worker's fortune depended entirely upon the spasmodic rise and fall of rush and slack work. In the busy season they worked until late at night without supper, while in slack time they would come to work in the morning to be given but an hour or two or were liable to be discharged for any length of season without warning. To meet these conditions they demanded a 52-hour week and not more than two hours overtime on any one day; notice of slack work beforehand or at least in the morning of the day; and that all the workers be kept on short work during slack season rather than many being discharged and left workless.

Like all the garment making industries this one lent itself to sweating. Much of the work was done under a sort of padrone system. The maker would let out the jobs to a sub-contractor, who would get the work done at the least price possible and pocket the difference. He would pay from $6 to $10 per week and clear from $25 to $30. The grind came on the workers and the grind operated to make conditions, hours, and wages the worst instead of the best possible. So they demanded that all wages be paid directly by the firm and the sub-contracting system be abolished; that the wage for all forms of work be fixed in advance and be the same all through each shop.

But the great contention was for the "closed-shop" i. e. that collective bargaining be made the rule and the unions not only recognized but dealt with in wage-making directly. There may be many reasons for objecting to the "closed-shop" for every industry, but if it could be defended in any, it could be in this one, where the workers were so at the mercy of conditions and where there seemed no way to remedy evils outside of such a collective effort. This point the workers insist upon and for it they fight on after every other contention was granted. They feel that things would quickly work back to old conditions under any other settlement.

The strike has aroused more interest and a wider sympathy than any of late date. Prominent society women and public men as well as social workers have espoused the cause and aided in the effort. A sensational turn was given by the arbitrary action of police and magistrates in arresting pickets on the technical complaint of assault when there was no actual assault, but only a quiet but persistent effort to persuade scab workers to join in the strike. Respectable young girls were locked up with common prostitutes and fines were laid upon a great number. At one of the Sunday afternoon meetings two hundred of the "martyrs" were on the platform at one time. This, however, but helped to win public sympathy and hasten the victory. The union grew quickly from 500 to 30,00, and is today very compact and strong. It paid all fines and gave strike benefits to those who had dependents.

The "closed-shop" may be a dangerous principle for all trades, but it may be a necessary resort for some, just as the trust may be dangerous under many conditions but beneficial under others. The successful issue of this strike will give great heart to women workers who, as a rule, are poorly paid, and the pawns of circumstance and all such contentions will hasten the day when the issues of industry will center more around the worker and less around the purely property considerations.

An Apostle to Labor

Chas. Stelzle is an Apostle to Labor. He speaks to more workingmen than any other living man. Every Sunday afternoon he addresses great audiences of workers and usually by their own arrangement and at their own expense. These audiences rarely are less than 1,000, and have run as high at 12,000. He has many more invitations than he is able to fill. Through his work a number of unions have appointed chaplains from the local ministerial fraternity and have invited the pastors to become fraternal delegates. Gov. Marshall of Indiana has been emphasizing to both labor unions and ministerial associations that a little fraternal concord was all that was needed to break down suspicions and interest religious forces in the laboring man's problems and the laboring man in the church.

Besides his addresses Mr. Stelzle furnishes a syndicated article, dealing with religious questions in their bearing upon the labor question, that appears in each issue of 350 labor journals. He held a temperance meeting at the recent Toronto convention of the American Federation that was attended by 4,000. Practically all the leaders have gone on record against the saloon. Mr. Stelzle and his helpers conduct shop meetings of an evangelistic character. He was for eight years a mechanic in a New York shop and has lived for twenty-five years in the crowded East Side of the metropolis. For the past seven years he has devoted himself to this effort to bring labor and the church into more sympathetic relationship and is today at the head of the Department of Labor and Immigration of the Presbyterian Home Missionary Society. Last year he visited all the great European lands and studied both the immigration and labor questions from that viewpoint. To all his labors he has added the writing of several readable and informing books. He is awakening

the churches to their duty and labor to its opportunities.

The church has been all too fearful of its dogmas and accepted methods of work to undertake original work among those who for one reason or another have not been attracted by her conventional methods. On the other hand, social workers, recognizing the prejudice among the laboring classes in regard to the churches and feeling resentful themselves many times, doubtless, because of the church's failure to act, have feared to have their efforts called religious or in any way linked up with religious institutions. Mr. Stelzle is helping to break down this suspicion and bring co-operation. Others in both the social and religious fields of effort have been bravely battling to overcome it also, but his has proven a strategic positon for this effort. He recently held a sociological conference in New York city that was largely attended by both social and religious workers. All joined in emphasizing the sociological work of the church and the religious work of the social institution and worker. Emphasis was put on the value of social investigation, labor organization, and organized charity. All agreed that the church should work for the benefit of its community in all ways rather than for the one end of building up itself. Each church should know its own community like the settlement worker knows his and adapt methods that will reach that community for its own good. The province of the church as a pioneer in all social good was insisted upon. For instance, if the crowded centers have no recreation spots the church should both point out the need and supply it as far as possible until the general public will arise to the task. It was insisted on that the pulpit deal with living conditions more and dead issues less and join not only with other churches for the social uplift of the "man on the margin" but with other organizations as well. In all it was prophetic of the new life that will come to the church by adapting herself to the new problems of this complex and highly socialized age.

A Notable Missionary Centennial

One hundred years ago (June 29, 1810) the American Board was organized. Five men gathered around a table at Farmington, Conn., on September 5, 1810, and held the first directors' meeting. This was the answer of the Congregationalist churches of Massachusetts to the Haystack Prayer Meeting, held by the five students of Williams College in the summer of 1806, while they were waiting for a storm to pass over. Today they support 635 missionaries at 107 stations with 4,564 native workers, and have a Christian community of 205,880 in their fields, of which the usual proportion of about one-third are admitted to full church fellowship. They conduct 1,483 schools, one of the largest educational undertakings in missionary annals, and make of it their chief evangelistic agency. Suffice it to say they make thus native Christians of the finest character and capacity. They have set $1,000,000 as their centennial offering and will endeavor to have every one of their 6,006 churches make a contribution. They desire individuals to give a permanent endowment of $2,000,000 for their educational institutions and thus insure other fields such colleges as the Doshisha has been to Japan and Roberts College to Turkey and the Balkans. The Centennial convention will be held in Boston October 11-14.

The Great Laymen's Campaign

The most significant missionary movement in the home land today, if not indeed for a generation, is the layman's campaign for increased interest and generosity on the part of the men in the churches to the great cause of foreign missions. J. Campbell White has proven himself a master commander of forces, and every one of the more than a score of cities reached with his monster meetings has recorded victory for him. As high as 2,000 have sat down to the banquets at once and as many as 6,000 attended the meetings, while the most prominent business men have been enlisted and forces organized that promise to mightily increase the support of the work in all the societies. The cities visited pledge themselves to increase their contributions by some definite percentage or to some definite amount. Here are some of the increases promised:

Buffalo	from	$38,000	to	$100,000
Cleveland	from	53,000	to	160,000
Richmond	from	30,000	to	60,000
Washington	from	62,000	to	100,000
Worcester	from	15,000	to	125,000

Richmond has already oversubscribed her full promise. Cleveland and Buffalo have 80 per cent of theirs pledged already. Toronto was the place selected for launching the movement a year ago, and the way she is making good is prophetic for the whole movement. There, three leading Presbyterian churches increased their offerings from $25,500 to $41,500; four Methodist churches increased theirs from $22,000 to $48,000; the four largest Anglican churches went from $13,200 to $35,000; four Baptist churches increased theirs from $13,200 to $36,600. In all thus, these fifteen congregations in Toronto increased their contributions from a total of $73,900 to a grand total of $161,100, a total increase of about 120 per cent. For January, New York and Brooklyn are the center of interest for the campaign. Seventy-five cities will be reached and each of them reach a radius of easy traveling distance in their attendance and influence directly. The whole campaign will come to a climax in a mammoth layman's missionary convention in Chicago in May, modeled after that in Toronto last year.

Every effort to enlarge the scope of the effort to include home missions has been met with firm but sympathetic refusal on the ground that the singleness of purpose will alone beget success. The Baptist Home Mission Society and the Methodist Bishops petitioned for this widening of the propaganda. Every church in the home land is a fixed and standing home mission institution and in all home missions are supplied many fold more adequately than foreign.

Twenty-five Years in City Missions

The statistical report of the City Missionary Society of the Congregationalist churches of Chicago is interesting as representing one of the best supported and most successful city missionary undertakings. In that time they founded seventy-two churches which have today a membership of over 10,000. Of these churches forty-three are now self-supporting and the society is now aiding forty-nine churches and missions in all. These churches organized and supported during the quarter-century have received 13,332 on confession. The society has received $630,000 for this work and is now spending nearly $25,000 annually. Last year its forty-nine missionaries added 915 by confession and 457 by letter. The average attendance at the morning services is about thirty, and at the evening worship about forty-five for each mission or mission church, and the attendance at the Sunday-schools averaged 110. They hold $288,000 worth of property in trust and the churches founded possess property amounting to $841,620.

Cleveland Regains Property

The city of Cleveland has just come into possession of a considerable tract of land upon the lake front, said to be worth from twenty millions to thirty millions. It has been for many years in the possession of the railway companies, who early secured title to it by means which are now recognized as illegal. The example of Cleveland will be an encouragement to many cities who have sold their birthright of public land in the most desirable parts of their domain to some corporation for what seems scarcely more than a mess of pottage. The example of the splendid water front on the south shore in Chicago being monopolized by the smoky and noisy traffic of the Illinois Central Railroad, is a lesson in the lack of municipal foresight. Ultimately this corporation must be compelled to give up its enormous and valuable holdings, to put its tracks underground, and to restore to the city that fair frontage which is now so marred and misused. But the effort to reclaim this possession will cost the city a long struggle and an immense treasure. All this could have been saved by such limitations of corporate rights as were possible when the first contracts were made. Society is gradually learning that transportation companies are the servants, and not the masters of the people. It remains to impress the lesson upon the companies.

Baptist Congress

The Annual Baptist Congress took place during November in New York city. It was a successful gathering and its program was full of interest. Among the topics considered were the following: "Can Pragmatism Furnish a Philosophical Basis for Theology?": "Is the Present Tendency Toward a Coöperative Social Order Desirable?"; "How is Salvation Mediated to Us through Christ?"; "Recent Tendencies to Change Denominational Practice—Are They Desirable?"; "How Can Ethics be Taught in the Public Schools?"; "Realizing the Presence of God." The papers were of a high order, and the discussions were animated and informing. We are glad to notice in the list of membership of the Baptist Congress the names of the following Disciples: Professor Errett Gates, a member of the gen-

eral committee; and of annual members, J. H. Garrison, W. L. Hayden, A. E. Jennings, A. McLean, F. W. Norton, A. B. Philputt, J. M. Philputt, F. D. Power, O. E. Tomes, G. B. Van Arsdall, H. L. Willett, and W. J. Wright. It is the hope of many of us that next year's congress may be like the one of last year, a joint meeting of Disciples, Baptists and Free Baptists.

Work of the Art Institute

One of the most significant features of the higher life of Chicago is the Art Institute, whose work is commanding increasing public confidence and securing larger attention annually. The historical pageant that was enacted there some months ago revealed the high artistic interests of a large number of the prominent citizens of Chicago who took part in the admirable historical summary of progress through the centuries. A new wing has recently been added to the Art Institute which will help to complete the original plan of the building. The exhibitions which are given from time to time contain nothing of greater interest to the patrons of art in the Middle West than the canvases and statues produced by local artists. At present the annual winter exhibit of the work of western artists is in progress, and some of the features are of great merit. Professor Lorado Taft, for example, has a number of pieces, one of which is especially fine. It is called "Father Time Viewing the Passage of the Ages." It is in two pieces, the first the figure of a man looking steadily at a moving procession; the second the procession itself, in which there are nearly one hundred figures, going forward to their appointed destination. The same artist has on exhibition "A Son of Deucalion," "The Eternal Silence," "Fountain of Time," "A Daughter of Pyrrha," and a highly impressive figure called "An Indian." Citizens of Chicago who do not visit the Art Institute frequently are simply unaware of the educational value of this great institution. Visitors who are passing through the city ought never to think of omitting a visit to the Institute during their stay here, however brief.

A Student's Courage

The daily press and the retrogressive type of religious journals are eager to exploit any reports that come from the leading universities and seminaries regarding the dangerous tendency of university and theological education. For the daily papers it makes good sensational reading, and the half-informed religious editor is always glad of any material that furnishes him ammunition for an attack upon education of any except his own limited type.

It would be very easy to set over against these faulty and misleading reports an overwhelming list of the constructive, helpful and inspiring influences which are going forth from the universities and seminaries. But of this fact there are such abundant proofs that the informed public has come to take the matter for granted, and to discount most of the falsehoods which are spread abroad by a sensational press.

But it is not always known how frequently the element of genuine and splendid heroism enters into the work which university students, and especially those preparing for the ministry, are accomplishing. Instances of this character are known as being of frequent occurrence in university and seminary circles. But they pass almost unnoticed unless some particular incident secures public attention.

Such an incident happened recently at the University of Chicago. A large number of the Divinity students go out regularly to preach in churches of Chicago and vicinity. Some of these students go a long way and preach at points remote from railroad facilities. Many instances of hardship and suffering have arisen in connection with this supply work. It not infrequently happens that in the severest winter weather there is a failure to provide a conveyance for the minister when he reaches the small country station nearest his preaching point, and he is compelled to walk or to give up his appointment. The latter is very rarely the method pursued.

On a recent Saturday one of the Divinity students, Mr. William F. Bosdick, having missed connections with the local conveyance from Aurora to Yorkville, Illinois, started out to walk the ten miles in a temperature that was far below the freezing point. The journey became increasingly difficult and his feet were frozen. He tried to secure shelter in a lodge used as a summer resort, but the care-taker turned him away, refusing him rest or warmth. He finally arrived at his destination exhausted and badly frozen. He has been in the hospital for ten days suffering severely, and the surgeons are still doubtful whether he will be able to save either of his feet from amputation.

Since this incident became known several letters have come to the authorities of the Divinity School telling of other instances in which students performed their duties courageously in the face of most disheartening circumstances, and without even reporting the matter upon their return to the University. Incidents of this kind are the best commentary upon the reckless and untruthful statements which are often made regarding the laxity of religious and moral fibre in the divinity schools of America. Young men do not undertake the self-sacrificing work of ministerial preparation or undergo the hardships which are so frequently incident to their student preaching without a definiteness of purpose and a courage that would offer ample answer to any reasonable mind regarding their disinterestedness and consecration.

Safeguarding Immigrants

It is cheering to learn that steps are being taken by the commissioner of immigration to safeguard immigrants from the abuses to which they are subjected by the transportation companies that bring them to America. The darkness, filth and inadequacy of the quarters assigned to immigrants, the crowded conditions that result, the lack of privacy, the shameful and insulting treatment accorded these people, especially the women, by the employes of the ship lines, have issued in a volume of protest and rebuke which has become so great that the government has at last been compelled to intervene in behalf of the sufferers. The abuses are aggravated by the fact that the immigrants are, for the most part, quite helpless, as much through ignorance of their rights as through physical inability to enforce them. The reports brought by government inspectors who have traveled in the steerage to observe the actual conditions are sufficient to awaken the indignation of every one who has the interests of our newly arriving citizen at heart. Reforms are promised at once.

The Method of Making Good

It is one of the hopeful signs of the times that the Disciples are awakening to their true mission in the world. After a beginning that was due to recognition of the great principle of Christian unity; a second generation that was confronted with subordinate but impressive problems that diverted attention from the central idea; and a third generation that has been largely devoted to numerical increase and denominational success, we have come to the beginning of our second century.

At this moment, so significant in our history, and so likely to be determinative as to our success or failure, there are some questions that we must ask ourselves and be prepared to answer with frankness and recognition of all they involve. The first of these is this: Have the Disciples as yet accomplished in any notable degree the purpose for which they came into being? To this there can be but one answer: They have not. While no little advance has been made by the Christian world toward unity since the days when Thomas Campbell first spoke upon this theme, it has been the result in large measure of deepening conviction on the part of the entire church of the sin and weakness of sectism. Only in a subordinate degree and in limited territory have the Disciples influenced to any appreciable extent the conscience of the universal church on this theme.

The next question is, Do the Disciples want to make good? The answer cannot be so definite to this question, for the reason that there are many varieties of sentiment among them. But if we are to take into account those who are most sensitive to the crying need for unity, and most fully aware of the purposes for which we ourselves have historically stood, there would be no doubt as to the answer. This section at least of the Disciples that is really anxious to vindicate their right to existence, would without delay answer: Certainly the Disciples wish to make good, and are willing to put forth any effort to accomplish this desirable end.

Closely following, there is the more practical question, How shall this be done? We cannot longer delude ourselves with the easy-going assumption that the mere preaching of Christian union as a theory will accomplish any notable results. So far as propositional statements are concerned, the Disciples have never left themselves without witness on this point. The weakness of their advocacy lay in its almost total divorce from any serious efforts to bring the ideal of unity to pass.

Practically speaking, the Disciples have depended upon the alluring, but wholly impracticable effort to absorb their religious neighbors into one huge denomination. And they felt confident that this absorption would justify them in describing the resulting aggregation as the Church of Christ. They have not generally put it in this bald and repellant form, but it has amounted to the same thing in the minds of very many of our people.

It is now perfectly apparent to the least discerning observer of current religious history that if there was ever the slightest promise that this method would prove successful, that promise grows less day by day. In spite of our extraordinary activity in evangelistic effort, and the unusual success that has attended these attempts to swell the membership of our churches, it is now practically certain that during the past five years the Disciples have gained little, if anything, in membership. And it is highly probable that if our statistics could be reliably compiled, they would show an actual loss.

Of course this disappointing condition grows out of the fact that the efforts which ought to have been directed to the strengthening of the churches by educational work, by development of Christian character, and by the conservation of forces easily at hand for constructive effort, have been rather directed to evangelistic activities which have temporarily and superficially increased the membership of the local churches, but only at the expense of their more solid development, and actually with a gradual loss in available and permanent numbers.

It is then apparent that by this method of evangelism the Disciples are neither making good nor have any likelihood of doing so. And in the meantime, we are losing out in the thought of those Christian people around us who are taking the large tasks of the kingdom of God seriously, and who know that the work of the church is not to be done through spasms of evangelistic fervor, alternating with periods in which every energy of the minister, and those of his people who are really efficient, is taxed to keep up vitality in a half-converted and poorly instructed membership.

Just as the Disciples have wasted time in the past over questions that were unimportant and methods that were vain and even frivolous—controversies, misunderstandings, legalistic interpretations of the Gospel, and quarrels over methods of administration—so we are losing time today wherever we are not arousing ourselves to the essential business of our brotherhood, the unification of the Christian forces of the communities where we live.

Our business is not to enforce a creed, written or unwritten. And certainly the number of creeds, consistent with the great apostolic creed we all confess, tends to grow more numerous rather than less.

We are not advocates of a particular form of worship, not even that which embodies the studied simplicity which many of our churches affect. There will always be diversity of method in Christian worship.

It is no business of ours to debate over forms of organization. All the different types of church construction profess to trace their origins back to the New Testament. Our thesis is not the settlement of this vexed and widely mooted question.

Nor are we the champions of a particular set of ordinances. We can well afford to leave to sacramentarians and literalists the useless expenditure of strength upon the defense of this or that view of the simple and beautiful customs which found sanction in the ministry of Jesus and the life of the early church.

Nor can we delude ourselves that the mere possession of numbers is a strength to the cause we advocate. Nothing would be more fatal, in fact nothing has been more of a hindrance to the accomplishment of our historic ideal than the multiplying of half-informed and indifferent members in churches, every one of which should be a living advocate and example of Christian unity.

The serious business of the Disciples is to put their plea for Christian unity into instant expression. It is not for them to wait until some good-natured and tolerant neighbor offers to meet them half-way in a union service, but so to enforce the principle of unity wherever they are found that no person in the community could possibly be ignorant of the fact that there was among them a people whose voice was insistently heard upon this great need of the hour.

The methods by which Christian unity may be exemplified are numerous enough if our ministers and churches really take their task seriously. Wherever the Disciples promote united effort on the part of the Christian forces in any community, a step has been taken that cannot be without the most valuable results. Wherever a union communion service can be held that is inspired by the sense of common love and reverence, there progress is being made. Wherever union evangelism can be organized, whether with the leadership of one of our own preachers or not, it is possible to illustrate even under unfavorable circumstances the principle for which we plead.

Wherever public interests can be promoted by the coöperative action of the churches in any town or city, there it is the business of the Disciples to urge and foster that union sentiment and activity. And wherever the work of municipal and civic righteousness can be set forward by uniting the forces of decency and order which are always to be found in the churches, there the Disciples have again found their opportunity to promote effectively the great cause which is our only excuse for existence in any place.

The Uncompromised Life

Abraham had a proper sense of personal dignity. It was more than clan etiquette that kept him from accepting pay for rescuing the inhabitants of Sodom from the invaders. He was a man with a mission and he felt that it would be inconsistent with his high purpose for him to accept a gift from the king of Sodom. In ancient Rome there was a man who rushed with his trained servants to every fire he heard of and offered his assistance in putting it out, but he always demanded a large share of the property for saving it and would never fight fire until he was sure of his pay. He doubtless reasoned that the owner would be deprived of all his goods if the firemen did not come to his assistance and that therefore he ought to be willing to give half or more than half for putting out the fire. Abraham might have reasoned that he was entitled to the spoil of Sodom on the ground that it would have been carried to the Euphrates valley if he had not recovered it for the land of Canaan. But he was more of a man than the Roman fireman. Others had toiled for the goods of Sodom and he wished them to enjoy the fruits of their toil.

Special Privilege.

To know whether a man is uncompromised we must know what are the ways in which he gets his living. Wealth is produced collectively. No intelligent man believes that he is the sole producer of that which he possesses. The honest man simply asks for his share in the products of common toil and foresight. But some are not satisfied with the honest man's share. They seek and secure special privileges which enable them to get hold of what ought to go to other men. They have a process of reasoning by which they justify themselves in taking more than their share of the common goods. Their chief reliance is upon shrewdness. It is the shrewd man, not the honest worker, who has a right to the good things of life. We are justly suspicious of the economic and social theories of the man who enjoys special privilege. He compromises himself by accepting the privilege of getting something for nothing. For clear thinking on moral and religious questions we must go to men who ask no advantage over other men and who have intelligence enough to know what is fair.

The Unbiased Mind.

The unbiased mind is a fiction. No such mind exists. The best we can do is to make an honest effort to study facts without prejudice. We never succeed wholly in discarding prepossessions that obscure the truth. The man who boasts of his impartiality is the very one to watch; he is either a rascal or he is so ignorant of the sources of error that he ought not to be trusted. But there are some things which we may reasonably demand of ourselves. We need not sell out to any party or sect. There is no party or sect big enough to satisfy entirely the mind and heart of the least of the children of men. It is treason to the mind to sell it into the service of any combination of men. We may join with men in their search for truth provided we do not agree to accept anything that does not satisfy our own minds. We should consider ourselves companions of all who strive to know. If they can help us we ought to be thankful to them for the information they give and the inspiration of their example. It is a calamity to be suspicious of one who is sincere and who can lead us into larger truth.

"In the World."

We are forbidden to love the things that are in the world. What does this mean? Does it mean that we cannot be independent unless we withdraw from business and social life and live apart from men? Not in the least. "The world" is made up of the wrong attitudes of people, base desires and ambitions. In the same place where the bad man surrenders himself to the world the good man surrenders himself to God. The fight of faith is on the same ground that is overrun by the hosts of wickedness. The gifts of nature which the wicked consume are needed by the righteous. The difference is in the use of things, not in the things themselves. One man is vile and he defiles everything he touches. Another is pure, and under his touch things lose their grossness. Political life is corrupt when politicians are corrupt; it is clean when clean men are in politics. Business is dangerous to morals when thieves engage in business: honest men make it a school of morals. Formalists make the church contemptible; strong men and women make it a mighty fortress.

Topic for the Midweek Service, Feb. 2. Gen. 14:21-24; I John 2:15-17.

The Achievements of A Century

An Address Delivered at the Centennial Convention

By Perry J. Rice

EDITOR'S NOTE.—So much has been said about a single one of the five addresses on the Progress and Achievements of a Century, delivered at Pittsburg last October, that we regard it fitting to give our readers one of the others, which in our judgment, was one of the most admirable speeches of that memorable occasion. For strict adherence to his theme, for sympathetic and reserved assessments of his people, for sensitive awareness to the currents of modern life, for fairness and tenderness of temper and for chaste and dignified expression we do not think Mr. Rice's paper was excelled. It is not often that we print articles so long as this and we at first intended to greatly shorten this one. But upon attacking it, blue pencil in hand, our hard editorial heart failed us and we decided to give it every inch of space it needed. We hope our readers will carefully read every word of it.

It is not too much to say that during the past one hundred years the world was made over. Places that were considered remote and inaccessible are now on the beaten highways of the nations. Natural forces were discovered and harnessed to the tasks of humanity, working revolutions in the methods of commerce and industry, and resulting, it is estimated, in the production of three times as much wealth as was produced during the eighteen preceding centuries. Towns became cities, and cities grew to mammoth proportions. At the beginning of the century the city of Pittsburg was a town of about two thousand inhabitants; New York numbered less than one hundred thousand souls, and Chicago was a trading post. The growth of urban populations was not peculiar to the United States. London attained four-fifths of her present size during the century; Berlin outstripped Chicago in the rapidity of its growth and the population of Osaka, Japan, was quadrupled.

Growth in Knowledge.

It is freely affirmed that the greater part of the world's knowledge is less than a century old. The physical sciences were, for the most part, created during the century. All the sciences, including theology, have undergone radical changes. Our conceptions of the physical universe do not differ more widely from those entertained by our forefathers than do our conceptions of God, of Christ, of the scriptures, of sin, and of salvation. A new feeling has arisen with reference to the mission and message of the church. The interest in dogma has yielded to a popular demand for instruction in righteousness, the ascetic tendency has given place to a profound interest in the problems of social life. Our fathers could scarcely have conceived a program of such practical activity as we know to be in full operation today.

The period under consideration witnessed, at its beginning, a rising tide of democracy, both in religion and in government. The spirit of liberty was asserting itself against dogma; the spirit of equality was demanding the overthrow of ecclesiasticism, and the sense of fraternity was beginning to decree the doom of sectarianism. In the midst of such conditions the movement whose centennial we are now celebrating had its beginnings. In one sense it may be regarded as the expression of a revulsion of feeling against prevailing conditions. In another sense it may be regarded as a child of the times. It was both a protest and an appeal. It centered about three dominant ideals. It originated in a plea for the union of Christians; it proposed to attain such a union by the restoration of primitive christianity, and it had as its ultimate object the evangelization of the world. It was, therefore, idealistic, practical and purposeful. It presented a great plea, a fascinating program and a glorious objective. In the three fields thus indicated the Disciples have wrought with greater or less efficiency. A century is a cycle of sufficient duration to measure the effects of any movement, and it is therefore with a degree of interest that we inquire with reference to the effects of this movement inaugurated by the saintly Thomas Campbell in the publication of that Magna Charta of



Perry J. Rice.

Christian liberty, the Declaration and Address.

Standing so close to it, both in point of time and personal relation, it is difficult to estimate it justly. It is natural that we should rejoice in our triumphs. But we should be unworthy the heritage into which we have entered if, in the midst of our rejoicing, we should fail to exhibit a proper spirit of humility. If the world should detect in us any tendency to self satisfaction or self complacency, any disposition to blind our own eyes to the services others have rendered in the promotion of objects which are dear to us, it would be justified in refusing to regard us seriously. The best apologetic we can offer to the world is an honest attempt to relate our achievements to the progress of the century, estimating them not for purpose of self glorification, but in view of all the facts and forces which may properly come within the range of our inquiry.

The Declaration and Address was a clarion call to the followers of Christ to bury their differences and unite for the conquest of the world in the name of Christ. The immediate response was meager indeed. There appears to have been little desire for union and no readiness to minimize the importance of the credal formulations which had been developed in the progress of Protestantism. The lines which separated the various religious bodies from each other were clearly drawn, and loyalty to party standards was everywhere the basis of fellowship. Denominations were constantly clashing with each other in their zealous defense of doctrines which they had come to regard as final expressions of truth, each one being determined to overthrow the heresies of all the others. Only a very few people could be found who were willing to espouse the cause of union, and most of these were personal friends of Thomas Campbell. Such was the temper of the church a century ago. The change which has taken place is as complete as it is splendid. There are, it is true, not fewer but more kinds of Christians, than there were then. The census bureau reports forty-one new kinds developed in the United States in the brief period from 1890 to 1906. This fact only proves, however, that there are eddies in the current of the church's life or that the spirit of independence has continued to thrive along with the spirit of unity. There can be no question but that the latter has become much more pronounced. A hundred years ago only a very few people desired union; now everybody longs for its fuller realization. Then sectarianism was defended as natural and necessary; now it denounced as the "Scandal of Christendom." Then division was thought to be advantageous, promoting a holy rivalry; now it is decried as the greatest hindrance to the work of the church. Then denominations held themselves aloof from each other, refusing to coöperate in any manner; now their people mingle freely and rejoice in the fellowship that is ever widening and deepening like the river as it flows toward the sea.

Near to Union.

We still hold our individual opinions but are less inclined to impose them upon others. We still cling fondly to the particular group with which, for one reason or another, we have been identified, but we rejoice in opportunities to cross over the lines and share in the wider fellowship. If we are not ashamed of our divisions we are profoundly sorry that they exist and long to see them healed. Denominations closely allied in doctrine and polity are approaching each other, and in ways too numerous to recite and too familiar to need mention, all the churches are giving expression to their essential oneness.

The forces that have produced this change of sentiment are numerous. New visions of the world and its almost limitless needs have arisen before us. The cry of the ignorant and the oppressed of every nation has been heard, and the conscience of the church has been aroused to a sense of the urgency and importance of her mission. In our efforts to discharge that mission we have been compelled to lay aside the petty peevishness of our party contentions. New generations have arisen, one after another, who have refused to be shut in by the narrow walls of prejudice which circumscribed their ancestors. Catching larger glimpses of truth and beholding with clearer vision the eternal purposes of God, they have arisen to heights where the old artificial boundary lines are scarcely discernible. The changes that have taken place in theology have wrought havoc with all the creeds until they no longer serve as formidable barriers to union. The people of the Orient, among whom we have been sending missionaries, have had little patience

with our sectarianism. Christians of every name have been meeting each other on the fields of service and, feeling the warmth of love and devotion to Christ which is common to all. A sense of mutual appreciation and esteem has arisen which doctrinal divergences cannot smother. The present sentiment in favor of union is therefore the natural outgrowth of the church's progress during the century. The plea which the Disciples made was like the voice of the Prophet of the Wilderness heralding a better day, whose dawning has been gradual. Throughout the century they have borne unceasing testimony to the conviction that sectarianism is sin, and that union is essential to the successful prosecution of the work of the church. It is possible that sometimes our spirit has belied our message; that we have appeared to be contentious and dogmatic, veiling an attempt to thrust upon others our intellectual conclusions under a specious plea for union. Preachers are not all prophets. It is not possible that everyone should behold with clear vision the lofty ideals of Thomas Campbell, nor that we should have fully escaped the subtle tendency, inherent in humanity to crystallize about the truths great leaders have discovered. Nevertheless, we believe the plea has, for the most part, been nobly presented, and that it has lent itself definitely to the promotion of the union of the followers of Christ.

Plea for Primitive Christianity.

The Disciples have also been ardent advocates of a return to primitive Christianity. This was the program by which our fathers hoped that the church might be reunited. Thomas Campbell held the conviction that the restoration of the church in "its doctrine, its ordinances, and its fruits, as exhibited in the New Testament," would result in cleansing its corruptions and healing its divisions. The reformers, therefore, set themselves to the task of restoration. They determined to eschew all formulations of religious doctrine and make their appeal directly to "The Law and the Testimony." They adopted as their motto the famous proposition: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." Thus they were led to a re-examination of the Scriptures on somewhat independent lines, and to the discovery of new and important phases of truth.

Having set themselves to restore the primitive church, the reformers immediately began to inquire into its nature and constitution. Gradually they were led to certain definite conclusions which have formed a considerable part of the Disciples doctrinal propaganda throughout their history. They determined that the church should be known only by such names as did honor to her divine head, and were sanctioned by New Testament usage; that the form of its organization should be a congregational, with evangelists, elders and deacons, selected because of peculiar fitness to serve as ministers in these several capacities; that there were but two ordinances—baptism, administered according to apostolic precedent, and the Lord's Supper, standing as the perpetual memorial of the sufferings of the Messiah, to be observed on every first day of the week. Following the examples of conversion recorded in the Book of Acts the reformers concluded that people became Christians and members of the body of Christ, which is the church, by believing in Jesus Christ, repenting of their sins, openly confessing their faith and submitting to the ordinance of baptism. Thus the principle of restoration, becoming operative in the hands of our fathers yielded a four-fold result. It gave added authority to the Scriptures, especially of the New Testament; increased glory and prestige to the name of Christ; re-established the apostolic church according to methods of interpretation which they employed; and developed a clearly defined doctrine of salvation.

These conclusions have seemed to the Disciples well-nigh ultimate expressions of truth. The very nature of our appeal has made the temptation to dogmatize almost irresistible. In every instance the effort has been to "speak as the oracles of God speak"; to base all our teachings and practices upon "an express precept or an approved precedent" of the New Testament. The feeling has been general that in this effort we have succeeded, and that therefore no changes can occur in what we have come to regard as the essentials of Christianity without doing violence to the Scriptures themselves. This tendency to make finalities out of our intellectual conclusions has been ever present. It has led to many unhappy controversies among ourselves which have seriously interfered with the plea for union and militated against the highest success of the movement in other respects. It has been partially checked by the antipathy of the reformers to creeds as tests of fellowship. But even this has not always guaranteed to us that degree of liberty of conscience and conviction, which is an essential feature of New Testament Christianity. What seems to one to be true all too easily becomes the standard by which he judges another. The opinions of one master mind readily become the convictions of the many, and written or unwritten, they are made, almost unconsciously, tests of fellowship. The only escape from this result is the frank recognition of the fact that the principle of restoration is forever operative, and will continue to be operative until man shall be as God, knowing all mysteries and all secret truths and understanding their varied and intricate relations to each other. Mr. Brierly quotes Vinet as saying: "The reformation is ever present in the church even as Christianity. It is Christianity restoring itself by its own inherent strength. So that even today the reformation is still to be done, a thing to be recommenced and for which Luther and Calvin only prepared a smoother and broader way."

A Long Way Forward.

The way back to primitive standards and ideals is a long way. Really it is a forward and not a backward way at all, and it ever stretches before us inviting us to walk upon it. It presents difficulties, precipitous heights which we must climb, and deep gorges into which we must descend. Our fathers entered upon this way with true heroism and followed it with fidelity and courage. Without boasting we may confidently affirm that many of the positions which they assumed had in them elements of abiding value which the religious world has come quite generally to recognize, but the search for truth did not stop with the conclusions our fathers reached. The nineteenth century witnessed unprecedented activity on the part of scholars everywhere. The study of the Scriptures has continued with unabated interest and enthusiasm. The principle of the division of the Word, for a long time recognized only by the Disciples, has been in general use for decades. Every document that enters into the canon has been examined with reference to its author, its purpose and its historic setting. The buried treasuries of the past have been made to yield their secrets, and the social, political and religious ideals of the people among whom these documents were produced have been studied as never before. The emphasis which the Disciples have given to the fact of the supremacy of Christ has been caught up by the church universal. Modern scholarship has fixed upon this as the fundamental fact of Christianity, and everywhere the cry is heard: "Back to Christ." His supremacy is acknowledged by all and the restoration of his ideals is the passion of the hour. Thus, under the pressure of the principle of restoration, the employment of which is no longer peculiar to the Disciples, significant and important changes have taken place. So far as these changes have affected the great doctrines of the church they have for the most part only caused the truth of our earlier contention to appear more clearly.

But we must not lose sight of another fact of equal significance. The emphasis has shifted from the formal and doctrinal to the vital and practical. The modern man is not indifferent to the importance of correct thinking and right conclusions, but he is more concerned with correct living and right motives. The restoration of the apostolic church, in its doctrines and ordinances, was the goal toward which our fathers set their faces. The realization of the Kingdom of God with its ideals of sacrifice and service is the fond hope and eager pursuit of all modern religious leaders.

Adaptability of Disciples.

The adaptability of the position of the Disciples to such changes as have taken place and are taking place is one of its unique and important features. There is a position which insists upon belief in doctrines as the essence and test of Christian life. It is forever framing convictions into creeds and seeking to impose them upon the minds of men. Essentially this is the attitude of sectarianism and always results in division, since doctrinal creeds are in their very nature exclusive rather than inclusive and therefore divisive. The attitude of the Disciples, as expressed in the phrase, "In faith, unity; in opinion, liberty; in all things, charity," is its direct opposite. Instead of imposing doctrinal tests we have throughout our history insisted only upon such faith in and loyalty to the person of Christ as evinces itself in an overt act of self-surrender and a manifest desire to do His will. This position insures stability in the midst of ever changing intellectual conceptions, while the former, as Phillips Brooks has said, "Is always sacrificing stability to progress or progress to stability." We believe that many of the conclusions our fathers reached are still worthy of emphasis, and we shall continue to present them as our witness to the truth. The genius of our plea not only permits us to preach what we believe to be true, but it compels us to grant to everybody else the privilege to do likewise. *We hold that open-mindedness toward all truth and warm heartedness toward all lovers of truth are as essential as doctrinal soundness.* Our hope of union rests, not in the ultimate character of "Our position;" but in the essential supremacy and triumphant leadership of our Lord Jesus Christ, who woos and wins us to himself by the grace and beauty of his humanity and by the power of his divinity, and who constantly allures us into larger conceptions of life and fellowship, as we catch new glimpses of his unfolding purposes and increasing glory. When the love which prompted his life of service and sacrifice fills all our hearts then will the music of his speech enable us to keep step as we march toward the realization of his ideals. Whatever else the churches may have adopted from the testimony which the Disciples have presented, we are persuaded that this position of loyalty to Christ and liberty in Christ is destined to become universal. It is indeed a recognized feature of modern Christianity. Its wide-spread acceptance registers remarkable progress over the attitude of the church a century ago, a progress in which the Disciples have shared and to which they have made important contributions.

In the fields of evangelism and missionary service the achievements of the Disciples have been notable. From the beginning they have manifested an aggressive spirit. The Christian Association of Washington announced as its "sole purpose" the promotion of "simple evangelical Christianity." It agreed to administer such funds as might be committed to its trust for the support of ministers who should be "sent forth to preach at considerable distances." The message of the evangelists who went forth as the exponents of the plea was simple, positive and direct. They preached a gospel which consisted of facts, commands and promises, and it made a powerful appeal to the common people who accepted it with eagerness and in turn became its defenders and advocates. Many of our early preachers, like the minute men of revolutionary fame, left the plough in the field to respond to the call of conscience and of duty. They became preachers of surprising power and effectiveness. Every service was a mission in which the simple Gospel was presented, and people were urged to accept it. Alexander Campbell, as the recognized leader of the movement, became widely known as a scholar, a preacher, and a defender of the faith. He traveled extensively for those times, often speaking to vast audiences in the larger churches, in public halls and in groves, and he never failed to leave definite impressions. The preaching of Walter Scott gave to the movement a simplicity and definiteness of expression and an evangelistic fervor which have characterized it throughout the century.

Long a Rural People.

For many years the Disciples were distinctly a rural people, spending the greater part of their energy in sparsely settled communities and in the smaller towns. Although we are celebrating the centennial of our beginning we have very few city churches whose history covers more than a half century. The fact that we are represented in them so strongly at the present time is not due to any settled policy on our own part to evangelize them, but is incidental to the rapid growth of urban populations. We did not go to the cities, but the cities have grown up around us. In recent years there has been a growing disposition to recognize the urgent religious needs of the cities and their vast importance as centers of influence, and efforts have been made to evangelize them. In the Central States where we had earlier developed strong constituencies, this effort has met with marked success, in other sections the results have been less gratifying. We have scarcely touched the great centers of New England and of the east. In the north and in the south we are still comparatively a weak people. In the rapidly developing northwest, in the states bordering on the Pacific Coast, and in the growing southwest, whither the people from the Central States have been going in large numbers, our growth has been very satisfactory.

From the beginning the Disciples have been interested in education. Numerous institutions of learning of various grades have been established and equipped. Provision has been made for the religious instruction of the young people assembled in our great state universities. Schools have been established also in the south for the education of the negroes and the mountain whites in Kentucky and Tennessee. A literature of considerable proportions has been produced. Alexander Campbell made large use of the press and since his death periodicals almost without number have sent forth an increasing volume of literature, Numerous books, mostly of an apologetic character, have been published, but only a few have circulated extensively outside the ranks of our own people.

We have been eager participants in the enterprise of world-wide missions. As early as 1849 a society was organized to engage the churches in missionary service both at home and abroad. Not much was undertaken in foreign fields until about the beginning of the last quarter of the nineteenth century. The Christian Women's Board of Missions was organized in 1874 and the Foreign Christian Missionary Society came in existence the following year. Since that time the Disciples have prosecuted vigorously the work of missions both at home and abroad. Millions of dollars have been collected and disbursed for the evangelization of the darkened portions of the earth. Schools, hospitals, and orphanages, as well as churches have sprung up in the wake of our missionaries who have penetrated the remotest regions of heathendom. We have born our testimony for Christ in England, Scandinavia and turkey, in India and Japan, in Australia, Africa and Tibet, and in the islands of the sea. We have gone into the cities of Mexico and South America with the evangel of life, and have sought to keep pace with the march of empire as it westward takes its way in our own land.

In all modern movements looking toward the promotion of learning, the enlistment of the young, the relief of human suffering and the reformation of society we have tried to perform a reasonable service. As opportunity has been presented, and as we have had ability, we have co-operated in every enterprise that has had for its object the fuller realization of the Kingdom of God in the life of the world. Our work has been largely among the common people. We do not number many names of those who have arisen to places of distinction in scholarship, in statesmanship or in the marts of trade, but we have not wanted for great leaders, who, with high resolve and unfaltering courage, have served both the church and the state with credit to themselves and honor to all with whom they have been connected. Without assuming any undue credit we may safely say that in every sphere of human activity we are represented today by men and women of unquestioned character and recognized ability.

And what shall I say more? How feebly does the recital of these facts tell the story of sacrifice and service, of labor and love. Only God knows all that has been wrought by the hands of the unknown heroes and heroines who have joined themselves to this century old movement. Literally "'the blind have received their sight and the lame have been made to walk, the lepers have been cleansed and the deaf have been made to hear, and the poor have had the Gospel preached to them." Gradually the larger service which our Lord requires of His people has presented itself to our minds, and as the vision has appeared clearer and more glorious our people have responded with money and with lives. Measured by the standards which our Lord has set for us, we feel very humble, but measured by the standards which are usually employed, we feel that our achievements are worthy the recognition of the world. Many of us who are here today have had little to do in shaping the past. Others have labored and we have entered into their labors. We are heirs to a rich inheritance bequeathed unto us by worthy men of God. We have tried to read the significance of their service in the results which have followed, and in the light of the world's advancing knowledge. We turn from the first century of our history with a profound consciousness of the responsibilities which the progress and the achievements of the past have laid upon us. With Tennyson we doubt not.

Through the ages one increasing purpose runs."

"Through the ages one increasing purpose and believe that in proportion as we make it our own we shall be able to bring to consummation this movement, so rich in fruits and so plentiful in buds of promise.

English Topics

By Leslie W. Morgan

The Christmas Season

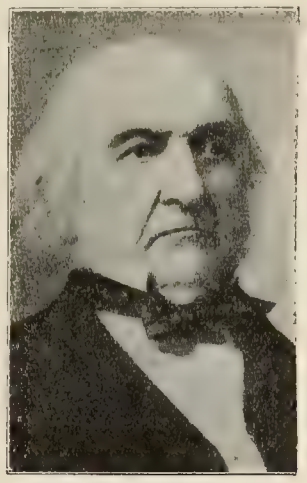
The readers of these items will wonder why mention is made of this topic so long after Christmas, and will doubtless think the only excuse to be that this column must necessarily be written some time before it appears in print. But that is not the defense. When I was a boy I had two supreme regrets in regard to Christmas, one was that it was so long in coming and the other was that it was so soon gone. And when I came to England and found that little or nothing was made of New Year's which in America serves as a sort of aftermath of Christmas, my disappointment was great. I would have prefered the Scotch or French method of making much of Jan. 1st. But with further acquaintance with English customs one finds that Christmas is by no means confined to one day. In the first place there is Boxing Day, which is the day after, which is a universal holiday, one of the four "Bank Holidays" so familiar in England; a splendid day on which to invite friends in to help clear up the leavings of the Christmas dinner, or to return the compliments of the day before; then there are the delayed Christmas trees for various children's organizations in connection with the churches or temperance societies, especially those of a mission character; the Christmas parties extend for six weeks or more after Christmas; and last but by no means least in the minds of many, come the Pantomimes in many of the theatres. The Christmas season without the pantomime season would not be complete. "Aladdin," "Cindarella," "Blue Beard," "Alice in Wonderland," "Peter Pan" and other popular children's stories hold sway to the delight of the children, and of older people as well who are glad of the excuse to accompany them to the matinees. Yes, and even the mistle-toe continues to hang for some weeks after Christmas, and it is a saucy thing for any lady to stand under it if gentlemen are in the region, for there can be but one interpretation, viz. that she is challenging them to claim their right to a kiss in fulfilment of a long-standing custom. So it will be seen that Christmas will still be a live topic in "Merrie England" when this article is read.

The Gladstone Centennial

The year 1909 saw the celebration of quite a score of important centennial events, including our own at Pittsburg. Perhaps the last to be observed was that of the birth of W. E. Gladstone, the one hundredth anniversary of which occured two days before the close of the year. All sections and men of all po-

litical persuasion have vied to do him honor. True, both parties have tried, on account of the political situation, to make political capital out of the event, but both have paid him honor. The Conservatives have been saying that were he alive today he would repuditate the Socialistic principles of the Liberal party, and the Liberals are saying that if he were alive he would oppose with all his strength the campaign for tariff reform. The Liberals do not refer to the fact that when he first entered politics he defended the Corn Laws which eventually brought on the Hungry Forties, or if they do they call attention to his repentance, and the Conservatives say nothing of his championship of Home Rule, when they are condemning Mr. Asquith for his commendation of it when he promises the Irish home rule, as applied to internal affairs.

The most significant events in connection with the celebration were the wreaths and tributes paid by other nations, especially small countries, as their representatives gathered round the statue erected to his memory in The Strand, London. They bore such labels as these: "To the memory of W. E. Gladstone, the friend of small nations, from the citizens of Finland." "From grateful Armenians in memory of the greatest friend of the oppressed." "Gladstone, thou shouldst be living at this hour, England hath need of thee," sent by the League of Young Liberals. Bulgaria sent a special silver wreath said to have cost twelve hundred dollars, which was raised by popular subscription limited to small sums. Doubtless in view of the religious and educational controversy, if Gladstone were alive today he would be between two fires. But although he was a High Churchman he had great sympathy with the Free Churchmen whom he regarded as the backbone of the Liberal party. And since he disestablished the church in Ireland there is not much doubt as to his attitude toward Welsh Disestablishment under present conditions. A memorial fund of 100,000. shillings is being raised by the leading Liberal paper, to be used mainly in issuing campaign literature. Perhaps $25,000.00 cannot be better spent at such a time.



W. E. Gladstone.

Year Books of the Churches.

The Congregational and Baptist churches have issued their reports for the year 1909. Both of them show a loss again in their total membership. This has been going on for the past three years and is discussed in religious circles as "arrested progress." The Congregationalists have lost 2,534 members, 7 ministers, 21 Evangelists and lay pastors, and 95 lay preachers, and have 29 more churches without pastors than last year. Their S. S. scholars have increased by 2,694, but their teachers have decreased by 102. The church membership in England and Wales is 465,613, and the number of ministers 2,956, and the lay preachers number 5,273. The loss in membership is largely accounted for by the loss in Wales which is no less than 2,048. The churches have been suffering from reaction for the past three or four years, following upon the revival. The Baptists report a decrease in membership of 1,553, which is little more than one-fourth of the decrease shown in the two previous years. Their total membership is 422,455. In England, Scotland and Ireland there was a slight increase, the loss being wholly due to Wales. Perhaps by next year the churches will have rallied from the handicap of such a historical revival as that of 1905.

Wringeliff, Priory Road, Hornsey, London.

Our Church Men

By John Ray Ewers

A Great New Current

By Dr. S. M. Cook

It is a great pleasure for me to present this week an article from the pen of Dr. S. M. Cook of Weston, Ohio. Among the honored Disciples of Ohio, none rank higher than the saintly physician-preacher of Wood County. A graduate of the University of Michigan, he is a scholarly man. He has a large library, and reads the latest books. In a recent letter he says, "I want to keep in touch with the boys." He has gray hairs, but he is not old, for he loves to see new light. No man is old as long as he learns. There are two marks of age, to care nothing for play, and to be unable to get a new idea. Dr. Cook is sixty-four years young. Besides being a skilled physician, he is a preacher of unusual power. His saintly, self-sacrificing life is a benediction to all who know him. Time, talent and money are all lavished by him, with never a thought for himself, in the service of men. He might have been rich, but for this wonderful generosity. Ah, he is rich, for who is richer than the man of many loyal friends. I count myself fortunate to have been led, gently, into the Church of the Living God by this noble man. To have been taught the way of life by him, to have been baptized by his strong, true arms, to have enjoyed through the years his love and kindly advise, has constituted one of my greatest life-blessings. Out of a rich experience, out of a loving heart, out of an optimistic faith, this Father in Israel sends this message from his library desk in his beautiful home. His contribution follows. It was written November 28, 1909.—J. R. E.]

I am a half Centennial. I became a member of the Church of Christ fifty years ago. The Y. M. C. A. is just my age—sixty-four. The W. C. T. U., the Anti-saloon League, the Y. P. S. C. E. and kindred union movements have been launched since my majority.

Among our own people the Foreign Missionary Society, the C. W. B. M., the Church Extension enterprise and our Benevolent Societies have come into existence since I began preaching. "The Christian Standard," "The Christian Evangelist," "The Christian Century," and many other worthy periodicals have all started since I became an interested reader of our religious journalism.

One of the most marked and healthy growths, in our work in the last thirty years, has been along the line of Ministerial Education. Not only in academic work, but in University study and the broadening of intellectual life. We always have had some well educated and well prepared men in the ministry, but, during the last thirty years, there has been a great change in the educational equipment of the large mapority of our ministry. Today, as never before, the young man who proposes to give his life to the service of Christ in this work, has a heart-felt, consciencious desire to do prepare himself that the Master shall have the best service that education, training and heart life can give. Christ as Master is worthy of it. It is prophetic of a better and greater success.

After returning from Pittsburg and reflecting upon the things I saw and heard there, the great achievements in missions, evangelism, education and benevolence I was most impressed by the "Men's Movement." It means so much along all lines of our work. It had been a neglected field. I was interested in the thought that the gospel in times past, has, in its love and simplicity won childhood, and in its affection, pathos and emotion has attracted the most devoted women, yet, when properly presented, in its manliness, nobility and power the gospel is even now winning the men. Men are being enlisted in the interests of the Kingdom of Christ as never before. When men see that the mission of the church is not mere dogma, or even denominational glory; when they see that it is not Sunday sanctimoniousness divorced from strenuous business, every-day life and its "battle for bread," but, on the other hand, it is the bringing of our lives up to the fullness of the Ideal Manhood, in morals, in business, in heart-felt fraternal duty, in the highest code of honor, and in strong, intellectual life, then will men espouse the work of the church with unbounded enthusiasm.

In order to hasten this glorious work the ministry must not only be thoroughly educated, but each individual minister must follow the apostle's injunction and actually show himself a pattern of good works. The movement must be contagious as well as educational. Life must attract. All must be "lovers of good men." Men must see that the gospel of Christ makes not only clean men, moral men, but also useful and honorable men. They must see that this gospel makes men not only sympathetic, but brave men, indeed, whose growth and development on earth is prophetic of the immortal life

I do not look for a new gospel, for the hold of Love shall endure for ever, but I believe that we are on the eve of such a growth of the knowledge of Christ and of his plans and purposes for man's happiness and welfare here, as well as hereafter, that his glory will fill the whole earth.

This splendid body of men must be employed immediately in some useful service or it will soon disintegrate. There is great need of the influence and power of Christian men. We need their high ideals of honor in political life. It will be the salt to save our nation. We need their code of Christian ethics in business as well as business in Christianity. We need their "Golden Rule" in the conflict of Capital and Labor. It stands for the "Square Deal"—the glory of true manhood. We need them in the fraternal and benevolent work. It will teach us that one is our Master and all of us brethren. We need them in the Bible School as object lessons for the boys. We need Christian men in our homes to give us all a taste of heaven. God bless the men.

Get a Transfer

If you are on the gloomy line
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom,
Get on the sunshine train, there's room,
Get a transfer.
If you are on the worry train,
Get a transfer.
You must not stay there and complain,
Get a transfer.
The cheerful cars are passing through
Get a transfer.
And there is LOTS of room for YOU.
Get a transfer.
If you are on the grouchy track,
Get a transfer.
Just take the happy special back,
Get a transfer.
Jump on the train and pull the rope
That lands you at the station HOPE,
Get a transfer.

Our Reader's Opinions

The Baptism Question

Editors Christian Century: I have just finished reading your editorial on working on the Baptism Question. I want to commend it as the most sensible statement of the real issue at stake I have ever read. You have changed the point of discussion to the proper question. If we shift the point of discussion to the question of conscience we can be instrumental in breaking the deadlock. Your editorial is the first real step toward breaking the deadlock that has been taken. I shall revise all my sermons on Baptism with your editorial before me. I hope to see more along this line from your pen in the succeeding issues of The Christian Century. These are real contributions to the Union Problem. Very sincerely yours,

Princeton, Ill. CECIL C. CARPENTER.

Editors Christian Century:—I have read with deep interest your editorial in the Century of Jan. 15 on "Working at the Baptism Problem". I have a criticism, a commendation and a suggestion. You say,, "Manifestly its influence for unity will not carry, if it simply say: 'We will search the Scriptures to find which side to this controversy is right!' For both sides of the controversy have been searching the Scriptures on this subject for generations, and they have come to a deadlock in their understanding of what the Scriptures mean".

My criticism is that this sentence just quoted is not true. Is it not a fact that ALL religious bodies that have laid special stress on the Bible as a rule of faith and practice have been immersionists? And is it not a fact that the unanimous verdict of the scholarship of the whole church agrees on what the Bible teaches? Is there any scholar worthy of the name who will risk his scholarship on an affusionist interpretation of the Scriptures?

I want to commend most heartily your proposition to put the question on a high basis and put it up to the people where it belongs. If you will lead in a move to get all immersionists to unite in an appeal to the optionists on the high plane of loyalty and love and for the sake of unity you will have a mighty following. Prof. Dean once put it aptly when he said immersion is current coin everywhere. Let us have a united appeal to the "free-Silverites" in religion, for the one universally accepted "gold-standard."

I thank you for the material of this editorial for a sermon that I am to preach within the next week.

Millersburg, Ohio. C. A. FREER.

[We go further than Mr. Freer in criticising the sentence quoted from our editorial and say that the first part of it does not even make sense! It was one of those sentences that slips through the best proofreader's mind without challenging examination. What we wrote was this, speaking of a Christian union movement: Manifestly its influence will not carry *far* if it simply says, "we will search the Scriptures to find which side to this controversy is right," etc. We thank Mr. Freer for giving us occasion to correct it. As to the three questions asked, we must respond to the first by asking, what are the religious bodies that have laid *special* stress upon the Bible as rule of faith and practice? We know of no evangelical body that can be said to have preëminence in this respect. Our reply to the second and third questions must needs be short and perhaps may not be clearly understood on that account, but we promise our correspondent and other readers to consider at greater length some future time the points involved in the questions. Just now it must suffice to say that the scholarship of the whole world is not in agreement on what the Bible teaches on baptism, and that there is not only one scholar who will "risk his scholarship on an affusionist interpretation of the Scripture," but that probably a majority of the greatest scholars are, unhappily, on that side of the question.—EDITORS.]

Editors Christian Century: I wish to express my appreciation of your editorial work in recent discussions of the scriptural teaching about Christian Baptism. They were strong, clear and true to the word. After saying this I want to urge two suggestions respecting your treatment of the baptismal deadlock in issue of Jan. 13. You use the word dogma in connection with the subject in several places. Because of the very bad repute of the word dogmas as men now think and talk, would it not be a wise change in our speech to substitute for this misused and much abused word some such expression as this: the New Testament teaching or ordinance? I think this change would get for your words a more favorable reading. Suppose we all think this over.

The second suggestion relates to a matter of more vital importance. In stating the optionist view (No. 3) you write "baptism means more than immersion," etc. For reasons which follow would it not be a decided gain to especially emphasize that thought in stating the immersionist position? My own course in the classroom where the topic comes up for discussion is to lay stress on the spiritual character of the water baptism of the Lord's commission. This stress is fully justified in view of the following from the pen of President E. Y. Mullins, which was published in one of our daily papers, Jan. 7.

In a letter to a local minister of his own church he says: Baptism has no spiritual efficacy whatever. Our Baptist position, as of course you well know, is that the ordinance of baptism has no spiritual efficacy. The writer of these two sentences is the most widely known representative Baptist in the south, if not in America. The southern Baptist church accepts them as sound Baptist teaching. Of course we all know that the baptism which the Lord commanded is just as spiritual as uttered prayer, or confessing Christ, or giving money, or performing any other religious act whatever we perform in loyal obedience to the Lord. The New Testament does not know any thing about any command of our Lord, or of his apostles, which is without spiritual significance. The moment it becomes merely formal it is no longer a scriptural requirement. Further, just so long as a large body of immersionists deny spiritual significance to a Christian baptism so long will we find the plea for immersion falling on heedless ears. Multitudes will ask, 'If baptism is a matter of form only why make so much ado about it.' Disciples are greatly hindered today in their plea for unity of teaching on baptism because of this unscriptural Baptist tradition that baptism has no spiritual significance whatever. We must persuade them to accept the water baptism of the New Testament, which is as spiritual as the fervent utterances of President Mullins when he leads a church in prayer, before we can look upon them as specially helpful allies in the effort to carry the campaign for the act of baptism in the way in which He commanded us to perform it.

Now, Mr. Editor, is not this the time opportune for a splendid editorial on Christian baptism as a spiritual act? You have the ear of many readers who would be greatly benefitted by such a paper as you can write. Yours for His truth.

B. C. DEWEESE.

Lexington, Ky., College of the Bible.

[(1) We do not find any word that connotes just what we mean except the word "dogma." Certainly Professor Deweese's suggestion of "the New Testament teaching" would not fit the case at all. He would be readiest to agree with us that not all dogma is New Testament teaching. His dogma is New Testament teaching, of course, and so is ours! But the dogma that the bread becomes the actual body and the wine the actual blood of our Lord is neither to him nor to us New Testament teaching. (2) The suggestion concerning a treatment of the question, "Is Baptism Spiritual?" is one we shall gladly take up as soon as our space and program can make place for it.—EDITORS.]

"The Daily Altar"

Dear Christian Century: I am delighted with your announced purpose to emphasize the devotional aspect of our home and daily Christianity. Oh! for a closer walk with our Lord. Doctrinally we have kept close to the Gospel, we have driven "the nail" of First Principles and have done it well; now it remains for us to reproduce the spiritual life of the apostolic church. We have nothing to surrender so far as First Principles are concerned but we have to add the holy life without which no one shall see God. And that is to be acquired by daily and constant calling upon the name of the Lord.

Hence you are certainly justifiable in your plea for "The Daily Altar." You ask us to relate our experience: I will with some hesitancy repeat part of mine. I married when I was nineteen years old. My wife and I were Christians and we felt the need of the daily altar, and erected one in our little, humble cottage. Daily we read the Word of God and called upon him prayer. Three children came and when the older ones had reached the period of development when they could join us, we found that when the hour came that we had observed, they were sleepy or asleep. Then we tried having them with us at worship just before and then for awhile just after breakfast. With all those little hindrances that will occur, finally we hit upon the idea of reading and praying at breakfast table and have followed this for more than fifteen years.

BEN F. HILL.

Editors Christian Century: I want to thank you for your live discussions of the living things we preachers are meeting in our every day life in the churches.

A word about "The Daily Altar." I give my word hesitatingly because the workableness is not entirely assured, yet I may tell you how I am heading. I felt the need you are supplying to the extent that I purchased about the middle of December a book of Daily Devotions at a cost of one dollar. I like your readings better. I clip them out as they come each week, and after pasting them on a sheet of paper of suitable size; I put the same in an individual file I have. This file opens like a book and puts the readings into usable shape. The Cook and Cobb Company of Brooklyn publish the same in letter and half-letter sizes at a minimum cost. Your readings for the devotional hour alone are "worth the price of the paper."

Connellsville, Pa. CHARLES M. WATSON.

The Coign of Vantage

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A STORE OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XI. Continued.

The writing upon the paper, whatever it was, brought the angry blood to Mary's cheek and she crushed it in her hand and said to Mullens:

"Come, let us go away!"

"Why, what's the matter?" Billy asked quickly. "What was on it? Did it make you mad? Here," turning to the Englishman, "What was on that paper? I don't let anybody insult my girl?" he blustered.

The Englishman laughted, and said with brutal suggestiveness, "Oh, I dare say, she's quite used to it!"

Already excited by what he had been drinking, Billy sprang at the man and struck him a blow that sent him rolling into the gutter. He recovered from the attack and returned the blow. Instantly the crowd closed round them, no one made an effort to separate them and they struggled and fought brutally, heaping upon each other all manner of foul abuse. Eleanor's face grew scarlet with shame and embarrassment, but she could not leave Mary in her distress.

All at once a tall, black-browed woman, flashily dressed, whose face was coarsened with indulgence and sensuality, her cheeks smeared with rouge, appeared on the edge of the crowd, dragging by the arm a wretched, thinly-clad little child which she jerked cruelly when it hung back in terror. Loosing her hold on it, she dashed into the midst of the mob, shoving men right and left, and with an oath fell fiercely upon the Englishman and succeeded in rescuing the well-punished Mullins.

Mary now fell back to the edge of the gaping mob, crying and wringing her hands. Someone had called the police, the clang of the patrol wagon was heard and the people parted to let it pass.

"Get Mary out of the way at once. Bring her to me!" said Eleanor anxiously.

Brainard approached the terrified girl and said: "Come away, child! Miss Crofton wants you—she is here. We must get away before arrests are made, if possible!" Mary did not resist, she was terrified and humiliated by what she had undergone and was only too glad of their protection on the homeward walk.

When they had left her safe at her own boarding-place Brainard delicately commended Eleanor for her course toward the girl.

"It was really you who saved her," she replied simply, "I should not have been there but for you!"

"I think, had you been alone you would have gone to the rescue just the same!" he insisted.

"Perhaps I should, but it was dreadful!" she said, looking up into his eyes, her face softened and spiritualized by the moonlight. 'I hope good will come of it. I would not have dared to interfere, but the scene she has just witnessed will do more to weaken the man's influence over her than any persuasions or arguments of mine could possibly have done. Billy Mullins is base in every way, and Mary's infatuation has given me the deepest anxiety."

Brainard could have supplemented Eleanor's comment with an opinion of his own, had he thought it justifiable. He was not only a teacher to the young men he gathered about him on Sunday afternoons, but a friend whom they could approach freely. Teddy Wilkins was an especial favorite and Brainard had won his entire confidence. He honored his manly ambition to have a home and a wife, and he suspected the difficulties he had encountered in winning Mary's favor. It was the old story—she had been flattered by the attentions of the rich man's son, with no thought of what they really implied, which she was far too innocent to suspect. Her vanity was gratified in the prospect of having a fine house which Billy assured her he meant to give her, and fine clothes that she loved so dearly, which were also generously promised. For, of his base scheming, he had as yet given no hint. He knew that her honor would take alarm at the first suggestion of wrong-doing and, deeply schooled in vice, he realized that her mind must be corrupted by slow degrees. He believed that her weak, yielding nature would give him the opportunity, finally, for which he plotted.

That evening as they left the boarding-house Mary had realized that Billy was not quite sober, and she had walked about the streets with him dreading some such brawl as had occurred. She was bitterly ashamed that Eleanor and Brainard should have seen her in his company and should have witnessed the brutal fight, the interference of the woman—Mag Lewis—the abandonment of the wretched little child, that she might champion Billy. She was overwhelmed with humiliation at it all. She resolved that she would never speak to Billy Mullins—never be seen with him again! So all things worked together for good.

B. F. Mullens, the head of the county political machine, having much influence, was able to keep the scandal out of the papers. The fine was paid and the affair hushed up. Mary escaped the notoriety she dreaded and her acquaintance with Mullins came to an end, as she had vowed it should.

CHAPTER XII.

The Rally.

The Saturday before election day had been selected by the local Republican Club as the date for the closing rally of the campaign. For weeks, placards had been posted in the delegations promised to excel all former efforts and the preparations had been under way for a week or more.

In a huge vehicle contrived from a heavy log-wagon, the States and Territories were to be represented by young girls dressed in white, with sashes of red, white and blue, and coronets of gilt paper on their bared heads. In front, upon an unsteady dais, it was customary to pose the most beautiful of all in classic drapery, wearing a Liberty cap, holding a flag-staff, half enveloped in the folds of bunting draped about her, thus personifying the Goddess of Liberty. It was a much-coveted honor and its award usually resulted in heart-burnings that long survived the excitement of the campaign. Less conspicuously posed in the rear, Justice was also typified, clothed in deep black, with blinded eyes, carrying her scales that tilted and jangled with the jar of the heavy wheels over the uneven road. Nothing created half so much enthusiasm as this be-garlanded wagon; not even the carriages containing the speakers and distinguished men.

Mary Benson had been chosen to represent the Goddess of Liberty and Jessie Clark to impersonate Justice. The Neighborly Club helped to make their costumes, under the supervision of Eleanor and Susan Johnson, their esprit de corps getting the better of their political prejudices when they were of opposing opinions.

The momentous Saturday dawned at last. The Johnsons were up bright and early and as Eleanor sat at breakfast she saw Susan sweeping off her porch, while Alonzo and Teddy were energetically blacking their shoes.

Eldora was to be one of the territories and she was already arrayed in her white gown. Ned, too, was clad in new clothes and a patriotic button adorned his breast. Susan had nothing to do but to put on her best gown and lock up the house. She and Ned were to see the procession from the windows of the Odd Fellows' Lodge, while Eleanor had accepted Miss Abigail's invitation to look on from the balcony of Brainard's office. He was to preside at the "over-flow meeting," the chief orators of the day being the Governor, the senior Senator, and a distinguished party leader from New York.

Susan and her family, with Mary Benson, Jessie Clark, Teddy Wilkins and one or two others arranged to picnic together at the Fair Grounds, where the speeches would be made.

Almost at day-break the delegations began to arrive from every precinct in that and adjacent counties. They came with waving banners, screaming fifes, rattling drums, and the loud dissonance of country brass bands.

Those who could not take a day off, saw strange sights moving along the roads in the chill dawn; companies of mounted trappers, in fur caps and fringed leggings; floats heaped with pumpkins and cider barrels; other "big wagons" with states and territories, rivals of the Carlinville girls.

The sky at dawn had been overcast with a dull haze, but as the sun rose it was dissolved, and the paraders were blessed with perfect Indian Summer weather. It was well for the muslin clad "States" and "Territories" and for the proud Goddess of Liberty and her sombre attendant.

The marshals—mild grocery clerks, county officials, and inoffensive young attorneys in borrowed military uniforms with full complement of brass buttons, shoulder-straps, swords and sashes, mounted on fiery livery stable steeds, clutching nervously the pommel of the saddle with one hand, galloped to and fro, reviewing their respective divisions and giving final orders.

At last there was a piercing peal of bugles, a thunderous roll of drums, a mighty crash of the Carlinville Silver Band, and the head of the procession, resting in the Court House square, moved forward. The carriages containing the orators of the day took the lead, followed by B. F. Mullens in his victoria with Bannister, who was also to speak. In due order came the "big wagon," the Wire Fence float, the log cabin on wheels with its "coon skin" tacked on the door, and a live animal cowering in fright on the roof; while those of lesser importance followed.

When they had paraded till their energy began to flag the procession wended its way to the Fair Ground, where it dissolved.

The main stand had been erected in a well chosen spot under the oaks whose leaves had not yet fallen. Rough benches were provided for those of the multitude who were disposed to listen to the oratory, to hear which was the main purpose of the meeting. But, on the outskirts of the crowd, "Indians" and "frontiersmen" speedily engaged the "States" and "Territories" in lively conversations which were anything but political.

(To be continued.)



A Wonderful Ship

We built a ship upon the stairs,
All made of the back bedroom chairs,
And filled it full of sofa pillows
To go a-sailing on the billows.

We took a saw and several nails,
And water in the nursery pails,
And Tom said, "Let us also take
An apple and a slice of cake"—
Which was enough for Tom and me
To go a-sailing on, till tea.

We sailed along for days and days,
And had the very best of plays;
But Tom fell out and hurt his knee,
So there was no one left but me.

—Stevenson.

How Betty Won the Prize

BY EVA M. TURNER.

More than a hundred years ago there lived in a quaint old village in Massachusetts a little girl named Betty Hathaway. Her mother had died when Betty was a tiny baby and soon after her father had been lost at sea. Betty had no memory of any other home than her Aunt Hetty's, a stately white columned old house that was built by her great-grandfather. No family by another name had ever lived in the old house. Aunt Hetty, who had never married, was a sweet faced, gray-haired woman, with a kind and loving heart. She had lived alone for many years before Betty came to her. Betty loved her Aunt Hetty; but she was often times lonely in the big, quiet house, and in the great still out-of-doors, for the house stood by itself in the midst of a garden and orchard that quite hid it from its neighbors.

It was because Betty was lonely that Alice Denny came. "Alice Denny," explained Betty to Aunt Hetty, "is just a pretend girl." Up in the wide cobwebby old garret, or out under the great trees that cast their pleasant shade on the smooth lawn, Alice Denny kept Betty company. "'Cause," Betty would say, "I am just a bit afraid when I am alone." "What is my little girl afraid of?" questioned Aunt Hetty. Betty answered solemnly, "I'm afraid of the great big quiet."

One morning Aunt Hetty was cutting a basket of roses in the garden. Under a great tree near by Betty was spreading a table for her dolls. Aunt Hetty heard her say, "Alice Denny, there are two things that begin with 's' that I don't like. Can you guess what they are?" Evidently Alice Denny could not guess, for Betty added, "Then I'll tell you. One is Sunday and the other is sewing." Aunt Hetty was a good deal disturbed. Betty was a very winsome little maid, but certainly a good child ought to like to sew and to love the Sabbath day.

Aunt Hetty had noticed, too, that Alice Denny never seemed present when Betty was sewing the seam that was her daily "stint," nor did she ever come on Sunday. One day she asked Betty, "Why doesn't Alice Denny ever come on Sunday or keep you company while you sew?" The little dark head bent low over the hated sewing, as Betty replied, "'Cause it wouldn't be pleasant for her." "Why not?" asked Aunt Hetty in surprise. "'Cause," Betty answered slowly, "I don't feel pleasant inside, and Alice Denny would know it."

The Interloper

BY MISS Z. I. DAVIS.

"O mamma, can't I have one just like it?" and Blaine looked longingly at the large gray owl on the perch in the bird show, as it blinked at him in its wise and knowing way.

"Yes," assented mamma, "if the man will sell you one."

Blaine was very fond of pets. No one had thought he cared so much for dumb animals until one day Aunt Ellen had given him a pair of gold fish.

"He will not take care of them," said his mother a little doubtfully. "He may feed them a few days and then it will soon be an old story."

But the pretty little fish had never been neglected by their small owner. From the morning Aunt Ellen presented to him the large, handsome globe in which the tiny rainbow swimmers darted in and out among the pebbles and moss, Blaine had felt a new responsibility.

His next pet had been a fine St. Bernard's dog from cousin John. He was not only a hero in name but one by nature. Once when Blaine had ventured so near to an air hole that he broke through the ice into the water, Hero had rescued him from drowning.

A third addition to his domestic animals as he called them to his friends, was a beautiful white angora cat. At first Snow Ball tried to fight with Hero. She was very rude and impolite, jumping at him with claws spread and mouth open. But Hero was too noble to quarrel with anything smaller than himself. And whenever Snow Ball attacked him for a juicy bone, or nice piece of meat, Hero would let her have it. After awhile the new kitty grew ashamed of herself when she saw how kind the large dog wanted to be. And then there was harmony between them.

After the canary birds were through with their parade and their cardinal suits were laid aside, the manager upon seeing Blaine still watching the gray owl intently, came near where he was and spoke to him.

"O please, Mr." began the lad, "would you sell him to me? I want an owl so very much."

"No," replied the man with a smile, "we could hardly spare him." Then seeing the look of keen disappointment in the boy's face, he led him over to a cage of small animals. There were several compartments behind the wire netting. One contained squirrels, one chipmonks and another rabbits. How cunning they were in their clean suits of shiny fur. The squirrels were sitting up in such a comical way and gnawing nuts held in their fore paws. Their wide furry tails were draped over their backs like golden plumes. At first, Blaine thought he would like a pair of these bright eyed little creatures, but when he saw the chipmonks scurrying back and forth with their cheeks filled out with grain, he was much pleased with them. When the manager showed him the rabbits, he could not keep still any longer.

"Mamma," he cried, "just come here and tell me which to take. Mr. Orr says I may have either kind that I choose."

"We appreciate his kindness, I am sure," said mamma. "If I were going to accept his offer, the rabbits would be my choice." Blaine clapped his hands. He knew he should like them very much. They were white as snow and their eyes were a bright pink.

One day after the rabbits had grown to feel quite at home, Blaine came into the kitchen much excited. "You know, mamma," he began, "that yesterday there were six baby rabbits."

"Yes," said his mother. "Are they all right?"

"No," cried the boy. "One is gone. Do you suppose Snow Ball took it?"

"I do not tnink she is the guilty one," said mamma. "She has plenty of milk. But we might watch her closely until the little creatures are larger."

The next day another rabbit was missing. "I am going to keep guard over them tonight," announced Blaine as it came time to retire.

"Are you sure you are brave enough?" asked his mother.

"Hero will watch with me, won't you, old fellow?" said Blaine, patting the great shaggy creature's rugged head.

It was a night in late fall, not cold enough to freeze, but damp and raw. The moon would not rise until quite late. Blaine and Hero were hidden in a clump of rose bushes where they could see the rabbits without being seen. His dark lantern was in readiness and a club was close at hand. Hour after hour dragged wearily away. There was scarcely a sound to break the solemn stillness. As midnight approached, Blaine began to waver in his purpose of watching out the night. He would not like to have even his mother know that he was afraid. Besides, he was sleepy and numb with cold.

Just as he was about to give up his plan of discovering the thief, there was a sound of wings in the air. Blaine sat up very straight and flashed a lantern ray in front of him.

"Who—who," same in weird accents. Then a large night owl lighted down among the rabbits. So sure was it of its prey, that it did not look about, but defiantly bent over the nest of helpless fur babies.

Suddenly it was surprised by two strong hands that grasped its wings and feet firmly. Realizing that it was pinioned, the great bird uttered a shrill cry.

"Stop thief," laughed Blaine in great glee over his capture. At last a coveted owl was in his possession. He shut it in the corn crib until morning.

"Isn't he a nice bird?" said Blaine the next day as he brought the owl to his papa and mamma.

"I am proud of my brave boy," said mamma, looking at the wise-eyed creature. "You may take him to Mr. Orr if you want to and let him train him for you. If it had not been for the rabbits you would not have caught him. I think now that I know who stole my chicken. But the rest of them will be safe, I am sure."

Of course, Blaine was much pleased at the thought of having his new pet given special training. He never cared for stuffed owls and wondered how any other real, live boy could. But a trained, living owl would be interesting, indeed.

A Butterfly's "Umbrella"

He was only a butterfly, one of those beautiful, large bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showers that so frequently, in the hot days of midsummer, come suddenly upon us, driving everyone to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a nearby balm of Gilead tree, where alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward using the big leaf as an unbrella to shield him from the great drops falling all round. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts.—"Nature and Science" in June St. Nicholas.

The Daily Altar

An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 30.

The Baptism of Jesus.

Theme for the Day.

Scripture.

And straightway, coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

Lines.

But, as I rose out of the laving stream,
Heaven opened her eternal doors, from whence
The Spirit descended on me like a dove;
And last, the sum of all, my Father's voice,
Audibly heard from heaven, pronounced me his,
Me his beloved Son, in whom alone
He was well pleased.
—John Milton ("Paradise Regained" I).

Prayer.

Our Father, we read with deep interest the record of our Savior's self-dedication to the work of righteousness in the world, and of his induement with the Spirit for his mighty ministry. We should like to follow him in his devotion to the will of God, and in his life of holiness and service through the indwelling Spirit of truth. Help us to know that the opportunities and the joys of the life of goodness are as truly ours as our Master's, and that thou art more willing to grant us the Holy Spirit than are we to receive. As we were once in darkness, may we henceforth walk in the light of our Lord. Amen.

MONDAY, JANUARY 31.

Theme for the Day.

The precious memory of our loved ones who have entered into life.

Scripture.

And the throne of God and of the Lamb shall be therein, and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads.—Rev. 22:3, 4.

Lines.

They are all gone into the world of light!
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.
—Henry Vaughan ("Beyond the Veil").

Prayer.

God of our fathers, we bless thee for the mercy that endureth forever. The life we live is but a transient thing, that appeareth for a little time, and then vanisheth away. If death were the end, how sad would be our losses, how hopeless our defeat. But we have a sure and blessed hope, and know that those who have left our side have entered another chamber in the Father's house, where we shall meet them in the days to come. Comfort our hearts with this good hope, and may the way grow brighter as we come nearer home. Amen.

TUESDAY, FEBRUARY 1.

Theme for the Day.

God's presence and protection everywhere.

Scripture.

If I take the wings of the morning and dwell in the innermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.—Psalm 139:9, 10.

Lines.

Cast all your cares on God; that anchor holds.
Is he not yonder in the uttermost
Parts of the morning? If I flee to these
Can I go from Him? and the sea is His,
The sea is His; He made it.
—Alfred Tennyson ("Enoch Arden.")

Prayer.

Our Father, we offer Thee our grateful love because of this new day in which to labor, and to enjoy the gifts of Thy love. We would abide with Thee. We would not try to escape from Thee. Such effort would be futile and ungrateful. Thou art with us everywhere, and in that fact is our confidence. Give to all our loved ones this same sense of thy presence. And bring us at last to Thyself. Through Jesus Christ our Lord. Amen.

WEDNESDAY, FEBRUARY 2.

Theme for the Day.

The freedom with which Christ makes his people free.

Scripture.

Jesus said, If ye abide in my word, there are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.—John 8:31.

Lines.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.
—Richard Lovelace ("From Prison.")

Prayer.

We bless Thee, Lord, that Thy service is perfect liberty. When we have followed the devices of our own hearts and thought ourselves free, then have we been most the slaves of foolish and vain things. But Thou, O Lord, canst lead us into the freedom that finds its secret in the truth, and brings no sense of shame. Grant us Thy presence as we turn to our work. May we do with our might what falls to our hands, in the spirit of freedom and joy. And may the evening bring us quiet and the night its rest, under Thy benediction. For Christ's sake. Amen.

THURSDAY, FEBRUARY 3.

Theme for the Day.

Divine refuge in distress.

Scripture.

In my distress I called upon the Lord, and cried unto my God; he heard me out of his temple, and my cry before him came into his ears.—Psalm 18:6.

Lines.

When I lie within my bed,
Sick in heart, and sick in head,
And with doubts discomforted,
Sweet Spirit, comfort me!
—Robert Herrick ("The Litany.")

Prayer.

O God, may we never doubt Thy love nor question Thy will to save. Help us to understand that in the moments of our greatest trial Thou art standing within the shadow, keeping watch above Thine own. We thank Thee for Christ, in whom all the treasures of grace and truth are ours. Teach us to trust Thee, O God, that the experience of life may be a means of blessing, and that through the dark doors of sorrow we may pass to eternal joy. Amen.

FRIDAY, FEBRUARY 4.

Theme for the Day.

Jeremiah, the martyr-prophet of ancient Israel.

Scripture.

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah. —Jer. 7:1, 2.

Lines.

The story of a soul at strife
That learned at last to kiss the rod,
And passed through sorrow up to God
From living to a higher life.
—Henry Van Dyke ("Tennyson's In Memoriam.")

Prayer.

Most merciful Father, in Thee we live and move and have our being. Glorify Thyself in us. If like Thy prophet of old we are called upon to suffer for the truth, help us like him to bear with patience and courage the burden put upon us. Make Thou the plans for our lives. Aid us that we may be faithful witnesses for Thee. Then in Thy merciful kindness save us from regret, from despair and from all sense of failure. Turn us again, O Lord, and cause Thy face to shine upon us, and we shall be saved. Amen.

SATURDAY, FEBRUARY 5.

Theme for the Day.

The wonders of God's work in the starry heavens.

Scripture.

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him.—Psalm 8:3, 4.

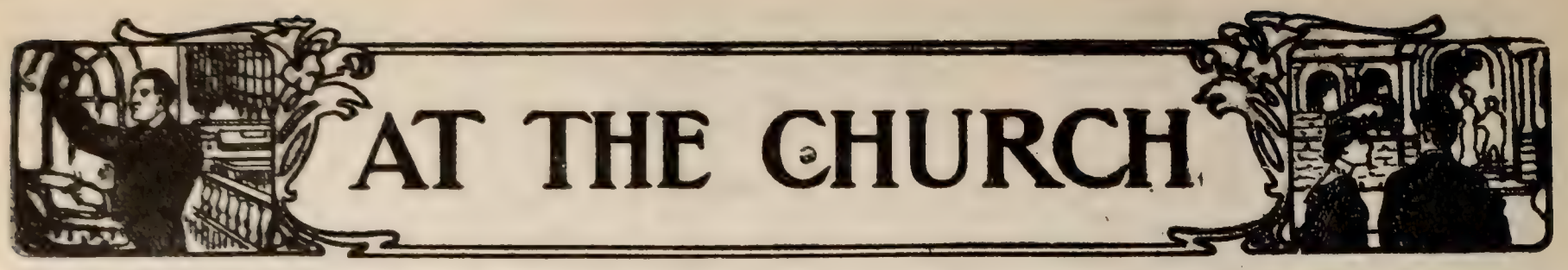
Lines.

My soul her wings doth spread
And heavenward flies,
The Almighty's mysteries to read
In the large volume of the skies.
—John Habbington ("Nox nocti indicat scientiam.")

Prayer.

O Lord, Thou art the Creator of all things. Thou hast made the earth, and the heavens are the work of Thy hands. In wonder we view their beauty, rejoicing that it is our Father who has made them all. They shall perish but Thou remainest. And Thou hast made us also, in Thine own image and after Thy likeness. Help us, we beseech Thee, to be worthy of our birthright. May we so imitate Jesus our elder Brother that we may help men thus to know Thee, to whom be glory, forever and ever. Amen.

Note—Inadvertently the daily altar material last week was dated for the week previous. The dates this week are corrected. —Editors.



Sunday School Lesson

By Professor Willett

The Dangers of Formalism*

It is the purpose of all spiritual religion to save men from the error and blight of making forms of any kind a substitute for right relations with God, and with one's fellow men. Religious exercises of various kinds have prevailed in every form of worship. They have been changed from time to time, because of the discovery that they were inadequate, and the hope that some other rite would be more effective. All the great teachers of religion of whom the Bible speaks did their best to remove the emphasis of national and individual concern from ceremonies to the inward life, from forms to the free spirit of reverence and worship. Both the prophets and Jesus illustrate this fact.

The Three New Preachers.

One of the most notable periods in Old Testament history was that of the exile. Then the national institutions of Israel were broken up by the destruction of Jerusalem, the impossibility of worship at the temple, the scattering of the priesthood and the abandonment of sacrifice. To the people exiled in Babylonia there must have come at first the feeling of hopelessness because of the discontinuance of all the customary practices of religion. They had neither temple nor altar, priest nor sacrifice, in the new lands of their sojourning. But they learned that God was not less precious to them on this account, and that the approach to him was just as free as before. Hence there grew up in the exile the three forms of religious practice which became as sacred as the old ritual of the temple had been. These three customary methods of pleasing God were prayer, fasting and alms-giving. It seemed that when they superceded the old externalism of sanctuary and sacrifice, long strides were taken in the direction of a spiritual religion.

Jesus' Protest.

Yet, astonishing though it may seem, it was these three forms of religious conduct which Jesus denounced with such unmeasured reproof as the resort of those who wished to make a show without possessing the realities of religion. By the time he came into the world even these beautiful methods of testifying to the joy of the human heart in the worship of God had become stereotyped, formal and mechanical. Jesus found it necessory to insist that man should retreat from the publicity which these practices permitted to a devoted and secret exercise of the spirit of worship.

Jesus' Ideals.

Jesus did not denounce the giving of money for charity. In fact his whole spirit shows that he was in the deepest sympathy with all efforts to relieve distress. But the application of the Christian principle has the effect, wherever explicitly attempted, of relieving not so much the beggar himself as the whole condition of beggary in which he is involved. The world needs charity, no doubt. But far more, it needs justice and the application of the principles of the Gospel whereby beggary, except on the part of those who prefer it, shall become impossible. Our Master has therefore taught us two things in these lines of instruction. One is that aid should be given to those who are unfortunate in the measure of our ability and of their desert; but never in a manner merely to satisfy our own wish to be rid of importunity nor in such a manner as to do injury to the applicant. The second is the principle that in the right kind of a social order, such as Jesus intended, there will be no beggary, because social justice, helpfulness and brotherhood will prevail.

Public Prayer.

Frequently in the progress of this discourse Jesus used the word "hypocrites" to describe the men and women who made pretense of goodness without actually possessing it. The word means a play-actor, one who assumes a role for the purposes of dramatic presentation; therefore, one who is not what he seems to be. The word has become a sinister one through Jesus' use of it, for the hypocrite today is one who intends to deceive by false appearances. A second form of hypocrisy that Jesus denounces was that of ostentatious prayer. It would seem pathetic that men should steal the very holiest form of relation to God in which to practice the arts of deception. Yet so strong is the feeling of approbation when one is known to be in the habit of daily prayer, that the custom lends itself easily to the cloaking of fraud because it disarms suspicion. Jesus did not wish to reprove public prayer. It had its value, as he knew. But he would have his disciples know that no one can pray in public with the expectation of accomplishing good thereby who is not accustomed to private prayer. Otherwise, as Jesus said, the reward is already gained in the applause of the spectators, and not in any good that the prayer really accomplishes. Rather is one's own chamber the fitting place for communion with God. There all distractions and all publicity are put away, and the presence of the Father becomes the joy of the worshipping soul.

Vain Repetitions.

The heathen practice of repeating frantic appeals to deity with constant and wearisome insistence was known by Jesus and his listeners, and he warned them against all such mere multiplying of words as both useless and impertinent in the worship of the God with whom they had to do. All that makes prayer eccentric, forced, unnatural, dramatic, loud, or grotesque is unworthy of any disciple of Jesus.

The Lord's Prayer.

This particular section of the Sermon on the Mount closes with the little prayer that Jesus evidently taught the disciples, not as a form to be followed explicitly in their daily worship, but as an ideal which included all the elements of gratitude, companionship and petition. The Lord's Prayer, as we have become accustomed to call it, is one of the unspeakably beautiful parts of the New Testament. There is not a word to spare in its few short lines. It begins with the widest sweep of the kingdom of God. The holy name, the divine will, the coming of the kingdom with power all take precedence of any personal request. It is a prayer which unites the worshiper with all who have faith in God. He cannot pray it without thinking of his fellowmen.

Personal Needs.

Then come the more personal petitions. Daily bread is asked for. The petitioner must be modest enough to ask for the things of each day in the day, and must at the same time recognize the responsibility laid upon himself to be the instrument through which God answers the prayer. Prayer is not intended to be a substitute for effort, but the attempt to put one's self in perfect harmony with the life and the laws of God, so that the divine blessing may fall upon the efforts made. Forgiveness is needed as well as food. Not the mere obliteration of some book record of sin, but such a readjustment of life to the program of God as shall satisfy both God and the man himself. Such a reorganization of life is the only competent definition of forgiveness, and even this cannot be obtained except upon condition of having the forgiving heart toward all others who have offended. And lastly, temptation is to be avoided by the divine grace. We are in the world but not of it. Its temptation we cannot wholly avoid, for then must we leave the world. But they can be rendered harmless by fastening attention upon holier things. Thus, in this prayer which is less a rubric than an ideal for devotion, every important interest of the human soul is given a place. And the reality of man's relationship with God is both affirmed and directed.

*International Sunday-school lesson for February 6, 1910. Alms-giving and Prayer. Matt. 6:1-15. Golden Text: "Take heed that ye do not your righteousness before men, to be seen of them." Matt 6:1. Memory verse, 6.

Christian Endeavor Lesson

By W. D. Endres.

The Model Christian Endeavorer, February 6, Jno. 15:1-8.

The husbandman cultivates the vineyard for the fruit which it yields. And those vines which bear no fruit are quickly replaced by those which do. Fruit is the thing sought by the vine-dresser. This is a true parallel to the life of the ideal Christian Endeavorer. He must bear much fruit, i. e., manifest in your life love, joy, peace, kindness, sympathy, longsuffering, patience, forgiveness and the like By the manifestation of such character, "shall ye be my disciples." The ideal Christian Endeavorer is one who works at his job, i. e., endeavors at all times to manifest and be governed by the spirit of Christ.

There probably is little difference of opinion as to the truth stated above, but there is a wide difference as to the method by which this fruit is to be secured. It is at this point that so many Christian Endeavorers fail. The parallel of our Scripture here I think is very striking. If a gardener were to bring into your house a twig from a rose bush, or the vine dresser a branch from a grape vine and tell you to lay them up on the mantle and that you would have a beautiful rose next summer from the twig of the rose and some

luscious fruit from the branch of the grape vine you would probably look at him in astonishment and would at least insist that it would be impossible. All would at once insist that the branch could not bear fruit apart from the vine. After setting forth this very truth which is so self-evident, he says, "Neither can ye (bear fruit, i. e., acquire Christian character) except ye abide in me." Dwelling in Christ then is the indispensable condition of the model Christian Endeavorer.

Just what then do we mean by dwelling in Christ, or "abiding in Him," as Christ expresses it? Simply seek at all times to make the deeds and principles of your own life consistent with the ideals of Jesus. That is you will meet temptations, condemn the wrong and stand for truth and righteousness and justice with the same spirit of fairness, regardless of all consequences, as did he Your life purpose will be saturated with His spirit, and in the atmosphere you will seem ever to move. It is the point of view from which you approach every problem and decide every question of business, of politics, of social relations, of recreation and amusments. This is to dwell in Christ.

The dead branches, those separated from the vines, are useless and, therefore, are gathered together and burned. This again parallels the result of the man who lives a apart from Christ. Jesus clearly shows us that in the testing time of all things such a man will be found useless and must be gotten out of the way. Life has its testing time and if we cannot meet it, sorrow and bitterness will surely follow. The experience of every race, and of scores of individuals whom we have known, the voice of history, the declarations of science and the precepts of our Lord in mighty concourse declare this awful truth.

The Passing of A Great Man

Sketch of the Church Life of Peter Whitmer

By Edgar Dewitt Jones

Peter Whitmer lived in Bloomington for more than half a century. He was so thoroughly identified with the community that he seemed an integral part of it; hence, the severity of the shock and the dismay when the news of his sudden death spread rapidly through the city. So well known was Mr. Whitmer, to our citizenship, and the daily press the past two days has given such extended notice of his career that little need be said by me of a biographical nature.

Mr. Whitmer was of German descent. Pennsylvania was his birth state and his early life was spent on a farm. These are simple but none the less significant facts. He had a good heritage with which to begin life. As boy and youth, he was nourished in an environment that has produced most of our ablest men. As a public spirited citizen and a safe and successful business man, lofty tributes have been paid Mr. Whitmer's memory. Hon. Adlai E. Stevenson, Judge Reeves, Mr. M. L. Moore, Mr. H. M. Senseney, and others have spoken or written out of almost a life-associateship with him and their tributes become thereby the more worthy and significant.

These business associates have eulogized Mr. Whitmer's honor, his high ideals, his principles of sound commercial ethics, and have pointed out that throughout his long business career he never once departed from the lofty line of duty, conviction and integrity.

There is however, one aspect of Mr. Whitmer's life and that an exceeding large and worth-while one that the public press has only mentioned. I refer to Mr. Whitmer's beautiful and consistent religious life, his active and earnest church relationship. It is of Mr. Whitmer as a Christian that I wish to speak. For he was such, simply and grandly a Christian. One could say of him truthfully as Mr. John Morley in his Life of Gladstone says of that eminent man, "He was a great Christian."

Mr. Whitmer's piety was unobtrusive and quiet but it was deep and strong. Fifty-two years ago, he committed himself publicly to the leadership of Jesus in the eloquent ordinance of Christian baptism which symbolizes the death to the old manner of life and the resurrection to the new with its exalted ideals of life and service. For half a century he was a member of the Bloomington church, as regular in attendance on its services as he was at a post of business or in keeping an appointment. There are people connected with churches who give their presence to the meetings but withold financial support. There are others who seldom attend the services yet contribute liberally to the work. Mr. Whitmer gave of his means and his presence to the church of his choice. Only sickness could keep him away from worship. He was



PETER WHITMER,
"A Great Christian."

never too busy to look after the interests of his church.

In his gifts to his church which he loved until the last, Mr. Whitmer was ever generous. His attendance here the Sunday morning before his death and his fellowship in the service were characteristic of his half century of Christian life. He made four contributions that day to the cause he loved, one to the regular expense budget and two to special Christmas funds, and one to a missionary offering. One gift was for the Moulton St. Mission, a work which was always very dear to him. For years it had been his custom to give a generous offering to the Christmas entertainment there and when the superintendent failed to ask him for it Sunday, Mr. Whitmer searched him out and as he handed him the gift smilingly said: "I was afraid you were going to forget me this year."

Mr. Whitmer's home was and is a Christian home. Every member of the family came into the church and became not merely nominal members but earnest, zealous workers happy in the activities of the congregation.

He lived to see his children grow to maturity and happily married. With the wife of his youth who was one with him in tastes and devotion, he grew old graciously remaining still young in spirit. Loved by his family, respected and esteemed by his business associates, revered by his fellow members of the church, his was a singularly successful and happy life. And the manner of his death while it was sudden and came as a shock to family and friends, yet is not without appropriateness. Active and alert to the very last, discharging his obligations to society with the same thoughtfulness and fidelity he died as he had lived. There was with him no experience of wasting illness, nor was there need that he should pray:

"Carry me over the long, last mile,
Man of Nazareth, Christ for me,
Weary I wait by death's dark stile.
In the wind and waste where the wind blows free."

But rather his passing was such as Mrs. Barbauld in her familiar lines devoutly desired:

"Then steal away, give little warning;
Choose thine own time.
Say not 'Good night,' but in some brighter clime
Bid me 'Good morning.'"

The shattered anchor, the broken column, or snapped harp strings are not fit symbols of this man's life; a sheaf of ripe wheat is the only true symbol of his long and complete career.

Mr. Whitmer's death, so close to Christmastide, the joyous season when families gather in happy reunion, was not without pathos, and yet nevertheless, the note of triumph is still ringing in our ears. If these sweetest and dearest relations of earth be but preludes to those still happier, larger and more beautiful as we believe they are, then we cannot but regard the home coming of this dear, good man as altogether fitting and tenderly beautiful.

We do not think of this good man as dead, or of his masterful yet gentle personality as ended; rather we regard his life as grafted now upon the infinite where it
"May make one music as before, but vaster."

Fate?

A poet with eyes like the stars at night
Walked where the lilies bloomed, tall and white;

Men said he had genius, the words from his pen
Brought thoughts high and pure to their bosoms again;

And today seemed his cup of joy full to the brim,
For he knew that the woman he loved loved him,—

Like a vision life's scroll unrolled to his gaze
And he thought of the work that should hallow his days.

In the pathway, a little brown snake raised its head—
Poised, struck—but an hour and the poet was dead.

Gone all the bright promise because he should pass
Where a little brown snake lay hid in the grass.

Church Life

The March offering, first Sunday in the month.

As the seed time must precede harvest, so there must be preparation for the missionary offering.

The offering of your church in this first year of the second century of our history—what should it be?

No department of The Christian Century elicits more favorable comment from its readers than "The Daily Altar." We welcome this as a sign of increased interest in the devotional life among the churches.

Again this week there appears a page of "Our Readers' Opinions." This is a free forum, and no man is barred because his opinion differs from that of the editors. Indeed the man who differs is the more likely to get into print.

• • •

Rev. D. S. Stewart, Selma, Calif., is spending the winter at DeLand, Fla.

T. W. Bellingham is preaching in a revival meeting with the First Church, Benton Harbor, Mich.

Hampton and Newport News, Virginia, are on the lookout for ministers. These are good churches.

The Freemason St. Church, Norfolk, Virginia, has decided to erect a new and modern building in the early spring.

David H. Shields writes that the offering of the Eureka, Ill. church on educational day will reach $400.

The Christian church of Brazil, Ind., has called Rev. Mr. Gorisch of Memphis, Tenn., as pastor.

T. W. Grafton, pastor, is preaching in a series of revival meetings being held in the Central Church, Anderson, Ind.

William J. Slayter, singer and helper, is available for meetings during February. He may be addressed at Litchfield, Ill.

The church at Gallatin, Mo., has called C. M. Liewellen of Brunswick as pastor. Mr. Liewellen formerly preached at Hamilton, Mo.

H. E. Wilhite, evangelist, and F. C. Tuckerman, singer, have been secured by the Christian church at Hebron, Neb., to conduct a series of meetings beginning in March.

Barclay Meador, for many years assistant to W. F. Richardson in the work of the First Church, Kansas City, Mo., has accepted a call to the church at Lebanon, Mo.

John Ray Ewers, Pittsburg, Pa., goes to Kansas City, February first, to assist W. F. Richardson and the First Church in a meeting.

The cold weather has compelled the congregation at Garfield, Washington, to quit work on their new $8,000 concrete block building. They will finish in the spring or early summer.

Dr. Francis T. McConnell, president of De Pauw University, addressed the great men's meeting at the Main St. Christian Church, Rushville, Ind., Sunday, January 16, placing the modern types of lost men into three classes; he used the parables of the lost sheep, the lost coin, and the lost son.

Dr. Paul Shorey, professor and head of the department of Greek at the University of Chicago has been elected president of the American Philological Association for the current year.

A. C. Stewart closes his work with the church at Urbana, Pa., the first of April. Mr. Stewart is a young man, and married, and will be prepared to consider a call to another field.

Oliver W. Stewart, Chicago, was the chief speaker at a meeting of the Men's Association of the church at Wabash, Indiana, on a recent evening. Following the banquet Mr. Stewart gave a lecture in the church auditorium.

From the report of the pastor, Ira L. Parin, Sterling, Ill., we gather the following items. Net increase in membership during the year, thirty-one. Church paid indebtedness of $600. Total receipts, $1974.36. Sunday school attendance increased 33 per cent.

Jasper S. Hughes, South Bend, Ind., desires the addresses of all persons who are making or who have made a special study of the revelation of John in exile; also all who would like to engage in a free correspondence class for mutual help.

J. S. Pierce, pastor at Gridley, California, has just passed to the great beyond, leaving a family of three sons, three daughters, and the mother. Mr. Pierce was born in Illinois in 1854, and has lived in California since he was nine years of age. The funeral service was conducted by G. L. Lobdell of Chico.

March Offering Flash Lights

Please order your March offering supplies today while you think of it.

———

This is the time to make your church a Living-link.

———

Let us make a new and higher record in the March Offering this year.

———

This is the first offering for Foreign Missions of our New Century. It is important that it be made a good one.

———

And what are you doing toward reaching the apportionment of your church March 6?

———

Please do not fail to make careful provision for the full amount of your apportionment at least.

———

The New Century March Offering Manual is worthy of your careful study. It is a small missionary library in itself.

———

By the way, have you seen the new Concise History of the Foreign Society? It is just off the press and is an interesting book.

———

The preacher that is not a leader in the missionary cause is not apt to lead in anything.

Do not fail to hold a Foreign Missionary Rally in your church Sunday night, February 27. A suggestive program will be furnished free of charge upon request.

———

Missions is the one supreme business of every church. Keep this in mind and insist upon it. The church that is not a *missionary* church will be a *missing* church.

———

Remember there are over 800 workers depending upon the results of the March Offering.

———

Last year thirty-two new Living-links were swung into line. Let us have a still larger number this year.

———

Take the offering promptly on time. This is important. Many churches that delay their offering never get to it. Better get in line at once.

———

We are making history in this great offering. Future generations will refer to it. See that it is a worthy one.

———

The churches expect the preachers to lead them in large and aggressive things for the extension of the Kingdom.

———

No Foreign Missionary Society in the world has made a finer growth than our own Foreign Society during the past ten years, and we are now ready to make still larger advances.

If the churches as churches give $175,000 in this offering, then we may confidently expect to reach $400,000 or more this year.

———

Last year our churches as churches that contributed averaged $43 each in their offerings for Foreign Missions. Can we not bring the average up to $50 this year?

———

How does the missionary thermometer stand in your church? How does it stand in your own personal life and interest?

———

We now have more than 100 Living-link churches. This is a good start on the second century, but it ought to be only a start.

———

The Foreign Society is in the greatest need of a special building fund of $50,000 at once to provide buildings that are most urgently needed.

———

We received more different offerings for Foreign Missions last year than in any previous year, and we hope to surpass the record before this year closes. Help us!

———

If you have not ordered March offering supplies we recommend that you communicate with the office of the Foreign Society in Cincinnati at once. Your request will receive prompt and courteous attention.

The annual report of the church at Table Grove, Ill., where Fred S. Nicolls is pastor, shows that the church raised for all purposes $1,600.30.

A. L. Ward is making progress in his work with the First Church, Boulder, Colo. At the annual meeting it was voted to pay the remaining debt on the parsonage during the present year. The Sunday school recently gave $100 to the Orphan's Home at Denver.

Henry B. Robison, for three years pastor of the church at El Paso, Texas, has begun work with the church at Mobile, Alabama. Mrs. Robison and their two daughters will soon join Mr. Robison in their new home.

W. J. Lhamon and B. L. Burdett are in a meeting at Wellsville, N. Y. Interest in the meeting is growing and there have been a large number of accession to the church. Mr. Lhamon has been asked to repeat his lecture to men only.

The men of the First Church, Omaha, Neb., acted as hosts at a reception given to the ladies of the church on a recent evening. A special feature was the singing of songs written for the occasion.

The Wayne St. Church of Lima, Ohio, has awarded the contract for their new $30,000 building. Work will begin as soon as the weather permits. When completed this will be one of the best equipped buildings in the state of Ohio. G. W. Watson is the minister.

Rev. Charles H. DeVoe of Peru, Ind., has been called to the pastorate of the church at Mason City, Iowa, where he succeeds E. G. Roberts. Mr. DeVoe, who has served successfully as pastor of the Christian church at Peru, is a Canadian, and was education at Kentucky University.

At a meeting of the curators of Transylvania University on January 5 President R. H. Crossfield, W. T. Donaldson, J. W. Hardy, and a number of curators outlined plans by which they believe that the quarter of a million dollars needed for improvements and endowment may be raised for the university and the college of the Bible.

Professor D. C. Kellems, prinipal of the school of oratory, and professor of Sacred History and Homiletics in the Bible University at Eugene, Oregon, assisted the church at Heppner, Oregon, in a meeting during the holidays. There were thirty-seven additions to the church. J. P. Conder is pastor at Heppner.

The County Association of Washbash County, Ind., has decided to try the plan of grouping the village and country churches in one pastorate, by locating a man with Laketon, Roann, and Bachelor Creek. Any preacher interested in trying such a work should address E. F. Daugherty, Wasbash, Ind.

The Wabash Ave. Church, Kansas City, Mo., has made definite arrangements for the erection of their new building in the early spring. A novel feature of the building will be a roof garden, swimming pools and shower baths. The cost of the building will be about $50,000. The structure will be of native stone and slate roof. David Y. Donaldson is the pastor.

The Sunday school of the West Park Church, Indianapolis, Ind., has adopted the following system of grading: For being present, 55 per cent; contribution, 10 per cent; on time, 20 per cent; bringing Bible, 15 per cent. On a recent Sunday there were 239 present at the Sunday school service, and all but thirty-nine brought their Bibles.

Sunday night, January 16, there was a great service in the Bellevue (Pa.) Christian Church, where William Ross Lloyd is minister. The great men's class of 236 had six of their best speakers to present the duty of the church and the class to cultivate the best young men for the ministry. Two signified their desire to study for the ministry. The congregation was deeply interested.

The twentieth annual session of the Southern Educational Association was held at Charlotte, North Carolina, December 28-30. The association comprises sixteen states and the District of Columbia, and is divided into sixteen departments. President Crossfield of Transylvania University read a paper on "Disciplinary Education." He was elected vice president of the department of higher education for the ensuing year.

The church at Muskogee, Oklahoma, under the leadership of Melvin Putnam, has just completed the erection of a three-story building, or "temple." The building is of St. Louis pressed brick, and is equipped with parlors and class rooms for all departments of the church work, and has a seating capacity of fifteen hundred. The lower floor is rented for offices and other business purposes. The officers of the church give much credit to the pastor for the prosecution of this work.

One of the most vigorous and successful departments of work carried on by the church at Tipton, Indiana, is that of the boys' club, organized as auxiliary to the Knights of King Arthur, of which William Byron Forbush, Ph.D., is the president and founder. A banquet was given the boys by their mothers last week at which the members of the club, their parents, and the official board of the church and their wives were present. More than one hundred and fifty were in attendance. G. I. Hoover is the pastor.

The sermons of J. C. Todd, in the meeting with the church at Green Castle, Ind., are generously commended by the people of Green Castle. Mr. Todd is pastor of the First Church, Bloomington, Ind., with a membership of over one thousand. His meeting at Green Castle was in return for a similar service rendered the Bloomington Church by J. M. Rudy, pastor at Green Castle. Such meetings as these are growing in favor with the Disciples.

Professor Milton Elliott, who graduated from Transylvania University in '97, and for a number of years has been principal of the Dudley Grammar School, has been elected to fill the vacancy made by the resignation of Professor Barry Bullock as principal of the Lexington High School. Transylvania is well represented in the educational interests of Lexington. Besides furnishing many teachers, all of the principals of the five public schools of Lexington are either alumni or former students of the university.

The report of the church at Columbia, Mo., which came too late for publication last week



How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

Uneeda Biscuit

The Soda Cracker that makes
our days the best of days

NATIONAL BISCUIT COMPANY

is interesting. The church raised for all purposes more than $14,000. This includes donations to the Bible College, amounting to $6,209.50. The church has its living link in both the foreign and the home field. Without a revival there were ninety-eight accessions to the church during the year; net increase, thirty-three. During the year the church has started a North Side Bible School, which has met with success. Madison A. Hart is pastor.

Ernest Carroll Moore, late superintendent of schools in Los Angeles, California, has been elected as professor of education at Yale University. Professor Moore is a graduate of the University of Chicago, having taken his Ph.D. degree there in 1898. A coincidence exists in the fact that he succeeds Professor C. H. Judd, who resigned last year to become professor and head of the department of education and director of the school of education at the University of Chicago.

The men's club of the church at Elkhart, Ind., held a very pleasant meeting on a recent evening when they invited the ladies to be present. S. G. Buckner, pastor, was toastmaster. Interest was given to the meeting by literary and musical numbers. The chief speaker of the evening was Professor J. A. Wood, superintendent of the schools of South Bend, whose subject was, "The Boys and Girls on Our Streets."

O. W. Winter closed his work as pastor of the church at Belding, Michigan, the second of January. He left the church at Belding out of debt and with the record of more additions during the last year than any one year in its history. Mr. Winter has not yet accepted a call to another work and may be addressed at Dixon, Ill. The official board of the church at Belding gives generous praise to him for his work with the church there during the past two years and more. "He has been effective as a preacher and a good business manager, a faithful pastor and a true friend."

Following the holidays Keuka College opened again with a good increase in attendance. The present enrollment is exactly fifty per cent over that of last year at this time. A spirit of earnestness and hopefulness pervades the student body and faculty. The Ball Brothers of Indiana have made conditional gift to the school this year. One half of the amount named in their condition has already been raised. It seems certain that the remainder will be in hand well before the time closes in June. There is in connection with the College a Union Church composed of Free Baptists and Disciples. We trust that this is a prophecy of what is to be between these two great bodies.

The readers of The Christian Century will watch with interest the work of the Independence Boulevard Church, Kansas City, Mo. George H. Combs has been pastor of this church for more than fifteen years. In that time it has grown from about two hundred to twenty-two hundred. Nor does the church propose to stop here. They have a paid superintendent, who gives his entire time to directing the work of the Sunday school, with a stenographer who works under his direction. James Small has recently become associate pastor and cares for the pastoral work of the church. The financial work of the church is also in the care of a salaried officer with a paid stenographer. In this business-like way the church carries forward its work. Not a single person is absent from the Sunday school or the church without a record being made of the fact, and immediate attention being given to the absentee.

The West Park Christian Church, corner of Addison and Washington streets, Indianapolis, Indiana, dedicated their completed building, Sunday, November 21, 1909. Rev. Z. T. Sweeney of Columbus, Indiana, made the dedicatory address. The rapid growth of this church has been remarkable. It was organized in a tent, August 26, 1904, with fifty members. For almost a year the organization was without a regular pastor, the pastors of the various churches of the city filling the pulpit. In June, 1905, Franklin P. Smith was called to the pastorate. At once the church took on new life, and from that time the growth has been steady. A Sunday school room, study, and basement were built, and for four years were sufficient for the work. But the work of the Sunday school, with classes in all parts of the building, dressing rooms, baptistry, and even the furnace room, proved that an auditorium was an absolute necessity. The building as dedicated, with an auditorium seating about 500 people, cost $16,000. The church now number 350 members, with all the departments showing great activity.

Don't Weep At The Ice House

Some people swell up on "emotion" brewed from absolute untruth.

It's an old trick of the leaders of the Labor Trust to twist facts and make the "sympathetic ones" "weep at the ice house." (That's part of the tale further on.)

Gompers *et al* sneer at, spit upon and defy our courts, seeking sympathy by falsely telling the people the courts were trying to deprive them of free speech and free press.

Men can speak freely and print opinions freely in this country and no court will object, but they cannot be allowed to print matter as part of a criminal conspiracy to injure and ruin other citizens.

Gompers and his trust associates started out to ruin the Buck Stove Co., drive its hundreds of workmen out of work and destroy the value of the plant without regard to the fact that hard-earned money of men who worked, had been invested there.

The conspirators were told by the courts to stop these vicious "trust" methods, (efforts to break the firm that won't come under trust rule), but instead of stopping they "dare" the courts to punish them and demand new laws to protect them in such destructive and tyrannous acts as they may desire to do. . . . The reason Gompers and his band persisted in trying to ruin the Bucks Stove Works was because the stove company insisted on the right to keep some old employees at work when "de union" ordered them discharged and some of "de gang" put in.

Now let us reverse the conditions and have a look.

Suppose the company had ordered the union to dismiss certain men from their union and, the demand being refused, should institute a boycott against that union, publish its name in an "unfair list," instruct other manufacturers all over the United States not to buy the labor of that union, have committees call at stores and threaten to boycott if the merchants sold anything made by that union. Picket the factories where members work and slug them on the way home, blow up their houses and wreck the works, and even murder a few members of the boycotted union to teach them they must obey the orders of "organized Capital?"

It would certainly be fair for the company to do these things if lawful for the Labor Trust to do them.

In such a case, under our laws the boycotted union could apply to our courts and the courts would order the company to cease boycotting and trying to ruin these union men. Suppose thereupon the company should sneer at the court and in open defiance continue the unlawful acts in a persistent, carefully laid out plan, purposely intended to ruin the union and force its members into poverty. What a howl would go up from the union demanding that the courts protect them and punish their law-breaking oppressors. Then they would praise the courts and go on earning a living protected from ruin and happy in the knowledge that the people's courts could defend them.

How could any of us receive protection from law-breakers unless the courts have power to, and do punish such men.

The court is placed in position where it must do one thing or the other—punish men who persist in defying its peace orders or go out of service, let anarchy reign and the more powerful destroy the weaker.

Peaceable citizens sustain the courts as their defenders, whereas thieves, forgers, burglars, crooks of all kinds and violent members of labor unions, hate them and threaten violence if their members are punished for breaking the law. They want the courts to let them go free and at the same time demand punishment for other men "outside de union" when they break the law. * * * Notice the above references is to "violent" members of labor unions. The great majority of the "unheard" union men are peaceable, upright citizens. The noisy, violent ones get into office and the leaders of the great Labor Trust know how to mass this kind of men, in labor conventions and thus carry out the leaders' schemes, frequently abhorrent to the rank and file: so it was at the late Toronto convention.

The paid delegates would applaud and "resolute" as Gompers wanted, but now and then some of the real workingmen insist on being heard, sometimes at the risk of their lives.

Delegate Egan is reported to have said at the Toronto convention:

"If the officers of the federation would only adhere to the law we would think a lot more of them."

The Grand Council of the Provincial Workingmen's Association of Canada has declared in favor of severing all connection with unions in the U. S., saying "any union having its seat of government in America, and pretending to be international in its scope, must fight industrial battles according to American methods. Said methods have consequences which are abhorrent to the law-abiding people of Canada, involving hunger, misery, riot, bloodshed and murder, all of which might be termed a result of the practical war now in

progress in our fair province and directed by foreign emissaries of the United Miners of America."

That is an honest Canadian view of our infamous "Labor Trust."

A few days ago the daily papers printed the following:

(By the Associated Press.)

Washington, D. C., Nov. 10.—Characterizing the attitude of Samuel Gompers, John Mitchell and Frank Morrison of the American Federation of Labor in the contempt proceedings in the courts of the District of Columbia, in connection with the Bucks' Stove and Range Company, as "a wilful, premeditated violation of the law," Simon Burns, general master workman of the general assembly, Knights of Labor, has voiced a severe condemnation of these three leaders. Mr. Burns expressed his confidence in courts in general and in those of the District of Columbia in particular.

APPROVED BY DELEGATES.

This rebuke by Burns was in his annual report to the general assembly of his organization. He received the hearty approval of the delegates who heard it read at their annual meeting in this city.

"There is no trust or combination of capital in the world," said Mr. Burns, "that violates laws oftener than do the trust labor organizations, which resort to more dishonest, unfair and dishonorable methods toward their competitors than any trust or combinations in the country."

Mr. Burns said the action of "these so-called leaders" would be harmful for years to come whenever attempts were made to obtain labor legislation.

"The Labor Digest," a reputable workingman's paper, says, as part of an article entitled, "The beginning of the end of Gomperism, many organizations becoming tired of the rule-or-ruin policies which have been enforced by the president of the A. F. of L."

"That he has maintained his leadership for so long a time in the face of his stubborn clinging to policies which the more thoughtful of the workingmen have seen for years must be abandoned, has been on account partly of the sentimental feeling on the part of the organizations that he ought not to be deposed, and the unwillingness of the men who were mentioned for the place, to accept a nomination in opposition to him. In addition to this, there is no denying the shrewdness of the leader of the A. F. of L., and his political sagacity, which has enabled him to keep a firm grip on the machinery of the organization, and to have his faithful henchmen in the positions where they could do him the most good whenever their services might be needed.

"Further than this, he has never failed, at the last conventions, **to have some sensation to spring on the convention at the psychological moment, which would place him in the light of a martyr to the cause of unionism,** and excite a wave of sympathetic enthusiasm for him, which would carry the delegates off their feet, and result in his re-election.

"That his long leadership, and this apparent impossibility to fill his place has gone to his head, and made him imagine that he is a much greater man than he really is, is undoubtedly the case, and accounts for the tactics he has adopted in dealing with questions before congress, where he has unnecessarily antagonized men to whom organized labor must look for recognition of their demands, and where labor measures are often opposed on account of this very antagonism, which would otherwise receive support.

"There is no doubt but what **organized labor in this country would be much stronger with a leader** who was more in touch with conditions as they actually exist, and who would bring to the front the new policies which organized labor must adopt if it expects to even maintain its present standing, to say nothing of making future progress."

We quote portions of another article, a reprint, from the same labor paper:

"Organized labor, through its leaders, must recognize the mistakes of the past if they expect to perpetuate their organizations or to develop the movement which they head. No movement, no organization, no nation can develop beyond the intellects which guide these organizations, and if the leaders are dominated by a selfish motive the organization will become tinged with a spirit of selfishness, which has never appealed to mankind in any walk of life at any time since history began.

"It can be said in extenuation of certain leaders of organized labor that the precarious position which they occupy as leaders has had a tendency to cause them to lose sight of the object behind the organization. The natural instinct in man for power and position is in no small measure responsible for the mistakes of the leaders, not necessarily in labor unions alone, but in every branch of society. This desire for power and leadership and personal aggrandizement causes men who have been earnest and sincere in their efforts in the start to deteriorate into mere politicians whose every act and utterance is tinged with the **desire to cater to the baser passions of the** working majority in the societies or organizations and this is undoubtedly true when applied to the present leaders of the Federation. We mention the Federation of Labor particularly in this article because that organization is the **only organization of labor which has yet found itself in direct opposition to the laws of the land.** There are other organizations of labor whose leaders have made mistakes, but they have always kept themselves and their organizations within the bounds of the law and respected the rights of every other man in considering the rights of themselves and their constituency; **whereas, the motto of the Federation is just the reverse,** and unless the leaders conform themselves and their organization in accordance with the laws of the land, the leaders and the organization itself must be disintegrated and pass into history, for in America the common sense in mankind is developed to a greater extent than in any other nation on the earth, and the people, who are the court of last resort in this country, will never allow any system to develop in this country which does not meet with the approval of the majority of the citizens of the country.

"This must have forced itself upon the leaders of the Federation by this time. If it has not, the leaders must be eliminated. The organization which they head has done many meritorious things in times past and the people are always ready and willing to acknowledge the benefits which their efforts have brought to their constituency as a whole, but at the present time labor organizations in general, and the Federation of Labor in particular, **stand before the bar of public opinion, having been convicted of selfishness and a disposition to rule all the people of the country in the interest of the few.** The people are patient and awaiting to see if the object lesson which they have been forced to give to these leaders is going to be recognized and if they are going to conform themselves and their future work and actions in accordance thereto."

Let the people remember that comment, "The Federation of Labor in particular stands before the bar of public opinion having been convicted of selfishness and a disposition to rule all the people of the country in the interest of the few."

The great 90 per cent of Americans do not take kindly to the acts of tyranny by these trust leaders openly demanding that all people bow down to the rules of the Labor Trust and we are treated to the humiliating spectacle of our Congress and even the Chief Executive entertaining these convicted lawbreakers and listening with consideration to their insolent demands that the very laws be changed to allow them to safely carry on their plan of gaining control over the affairs of the people.

The sturdy workers of America have come to know the truth about these "martyrs sacrificing themselves in the noble cause of labor" but it's only the hysterical ones who swell up and cry over the aforesaid "heroes," reminding one of the two romantic elderly maids who, weeping copiously, were discovered by the old janitor at Mt. Vernon.

"What is it ails you ladies?"

Taking the handkerchief from one swollen red eye, between sobs she said:

"Why we have so long revered the memory of George Washington that we feel it a privilege to come here and weep at his tomb."

"Yas'm, yas'm, you' shore has a desire to express yo' sympathy but yo' are overflowin' at de wrong spot; yo' is weepin' at de ice house."

Don't get maudlin about law-breakers who must be punished if the very existence of our people is to be maintained.

If you have any surplus sympathy it can be extended to the honest workers who continue to earn food when threatened and are frequently hurt and sometimes killed before the courts can intervene to protect them.

Now the Labor Trust leaders demand of Congress that the courts be stripped of power to issue injunctions to prevent them from assailing or perhaps murdering men who dare earn a living when ordered by the Labor Trust to quit work.

Don't "weep at the Ice House" and don't permit any set of law-breakers to bully our courts, if your voice and vote can prevent. Be sure and write your Representatives and Senators in Congress asking them not to vote for any measure to prevent the courts from protecting homes, property and persons from attack by paid agents of this great Labor Trust.

Let every reader write, and **write now!**

Don't sit silent and allow the organized and paid men of this great trust to force Congress to believe they represent the great masses of the American people. Say your say and let your representatives in Congress know that you do not want to be governed under new laws which would empower the Labor Trust leaders with legal right to tell you when to work, **Where! For whom! At** what price! What to buy! What not to buy! Whom to vote for! How much you shall pay per month in fees to the Labor Trust! etc., etc., etc.

This power is now being demanded by the passage of laws in Congress. Tell your Senators and Representatives plainly that you don't want them to vote for any measure that will allow any set of men either representing Capital or Labor to govern and dictate to the common people, who prefer to be free to go and come, work or not, and vote for whom they please.

Every man's liberty will disappear when the leaders of the great Labor Trust or any other trust can ride rough shod over people and mass their forces to prevent our courts from affording protection.

"There's a Reason."

C. W. POST, Battle Creek, Mich.

H. H. Jenner is the new pastor with the Stuart Street Church, Springfield.

I. J. Spencer began a meeting with J. E. Lynn at Central Church, Warren, Jan. 17.

The First Church, Beaumont, Texas, has given $700.00 to Texas Christian University.

The Brooks Brothers have been engaged for a meeting with the church at Waco, Texas, for a meeting in April.

T. L. Noblitt has been elected president of the Ministerial Alliance of Guthrie, Okla., for the coming year.

Stephen J. Corey, assisted by F. E. Hagin, Japan, and Dr. Paul Wakefield, held a Missionary Rally at Galesburg, Ill., Monday, January 24.

Claris Yeuell, who has been doing evangelistic work for some months past, has accepted a call to the pastorate of the church at Paulding, Ohio.

J. J. Cole is the new pastor at LaPorte, Ind. There is a good group of people in this church and the pastor is encouraged by the response they are making to his work.

Geo. P. Rutledge recently read a paper before the Ministerial Union of Philadelphia. This union is composed of seven denominations and has 800 members.

C. A. Park has just closed two years' work with the church at Whiting, Iowa, and has accepted a call to the church at Great Falls, Montana.

At Guthrie, Okla., where T. L. Noblitt ministers the church raised during the last year $3,964, and there were sixty-one additions to the membership of the church.

Walter L. Martin, evangelist closed a meeting at Hamilton, Mo., December 19, with forty-four accessions to the church. January 2, he began with the church at Elmwood, Neb.

The church at Llano, Texas, is looking for a strong man to lead them. To the right man they will offer the privilege of giving half time to a nearby church. In this way a good salary can be provided.

Victor Dorris and V. E. Ridenour are leading the forces in a meeting at Hutchinson, Kansas. They have been holding afternoon meetings, and in the evening are met by crowded houses.

Rev. E. B. Barnes, pastor of the Lyons Street Church, Grand Rapids, Mich., is assisting G. Webster Moore in evangelistic services at Ionia, Mich., with excellent results thus far.

Harry G. Hill of the Third Church, Indianapolis has recently addressed men's mass meetings at Greenfield and Danville. His new subject on such occasions is striking, he terms it: "The Manly Art of Self-Respect."

A new church, costing about $4,100 was dedicated at Exline, Iowa, January 3. Dean A. M. Haggard had charge of the service. The amount needed to clear the church of indebtedness was $1,700. The amount raised during the day exceeded this by $200. Harry Green is the pastor.

The church at Elkhart, Ind., is planning for a meeting to be held in the early spring. They will have the assistance of Evangelists Mr. and Mrs. Charles E. Varney, and O. J. Marks, leader of song. S. G. Buckner is the pastor.

The young people at Davenport, Okla., have paid the last of the $100 which they pledged on their building fund. The congregation is now out of debt and happy. James Cage, the minister, reports that there are about forty of these young people and they are a great force in the work.

A Big, Generous Offer

The same mails that have brought us an unexpectedly large list of orders for THE BETHANY GRADED SUNDAY SCHOOL LESSONS have also brought us letters from many pastors and Sunday school workers regretting that their supplies had been ordered before they saw the announcement of our new series. They assure us that they intend to place their order for THE BETHANY SERIES with us for the spring quarter.

We wish as many schools to get under way as soon as possible with the graded lessons. In order to enlist the schools which had purchased their supplies before they realized the incomparable superiority of THE BETHANY SERIES, we have decided to make the following big and generous offer:

If you will send us your order for THE BETHANY GRADED LESSONS (for the elementary grades only) we will credit your account with the amount you have paid or agreed to pay for the Winter Quarter supplies which THE BETHANY GRADED LESSONS will displace. We will ask you to send us the publisher's bill or an itemized statement signed by the pastor of your church, showing what materials are being displaced by THE BETHANY LESSONS.

This is a big and generous offer. It means that a limited number of schools will secure the new series FREE, for THE BETHANY LESSONS are no more expensive than the ordinary uniform materials. At most THE BETHANY LESSONS will cost your school but a trifle if you take advantage of this proposition.

The reason we can afford to make this almost gratuitous offer is very simple: We KNOW that ninety-nine out of every one hundred schools that once use THE BETHANY LESSONS will continue them right along.

NOTE CAREFULLY that this offer is limited to the stock of supplies we have on hand. When our present stock is exhausted we shall not hold ourselves obligated to fill orders on these terms. Therefore it is to your advantage to get your order in at once for the main bulk of our supplies for this quarter has already been consumed by our regular orders.

You can make out your order on the basis of our advertisement on page 2. Or if that is not clear write us at once for our regular order blank.

THE NEW CHRISTIAN CENTURY CO. 700 East Fortieth St., Chicago.

Before the ministers of St. Louis, Dr. J. M. Philputt, the retiring pastor of the Union Ave. Church, St. Louis, Mo., urged the union of all the missionary interests of the church. This question will doubtless be one of importance to be considered at the next convention in Topeka.

"The Church of the Future" was the subject of a recent Sunday evening sermon by Lowell C. McPherson, in the meeting at Parsons, Kansas. Mr. McPherson insists that the church of the future must be a universal church, that the union of the churches must precede the evangelization of the world. He was heard by a large crowd, to whom he spoke for more than an hour.

Bishop Charles Edward Chenney will next week celebrate the fiftieth anniversary of his wedding and at the same time the close of the fiftieth year of his pastorate of the Christ Reformed Episcopal Church, at Twenty-fourth street and Michigan avenue, Chicago. The Bishop is still vigorous and spoke at the meeting of the Sunday Evening Club in Orchestra Hall last Sunday evening.

R. W. Abberly is giving a series of illustrated lectures on the life of Paul at the Main Street Christian Church, Rushville, Ind. The first lecture was on the Youth of the Apostle and was heard by a large audience. The lectures are given on successive Sunday evenings.

W. Y. Allen, who has been pastor at Fort Scott, Kas., less than a year, has just received a unanimous call to remain with the church permanently. When Mr. Allen came to the church last April, there was a debt of $1,800 upon the property. More than one-half of this has been paid, and the church built up along all lines of work since then.

L. C. Howe has just entered upon the sixth year of his service with the church at New Castle, Ind. He will begin a meeting with them the 30th of January, in which he will have the assistance of F. H. Capps, as leader of song. January 16, six young people united with the church. All departments of the work are in flourishing condition.

The church at Corydon, Ind., gave last year, $2,200 through all departments of her work; $291 of this went for missions; $300 for improving building and the remainder for current expenses. Total membership, 196, of whom about one-half contribute to church and one in five belong to the missionary society. The Sunday-school enrollment is almost as much as the church membership. W. D. Bartle is the energetic pastor.

Prof. A. C. Gray, of Eureka, Ill., delivered a lecture on "The History of the English Bible," at the Howett St. church, Peoria, Jan. 20. The church was crowded to its utmost while Prof. Gray dealt with the sources, manuscripts, versions and translations of the Bible. "The lecture is educational and at the same time intensely interesting. We had a large number of visitors from various city churches and Prof. Gray was urged by one of them to publish his lecture. The only result that can come from the address is an enlightened and abiding faith in the Old Book," so writes Pastor, William Price.

The Union Ave. Christian church of St. Louis recently tried the experiment of teaching its members how to sing. Although at the very worst season of the year, and in the midst of stormy weather, the experiment demonstrated the value of emphasis being laid on the congregational singing. LeRoy St. John, one of our best known singing evangelists, spent three Sundays with the congregation during the Christmas season. It was a very profitable time.

After a very successful pastorate for a period of two years at the Central Christian church, Pueblo, Colo., Scott Anderson has tendered his resignation to take effect March 1. He has reached this decision with the purpise of entering the evangelistic field. His headquarters will be Enid, Okla., where he was pastor four years prior to going to Pueblo.

An all day rally was held by the church at Wellsville, Va., Sunday, January 16. The Sunday-school attendance was 357, of these, 130 were in the "Centennial class." Prof. L. L. Farris, of Lynchburg, spoke at the morning service. At a great Union Endeavor meeting at 5:30, Dr. J. W. Griffin, of the United Presbyterian church, was speaker. President T. E. Cramblett, of Bethany College, gave the address at the evening service. The pastor, C. L. Morrison, has been with the church but a few months, but has done remarkable work in bringing into it a spirit of unity and developing all lines of activity.

Perry J. Rice is preaching the following series of Sunday evening sermons in his church at El Paso, Texas, during January:

"The Church and the Social Crisis," or should the church undertake social reconstruction? "The Church and Laboring Men," or has the church anything to offer the laboring classes? "The Church and the City Government," or has the church any relation to civic affairs? "The Church and the Christian Religion," or does the church adequately represent Christ to the world? "The Church and Its Critics." Does "The Calling of Dan Matthews" fairly represent the modern church?

Henry F. Keltch has just been welcomed by the church at Hoopeston, Ill., as successor to Louis R. Hotaling.

The contract for the construction of a new building has been let by the First Christian church, Angola, Ind.

Geo. E. Prewitt is the new pastor at Cooper, Texas. The outlook at that church and Sunday-school is flourishing and the prospects good.

The Foreign Missionary rally in Chicago will be held in the Metropolitan Church, Oakley avenue and Van Buren street, Monday, January 31. Secretary Stephen J. Corey will conduct the rally with the help of two of our strong missionaries.

GRADE YOUR SCHOOL
On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

More than half of the 685 alumnae of Hiram College are missionaries, preachers, teachers or religious workers; a splendid showing for an institution of that size.

J. M. Vawter, of Sullivan, and J. Francis Ashley, of Jacksonville, Ind., exchanged pulpits January 16. These are two busy churches of Western Indiana.

The church at Kirksville, Mo., has increased the salary of E. J. Willis, their pastor. This is a good indication that Mr. Willis is meeting the difficult conditions that have had to be faced at Kirksville.

E. E. Conner, of Irvington, Ind., was preacher at the First church, Frankfort, Ind., Jan. 16. His morning theme was, "The Progressive Christian Life." In the evening he spoke on "The Living Christ."

The official board of the Central church, Des Moines, Ia., have arranged to employ a financial secretary, who will give her time to securing new subscriptions, and calling upon those who are delinquent.

We are glad to give to our readers the following report of the good work of L. H. Otto at Ottumwa, Iowa: Number added to church, 185; number dismissed by letter and death, 31; net gain to membership, 154; number funerals preached, 16; number couples married, 24; resident membership, 604; non-resident membership, 107; total membership, 711; total money raised and expended for all purposes during the year, $4,142. The church gave more for missions than in any previous year. The C. W. B. M. was increased from 20 to 95. The membership of the church, Endeavor society and Sunday school have been doubled in the last three years. In the last four years the congregation has built and partially paid for a $20,000 church home. The pastor began his fourth year January 1, 1910.

As We Go to Press

Carlisle, Ind., January 17.—Yesterday at our Bible school service a man and wife from the M. E. Church took membership with us. —Leonard V. Barbre, Minister.

Carbondale, Ill., January 16.—Splendid progress. Two confessions at our morning service. Two not previously reporter. House full at regular service. Great increase in Bible school attendance. Average for first three Lord's Days of 1910, 228. Forty-five in men's Bible class today.—L. E. Chase.

Arkansas City, Kan., January 17.—Four additions for five consecutive Sundays.—Thomas H. Popplewell.

Professor Willis J. Beecher, D. D., of the Auburn Theological Seminary, will lecture in the Moody Bible Institute, Chicago, each day during the week of January 25 to 29 inclusive, at 11 o'clock. He will deal with the interpretation of the Bible as literature, giving exegeses illustrating its principles. The public generally is invited. On Thursday evening at eight o'clock, a special lecture will be given to Sunday school teachers and superintendents and members of adult Bible classes, on these principles as illustrated in "The International Sunday school lessons.

Keokuk, Ia., Jan. 23.—Deep spirituality pervades every service. Great crowds. W. Thompson leading us up to heights sublime by the pure Gospel, which he is presenting nightly with divine power. Miss Roth splendid leader of song. Miss Thompson doing wonders with the children.—N. E. Cory, Pastor.

Vincennes, Ind., Jan. 23.—Wilhite and Tuckerman preaching and singing the Gospel to record breaking crowds. Never in the history of the church has there been such a great interest awakened in so short a time. Meeting eight days old; eighty-seven additions, forty today. Church greatly pleased with work of evangelist.—William Oeschger.

International Convention in England

The following resolution was presented and unanimously carried at the Centennial Convention at Pittsburgh, morning session, Hall C, October 16, 1909:

At a meeting of the English, Australian and Canadian brethren, together with some brethren of this country who had labored in England, held in Hotel Schenley on Thursday evening, Bro. Frank Coop was called to the chair. After a free and full conference on the subject of holding an international conference of Disciples in England at such time and place as may be determined by the English brethren, a motion prevailed that such conference be held and a committee was appointed to present this matter to this convention and request its approval and cooperation, through its boards, in holding such a convention. It is believed that the World's Missionary Conference in Edinburgh in June of next year (14th to 24th), together with the decennial presentation of the Passion Play at Oberammergau, will attract many of our people to Europe during the coming year, and our brethren in England desire to avail themselves of these facts to give an international character to their annual conference at such time and place as will make it possible for those who go to Edinburge to attend said convention. Your committee recommends, that, in view of the fact that several of these brethren have traveled long distances to enjoy fellowship with their American brethen, that we lend what encouragement we can to this international conference and urge as many as can do so to attend and participate in the same, to the end that we may srengthen the hands of our faithful workers in the mother country.

Signed J. H. Garrison,
Leslie W. Morgan, Frank Coop.
E. M. Todd, W. T. Moore,

INSOMNIA

Leads to Madness, if not Remedied in time.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me.

"I had been a coffee drinker since childhood

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me harmetaoineuelelededed erage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave up coffee abruptly and absolutely, and adopted Postum for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfull yand peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum, for when I began to drink it I ceased to use medicines." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Dedication at Edgewater, N. J.

For many months the "Disciples Missionary Union of greater New York City and Vicinity" has been helping an earnest band of believers at Edgewater, N. J., just across the Hudson River from New York City. Within the last month M. Mosser Smyser has been chosen to spend part time as minister; also a temporary chapel, 40x25, has been erected on a well-located lot of ground overlooking the Hudson. The new building will be dedicated on Sunday, January 16 at three p. m., and a congregation organized under the name of Edgewater Christian Church. It is expected that all the ministers of Christian churches in greater New York will be present, as also many of their church members. The Sunday school at Edgewater, with Mr. George Robbins as superintendent, has been in existence for years and is very flourishing. Lately the ladies of the mission have organized a "Dorcas Society," or ladies' aid, and are hard at work. All the workers at Edgewater are greatly encouraged and hope to have a self-supporting congregation in a permanent church building within a few years.

News from the Foreign Society

W. R. Hunt reports a dozen baptisms at Shanghai. Additions are from the Chinese self-supporting church.

Twenty-three of our missionaries in India attended the great Christian Endeavor Convention of Agra. This was one of the most significant conventions in the history of Christianity for that land.

David Rioch reports thirteen baptisms at Mungeli, C. P. India. Nine of these were lepers. He says that they are expecting more soon. Many are inquiring the way of life.

Dr. M. E. Poland, Nangtungchow, China, reports that the land has been secured for the new hospital. This is a great victory.

Misses Dale and Miller and Dr. Butchart and family have reached China. The missionaries gave them a warm reception.

W. R. Hunt reports that all the missionaries in China are enthused over the splendid prospect. He says that China is moving steadily toward a regeneration.

The summarized statistics from the mission fields of the globe show that three-hundred and seventy-seven were won every day last year from the non-Christian population.

P. A. Davey reports twenty baptisms at Tokio, Station, Japan.

Dr. E. I. Osgood reports thirteen baptisms at Chu Cheo, China, making sixty converts in the past few months. He says that the missionaries are looking for a large in-gathering soon.

Last week the Foreign Society received a gift from a friend in California on the Annuity Plan. This friend has made several gifts before in this way.

The church at Galesburg, Ill., has decided unanimously to become a Living-link in the Foreign Society in the March Offering. This is moving in the right direction. J. A. Barnett is the pastor.

The Harlem Avenue Church, Baltimore, Md., B. A. Abbott, pastor, hopes to raise as much as $1,000 for Foreign Missions the first Sunday in March. The men of that church are greatly aroused and they mean business.

Our College in India

Professor G. W. Brown.

I often wonder if the people in America, Disciples of Christ, realize the responsibilities that God has given them. Do you know that in our mission field, in the various parts of the field, there are twelve people to be evangelized for every Disciple that we have at home? I mean, no one else preaches to those people but the Disciples of Christ. No one will preach to them. You, each one of you, is responsible for twelve souls in heathen lands. We must multiply our force, and that is why we have our Bible classes, to pick out and train the very best young men and young women in India, that they may go out and tell them of the Gospel of life, give themselves to salvation through the Lord Jesus Christ, and it is my blessed privilege to be in charge of the particular work of ours in Jubbulpore, India, preparing those young men and young women to go out and preach and teach. We have about forty students, male and female, each year in the institution, and we send out every year about half a dozen young men, graduates of the school, after studying three or four years, after having practical training there, preaching, teaching Sunday-school, whatever they are able to do. We send out about as many young women, to go out and teach the women in their homes, and that is what we are doing and how we are going to multiply our power, carry the Gospel to those people. About twenty of those young men are now out and at work in that way, and nearly as many young women. You hear a deal about the ferment in India, its awakening national live. The saddest feature of it to me is that awakening is a pagan awakening, it is a heathen awakening. The people who are at the head of it do not want the common people to rise up to their level; and while to a certain extent foreign education, foreign influences are responsible for that, nevertheless the old heathen caste idea is strong in India, and they do not want the common people to rise. I was talking with an educated man sometime ago in India, and at the close of the conversation, after he had rebuked the government for training up the common people and educating, he said, "We do not want that kind of thing; we want those people to be our slaves," and that is the sentiment which really inspires the people who are at the head of the nationalistic movement. Now, we want Christianity for two great reasons: We want to raise the common people up so that they may know that they are the equals of others, and we want to give Christiainity to those other people, that they may not feel like trampling down their brothers.

New York City Mission Notes

The first Sunday in October 1909 the Disciples Missionary Union of this city began a mission work at Edgewater, New Jersey, one of the beautiful suburban sections near the city. No suitable hall or building could be secured in which to carry on the work, we were compelled to provide at least a temporary building. A splendid corner lot, well located, was secured and a subscription started: when about half the cost was provided for, the contract was left and the building erected. Sunday January 16, 1910, the Edgewater Church of Christ was organized with twelve members and their building dedicated to the service of the Master with a most delightful service participated in by representatives from each of our churches in the city. W. B. Craig, of the Lenox Ave. Church, preached the dedicatorial sermon, E. J. Gantz made an appeal to cancel the indebtedness of $375.00; the total amount was raised and the building dedicated free from debt.

Brother M. M. Smyser is leading this vigorous mission and is already on the ground. With a suitable meeting place provided the work will go forward, and we hope to soon have the second strong church built in the state of New Jersey.

January 17, 1910. JOSEPH KEEVIL.
Supt. of City Missions.

Mr. Herbert Gladstone, son of the great Commoner, has just been appointed by the British government as first Governor General of South Africa. He has long been a successful member of Parliament and has held the responsible position of Chief Whip of the Liberal party. His appointment to the newly created office of administrator of English authority on the entire region of South Africa is a well deserved honor, a credit to himself and to the government.

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3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

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The New Christian Century Co., 700 E. 40th St., Chicago.

NEXT WEEK—A GRADED SUNDAY SCHOOL ISSUE

THE CHRISTIAN CENTURY

Volume XXVII. Febuary 3, 1910. Number 5

Shall The President Lead?
An Editorial Suggested by the Recent Statesmanlike Utterance of Mr. Ainslie

Why They Tire
A Keen Analysis of the Pastor's Task
BY B. A. ABBOTT

The Ottoman Empire To-day
Social and Religious Conditions
BY EWDARD A. HENRY

Religion and Education
The Work of the Religious Education Association
BY SECRETARY HENRY F. COPE

The Book World
Reviews of Books on Social Themes

Our Reader's Opinions
Brief Articles Called Forth by Our Recent Editorials

The Daily Altar
An Aid to Private Devotion and Family Worship

A Great Day in Chicago
New Church Dedicated at Austin—The Quarterly Rally—The Visit of Secretary I. N. McCash

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SILAS JONES, Prayer Meeting.

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Dog and Kitten

A correspondent sends to the London Spectator the following anecdote:

The servant man of a family took a kitten to a pond with the intention of drowning it. His master's dog went with him, and when the kitten was thrown into the water the dog sprang in and brought it back to land.

A second time the man threw it in, and again the dog rescued it; and when for the third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and deposited it before the kitchen fire.

From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—Youth's Companion.

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We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg" and "Easter Egg Envelope," to be used together for the smaller children, and the envelope alone for the older ones.

Order as many of all these supplies as you will need. They will be sent, prepaid, free of charge. Address

Christian Women's Board of Mission

(YOUNG PEOPLE'S DEPARTMENT)

Missionary Training School, - Indianapolis, Ind.

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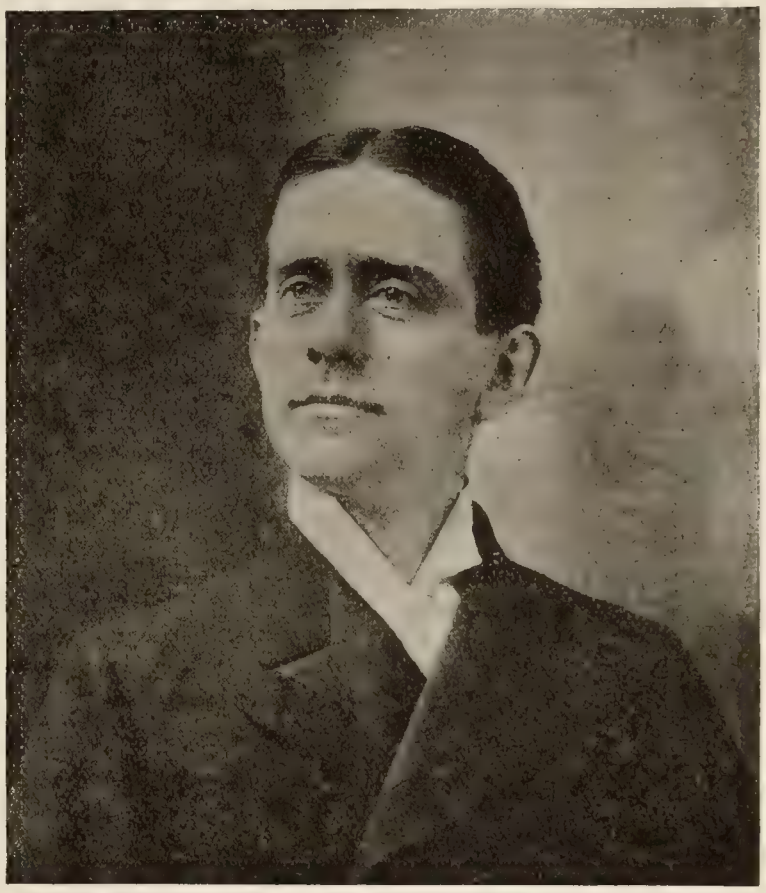
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Task of the President

Duties of The President of the American Christian Missionary Society

It has long been the conviction of The Christian Century that there ought to be some one person who, during a current year of our history, would stand as the most conspicuous representative of the interests of the Disciples and could speak with something of the assurance and urgency that such an official position would permit.

The nearest approach we have to such an office is the presidency of the American Christian Missionary Society. The rotating nature of this office makes it almost the only complimentary and honorary position to which the brotherhood can elect any of its number. The presidents of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions are really executive officers in charge of those particular interests. It might be well if the same were true of the president of the Home Society. But in the absence of any representative organization, which includes all our interests as a brotherhood, the president of the American Society has been regarded as the person whom the brotherhood desired to honor for a year. As such, he has never had any executive duty. He has been merely the presiding officer at the sessions of the Home Society. The nearest approach to the exercise of brotherhood responsibilities was in the preparation and delivery of an address which some of the men in the list of presidents have construed as a broad and representative message for the entire body of Disciples. While others have made it a direct message regarding the work of the American Society.



Peter Ainslie, President American Missionary Society.

When the Disciples unify their conventions, or rather organize a convention which shall be representative of all their interests, naturally its president will stand as the common denominator for the entire brotherhood, for the year of his administration. This will give him a dignity and significance to which no man can approach in our present loosely organized condition.

But we wish to offer a suggestion regarding an important service which might be rendered the president of the American Christian Missionary Society, even under existing conditions. Technically, his position is limited to the work of a single organization and, in practice, as has been said, it is limited to the use of the gavel on two days during the week of our national gathering. Yet, by virtue of the custom which has regarded him as in some sense the representative man of the brotherhood for the one year, why should he not become something more than the mere figure-head which the brotherhood has permitted these presidents to be in the past?

We can conceive of no more helpful service to be rendered the Disciples than for the president of the American Christian Missionary Society, who is always a man to be loved and trusted, to be invested with real leadership for the year of his incumbency. We believe that he should visit the important centers of the brotherhood with a series of strong and urgent messages regarding the great duties and opportunities of the time. A series of assemblies could easily be organized in the more important cities to which all the churches of the neighboring district would be invited. Such a series of gatherings in cities like Pittsburg, Cleveland, Chicago, Kansas City, St. Louis, Cincinnati, and as many others as time would permit, would be of incalculable good in unifying the ideals and purposes of the brotherhood and setting higher standards of effectiveness in all our lines of work.

It is easy to see that the plan would involve a great deal of hard work on the part of the president himself. This is precisely what we believe should be the case. The office ought to be no mere complimentary title. There is a great service to be rendered to our people each year by some strong man in the brotherhood. And we should like to see this service made regular and consistent. In the hands of that succession of notable men whom the brotherhood selects to be its representatives for the various years.

The time that would be required for such a visitation ought to be given up cheerfully to this work both by the man himself and by the church he serves. The expenses of the visitation would be gladly borne by the various centers to which he would come. From every point of view the plan would be desirable. It would be a series of local conventions with a new ideal and a different order of the results from those now sought or obtained by state or district conventions or by local lectureships.

We have begun the new century with the election of a thoroughly worthy repesentative and faithful man as the president of the American Christian Missionary Society. Peter Ainslie has accomplished a notable work in his own city of Baltimore and in the Temple Church, which he has built up to a resourcefulness and influence of high character, especially when one considers the conservative influences of the East in which he labors. He has begun the work of his year of presidency with the manifestation of a sincere and genuine interest in the progress of our people and in the work that may be accomplished at once, looking to greater results. We believe that Mr. Ainslie would consent to make a visitation of the more important centers of our brotherhood after the manner we have outlined above. We believe that he would be everywhere welcomed with enthusiasm and listened to with deep interest and his message would be invested with a representative and commanding character which no other man's could have in this first year of the new century. We believe the results would be in every way admirable. We should like to have the plan tried, and we have no doubt regarding the outcome.

Such has long been the custom in other religious bodies, and with the very finest results. The president of the Free Church Council in England considers himself the servant of the body to make visitations of this character. The moderator of the Congregational Council spends a great deal of time in visiting the centers of denominational life. Similar officials among the Presbyterians, Baptists, and other religious bodies perform like valuable services. The Disciples need precisely this type of leadership. May we not see the effort made to realize this need beginning in this very year when the opportunities are so promising and when the officer whom we have at our disposal is so well qualified to meet the demands of the hour?

The following three rules are said to have been given by an old Quaker to Senator Scott, of West Virginia, when he was a young man. In following them the Senator claims to have made his success in life:

"Not what thee eats, but what thee digests, will make thee healthy.

"Not what thee earns, but what thee saves, will make thee wealthy.

"Not what thee reads, but what thee remembers will make thee wise."—Exchange.

Editorial Survey

Cannon or Cannonism?

It is now perhaps a foregone conclusion that the doom of our Uncle Joe is written in large letters. His one defeat in the matter of appointing the Ballinger investigating committee would not mean much within itself, but it has given courage to those who feel themselves between the devil of political prestige and patronage in Washington, and the deep sea of popular wrath in their constituencies. There is no doubt about the wrath in many of the constituencies and it has put many a poor politically-wise congressman in a nerve racking dilemma. The statesmen among them have stood straight up, but the time-serving are kept dodging, not knowing which way was going to bring success. On the one hand the speaker sits with the power of political life and death in his hand so far as "getting things through" in the House is concerned, while on the other hand either the tide of popular disapproval must turn or his favor will mean the next term at home for some erstwhile followers. Thus, when the "czar" gets a clear defeat, those who have the "courage of the coward" take heart in that they see their dilemma solved and a chance offered them to play safe by joining the majority against the speaker, and so retaining the majority at the next election. Mighty is the majority.

But whether or not Uncle Joe is thrust down is not the real issue. The thing that makes Uncle Joe is the real issue, and that is the rules. It will do no good to dethrone the king while the shout, "long live the king," goes up. It will not matter so much about Uncle Joe if the rules that make him odious are reformed. Uncle Joe is a very able, genial, vulgar old man of the day-before-yesterday type of statesman. He is against the tides of our times and especially its moral crest, but it is not Cannon that is so bad as Cannonism.

A Pre-Rooseveltian Viewpoint

It looks as if the Ballinger-Pinchot controversy may be the event of the Taft administration. Mr. Ballinger may be a much wronged man. We can afford to await the investigation before making popular judgment, but popular bias will not wait upon this investigation. Mr. Ballinger is in an unhappy position, whether innocent or guilty. He was the attorney for certain interests and afterwards had to pass upon the claims of these same interests. To be sure, the specific claims that he represented in a legal capacity were referred to subordinates in the department when brought there after he was elevated to its head, but the same clients had other interests and as the attorney for such claimants and with a mind bent that way, it was only natural that his viewpoint should be that expressed in his declaration of last November, viz., that "the proper course to take with regard to this domain is to divide it up among the big corporations and the people who know how to make money out of it and let the people at large get the benefit of the circulation of the money."

This is Mr. Ballinger's viewpoint. It is the pre-Rooseveltian viewpoint. With this mind in him, the Secretary of the Interior could very well favor the claimants and recall the Roosevelt withdrawal of millions of acres. Roosevelt, being in favor of having the domain developed by the mass of home-seekers and for their direct benefit, withdrew everything the law did not forbid. Ballinger, being in favor of the indirect development through the syndicates, withdrew Roosevelt's withdrawal on the technical plea that there was no law demanding such withdrawal. Then, too, by the same bias he could seek to validate the claims of the Cunninghams to great coal fields in Alaska. These claims were not strictly legal, and while Land Commissioner, Ballinger tried to get Congress to make them so. After leaving that office, he became attorney to get them made so, and after becoming Secretary of the Interior he rendered a ruling that would have made them so, but Attorney General Wickersham overruled him on every point, and they were not validated.

On the other hand, Gifford Pinchot is the father of the Roosevelt policies in regard to conservation, as the ex-President more than once stated. He was born to wealth, but preferred work to ease, and the public welfare to private gain, so carved out a career for himself by studying forestry and so educating the public upon it that he became first authority and was put at the head of the unheard-of department in the Interior office at Washington. His ten helpers have become 3,000, and his functions grew from a very perfunctory kind to that of directing the affairs of a governmental asset twice as valuable as the Army and Navy combined. No one ever doubted Mr. Pinchot's public spirit and absolute disinterestedness.

The Point of Punctilio

Now comes the point of punctilio. The President makes a rule that no subordinate shall make a complaint or make public any departmental matter until it is passed upon by those higher up. This is a very good military rule, perhaps—though it would have effected the "firing" of a certain Rough Rider Colonel when a certain Round Robin went round during the Cuban campaign—and on the technical side may be a very good piece of officialism, but there are dangers in it in a civil office in the "home of the brave and the land of the free." Mr. Ballinger sent a letter to Senator Jones, and it was read in the Senate in the Secretary's defense. Senator Dolliver, being interested in the other side, asked the Chief Forester to state his side, and being on that committee in the Senate, Mr. Dolliver thought he was performing committee business in a proper way. Mr. Pinchot responded and his letter was read just as Mr. Ballinger's had been. But here was the pin point of punctilio, and the chief forester had walked over it. There was great official agitation and the chief conserver of the people's interests was discharged from the department he had made. The President immediately proved himself not to be against the people's interests by appointing a man to the position who holds as strong opinions as the discharged forester.

No non-partizan man doubts Mr. Taft's sincerity, and no clear discerning man, perhaps, doubts that his bias is somewhat like that of Mr. Ballinger, and that he is much more conservative than Roosevelt. It is not a question of honesty or desire to serve the public, but a question of viewpoint and of method. It may be proven that Mr. Ballinger acted as attorney for his old clients after becoming judge of their claims. It may be acknowledged that Mr. Pinchot was "insubordinate" in acceding to Senator Dolliver's request. But one wonders what an Abraham Lincoln would have done in such a case. Would he have discharged one of the most efficient men in the public service for lack of official punctilio, or would he have forgotten all else excepting the ability and efficiency of the public servant? Here is the great big issue, after all. Will it be Roosevelt's new idea of property through the people, or the old-time idea of the people through property? Equally honest men may be on either side. The issue should not be confused with personalities.

What of Our Forests?

We have 550,000,000 acres of forests. There is an area covering one-fourth of the land of the country. We have used up and destroyed 300,000,000 acres. Of that left, one-fifth is yet in the public domain. The four-fifths under private ownership is naturally the best. Of that yet belonging to the public domain, the art of the forester is practiced on 70 per cent of the trees. Of that under the 3,000,000 private owners, it is practiced upon but 1 per cent. One-half of the total has already been cut over and much of it is restocking with young trees and could greatly benefit by the forester's arts. The waste is enormous. Every year millions of acres burn over. The turpentine industry destroys one-fifth of the amount worked over each year. The loss at the mill runs from one-third up to as high at two-thirds of the log. Insects cause much loss. In all, we market but 320 feet of lumber from each 1,000 feet of log, and we are taking from the forests each year three times as much as nature is replacing. We cut 20,000,000,000 cubic feet of wood out each year.

We will come to the time when the forest areas face exhaustion. It may be a considerable time, but a wise prudence suggests the conserving of waste and the replacing of that taken in industry. This is the work of the forestry department. They stop forest fires, destroy the insect enemies, protect and cultivate the regrowth, seek to prevent so large a waste in actual timber cutting and sawing, and try by the withdrawal of large areas of that still in the public domain to save it to a larger growth and from wasteful cutting. By these means the department hopes to supply the lumber markets for generations to come.

The Greater Conservation—Our "White Coal"

The real property Pinchot sought to conserve was the "white-coal," the water power in the midst of the great public areas withdrawn from public entry. With the development of electricity and the art of transmitting its magical current the worth of the public streams became a vast popular asset. There is enough power in them to run many times all our present industries if it could be conveyed to them. With the growth of population industries will spring up about them and with the progress of electrical invention means of successful transmission will carry the power cheaply to greater distances. Then this "white-coal" will produce power much cheaper than our black variety.

Nothing could be more manifestly the natural property of the public than its streams and therefore their water power. In conserving the timber areas they conserve the streams and in withdrawing the timber along the streams from entry, the future water power is held in governmental control until satisfactory legislation can be framed to meet the contingencies that are as sure to arise as time is sure to pass. This legislation should control this mighty new public asset as it is now seeking to control the valuable franchises which it once so freely granted. It should so pre-provide for its use by industry that monopolies in it will be impossible and that no special privilege should hinge upon it.

Wisconsin has seen the vision. Its seer is a man of the Pinchot variety. Educated in the Forestry schools of Germany, like Pinchot, he met the problem in its more advanced stage, for Germany is thickly populated and has a highly developed industrial economy and is facing the problem today that we will come to face in another generation or two. These men are prophets because they have seen with their own eyes the problems that come with the arising of the contingency in another land before it comes to their own. The Badger States Chief Forester, Mr. Griffeth, succeeded in riding the tide of Rooseveltian conservation popularity into the state house and had 3,000,000 acres along the best power streams of Wisconsin withdrawn. He then formed a non-profit corporation to govern it and invited all who used the power of the streams to join and share its benefits. The power is governed by this corporation and all are treated alike but the public is the chief stock-holder. Its interest is not in present per cent for there can be none in this unique corporation. It is but an ingenious device enabling the department to do indirectly what the constitution will not allow it to directly. Mr. Griffeth establishes high and low water marks, governs the placing of dams, builds great storage reservoirs, prevents monopolistic control, and gives every industry using the power a "square deal."

None of these movements mean socialism but they all do mean socializing—i. e., a recognition of the public's weal and interest in those properties and franchises that are natural monopolies.

What Creates the Postal Deficit?

A few years ago there was a narrow guage railroad running from Des Moines, Iowa, down to the southern part of the state. It skirted the hills, fairly waded the swamps, climbed all possible grades and meandered about in any manner that would prevent expense in the laying of the track. The right of way was donated, the rails were light, many counties voted subsidies to help build it, and in the early days it helped to "make the country." But the times outgrew it—yet it continued to do business. One of its secrets was revealed by the farmers along its winding route. During that period of a few weeks when at stated intervals the mails were weighed in order that compensation might be fixed for their carriage by this ancient line of rusty iron, the farmers received tons of governmental reports, all kinds of catalogs, and all sorts of old paper. It was of no use to them but it made that railroad profitable for the annual compensation to it for carrying Uncle Sam's mail was guaged by the plethoric business of this weighing period. That is not cited as an average case but it points to a reason why there was a deficit on the handling of mail that went over that road. Even today it is charged that there are congressmen who frank out great piles of documents during the mail weighing period, thus favoring certain roads that run through their districts and grant favors.

The most flagrant abuse of the present mail carrying system is in the fact that the government pays the roads annually a rental greater than the total cost of the mail cars. When John Wannamaker was Postmaster General he suggested that the government build its own cars and simply pay mileage on them. That would have made the pay of the railroads comparatively simple—too simple, for it to meet their approbation for simplying the matter would decrease the cost to the government to a fraction of the present cost and relieve much of the deficit. The express companies get the same service from the roads at one-fourth the price the mail is carried. The cars cost up to as high as $5,000 to build. The government pays $6,250 per year for rental of each car and then pays for carrying the mail in it besides. It is almost unbelievable but Wannamaker failed to get it changed.

Express Company Melons

The Express Companies have no deficits. In 1909 the Wells Fargo Company made a profit of 86 per cent on its investments, $1,400,000 from profits on accumulated and undivided dividends that had been invented and "cut a melon" of $24,000,000 of undivided profits at Christmas—300 per cent on the investment. The American Company has paid from 15 to 20 per cent annually on investment and has undivided profits invested that bring in over a million a year besides. The Adams Company has an investment of $6,000,000. It pays big dividends and has distributed some $36,000,000 in extra profits in the past few years and has another special distribution of 100 per cent ready. Wannamaker said there were four reasons why we could not have a parcels post and those four reasons were the four big express companies.

In Germany it costs but one-tenth the total expense for transportation of the mails, in Great Britian one-ninth, in U. S. one-third. Greater distances would make some difference, but not so great as is indicated, for Russia pays but one-sixteenth out for transportation. Parcels post makes the mail business profitable in other lands. Germany clears $15,000,000, France $14,000,000 and Britain $25,000,00 annually. Here the Express Companies take the source of profit.

If we would make advertising material pay its own way, restrict the franking privilege, reduce the railroad cost to what is paid by the express companies, create a parcels—post, and allow the rural carriers to carry local merchandise, it is safe to say there would be no deficit and the "muck-raking" magazines would not be held guilty for a condition that existed before they came into existence.

Morgan's Banking Genius

Pierpont Morgan is a financial genius. If anyone doubts it, read this tale. His First National Bank in New York City had a paid-up stock capital of $500,000. In 1902 a dividend of 1,900% was declared and with it the stock was increased to $10,000,000. Of course this was a special dividend coming through accumulated surplus. For the next four years annual dividends of 20% were paid on the $10,000,000. Then business increased enough to allow a 32% dividend. But as this did not disburse all the earnings a $10,000,000 Trust Company was organized out of the accumulated surplus and last year a little dividend of 40% allowed besides. Is it irreverent to ask whether Mr. Morgan and his bank gave society that much in service?

Temperance Notes

Out of twenty-one counties voting at the recent local-option election in Manitoba, eighteen went "dry," making a total of eighty-two "dry" and fifty "wet" counties in the province.

When it is known that but 3½ per cent of the south is foreign, another reason is found for its becoming so strongly prohibition. The modern saloon is un-American.

Chicago gets $7,000,000 per year from its liquor taxes, but runs from $1,000,000 to $1,500,000 behind each year. The saloons run the town and it costs more than $7,000,000 to take care of their product and pay their grafting officials.

John F. Cuneen, a Catholic, produces figures to show that drink costs Chicago $8,000,000 for care of the product of the saloon, that it takes $55,000,000 annually out of legitimate channels of trade, and that it commands the services of 15,000 persons which is worth $22,500,000 more to legitimate industry. The total cost of the saloon is thus put at $95,000,000 for Chicago alone.

The heartless meanness of the saloon business was well illustrated at Cherry when they demanded that they be allowed to open as soon as the miners and their families received their pay, in the midst of their distress and suffering. While the country was pouring in thousands for relief, they proposed to have their toll of blood money from the poor victims of drink. The subordination of a saloon administration was likewise shown by the cowardice of the officials of the village who gave them the permission because they demanded it.

There are now forty counties in Illinois without saloons.

Another Great Gift to Charity

The death of Mr. D. O. Mills of New York, a man prominently connected with the philanthropies of that city, brings to light the fact that in his will a very considerable sum, amounting to over four hundred thousand dollars, was left to charity and educational purposes. Such institutions as the Metropolitan Museum of Art, the Museum of Natural History, the Home for Incurables, the Bronx Botanical Gardens, the American Geographical Society, and the American Red Cross Society, receive large gifts. It is becoming increasingly the custom for men of public spirit, no matter what their degree of wealth may be, to leave a suitable proportion of their estate to the uses of public benevolence. A man is in a measure disgraced who fails in this important regard. It is but a small return at best that one can make for the aid which society has yielded in the development of whatever fortunes he may possess. And there is the higher principle of a duty to society which comes increasingly to attention in the benefactions of citizens who are worthy of the public regard.

Dr. Jowett Declines Call

It has been rumored for some time that efforts were being made to secure Rev. J. H. Jowett, pastor of Carr's Lane Congregational Church, Birmingham, England, as the pastor of the Fifth Avenue Presbyterian Church in New York city, perhaps the wealthiest church in the denomination. But Mr. Jowett has brought great joy to his people by the announcement that he has decided to remain with his church in Birmingham, particularly because the work of the Digbeth Institute, founded and equipped by him for educational and industrial purposes in the heart of the neediest portion of Birmingham, demands the continuance of his ministry in that city. Mr. Jowett is perhaps the most accomplished and sought-for preacher in England.

A Great Missionary Year

Nineteen hundred and ten will go into history as a signal year for the foreign missionary cause. Following the one hundredth anniversary of the American Board (Congregational) held last October in Minneapolis, a great centennial convention is to be held next October in Boston. The Laymen's Missionary Movement, under the leadership of J. Campbell White, John R. Mott and others, is now in process of holding enormous missionary demonstrations in seventy American cities. The one held in New York a few days since was marked by the attendance of the greatest number of Christian men that had ever before participated in a single Christian enterprise in the metropolis. At a great banquet, held at the Hotel Astor, 1,850 men were present, and on Sunday night 5,000 men packed themselves into the great Hippodrome. A resolution to increase New York City's gifts to foreign missions from $400,000, the amount contributed the past year, to $725,000, was passed with tremendous enthusiasm and practical steps taken to carry it out. This series of rallies in all the leading cities of the land is to reach its climax in a monster demonstration in Chicago, May 3-6.

The event of greatest significance in the missionary enterprise this year will be the World's Missionary Conference, to be held in Edinburgh in June. All the missionary societies of the world will be represented in the 1,100 delegates. The conference is a serious attempt to study the missionary problem. Eight commissions, composed of authoritative experts have been investigating the various aspects of the missionary problem for two and three years. Their reports will form the basis of the discussions of this conference. A special steamer has been chartered to take the American delegates and their friends, sailing from New York, May 31. The Disciples of Christ will have fourteen delegates on the floor of this conference.

It is heartening to receive the reports of our foreign secretaries, telling us that our offerings are increasing each week over the corresponding weeks of last year. No more convincing demonstration of the deep-rootedness of the missionary motive in the conscience of our people could be suggested than for us to break our Centennial record in giving. With the rest of Christendom let the year 1910 be a great missionary year among the Disciples!

The new graded courses will do away with the evil practice of trying to stretch the child to an impossible lesson, because they are carefully adapted to the capacity and needs of those for whom they were prepared. Their adoption by the school makes easier work for the teacher, and makes teaching effective.

The Kind of Convention We Need

It is becoming a matter of current comment among the Disciples that the machinery of our general conventions is greatly in need of reorganization. The present plan is too ineffective and cumbersome. It gives no adequate opportunity for the Disciples as a body of people to express themselves upon any question. Even the technical missionary themes which fall appropriately under the different conventions that now gather, do not represent the brotherhood, but only those Disciples who happen to be present or those who constitute the special membership of the board whose convention happens to be in session.

This weakness in our plans for conventions was perhaps inevitable in a time when our numbers were few and our suspicions of any kind of organization had been excited by the experience of other religious bodies, but this period has been outgrown both by us and our religious neighbors. Several of the latter have of late made no little progress toward the unification of all their missionary and philanthropic interest. There is not one of which we know that is attempting to do business with the loose and disconnected plan which the Disciples still employ. Every other religious body of any size and importance has one central and all inclusive convention to which its various organizations make their reports. The latest addition to the long list of such steps toward unity and effectiveness was taken by the Northern Baptist Convention last year in its splendid improvement made over the previous incoherent gatherings to which it had been accustomed.

Several of our state conventions are becoming conscious of the need not only of a unified gathering which most of them have long possessed, but in addition a representative gathering made up of delegates from the different sections of the state. This movement is spreading and ere long it will probably include all of our state conventions. The logical sequence of such a plan is the organization of a single national convention for the brotherhood to which all of our missionary and benevolent institutions shall be reporting bodies.

It is becoming increasingly apparent that the Disciples have no general gathering that is competent to transact any business in the name of the brotherhood. Our annual gatherings are a succession of different conventions. First, there is the convention of the Christian Woman's Board of Missions, which admirably represents a large missionary and educational work. Then there is the convention of the Foreign Christian Missionary Society, which reports upon the work of that far-reaching and splendidly planned enterprise. Then there follows the convention of the American Christian Missionary Society, which is, by its nature and organization, the administrator of missionary work on the American field. These three conventions follow each other in separate sessions. Each of them still retains some more or less definite form of membership, but in the case of the Foreign and Home societies this is hardly more than an amiable fiction, the survival of a time in which membership was conditioned upon the payment of fixed fees. This plan has now been abandoned for the most part, and in reality each of three conventions is a mass-meeting of anybody who chooses to attend, and all the business transacted is the product of this wholly irresponsible gathering of people. It represents nobody except those present, except by another harmless fiction that these people speak for their churches. But if any action should be taken by the convention which any particular church did not approve, it has only to say, "We were not represented in the decision reached and shall disregard it." Meantime, there is no moment during the entire series of conventions when the Disciples of Christ are actually in convention assembled, with any power to transact business that represents the brotherhood.

As the result of this chaotic condition a number of interests that really require consideration and have looked about for some gathering to which they might make report, have been at last compelled to seek sheltering recognition under the broad and perilously-stretched mantle of the American Christian Missionary Society. We have gone on adding to the number of these suppliants until the original organizers of the Society would hardly recognize half of them as in any manner relevant to the original tasks of the organization. And yet they all of them require some method of expression. It is perfectly evident that we need a Board of Ministerial Relief, a Board of Christian Education, a Board of Publication, a Board of Temperance, a Board of Sunday School Promotion, a Board of Evangelism, and who knows what more? But these have no legitimate place in the sessions of the American Christian Missionary Society, because their work is separate, and it is only by a wholly undue extension of interests that the one organization is made to stand sponsor for so many different causes.

The Disciples have recently been surprised and delighted at a splendid gift of Mr. Long which contemplates a publishing house for the entire brotherhood. The far-reaching influences of such a move-

ment can only be partially realized by even the most prophetic at the present time. But it is clear that the long vexed question with which a representative committee wrestled in vain has been solved in its initial stage at least, by the heroic and effective plan of simply beginning the enterprise.

But instantly there is presented the difficulty inherent in our loose and ineffective plan of organization. There is no convention of the Disciples that can take action upon Mr. Long's proposition. He is offering to the brotherhood a gift of splendid proportion, but neither the American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions nor any other present institution among us can accept the gift. In other words, the Disciples have no way of responding to Mr. Long except through individual expression of appreciation.

Nothing could illustrate more forcibly our need of a delegate and representative convention that would actually transact business in the name of the brotherhood and therefore be something more than the local group assembled or the body of members constituted by the payment of money to a missionary cause. The Disciples are old enough now, having reached the beginning of their second century of history, to begin to do business on twentieth century principles and not be hindered by antiquated methods which prevent effectiveness and coherence.

Forgiveness

It is the strong who forgive. Bitterness and wrath and malice inhere in the weak character. Where forgiveness is regarded as a sign of cowardice, there brute force is more highly prized than moral worth. The forgiven person is admitted to spiritual companionship from which he has excluded himself by his own act. The strong man shares the moral purpose of God and when he forgives he helps another to share that purpose.

The moral quality of forgiveness is often obscured by the teachings of formalists and sentimentalists. The formalist believes that rules were not made for man but man for rules. For him forgiveness is a matter of legal technicalities and not of personal relation and moral insight. The theory becomes more important than the act. The sentimentalist never gets below the superficial emotions. He cannot understand that the worst sin is the consciousness of no sin. Hence he makes forgiveness too cheap and easy.

The forgiving spirit is active. It seeks opportunity to express itself. If a man does something that threatens to alienate him from us and destroy his usefulness, it becomes our business as disciples of the Lord to find out why he has acted in an unbrotherly way. Denunciation of him to the neighbors before we know his motives is not apt to lead him to repentance. It may be that he is ignorant and needs our instruction. If we once know his mind, we may not charge him with sin at all. Even if he has sinned, we can do him good only by being fair and sympathetic in our treatment of him.

Where there is honest difference of opinion as the morality of an act, there is need of an umpire whose judgment and integrity inspire confidence. The church that has in its membership, men whose decisions are an end of controversy, is a power for righteousness in its community. A church that has no men of this sort is probably a hindrance to the growth of Christian sentiment. He who will not seek the counsel of fair-minded men, but settles his quarrel without regard to its effect upon the church, lacks the spirit of a Christian.

Publicity is urged as one means of keeping the managers of great corporations from stealing. Few men like to be branded as thieves. Sound, public opinion makes most rascals uncomfortable when it is turned against them. The man who is indifferent to the criticisms of honest men is unfit for citizenship in a republic. And what shall we say of the man who pays no attention to the judgment of the church upon his conduct? If the church says that he has slandered his neighbor or insulted him, or injured him in any other way, it is no sign of superior wisdom that he disregards the admonitions addressed to him by the church. He is unfit to be a member of the church unless he has some respect for its judgment upon his life.

"We may observe that forgiveness of sin does not imply a change of heart or principle in the sinner." This sentence was written by an eminent Christian man, but he was not reasoning as a Christian when he wrote it. Sin separates a man from God. Forgiveness is restoration to God's companionship. How can a man whose motives are wrong walk with God? The sun riseth on the good and the evil and the rain falleth on the just and the unjust. The kindness of God is not withdrawn from the worst man. If we were fully civilized, we should be kind in the treatment of criminals, but that would not mean the running of the government to suit the notions of the criminals. The thief and the murderer must change their minds before they can share in the ideals of good citizens and be admitted to the responsibilities of citizenship. God invites us to be workers with him. He says to us that past sins need not deprive us of the blessing of his companionship. Faith is the sharing of God's purposes and, therefore, faith is essential to forgiveness.

It is no mystery that God forgives only those who forgive their brothers. The one who shows no mercy to his brother is hostile to the mind of God and cannot be admitted into the company of those who do the will of God. Men may whitewash crooks and thieves, but God does not pronounce a man right until he is right. The selfishness and cruelty of the servant who would not do unto his fellow servant as he asked that his lord do unto him, are matched in the lives of men who expect God to be forgiving to them while they are making merchandize of the virtue and happiness of human beings. Nothing could be more dangerous to morals than to teach that God forgives men of that sort. The king of the parable did not know the heart of his servant at first and therefore cancelled the debt. God knows the heart and does not need to call us back for a second trial.

Midweek Meeting, Feb. 9. Matt. 18:15-35; Eph. 4:30-32; Col. 3:12-15.

Biblical Problems

By Professor Willett

My interest in social problems leads me to make an inquiry or two à propos of your reports and discussions about the Pittsburg centennial. If you keep in touch with charitable (I prefer the term Christian) work you know of the conditions revealed by the investigations made and published by the "Survey" about social and industrial conditions in Pittsburg. These are almost unspeakably bad, and Christian civilization is the cause of them. What effect will the church's gatherings have on the city? Will these conditions be improved? What will the partaking of the "Supper" in such a public way do to relieve matters either in Pittsburg or elsewhere? If nothing, what is the real good accomplished? B.

Several answers might be made to the foregoing question. It might easily be said that the purpose of the convention was not to study local conditions, but to celebrate an interesting historical event on its anniversary. It might be said that very few of the visitors to the convention had any proper training in social activities such as would have made them competent either to investigate social conditions wisely or to render any immediate service during their presence in the city. But for ourselves, we should be satisfied with neither of these answers. And we believe the questioner has struck a very important fact in connection with the disposition and habits of the Disciples. We can hardly doubt that for the most part those who were in attendance at Pittsburg were wholly unconscious either of the social condition of that great manufacturing center or of the fact that there had been recently carried through a great inquiry into its condition and a most startling presentation of the facts. There are a few of our people who have really concerned themselves with social inquiries. But the most of us have been interested with other matters, and we are not prepared to deny that many of these other things have been of trivial importance as compared with the problem of human betterment. We believe that the Disciples are awaking to a new sense of responsibility regarding the conditions of the laboring classes, the employers of labor, the housing of the poor, the saving of childhood, and the related questions which are becoming so imperious in our day. We believe that long before another centennial can be celebrated by the Disciples, they will have become keenly sensitive to the application of the Gospel to present and pressing social conditions.

In Genesis 37, where Joseph's brothers try to get rid of him, it says that a company of Midianite merchants rescued him from the pit and sold him to a company of Ishmaelites. In the same chapter it says that the Midianites sold him into Egypt to Potiphar, an Egyptian captain of the guards. This confused me when I read it. F. M. G.

The difference is easily accounted for by the recognition of the two documents which are woven together in the entire narrative. In one Joseph was placed by his brethren in a pit and was stolen away unknown to them by passing Midianites who took him to Egypt. In the other he was sold by his brothers to a company of Ishmaelites for twenty pieces of silver, and by them was brought to Egypt and sold to Potiphar. The analysis of the two documents will be found in any modern commentary on Genesis.

Why They Tire

A Discerning Reader's Analysis of the Pastor's Tragedy

By Rev. B. A. Abbott

Your recent editorial, "Does the Preacher Know?" opens several questions of primary importance, which, it seems to me, both preacher and people should ponder deeply. They are questions that lie at the base of the church's welfare.

It ought to be recognized that the state of the church is a sad one when there is a chronic feeling of dissatisfaction with the ministers if not open criticism of them, or when ministers feel cold toward their congregations or misfit in their places. If actually realized, life has no more beautiful nor useful relationship than that of pastor and people. The pastor is minister in all needed things of the heart and spirit. He breaks the bread of life to young and old. He watches as one who must give account for souls. He is friend, counsellor, advisor to people in darkness and trouble. In all the great and mystic hours of life he is present with words heavenly and sacramental. He is the representative of God in the impartation of baptism to souls entering the new life. He touches with heaven's blessings the hands clasped above the marriage altar. He helps the overburdened heart to keep the long and tender vigil over the sick. He buries those who have fallen asleep and utters about the grave words of deathless hope and eternal promises learned by him so well in many a conflict with sorrow and death. His people are to him more than friends or neighbors. His church is his home, the people his family. When criticism, dissatisfaction, or distrust breaks in upon such a relationship it is nothing less than a tragedy. For it not only tends to destroy the peace and power of th minister but it surely blights the spiritual life of the congregation. The loss of faith in ministers would destroy Christianity.

Causes of Discontent.

The causes of discontent—where it exists—are generally not on the surface and their classification is difficult. It must be partly due to the inevitable readjustments that come as the results of the growth of life. It is part of the pathos of progress. It is hard for many people who knew the church-life twenty-five years ago to realize that the church today has contact with a totally different environment and must therefore pursue her way with different tactics. To some of us the memory holds a sacred picture of the pastor of long ago. Time has softened and harmonized all lines and his face framed by the heart's workmanship looks out from the past perfect. It is the real idealized and the pastor of yesterday would have to be reconstructed if he could work well today.

Often the minister is too conservative, often—shall we say oftener?—he is too progressive. Now and then the methods of the world creep into the ways of the church and then the people grow restless because somehow everybody seems to have grown formal and cold. There is also a natural monotony which is perhaps more trying than all else. Human nature, even when touched by the redemptive power, is unable to endure it long when the music of life is attempted on one string. It is this which makes the appeal of the sensationalist so successful and leads the most self-contained to break out at certain times into actions unusual and indefensible. Monotony may cause moral hysteria as its extreme reaction. When the stress becomes too great people almost welcome a church quarrel. It is a change and the beginning of something new. The lack of some worthy and definite object of attainment robs the life of freshness, allows the church to drift, or settles upon it the paralysis of an ignoble ennui. And it must not be left out of the reckoning of such causes that individualism is ever a danger especially in democratic churches. All organization means compromise and self-limitation, and where these are denied and each one looks only upon his rights strife cannot fail to be the result. If the desire to enjoy instead of the desire to serve takes possession of the heart it becomes quarrelous, hard to satisfy, falsely critical, and ever spreads in the congregation the contagion of a deadening unrest. The



Rev. B. A. Abbott
Baltimore, Maryland

church is syndicated spiritual life and there must be good dividends to each stockholder. It brings together all ages and conditions and each one has his rights. The chief problem of preaching lies here. In the same audience are the learned and the unlearned, the humble and the pedantic, the philosopher and he of untrained mental powers. All gather before one man to get a portion of the bread of life. The minister must not offend the strong and educated by giving too much milk to the babes nor starve the babes by preparing meat only for the strong. At no point should members of a congregation be more considerate of one another. The strong should bear the infirmities of the weak during the hour of the sacrament of preaching.

Freshness of Heart and Mind.

It is therefore plain that there is mucho to overcome to make things as they ought to be with churches and their ministers. What is needed to put things right is freshness of heart and mind—something like the dew upon the lilies—in pastor and people. Love can work miracles in this realm. No church which cultivates the spirit of love will have trouble with discontent. The minister's message will never fall on listless ears, and hearts will not become withered and dessicated. The church is, at least in its ideal form, organized love. And love is the great renewer—it recreates the whole race every few decades. It never cloys. It is likely that but few churches realize the degree in which they make or unmake the minister. The characteristics and ideals of the people are woven into the mental fabric of the minister. There are churches into which if a minister come it will make him great. If it is in him to grow the soil and atmosphere of such a brotherhood will make him grow. Their alertness, eager coöperation, the honor they show him, their spiritual aptitudes, their care for his intellectual life, for his heart life, and their care to give him opportunity to unlock all his powers of mind and heart speed him on to greatness and usefulness. There are other congregations into which if a minister come he is doomed to littleness as a leaf to decay. "Love makes the great and small."

The Sympathetic Mind.

The minister's attitude to new forms of truth should be hospitable and his hold upon the old genuine and sympathetic. Freshness is simply the old reappearing in new form in the new day. A minister is compelled to belong to all orders and schools of thought. He is sure to lose some one when he commits himself to one phase only of the truth or becomes a member of a coterie. Out of his heart must come forth things both new and old and the new are not mutually exclusive. the progressive and the conservative. The old reappears in the new and the new has its roots in the old. The true minister is conservative and progressive at once.

Contact with other minds is a spring of constant renewal. Some of the ways in which this comes are through reading, fellowship, travel, and hearing other men speak of their experiences out of the depth of their own lives. A church should send its minister to all important religious conventions. The gift to him of a trip to Europe every ten years will repay a thousandfold. The experience of Dr. R. S. Storrs, the famous Brooklyn preacher, is well known. Apparently his powers had spent themselves and he had come to the shady side of life, staid and dry, when he spent some time in Europe. Seeing other peoples, visiting libraries, cathedrals, museums and galleries, the fruit of the world's genius, fertilized his soul and it put forth new and undreamed of powers and made the last part of his ministry more satisfying than the first.

The Minister's Vacation.

The minister's vacation, if rightly used, is a source of freshness. "It knits up the raveled sleeve of care" and gives the tired brain, worn body and overstrained nerves the chance of recuperation. One of the chief dangers of the minister is moral overstrain. The bow remains elastic only if there are periods when it is unstrung. "St. John and the partridge" has a lesson as divine as "St. John and Cerinthus." When the minister returns with the breezes of the mountains about him, the cheer of the bird-song in his conversation, the sunniness of the open road in his disposition, or the many voices of the ocean singing through his life, people will be drawn to him and will feed their lives upon his life and words with unmixed joy.

The preaching which never wearies is of

many varieties of statement, tones and passions, though there is always one idea at its base—as Beecher with his master-thought of the fatherhood of God, Brooks with his great conception of the fulness of life, and Robertson—that burning flame of almost seraphic fire—with the basic idea of sacrifice, each putting forth his message like a cut diamond with a thousand facets and each facet flashing forth truth. There are many kinds of preaching—such as the practical, the devotional, the philosophical, and the mystical—delivered in styles all along the gamut from the most quiet conversation up to the highly impassioned oratorical, and each has its own time and value. The kind of preaching that will hold people longest is the mystical. It comes from the great deep. The preacher hears voices like Joan of Arc on the hill beneath her "fairy tree," and tells others what the voices have said to his own soul. People will never tire of this. But perhaps it is not the best kind of preaching, for it will make meditative people rather than a people who charge upon the enemy, which is far more needed.

After all considerations, however, the congregation and the preacher that cloy upon each other will long be seen in the land. It is part of the story of the long endeavor after the music of human nature. But let none despair. St. Paul, the versatile and fiery, lived to have many of his own converts sicken of him and turn away; St. John, the divine, had his bitter enemies in his own churches; and Jesus, who spake as never man spake, had people to cry out against him even while he preached. Yet every one was a success.

The Ottoman Empire To-day

A Description of Social and Religious Conditions

By Edward A. Henry

The thorough-going transformation of a nation from one form of civilization to another is an event which has happened but few times in the history of the world. Perhaps the best known instance is the transformation of the age-long Japanese civilization of but thirty years ago into the civilization of the twentieth century "Yankee of the East." Few of us in America today realize that a similar transformation is now being worked out in the Ottoman Empire and, it should be said, this new reformation gives promise of having a far more important influence upon our own civilization than has the Japanese reform because the matter of religion is involved more deeply.

How Reforms Have Come in Turkey

Reforms, so-called, have been numerous and frequent in Turkey and, in every case, as insincerely attempted and as little enforced as they were numerous. Up to the summer of 1908 Abdul Hamid had ruled as absolute despot over his millions of subjects. Time and again news of some atrocious murder or some barbaric massacre reached the outer world and "the Powers" would demand a reform. This the wily Sultan always refused to grant until a black cannon muzzle threatened his palace. Then he would fall on his knees in mock humility, well knowing how to convince "the powers" that he was sincere this time, write the reform out on paper and deposit it in the waste paper basket as soon as the cannon's muzzle was turned away. Thus it happened that few if any changes ever took place in the empire except such as were the result of western enterprise or greed.

Church and State One

The Ottoman Empire has always been distinctly a religious state. Church and state were one. Mohammedanism was the state religion. This religion has never been what we would call an ethical religion. Especially is this true today. The man who would be a good Mohammedan must attend noonday prayer in the mosque on Friday, greet his fellow Mohammedan with "Salaam aleikum" (Peace be to you) and say his prayers toward Mecca at dawn and at sunset each day,—and these prayers consist of an elaborate ritual of repetitions and bowings—and, in addition to this, he must at least once in his life make the sacred pilgrimage to Mecca and his salvation is assured. He may steal, lie, and even commit murder upon any one not of his own clan, and in no way injure his reputation for piety and devotion. When we say that to be a good citizen of the Ottoman Empire was to be a good Mohammedan we see how small a place the Christian or Jew filled in this system.

The Result of a Fatalistic Belief

Under the old regime the natural attitude of mind of the native was fatalism. Religion taught that if a man conformed to the few things mentioned above he could do nothing more. All else is in the hand of Allah. So absolute was the power of the Sultan that there was no resisting it or altering it in any way. The best that a man could do was to resign himself to the inevitable. Hence all ambition was crushed out of the people. There were two classes of people in the empire, the Turk who ruled and the others who were ruled. No non-Turk could hold an office of any importance. Justice was quite unknown. The judges were Turks whose positions were purchased. The witnesses were the gold Napoleons (20 franc pieces). The granting of the constitution in the summer of 1908 was at first looked upon as another of these paper reforms, and some months after it went into force a very intelligent Arab said to the writer, "Oh, the Sultan no good. He very bad man. He give a constitution. Soon he take away constitution. We wish England or America or France or Germany or the devil himself come and rule over us instead of the Sultan."

But a New Day

But the new day had really dawned and the "Young Turk" party was present to enforce the new constitution and check the Sultan. Its power has been shown in the overthrow of Abdul Hamid and the elevation to his throne of a man who is absolutely under the control of the new party, who takes his throne under the terms of the new constitution, so making himself the servant of that document instead of its master. It is hard for us to realize how much this fact really means. The Sultan is no longer supreme. The constitution is above him and the essence of that constitution is found in the famous French motto of "Liberty, Equality, Fraternity." It is remarkable to observe how swiftly these magic words have flown to the most remote corners of the empire and reached people in the most humble walks of life, and how strange has been the meaning put into them.

Liberty, Equality, Fraternity

Liberty! It is a word to juggle with. To the Arab mind today it means relief from all restraint, legal or otherwise, in short, freedom to do absolutely as one pleases. On the railroad near Damascus last October the first strike in the Ottoman Empire was called. The men were trying out their new liberty. At Beirut last January the Jewish and Mohammedan students in the American College struck from going to classes in order to enforce their liberty from the rule making chapel attendance compulsory. The Koran forbids the drinking of alcoholic beverages. Liberty exempts one from all restraint and today tens of thousands of Mohammedans are drinking fiery liquor merely to enjoy their liberty. On every hand people are doing the most absurd things in an effort to find out if it is really true that they do have liberty. It is going to be a hard task to establish temperance in all things in the face of this sudden breaking away of all restraint, including that of religion, for liberty, say they, exempts one from all restraint. They fail utterly to perceive the distinction between liberty and license and in that they are not so far behind many in our own land either.

Equality has not yet taken on any definite meaning in their mind, but how soon it will take on some fantastic meaning remains to be seen.

Bars of Division Removed.

Fraternity! To prove it the Mohammedan is going about greeting the Jew and the Christian with "Salaam aleikum," the greeting which has always heretofore been reserved for the faithful. Everywhere the bars of division between Mohammedan and non-Mohammedan are lowered. The temple area at Jerusalem has been opened to all the world. The government at Constantinople has announced to Jews the world over that they will be given under the Turkish flag a liberty which they have never enjoyed elsewhere. Every assistance is given to colonies of Jews who will settle in Palestine or in Mesopotamia. The Jew is no longer the despised alien, but he is addressed as "brother" and treated as such. The new constitution puts Mohammedan, Jew and Christian all on the same footing before the law and guarantees to them a kind of law which we would recognize as such.

In short, the meaning of all this is that western ideas are permeating the whole nation. Mohammedanism, for centuries the chief contender against Christianity for world supremacy, loses its state backing in very large measure and how long it will be able to endure in a fair and open field remains to be seen and is fraught with tremendous importance to the western world. The whole empire with its almost unknown but certainly vast material resources is thrown open to western exploitation. Turkey is studying the west and trying with considerable promise of success to put on western civilization as its men and women are putting on western dress. The "sick nation" of Europe bids fair to become one of the great powers of the world within a generation or two.

THE LITTLE PEOPLE.

The little people are the bloom
That fills the house and crowds the room;
The little people are the sweet
That throngs the valleys and the street,
And every place, in sea and air,
The little people crowd us there,
Because we love them too and say:
"Let us go, Lord, but let them stay."

—Baltimore Sun.

Religion and Education

The Work of the Religious Education Association

By Henry F. Cope

One might well expect that a great organization having an aim which should fire the imagination of every patriotic and religious person would immediately obtain a grip on the popular imagination. Surely when you talk about saving our colleges from godlessness, our students from irreligion, our schools from immorality and making our present splendid educational machinery effective in producing worthy manhood and womanhood you have set up a standard that ought to rally to itself every honest man and woman in the land. That would have been the case if the Religious Education Association had been content with a popular crusade. But since it has chosen rather to work, not for passing enthusiasm, but for enduring success, since it has planned for that which if done at all must be done with the greatest care as to fundamental principles, working not for an hour or a year but for many years, it makes an appeal that does not seem to quicken public enthusiasm in any large way.



Henry F. Cope

Difficult to Work for Ideal.

It is far easier to secure fifty thousand dollars to erect a building than to secure five hundred for the popularising of an ideal. The ideal may determine characters, may build the houses not made with hands, eternal; but it is the thing, concrete and perishing, that which you can see, that appeals to the man on the street. Another difficulty, only one out of many, faces the man or womanwho would labor in the realm of ideals. If your business if that of laying bricks, articulating them with mortar, you know just what you have accomplished at the end of each day, but it is quite another matter to measure accomplishments if your business is that of laying precept upon precept, raising popular standards, creating higher ideals and stimulating the public conscience. Only a short sighted materialist, who thinks only in avoirdupois will ask you to point to concrete results. By the time such results have become concrete they have passed out of immediate touch with you in the realm of ideals. At any rate the man on the street is not very likely to see the connection between Dante and United Italy for example.

Materialistic Conceit.

Not long ago a Chicago banker said, "All this talk about educational improvement is too much in the upper ether; I am busy feeding the hungry and clothing the naked". He made the prime and plausible error of thinking it more practical to paint the pump than to purify the well. The superficial endeavor patching here and painting there, always will be the most popular; but someone must get back of it and do the radical work at the sources. Someone must ask, "Why are children naked and hungry? How can we save the children of the future from such a fate? Someone must meet our social problem not only with ordinances, regulations and legislations, but with root remedies, with that which takes the disease in the system and eradicates it. So also with our churches, someone must get back to tricks and devices to stimulate a declining power and interest and back of superficial difficulties of the sloth that prevents the cooperation of the laity and the conditions that keep down the supply of men for the ministry and ask, what are the fundamental principles on which the work of the church must be conducted? what are the final causes of any decay or failure? how may we adequately meet the needs of our day? In a word someone must look far enough and deep enough to get back of the causes of social disorder and suffering and of religious inefficiency and insufficiency and to discover the ways by which men may learn the art of right living and the churches and schools may cooperate in leading to sufficiency for all the fulness of living, leading lives into their full possibilities.

Ideal and Practical.

And as fundamental principles are discovered and stated others must plan their practical application. This is the task which the Religious Education Association has before it, so to study the educational religious needs of our day as to make education religious in aim, spiritual in ultimate purpose, and to lead the agencies of religion to educational efficiency for their purposes. Now, despite what has been said of the difficulty of measuring such work, it is quite fair to ask whether this great Association, with its hundreds of educational and religious leaders—the best in the land—its many conventions, conferences, publications and other activities, has really accomplished anything, has made any definite, specific and helpful contribution to the solution of our religious-educational problems?

What the Association Has Done.

The best thing the Association had done, though many will easily lose sight of this as contrasted with some other accomplishments. The purpose of the Religious Education Association is to bring together the many persons who are interested in the questions of religious education. Through its membership and meetings it has gathered on one platform of co-operative service, the university faculties, the public educators, the Sunday school teachers, the pastors and the workers in many other religious and social agencies.

Never before had this been done. Trained experts, leaders in the great schools have come to the aid of the Sunday school; each has learned from the other. The best that everyone had, through investigation, study or experience, has been made the property of all down to the very lowliest.

It means a tremendous increment of power to associate scattered forces. Energies likely otherwise to be dissipated are here, through this organization focussed on specific phases of the great problems. One convention and conference after another turns its attention to this or the other special subject. Where so many who have long labored with the real difficulties, who toil with painstaking accuracy in investigations and experiments and who view the problems from the high ground of trained powers, where so many who are authorities, men of light and leading concentrate on such questions, light at length breaks through.

Difficulties that seemed insuperable are dissolved. Specifically some of the problems attacked, those in which the advance is a matter of general popular knowledge already, are: the gradation of Sunday schools and their curricula, the larger and more adequate training of teachers, the technical training of hygiene, social living and morality in the schools, the moral conditions of student life in the colleges.

Affected Public Opinion.

This Association has served also to stimulate public thinking by calling attention to the need of moral and religious training. Few will question the statement that but a short time ago there was danger that we would become so absorbed with the intellectual and informational ideals in popular education and with the Teutonic ideals of the laboratory and the specialist in higher education that we would lose sight altogether of the primacy of character development through these agencies. We were in danger of training keen minds, loaded with information but lacking in moral perception, in conscience, ethical judgment and ideal purposes in life. Now, after much agitation and discussion,the one absorbing, all-dominating question in education is, not can we raise the standards, or widen the curricula, but how can we make all our agencies, institutions, activities, disciples, and curricula effective for the development of worthy manhood and womanhood?

The educators are catching almost universally the religious spirit and conceiving their work as spiritual. From the public school teacher to the university president this is the great question, how can we foster, develope and conserve the religious values in educational life, keep our young people godly and deepen their piety and their religious social usefulness.

Whether we realize it or not we are now in the midst of a remarkable revival, an awakening of all our educational and religious forces to the keenest interest in the question of character and its development, and an entirely new interest exists, and we find every where the atmosphere of eager inquiry for the best methods in moral and religious training, and this is the revival for which the Religious Education Association is responsible.

Help for all Workers.

When you get below the surface tide of a great movement you meet a thousand questions of method. The tremendous purposes of religious education are to be accomplished by the use of right methods. The teacher, the preacher, the parent or whoever may be engaged in this work, will want to know as to forms of organization, text books, materials of instruction, disciplines and activities. The Religious Education Association has been steadily engaged in rendering assistance in this particular. It maintains at its office in Chicago (at 72 E. Madison Street) a Bureau of information. Here thousands of inquiries come, from all over the world, as to methods and material in every aspect of moral and religious training. The office also has a splendid Library and Exhibit; perhaps the Library is the largest in the world on its special subject, containing nearly two thousand books on religious education, including, of course many text books. From the material in this Library and Exhibit and by the aid of the officers of the Departments into which the work of the Association is divided the Secretary is able to answer inquiries, refer to literature, recommend—or otherwise—text books, suggest methods and be of practical aid to those who are meeting the real problems at first hand.

All Sunday-school workers and teachers of religion are invited to visit these rooms and avail themselves of the material and expert advice here to be had.

72 Madison St., Chicago, Ill.

Our Readers' Opinions

The Baptism Question

Editors Christian Century: I notice that the old baptismal question reappears in your paper, and I see you are trying to be perfectly fair about it. Let us give out another link. Let us widen the frontage to the problem, for neither "baptism" nor the question whether Christ ever enjoined it at all, or if he did, whether he intended it to be a perpetual and personal fiat, nor yet whether there is an immersionist conscience is vital; but the more real and awful question is whether any church among so many other equal sects, has the right to remove baptism from its realm in the individual's own conscience.

Higher in importance is the attitude it requires of us toward the unimmersed with whom we meet to sing and pray and commune on equal terms of Christian fellowship, and then stand them off on the "hand of fellowship," an invention of our own, and so do violence to the Holy Spirit and show duplicity in conduct.

The still higher question is should the religious bodies unite as contemplated in these discussions would they have any new power for healing the sore spots of the world, such as slave dealing, liquor dealing, and such like, which not one of them would so much as touch with its finger. What is to be expected of broken and decaying reeds even should you unite them?

Is not this the great and real question?

Mishawaka, Ind. EMILY WRIGHT.

Editors Christian Century: I have read your editorial on "A Plea for Immersion," in your issue of January 20. It is better yet than the editorial of last week. I want to thank you from the heart for these editorials. You have said in a clear and concise way the very things I believe and have not been able to fully express. You have in your summary of last week's editorial and in this week's issue defined what should be the real attitude of every preacher among us who dares preach Christian union.

You are doing a great work in pointing out the sectarian spirit that has so largely dominated us, but thanks be to God for the "silver strand" that has ever been true to our God-given mission, and which I believe must become a silver river, sweeping away dogmatism and making us indeed a free people. You are proving yourself sincere in your attitude on baptism, and likewise showing that there is a mission for such a paper as The Christian Century. You have my hearty sympathy in your efforts.

I might add that it is not the dogmatic evangelist alone who has the evangelistic spirit that enables him to reach men for Christ. WILLIAM J. LOCKHART.

Des Moines, Iowa.

"Where Am I At?"

Editors Christian Century: Iam quite anxious to have you locate me. If I am lost and going farther and father afield, I beg to be commanded to halt. If I am headed the right way a word of encouragement would be wholesome.

The article in the Century of December 30 on "Does the Preacher Know?" has caused me to think of a few things quite a little and hence this open letter of inquiry. You will pardon the personal pronoun so frequently in this letter, but it is about myself I am writing. I shall speak frankly and ask for a like reply.

I seem to be unable to classify myself when I read your statements. This may be due to two or three things. 1. I may be a little too dull to comprehend your phraseology fully. 2. You may be a little hazy and indefinite in your definitions and terms. 3. It may be a case of "Much ado about nothing"; i. e., much talk about a thing that really does not have much value in fact. I feel that all these are possible reasons why I do not know "where I am at".

That you may answer my query it will be necessary to say two things: 1. To state what I hold as convictions. 2. What I try to do, and do accomplish to a greater or less degree in preaching.

As to the convictions: I still believe and with increased firmness in the divine sonship of the Christ. I accept him still as the only prophet, priest and king of men. I preach that there is no other name given in heaven or among men whereby we must be saved. That whosoever hath the Son hath life and whosoever hath not the Son hath not life. I am still persuaded that God knew his business when he gave us the plan of redemption as outlined in the New Testament Scriptures. I accept the statement that holy men of old spoke as they were moved by the Holy Spirit. Also that this same statement applies to the New Testament writers. I think that it still pleases God that by the foolishness of preaching men shall be saved. I really think that the scripture is not mistaken when it says that God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance to all men in that he hath raised him from the dead. That we shall give an account unto God of the deeds done in the body. That men build on the rock or on the sand as they hear and do or hear and do not the things taught by the Great Teacher. But that is perhaps enough of that part of the proposition. It possibly shows my tendency.

2. In my public proclamation I emphasize the things held, as stated above. This is not done every Sunday but when occasion comes for it. I study to bring all these fundamental things of the Gospel to an application to the life we now live and to every day life. I think I have been accused of being practical in my preaching more than any other one thing. I have also been charged by some "professional men" who have sat patiently while I have preached, with doing a oetter job of bringing current events in as illustrative matter and applying the Christian phase of them than any one else they had heard preach. I have books in my case from such men as Starbuck, Coe, DuBois, James, King, Rauschenbusch, Forsythe, Sabatier, Riis et al. I have read everything I can get in magazine and book on Social and Industrial situation. I also try to keep up-to-the-minute in the missionary enterprise of the church. I read the New York Independent thoroughly every week. I read the Christian Century, and the Christian Evangelist profitably and some of our other papers for amusment. As to training, I have two college diplomas, a B. L. from Central Ohio College and A. B. from Hiram and a summers work in Harvard University. In Christian Endeavor work I have traveled from Maine to Texas and sat in conversation with such men as Francis E. Clark, Wayland Hoyt, John Henry Barrows, David J. Burrell et al. But this is enough.

Now the query. Where am I at? Am I a modern preacher? Do I have a message for this generation of which I am a part? Is my "interprteation" of the Gospel correct? I might add that my highest ambition is to be a good, religious, practical preacher. I would rather preach, when prepared, than to eat. That says much in my case.

Millersburg, Ohio. C. A. FREER.

[We are glad to set the seal of our approval upon a pastor whose convictions are as sound and whose purposes are as sane and Christian, at once apostolic and modern, as Mr. Freer's. This kind of a self-analysis will do many a man good, and if we can be of service by making Our Readers' Opinions page a sort of confessional we will gladly lend the father confessor's ear to all comers. If we had no other data except that presented in Mr. Freer's honest description of himself we would surely pronounce him a modern preacher in the good sense. But we know too well what the fruits of his ministry are, and, judged by them he is evidently carrying the essential message of Christ in a very vitalizing manner into the lives of his people.—EDITORS.]

Is God Christ-like?

I am under obligations for the stimulating statement of Prof. Ames, and for the editorial expanding the same idea. Permit a few additional reflections from a different view point.

There is an element of solidity and reality in the editorial referred to, which is lacking in some other statements. The approach is interesting and helpful, though it seems to me it does not cover the whole ground I presume it does not pretend to. There are different ways of looking at the same thing. Human views of truth are like clouds meeting and melting about unchanging mountain peaks.

Is not God first? Does not the thought of God reach deepest into the soul? Is he not the all sustaining spirit that must be before Jesus or any thing else can be? It may all be due to training, but some how I think, that the idea of God if not innate is primal in the human soul. Belief in God does not depend upon Jesus but upon itself. This faith is in the soul like life is in the seed. Man has faith in God, because God has registered Himself in man, and this faith is uncreated, unsupported and self-sufficient. It appropriates to itself what ever extends its domain and enlarges its resources. It is as natural to the soul as perfume to the flower. From a human standpoint, this faith is the source of all our sacred literature. The Old Testament flows out of this heart of faith like a river from a fountain. Whatever the source or authorship of the pentateuch, its first line declares that in the beginning God created the heavens and the earth. Not only so but then grows up an elaborate religious institution, with God as its author and object, priest offering and temple all are declared to be the doings of Jehovah. It is futher true that a spirit of expectancy prevades much of the Old Testament writings. In the light of this supreme faith the man of God speaks of a great day when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. The Lord of Hosts is going to do all this. Moreover Jesus looks upon himself as the expected one and speaks repeatedly of the doings of God in the ages past. He presumes the existence of God in all his teachings. God is to Him the real, present friend. It seems never to enter His mind that any one should question the exceeding goodness of God. He says God loves the world and gives his Son as a gift to save men. Of course Jesus is the revelation of God, and

our most adequate view of God comes from Him. Since he is the revelation of God and works in closest intimacy with Him, there is scarce room between the Father and the Son to insert the interrogation, is God like Christ? As well ask, is the perfume like the rose, is music like harmony.

Far, far down in the human soul, grows this fair flower of faith in God, the nearest and dearest possession of the human heart. The idea of God could come from no one but God. That man totally ignorant of God, and having no conception of Him, should struggle and strive and finally find Him, is unthinkable in the light of the statement that in Him we live and move and have our being. Our faith in Him depends not even upon Jesus, but upon the fact that "God has made us for Himself and our souls shall not rest until they rest in Him."

Pardon a personal memory. In my childhood, when I would cull over the word "life," a picture was presented to my mind, of a soft, spiritual, jelly-like substance. This image came from no where but my own mind. I am as sure of that as I am that I ever was a child. When I grew up, I learned that I had in mind, the image of the life cell, the beginning of life. It seems wonderful as I think of it now. The only reason I have for telling this strange story is that it is true. The idea of God is too vast and wonderful to be taught in a day or a generation. It was born with the soul.

"Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star
Hath had elsewhere its setting
And cometh from afar."

If there is no God, we cannot make one, so there is no problem there. If there is one and he is unlike Jesus, all of us and Jesus too are lost, for we certainly cannot reform God. These are idle hypotheses. The radiant reality is that God and Jesus are one, and one could not be without the other. They are eternally one, and what God hath joined to Himself by His wondrous will of love, frail man shall never put asunder.

That Jesus put God to the test is a splendid statement, and hurries me to the further word that we have no problem in the case at all but a task like unto that of Jesus. "Hereby know we that we know Him if we keep His commandments." There are no problems but a vast deal of work to do. That magic word, work will make all difficulties plain that need explaining for us and roll away every stone from the sepulchre of the unknown, if we need it so.

Speaking seriously, I am not at all worried about God. There is plenty on earth to keep me employed for some years, and I must not leave my errand unfulfilled. This, my problem, is very near at hand. This reads like a joke, but I am not responsible for the joke. It is not my task to take care of God.

The first and second pages of the Century helped me. I am not seeking to answer them, save indirectly. I think I understand them. They made me think. This no doubt was their purpose. Jesus is final. He is the end of the law, the hope of earth and the joy of heaven, but He is final, because He is one with God, makes known the will of God and illustrates that will in the life beautiful. He is the one that should come, nor look we for another. Here we rest.

English Topics

An Account of the English General Election

By Leslie W. Morgan

There is still but one topic: The General Election. Two days' pollings have taken place, involving 182 seats, and it will still be ten days more before the last returns are in. Were it not for the system of plural voting which is in vogue, it is probable that the desirable change would soon be made of holding the election in all parts of the country on the same day, as the general sentiment seems to favor that method. But with the property qualification for the voter, obviously it would be impossible for many voters to exercise their full franchise if they had to vote in all constituencies where they happen to hold property, on the same day. The Conservatives have made a gain of seats in the first two days' elections, over their record of 1906, when they were so severely routed, but the Liberals have won a majority of them. Both parties profess to be drawing comfort from the "excellent results." But it is vain to prophesy, for when this is read the result will be fully known.

Tariff Reform.

Joseph Chamberlain was the first to be returned to the new parliament, as he was unopposed in Birmingham. It might be reckoned as a gracious thing not to have opposed the apostle of tariff reform, considering the state of his health, which has been shattered since his campaign of four years ago in the interest of his latest hobby, were it not that the task was well counted a hopeless one. The "man" is supreme in his home town, whatever may be thought of his principles elsewhere. Mr. Balfour has gone over, bag and baggage, to the Chamberlain ideas of things. His statements are now in striking contrast to his hesitating utterances of four years ago. He is saying as clearly as a philosopher can say anything that he is a tariff reformer. And the Unionists as a whole are explaining all their victories by acclaiming the merits of tariff reform, and explaining all their defeats on some other ground. Personally I believe that if this were the only issue, the Conservatives would win,—and the whole country live to regret the day when an increased duty was added to food, and a beginning made in the taxation of other imports. When the United States begins to place a duty on goods sent from North to South, or vice versa, or from state to state, it will then be time enough to sight America as an example of prosperity from a high tariff.

A Great Preacher in Politics.

The Rev. C. Sylvester Horne has been returned as one of the members of Parliament for Ipswich. Mr. Horne is minister of the Congregational Central Mission in London, located at Whitfield's Tabernacle, Tottenham Court Road, W. He made a great fight, and was returned by a handsome majority Mr. Horne has been for several years, together with Dr. Clifford, a leader among the Free Churches in their campaign for religious liberty. He is a good preacher, but a more striking speaker when he appears as a platform orator. I frequently have the pleasure of golfing with him and shall hope soon to interview him for the benefit of Christian Century readers. Will Crooks, the Labor representative for Woolwich, has been defeated, much to the regret of his party and the Liberals as well. But another seat will doubtless be found for him in an early by-election in some other constituency. Mr. Crooks only returned from a world-tour two days before the election came on, and doubtless this had much to do with his defeat, which was by but a small margin. The Naval Yards are at Woolwich, and lack of employment, together with the insane cry for a stronger navy had much to do with the result. May the time come when to win elections the various parties will have to at least claim to favor peace and reduction of armaments, rather than the reverse, in order to win!

"The Culprit of the Hour"?

Nearly all the invective is still leveled against Mr. Lloyd George, who is counted by the opposition as the culprit of the hour. It is clearly shown that he is the most feared man on the government side, although they cannot say enough about his infallibility and weakness. The following from the Daily Telegraph is a sample of their way of putting it: "Referring to a letter in their correspondence columns, the editor says the writer is endeavoring to drive home the same things "as we have done since the fight was forced upon the country by that combination of ignorance, ambition and class hatred which is concentrated in the political individuality of Mr. Lloyd-George. We allude to the Chancellor of the Exchequer purposely, because his colleagues are but puppets in his hands. The elector who votes radical today, or on any subsequent day, votes for the unqualified and unrestricted dictatorship of Mr. Lloyd-George. And in giving a blank cheque to the chancellor of the exchequer he is lending his assistance to class hatred of the bitterest kind; to sectarian antipathies, which have ever been the cruelest scourge of humanity; to a predatory policy which robs the rich without alleviating the proverty of the very poor, and which is bound sooner or later to scare capital out of the country; to a credulous and improvident pacificism which invites attack and invasion; to a system of finance which, wherever tried has proved fatal to security, credit and confidence."

A Tireless Worker.

I heard Mr. George a few evenings ago, when speaking at a crowded meeting held at West London Tabernacle, one of our own London churches. In spite of the fact that he has been speaking all over the country for weeks, sometimes at several meetings on the same evening, and had indeed spoken at one already that evening and had yet an over-flow meeting to adress, he spoke with great freedom and virility. However, he was evidently tired. Referring to Woman's Suffrage he said: "Don't let a few hysterical women (Suffragettes) blind your judgment." He is a staunch friend of the cause, in spite of having been worried more, except Mr. Asquith, than any other member of the government, by their persistent clatter at public meetings and elsewhere. Never was a speaker quicker at repartee than he. Speaking of the solid front presented for Liberalism by the principality of Wales, in sending up all 34 of her members to support the government in 1906, he proceeded to enumerate some of them as examples of men who would have no desire to ruin the country as was alleged by some against the Budget. A voice cried, "begin with Mr. George." The reply came like a flash: "No, don't begin with me, you will frighten the Lords at once; I am diluted by 33 others." On food taxes he said that men might do with less tobacco and less beer without absolutely ruining their health, but that no decent man could give less bread to his children. The country, he said, did not produce enough food for the consumption of the people, and that the advantage of free trade was that if there was a crop anywhere in the world, our open ports said, bring it here.

Wringcliff, Priory Road, Hornsey,
London, England, Jan. 18, 1910.

The Book World

THE PROMISE OF AMERICAN LIFE, by Herbert Croly. The author is a firm believer in American institutions. His interesting and scholarly volume is written as a criticism in the true sense of that term. It is not a faultfinding essay but a sober estimate of our worth and of our work and a judgment on what should be the trend taken at this time of national fermentation. Our institutions are found to have been built upon the ideas of individualistic democracy. Under the conditions environing the comparatively small population in a great and undeveloped country this was best, but now that we have grown great in population and development and more mature in institutions we face a new era and our individualistic democracy must be conditioned to meet it. Every system of life brings some inevitable ills but that does not wholly condemn the system. What we need to do is to consider the remedying of the ills not the destruction, iconoclastically, of the system. If that remedying requires a modification of the system of ideas and methods of life we should not shrink from the task. Such we must do to meet the new conditions of our social life. The new socialized life needs a social democracy. That social democracy will require a limitation of our old individualism, a demand that each shall live and work for the good of all, a subordination of selfish interests to social welfare. The author makes a critical study of our history and institutions and concludes that the problem centers about the accumulation and personal use of wealth. No uplift can come but by the uplifting of the citizenship. Democracy writes at the center of its creed that the citizenship can be uplifted through law and institutions but that both law and institution must be of and for the people. Thus by a steady and enlightened making of law in favor of all the people, by the abolition through law of all privilege and by the progressive education of all the people, will the promise of American life be fulfilled. (New York: Macmillan Company. 468 pages. $2.)

SOCIAL FORCES, by Dr. Edward T. Devine, Editor of the Survey, Professor of Social Economy at Columbia University, and Secretary of the New York Charity Organization Society. One of the most timely magazines of the time is The Survey. It surveys the whole social field from week to week and gives account of all the activities of social service as well as pressing those needs that have not been met. Dr. Devine is the Editor and Graham Taylor is Associate Editor. This volume is a selection of twenty-five of the most striking of Dr. Devine's leading editorials, printed each week under the title of Social Forces. They are interpretations and are among the most widely quoted and timely of all current editorial expression. They embody this social leader's working ideas of the work given us to do to right wrongs and give every man a chance. It pleads for the social prophylactic—the prevention of disease and misery as the royal road to the cure of human ills and the cleansing of social corruption by cleansing the sources from which it flows. Charity becomes a science set on fire with an enthusiasm for humanity, a religion of efficiency which begins its work of love before the seeds of distress are sown, a discipline that does not wait until the horse is stolen, but both locks the door and seeks out the things that make thieves. The "preventorium" is the new phase of institutional building and it seeks to cleanse moral as well as physical cesspools in order that all may have a chance to do right as well as to keep well. There is a religious meditation and a sermon as well in every one of these practical sociological essays. (New York: Charities Publication Committee. 226 pages. $1.25, postpaid.)

SOCIAL SERVICE, by Louis F. Post, Editor of The Public. Louis F. Post is one of the modern-day prophets. He is one of the ablest advocates of Henry George's Single Tax idea living, but quite aside from his advocacy of that particular school of economy and political science, he is a prophet of the democracy that is to be. This volume is a treatise on political economy, but it is not the "dry-as-dust" variety for Mr. Post belongs to the van-guard of those thinkers who make political economy a social science in which the main consideration is not property but men. Property is but the prop to the house but it is the prop to the house and without it the house goes down in ruins. Two friends meet daily for luncheon and one of them leads the conversation in a sort of "autocrat at the breakfast table" style and beginning at the food placed before them follows it out to its sources and through all its processes and their contingent services until the problems of social service as embodied in the customary activities of trade and commerce, production and industry are discussed in an illuminating way and their bearings on the problems of the day and those of essential living and working are shown. It is a book for close thinking but not out of range of the ordinary thinker. (New York: A. Wessels. 361 pages. $1, net.)

THE FOREIGNER, by Ralph Conner, is a book which takes its place with the best of Mr. Conner's stories. It presents the Slavic people of Canada to the reader in the most vivid and lifelike form; and though there is no attempt made to hide the strong tendencies of those people toward drinking and fighting, the better sides of Slavic life are prominently considered. Throbbing under the story are the currents of Nihilist passion and blood revenge which open to us the great problem of Russia. A Nihilist leader, escaped from Siberia, finds his children in Canada in the power of the man whose treachery has cost him freedom, family—almost his life. His revenge is hindered and thwarted by the law of the new land, and is passed on to the son, whose struggles between this duty, as it seems to him, his racial beliefs and tendencies, his Canadian influences, and those of a few good friends, form the theme of the book. The boy's fights for decency, honor, self-realization and love, against the traditions of his race are stirringly and convincingly told, and the time spent in watching that struggle could hardly be more profitably or entertainingly spent. (New York: George H. Doran Co. Pp. 384. $1.50.)

WAR ON THE WHITE SLAVE TRADE, edited by Ernest A. Bell, B. A., and containing chapters by U. S. District Attorney Edward W. Sims, Special Prosecutor Clifford G. Roe, Charles N. Crittendon, and other authorities. This is a book for adults and sober minds only. It tells the story of the most unspeakably vile and indefensible traffic of our time. The editor, Mr. Bell, is one of the most consecrated missioners that honors any field of human labor. Messrs, Sims and Roe have roused the nation with their successful prosecutions of the "slavers" and now we are to have a national law that will be severe enough, it is hoped, to put an end to the horrible dealing in the bodies of the daughters of misfortune. The capture of the Dafours, a French couple who conducted a brothel in Chicago, the revelation of the extent and the almost unbelievable reality of the traffic in white slaves, the startling proof that they actually profited to the extent of more than $100,000 per year in their revolting trade, and their jumping of their bond of $26,500 and escape to France, so shocked the courts and officials as well as that part of the public that interests itself in human problems, that action commensurate to the crime was taken and under the new Illinois law many convictions have been procured and sentences given that would seem to deter. The book tells the story graphically and with all of Mr. Bell's earnestness. If any objection were made it would be that some of the stories of the victims are too graphic for the general public, but perhaps those who need to know could be told in no other way. (Chicago: Charles C. Thompson & Company. 481 pages. $1.50.)

EDUCATION IN THE FAR EAST, by Charles F. Thwing, president Western Reserve University. Dr. Thwing voyaged for a year in the Orient. Being an educator he studied the problem which gives title to this very readable book. His judgments are matured by long observation of both the problems of education and those of the far East. He pays just and liberal tribute to the worth of the Oriental and sees before the old East a new era. In the fashioning of that new era education is playing a major part. It is difficult to comprehend how such a book could be written, recognizing as it does the place and power of all civilization forming ideals and institutions of Christianity, and yet find but a paragraph, so to speak, devoted to the part played in the education of the far East by the missionary and his schools. When Oriental leaders like Okuma, Ito, Wu, Mozoomdar and many others pay their tribute to the missionary force in the great renaissance of the Orient, why should a conspicuous Christian educator like Dr. Thwing treat it with such modest reticence and tell us of all it has done without proclaiming that it did it. Tribute is paid to all the indirect forces of civilization that are operating powerfully to effect reforms and bring the people unconsciously to a new desire for modern life and the whole book bears the mark of a large minded man who observes closely, thinks wisely, and writes interestingly. (Boston: Houghton, Mifflin & Company. 277 pages. $1.50, net.)

ALCOHOL; HOW IT AFFECTS THE INDIVIDUAL, THE COMMUNITY, AND THE RACE, by Henry Smith Williams, M. D., LLD. This little book is written by a scientist. It is not a homily, but a treatise, the work of an investigator rather than that of a propogandist. But here scientific revelation proves to be a striking plea. But one lone word is left to be said for alcohol and that is that it has some of the elements of a food, and even this leg of hope is pulled from under when it is demonstrated that its food qualities are small and that other qualities more than render them useless besides adding unfailing harm. Alcohol is left in the plight of a disease germ that fails to harm only because the powers of resistance in its victim are so great as to overcome its baneful effects. It is found to be a depressant instead of a real stimulant. The scalpel and misroscope join the asylum and prison in their indictment of the "drug," alcohol. It is found to injure the body and the mind, the community and the race; in fact no good thing is found in it, and nearly all bad is incited by it. Every preacher, publicist, reformer, and indeed every citizen should read this informing little book. It is closely written, informing, readable and dispassionate. (The Century Co. 151 pages.)



EARNESTNESS.

Written for Christian Century by B. S. Ferrall.

If you do not know some things,—
Look them up.
Plan to catch them on the wing—
Look them up.
Make them yours without delay,
Put them in your mind to stay,
They will serve you well some day,
Look them up.

Facts were never made to keep,
Give them out.
You must sow if you would reap,
Give them out.
Bless the world with what you know,
Make it brighter here below,
There's no surer way to grow,
Give them out.

Don't attempt things for a day,
Keep them up.
Let folks know you've come to stay,
Keep them up.
Speak the truth till error falls,
Shatter superstition's walls,
Walk by faith till Jesus calls,
Keep it up.

The Question of Hair

BY FRANCES KINGDON.

Two or three seasons ago the mother of a prominent bride-elect sent to the various young women in charge of the society columns of the daily papers a detailed description of the wedding, just as the family wished to have it published. She asked that special importance be given the fact that the beautiful curls worn by the bride had belonged to her great-grandmother. The pride in this announcement was obviously justifiable. It was the day of artificial shop-curls, so when one could display natural ringlets with a pedigree, that only had to be taken out of an old chest and have the moth balls shaken from them, the occasion must be made the most of.

A fashionable bride of the present season, however, would not wear an ancestor's curls, no matter how fond she might be of "genuine antiques," because the edict has firmly gone forth from that relentless person or institution who dictates the fashions in hair dressing, that simple, plain effects must now be adopted. Banished to an empty drawer, are our formerly prized "rats," "rolls," "pompadours," "janes," "transformations" and "Psyche knots." A long braid wound flatly around the head is all the artificial aid allowed. This means, alas, that the "crowning glory" of the modern woman will not be her hair. When we can no longer use the Chinamen's locks, the thickness of European peasants, or the cleverly manufactured products of the department store, our own hirsute deficiencies will seem more appalling than ever.

No one disputes the fact that one of the greatest trials in the modern woman's life is her hair. To begin with, she has very little, and it is never the right color or texture. It is too dull, too lifeless, too dark, too light, too oily, too dry, too stringy, too coarse or, finally, too gray. Thousands of women all over the country are making a living because other women are dissatisfied with their hair. Sometimes these self-supporting women add to their income by mixing, in their kitchen or in a down town laboratory, a wonderful tonic for going, going, gone hair. Again they travel from house to house, with a small black box under their arms, which contains an electric battery for poor, frightened top knots. Most of these "specialists" have little shops where various methods—vibratory, massage, electricity or violet rays are employed, and orris root, oil and steam shampoos applied to defenceless heads.

Anything written on hair culture nowadays is most eagerly read, and it is doubtful if the discussion over the great White Plague is of more general importance to many readers. A new book on the subject, full of practical common sense advice has just been published by Juliet Marion Lee, who is a New York authority on hair culture.

"Bald heads and gray hairs," says Miss Lee, "are no longer indications ascribed to waning vitality or old age. The rush and nervous tension which are induced by our mannner of living is rapidly producing bald heads and bringing whitened hair to the comparatively young. Almost invariably falling hair is due either to local disturbance, ill health, or some other cause not immediately connected with the hair itself. Then the first step is to trace the trouble to its source and endeavor to correct it rather than waste time and money on 'tonics,' oils and nostrums that one is not assured of. There is not a tonic compounded which can produce a growth of figmented hair when the scalp is denuded in consequence of debilitated condition caused by insufficient nourishment, lack of proper blood circulation, and decrease of scalp tissue. Manipulative movements, or massage of the scalp, when intelligently and scientifically practiced, is the only reliable method which will absolutely restore a growth of figmented hair in cases of baldness, or give new life, lustre and softness to faded, wiry hair.

"Besides the massage, ventilation of the hair is of the greatest importance. To ventilate, proceed in the following manner: Remove the hair pins and shake the hair down, letting it hang loosely; spread the fingers of each hand and pass them into the hair on each side of the head above the ears; lift the hair from the scalp near the roots of the hair, backward and forward, and then upward until the fingers meet at the crown; repeat this movement several times, being sure to shake the hair gently to insure complete ventilation, then part the hair into strands, shake sideways and stroke downward; comb thoroughly with a coarse comb and braid loosely. The brush should be used slowly and never allowed to touch the scalp; its only use is to impart gloss and make the hair smooth. An hour's sun bath will do more to revivify the scalp and cause the hair to grow, than the use of an entire bottle of any known hair tonic. Cutting or clipping is also important, for keeping the hair moderately short adds to its thickness by causing the follicle to give to the short hairs the new growth and nutrition it needs.

"Premature gray hair is caused by dyspepsia in all its forms, debilitating diseases, excessive mental application, prolonged nervous strain and violent headaches. By first massaging the nead and fully restoring the blood circulation, so that the scalp is in a normal condition, the next treatment is to remove the sick hairs. When the new ones come in they will be the natural color. Sometimes two epilations will be necessary before the color is restored. When gray hair comes naturally, as it certainly will if one's life is prolonged, it is better to make a virtue of necessity, and gracefully accept the inevitable.

"In shampooing white hair, commence with lemon juice, that is,—strain the juice of a lemon into a cup, then pour in a little more boiling water than juice. When this liquid is cool enough to use, saturate the hair with it; let it remain on fifteen minutes, so as to remove yellow tinge from the hair. Never use dark colored soap on white hair, or apply oil. That blue-white or silvery tinge can be obtained by putting a few drops of liquid indigo into an atomizer and spraying the hair when it is perfectly clean and dry.

"A woman past fifty should never grieve over gray hair. It is a sign of wisdom, and by contrast and its reflected light the eyes appear brighter and darker, the complexion clearer and smoother."

The Question of Happiness

BY FRANCES KINGDON.

Two prosperous looking women were riding on the car the other day talking merrily of the little happenings which filled their lives and that of their neighbors when one of them began to relate the misfortunes of a poor family of her aquaintance. She was trying to interest her friend in the needy children, but three times her story was interupted by the other changing the subject and finally exclaiming: "Oh, don't tell me about such miserable people. I am sorry they are poor, of course, but some one will take care of them. I don't want to hear about unhappy people, for I've made up my mind not to recognize unhappiness or any of its claims. Trouble is an error anyway, and should not exist. Hereafter I shall only think happy thoughts, see pleasant plays, read jolly stories, cultivate optimistic people and sit in the sunshine."

This outlook on life, admirable in many ways, is now being adopted by numerous people. Everywhere you hear them talking about the right mental attitude, and wonderful indeed is the change taking place in the human mind. Hopefulness, optimism, serenity and poise are the good qualities desired. Seldom do you hear the modern woman acknowledge that she has the blues. It has become the fad to utterly eliminate those wily creatures from one's acquaintance. No longer is it considered quite the thing for men to talk about being financially embarrassed, hard up, economical or in any way lacking funds for the large enjoyment of life. Troubles with servants, dressmakers, landlords and other disturbing people are not to mentioned. The ills of the flesh have ceased to be a vitally interesting topic of conversation, and a prominent physician has just predicted in the newspapers that soon no one would ever think of mentioning illness in any form. In the future then we

must only discuss the pleasant things of life and prosperous people, if we are to be happy. We must banish trouble, worry and illness from our minds and they will cease to exist, Ignore what we do not like and it immediately disappears from our horizon.

Perhaps this is a beautiful attitude to maintain, but we are human beings for all that. We are bound to have sad, gloomy hours and we will know discouragement and sorrow. Our lot in life is that of the average person—trouble is sure to come. Character is not developed by smiling placid indifference to fate. It is not brave to run away from unhappiness or disappointment and deny their very existence. Carlyle says, "The tendency to persevere, to persist in spite of discouragements and impossibilities—it is this that in all things distinguishes the strong soul from the weak." How can the world be made better or happier if each one shuts his eyes to the needs of his fellow creatures? We should look at life as it is, the beautiful and the ugly, and not according to some pretty theory that we like.

Sometimes even a skeleton may come to our door, but does it disappear because we look over, beyond or around it? Have we conquered it because we have returned its own blank gaze?

Our neighbor's trouble is going to be just as hard for her to bear even if we do refuse to recognize it, and perhaps more so. Injustice, crime and wrong will not cease to exist because we have ceased to think about "such unpleasant subjects." Our own sorrow will hurt deeply even if others deny its claim. We should prepare ourselves every day of our lives for the struggle that eventually will come.

"Perhaps you've had your troubles as every
body will.
And may be that your bitter cup
Gave you pretty near your fill.
But it seems to me a fellow
Instead of feeling sore,
Ought to be some thankful
That it didn't hurt no more."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 6.

Theme for the Day.

The outreaches of the mercy of God.

Scripture.

Wherefore also he is able to save unto the uttermost them that draw near unto God by him.—Heb. 7:25.

Lines.

He taught me all the mercy, for he showed
me all the sin.
Now, though my lamp was lighted late,
there's One will let me in.
—Tennyson ("The May Queen").

Prayer.

We desire, O Father, to be in Thy holy Spirit on this holy day. We thank Thee for Christ, the Lamb of God, who bears away the sin of the world. May this good day witness the removal of our sin, through Thy forgiveness and our repentance. May we hide our fears and failures behind the Cross of Christ. May we enter Thy house today with thankfulness and the will to worship. And at the end of the way bring us to the House not made with hands, eternal in the heavens. Amen.

MONDAY, FEBRUARY 7.

Theme for the Day.

The blessedness of daily work.

Scripture.

Man goeth forth unto his work, and to his labor until the evening.—Psalm 104:22.

Lines.

While the ploughman, near at hand,
Whistles o'er the furrow'd land,
And the milkmaid singeth blithe,
And the mower whets his scythe,
And every shepherd tells his tale,
Under the hawthorn in the dale.
—John Milton ("L'Allegro").

Prayer.

Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end. Amen.

TUESDAY, FEBRUARY 8.

Theme for the Day.

The call to repentance.

Scripture.

In those days cometh John the Baptist preaching in the wilderness of Judea; saying, Repent ye, for the kingdom of heaven is at hand.—Matt. 3:1, 2.

Lines.

There burst he forth: "All ye, whose hopes
rely
On God, with me amidst these deserts mourn;
Repent, repent, and from old errors turn."
Who listened to his voice, obeyed his cry?
Only the echoes, which he made relent,
Rung from their marble caves, "Repent, repent."
—Drummond of Hawthornden ("Sonnets").

Prayer.

Our Father, we thank Thee for the fearless preacher of the desert, and his trumpet call to repentance. We acknowledge our own deep need of such a message, the summons to the holy life. We have often made the mistake of expecting blessing from a change of circumstances, when we should have sought a change of character. We have often laid the blame of our failures upon our surroundings, rather than ourselves. Thou desirest truth in the inward parts. Purge us from all hypocrisy and self-deceit. Make us truly contrite, and forgive our sins. For Jesus' sake. Amen.

WEDNESDAY, FEBRUARY 9.

Theme for the Day.

Man's powerlessness to escape death.

Scripture.

The grave hath enlarged her desire, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it.—Isa. 5:14.

Lines.

The glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.
—James Shirley ("A Dirge").

Prayer.

We worship Thee, O Lord, as the Master of life and death. We are helpless in the presence of the great enemy of man. But Thou hast turned our despair into confidence, our mourning into joy, by our Savior's victory over death. In calmness we can wait till our change shall come. We thank Thee for the aged men and women who tarry in life's evening for Thy salvation. For them at eventide it has become light. May we all so trust our Lord that we may be ever ready for the last mysterious journey, knowing that in the morning we shall meet Him face to face. Amen.

THURSDAY, FEBRUARY 10.

Theme for the Day.

Courage for the day's work.

Scripture.

Be strong, and of a good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee.—Josh. 1:9.

Lines.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong!
—Maltbie D. Babcock ("Be Strong").

Prayer.

Gracious God, we confess to Thee our faintheartedness and our unbelief. We have not yet fully learned to trust Thee, nor to have confidence in ourselves. We have too often fainted before our foes. Help us to face this day's temptations and duties in Thy strength. Let not the power of the enemy cast us down. Suffer us not to grow weary or discouraged. In thy might help us to be strong. And this we plead in the name of the Savior who died for us. Amen.

FRIDAY, FEBRUARY 11.

Theme for the Day.

The constancy of love.

Scripture.

Love never faileth.—I Cor. 13:8.

Lines.

Ay, and when prophecy her tale hath finished,
Knowledge hath faded from the trembling
tongue,
Love shall survive, and love be undiminished;
Love be imperishable, love be young.
—F. W. H. Myers ("St. Paul").

Prayer.

Hear us in Thy mercy, O Father, when we approach Thee in prayer. We believe, help Thou our unbelief. We desire to love. Take Thou the stony heart out of our flesh, and give us the new heart, aflame with affection to Thee and all Thy children. Help us to know the joy there is in love, and its power to sustain us in the stress of life. Help us to love as Christ has loved us, even unto the end. And may we abide in his unchangeable love. Amen.

SATURDAY, FEBRUARY 12.

Theme for the Day.

The heavenly ladder.

Scripture.

Behold, a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it.—Gen. 28:12, 13.

Lines.

Heaven is not reached in a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round.
—J. G. Holland ("Gradatim").

Prayer.

Our Father, we have sinned against Thee. We deserve as little as Jacob of old to have the heavens opened before us. It is not fitting that any ladder of light should be reared from our side to the feet of God. Yet all this Thou hast done, and for us the way is opened into the holiest. May we take the way so provided through Jesus Christ our Lord, and come home to Thee. May heaven seem near to us, and our efforts to attain it ever more successful, till we enter through the gates into the city. Amen.

AT THE CHURCH

Sunday School Lesson

By Professor Willett

The Rule of Gold and the Rule of Greed*

No one can read the Sermon on the Mount without being impressed by the form in which the teachings of Jesus were conveyed. Though he stood with the prophets of the Old Testament in the spirit of his teaching, yet in the forms into which he put it he seems to have the example of the wise men, the proverb makers, before his mind. These sages of the Old Testament packed away the experience of their generation into wise, witty, brief and pungent sayings that attracted attention as much by their form as their contents. It was this attractiveness that fastened the Proverbs in the memory of those who heard them, and thus they were treasured up in such collections as our Book of Proverbs.

Jesus' Proverbs.

Many of the most significant utterances of Jesus take this same proverb form. They are brief, pointed, often startling, either in their form or substance, and sure to make an impression upon those who heard them. Admirable examples of this are seen in the first, sixth and twelfth verses of the present lesson. In the first instance it is the constant play upon the word "judge" that forms the thrust of the saying. It makes an admirable and easily remembered proverb, bearing a whole volume of experience in it.

Similar, though still more intricate, is the second instance, the one given in verse 6. It arranges itself easily in four lines after this form:

"Give not that which is holy unto the dogs;
Neither cast your pearls before swine;
Lest they trample them under their feet;
Lest they turn again and rend you."

This was not only a proverb, it was a puzzle as well, such as the proverb-makers loved to devise, as notable examples in the book of Proverbs show. This is one of the rare instances in which Jesus employed it. But any one who reflects upon the habits of the beasts alluded to in the proverb sees at a glance that the saying does not make convincing sense in its present form. Swine do not rend the passers by, nor is it the fittest figure to speak of a dog as trampling things under his feet. Quite the opposite is the fact; swine trample, and dogs rend. It was, no doubt, this departure from the facts of experience which made the first hearers of the saying wonder what it meant. That teasing of the imagination which a perplexity always brings compelled reflection. And the result of pondering upon the proverb would bring out the fact, to a Jewish mind accustomed to these riddles, that the first and the last lines of the quatrain were to be construed together; likewise the two middle lines; and thus the proverb would read:

"Give not that which is holy unto the dogs
Lest they turn and rend you."
"Neither cast your pearls before swine
Lest they trample them under their feet."

In like manner, the closing verse of the lesson, which we are accustomed to call the Golden Rule, is an almost perfect proverb, and by its beauty both of form and sentiment has fixed itself in the mind of the world.

Unjust Judgments.

The radical difference between the teaching of Jesus and that of his contemporaries already noted in previous studies, is seen in increasing manner in this one. In the first section he teaches the danger of hasty and censorious judgment regarding the motives and conduct of other people. It requires very little capital to establish one's self in the business of a critic and fault-finder, and once the habit is gained, it is very easy to develop into harshness of judgment and sharpness of words. A disposition of this kind is increasingly incapable of discerning its own faults, but is quick to note those of others and pronounce upon them caustic sentence.

This habit constitutes a fault more despicable than most of those that it censures, for there can be few qualities of human nature more ungracious and disgraceful than that of cynical fault-finding, which is so easily practiced and so likely to mar a disposition and temper that might otherwise be graceful and attractive. It is not too much to say that this fault as compared with other errors of disposition is like a beam of timber as compared with a moat of dust. And no figure of speech that Jesus ever used was more telling and humorous than that of the man whose sight was completely obscured by a beam of this kind attempting to correct the slight visual defect of a man who had a bit of dust in his eye.

Asking and Receiving.

After speaking of the uselessness of attempting to teach people who pay no regard, or even turn with anger upon the teacher, in which speech Jesus may well have referred to his indifferent or hostile Pharisaic auditors, he turns to the great truth that all things are possible to him who has faith and perseverance. It seems like a very little thing to say, "Ask, and ye shall receive," but in reality it is one of the great teachings of our Lord. Coming in a time when might seemed to make right, and requests for justice were unheard, nothing seemed less convincing than such a statement. But Jesus looked with prophetic gaze into the heart of the universe, and in this word has announced to us, not his particular view of things, but that which in the nature of the case is proved by daily experience to be true.

The man who asks, does receive. The one who seeks, finds. To him who knocks, the door is opened. These are not words that can be tested by some brief and superficial experience, but in the give and take of life they prove themselves increasingly true. It is the man who asks not fully expecting to receive who is disappointed. It is the one who seeks in the half-hearted and doubtful way who fails to find. Such men invite defeat by their very timidity and hesitance. It takes courage and persistence to secure any desirable thing. For God is more anxious that we should have the really good things of life than we are to possess them. Only we frequently make the mistake of choosing the things which are of secondary sort, imagining that they are of real importance.

The Lust of Gold.

And perhaps there is no field in which importunate demand is more likely to find response than in that of the great social reforms which become increasingly desirable and necessary. Too long has the world been ruled not by the Golden Rule but by the rule of gold, and in nothing is this more evident in the dominance of an unscrupulous and impudent business like the liquor traffic, that demands all for itself regardless of its effects upon the community. No liquor dealer could stay in the business for a day if once the Golden Rule of doing to his fellow men as he would have them do to him got into his soul. For that principle destroys the unsocial and unneighborly disposition. And nothing could be less concerned for the welfare of one's fellow men than a business that persistently degrades the individual and the community.

We are taught by our Master in this same study not to judge one another, and probably many of the men who are promoting the degrading business of drunkard-making have been accustomed to consider it a harmless and necessary traffic. We need not judge them, except in the light of their effects upon the society in which we live. But we owe it both to ourselves and to them to make it increasingly impossible for them to carry on so dangerous and deadly a traffic. And while we are insisting upon their abandonment of their evil business, we must be equally ready to strike out from our own lives and dispositions anything that has the like unhappy result.

Certainty of Results.

And if, as the Master insists, the man that asks is to receive, then there is the strongest possible motive for our insistent demand that the saloon must go. We have no right either to question the result or to cease the effort. In the nature of the case the one who goes on repeating continuously the truth that temperance and sobriety are the ornaments of a people, and that drunkenness and drunkard-making are a public disgrace and menace, will win in the end. We have reason, therefore, to be thankful that there are so many agencies calling our attention to this crying demand of our day. Not one of them can be spared. Particularly is it satisfactory that the churches should be aroused by means of boards and committees on temperance, whose function it is to press upon the attention of all their people the sin of the saloon and the call to sobriety and prohibition. In the Board of Temperance organized by the Disciples of Christ we have such an agency, whose work is already beginning to tell in our churches. That all of these instruments for temperance education and the enforcement of temperance laws may work together, and so come the more rapidly to the great and desired end for which we ever pray, must be our hope and effort.

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*International Sunday-school lesson for February 20, 1910. The Golden Rule. Temperance Lesson, Matt. 7:1-12. Golden Text: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. Memory verses, 7, 8.

Christian Endeavor Lesson

Bible Texts that Help Me. Psa. 119:97-104

By W. D. Endres

Notice the statement of the subject, "Bible Texts that Help Me." The practical service that it renders is what makes the Bible live. It is true of the Psalmist in this lesson. It was because that which he conceived to be the commandments of God's law enabled him to outwit his enemies, to surpass his seniors and his teachers in understanding, and to refrain his "feet from every evil way" that he exclaimed, "Oh, how I love thy law!" What sensible man would not prize highly precepts that could do so much.

For a similar reason we prize the messages, prophets and the precepts of our Lord today. They have a great deal of life with which to challenge the interest and thought of serious minded men. Those who are interested in making a life—and all the young are—care little about the geneological tables in the fifth and tenth chapters of Genesis but they read the life and study the ideals of Abraham with absorbing interest. Few are vitally interested in the tedious account of the numbering of the tribes but the farewell addresses of Moses and Joshua have much upon which we can meditate with great profit and delight.

So it is when we read for the one hundredth time that the king (giving his name) "did that which was evil in the sight of Jehovah." Your headache is scarcely endurable. But when you turn to the stirring messages of Amos, Hosea, Isaiah or some other of the prophets who lashed with a righteous wrath the immorality and tyranny of his day the soul is stirred and the impulse to live right and do right comes up anew. It helps. The same is true of the Psalms—the wisdom literature in general. Indeed it is not otherwise when we come to the literature of the New Testament. The genealogy of Jesus in the first chapter of Matthew may have some charm for the legalist or the theologian but the practical every-day men and women who are face to face with the problems of life are much more interested in what Jesus says. They are struck with his bold announcement, "I am the way, the truth and the life." "I came that they might have life, and may have it abundantly." Still more are they interested in the ideal of life which he presents in the Sermon on the Mount, where he seeks first of all to make right the heart—the source of all thought and action. To follow this ideal not only must the personal life be pure but the principle of justice must be extended to man's relations to his neighbor. Hence the golden rule. Here we behold his underlying life principles—love and patience, service and forgiveness—in a word the paramount issue in life is the kingdom of God. These are not only interesting but helpful yes indispensable standards to the one who is seeking to do the right thing in life. These are the Bible texts that help us all.

Silent Messengers of God

A Plea for a Religious Paper in Every Christian Home

By J. L. Garvin

[Sermon preached at the First Christian Church, December 12, 1909, at the morning service, by Joseph L. Garvin, minister, Seattle, Wash.]

Col. 4:16-17.—"And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans. And say to Archippus—'Take heed to the ministry which thou hath received in the Lord, that thou fulfill.'"

As we think of the Apostle Paul as the consecrated disciple of his Lord Jesus Christ; or the preacher who stood before the great men and the multitudes and declared the whole counsel of God; or as an evangelist, going from city to city, holding rallies and protracted meetings, winning large numbers to the cause of our Heavenly Father; or as a powerful defender of the Faith disputing with the Jews, learned Greeks and Romans of his day, let us not forget that he had his widest influence as an editor of a religious journal, and I speak it reverently.

The letters which he wrote the churches were the only religious journals that the world had in his day. His letters were to the members of the various churches what our religious journals are to us. These letters not only contain those inspiring religious messages which we all hold dear to-day, but news of the churches, doings of the workers, discussions about the missionary interests and on all the social and economic problems of the day. For this reason our purpose is to discuss the practical side of our spiritual life.

There is a burden upon the heart of every true minister. It is the burden of education of his people into the life, activities, duty and privileges of the Christian life. It is not the burden of inspiration but of information—of knowing the Lord and all that this knowledge means.

We do not get all our knowledge of the Christian life out of the Scriptures. We learn much from the lives of those other disciples who are working for the Master by our side or far away.

The available source of information of this nature is our national and sectional religious journals. The advice of George Washington to the people of his time was to promote as an object of primary importance the institutions for the general diffusion of knowledge. Our publishing houses are such institutions in our movement.

Three important but old reasons urge the placing of a religious paper in every Christian home in the Northwest.

We need enlightenment. "Mix reading in along with your life. It will keep you from breaking down." Dire consequences attend the lack of knowledge. In the period before Samuel we read "there was no vision in those days and every man did what was right in his own eyes." This is modern in its application. Many families are lost to the useful life because they know not the loyalty and devotion of their brethren.

Isaiah interpreted his age well. "My people are destroyed for lack of knowledge. My people are gone into captivity for lack of knowledge. They have no knowledge that carry the wood of their graven image and pray unto a God that cannot save." One would think he was talking about the scattered disciples or unorganized groups in the Northwest.

Edison is the recognized authority on his subject. There is a reason! In his library at Orange, N. J., are sixty thousand volumes, which includes every journal dealing with scientific research published during the last forty years. Nothing in his line of study was published but he knew about it. He kept informed about the world's activities in his department.

"Reading maketh a full man." The more we know about our churches, ministers, workers, missions and missionaries, and all our enterprises as a religious people the better are we equipped to help our local work and the more inclined are we to do it. With such information the larger the universe becomes to us and the larger do we become to the universe. The papers meet the wants of the people and to a degree shape their wants until they do gladly the kind of work that their brethren are doing.

We need encouragement. Knowledge of what others are doing in the work in which we are interested always has the effect of encouragement. Sitting in his study working upon the message for his people, the pastor receives his weekly journal and reads what the brethren are doing throughout the world for Jesus Christ. The good news of their successes and devotions fill him with new courage and he feels like exclaiming with the psalmist "create within me a new heart and renew a right spirit within me," He returns to his task with vigor.

The faithful Christian struggling for the education of his children or the protection of his family ever is strengthened in his loyalty to the life revealed by his Lord Jesus Christ when around the table at night he reads aloud of the good news and enterprizes of other Christians brought to him by the silent guest.

The church is encouraged. The members are supported in their sacrifices and zealous work. The entire work is advanced by having the facts and accomplishments of communities, churches, individuals made known to the world by means of our religious journals. Every family should by all means have at least one such messenger coming weekly into the home.

"Put on the new man that is being renewed unto knowledge after the image of him that created him" advised the Apostle Paul. Taking a religious journal is one method for accomplishing this result.

We need enthusiasm. "Be not sluggish but imitators of them who through faith and patience inherit the promises." Reading of the deeds of others we are moved to go and do likewise. Learning that one group built a new church home, others catch the spirit also and behold the new home is soon after dedicated. Finding out that a small congregation gave liberally to the missionary undertakings, the large congregations are constrained to show their real worth also. It is catching-information of what others are continually doing for Jesus Christ.

The religious journal influences us to action as a torn and tattered portion of Cotton Matthews little book—"Essays to do Good" helped Benjamin Franklin into whose hands it had fallen. He said, "If ever I have been a useful citizen the public owes all the advantage of it to this little book."

Progress accompanies intelligence. Ye are my witnesses when ye have power was the admonition of Jesus. The man who knows will go ahead. The Northwest is suffering from the lack of knowledge of what we, as a people are planning and doing in the world.

Under the inspiration of these silent messengers of God coming with their weekly gift of knowledge revealing the plans, heralding the successes and binding us all together by the tie of fellowship in work and spirit each congregation will take on new life; members will grow in grace and the Cause will be materially advanced.

Spinster—"Aren't you weary of waiting for him to come?"

Matron—"And aren't you weary of having no one to wait for?"—Illustrated Bits.

The Coign of Vantage

Copyright applied for

A STORE OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XII (Continued).

The speeches were the usual "keynotes" and "tocsins" sounded in such crises, and were listened to closely by all the great gathering—except the frivolous young persons enumerated—with that avidity for political discussion which is inherent in the emotional "Hoosiers" of both sexes and of all classes. They sat on the hard benches for hours, greeting the wit and humor, racy jokes and stories required to enlighten the long harangues, with loud applause and shouts of laughter—not a fact nor a figure failed of its effect.

Brainard presided well and gave that part of the meeting committed to his supervision a distinction of its own. He sat listening attentively to the lesser personages whom he introduced, among whom, as it befell, was Horace Bannister who, spurred by the presence of his rival, acquitted himself brilliantly. As B. F. Mullens said, Brainard was "in high feather" with the farmers, and many left the larger meeting to swell his smaller audience. Eleanor was with Miss Abigail, and as Brainard could see, was intensely interested in it all, and disposed to do justice even to Bannister.

There was an interval at noon for the picnic dinners, spread upon the grass, to be disposed of, and the speeches were then resumed. Not till the farmers who had cows to milk and stock to feed, and could not be persuaded by their disappointed women folk to stay to the torch-light procession and fire-works of the evening, hurried away to harness their teams for the long ride home, did the assembly show signs of dispersing.

Billy Mullens had been drinking steadily all day He was frenzied by the spectacle of Teddy Wilkins riding in the procession where he could keep the graceful Goddess of Liberty in full view, and he had seen from a distance the jolly picnic party at the fair grounds—Susan, Alonzo and the children, with Mary Benson still wearing her coquettish liberty-cap and seated in state on a cushion improvised from Teddy's best overcoat. The jealousy of Billy was so great that, weeks before, he would have persuaded Mary to elope with him across the state line where they could have been married under the laxer laws of Illinois. But she had publicly cut him and, at last confiding her difficulties to Eleanor, wisely persisted in her refusal to make it up.

But Teddy, fully informed of the state of affairs by Susan, had not come forward with the alacrity which, perhaps, Mary expected, and she liked him none the less on this account. The little uncertainty made her value his attentions as she would not have done had he been more hasty, and, by this time he knew well that he had a powerful advocate, as well as a tried friend, in Eleanor.

Billy Mullens had followed the procession in its progress from one point to another, posting himself on the corners where it passed and hurrying thence to where it countermarched. It was a species of self-inflicted torture that did not tend to soothe his drunken rage. In the earlier stages of his frenzy he made no protest other than to vow inwardly that he would "get even with the stoker." He wandered about companionless, like a lost dog, but he, too, was pursued by a shadow as persistent and as watchful—the miserable, bedizened Mag Lewis. She had left her child at home that she might be unhampered. Careful not to be seen herself she had not lost sight of Billy for a moment, for she feared trouble. Many times since the birth of the child she had been discarded by him for some new fancy, only to re-establish her ascendency. She never upbraided him for his faithlessness, but when he chose to return received him again, though she knew he had never thought of marriage. She learned accidentally that he now intended to marry Mary Benson, if he could, and from that hour she watched him with fierce vigilance. More than once she waylaid him as he staggered home late at night for which he had repeatedly struck her, with oaths and revilings, when, for the sake of the child, she begged him to come back to her.

When the speeches were all over Alonzo gathered his party together, and proposed that they ride home in one of the hacks assembled at the fair-ground gates.

Teddy had scarcely left Mary's side for a moment and Billy Mullins, half concealed behind the trunk of a tree not far away, saw him put her cloak about her shoulders lingeringly, as if he found it a pleasing task.

The sight maddened him beyond the bounds of self-control; he staggered forward, threw himself upon Teddy raging and cursing. Susan and Alonzo were some distance in advance of them. Teddy was at once aware of Billy's condition and knowing how useless it was to parley with him, he endeavored to push him aside and pass him.

"Oh, you think you'll get off that way, do you!" he cried with frightful imprecations. "You think you've got her! So did I——" and he laughed jeeringly. "But there's many a slip—as I could tell you. But maybe you know it yourself——"

The scattering crowd halted, looked back startled, and began to collect about them. Mary, distressed and frightened, begged Teddy to come away and take no notice of him. This he endeavored to do, but Mullens followed close at his heels, uttering insults and threats. Teddy still forebore until at last Mullins lurched forward to Mary's side and addressed his abuse to her personally. Then, quick as a flash, Teddy struck him a blow in the face that sent him dizzy and bleeding to the ground. It partially sobered him, and after an instant he sprang to his feet, and drawing his knife, he plunged it into Teddy's shoulder. He withdrew the blade to strike again—Mary shrieking for help—when it was suddenly wrenched from his hand and tossed away before the gaping onlookers could realize what had happened.

Mag Lewis had intervened and she cried fiercely: "You fool—you crazy fool! Run! Run for your life!" and Mullins darted into the thick of the crowd and escaped.

CHAPTER XIII.

In Time of Trouble.

Shortly after he had finished his speech Bannister left the platform and Eleanor did not see him again during the meeting, for he made no attempt to join her. She and Miss Abigail also withdrew long before the last orator brought his remarks to a close.

When she reached home an hour later, as she instinctively feared, she found that Bannister had anticipated her arrival and was engaged in earnest conversation with her mother. Both were somewhat embarrassed when she entered the parlor; evidence that whatever they were discussing was not a subject to be continued in her hearing. She would have gone directly to her room, but she knew that they must have seen her as she came up the walk, and she could not treat even Bannister with incivility under her own roof. She also dreaded giving her mother ground for further upbraiding. Her strength and patience were already severely tried, for an unmistakable change in her mother's health gave her keen anxiety and made her even more forbearing. Mrs. Crofton had suddenly grown old and feeble and in the last few days had shown very little interest in anything. Because of a strange lassitude into which she had shrunk, she appeared to have forgotten or grown indifferent even to Bannister's interests, and Eleanor had been spared the repinings and reproaches which had half broken her heart.

Eleanor had not revealed to Bannister the aversion she felt, which, nevertheless, he suspected. Of her indifference he was fully aware and realized that it was much more difficult to overcome than open hostility.

Eleanor sat down near the window after having reluctantly shaken hands with him.

"I have just given your mother an account of the parade and speeches," he said genially.

"It is very kind of you to take so much trouble."

"It's anything but that, I assure you. In the presence of so many stars of the first magnitude I was of little consequence, so I left as soon as I could. As I have been touring the state with the Secretary, I was glad to be spared a repetition of a speech I have heard a dozen times already. The recollection of—this pleasant parlor, and a desire to ask after your mother in person, were temptations too strong to resist."

Eleanor could not say truthfully that she appreciated this attention, so she merely bowed.

"You have no idea," he went on, "how heartily sick I am of noise and oratory. I am sometimes tempted to emigrate to Russia and swear allegiance to the Czar. I think I should enjoy a pure autocracy where the whole machinery of popular election could be done away with. I should choose either this, or a dictatorship in the Cannibal Islands—some safe one, where the people have become vegetarians!"

Eleanor smiled and said indifferently:

"You could not do better!"

He winced a little and then spoke of the general political outlook in the State, intelligently and interestingly. As Eleanor studied his changed countenance, his negligent grace—the ease of the thoroughgoing man of the world—she recalled the boyish lover who had won her heart so long ago and the regret she felt was not for the man, but for the destruction of her ideals. For the moral and spiritual dissolution he had suffered, she knew there was no hope of resurrection.

When she entered the room she had foreseen that a crisis was at hand, and she prepared herself to meet it. Therefore, she was not surprised when her mother complained of fatigue, weakness that Eleanor perceived was only too plainly genuine, however once it might have been simulated had Mrs. Crofton only desired to leave them together.

When she had retired Eleanor waited for some moments in painful suspense for what she was convinced Bannister had to say. But she gave no outward evidence of her disturbed state of mind.

Bannister had always possessed a certain dashing hardihood. Once he had made up his mind to challenge defeat or try for success, he did not hesitate. He chafed under delay and must know his fate without loss of time. His eyes were downcast for an instant, but at last he looked up at her and said:

"Eleanor, I have not had the courage to speak for myself, but I know that your mother has been pleading for me!"

(To be continued.)

Church Life

Again we say, remember the first Sunday in March and the claim of the Foreign Missionary enterprise upon the interests of the preacher and the church.

These are the days that will determine what the Foreign Missionary offering of the church is to be on the first Sunday in March. Prepare carefully for that great day, and it will be impossible for the offering to be a failure.

The article by Perry J. Rice last week crowded out many other things which we wished to print, but the article was well worth the space, and deserved a careful reading by every member of The Christian Century group.

A large number of the more aggressive Sunday-schools are interesting themselves in the new graded lessons of the International system. The Christian Century takes pleasure in answering inquiries and filling orders for the helps, because it knows them to be in the line of progress toward the best work in the Sunday-school.

Very few of the letters coming to the Christian Century office are self-laudatory, but many of the men are sending in their church papers, and brief items which they think will be of general interest. The editors appreciate the real interest which so large a number of the preachers of the brotherhood are taking in the work of The Christian Century.

In making the announcement last week of the desire of our English Disciples to give an international character to their annual conference on account of the presence in Great Britain of many Disciples drawn by the World's Missionary Conference at Edinburgh, we omitted to state that the London committee is desirous of suggestions from their American brethren of what date will be most convenient for them to attend. The committee will be glad to set the date so as to accommodate the largest number of visitors. It would be a favor for all who expect to be in Great Britain to write to Leslie W. Morgan, "Wringcliff," Priory Road, Hornsey, London, stating whether June 7-9 or June 28-30 will be most convenient. Mr. and Mrs. C. C. Morrison will attend the Edinburgh Conference and hope it may be convenient to meet their Disciple brethren in London after the Conference.

* * *

R. N. Davis is temporarily caring for the Garfield Park Church, Santa Cruz, Cal.

Many people are attending the revival meetings of the church in Marion, Ind.

J. N. Lester, formerly of Denair, California, is now settled in the pastorate of the church at Worcester, Mass.

H. O. Breeden closes his work with the Denver Central, January 30, and will leave at once for San Francisco.

Prof. Alexander R. Milligan, of Lexington, Ky., has given $5,000 to Milligan College, Tenn.

The church at Alameda, Cal., gave their retiring pastor, H. J. Loken, and wife a farewell reception on a recent evening.

A. J. Garrick has resigned at Iowa Falls, Iowa, and has accepted a call to the church at Milton.

Prof. D. C. Kellems, of the Eugene Bible University, Eugene, Oregon, is to assist T. A. Boyer and the church at Oakland in a meeting in May.

Scoville and his evangelistic company are stirring things at Fort Smith, Arkansas. A local paper reports that the converts now number more than seven hundred.

H. O. Pritchard is in the midst of a successful series of meetings at the University Church at Bethany, Va. There have been forty accessions to date.

J. J. Haley, widely known as the pastor of the great Seventh Street Church, Richmond, Va., for many years, begins his work as pastor at Modesto, Cal., June 9.

J. Walter Reynolds, Lyons, Kansas, tells us that the Sunday-school has increased 100 per cent under the "merger" plan in attendance, and 150 per cent in offerings.

Dr. W. E. Macklin and family, of Nankin, China, will sail for America about the middle of March. Their stay here will be very short, only six months.

R. E. Rosenstein, C. W. B. M. evangelist, is holding a meeting with the church at Foraker, Oklahoma. There were fourteen additions the first two weeks of the meeting.

Perry J. Rice reports nine additions to the El Paso, Texas, church in the month of January. The opportunity afforded by his new field grows in significance as his acquaintance deepens.

The church at Austin, Minn., where Howard L. Johnson ministers, will begin a meeting February 6. W. A. Haynes will do the preaching and Charles E. McVay will be song leader and soloist.

J. H. Bicknell, Secretary for Minnesota, is working with the church at Duluth as temporary pastor until the arrival of Roy Hunt, of Cotner University, who begins his pastorate about the middle of February.

The South Lawrence Church, Wichita, Kansas, gave a banquet and reception in welcome to their new pastor, C. C. Sinclair, who recently went to this field from the pastorate of the Stuart Street Church, Springfield, Ill.

R. W. Stevenson, of Toronto, Canada, closed a short meeting for the Central Church, Syracuse, N. Y., with sixteen accessions. Mr. Stevenson was minister in Syracuse from 1889 to 1895 and did a fine work in the church. His recent meeting was the means of enlisting the church in service.

The Central Christian Church of Detroit, Mich., plans to establish two new churches, one on the east and the other on the west side of the city. This announcement was made at the annual business meeting of the church.

The Brotherhood of the Franklin Circle Church, Cleveland, Ohio, desiring to do some practical work, have organized an employment bureau under the Industrial Department. Mr. J. Stollenmeyer is at the head of this new undertaking.

As a New Year's gift to their pastor, the congregation at Roswell, New Mexico, increased the salary of their pastor from $1,500 to $2,000. Every department of the work of the church is in the best condition. There have been six accessions to the church in the last few weeks.

O. W. Winter, Dixon, Ill., preached for the church at Sterling, Ill., January 23. He says that the pastor of the church at Sterling, Ira Parvin, is doing excellent work. The Sunday-school is flourishing, with the pastor's class in the lead. Good audiences are in attendance at the services of the church.

W. H. Allen, pastor of the Jackson Street Church, Muncie, Ind., has been in the sanitarium at Martinsville, Ind., for the past few weeks, but will soon be able to return to his work with the church. During the absence of the pastor the pulpit has been supplied by J. T. Reynolds.

The First Christian Church of Marion, Ind., has presented the Marion Public Library with thirteen new volumes of religious works, by modern writers. The church has been holding its meetings in the library hall while the new church was being erected, and presented the books as a token of their appreciation.

Encouraging reports of the work at Auburn, Nebraska, have come to our notice. The attendance of the Sunday-school is running above two hundred. There are sixty-two names on the cradle roll, and sixty-nine in the Home Department. The C. W. B. M. raised $44.20 C. W. B. M. day. The membership of the auxiliary is now 105.

Robert E. Hieronymus, who resigned the presidency of Eureka College last summer, has just received at the hands of Governor Deneen the appointment to the position of Secretary of the Educational commission for the state. This is a high office, an honor to the Disciples, and carries with it a salary which sounds good to the ears of most preachers.

Alva W. Taylor lectured January 26 at Petersburg, Ill., and at Eureka, January 27 on "The Church and the Social Question." Mr. Taylor is rapidly becoming one of the busiest men of the Brotherhood. In addition to his pastoral work, he writes many inimitable paragraphs for The Christian Century, has been out helping to raise money for the Bible College, Columbia, Mo., and is frequently called upon to deliver lectures throughout Illinois and adjoining states.

An interesting meeting has just been held by the church at Cortland, Ohio, where James Egbert is pastor. The first week the preaching was by the pastor. The last two weeks, Rev. Cyrus Kellogg Stockwell, Congregational minister at Bloomington, Ill., did the preaching. Of this preaching, Mr. Egbert says: "Mr. Stockwell's sermons were interesting, biblical, and came home to all hearts with great power." The meeting was an uplift to the church. There were eighteen accessions to the church. They will at once begin the remodeling of their church building.

The new building at Pendleton, Ore., is nearing completion, and it is hoped may be dedicated in February. It occupies the best site in that city, on the north bank of the Umatilla, overlooking the entire city. The basement is specially adapted to the needs of modern Bible school work. The main auditorium will seat 700. The building is Romanesque in design and will cost $30,000. A. Mackenzie Meldrum is the pastor, and to him great credit is due for this magnificent work.

The church at Mishawaka, Ind., under the leadership of J. D. DeWitt Hull, has accomplished a good work during the past year. The Ladies' Aid Society raised $409.00; the Christian Endeavor Society added twenty to its membership, and now has an enrollment of fifty-seven; they raised $148.00, the larger part of which was paid for a new piano. The Sunday-school enrollment is 443, with an average weekly attendance of 191. The church raised during the year $2,514.00. The total amount raised by all the organizations of the church was $2,915.60.

The following is a summary of the annual report of the Third Christian Church, Indianapolis, Indiana, Harry G. Hill, minister: Money raised during the year: current expenses, $5,133.15; building fund, $8,189.66; Home Missions, $126.97; Foreign Missions, $663.21; State Missions, $96.25; Sunday-school, $563.52; total amount raised from all sources, $17,867.24. There were ninety-three additions during the year, making the present membership 1,204. The church hopes to

be in its new building July 1. All departments are well organized and unitedly facing a bright future, full of hope for increased service and blessing.

The Englewood Christian Church of Indianapolis, Ind., just closed a two weeks' meeting with home forces, resulting in forty confessions and eight by statement. At the annual business meeting of the congregation it appeared that the church had enjoyed the best year of its history. In addition to paying off a considerable indebtedness of a general nature, $1,000 was paid on the old church debt. The pastor's salary was raised $100 per year. E. E. Moorman is pastor.

The annual meeting of the Christian church, at Canon City, Colo., was held Thursday evening. Supper was served in the basement, after which the meeting was held in the auditorium. Reports of the officers were given. The report of the clerk of the church shows a gain of twenty-one during the year, making a church membership of 245. The treasurer reported the receipts for the year to have been $2,654.56, and total disbursements $2,628.81, of which $1,684.01 was spent for church maintenance and $944.80 for payment on building debt and permanent improvements.

William J. Wright and Howard S. Saxton have just closed an eighteen-day engagement with the Broadway Church, Louisville, Ky. The pastor, W. N. Briney, unhesitatingly commends the work of both preacher and singer. He says that large audiences were attracted to hear Mr. Wright, not by the announcement of sensational sermons, or by sensational advertising of any kind, but by his original and forceful way of presenting the gospel truth. He describes Mr. Saxton as "earnest, consecrated, and capable." This church is in fine condition for aggressive work. They have just enlarged and beautified their building at a cost of $1,500.00, and the church is free from all indebtedness.

In the annual report of the church at Orange, California, we note: The present membership of the church is 283, a gain of twenty-nine during the past year. Contributors to church 239. Church raised for current expenses, $1,650. Offering to missions, $506.00; with the aid of the auxiliaries this was increased to $922.00. C. C. Bentley is pastor of the church. In every respect the work of this church during the past year shows a marked increase over that of the previous year.

The Louisville Herald gives an account of the annual banquet just given by E. L. Powell to the men of his church and the city. This annual banquet is a novel feature of the work of Mr. Powell, and has come to be recognized as one of the events of the year in the life of the city. The speakers and subjects this year were: "The Same Old Speech," the Rev. Dr. E. L. Powell; "A Luminous Date," Helm Bruce; "The Good Old Days," Charles W. Bell; "Birds and Beasts and Other Strange Animals," Edw. A. Jonas; "The Mettle of the Pasture," Young E. Allison.

R. Z. McCoy, Allerton, Iowa, has just given $6,000 to Drake University. The fund is to be used to sustain six ministerial scholarships. Mr. McCoy has been for a long time a member of the board of trustees of the university, and this is not his first large gift to the school. A few years ago he gave $5,000, telling the board to use it at their discretion. The hospital to be used in connection with the medical college of the university is one of the greatest needs of the school at the present time. The university management will at once set to work to raise an additional $30,000 to equip the hospital, and hope to have the work complete and the hospital ready for use by the opening of the fall term of the university.

Prof. H. T. Sutton, formerly teacher of elocution in Cotner University, just completed a series of biblical readings in the Presbyterian Church of Auburn, Neb. His subjects were: "John the Baptist," "Paul on Mars Hill and Before Agrippa," and "Ben Hur." After briefly explaining surroundings and conditions, Mr. Sutton recites the scriptures verbatim with powerful, interesting and telling effect, and only words of highest commendation are spoken by everybody. The large church was filled to overflowing. This is something new, and every church among us should have Mr. Sutton deliver this series of sacred readings.

The report of the church at Gibson City, Ill., L. O. Lehman, pastor: Sixty-two were added during the year, of whom thirty-three were by confession and baptism, the others by statement and letter. The withdrawals were thirty, leaving a net gain of thirty-two. The present membership is 438, of whom eighty-four are non-resident. The total amount of money raised was $5,576.48, of which $1,066.36 was for missions and benevolences. For the first time in many years the church closed the year without an overdraft. Every department showed a balance on hand. The average attendance at the Bible-school was 199. The church faces the new year hopefully. So far in the new year

The Churches Classified

In approaching the March Offering it will be well to keep in mind the following classifications of the church:

1. **The One Day Churches.** We are asking churches to assume the support of the whole work of the Foreign Society for at least one day. This requires about $1,000. This includes the support of 170 American missionaries and their children, 634 native helpers, 18 hospitals and dispensaries treating 131,770 patients, 62 schools and colleges with an attendance of 4,270, the support of some 400 orphans, 4 printing presses producing millions of pages of literature, etc. What a vast work it is! It is conducted in twelve different countries, in many different languages and dialects. Last year six churches reached this high rank by giving $1,000 or more. A number are planning for this larger life.

2. **Living-link Churches.** More than 100 churches belong to this class. The number will be increased this year. Some have already decided to take this advanced step. Others will follow. Many of our churches have maintained the Living-link with admirable loyalty. They rejoice in their high privilege. The Living-link includes, it will be remembered, the gifts from the church as a church, the Sunday-school and the Endeavor Society.

3. **Every Member Churches.** This is a new class. It embraces those churches that secure a March Offering gift from every member of the congregation. This does not require wealth. The church need not be strong in numbers. Only one test of fellowship for this class, and that is that **every member,** young and old, rich and poor, **give something,** however small the amount. E. L. Frazier, Morristown, Ind., enjoyed the distinction of preaching for such a church in 1908. Let us have scores of such churches this the first offering of our Second Century.

4. **Roll of Honor Churches.** The churches that reach their Apportionment constitute the Roll of Honor for the current missionary year. Last year 962 churches composed this class. It will be larger this year. Every reasonable effort should be made to be on the Roll of Honor. It is a matter of great importance. The Apportionment will be sent our February 1. Let it be remembered there is nothing mandatory or compulsory about the Apportionment, of course. It is only a fraternal suggestion and is purely advisory.

5. **Contributing Churches.** We seek to increase the number of churches coöperating. This fellowship helps the church as well as the great missionary cause. The churches, as a rule, with the larger interest in Missions, are the most prosperous, and happiest, and purest in life, and most Apostolic in spirit and in teaching. May we not urge every church to enroll for the March Offering? Do not permit any trivial matter to stand between your church and its imperative duty to preach the gospel to the whole creation.

For March Offering supplies, suggestions, helps, etc., address the

OFFICE OF THE FOREIGN SOCIETY, - Box 884, - Cincinnati, Ohio

the attendance at Bible-school has exceeded that of last year by an average of twenty.

The annual report of the First Church, San Francisco, Frank S. Ford, pastor, shows substantial progress for the year. There were twenty-one additions by letter, twenty-five by statement, twenty-eight by letter, three reclaimed, making a total of seventy-seven for the year. The membership is now 270. The financial report is exceptionally good, considering the conditions of the country. The church gave $3,747.49, Bible-school $567.63, C. W. B. M. $202.37, Ladies' Aid $885.39, Young Ladies' Club $50.25, Young Men's Club $28.30, Y. P. S. C. E. $138.30, Junior C. E. $42.75, Building Fund $1,161; total, $6,823.48. During the year the church gave a total of $978.82 for missions. Brother Ford is now in his fourteenth year as pastor of that church, and this promises to be the best in the history of the work.

The annual report of the church at Akron, Ohio, where George Darsie ministers, shows most encouraging conditions. The Sunday-school enrollment is 1,660 with an average attendance for the year of 762. During the year there were 150 additions to the church from the Sunday-school. The school raised for missions $510.00. The offering for missions from the church was very gratifying to the pastor and leaders in the work. The church itself gave $1,492.96, the C. W. B. M. $1,134.00, other organizations $320.50, making a grand total including what was given by the Sunday-school of $4,057.56. The church raised for current expenses $6,497.00, and the Sunday-school $756.00, making a grand total raised for all purposes $12,084.00. The present membership of the church is 1,475. There were 284 additions last year. The church started upon the new year out of debt and with a balance in the treasury.

We have at hand an attractively printed report of the Seventh Street Church, Richmond, Va., where H. D. C. Machlachlan is the minister. The number of members January 1, 1909, 648; present membership, 728. Raised for current expenses during the year, $5,316.91. Gave for missions, $1,309.50. In addition to this, more than $11,000 has been raised on new property purchased for use in the work of the Sunday-school. The relief committee of the church raised and expended during the year more than $700.00. The Ladies' Aid Society collected during the year $600.00. C. W. B. M. membership, 104; raised during year, $359.00. Raised by Young Men's Missionary Society, $292.00. The total Sunday-school collections were $1,538.40. Total enrollment of the Sunday-school, 494; gain during year, 88. The money contributed to benevolences and missions was $5.50 per capita, and to all purposes, $36.50 per resident member.

The First Church, St. Paul, Minn., A. D. Harmon, pastor, held its annual dinner and business meeting on the evening of January 5. The reports show seventy-eight additions for the year, fifty-two by confession and a little over $6,000 raised for all purposes. It is the custom of this church to make the annual meeting a family evening around the dinner table. A very frank conference is held upon the various lines of work. A definite program is always framed for the new year and officers selected with a view to their ability to carry it out. The following Sunday a service of dignity and solemnity for the installation of the officers and for pledging the congregation to the officers and to the year's program, is held. It is the experience of this church that by such a program the church has before it a definite goal and the office bearer is impressed with the dignity and purpose of his trust. Bro. Harmon is now in the middle of his thirteenth year as pastor.

A NEW JUNIOR TERM
(for pupils 9 to 12 years old)
Begins February 20
IN THE GRADED SUNDAY SCHOOL
All our orders for the Bethany supplies for this grade have been kept on file and will be filled by that date. These supplies will last until July 1. Now is the time for many new schools to introduce the BETHANY GRADED LESSONS.
Do not fail to read carefully all the advertisements of the BETHANY LESSONS in this issue, especially
A Big, Generous Offer
ON PAGE 23.
The New Christian C Co.
700 East Fortieth Street
Chicago

On of the great churches of the Disciples in Illinois is the First at Springfield, where F. W. Burnham is the minister. Their report for the year 1909 shows a good normal gain. Additions to the membership during the year, 371, loss by death and removal forty-seven, net gain 324. Average Sunday-school attendance 286, a gain of sixty-one over the previous year. The financial report shows the following amounts raised and expended by the various organizations of the church: The church itself, $5,014.00; missions, church fund, $1,465.50; missions, Women's Society, $343.56; missions, young ladies, $455.63; King's Daughters Circle, $455.61; the Bible School, $766.49; Sewing Society, $157.87; Lambs of Good Shepherd, $43.73; Soc. of Ind. Society, $39.00; the Brotherhood, $166.85; Christian Endeavor, $32.00; Charity Fund, $108.91; the White Fund, $261.35; Anti-Saloon League, State, $91.00; Eureka College Endowment Campaign sustainers, $100.00; Piano specials, $100.00; Illinois Education Ass'n, $46.00; grand total, $9,648.40.

Illinois News

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Secretary.
Bloomington.

A call at Lewistown found the church pleased with the new minister, B. H. Cleaver, and a good training class at work under the instruction of Prof. M. N. Beeman of the city schools. The church now has a good building up.

Near Aldeo is a good country church, Ohio Grove, equipped with a good modern building and in a good neighborhood. The brethren are planning to have a minister settle with them. Many other country churches, not so strong, could do as well. It is a matter of faith.

The first annual rally of the church at Martinton, Prof. Clyde Lyon minister, was a great occasion. It was made a matter of neighborhood interest and the church and neighbors came out to all the day sessions, with good meals interspersed. Ellmore Sinclair, Watseka, and some of his good people came and he delivered an address of much interest on "Elijah's Roll-Call." There was special music by Prof. Lyon and others. Bro. Lyon is in the university but he gives time and study to his field and the good results are very apparent.

A Sunday was spent with the great church at Watseka and her good minister, Ellmore Sinclair. This church is a child of the state society also and it is a pleasure to note its power at home and abroad. Bro. Sinclair has a splendid place in the hearts of the people, he is honored by the city and the good spirit is present in all the work. He is a contribution from Canada and the Canadians all make good in our state.

A night call was made on Rossville and D. D. Dick, recently settled there from Canada, and we are glad he came. The streets were coated with ice but a good audience was out to hear the story of progress in Illinois. Bro. Dick is a strong preacher and the church is pleased that it has him. The state society organized this church also.

Our little church at Oakwood made me welcome while I helped them for a few days. The brethren are working toward calling a minister for full time. There are two churches in the village but it can give a proper supoprt to only one. In all such fields our church should make a vigorous christian campaign for unity of all our Lord's disciples in the community. A well directed effort of that character would result in having one New Testament church in the village. We ought to make good in this line in many places.

I am now at Ridge Farm helping a little church that has a good building and is out of debt. There has been no regular ministry for a year or more. There are three other churches in the village but there is great need of intelligent and consecrated christian service. A minister located here who would make a long and sensible campaign for a united church would have something to show for it within five years.

Dollars are human life crystalized. He who supports State Missions with his dollars is pouring his christian life into other lives that need it. Our Lord poured his divine life into the veins of this old anemic world and it is reviving and becoming healthy. He calls upon us to follow his example. Send us the crystals, brethren.

Victory Against Heavy Odds

Typical Chicago Success at Austin

The company of Disciples in Austin, a suburb of Chicago, is already reckoned in heaven among those who have come up through great tribulation. Their history has been one of struggle against grave odds from the first. Organized as a mission some ten years ago, they assumed perhaps prematurely the responsibility of self-support in a community of large, well established and rich churches. Gradually they collected funds with which to buy a cast-off meeting house of the Baptists in which they worshipped until a year and a half ago when it was burned to the ground leaving the congregation homeless. Their predicament was all the more pathetic in view of the defection, a few months previous, of about forty of the members, including some of the most capable ones financially. This group gained the support of certain newspapers of the brotherhood in its misrepresentation of the teaching of the pastor, George A. Campbell.

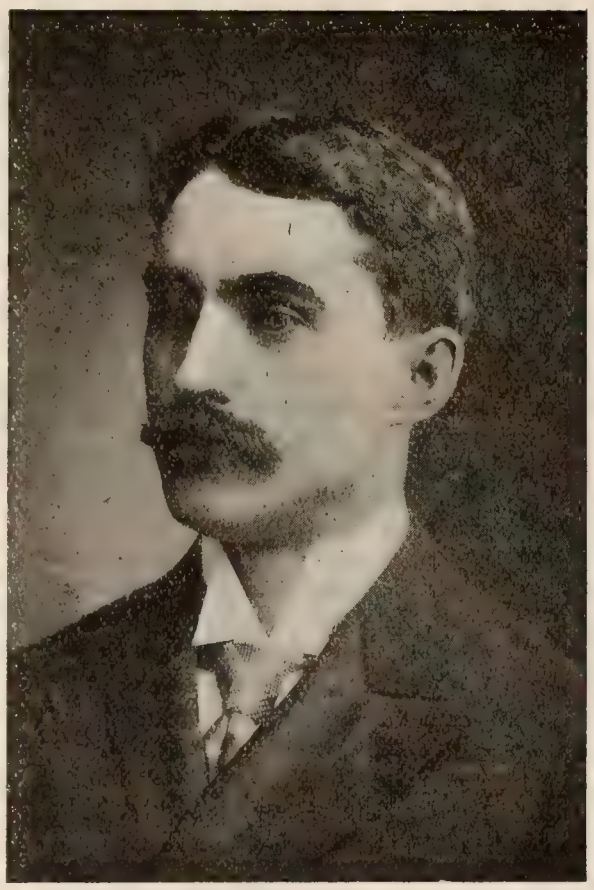
Weakened by this defection, the young church and its faithful pastor set about bravely to solve their problem. For a year they worshipped in the Congregational church, the two pastors sharing jointly the pulpit leadership. Funds were collected with which to buy a new lot and sufficient to warrant the undertaking of a new house.

The utter consecration with which Mr. Campbell has stood by the church through all the ten years of its history is almost proverbial among Chicago Disciples. Throughout their recent misfortunes their pastor has shown just such loyalty and conscience as would a true father to his family. No vindictive word toward the trouble-makers of the church has been heard from his lips even in private conversation. He has gone about the bearing of his burden and the solving of his church's problem in the spirit of Christ. As a result the factional church set up has been dissolved, some of its members removing from the community, others returning to the mother church. We are glad to give our readers the account of the church's history and victory.

The location of the new church is not only in the center of the community, but is also the most central location possible for the members of the church. Upon the west side of this lot has been erected a bungalow church at the cost of $8,000. This will not be the final worshiping place of the church, but will be the permanent social building, or the work shop of the church. The corner of the lot is left vacant for the final enlarged church which will be built in the not distant future. The present building is 74 by 34 feet, including a basement and upper story. In all, there are eight separate rooms that can be used for Sunday-school classes. The auditorium will seat 300. Every one who has seen the auditorium pronounces it tasteful and pleasing.

The dedication of the building occurred on January 30. The day was a most beautiful clear Lord's day and every one felt comforted. The services of the day opened with the Sunday-school at 9:45, at which two former superintendents spoke, namely, H. K. Misenhimer and George G. Walker. The felicitations of these former superintendents were greatly appreciated by the entire school. Following Dr. P. L. Prentis was installed as our new superintendent. He made some very impressive remarks and all predict for the school a very successful future under his leadership. At 11 o'clock, the hour of the morning worship, the church was full of expectant members and friends and all felt the note of enthusiasm of victory. Dr. I. N. McCash, the newly installed secretary of the American Christian Missionary Society, was present to lead our forces on to the final consummation of the efforts of years. He preached a very short, but inspiring sermon on the church as a growing force in the social life of today. He did not see the church as a waning, but as a growing influence in the complex life of our time. He made all present feel that sacrificing for the upbuilding of the church was worth while. After this brief and inspiring address he set to the task of asking the friends present to subscribe $5,500, the amount needed to pay the obligations outstanding for the building of the new church. The responses were prompt and in a very few moments the sum of $4,900 was realized in pledges.

Somebody has said that the essentials in a money raiser are good nature and persistency. Dr. McCash has an abundance of both of these excellent qualities. He also has a third quality which some ministers do not have, reverence and dignity that pleases even the most sensitive and cultured people. Dr. McCash has a very frank and sincere soul that makes the audience quickly en rapport with him. These qualities are a great asset to him in his work upon the platform, and make him most efficient. Just here we might say that we see great possibilities for the American Christian Missionary Society in having such a man as Dr. McCash, so adept at dedication, give considerable of his time to this work of consummation. We are sure that our church will be much closer to the work of the American Christian Missionary Society after having come to know intimately this splendid leader.



Rev. George A. Campbell.

In the afternoon, on account of being at the quarterly assembly in the city it was not possible for Dr. McCash to be present at the fellowship service. This was regretted, but it could not be helped. A dozen of our local ministers were present to bring the felicitations of their churches. The following were the speakers: Rev. Judson L. Thomas, Pastor First Baptist Church; Dr. John J. Martin, Pastor First Congregational Church; Dr. Robert H. Beattie, Pastor First Presbyterian Church, and Rev. J. R. E. Hunt, Pastor English Lutheran Church. Rev. Wilson E. Donaldson, Pastor of the Fifty-second Ave. Presbyterian Church presided. The last speaker was J. W. Rowe, superintendent of Chicago Methodist Missions. Mr. Rowe, in his very happy manner, asked for offerings from friends present. Between five and six hundred dollars was readily given. The First Methodist Church of Austin gave $100. When it is known that this church recently burned and suffered great loss, and that it occupies the same territory as our own church, being only a block away this gift becomes unique and a splendid illustration of the growing spirit of fraternity. Representatives of other churches also showed their appreciation by liberal giving.

Perhaps there has never been held in Austin a more fraternal and cordial meeting of all the churches in the community than this afternoon meeting on the day of the dedication of our church. At the evening service, the house was again full. Dr. McCash gave a very warm, hearty address on the text, "No man liveth unto himself, and no man dieth unto himself."

There were some people with us who had not been present at the other services and these gave us some $250.00, which completed our money-raising efforts for the day. After the dedicatory prayer by Dr. McCash, the Lord's Supper was celebrated, Dr. E. S. Ames making a tender and strong address preceding the communion. Mr. P. L. Prentis presided at the table with him. All our people in the morning were heartened by the presence of O. F. Jordan, pastor of the church at Evanston. Mr. Jordan offered the morning prayer and brought a pledge from all our sister churches in the city which gladdened all our hearts.

In connecttion with the dedication week, there will be two meetings. On Wednesday, Feb. 2, the church banquet will be given; toast master, Mr. A. R. Brown; speakers, W. W. Mills, Dr. P. L. Prentis and others. We expect two hundred to sit down together. On Friday, Feb. 4, there will be a meeting in the church at 8 p. m., at which several of our Chicago ministers will speak, including A. W. Taylor, Austin Hunter, W. F. Shaw, C. C. Morrison and others.

The building committee, for whom too much can not be said, was composed of the following men: W. O. Cline, Andrew Christensen, E. T. Linsley, H. A. Vandercook, George C. Sikes.

A number of the ministers and members of the Pittsburg and surrounding churches met Saturday, January 26, and agreed that Weston, Pa., should double the amount of last year for foreign missions. This is one of the hundreds of the fine results of the Laymen's Missionary Movement Convention now in this city. 1,500 men sat down to a dollar-a-plate dinner and were stirred mightily by the nation's best speakers. From 700 to 1,000 busy men are attending the sessions morning and afternoon. It is restoration in earnest.

All readers of The Christian Century will be interested in the announcement that William J. Lockhart, evangelist, has accepted the temporary pastorate of the Union Avenue Church, St. Louis, Mo. He will begin his work immediately upon the close of Dr. Philputt's pastorate, February 1. Mr. Lockhart does not mean to give up the evangelistic work, nor to accept the permanent pastorate of this church, but to undertake a sort of pastoral evangelism. He, with the church, desires to see what can be done by a constant and continuous effort through the ordinary agencies of the church, in such a field as that presented by the Union Ave. Church. Mr. Lockhart is ready to make engagements for the regular evangelistic work during the coming year.

As We Go to Press

Flora, Ill., Jan. 22.—Having good meeting. Go from here to Lanark, Ill., Feb. 1.—Ben F. Hill.

Cincinnati, Ohio: Jan. 29.—Eleven hundred men at opening banquet of Laymen's Missionary Convention. Great enthusiasm. Our greater Cincinnati churches resolve by every member canvass to try and raise foreign offering from $4,000 to $10,000 this year,—Stephen J. Corey.

Princeton, Ill., Jan. 24.—Three added last night, one by confession, one by letter, and one by statement. Growing interest in all departments and in audiences.—Cecil C. Carpenter.

Rock Island, Ill., Jan. 23.—Closed meeting of three weeks with the Highland Church, Denver, last Thursday night. Nineteen were added and the church was most glad in the permanent results. J. E. Pickett has served this church for nearly nine years. He and his estimable wife are splendidly equipped and well balanced workers, having the high esteem of all the church and community. It was a benediction to be with them in their home, and in their work, with that fine, warm-hearted, appreciative congregation. It is hoped the auditorium of their church will be built during the year.—Evangelist W. B. Clemmer.

Ft. Smith, Ark., Jan. 24.—One hundred and twenty-two added to date. Grand Opera House crowded with men last Sunday. Yesterday afternoon the church full at session for ladies only. Ladies gave a free will offering of $43.00. We are rejoicing to know that Ft. Smith is really being aroused by the gospel. Our corps of personal workers are giving faithful service. We continue.—Brooks, Lewis and Tapp.

Little Rock, Ark., Jan. 23.—One hundred and thirty last week, fifty-five more today, 777 to date; two immense audiences assembled tonight, 1,600 in auditorium below and seven hundred in great overflow prayer service for members upstairs. Little Rock and whole state of Arkansas have been stirred as never before by this, the greatest meeting of the south, and considering the conservatism of the south, the greatest revival held by the churches of Christ in America. The converts are from all classes of people, among them have been four lawyers, the city attorney, doctors, state educators, merchants, bankers, boilermakers, carpenters, barbers, blacksmiths, railroad engineers, firemen, brakemen and others. The spiritual life of all the churches has been deepened. We feel that Scoville and his workers have crowded into a few short weeks the work of twenty-five years. We will leave the churches stronger and better prepared to do effective work, and every Christian loving the Lord more and possessed with a determination to do things in the future. All desire to go on record as stating that Charles Reign Scoville and his helpers can, with any church co-operating, build up a great revival and leave a church and pastor stronger in every way, and he will do it by the power of the gospel and by an absolute loyal faith in the whole Bible as the very word of God.—Arthur K. Brooks.

Vincennes, Ind., Jan. 30.—Meeting two weeks old. Two hundred and twenty-seven added; forty-four today; city stirred. Wilhite preaching the "Old Jerusalem Gospel" with great power. Tuckerman leading great choirs and singing gospel in sweet solos. Mrs. Tuckerman's Bible drill and personal work effective; church rejoicing—William Oescheger.

Newman, Ill., Jan. 31.—Just closed splendid twelve days campaign with Edward McKinney singing, ably supported by large chorus choir; largest crowds in attendance since the Scoville meeting of four years ago. House packed tonight from pulpit to gallery; 305 in Bible school; 281 in men's class, 10 added; Methodist dismissed to join us; something exceptional for Newman; compelled to close tonight; McKinney fine helper. He goes with James Small next.—I Raymond Lines.

Martinsville, Ind., Jan. 30.—Sellers and St. John in wonderful meeting here. One hundred and eight added to date; $600 for current expenses from new members raised today.—C. W. Cauble.

A Big, Generous Offer

The same mails that have brought us an unexpectedly large list of orders for THE BETHANY GRADED SUNDAY SCHOOL LESSONS have also brought us letters from many pastors and Sunday school workers regretting that their supplies had been ordered before they saw the announcement of our new series. They assure us that they intend to place their order for THE BETHANY SERIES with us for the spring quarter.

We wish as many schools to get under way as soon as possible with the graded lessons. In order to enlist the schools which had purchased their supplies before they realized the incomparable superiority of THE BETHANY SERIES, we have decided to make the following big and generous offer:

If you will send us your order for THE BETHANY GRADED LESSONS (for the elementary grades only) we will credit your account with the amount you have paid or agreed to pay for the Winter Quarter supplies which THE BETHANY GRADED LESSONS will displace. We will ask you to send us the publisher's bill or an itemized statement signed by the pastor of your church, showing what materials are being displaced by THE BETHANY LESSONS.

This is a big and generous offer. It means that a limited number of schools will secure the new series FREE, for THE BETHANY LESSONS are no more expensive than the ordinary uniform materials. At most THE BETHANY LESSONS will cost your school but a trifle if you take advantage of this proposition.

The reason we can afford to make this almost gratuitous offer is very simple: We KNOW that ninety-nine out of every one hundred schools that once use THE BETHANY LESSONS will continue them right along.

NOTE CAREFULLY that this offer is limited to the stock of supplies we have on hand. When our present stock is exhausted we shall not hold ourselves obligated to fill orders on these terms. Therefore it is to your advantage to get your order in at once for the main bulk of our supplies for this quarter has already been consumed by our regular orders.

You can make out your order on the basis of our advertisement on page 24. Or if that is not clear write us at once for our regular order blank.

THE NEW CHRISTIAN CENTURY CO. 700 East Fortieth St., Chicago.

Christian Endeavor Day, February 6

A Word from the National Superintendent in Reference to Its Observation.

The birthday of Christian Endeavor is to be celebrated all over the world on February 6. This movement is now world-wide and societies in all lands will join in commemorating its inception. It has been a mighty power in extending the kingdom of Jesus Christ among men, and its power and usefulness is steadily increasing. Endeavor societies among the Disciples are requested to join in this celebration. The movement is twenty-nine years old, and there are now over 71,493 societies. Over one-tenth of the total number are in our own churches. We have 7,200 Young People's, Intermediate and Junior Societies. Last year was one of the very best for Christian Endeavor among us. We organized nearly 400 new societies and our Endeavorers gave $36,000 for missions. The United Society is working for 10,000 new societies by 1911, and the Disciples have accepted 2,000 or one-fifth of the number asked for, as our part. It will be in keeping with the day if our ministers will call attention to this movement in their sermons, and encourage the young people in their work.

Frances E. Clark is now making one of his long journeys in behalf of Christian Endeavor, having lately attended the world's convention in Agra, India. Pray for the movement, that it may be wisely guided, and pray for Mr. Clark that he may be long spared to the young people and the kingdom. Christian Endeavor Day should be a time of re-construction to the high ideals of Christian Endeavor—a united church and an evangelized world.

CLAUDE E. HILL.
Valparaiso, Ind. National Supt.

The Hub of the Empire State

Sunday, January 23, was a great day for the Disciples of Christ in Syracuse. A fine new house of worship and workshop for our second congregation was dedicated. Members of a half dozen neighboring churches sent their delegates to help make this a memorable session. F. M. Rains of Cincinnati, was on hand to keep things moving. A debt of $8,000 remained to test the loyalty and liberality of the audiences, but when the last service was over not only was this provided for, but the treasurer found that they had gone $200 beyond the mark.

The building, a unique structure of reinforced concrete, two stories high, the lower floor equipped for Sunday-school work, while the auditorium has a seating capacity of 300. It is the front portion of a building, which, when complete will care for a congregation of 700 or 800. The entire plant has

HARD TO DROP
But Many Drop It.

A young Calif. wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum!'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that coffee was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit coffee that caused our aches and ails and take up Postum."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

cost to date $1,500. The plans were drawn by Mr. Fred G. Hertzog, son of O. G. Hertzog, of Hiram. Mr. Hertzog is a member of the church and took great pride in giving of his time and talent freely, in superintending the construction of the building.

Too much credit cannot be given to C. R. Stauffer, the enthusiastic and tireless minister of the church. In less than three years he has led the small flock until their increasing numbers made the old building inadequate. For five years they have occupied an old frame church on Rowland street. The new structure is near it, but on a more prominent street, well located. Since he has been here the church has bought and paid for the lot and paid out $2,000 on the new building, so that on dedication day only a portion of the entire cost remained to raise.

With Miss Una Dell Berry as singer, and Prest Arthur Amden as evangelist for part of the meeting, he is now engaged in an evangelistic effort which promises to greatly strengthen the church.

The state board of the New York Christian Missionary Convention held a meeting in the church January 22. Reports of the mission churches showed that progress was being made in many fields. Elmira, under the leadership of C. M. Kreidler, is coming out from under the cloud of adversity which rested upon it. Second Rochester, C. C. Crawford minister, will be assisted in a meeting later. Robert Stewart of Rochester, Frst, is now holding a meeting for the Watertown church. Short meetings are also in progress at Fredania, Richland and Tulley.

R. W. Stevenson of Toronto, Canada, held a good meeting in Central Church, Syracuse. It was like a home coming for him, for he labored as pastor of the church from 1889-1895 and made many warm friends in this city. Despite severe weather the interest and attendance was good and as an immediate result seventeen were added to the church.

The annual foreign rally was held here January 19, and was in many respects one of the best yet held. A. M. Lewis, Roy Eldred and M. D. Adams and many preachers of this vicinity made it seem like unto a ministers' national convention.

JOSEPH A. SERENA.

A New Combination

The first movement of the new management of The American Christian Missionary Society was to unify the National Bible-school with The American Christian Missionary Society. The National Bible-school Board appointed Brethren Moninger, Hopkins, and Green as advisory committee with the full functions of that board. Marion Stevenson, the superintendent, will continue his work from the office of The American Christian Missionary Society at Cincinnati, Ohio, instead of St. Louis, Mo. This will save $1,000 per year for office expenses. Bible-school work, which legitimately falls within the lines of the Home Society, will be pushed with the same vigor, but without confusion of interests. Such merging is in harmony with a widespread desire to reduce the number of boards and have fewer calls upon the churches for financial support. Combining the two will greatly strengthen the work of the Home Society, and open a door for effectual evangelism through the Bible-school. If we are to evangelize America in this generation, we must begin with the boys and girls, early after coming to years of accountability, to Christ. The brightest prospect for attaining this end is through this agency. Here is a demonstration of practical union and business economy.

It is gratifying to note what our Sunday-school superintendents of the states say:

"If you did nothing more in your first year of service than this one thing, you could count it most successful. I believe the plan a master stroke. The definite thing to which the Bible-schools can give, can easily be furnished now."

California. Louise Jones Taft.

"I am sure the missionary teaching and spirit of the Bible-schools could be greatly increased, and better results obtained thereby."

Connecticut. Frank H. Bailey.

"The work can be carried on much better and much more satisfactorily by letting the National Bible-school work become a part of the A. C. M. S. It certainly would reduce expenses and save overlapping. Our people have only begun in Bible-school work. Here as a big field of opportunity. Now it looks to me as if the A. C. M. S. cannot do better than to have a man who will give all his time to the Bible-school end. If we want to evangelize America, we want to get into the Bible-schools with the proposition. I assure you that I am much interested, and will do everything in my power to make things go. It is the right thing to do, therefore it must go." Gary L. Cook.

Indiana.

"The plan has my full endorsement. I pledge you my continued support, and will do all in my power to make this move prove exactly the right thing for all interested. You can count on the Illinois Bible-schools doing their part." Clarence L. DePew.

Illinois.

"I believe the new arrangement is the best that could be made, and I want to assure you of my coöperation in every possible way." W. H. McLain.

St. Louis, Mo.

"I wish to most heartily congratulate you upon securing the unanimous vote of the board by which the Bible-school work becomes a part of the A. C. M. S. I am convinced that the American Board has never done anything which will add to its popularity and power as this advance movement for the evangelism of our beloved country."

Missouri. J. H. Bryan.

"Personally I think the merging of the interests already so closely related to the best for both parties concerned. The larger support will work great good to the kingdom of God." J. Walter Carpenter

Pennsylvania.

"I am very much pleased. Such an arrangement means greater influence for the A. C. M. S. in a field from which it will have more liberal support, and which it will surely benefit. It means a wider field for the opportunity of the missionary spirit, and will give our Bible-school people the best ground for urging that greater gifts to the A. C. M. S. be made. We will make Children's Day for Home Missions a day worth while, and the offering something like it should be." J. A. Scott.

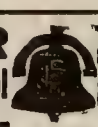
Washington, D. C.

"Turn our Bible-school work over to the A. C. M. S. This is where it properly belongs. I believe the plan will solve our National Bible-school problems."

Texas. W. T. Hilton.

We hale with gladness this unanimity of opinion among the brethren.

I. N. McCash.

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THE DISCIPLES' CONSISTENCY, By Frank E. Boren—With Editorial Comment

THE CHRISTIAN CENTURY

Volume XXVII. February 10, 1910. Number 6

Laymen's Missionary Conference

THE phenomenal demonstration of enthusiasm in the series of city conventions of the Laymen's missionary movement was repeated in St. Louis last Friday. Chicago is on an edge of expectancy, awaiting her turn for the climacteric demonstration in May. Dr. Hugh T. Morrison, Jr., who with other citizens of Springfield, Ill., attended the St. Louis meeting, sends us the following message:

Wonderful banquet tonight, 1,600 *men present. Great speeches. Missions talked on high plane. Not side issue, but real business of Christian people and the church. Evangelization (not salvation) of world in our generation shown so clearly possible as to be thrilling. Speeches masterful, by men who know missions and the dignity of fulfilling Jesus' commission. No sensational oratory or attempt to sweep crowd off its feet. Enthusiasm of men over propositions demanding great faith was inspiring. No swagger, nor affectation of mannishness, nor effort to adapt the subject or method of presentation to men! Just the clear, earnest presentation of facts by men of vision and faith aroused intense enthusiasm. The absence of even the semblance of sectarianism made every one's heart glad. The littleness of the things which divide was felt by all in face of such a tremendous enterprise as evangelizing the world. Speakers uttered ringing words for Christian union and these were cheered to the echo. No Disciple could attend such a gathering without seeing the magnificent opportunity of practicing our plea by co-operation with this devoted host of laymen in the apostolic propaganda to which they are committed. Think of* 1,600 *men paying* $2 *a piece for a banquet to hear missions discussed, and many coming more than* 100 *miles beside!*

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SILAS JONES, Prayer Meeting.

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TO WIN MEN TO CHRIST.

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Mention Ad. No. 916.

The American Christian Missionary Society is seeking to arouse the churches to the necessity of occupying this land for Christ by lifting home missions to the plane of respectful consideration. "A Square Deal for American Missions" is our slogan. The great disparity between home and foreign missions in our great brotherhood is not to be remedied by relaxing our zeal for foreign missions. Perish the thought! But this ought you to have done and not leave the other undone. Lifting her standard for foreign missions ever higher let the church emphasize her home missionary work as equally important, and by strengthening her stakes at home she will be more able to lengthen her cords abroad. GRANT K. LEWIS.

SEND For EASTER SUPPLIES

The new Easter Cantata entitled

"THE EASTER FLOWER GARDEN"

was prepared by

MRS. JESSIE BROWN POUNDS

and is in some respects the best concert exercise she has ever written. It is designed to be used by the young people of the Churches of Christ in behalf of Orphanage work in Mission fields.

We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg" and "Easter Egg Envelope," to be used together for the smaller children, and the envelope alone for the older ones.

Order as many of all these supplies as you will need. They will be sent, prepaid, free of charge. Address

Christian Women's Board of Missions

(YOUNG PEOPLE'S DEPARTMENT)

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Men As Trees Walking

A Study of the Healing Touch of Christ

One of the interesting features of Jesus' work of healing the sick is found in his occasional use of methods apparently taken from the therapeutical practice of his time. While it is true that great numbers of his cures were wrought without the use of any medium of operation or any significant action such as would suggest medical customs, still the latter have enough place in his ministry to make some consideration of their presence and their value worth while.

The most familiar and frequent of these was his touch. In many instances he laid his hand upon the sufferer and accomplished a cure. When the leper besought him to give him cleansing, saying, "Lord, if thou wilt, thou canst make me clean," Jesus responded, "I will; be thou made clean." Then he touched him, and he was restored to health. Peter's mother-in-law, sick of a fever in a house at Capernaum, was visited by the Master on that first great Sabbath of his ministry in Galilee. And when he saw her prostrate with the fever, he touched her first and then raised her up to health. Several blind men Jesus healed by the application of his hand. The man who was deaf and afflicted with stammering was brought back to health by the touch of Jesus.

In this last, and other cases as well, a still more elaborate program of action was used by the Master. In the one instance he put his fingers in the ears of the deaf man, touched his tongue, apparently with spittle, and pronounced the word "ephphatha," i. e. "be opened." In the case of another blind man he took him by the hand and led him out of the town. Then he put spittle upon his eyes and demanded whether or not he could see. When the blind man answered that he could see partially, but that men appeared like trees walking, Jesus further laid his hands on him and completed the cure. In still another instance he anointed the eyes of a blind man with clay made with spittle, and sent him to the pool of Siloan to wash. These are not the only instances in which Jesus used some remedial process or manipulation, but they are the chief cases and they invite consideration.

What was the value of such conduct on the part of Jesus? Did these actions actually have any remedial value? Why did Jesus choose this particular set of actions rather than others? What significance did he attach to the use of such methods? And do they imply some element of gradualness in the cures wrought by Jesus?

The most common of all Jesus' actions in healing was that of touching or laying hands upon the sick. In fact, so common was this method with the Lord that we read again and again that those who brought to him the sick for treatment asked that he might lay his hands upon them, apparently associating that action with his healing power. The healing touch has been practiced in all ages. Even primitive nations seem to attach to the touch of a king, a chieftain, or a holy man some healing powers. This tradition persisted until comparatively recent times. The touch of the king was believed to be a specific for one common form of disease. And undoubtedly it was effective to the extent that many believed themselves healed by such application of the royal hand. Otherwise, it is difficult to understand why the belief should have persisted. Among the Greeks and Romans the touch of one who was running in the sacred games was believed to cure women of barrenness. And the significance of the touch of the priest for purposes both of blessing and of healing is almost a commonplace of religious literature.

The use of spittle as a therapeutic agent is more difficult to trace, and yet is sufficiently familiar to students of antiquity to warrant us in believing that it was familiar in the days of Jesus. The practice of touching diseased parts with saliva is mentioned by Jewish as well as heathen authorities. Maimonides refers to the use of the spittle of a fasting person as an application to sore eyes likely to be effective as a cure, but forbids its use on the Sabbath day. Jesus' employment of this curious form of medical practice appears to have been in harmony with a fairly general opinion of its efficacy in his day.

The application of moisture, whether of moistened earth or of water, has probably been widely practiced among all eastern people, especially as a cure for diseases of the eye. The common occurrence of opthalmia through all levantine countries is one of the distressing features of the half-enlightened life of such nations. Perhaps blindness, partial or total, is the most common affliction of the hither Orient, and its chief causes are to be found in the hot climate and the absence of cleanliness. Christian missionaries find in their medical practice that many of these cases can be speedily cured by the simple process of washing the eyes. In other instances the value of cooling and moistened applications has been proved.

Was there any value, then, from the standpoint of medical practice in the use which Jesus made of these means? In the case of the application of the hand to the diseased part, it is difficult to see that there was any actual value in such contact. Similar and perhaps more positive would be one's judgment in connection with the use of spittle, common as the tradition regarding its efficacy appears to have been. The washings and anointings would have some value, undoubtedly. But probably Jesus' use of them was not suggested by their remedial character.

It seems clear that the employment by Jesus of such methods of dealing with the sick was for a totally different purpose. As we have seen in another study, there were some victims of weakness or other disorders whom Jesus restored to health by the arousal of their wills to coöperate with his own. An instance of this is to be seen in the man in the porch at Bethesda. Another is the man with the withered hand. Perhaps the one who was palsied and whom Jesus commanded to rise, take up his bed and depart to his house is another instance of the same sort.

It seems perfectly clear that if these works of healing were the direct forth-putting of that unique power which Jesus manifested on other occasions, he would never have resorted to the use of such inadequate and ineffective means of accomplishing his purpose. The fact that he did employ these practices in the particular instances cited, seems proof positive that they were not miracles in the sense in which the term may be used of other and more astonishing works of Jesus. It is impossible to connect the employment of any kind of apparatus or manipulations with a direct forth-putting of that marvelous power which we usually associate with miraculous cures.

Another question closely relates itself to these inquiries. The man whom Jesus restored to sight passed through a gradual process of recovery. He did not see clearly at first, but saw men as trees walking. Does this suggest a class of healings which were accomplished by gradual steps? This is the only clear instance of the kind, but our record of miracles must be understood to be partial and representative. Perhaps in other instances the impression of an instantaneous cure is gathered from the rapid portrayal of the scene, and actually includes a longer space of time than the narrative hints. Perhaps, also, Jesus employed the selective process in this as in other types of healing, and chose those whose quick recovery would be the best type of illustration of his recall of the soul from its diseased estate.

Such inquiries as have been raised in this study may easily seem useless to that type of mind that finds its chief satisfaction in marvel and portent. But those who are anxious to penetrate as deeply as possible into the mind of the Lord and to understand as fully as they may his ways of working with diseased and weakened human life, will spare no inquiry that seems to lead to a better comprehension of the unique many-sidedness of the Saviour's ministry. He evidently took men where he found them and made them go with him as far as they could by their own strength. Many of them he found could go all the way under his guidance. Others he had to assist by those powers concerning which we are yet to make inquiry.

With that type of mind which declines such studies on the ground that everything Jesus did was miracle, we have no controversy and little sympathy. The reality of Jesus' experience as an example for his brethren and disciples is made increasingly impressive by the careful scrutiny of all those gracious acts in virtue of which he became like unto his brethren, and among these there seems to be found a considerable place for the use of those values of suggestion and stimulation that are clearly implied in the Gospel records.

Editorial Survey

The Fight on Tuberculosis

The world has never seen so heartening a spectacle as that presented by the fight on tuberculosis. Great cataclysms of disaster have brought aid by the millions, but it has required the shock and sudden arousal of sympathy to open the hearts of generosity in such measure. Flood, famine, fire, earthquake, or massacre have electrified Christendom and it has poured out its bounties lavishly and often had an aftermath of complaint over misused funds and millions spent without adequate returns in human help. Today philanthropy is turning to preventive measures, and while great disasters will never cease to happen, perhaps, yet great organization, like the Red Cross, will be permanently organized and as ready for the emergency as is an ambulance corps or a fire department. Tomorrow, organizations like the Red Cross will not only be permanently organized, but they will have large memberships, like the Red Cross of Japan, with its more than a million, and they will also have endowments, doubtless, and will by these means be able to prevent great disaster to a degree unthought of today, and to deal with it effectively when it comes.

The fight on tuberculosis illustrates the tendency of the times toward prevention. It is no longer a matter for church charity, but one of universal public interest, and for state and municipal enactment and appropriation. Last year more than $8,000,000 was expended, and for this year the states and municipal appropriation alone amount to as large a sum. To this will be added a sum almost as great, doubtless, through sanatoriums, dispensaries and associations. Last year 117,312 cases were treated in institutions or by associations that were so organized that reprots were obtainable. Next year promises care for twice as many. Last year 10,000,000 separate pieces of literature were given out as part of a great public propaganda against the deadly tubercle. This year a much vaster volume will go out, for every newspaper and magazine in the land will publish the warnings and suggestions that experts prepare. The number of public exhibitions will doubtless increase also, and the multitudes that visit them will add millions to the number who are being educated, on how to avoid the disease. A wealthy gentleman has created a fund of $100,000 as a prize for the man who will discover an anti-toxin for the plague. With all direct measures taken is to be added the wave of education on behalf of and enthusiasm for the "fresh air" manner of life. The great battle on the deadly tenement and unsanitary factory is but begun, but it, too, must wax strong soon, and the foul breeding places of this, as well as all manner of disease be banished.

This is the most heartening spectacle the world has seen because it enlists the greater number of people in a definite humanitarian cause in the least spectacular way, and by the most deliberate methods the world has ever seen, and thus tells of how deeply the streams of true philanthropy are now flowing.

The Crusade for the Children

Another of the great crusades of our time that marks it an epoch in civilization, is the crusade for the children of the slums and the shops. This crusade has had much to do with the agitation for uniformity in state laws on things that concern all alike. This agitation will prove, as by fire, our double system of state and federal government. So long as the problem was political, the traditions held fast, but now that it grows increasingly social it changes base and there will be a new alignment. In the crusade for laws forbidding child labor for all under a certain age, and regulating it for all over that age, it was found that the state that made strictest provision for the welfare of the children was placed under the ban by the employers of child labor, and thus was handicapped in the competition for industrial development. If the laws were uniform in those states having the same problems, it would make enforcement easier and the knowledge that it was to be uniform would make enactment easier.

In the city of New York there are 11,000 tenements where licenses are given to do work at home. This license insures some sort of sanitary regulation, but has nothing to do with wage conditions. The children work cheaply for the reason that whatever they earn adds so much to the family income, and anything is better than nothing. In the factories they are satisfactory, not only because of low wages, but because they do not organize and protest or strike. It is now being discovered, however, that the youth of sixteen is more profitable than the younger children. He demands more wage, but he earns more for his dollar because of dependability, accuracy, and a plane of action more near absolute efficiency.

The back-wood people—the "poor white trash"—that crowd from the mountains of the Carolinas and Georgia into the cotton factory towns, doubtless live in better homes and live better than before, but their little children should not pay the price of this readjustment to better things. The families of the Irish and Italians in our tenements are larger than in the cabins and fields of the old countries, doubtless due to the increase in family income, but the children should not pay the price by becoming the chief factors for the earning of this increased income. The mortality in the tenements among children of six to the family is two and one-half times as great as among those of four.

Back to the Farm

There is much "back to the farm" agitation. The crowding into the cities brings distress to many, but it is the inevitable result of a readjustment in living conditions. There will be little gained in the effort to get people to go back to the country if that effort is confined to an attempt to breast the tide of the times cityword. When it begins to deal with the suburban home it will acquire some promise, perhaps. There are multitudes that would be individually benefitted by an opportunity to get into the country, but the increasing call of life is cityward. This is made inevitable by the growing complexity of commercial and industrial life. The more industry is specialized, and thus many brought together to complete the making of an article, and the more commerce is universalized, and thus our daily wants supplied from the ends of the earth, the more the processes of making and distributing our common goods will draw masses into closer habitations and the city population must increase over that of the country.

There is even doubt as to the efficiency of the agencies organized to put the man out of a job into the country. It does not seem to suit him. It deprives him largely of the customary crowds and excitements and seems to him so solitary that he would rather risk starvation than court plenty at that cost. The bureau organized by the New York Charity Organization Society reports that of 465 men sent out to country positions, three weeks was the average time they remained on their jobs. Only forty-one remained with their employers a year. Better positions were found by thirty-one, and twenty-six completed their jobs. It was worth while for the sake of these alone, but it illustrates the fact that not all who need help and will even accept it will be permanently helped. The average modern man does not hear the "call of the wild" so much as the call of the crowd.

Did the Liberals Win?

The net results of the British election are under debate. The question that interests the British public is, "Did the Liberals really win?" Of course there is no doubt about it in the mind of the ardent Liberal. The Liberal and Labor seats are in a considerable majority, and when the Irish are added, there is a large majority over the Unionists, as the Tories prefer to call themselves. But as to how far the Labor party will work with the Liberals, is regarded as problematical. To one so far removed from a close knowledge of those details that even earnest folk so often put before the essentials, it would appear that the Laborites must stand by the Government on every critical issue and keep them in power, because their only alternative is the Opposition, and that means the destruction of their cause. That they will lend all their power to compel the Ministry to grant radical legislation is to be expected, but for them to ruin the main chance of a favorable majority for the hazard of another election would seem partizan to a degree hardly to be expected. On the other hand, there are conservative Liberals who will have to be kept in line, and there will doubtless be trouble between them and the Laborites, for each will stand on the point of his advantage and chance the loss of all in the effort to claim what they think their hold as the balance of power ought to demand.

A greater problem is presented in the case of the Irish Nationalists. They are not necessarily Liberal any more than Tory on the main English issues, and, indeed, are strongly against some sections of the budget. But they know that the very name Unionist was

coined to unite all those British elements that opposed Home Rule, and that for them to cause a dissolution would simply be to trade an offer of a large measure of Home Rule by the present majority for certain failure to obtain it if the Opposition gained in another election. Then the Irish know they will never obtain Home Rule until the veto power of the lords is removed. Thus their very cause demands that they make the coalition strong for the sake of removing the barrier of the lord's veto.

Thus it would seem that the Liberals did win, even though they have no more seats than the Tories, for their cause was that of both the Labor and Irish parties and the coalition is strongly in the majority. The lords can protest that it is not a real mandate from the people that they shall be mended, and refuse to bow and thus force the matter before the king with the alternative of having enough new peers appointed to give the Liberals a majority in that House or another election in which the issue will be more clearly that single issue alone, and an unmistakable mandate from the people. In the case the matter is sent to the king, it will be interesting to see whether he or the Ministry is really king, for he is reported as being disposed against radical measures.

Before the attempt to mend the lords must come the acceptance or defeat of the budget in parliament. To get to the issue of mending the lords the Irish must support the budget. Thus it would look like there was a close coalition of the three parties on the two main issues—those of the lords and the budget—and that both would be brought to a successful issue. Minor issues will not find so sure a union of strength. But it is to be hoped the main issues will be given right of way until they are settled once and forever.

A Modern St. Francis

There has been held in Chicago and Kansas City recently conventions of the unemployed. The daily press has derided them as "conventions of the hobos." Doubtless a very large number of the attendants were hobos, but many were not. There is always a considerable number of unemployed men in the cities. The times may be very prosperous and there may be even a demand for workers in this place and that and yet be many industrious men who are out of work. The problem is to get the man and the job together. England provides a system of employment bureaus and will so coördinate them as to send the man to the job. Germany is doing the same thing. These conventions ask for some such arrangement in this country. They also seek to discover means for getting the man out of a job a chance to get on a piece of undeveloped land somewhere.

The organizer of these conventions is James Eads Howe. He is a sort of modern St. Francis D'Asissi—a little brother to the "down-and out." He is the grandson of the famous Engineer Eads who built the Eads bridge at St. Louis, in its time the greatest in the world, and the famous Eads jetties in the lower Mississippi channel, that permit steady navigation of ocean steamers up to New Orleans. He was an earnest worker in slum missions, and came to the conclusion that the only way to give most effective help to the man on the lower margin was to become one with him, and thus know how to sympathize with him and to help himself. So when his inheritance —reported to have been some millions—came to him, he refused to accept it, and had a committee of welfare workers appointed to administer it for the good of humanity in those ways that most commended itself to their discretion, while he went on living his life of Tolstoian renunciation, carrying his dinner pail and seeking to help the needy by being one of them. He is a man of culture and good address and very modest in his deportment, ready to talk about the problem, but not about himself. He earns his bread and clothing by the sweat of his brow, living and dressing as a common laborer, and devotes himself to the study of the problem, the help of individuals in need, the agitating among them of means of self-help, and the attempt just now to organize the unemployed and establish employment bureaus under the projected organization that will enable the jobless man to get to the manless job.

There is nothing erratic about Mr. Howe's manner. He is not a crank nor an eccentric individual. He is an idealist who daringly tries to live out his ideal. If everybody did it, heaven would come down to earth, but when so few do it and it so ineffectively hitches up to the realities of the times, one wonders whether or not even Mr. Howe would not be more effective in his help of the man that is down and out if he used his fortune, its prestige, the example such a use of it would give, and utilized the machinery of our present day philanthropy in the task. As it is, he loses much power in loosing the sympathy of the powers acting for the better, and in such a case it may be that the best is the enemy of the better. Were he a man of such commanding genius and eminence as Tolstoi, his renunciation would so overtop the conventions of the time that his very protest would most effectively bring good. Yet it is good to have such idealists and to once in a generation find a man who takes his ideals so extremely and so seriously. He becomes a sort of iron tonic of self-sacrifice to supply a needed element in the social body which, in its very goodness, is liable to be smug and satisfied.

Temperance Notes

Ohio has convicted a drummer for even soliciting orders for whisky in prohibition territory. Get a state 90 per cent "dry" as Ohio is, and law can be enforced.

Governor Hay of Oregon sent a telegram of congratulation to his home town when it voted out the saloons. There is one official who does not think it necessary to pander the liquor interests to be a success in politics.

Since the peaceful strike in Sweden 20,000 strikers have met in mass-meeting and demanded nation-wide prohibition.

Mayor Love of Lincoln, Neb., says it was easier to close the saloons at 7 p. m. than at 11:30. He also says there is less illegal selling of liquor since the city went "dry" than there was under license.

Five leading Catholic societies, with an aggregate membership of 500,000, debar all engaged in the liquor trade from their membership.

The report of the U. S. Commissioner of Education on crime states that it is undeniable that 80 per cent of criminality is acknowledged by its perpetrators to be traceable to drinking.

A Classic Illustration

Our recent editorial studies of the Disciples' need of a truly representative convention will recall to the minds of many readers the classic illustration of our impotence to express our co-operation in a movement that represented the very genius of our history. We refer, of course, to the matter of church federation—a cause notable for its promotion of the principles for which the Disciples have stood and which gradually made its way into the good will and acceptance of nearly all religious bodies of America. The Disciples, when they understood themselves and their mission in the world, were heartily in favor of the federation movement. Yet they had no way of giving effective expression to their sentiments. Whenever it was proposed to consider the question in our conventions, those who were opposed to federation raised the cry that the matter was outside the jurisdiction of the conventions. They insisted that since these conventions were voluntary gatherings called by the different missionary boards for specific missionary ends, it was impossible to consider any extraneous theme.

We are waiving now the whole question of the disingenuousness of this plea, as a mere pretext to prevent the brotherhood from giving endorsement to a movement which some of our brethren conceive to be a dangerous recognition of other religious bodies. What we wish to point out is the fact that upon the same basis our present organization would limit us forever from the expression of opinion upon any question not directly related to missions. Much more truly would it prevent us from ever taking official action such as the acceptance of a great gift or the registering of an important conviction by the brotherhood would require.

For these reasons and others that grow impressive upon consideration it seems necessary that the Disciples should hasten their adoption of a plan of delegate and representative national conventions.

The Daily Altar in Real Life

The editors of The Christian Century have frequent occasion to smile at certain of their wise friends who profess to be able to assign the articles on our editorial pages to the proper author. The junior editor gets not a little flattery from some of these "higher criticisms" and he fears his colleague must be frequently embarrassed by our readers' errors. While as a rule we prefer our utterances to be the voice of the Christian Century, and not of an individual, there is one department whose authorship the junior editor's conscience must not allow any reader to credit to him. We refer to that rich and suggestive page "The Daily Altar." This is altogether the work of Professor Willett. If there are any hands that have part in its preparation beside his they are the hands of members of his own family. This rich collection of poem and prayer and Scripture is not made with an author's fiat but has been growing through the years in the actual experience of daily family worship in the household of Dr. and Mrs. Willett. Their three splendid boys, all of them directing their purposes toward the Christian ministry, are the best argument we can make for maintaining an altar to God in the family circle. We are glad to receive from our readers so many assurances that this new department fills with them a long-felt want. C. C. M.

As To Our Consistency

The editorials in The Christian Century on baptism and Christian union have called out a phenomenal response from our readers and many interesting comments from the religious press. Throughout the brotherhood of the Disciples there is an ill-concealed impatience with the dogmatic presentation of immersion. Nowhere are our ministers suggesting a change in the practice of immersion only, but many of them do chafe under the necessity of giving a dogmatic, a sectarian, reason for the practice.

That we should give space to the thoughtful article by Mr. Boren, pastor at Vacaville, California, will, no doubt, call down criticism upon the heads of the editors from those who insist upon having only one side of a question stated in the columns of their paper. The policy of The Christian Century is to hear all sides of any question that seems to us vital enough to discuss.

Mr. Boren has had the temerity to address himself to the most vexing question with which the Disciples have had to contend during their entire history. It is our perennial question. Our religious neighbors never cease taunting us with it, and from our own ranks there are continually arising vigorous voices calling us to see this inconsistency.

The fact that the Disciples as a body move right on in the practice of immersion only, is at once a reflection on their logical sense and a clue to their deeper, though, perhaps, less conscious conception of their mission. For the fact is that if our practice of immersion only, rests upon the dogma usually offered in support of it, the Disciples, protesting against any human creed as a test of fellowship, are made to appear in an inconsistency so obvious as to render their "plea" a mere irritation of other Christian people. In this Mr. Boren is right.

But the contention of The Christian Century is that the Disciples, as such, have nothing to do with the baptismal dogma as an article of a creed. The Baptists will take care of that. They were making it their business before we came upon the scene. They are still keen for the controversy. They say, We understand the Bible to teach immersion and nothing but immersion, and we refuse fellowship to anybody who is not immersed.

But the Disciples are not Baptists. The Baptists justify denominationalism—tolerate it at any rate. But the Disciples abhor denominationalism. They believe it is wrong that the church should be divided over the baptism question, or any other question. They believe that love should have found a way to prevent such a division. They believe, moreover, that love can find a way to reunite the broken church just so soon as the ear of the church once fairly catches the words of her Lord, praying "that they all may be one."

In sheer love the Disciples of Christ have been seeking a way to unite Baptists on the one hand, and Congregationalists, Presbyterians and the rest on the other hand. Our proposal to practice immersion only is not made simply because we believe the Scriptures demand that and nothing else. That would be dogmatism. It would be making a creed of our understanding of the Scriptures. It is the blunder every sect has made for centuries.

The Disciples are not dogmatists. They are statesmen in the business of Christian unity. We are not proposing a creed—our understanding of what the Scriptures teach. With the presupposition of Christian love, we are proposing a platform—our understanding of what will bring unity out of division.

There will be many to whom this platform for the unity of all believers is also a personal creed. There will be others among the Disciples, like the honored veteran, A. B. Jones, whose communication appears on another page, who preach and practice immersion only, not because they believe it is especially pleasing to God, but because any other practice is divisive of God's people.

That a far larger number of ministers and laymen among the Disciples than is commonly supposed think of the subject in this way is revealed in our recent correspondence. And against those who thus sanction the practice of immersion only, for the sake of unity, whether such practice coincide with their personal creed or not, we say that the charge of inconsistency cannot stand.

The Sterner Side of Discipleship

Does the sterner side of discipleship fail to receive the emphasis it deserves in the preaching of the church? Does the impression ever get abroad that it does not mean much to make the good confession? Are we saying that in the days when men were persecuted and put to death for the faith it was a serious matter to be a member of the church, but that in these days of peace, membership in a church involves no hardship? If these questions be answered in the affirmative, we must say that the church needs to study anew the call of its Master to discipleship. We are invited to become disciples of Jesus that we may do his work. That work can never be done by lovers of ease and pleasure. Moral heroism is as much needed today as it ever was, and the church that does not expect it of its members is not worthy to wear the Master's name. It has no vision and it cannot be a force for righteousness.

That Jesus discouraged an enthusiast by reminding him of the hardships involved in discipleship, is a fact that is easily overlooked by the zealous preacher. We allow ourselves to fall into the habit of minimizing the duties of a Christian in order to increase the list of members and add to the financial strength of the church. We talk to men about their own souls when we ought to lay upon their hearts the needs of the world. We fondle and coddle the weak when we ought to show them Christian love by putting them to the hardest kind of work. There are too many disciples that long for the big church and little work rather than for the place of the most fruitful service. They go to the town where the big church is, that their children may have all possible advantages, but they miss the opportunity of giving their children the greatest gift, an example of heroism. The church with a large membership is to be chosen if it increases our power for good; if the small church can give us the largest exercise of our faith and courage and promises the richest returns, then duty calls it. Not comfort but service is the aim of a disciple.

The disciple does the unusual. In the time of Jesus there was no need to exhort the people to bury their dead. Everybody knew what was due to the body of a relative. And there were many other requirements of the moral law that had found embodiment in firmly established customs. It was the business of the disciples to emphasize aspects of truth that had not found embodiment in customs. To advocate new ways of thinking and acting was to invite persecution. Men do not like to be disturbed. They identify the truth with what is customary. The "gospel" is that which they have always heard. They do not like to admit that they have heard only part of the Lord's message. They make it uncomfortable for the preacher who dares to introduce a new idea. But this is just what the true preacher will do. He is not called to flatter the vanity and prejudice of his hearers. His cross is prepared by men who have decided that no man shall preach to them an idea which they never heard before. As citizens and as Christians we have many good customs which we must preserve in order to save the nation and the church from ruin, but it is folly to suppose that we are using in our conduct all available truth. New ways of thinking and acting must be introduced and it will cost something to introduce them.

The ties of friendship and of kinship may furnish the occasion for heroism. The disciple who wished to bid farewell to those at his house was in danger of being held back by home ties from following Jesus. The time may come when we must choose between our own convictions of duty and those of father and mother. Much as the disciple honors his father and mother, he cannot do what he thinks is wrong because they ask him to do it, and he cannot reject the call of Jesus for the sake of their opinions. To find fault with Jesus' call to forsake father and mother is to find fault with the moral sense of man. Morality is a matter of choice and no one can choose for another. As long as there is progress, there will be differences of opinion in families. These differences may be serious. If all the members possess the spirit of Jesus, the ties of affection will not be broken. But blindness and self-will have not disappeared from the earth, and these may yet compel the disciple to forsake home and kindred for the sake of living out his convictions. But more often it is the kindness of kindred and friends that leads to surrender of convictions. Their friendliness causes us to forget that they have no moral earnestness and unconsciously we fall into their easy ways of living.

Topic for Midweek Service, Feb. 16. Luke 9:57-62; Matt. 20:20-23.

The Laying On Of Hands

By David Smith, D. D.

I have been asked, "Is it possible that the Holy Spirit was transmitted to people through the laying on of the hands of Peter and John? Acts 8:17." The key to the significance of the passage and others like it is the fondness of the emotional Orientals for symbolic action. "The Arab," writes Mr. P. G. Baldensperger (P. E. F.

Quarterly Statement, July, 1906, pp. 190 f.), "at times so sober in words, and at times overflowing with voluble language, whether for praise or (more especially) for insult, indulges in much mimicry, and employs a language of signs with his hands, feet, and face. . . . Denial can be expressed by an action, viz., by shaking the index-finger of the right hand from left to right several times. 'No!' would be slightly throwing the head backwards. 'Yes!' throwing the head forward, or shutting the eyes a few times in quick succession. . . . Beckoning with the hand palm downwards, is 'come'; throwing the fingers forwards in the same position is 'go.' Holding the beard and gazing steadfastly means, 'I swear by my beard.' . . . When Nehemiah made the rulers of Jerusalem promise to restore the unjust money which they had exacted from their brethren, he says, 'I shook my lap and said, "So may God shake out every man from His house, and from His labor, that performeth not this promise"' (Neh. 5:13)." This Oriental manner appears frequently on the pages of Holy Scripture, both the Old Testament and the New. When Ezekiel would intimate the impending destruction of Jerusalem, he took a tile and portrayed upon it a city and all the enginery of a vigorous siege—towers, mound, camp, and battering-rams (Ezek. 4:1-3). And when Agabus would warn St. Paul of the doom which awaited him at Jerusalem, he took the Apostle's girdle and bound therewith his own hands and feet, announcing: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle." And Jesus, ever anxious to reach men's hearts, employed the manner of His contemporaries even as He spoke their language. One instance is His smearing of the blind man's eyes in Jerusalem (John 9:6-7). It was a parable of the blindness which had happened unto Israel, and a satire upon her teachers, those blind guides of the blind. Other instances are the triumphal entry and the feet-washing in the Upper Room, and again His breathing on the Apostles when He said, "Receive ye the Holy Ghost" (John 20:22). You see, then, the meaning of the apostolic imposition of hands. It is a symbolic action, characteristically Oriental. It is customary, at all events in Presbyterian churches, for the minister to dismiss the congregation with a benediction, raising his hand over them as he pronounces it. And the blessing comes, not by the formula or the symbol, but in response to the faith of the worshippers. The practice of "the laying on of hands" is a mere survival of Orientalism, and the idea that there is spiritual efficacy in it is nothing short of comical. It is a flagrant example of mistaking accident for essence. You want more than a camel's skin and a leathern girdle to make you a John the Baptist, and more than unkempt locks to make you a Tennyson. If imitation be the sincerest form of flattery, it is at the same time a cruel penalty of greatness; for the imitator is an unconscious caricaturist, missing the essential qualities and reproducing the superficial eccentricities. One of the saintliest of the Scottish preachers of last generation, whose memory is still fragrant in the land, had a weak voice, and his delivery was a sort of intonation. His saintliness, however, lent a charm to his defect, and it was with him as with Hotspur:—

"Speaking thick, which Nature made his blemish,
Became the accents of the valiant."

He had a crowd of imitators, who, destitute of his spirituality, copied his speech and caught his "whine," mistaking drivelling unctuousness for heavenly unction. The human mind is obstinately prone to miss the living and eternal spirit and see only its transient and accidental embodiment. This is the blunder of ritualism. Regarding John 20:23: Observe that the promise is preceded by the command: "Receive the Holy Spirit." So long and so far as they are enlightened and guided by His Spirit, believers are the earthly representatives and vicegerents of their Risen Lord. I once was introduced to a stranger whose face wore a hard look, a sort of sullen scowl; but I found presently that he was suffering from facial paralysis. His look was no index of his mind. He had in truth a gentle soul, and his kindly thoughts would naturally have irradiated his face; but the line of communication had been broken. And so we must keep in vital contact with Christ, and then our lives will throb responsive to His touch.

Biblical Problems

By Professor Willett

Why are the wells, mentioned in the story of the patriarchs (Genesis 26), made so important in the narratives?

G. M.

The Hebrews were a shepherd people. In Palestine and especially in the arid regions to the South, where Abraham and Isaac resided during most of their lives, water is not abundant and the flocks were dependent upon wells for water. Every well was, therefore, a precious possession as much to be coveted as a gold mine in our western country or a diamond mine in South Africa. Such property was an object of constant watchfulness, and the cause of frequent jealousies and recriminations on the part of the desert dwellers. No one who has journeyed in those lands can fail to understand how inestimable is the value of such a well. Mohamet's wise saying will be recalled: "If you wish a monument that posterity will not forget, dig a well"

Why, in Exodus 32 and 333 does the Lord say to Moses "I will send an angel before thee and drive out the Canaanites", etc? Were the children of Israel really God's favored nation, or was it only this interpretation which the Hebrews put upon their national experience? F. M. G.

From the standpoint of human history the Hebrews were one of those races which at various times have overrun and possessed themselves of Palestine. Long before their time other races had done the same thing; and at the period when the Hebrews entered Canaan they found it occupied by such a mixtures of populations as gave rise to that sevenfold enumeration of foreign peoples which occurs so often in the Old Testament and which the narrators of Hebrew victories must have repeated with delight. From the standpoint of human history the Hebrews had exactly the same rights to Palestine that the Goths and Vandals had to Italy, or the Normans to England, or the Spanish, French, English and Dutch to America. No more; no less. It was the right of superior power, not of any moral claim. But out of that history there came such notable disclosures of the divine purpose owing to the ability of the Hebrew prophets to interpret the will of God to their people, that all the world has been blessed by the results; and in the long arbitrament of history we may believe that God's will was, in a measure, accomplished in the record of Israel's life. God has no favorite nations. More than one prophet tried to persuade the incredulous Hebrews that the Egyptians, Babylonians and Philistines were as dear to God as they were, and this is the great truth which the New Testament makes emphatic. The Hebrews were, however, the one people who were sufficiently sensitive to the call of the divine in that early age to be able to utter through the discipline of the centuries the message which the world needed to hear. They were the best nation that could be chosen for the purpose of giving the divine word to the world, just as the apostles were the best men Jesus could find to perform the work of messengers.

Why did Aaron make the image of a golden calf for the people of Israel to worship when Moses was on the Mount?

Chicago. A. G. H.

Our information is comparatively scanty regarding the events prior to the entrance of the Hebrews into Canaan. But the reasons for the particular form of deity which Aaron is said to have prepared may lie in the fact that the Egyptians were worshipers of the sacred bull, great numbers of which have been found embalmed in subterranean tombs of elaborate construction. Another reason has been found in the fact that the cognizance or emblem of the tribe of Ephraim, the strongest of the clans of Israel, was a bull or ox. Jeroboam, the first king of the northern tribes, set up images of Jehovah in the form of golden bulls at Bethel and Dan, and the favorite term for northern Israel in the language of more than one of the prophets is "bullock" or "heifer." These facts may or may not have had a bearing upon the form of the image in the Wilderness.

You were asked a short time ago if there were any contemporary references to Jesus apart from the Gospels. Permit me to refer to one or two which you overlooked. The "Christians" are referred to in Lucian in his "Alexander" or "False Prophet," sections 25 and 38. In the latter they are classed with atheists. The best passage, however, is in "The Death of Peregrinus," sections 11 and 13. In section 11 Lucian says that Peregrinus "learned the wonderful wisdom of the Christians by associating with their priests in Palestine, and they (the Christians) still worship that great man who was crucified in Palestine, because he introduced into life a new religious rite."

In section 13, however, Lucian says that the Christians "have persuaded themselves that they will be immortal and live for all time," and "this first law-giver persuaded them that they were brothers of one another"—further that "they hold everything in common." These are merely some suggestive phrases from interesting and valuable passages.

Indianapolis. Demarchus C. Brown.

Our One Inconsistency

A Disciple Pastor Writes Thoughtful Inquiries on Baptism

By Frank E. Boren

It is becoming increasingly apparent to many thoughtful minds among us, that if our historic position on baptism were re-examined in the light of modern scholarship, we could not be as "dead sure" as we once were that we are right. The Bible is sacred literature, not statutory law. Jesus is a life-giver, not a law-giver. Our whole viewpoint and method have changed, and with the change comes the doubt as to whether our historic contention can be defended. If the Christian world is to take our plea for union seriously, we must either remove inconsistency, or show more clearly than we have done before that none exists.

It was the unanimous testimony at Pittsburg that "for this one purpose were we born" that we might plead for Christian union. The basis of union was just as unanimously declared to be, "personal faith in and loyalty to the person, Jesus Christ." This is a decided advance, by way of an ampler interpretation in the light of a better scholarship of what is implicit in the old. From the religion of a book we have passed to the religion of a person. Thomas Campbell did, indeed, plead for loyalty to Christ, but his viewpoint was different. Then, Christ was valued because he gave us an authoritative book; today we value the Bible because it gives us an authoritative Christ. It is no longer, "Where the Bible speaks," but "Where Christ speaks." Above all, it is what Christ was and is that is important.

The Supremacy of Christ.

The modern emphasis upon the supremacy of Christ is indeed implicit in the Declaration and Address, is in true accord with the spirit of Mr. Campbell, and with the true logic of his plea; but can we say that Dr. Fairbairn, in his "Place of Christ in Modern Theology," only echoed what we have always taught? Pittsburg of 1909 had learned much from Fairbairn, and others of his kind; but Fairbairn learned very much from Pittsburg of 1909. Thomas Campbell would have appreciated, as few of us do, the significance of the advance that has been made. And, how he would have rejoiced in it!

In the Declaration and Address there is a fundamental truth, and a fundamental error. The truth is this, that we are, "to think and act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard," and "as no man can be judged for his brother, so no man can judge for his brother." Every man to interpret the Bible for himself, as best he can, no man judging his brother if he interpret differently, or making his own interpretations a test of fellowship, this is certainly a broad basis of union. If we make Christ the "Divine Standard," and let every man interpret Christ for himself, we are indeed standing on catholic ground. This is the true logic of Pittsburg, both of 1809 and of 1909.

The error is this, that "human opinions," as expressed in creeds, are purely "inventions of men," and intended as substitutes for the Bible, and that one who accepts a creed thereby rejects the Bible. We say, somewhat gratuitously, that we have no creed—we go by the Bible. In our insistence on immersion, we are only sticking to "the plain statements of God's word," while sprinkling and pouring are "inventions of men." At least, this is the application that has been made of Mr. Campbell's principle. The question of baptism was not in his mind when the principle first found expression.

But what is the fact? The Bible must be interpreted. We must inquire what it means. Creeds are simply interpretations of the Bible. Whether correct or incorrect, they are attempts to set forth concisely what the Bible teaches. If they are not tests of fellowship, they are just as valuable as Errett's "Our Position," or Alexander Campbell's" Christian System." Isaac Errett, by the way, raised a storm when he wrote "Our Position." A zealous editor wrote: "There is not a sound man in our ranks who has not felt scandalized by it. I wish we possessed even one decent apology for its appearance. It is a deep offense against the brotherhood—an offense tossed into the teeth of a people who, for forty years, have been working against the divisive and evil tendency of creeds—the brethren may call their work in classic phrase a 'synopsis,' or gently a 'declaration,' but we still cry a creed, a creed—a creed without the appropriate label, a genuine snake in the grass, wearing a honeyed name." The storm gradually subsided when Mr. Errett explained that his creed was not to be made a test of fellowship, but was intended, like the writings of his zealous accuser, to set forth concisely what our position is.

Creeds Not "Inventions of Men."

That creeds, even unwritten ones, may be so used as to make void the word of God, there can be little doubt; but they are not "inventions of men." They are simply attempts to make the Bible mean more to men.

They are "human interpretations"; but pray, what kind of an interpretation can that be which is not a human one? Shall we trust to some "divine inner light" to infallibly interpret Scripture for us? We may believe with Mr. Errett, that "the Spirit that indited the word can best bring home to the heart the significance of its truths," but this does not excuse us from using our faculties, and from examining the Scriptures in the light of the best scholarship. Whatever canons of interpretation we may apply, or however correct may be our conclusions, the result is a human interpretation.

It would seem, then, that our conclusion that immersion alone is baptism, is a human interpretation, which we are making a test of fellowship in our churches, and by some a test of federation. When we set ourselves up as judges, and say that one who has been sprinkled has "violated the express letter of the law," are we not ourselves guilty, to quote Mr. Campbell again, "of an express violation of the law of Christ, a daring usurpation of his throne, and gross intrusion upon the rights and liberties of his subjects?" Should we not "beware of such things—keep at the utmost distance from everything of this nature; and, knowing the judgment of God against them that commit such things, neither do the same ourselves, nor have pleasure in them that do them?" This is our one inconsistency which is hard to explain to the Christian world.

Change of Views Today.

After all, is our interpretation free from criticism, when examined in the light of the modern view of the Bible? We do not speak so much today of the "law of pardon," or the "terms" of salvation. It seems far less probable than ever before that Jesus could have been as much concerned about the form of baptism as we once supposed. Such a conception is out of place. It does not fit in well with our general view of Christ. It seems far more probable that the question of the form of baptism never entered his mind, or had any part in his plans.

Only twice does he mention baptism, except in figures of speech. The passage in Mark is of doubtful manuscriptal authority, and the passage in Matthew is not unquestioned, as giving us the exact words of Jesus. But granting the genuineness of both, is not the essential meaning, "He that believeth and dedicates his life to me shall be saved"? Jesus adopted baptism just as he adopted the language of the people, and this was its current valuation. "Born of water" may refer to baptism; but is it not the spiritual valuation of the act that Jesus has in mind? Can we suppose that Jesus meant baptism, much less any particular form, to be a *sine qua non* of salvation? His use of the word was very much like ours when we say, "Let's shake hands, and be friends." It is the spiritual valuation of the word in current usage that we have in mind. It is what it stands for that is important. True, we do not naturally omit the formal act of grasping the hand, without good reason; but no one thinks of this act as in any sense a "law of pardon." In other countries where hand shaking is not a custom, we might have the same spiritual value in another form. Even in this country we sometimes "kiss and make up."

Meaning of Baptism.

The contention of such books as Campbell's and Briney's, that immersion alone is baptism, hinges very largely on the meaning of *baptizo*. It means immerse, they say, and cannot be translated sprinkle or pour. But this is fighting a straw man. It cannot be translated immerse. Few would defend Mr. Campbell's translation today. If the transliteration of the word is "the greatest dishonesty that ever cursed the world," then the same charge must be brought against the revisers of 1881-84 and 1900, among whom were several Baptists. Mr. Aylesworth has reminded us that baptism is essentially a spiritual act. The greek word means far more than immerse. Indeed, this more had become of such importance, and was so suggested by the word in the usage of Christ's day, that the idea of form had almost passed from it. To translate it immerse is to empty it of its spiritual value, and emphasize a form. This, Jesus certainly did not intend, but seems rather to have sought to avoid, even by his use of this particular word. Very much of the elaborate and learned discussion as to the meaning of *baptizo* would be eliminated from the problem today, as having no bearing on it.

When we invite a friend to become our guest, informing him that we have an extra bed and plate, he understands the word plate in its representative capacity. If we really paid a dollar for the plate, at the banquet, we should pay dearly, for the plate could be purchased for ten cents. It is what the plate stands for that is important. We are not really thinking of the plate at all. No more may we suppose that Jesus was thinking of immersion, or sprinkling, or pouring, when he spoke of baptism. It was because of its representative value that it is nearly always mentioned in Acts, even when faith is not mentioned. To suppose that Paul took as much pains to explain the significance and importance of baptism, wherever he went, as some modern evangelists do, is to attribute our thinking to the apostolic age, in a manner which out-does what the critics tell us some of the Bible writers do, in attributing their thinking to the patriarchs.

When Paul speaks of "one baptism," are we to suppose that he had in mind a controversy over the form, even by way of remote anticipation? More likely Paul meant that as there was only one Lord, there could be but one baptism—the sweetly solemn dedication of our lives to him. Some were not baptized into Paul, others into Apollos, and others into Cephas; all were baptized into the "one Lord and faith."

Again, in the incidental reference of Paul to a burial, are we to suppose that baptism was instituted for the express purpose of symbolizing the burial of Christ? Was this its primary and intended symbolism? Or did the customary practice merely furnish Paul with a convenient illustration of the truth which was in his mind? Certainly, it is not the question of baptism that he is discussing, but union with Christ. Its mention is purely incidental.

Jesus and the Eunuch.

That Jesus and the Eunuch were immersed seems to admit of little doubt, and that by his act Jesus gave his approval to the prevailing custom, which was probably immersion, need not be questioned; still it was for the spiritual value of the act that he observed it, and there may be an implicit approval of other ways of expressing the same spiritual purposes. That his act indicates a fixed practice for that time, or was intended to set a fixed practice for all times and circumstances, is open to some doubt.

These arguments, which are not presented dogmatically, are not intended to discredit immersion, but to raise the question as to whether "our interpretation" rests upon a secure enough foundation to justify us in making immersion a requirement for membership in our churches. Is not our emphasis upon the form out of harmony with the whole spirit of Christianity? It is said that all could agree on immersion. Well, some honest men, do not believe that immersion is the best form for all circumstances, and for a general practice. To adopt it exclusively would seem to them like laying undue emphasis upon a form, would seem somewhat in the nature of compromise, and a surrender of their liberty in Christ. We have not done full justice to those who hold that the form of baptism is a matter of liberty.

The question is, are we consistent, or right, in making our views of baptism a test of fellowship? If "personal faith in and loyalty to the person, Jesus Christ," be the real basis of union, shall we, or shall we not unite, in the fullest way, with those who are as loyal as we are, and who in sincerity of purpose dedicate their lives to Christ, regardless of the way in which that life purpose is formally expressed? Is it the spiritual fact and life, or the way in which the fact is formally expressed, that is to be the basis of fellowship?

Christ's Supremacy Acknowledged.

As several speakers at Pittsburg pointed out, the supremacy of Christ, as the basis of fellowship, is practically the position of nearly all denominations of Christians today. Few churches make their creeds a basis of fellowship. At least this is true in theory. The Presbyterian church holds the Westminster Confession as a provisional statement of its faith, but does not make more than "personal faith in and loyalty to the person, Jesus Christ," a requirement for membership. This is where Mr. Campbell stood one hundred years ago, and where he pleaded for the Presbyterian church to stand. He was a Calvinist to the day of his death, but would not make his creed a basis of fellowship.

Strange irony of fate! Mr. Campbell would be received by the Presbyterians today, upon the basis of the Declaration and Address; but he would not be received by us! When he wrote the famous document, he had never been immersed, did not think it made any difference, and when he was immersed, some four years later, it was purely a voluntary act on his part which he had no thought of requiring of others. If Thomas Campbell had been at Pittsburg in 1909, holding the same views on baptism which he held in 1809, he would not have been one of us! Had he attended the great communion service, near the very spot where, a hundred years ago, he so generously invited those of other communions to partake of the Lord's Supper with him, he would have "neither been invited, nor debarred." He would have partaken, if at all, as an outsider!

In justice, be it said that Mr. Campbell would have felt very much at home in Pittsburg in 1909, for no people have so fully partaken of his spirit; but still, would he not have looked upon our position on baptism, in the light of the present time, as being now our one inconsistency?

Alexander Campbell said that he could not be a party man, "because no party will receive into communion all whom God would receive into heaven." Have we the party spirit?

Loyalty to Christ.

Loyalty to Christ demands that his will be done. I should be the last to advocate



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any practice not in harmony with his will. We must do his will in regard to baptism. But his will is not expressed in statutory law. He did not legislate concerning the organization of a church, not even as to the condition of membership, beyond "personal faith in and loyalty to Himself." His will is expressed in the spirit of his life; in the great principles of brotherly love; in his earnest protests against Pharisaism; in his supreme emphasis upon spiritual values; in his all-embracing love; in his recognition of good everywhere, even in a heretical Samaritan; in his prayer for union, of which his own unity of purpose, thought, and desire with his Father was a type; in the Lord's prayer, so universal and sublime. Let his will be done. But, let us raise the question, "are we doing it in making immersion a test of fellowship?" Let the question not be decided hastily. Let it be answered on our knees. It may be that our very faith in Christ is on trial as we begin our second century. Let his will be done.

What Can Be Done?

What can be done, if the position of this article is not rank heresy? I am no program-maker. Christian union will come by education and growth. If we have been wrong here, it will require much patient education to set us right. Still, we must face the question. We cannot force union. Hasty action may cause disruption in our ranks. It does seem to me, however, that this at least might be done speedily, that we refrain from spending money in establishing churches in over-churched communities, and that our scattered members in such communities be urged to join other churches. Much of our home missionary money might well be spent on the foreign field, or in a different way at home. Perhaps, too, small societies of Congregationalists and Disciples might be united in some places. What more can be done time and education can decide.

Brethren, I have spoken my heart—a heart, may I say that thrills with love for the great people represented at Pittsburg, and beating in responsive sympathy with their great aims. The work of Thomas Campbell I regard with emotion too sacred to be called denominational pride. I may be wrong. If so, as I have very lovingly spoken my heart; will you not just as lovingly set me right?

Vacaville, Cal.

The Program of Missions

Our Lord not only gave the church its "Marching Orders," He also dictated the Line of March, when He said: "And Ye Shall be My Witnesses both in Jerusalem, and in All Judea and in Samaria and unto the Uttermost Part of the Earth." According to these orders the church is not to begin "on the run" and work "toward the hub" but "beginning at Jerusalem" the home center she is to work toward the circumference until the gospel is "preached among all nations."

Austin Phelps exclaims: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions for the sake of Canton, China." Twenty years ago Dr. R. S. Storrs wrote from Italy: "The future of the world is pivoted on the question whether the Protestant churches of America can hold, lighten, purify the people born or gathered into its great compass."

Ex-President Harrison in his classic address on Missions spoke this significant sentence: "The greatest need of the foreign field is a revised, reconsecrated, unified home church." This should appeal as a vital fact to a people whose plea is "The union of the Church of God in order to the Christian Conquest of the World."

Hard Reading

A Day of Light Reading.

REV. SMITH BAKER, D. D.

The intellectual weakness of the present time seems to be "light reading." Not simply reading upon trifling and unimportant subjects, but easy and superficial reading upon important and profound questions. With all the blessings which newspapers and cheap magazines have brought to society in the spread of intelligence among the people—and no one can measure their power in popular education—still they have a tendency to substitute light for hard reading.

He who reads only the newspapers and magazines will never be a learned or profound thinker. It takes hard reading to develop the mind and develop thought in any department of mental life. It is not simply reception, but exercise that develops the mind. Reading which does not make one think may be interesting and may impart some information, but it will not strengthen the mental powers. A superficial education is not necessarily one that is narrow, but one that is shallow. A great many weak-minded men are very intelligent in a superficial sense; while many men of

far less general information are strong-brained and profound thinkers because they have traveled less and thought more. The great value of a college education is not in the amount one learns, but in the mental discipline which comes from hard study. Every young woman knows that it is not easy music that brings out her possibilities and develops her skill, but that which is hard to master. The difficult music makes the artist.

More Intelligence but Less Solidity.

There is doubtless much more general intelligence than there used to be, but we question whether there is as much clear and solid thinking among the people, and the superficial character of the popular reading explains it.

We recently visited a well-to-do and intelligent family, where there is a daughter of seventeen and a son of fifteen. There was evidence of culture and refinement, and there was a good sized library of between three and four hundred volumes. In looking over the books we found that four-fifths of them were fiction, and the most of them of the popular, cheap kind. There were very few standard or classical works of merit, save a dictionary and encyclopedia. Upon such mental food are those children fed—like bringing up their bodies on ice cream and angel cake. Unless they change their mental diet their minds will be no stronger when they are forty than they are now, for the mind must think, and must be compelled to think hard in order to grow.

As Applied to Ministers.

This long introduction is only for a short sermon to ministers. We frequently enter a minister's study and find that most of his books upon religious subjects are commonplace books, interesting to read and more or less instructive, but written by ordinary men upon ordinary topics, and easy reading, requiring no more effort than the reading of a common story. There are pleasant chapters by pleasant writers; good books for laymen; but not the mental food that makes strong preachers. Four-fifths of the good books upon religious questions are poor food for a preacher to live on. A minister who must constantly produce something for the people to hear needs above all other men to read that which is hard to read, that which makes his brain tired. The preacher who reads only common religious books will preach only commonplace sermons. A man never rises in thought higher than his best reading. A minister more than any one else needs to read what will wake up his mind and stretch his thinking.

What it Will do for the Preacher.

By "hard reading" we mean that which frequently compels a second reading. We do not mean that which is obscure, but that which is profound; a little hard metaphysics, or severe logic, or studied philosophy. It may not pertain at all to the subject one is to speak upon, but it will so make one think that the mind will work quicker and deeper upon the chosen topic. Most ministers have times in the preparation of a sermon when the thoughts come slowly and the mind almost refuses to work. When such a time comes do not try to think, but take some hard reading that almost makes the head ache, and it will lift the mind into action and thoughts will begin to flow. As has been said, such reading may have nothing to do with the chosen subject, but it stirs the mind out of its sluggish mood. At such a time read a chapter from Jonathan Edwards on "The Nature of Virtue," and whether you agree with him or not it will so stretch your brain to follow his argument that it will be easy to think out your sermon. Or read a chapter from Samuel Harris' "Self-revealing God," and when you have finished it the wheels of the brain will be so in motion that thinking will be easy.

It is hard reading which makes not only easy thinking but deeper thinking, and it is thus that the mind grows. Of course, so far as is consistent, keep up with the times in the popular religious works; but do not be content to float in that stream, but go out into the ocean depths of some old thinker where it will try your brain to follow him, and you will reap the result in the facility and strength of your own thinking. The business of the preacher is to make people think, and in order to make people think he must read that which makes him think.

The Need of Trained Teachers

By Garry L. Cook

The Bible school is the motive power of the church. Just as it requires water in the boiler, and coal in the firebox to make the engine go, so in the church the Bible school is the water and the coal, it is the power that drives the whole church along. Where are you going to get the recruits for the church of the future? Where are you getting the majority of them at the present time? There is but one answer to both of these questions—from the Bible school. We are told by those who are in a position to know, that at least 90 per cent of all the additions to the churches are from the Bible school. How can it be, then, anything but the great motive power of the church? We are, also, told that but 65



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per cent of those who attend the Bible school ever come into the church. The first statement sounds good, and makes the Bible school important, and dignified, but the second does not sound so well, and shows that there must be some weaknesses in the Bible school work. Many of the best thinkers and workers of today are deploring this condition, and say, that it certainly is not normal, and so unnecessary. The very fact that the Bible school is the motive power of the church, and that most of the recruits must come from it, shows us that the stakes must be strengthened, and the cords tightened. We must find out why this waste. The question must be asked, 'Who is to blame? and what is the remedy?' Many elements may enter into the matter, but the chief lack is the proper instruction given to the pupil, and the chief reason why the pupil does not get that which belongs to him is because of a lack of knowledge on the part of the instructor or teacher. Much of this condition in the past was brought about by a lack of valuation of the real place, aim, and purpose of the Bible school. It too many times was thought of as a place to go, or as a place to herd children, and have them entertained for a little while on Sunday.

The real Bible school of today is the church sitting at the feet of the Master studying the Word. The man who calls the Bible school the nursery, or the Kindergarten of the church should be relegated to the back room, or at least asked to go way back and sit down. There may be both nursery and kindergarten departments in the school, and should be, but the school itself is not a baby institution. I say that the true Bible school is the whole church, and as many more, sitting down humbly at the feet of the great Lord and Master becoming learners and pupils of him—his life, his truths, his deeds. It is in truth a great Bible school.

The Bible school is the one department of the church that is actually studying the word of God. The demands of the pulpit today are such that it is impossible for a minister to give much instruction in Bible knowledge from the pulpit. What work is done in this direction is so fragmentary and unconnected that the pew gets very little that is coherent. The pew may be well schooled in the ethical and moral necessities of the day, maybe well acquainted with elaborate and eloquent illustrations of popular texts, but when it comes to a coherent, and connected study of the Bible itself, there is a lamentable lack. I am not criticizing the minister of today, nor am I going to discuss a remedy for this lack. I am simply stating a fact. This deficiency is being greatly overcome by the up to date Bible school. I repeat that the Bible school is the only department of the church that is making a real study of the Bible itself. So then, we are in a position to realize the importance of the Bible school work. It is the greatest religious educational institution in existence. If all this is true, can you not see the one conclusion to which we must come, the importance, the necessity, of the proper preparation on the part of those who are at the head of this institution? The necessity for the proper training on the part of the pastor, superintendent, and other officers is outside of my subject. This is important. Each should have his proper training. It is the Lord's work that they are doing. However, I can not discuss their qualifications here. I will now speak definitely regarding the special training and equipment of the teacher.

Some day a great many of the larger schools will have paid superintendents, and perhaps paid teachers in some special departments—like the primary, junior, or normal. These will be experts in their lines, but of course, there will always be many schools that will never be able to pay salaries. But whether a teacher is paid or not, there is no longer any excuse for the untrained. It is always wrong to demand a certain thing of one, and not provide a way for him to get that thing. The materials for the training of teachers, instruction, books, and diplomas are all here. So there is little excuse for the teacher not to have this training. The day

is coming when all good schools will demand that their teachers shall become graduates of some teacher training course. In fact there are quite a few which are already making this demand. I was told not long ago that there are four schools in Cincinnati that require their teachers to be graduates of prescribed teacher training courses, and that they must hold International diplomas. We have heard of others that are requiring the same thing. Why not? If the Bible school is the greatest religious institution studying the Bible itself, and the way to that more abundant life is found in the Bible, why should not those who are chosen to teach the pupil the way to that more abundant life be required to know the way—to know the text book?

Teacher-training is preparation on the part of the teacher for the purpose of teaching. Teaching is not altogether a process of imparting information. This element enters into good teaching, but there are other essential elements. Professor Coe in his book, "Education in Religion and Morals" gives this definition for education which will apply well here: "Education is an effort to assist immature persons to realize themselves and their destiny as persons." This is the very purpose of teaching. It is not simply to stuff some information into the pupil, not to plaster something on the outside of him, not transferring material from the teacher to the student, nor amusing him or simply entertaining him, but helping the pupil in his self adjustment to his environment. Helping the pupil to find himself is the function of good teaching. True education is an active not passive progress on the part of the student.

Our public schools long ago awakened to these laws of teaching. Nothing is too good for the day school, and no teacher can be too well prepared for the teaching profession. All parents object to a teacher in the day school who is not thoroughly prepared for the work, yet, in that school which is the greatest of all schools, the school in which we learn the way to that more abundant Life, the chief qualification necessary, and the only one required many times, is that the teacher will take the class. Sometimes he is not even required to be a professed Christian, a follower of the Christ. If there is any teacher that needs to have thorough knowledge and preparation, that teacher is the Bible school teacher. If there is any teaching institution under the shining sun that should have the best of equipment and advantages it is the Bible school. Why? Because the child is born into this world with a religious instinct the same as any other, and unless that religious instinct is developed the same as others you not only have an unreligious being, but he is abnormal, dwarfed, and stunted. Religion is a part of the being. Man was made in the image of God, a little lower than God himself. One frequently hears an expression as if religion were something the individual could take on any time in his life, if he so desired. Just as if it were a foreign substance and could be swallowed or plastered on the outside any time before one passes from this life. That pupil in the Bible school is naturally a religious being. What he wants is some one to direct him in his adjustment to this old world—to life. He needs a teacher to help him find himself. The greatest privilege allotted to man is the privilege of being this teacher. If the world is ever saved it will be through human agency. O! the dignity, power, and place of the Bible school. She has been very slow to recognize this, and thereby has lost much ground in the past, but we are now coming out of the darkness into the light.

I believe we now see the importance of Teacher-training, or the trained teacher. There is no time for delay. May God speed the day, when all Bible schools will require that all teachers shall hold diplomas showing that they are qualified to teach the word of God. Then in that day we will not be compelled to say that only 65 per cent of those who attend Bible school ever become Christians, but rather will we say that 90 per cent of all the boys and girls that come into the Bible school will pass on naturally and normally into the church. Then will God be honored, Jesus Christ exalted, the Bible school and the teaching of the Bible be dignified, and the teaching profession be sought after by men and women who have been washed in the redeeming blood of the lamb.

Our Church Men

By John Ray Ewers

"System"

On the tables of many business men I often see a magazine called "System." Men seem proud to have it appear in their offices because it seems to say to all comers, "Behold a systematic man." Men glory in the fact that they are orderly, scientific, economical, efficient. Not only that, but men never tire of twitting the women upon the slip-shod, unparliamentary, disorderly, haphazard way in which women do business. Now all this must stop, for when we stop to think of it, the women of our *"Brotherhood"* have distanced the men in their system and efficient business methods.

The System of the C. W. B. M.

The most systematic missionary group among us is the C. W. B. M. With their strong, national organization, their hustling state organizers, their efficient local auxiliaries, their regular dues of fifteen cents per month, they have given us the most splendid example of system ever seen. Notice the aggregate amount of money raised and the vast amount of work done.

It is as simple as a great plan should be. National, state, local organization. Direct responsibility throughout. A national paper, "The Tidings," well printed and dignified, a clear cut and intelligent program for each month, both for seniors and juniors, and best of all, concise reports of the actual work accomplished in foreign fields, Bible chairs, mountain missions, negro work, home missions and evangelistic work. There it all is, simple, clear, intelligent, dignified, solid. I tell you they afford a great example to the men.

The System of the Men.

The Brotherhood movement is but just begun and therefore must not be criticised. It is not my purpose to find any fault at all, for I am in fullest sympathy with the Brotherhood movement. My only contention is that we may well learn from our sisters in system. The men have to report, an office in Kansas City, two good men as secretaries, thousands of miles traveled, a long string of banquets, a lot of enthusiasm that as yet has not arrived anywhere, a magazine without a program and with no results to report, for nothing has been attempted except banquets and enthusiasm. Now the first year's work is great if only our men have been aroused. They are aroused now. The time has come when there must be something more definite than more miles, more banquets, more subscriptions to *"Christian Men,"* more undirected enthusiasm. The time has come for us to have a program and to do something which we can report, for men want results, they want to see the actual work done. Mark what I say, I am not criticising at all. The first year's work has been necessary. It has been splendidly done. But now we cannot keep on doing that same thing. Now we must have a definite program and we must begin to send out missionaries, to clean up towns, to fight for temperance, to win men to Jesus, to teach the Bible, or to do some other worthy thing, whatever it may be, that will challenge men.

The Present Chaotic Condition of the Men.

All the various groups of men in our churches must be massed into one vast and well disciplined host. Here is a great Bible class of men. They are studying the Bible, they are looking after their sick and unemployed, they are fighting for good citizenship. They have no connection with our Brotherhood. When the Secretary visited the city they attended the banquet, applauded, and some of them subscribed for the magazine. Here is a Men's Club. They have social meetings once a month, listen to brilliant speakers, eat the beef and pie and go home and think they have done something. It was something to get together socially—but not much. Here is a fine group of intelligent men who get together once a quarter to study missions. They give to missions and they have a local organization just like the C. W. B. M. auxiliary. But they have no connection with the national Brotherhood and see no reason why they should have. Now all these various groups must be gotten together into the Brotherhood. The C. W. B. M. has demonstrated how various interests can all be cared for under one management. Thus negro work, foreign and home missions, Bible chairs, mountain missions and evangelistic work are all administered under the one efficient board. Some of our men want foreign missions as carried on by the Layman's Missionary Movement, made the supreme thing, other good men want to see the evangelistic enterprise made supreme, other excellent men, among whom I find a congenial place, long for civic betterment as the leading purpose, other noble men want to fight the temperance battle to the finish, all of these may be lined up by one central organization.

The Definite Plan Outlined

The time is at hand for such organization. The clock has struck twelve. The precise moment of opportunity is here. Now let us get at it immediately. We have our national headquarters at Kansas City. We have our Macfarlane and our Elliott. Now let us have our state organizations and local auxiliaries. I would not use the same names as those employed by the C. W. B. M., but the plan cannot be bettered. Let our magazine, *"Christian Men,"* outline a program for us that shall be bright, brainy, and solid. Let us have our regular dues that shall go into real work. Let so much of such amounts be devoted to running expenses and the balance to definite work. Let us build our own colleges in foreign lands and send out our own teachers and missionaries. Let us endow adequately our colleges at home. Let us employ our expert worker among working men. Let us put Arthur Holmes into this work and make him our Stelzle. Let us encourage social work in all our cities and rural communities. Let us fight whisky, child labor and overwork for women. Let us plan courses of Bible study fitted for men. Oh, there are twenty-five great big jobs for us, as men, to do. Jobs so great and big that every man would be challenged. Do it now!

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XIII (Continued).

He said this with all the sweetness and persuasion she had remembered for so long. She could not answer him, and she made a compelling gesture as if to stop him. She longed to tell him what she thought of his cowardly tactics which had been shown in his appeals to the foibles and weaknesses of her mother's nature.

"You know what I have to say——"

"I do not wish to know—I refuse to hear!" she interrupted him sternly.

"You know why I am here—why I've come——"

"Not by my invitation! Never from my asking!"

"How can you be so hard? Why will you not hear me?" he pleaded.

"Because I would spare us both what can only be painful humiliation."

"Oh, Eleanor, think of the old times—the old days!"

"Can you ask it?" she looked at him with scorn and contempt. "Rather, ask me to forget them! They are past and I would not have them return. If I could work a miracle that would restore you to me this moment—I would not do it. Once I may have loved you—not now!" Her voice was low and calm. It thrilled him with an almost irrestistible passion. Her very strength roused within him the brute that seeks to master.

He rose and went quickly to her with hand outstretched, but she cried out vehemently with a gesture of repulsion:

"Do not come near me! Do not put your hand on me! You must go!"

He pleaded and protested, asking her over and over again to forgive him, saying that he had repented a thousand times.

"Forgive you? I have nothing to forgive. You have my gratitude. You spared me the still greater misery of a marriage that could have had but one ending!"

"You mean this?"

"I have lived to realize it with thankfulness, and since I have—it is impossible for me to resume the old relations. Even you could not expect that!"

Bannister hung his head, suffering the mortification of her contempt. He could make no reply, but her terrible words neither angered nor convinced him. They filled his soul with a dogged resolution to have her at any cost! Even though he might speedily repent of it and curse himself for a fool.

Eleanor maintained an outward composure, and said coldly:

"This is my mother's house and I cannot close the doors against those whom she chooses to receive, but if you have a spark of manliness, should you come here again—as I should think you would not—spare me the effort of seeing you!"

Bannister did not reply, but he thought it prudent to bring the interview to an end. He walked into the hall, not without dignity, and left the house.

Eleanor sank into a chair by the hearth, covered her eyes with her hand, and fell into a retrospection of the unhappy past. When Bannister had sought her with his first professions of love, his faithlessness, the sorry use he had made of his life, her father's death, their poverty, her mother's gradual decline—all were remembered.

The fire crackled softly on the hearth, the wind shook the branches of the rosebush outside the window, which tapped against the panes like ghostly fingers. The chill twilight of Autumn was falling.

Her reflections gradually emerged from their dark depression. She thought of the young girls in whose lives she had become so absorbingly interested, of her mother so dependent on her for care and comfort, and who, she prayed, might be spared for many years no matter how querulous and exacting she might become. A sudden glow came into her eyes—she saw before her another face, heard the tones of another voice and she realized that by some undefinable process another love had grown and strengthened in her heart. She had divined Brainard's secret when she was not sure of herself. Now doubts were cleared away by means of the painful experience of the past hour.

She was aroused from her reverie by the rattle of wheels and she looked out to see a carriage halt before the gate. She realized that something had happened, and fearing to frighten her mother she went swiftly to the door and opened it noiselessly. Teddy Wilkins, pale and fainting, sat beside Susan Johnson, who supported him on one side, and a doctor upon the other. Susan would not consent to have him taken to the hospital—he must be brought home where she could nurse him herself. The doctor agreed with her, saying that, while the wound was ugly and painful, it was not likely to result seriously, but the patient would require careful nursing. He was carried into the house and Ned, Eldora, and Alonzo, with the half-distracted Mary, arrived a few moments later.

Eleanor begged that she might keep the children, and dispatched Ann to Susan's assistance. In a short time Teddy was in his comfortable bed, his wound dressed and he had fallen asleep, while Mary sat in an adjoining room.

There is a mysterious law governing the approach of misfortune. The wave, once set in motion, swells and advances along the course marked out for it and falls at last with overwhelming force, breaking and scattering its wreckage far and wide, subsiding only when there is nothing left in its path to destroy.

Ned and Eldora cried bitterly with fright and pity over Teddy's hurt. At last the boy curled up contentedly with his head against Eleanor's knee and fell asleep, and Eldora sat beside her idly turning over the leaves of a book in the firelight.

Mrs. Crofton had made no sound since she had gone upstairs. Once Eleanor thought that she heard her moving about her room and she listened with strange dread. At last she became so anxious that she felt she must go to her. Motioning Eldora to take her place she shifted the head of the sleeping boy to her lap and stole from the room. The upper hall was quite dark and hesitating an instant, she softly opened her mother's door. The fire had almost died out, there was no light except from the glowing embers. She paused upon the threshold with a loudly beating heart; half-blinded by the light which she carried, she perceived the indistinct outlines of her mother's figure stretched upon the sofa, the soft folds of her black gown falling smoothly to her feet, her beautiful hands slightly folded.

"Mother," she called, but there was no response. "Mother!" she cried again in tones so strange and wild that Ann, in the room below, heard her and came running up the stairs. She caught the lamp which Eleanor's trembling hands could scarcely hold, and they looked into each other's faces—the faithful daughter and the faithful servant—drawn together by a common impulse of fear, then bent over the woman who would never again require their devotion.

She had slipped easily from life while she slept, as she might have chosen to die. There had been no hideous and wasting sickness, no loss of reason, which she had covertly dreaded. The room was in exquisite order, even to the fresh roses upon the table. The proprieties, for which she had such veneration, were all respected. Throughout all her life she had had her will, and even in death she had prevailed.

"Go—tell Susan," cried Eleanor, after a time. "Keep it from Teddy—he must not know—it would harm him——" she said, even in the midst of her grief, considerate of another.

Susan came at once greatly shocked, but not unprepared, for she had foreseen the approaching end which was now fulfilled.

"Oh, you poor thing!" she cried, with streaming tears, taking Eleanor in her arms as if she were a child. "You must go away now, and leave everything to Ann and me!"

Eleanor looked once more at the silent figure on the sofa and said to Susan:

"I will go since you wish it, but, can't I—"

Susan gently shook her head, and she went away to her own room in unresisting obedience. She threw herself upon her bed and overworn by the events of the day which crowded and confused her brain, she fell into a deathlike sleep, from which she briefly roused once to hear voices murmuring tender words at her bedside, and lapsed again into a stupor.

She awoke suddenly and it was broad day. Beside her sat Miss Abigail. She did not attempt to offer words of condolence, but leaned over her and said:

"Robert is in the parlor, dear, but you need not see him till you are quite ready!"

"Not now! Not now!"

"Very well, dear, he will come again."

Eleanor turned away as if she could not endure the thought of that dreaded conference over the last offices for the dead. Presently she said: "I leave it all to him—and to you. You know best——"

Not till the next morning did she look again on her mother. As she bent above her, smoothing the soft hair, caressing the waxen hands, she was suddenly stricken and terrified by her own utter desolation and, turning slowly away, she went back to her room.

In the course of the afternoon Brainard came. His heart ached with pity as he thought of her loneliness. He strongly endeavored to summon up the self-control he knew he would sorely need in her presence. This was no time to betray his own hopes and desires; dignity, honor, manhood forbade it!

As he entered the parlor she stood before the fire, her head bowed, her hands clasped listlessly. She turned toward him a face so wan, so miserable, so changed, that his heart was wrung. He made some slight exclamation and hurried to her, with outstretched hand. He could scarcely keep back the words he had determined not to utter. Sympathy and tenderness he did not conceal, as he clasped and held her cold fingers. They broke down her rigid self control and, without volition, her head sank upon his shoulder, and she broke into bitter sobbing. His hand trembled as he dared to stroke her ruffled hair, and his heart swelled to bursting with the urgings of his love. But his honor held his emotions in check. Her childlike abandonment to grief

upon his breast must not be presumed upon. What other refuge had she? If she were rudely startled she would leave him—perhaps condemn him when her grief subsided. He was constrained to silence by the very force of his feelings. She was not thinking of love, but of death!

Presently she withdrew to the little sofa and sat down upon it. He stood before her and said gently:

"Tell me, if you can, if everything is done that you wished."

"I leave it all to you. You must decide—I cannot!"

He took his leave quietly, but there was a living hope in his heart. In the hour of her extreme need he was there; she had trusted him as no other. It was prophetic of that time to which hope pointed when she would trust him all in all.

(To be continued.)

Our Readers' Opinions

Commends Colonel Church

Editors Christian Century: I read with much satisfaction the address of Col. Church. It is a remarkable document. I find myself in full accord with much that he says, particularly with his plea for breadth of fellowship. I rejoice that he had the courage to stand up before that vast host and give utterance to what he believed was needed, in spite of the fact that he knew his message would be rejected by many. I'm heartily glad he did not conceive of his subject as the Christian Century outlines it for him. How his address glows with the fire of firm conviction! No surrender there! He has driven a stake that stands high, but the church will have to level up to it—or retire! What a striking coincidence is the speech of President Faunce of Brown before the Baptist Congress.

WILLIAM F. CLARKE.

Superintendent of Public Schools, Forsythe, Montana.

Commend Christian Century

Dear Bro. Morrison: I am sending you a brief report of a year's work and you can use it or not as you see fit. I am very much interested in your editorials. Your work is a constant surprise to me, and I am in hearty sympathy with most all of your writing. I am especialy delighted with the general spirit of the paper and its fearless utterances on all subjects. May the dear Lord bless you in your work. GEORGE F. DEVOL.

Editors Christian Century: I want to tell you in a practical way how helpful our Christian Century is. Two weeks ago I was busy trying to launch a men's class. I had several talks with men of different business and professional interests and with one of our leading doctors, in particular, all of whom brought before me many problems that were hard to solve. Then I had just finished reading "The Calling of Dan Matthews," when The Christian Century came filled with articles and editorials (such as "What Shall We Preach") that just helped me at the very point I needed help.

Last week I was in deep difficulty in a sermon on the question of the adjustment the church would need to make to meet the demands of the new decade when The Christian Century again came having that most excellent address given by Brother Todd, and many other vital things that seem to fit into my every-day-needs and help me at all points of difficulty. And what shall I say of those uplifting Sunday-school lessons that help one teach a men's class in a man's way? Time fails me. The Century is practical enough to assist me in my work-a-day needs, and ideal enough to place high before me inspiring standards. Helping me thus, it will help our people. Therefore, send me about one hundred sample copies (one for each family) of your next issue. I will be delighted to interest all I can in this helpful paper. Yours sincerely,

Massillon, Ohio. H. E. STAFFORD.

The Altar

I wish to thank you for the altar department. There is much need for that kind of urging and teaching.

Comparatively few families even give thanks at their table, fewer still have a time for Scripture reading and prayer.

A suggestion concerning the prayers you are printing, I have found Christ in a very few of them. These years I have taught the people that every prayer should be in his name.

You ask for our practice. My wife and I set up a family altar the second day after our marriage, seven months before we had a home. While our children were with us we sang a verse or two and knelt in prayer just before retiring at night. Before breakfast we read each one from his own Bible, beginning with the oldest person present a verse to the end of the lesson, then knelt in prayer Though alone now we keep it up. Almost forty-nine years this altar has been standing. It has not been a task to find time.

Morristown, Ind. E. L. FRAZIER.

Thresh It Out!

Editors Christian Century: Since the issue of immersionist vs. optionist is now fairly joined in the baptismal case it is well to thresh it out "to a frazzle." The following queries are therefore presented:

1. "The baptism of John, is it from heaven or of men?" If from heaven, whence and when came John's commission to baptize? If of men, how did baptism become a part of righteousness which Jesus could fulfil only by being baptized?

2. Does not the scholarship of the world agree that dip or its equivalent is the primary meaning of the word baptize? Or is there any other meaning given which expresses what a man can do of which another man is the subject?

3. Is there any lexical authority approved by scholarship that gives sprinkling or pouring among the meanings of *baptizo?* If so, name such authority.

4. Have Matt. 3:13-17 and 28:18-20 a rightful place in Matthew's Gospel? If not, why not? W. L. HAYDEN.

Another View of Baptism

Editors Christian Century: Your leading editorial in Christian Century of January 20, was read with interest. There is nothing new in it. We have been preaching that from the beginning. But you have such a fresh way of saying things, of putting a new suit of clothes on old ideas as to make even an old man like myself feel that you are really saying something new.

You argue that immersion is common ground; all concede it, therefore we should no longer debate the question but plead, exhort, for its practice by everybody for the sake of Christian union. Is it at all probable that this exhortation can ever be made adequately effective? The large majority of the Christian world has come to see this subject differently. Immersionists are in the minority, decidedly so. The Christian people who have accepted sprinkling for their baptism have not been thoughtless. They have reasoned all around, all over, and all through this subject. Let us consider some facts.

Baptism was originally not a divine but a human institution. God accepted baptism at the hands of men. He appropriated a human idea. What was the original meaning of baptism? Water is the universal element for cleansing, hence the symbol of purity. As Alexander Campbell says, "Water is the universal symbol of moral purification." But will not a pint of water symbolize this idea as well as a river? It is not the quantity but the quality of the thing. In the earlier and cruder ages men immersed the body in water as a sign of moral purity. God accommodated himself to their ideas. Hence John the Baptist and the apostles immersed people to symbolize the remission of sins or moral purification. But immersion in many instances is an inconvenient, uncomfortable and impracticable thing. And as civilization extended men, seing that a small quantity of water could set for the original idea of purification, adopted sprinkling. If God accommodated himself originally to men's ideas and customs, will he not be as accommodating now? It is the moral purification that he is seeking rather than the symbol of it—the substance rather than the shadow. But you say sprinkling does not meet the scriptural expressions, "buried," "risen," "planted," etc. Very true. But these are after-thoughts. The death, burial and resurrection of Christ were not originally in the form of baptism as practiced by men before the day of Christ. That is simply the literary adjustment of thought in after writers just as these same writers adjust Jewish ideas and customs to Christian thought when they speak of "altar," "laver," "incense," "sacrifice," etc.

Mr. Editor, I do not doubt that immersion was the original form of Christian baptism, but I do doubt whether it is essential to the validity of baptism today in the eye of God. Where is the weakness of my reasoning?

The Savior washed the disciples' feet and thus taught them the lesson of serving. "I have given you an example," He said, "that you also should do as I have done to you."

Now some people cling to the form of this service and make feet-washing a church ordinance. Did the Savior mean that? Of course not. He only used this custom at the time to set before them the lesson of humility and service. "If I, the Lord and the Master, have washed your feet, ye ought also to wash one another's feet" Again He says, "I am among you as one that serveth." Serving others is the substance of the thought. This is essential and permanent. Washing the feet was a present, incidental and temporary form or custom.

The idea of moral purification is essential and permanent. It was originally symbolized by immersion in water. Is this form essential and permanent, or incidental and transient? Personally I have never preached or practiced anything but immersion. In doing this I have no doubt of its acceptance with God; but I do doubt whether this is essential to the validity of the ordinance in the view of God.

"Salute one another with a holy kiss." Some people observe this today with religious scrupulosity. The idea of saluting one another with Christian affection is essential; its form of kissing, a common social custom of that day, is accidental. The one is permanent the other is transient. This illustrates my idea. But analogies, I know, prove nothing, though they may give good grounds for reasonable presumptions.

Liberty, Mo. A. B. JONES.



What Is Life to You?

To the preacher life's a sermon,
To the joker life's a jest,
To the miser life is money,
To the loafer life is rest.
To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient,
That needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.
Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work:
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—Ideal Reserve.

Six Feet Two

By Grace Wood Castle.

"Zi" Woodson was standing under one of the rafters in the low chamber of the horse-barn at the farm, and it would have puzzled an on-looker, if such there had been, to decide just what he was doing. This room was used to store odds and ends of tools, harness, and the like and had evidently been built for the accommodation of persons shorter than he, for the rafters were set so low that he could barely stand upright under them.

As he moved his head back and forth and from side to side, he knew by the way the rough unplaned wood pressed and rumpled his curly hair, that in the two months that had elapsed since he last stood there he had grown perceptibly taller, and the gloomy expression that overspread his face when he became convinced that this was true, added to his ludicrous appearance. He sat down on a nail-keg and audibly condoled with himself.

"I wish't I was dead. Seventeen years old and over six feet tall and still a-growin' . . . Don't believe I'm ever goin' to stop. . . . Joe and John and Charley—little runts, all of them, and me stretching up like Jack's bean-stalk. . . . Arms like a windmill and legs like a derrick," he groaned, eying the offending members disparagingly.

"An' as if that wasn't enough, I must be nearsighted—can't tell my own brothers across the road without spectacles; an' they make my head ache and make me look like a foolish old owl, besides. . . . Of course my hair had to be red, too—the only red hair in the family. . . . O I'm a freak all right," he went on bitterly. "I sha'n't dare to go to the circus next spring; they'll want me for a side-show. I wish—"

"Amaziah," came his mother's voice from the stable below him and as he descended the ladder, she said impatiently: "I called you a dozen times. Are you getting deaf?" At the last words the boy winced. "Probably that'll be the next thing," he muttered to himself. "What is it mother?"

"Mr. Jones just stopped on his way from town and brought a letter from the post-office," she answered. "It's from your uncle Amaziah's widow and she writes that she is going to make us a short visit and that she'll get to Fairleigh at five o'clock this afternoon and wants us to meet her. Your father won't be back with the team until night, you know, and the boys are away. You'll have to take old Nell and the buggy and get started as soon as you possibly can." Zi looked his dismay.

"How'll I know her? I never saw her an' I'd rather be thrashed than go, anyway. I'm a pretty looking specimen to meet a stranger," he said bitterly, "and from the city, too."

"You'd look a sight better if you didn't think so much about yourself," said his usually sympathetic but now worried mother. "And as far as knowing her is concerned, none of us know her from Adam. She ought to know you though; you're the living image of your uncle Amaziah."

"Well, she can't be any great shakes then or she wouldn't have had him," and comforted by this conclusion, which made the guest seem less formidable, he hastened to hitch old Nell to the top-buggy and in ten minutes he drove up to the porch door, ready to start. His mother brought the robe and whip and looked wistfully at his shabby clothes—the only ones he possessed that were not hopelessly outgrown.

"You've got to have a new suit somehow," she said, but if we have to pay Amaziah's claim I don't know what—" Zi didn't hear the rest, but he had planty of time before the three miles of rough, rutty roads were covered to think the matter over for the thousandth time. Ever since he could remember he had heard this claim mentioned between his father and mother and always with apprehension, and had come to understand as he grew older that the payment of it was impossible without selling the farm, the income from which left no margin of profit after supporting the family.

Zi's grandfather had left the farm to his two sons, Alexander and Amaziah, the latter but a lad at the time of his father's death and the former already married and the father of a baby son. The brothers were utterly unlike in temperament, and disagreed continually as to the management of their joint property.

This went on for two years, then one day the younger brother packed his belongings, hugged the curly-haired three-year-old who was named for him and with hardly a good-by set out to seek his fortune, and they never saw him afterward.

From the few short letters received from him during the next fifteen years they knew that he had gone to a distant city, learned the trade of a carpenter, afterward becoming a contractor, had married well and had prospered. He had never in those letters mentioned his interest in the farm and this visit of his widow a few weeks after his death by accident, was—Zi knew—a momentous event to the family.

Old Nell was a poor traveler and the day a cloudy one in early November, so it was nearly dark when the boy drew up to the little station, sprang out and tied his horse to a ring in the platform. The train had come and gone and he could see through the nearby window that the only occupant of the little waiting-room was a lady dressed in black with two suitcases beside her.

It took all the courage he could muster, this shy lad with the stature of a giant, to open the waiting-room door. That achieved, he was unable to advance or retreat or to say a word. The lady—startled, as she afterward told him, by his resemblance to her late husband—gazed at him without speaking. After what seemed to Zi a long time but was really but a few seconds, she rose and came toward him with outstretched hand.

"I am sure you are Mr. Woodson, my husband's nephew," she said with a voice and manner that captured the lad's fancy at once, though the "Mr. Woodson" so flustered him that he could only ejaculate, "Yes, ma'am," in a strained voice.

He felt relieved when they were safely started, with the kindly darkness hiding his shabbiness and awkwardness. He had dreaded the ride home, but long before it was over he found himself talking to this stranger, who insisted on his calling her Aunt Mary, almost as freely as to one of his own family. On her part she made the most of this opportunity to become acquainted with the one who, unknown to him, had furnished the principal motive for her visit.

At the sound of wheels Mr. and Mrs. Woodson had gone out to the porch and were much surprised to hear Zi's voice, sounding not at all embarrassed, call out cheerfully as the light from the open door revealed them: "Here we are Aunt Mary. That's father and mother." Unconsciously, the father recognized the new note in his son's voice and called a younger boy to "put out" the horse; an unprecedented proceeding that left Zi free to follow the others into the house.

Pleading fatigue, the guest retired early but not before placing in the hands of her brother-in-law the paper which—executed years before—gave him full ownership of the farm.

In the week she spent with them, all learned to like greatly this kinswoman, and to understand that the passionate, arbitrary boy who had left his home so unceremoniously had grown into a capable, honest and successful man whom she had loved sincerely. Toward the end of her stay there was a long talk one night between the three elders and the next morning Zi's mother took him aside and told him that his aunt wished him to go home with her for a time.

"Do you want to go?" she asked with a choke in her voice, and as he did not answer she went on: "I know you do, and I want you to; she can do so much for you that we can't. She says that your eyes must be examined and your glasses changed; that you must go to a dentist and that there should be physical training to correct your habit of stooping. She says that it will be

much better for you to be among strangers awhile; 'till you've caught up with your body,' was the way she expressed it. Seems as if I can't let—" here she broke down entirely.

Zi was much distressed to see his undemonstrative little mother give way. "I won't go if it's going to make you feel bad, mother," he managed to say, though every nerve thrilled with joy at the thought of going."

That evening—they were to start the next morning—Aunt Mary asked Zi to take the second suitcase, which had stood in the entry unopened since her arrival, up to his room and see if the things in it fitted him. After he had been upstairs half an hour or so they heard a knock at the front door, which was seldom used, and Jo rushed to open it. There was a short silence and then they heard Jo's voice asking in a hesitating, awed tone: "Won't you come in sir?" He had ushered in a tall figure wearing a soft hat pulled well down over the forehead, and a long fur-lined overcoat which was unbuttoned revealing a gray suit. They all rose except Aunt Mary, who gave a little gasp and sat still.

Charlie, a lad of ten, was apparently the first to grasp the situation. "It's Zi," he shouted.

"Can't you ask a fellow to sit down and stay awhile?" said a voice with a little tremble in it, from under the wide hat. Then slipping off the overcoat he stood before them in a neat sack suit which fitted him well; collar, tie, gloves, shoes,—nothing had been forgotten. A careful hand had selected from his uncle's wardrobe only articles which were suitable for a young man. He seemed to have shed much of his awkwardness with his shabby, inadequate clothing and they saw before them a not unattractive young man.

Then they all began to talk at once and the burden of their remarks was: "Who'd ever have believed that clothes would make such a difference?"

To this country boy who had never before been on board a train, that next day and night were a revelation. As he lay in his berth, after a day whose every minute had brought new sights and sensations, it seemed too strange to be true. He only a week before had thought most of the time of his arms and legs and red hair and glasses, had hardly thought once of himself all day. He remembered that his mother had often warned him to think less of himself and his looks—his wise little mother!—and thinking of her he went to sleep, lulled by the clickety-click-clack of the wheels that were so swiftly bearing him to new scenes.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 13.

Theme for the Day.

God's presence in his House.

Scripture.

The Lord is in his holy temple; let all the earth keep silence before him.—Heb. 2:20.

Lines.

Dear Lord and Father of mankind
Forgive our feverish ways.
Reclothe us in our rightful mind;
In purer lives thy service find;
In deeper reverence, praise.
—J. G. Whittier ("Longing for Peace.")

Prayer.

O Lord, we thank Thee for the day or rest. May it be to us a foretaste of that rest which remains for the people of God. May we revere the House of God, and enter it with joy, bringing our offerings of thankfulness and praise. Bless the preaching of Thy Word today, and may its blessed results abide in many lives, and most of all in our own. Keep us from sin this day. For Jesus' sake. Amen.

MONDAY, FEBRUARY 14.

Theme for the Day.

The world-wide sway for Christ.

Scripture.

He shall have dominion also from sea to sea and from the river unto the ends of the earth.—Psa. 72:8.

Lines.

For him shall endless prayer be made
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.
—Isaac Watts ("The Messiah.")

Prayer.

Our Father, we thank Thee that Thou hast called us to so notable a task as the evangelization of the world. Christ must reign over all the nations and Thou hast honored us with the enterprise of bringing this to pass. Our thoughts expand in the presence of such a glorious service. No longer are we satisfied with trivial things. Assist us to be worthy of our high calling. May we plan generous things for Thy kingdom. And may our Master approve our service. Amen.

TUESDAY, FEBRUARY 15.

Theme for the Day.

The blessing of night and its rest.

Scripture.

When thou liest down, thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet.—Prov. 3:24.

Lines.

O, holy night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of care,
And they complain no more.
—Longfellow ("Hymn to the Night.")

Prayer.

Holy Father, we bless Thee for the day with its work, and for the night which brings its rest. Into Thy loving care we resign ourselves when night closes about us, for it is Thy gift, and Thou doest all things well. May each night bring us its renewal of strength, and when we rise may it be with the thought that we are still with Thee. We ask in Jesus' name. Amen.

WEDNESDAY, FEBRUARY 16.

Theme for the Day.

Job's example of suffering and patience.

Scripture.

We call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful.—James 5:11.

Lines.

I mention still
Him, whom thy wrongs, with saintly patience borne,
Made famous in a land and times obscure;
Who names not now with honor patient Job?
—John Milton ("Paradise Regained" III.)

Prayer.

Hear us in Thy mercy, gracious Lord, when we draw near with our imperfect supplication. Grant us the patience that overcomes all difficulties through faith in God. We thank Thee for the lives that illustrate the great virtues which beautify character. May we not think the days of heroism past forever, but rather the more earnestly seek for ourselves the graces that endure. In our Master we have the supreme example. Help us to follow him. Amen.

THURSDAY, FEBRUARY 17.

Theme for the Day.

The reality and preciousness of the life of Christ.

Scripture.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you.—I. John 1:1-3.

Lines.

That story, aye, that life and death
Of which I wrote, "It was," to me it is;
Is here and now, I apprehend naught else.
—Robert Browning ("A Death in the Desert.")

Prayer.

Great and merciful art Thou, O Lord. Marvelous are Thy gifts to us. Thy praise is on our lips when we think of Thy goodness. Most of all has the life of Christ made real to us the character of God. Save us, we pray Thee, from the mistake of putting him out of our lives by the intrusion of other interests. May he come into our hearts and drive out every hostile thing, even as he drove the traders from the house of God. And may he abide with us forever. Amen.

FRIDAY, FEBRUARY 18.

Theme for the Day.

The wonder of love.

Scripture.

Many waters cannot quench love; neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly condemned.—Song of Songs 8:7.

Lines.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.
—Bourdillon ("The Night Has a Thousand Eyes.")

Prayer.

Our Father, Thou hast revealed Thy love to us, even while we were yet sinners. Make plain to us, we beseech Thee, the way of our duty, and the happiness that comes from loving Thee and our fellowmen. Let there be no complaining of Thy providence, no wrong or evil thought. Preserve those who are in high position from pride of success, and those who are obscure from bitterness. And may the love that thinketh uo evil abide in our hearts. Amen.

SATURDAY, FEBRUARY 19.

Theme for the Day.

The light of the world.

Scripture.

Jesus spake unto them saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the the light of life.—John 8:12.

Lines.

O Light, that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.
—George Matheson ("The Cross.")

Prayer.

Thou who didst command light to shine out of darkness, shine in our hearts, we pray Thee, and help us to rejoice in the knowledge of Jesus Christ. As Thou hast opened for us the prospect of glory and immortality, may we have courage and good hope in following it. By ways that we know not, lead us to the heights on which Thy sunshine rests forever. By the narrow path of obedience bring all seekers to the clear light of Thy will and liberaty. Through Jesus Christ our Lord. Amen.

AT THE CHURCH

Sunday School Lesson

By Professor Willett

Ruling Ideas*

The Sermon on the Mount is not a logical treatment of a single topic, but a cluster of suggestive sayings regarding the contrasts between the ruling ideas of the age in which Jesus lived and those on which he would have his disciples fix their attention. This surprising antithesis makes up a large part of these sayings of our Lord. Few men could have thought in that day that what seemed such impracticable directions for the conduct of life could ever come to be taken seriously and actually be organized into a working program of daily conduct. And yet that is precisely what Christianity has compelled men to do. To be sure these ideals have not yet won their way in more than a small degree, but they are daily finding new adherents and bid fair to become the controlling principles of the age to come

The Worship of Money.

Perhaps there has never been a generation so hard to persuade that the acquisition of wealth is not the chief end of life as our own. Other generations have, through the very narrowness of the margin of life, recognized the value of other things, like heroism, self-denial, patience, frugality, humility and reverence. But our generation dislikes very much to hear about these things, and believes that there is one and only one chief end of life, the acquisition of money and the enjoyment of the things which money will bring.

Jesus set himself squarely against this view of life, that was also one of the ruling ideas of his generation. The spread of Roman power had brought great wealth to some, and the spectacle of indolent and luxurious life was set before the people by the conduct of the emperors and the ruling classes generally. The same spirit spread into the colonies, and it was difficult to persuade the people that any other interpretation of life was worth while. The words of Jesus in opposition to this theory must have seemed futile indeed. What was the use of living if men did not become wealthy and indulged themselves in all the luxuries which wealth could gather?

The Contrast.

But Jesus knew that such a view of life was wholly false. Nothing can be regarded as wholesome and sound as a theory of living that does not apply to all classes. Yet it is perfectly manifest that only the very smallest percentage of humanity can gain any considerable degree of wealth. If, then, happiness depends upon this, it is certain that the vast majority are foredoomed to disappointment and failure. Even a large proportion of those who gain some reasonable share of wealth lose it again, and upon such a throne, are rendered by that experience incapable of enjoying life or being serviceable to their fellow men.

It must be possible, then, to find another way to happiness and usefulness. This Jesus insists is by putting one's treasure where it is not likely to be lost by bad investment, theft, nor wastage. Of course, "laying up treasures in heaven" means the accumulation of those qualities and virtues which are assets in the life of the kingdom of heaven, of which Jesus was constantly speaking. It is the estate of being "rich toward God" of which mention is often made elsewhere. Such wealth as this cannot be wasted or lost, and it is the only kind of property that remains in possession through every crisis.

The Single Eye.

The Master then commented on the impossibility of keeping an eye on the prospect of getting rich and at the same time concerning one's self profoundly with the effort to secure the riches of character, the only ones that can be recognized in the kingdom of God. The distraction of attention by dividing interest between two such contrasted objects is like seeing with an eye that is blurred. If one looks with single-hearted purpose at the great enterprise of interpreting God's will to the world and of revealing it in one's own life, then his whole being is flooded with the light that comes in through the clear window of the soul. His eye is single because he has only one supreme interest. But if with wavering attention he goes from this to that, and looks only with clouded vision upon the fair ideals of character and of truth, he misses the true light, and falls into that darkness of wasted effort and failure at last; and how great is that darkness!

The Cult of Mammon.

There was an old heathen divinity of the name Mammon. In the thought of the Jews of Jesus' day it stood for the love of money. Jesus said it was impossible to have that god as the object of worship, and at the same time to love and worship the Father in heaven. The two masters would always be in conflict with each other. One cannot serve God and Mammon.

But he recognized that a certain care for the future was proper and necessary for all his followers. They must not recklessly cast themselves adrift from proper effort and just provision for coming days. And here one of his greatest lessons was taught. The prayer, "Give us this day our daily bread," implied a just concern for physical blessing. But it implied also that these were to be sought with natural and wholesome effort, under the blessing of God, and were not to distract attention from the serious business of life, the gaining of character and the performance of the will of the Father in the world.

To go beyond this point in anxious regard for the future was to put second things first and forget the greater interests of life. The early Christian society rejoiced in the privilege of giving up its worldly possessions that all might be cared for on an equal footing. The mediaeval church taught and to a large extent practiced the virtue of poverty, and hundreds of earnest and consecrated preachers of righteousness journeyed over Europe possessed of nothing but the simple clothing, staff and scrip required for their journey, and the food which was given them by kindly hands. But the modern world, and with it the modern church, has forgotten the fine virtues of poverty, humility and obedience, and is tempted to accept the world's standard of financial measurement for all enterprises. It will come back one day to Jesus' estimate of real value.

It is not the proper care for the future, but undue and anxious thought, that absorbs concern and obscures more important things, that Jesus deprecated. Birds and flowers, he said, were cared for by the Father's hand. And men who were of infinitely greater value would be cared for in the same way, if, like the birds and lilies, they fulfilled with hearty cheerfulness the will of God in a social order that sought his glory. One day men will learn this truth also, and know that the great and good of all history have been those who, forgetting the physical standards of comfort and affluence, have given themselves rather to the realization of Christ purposes in the world, and thus have achieved true and lasting success.

Losing and Gaining Life.

They have not been men and women of wealth. On the other hand, they have not failed to prove the fact that those who seek the kingdom of God and his righteousness are likely to make good in the simple needs of daily life. Nothing is more pathetic than the superficial and false standards which the modern world has created for itself. Men and women are losing their lives because they imagine that only by the possession of wealth can happiness be found. Most of them fail even on this low level, for the number who win wealth is very small, and those who fail are thrown back too frequently into embittered and protesting states of mind, from which no service of good will to the world can be hoped.

Upon reflection, then, it is clear that Jesus' teaching regarding the worldly spirit as contrasted with the spirit of trust in God is proving itself true in the experience of every man who tests it. One need not be a literalist nor go to extremes in the advocacy of poverty and renunciation to see that Jesus' doctrine of the modest, simple and wholesome life, that accepts with gratitude what reasonable effort brings under the blessing of God, is the normal and right life to live. To miss this is not only to miss happiness but as well the opportunity to render any service to the world. And so the text which might be used as the central truth of all this portion of the great discourse is, "Seek ye first God's kingdom and righteousness, and all these things shall be added unto you. Be not anxious."

*International Sunday-school lesson for February 13, 1910. Worldliness and Trust. Matt. 6:19-31. Golden Text: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. Memory Verse, 6:24.

In a Reflective Mood

Some time-honored things are honored in no other way.

Advice that accords with our plans is heartily welcomed.

The Golden Rule—something our neighbors should conform to.

Foresight is not genius, but sometimes it is a good substitute.

Life is largely guess-work, with most of the guesses, misses.

The old-time vices and the old-fashioned virtues we have ever with us.

With all our boasted ingenuity, no one has yet invented a fool-proof gun.

Christian Endeavor Lesson

By W. D. Endres

Topic for February 20: Intemperance and Other Sins of the Body. Rom. 8:1-14.

This important subject is apropos of the prevailing habits and tendencies of today among young people. It also gives us an opportunity to say and do some very foolish things unless we stop to think. We should remember that every organ and every function of the body is holy, otherwise God would not have given it to us. It is when we abuse the body or any part of it that we are committing sin. When we are making the gratification of our bodily appetites and desires the object of our thoughts and purposes we "are after the flesh" and "mind the things of the flesh." God is spirit and calls man to a spiritual plane. He would have men to make the things of the higher life, justice, righteousness, kindness, love, the object of our ambition and our bodies should be instruments to help us realize these things. Therefore, "they that are in the flesh cannot please God." But we do well to remember that this is not a wholesale condemnation of the body. Paul also tells us that our bodies are temples of the Holy Spirit. And those who prize the things of God, love, joy, peace, kindness, patience, longsuffering, etc., i. e., let the Spirit of God dwell in them, are not in the flesh. The big truth then for us to remember in the study of this subject is the necessity of self-control. We are endowed with reason and the power to choose, and the body, with all its functions, must be made our servant and we its master.

The use of alcohol as a beverage is one of the most striking and the most common examples of how men may become enslaved to the appetite of the body. The testimony of all is that its habitual use undermines the physical constitution, ruins the nervous system, and renders one unfit for labor. It is admitted too, as a consequence that it impoverishes the mind and degrades the heart. The truth of this latter statement is the fact that the very great majority of immoral habits, vicious practices, and terrible crimes cluster around the places where alcohol is sold and drank. Knowing that these are admitted facts the young person who is exercising self-control will not use this stuff as a beverage. It brings harm and only harm.

In this connection we must not overlook other forms of abuse. It is unnecessary to dwell upon those unspeakable forms of social vice which flourish so widely in our great cities among all classes of society—especially those at either end of the social scale. They—all who practice such—are passing swiftly down the road to ruin. Their ways take fast hold on hell. Shun it as the boatman does the rapids of Niagara.

We must not forget the less flagrant but still unholy habits. The boy with a cigarette who tomorrow is the man with a cigarette—if he lives so long—is a pathetic sight. Weakness—both mental and physical, as well as moral untrustworthiness—we all feel even of the boy who uses them, to say nothing of the man. The business man does not want him in a responsible position, to say nothing of the work of the teacher, the moral reformer or the preacher.

If Jesus and Paul be our teachers, sins of the body are not confined to overt act. He who delights and persists in foul stories and vulgar language, goes to the cheap theater and the public dance-hall, where every appeal is made to the sensual, and feeds on cheap and vicious literature is paving the way for his speedy downfall and ruin. Such are essentially after the flesh.

As Christians the trend of our lives is to attain the spiritual—righteousness, truth, kindness, sympathy and service—and we must eschew all things which tend to choke them out.

Foreign Missionary News

W. R. Hunt has located permanently in Shanghai, China. It will be remembered that he was for many years in Chu Cheo. Since going to Shanghai he reports forty baptisms. He expects to build up a strong central missionary church. He has been in China twenty years.

Good news come from our self-supporting native church in Shanghai. It built its own house of worship. It is growing in numbers and in all Christian activity.

James Ware baptized one dozen men and women at the Yangstzpoo church recently.

W. R. Hunt has had only three personal teachers in China in twenty years and all of them have obeyed the gospel.

"We are going to make an effort to put our church in the Living-link rank this time." H. A. Kinley, Wilkinsburg, Pa.

F. M. Biddle of Wheeling, W. Va., A. F. Biddle of Seymour, Ind., and Mrs. Harry N. Biddle. wife of the late Dr. Biddle of Africa, gave $200.00 for the purpose of setting up a hospital cabin on the "S. S. Oregon."

The First Church at Wheeling, W. Va., has voted to become a Living-link in the Foreign Society. W. H. Fields is the minister. The same step has been taken by the church at Huntington, W. Va., C. H. Bass, minister. All the signs point to a very large number of new Living-links. This is the first year of our Second Century.

The Central Christian Church, Portland, Ore., has it in mind to become a Living-link in our foreign work at the earliest possible date. J. F. Ghormly is the pastor.

Last week the Foreign Society received two gifts of $500.00 each on the Annuity Plan; one from a friend in Michigan and one from a friend in Indiana. A week rarely goes by without such a gift and sometimes two or three of them. Let the friends keep them flowing into the treasury of the Lord, that the Word of the Lord may be sounded out to the perishing.

Bruce L. Kershner, Manila, P. I., reports seven baptisms in the Central Chapel. He also reports twenty-six weddings form June 10 to October 1, 1909.

The church at Winona, Mo., was an "every member church" last year, that is a church in which every member gave for Foreign Missions in the March Offering. This is the only church of this class known to us for 11909. The church at Shiloh, Ind., E. L. Frazier, minister, was in this class in 1908. Norwood, O., will make an effort to reach this rank this year. Norwood is a Living-link, but it hopes also to be an "every member" church.

Miss Lavinia Oldham, missionary of the Foreign Society to Tokio, Japan, says: "On New Year's day three railroad men called upon me and asked me to teach a Bible class in their school every Lord's day. It is a government school for preparing men for railroad positions, and the men have been selected from every province in Japan."

John Johnson, Nantungchow, China, reports a Sunday-school in that new station and that a lot has been secured for the new hospital.

Never before have the prospects for the March Offering been brighter. A large number of new churches are being enlisted, and all the indications point to a higher standard in the gifts.

The receipts of the Foreign Society for the first four months of the current missionary year amounted to $25,639, a gain of $3,685. There has been an all-around gain and the signs point to a general advance.

Last week a friend in Kentucky sent the Foreign Society $500 on the Annuity Plan. He rejoices in the opportunity of helping on the gospel campaign in this way.

Thousands of friends will be glad to know that the mission boat, the "S. S. Oregon" was shipped from the port at New York January 29. It will be landed at Matadi, mouth of the Congo, Africa. It will be taken up the Congo river to Leopoldville on the Congo railroad. At Leopoldville it will be met by Dr. Dye and other missionaries and there will be put up and will be taken up to Bolenge on her own steam. This is a new and important epoch in our work in Africa.

The Foreign Society lost one of its best friends in the death of the late Lathrop Cooley. He helped the work with wise counsel, earnest prayers and with his money. He had a world-wide interest in the spread of the gospel.

The serious sickness of Mrs. M. D. Madden made it necessary to call her husband by cablegram from Sendai, Japan. Mrs. Madden is now beter. One of the most aggressive and use ful evangelists in Japan is our own M. B. Madden. He is ready to visit churches if his wife continues to improve. The church at North Tonawanda, N. Y. supports him. V. W. Blair is the pastor.

An increasing number of churches are planning to enter the Living-link column in the March Offering, and it is encouraging to note that a number of churches formerly supporting a Living-link expect this year to raise $1,000 or more.

The way the March Offering supplies are being ordered from the office of the Foreign Society is encouraging indeed. Words of cheer come from every quarter. All the signs point to the greatest offering in our history. We suggest to the churches that they be prompt in ordering their supplies and making the necessary preparation.

We hope every church in the Brotherhood will plan to hold a Foreign Missionary Rally Sunday evening, February 27. A suggestive program wil be furnished upon application.

The increase in expenditure in China has leaped from $52,257 to $71,785 last year; the increase on the border of Tibet has gone up from $3,777 to $7,911; in the Philippine Islands the increase has been from $10,063 to $24,533; in Africa the increase has been from $8,112 five years ago to $31,925 last year.

J. H. Goldner, pastor of the Euclid Avenue church, Cleveland, O., says: "You will be pleased to know that our church has voted to treble its offering for Foreign Missions, that is $2,000." This is good news and this reminds us that the East End Church, Pittsburgh, Pa., expects to double its offering and give $1,200 instead of $600 as last ear. The First Church, Louisville, Ky., hopes also to increase its gifts for Foreign Missions this year. It has been standing loyally by the Living-link and now it wants to move up a notch. A number of churches are taking this step. Let this spirit spread to every church in the whole brotherhood.

The Laymen's Movement is effecting great things for Foreign Missions. Our people have been wonderfully helped by it in Pittsburgh. All the Protestant churches of that city have about determined to double their gifts of last year. This is true of other cities as well. Our preachers and brethren generally should avail themselves of the advantages of the Laymen's Movement in communities where the conventions are are held.

The following report indicates a fine condition of growth and progress: "We have closed six years' work as pastor of the Jewell Christian Church, and are entering upon the seventh. During this time a debt of $605 has been paid, a parsonage valued at $2,500 has been built, expenditures to the amount of $400 has been used on the church building, and a $350 piano has been installed in the church. The church is on the state honor roll every year. The church is becoming intensely missionary. More than one hundred have been added to the church during this time. All departments are in good working order and we begin the new year with fine prospects."—B. A. Cranner.

Church Life

Certain considerations make it impossible to fulfill our promise of a special Graded Sunday-school issue this week. This will be on the schedule at the earliest moment allowed by other interests which press for space.

The article on Our Readers' Opinions page last week entitled "Is God Christlike," was written by Evangelist J. M. Lowe, whose name was omitted by our error. Some of the considerations which Mr. Lowe urged seem to us to be true and not at all opposed to the editorial which called forth his excellent article. We agree with him, of course, that God is first in point of fact, but the inquiry and quest of each soul is to know what sort of God he is, what his attitude is toward us men. This question is not answered by mere innate ideas, but by Christ. He reveals the Father, he tells us that God is like himself, that he is a Christian God.

* * *

There were four additions to the church at Arkansas City, Kansas, January 23. Thomas Popplewell is pastor.

"We are using in our home 'The Daily Altar,' with a great deal of delight and satisfaction."—Garry L. Cook.

Chas. E. McVay has been assisting Pastor R. H. Heicke in a meeting at Fort Madison, Iowa. There were thirty-nine accessions.

G. W. Brewster, of Healdsburg, California, will begin work as pastor of the church at San Jose, about the middle of February.

P. H. Welshimer, pastor of the church at Canton, Ohio, will hold an eight days' revival meeting, beginning Sunday, February 27.

B. F. Shoemaker, after two years' pastorate at Nevada, Ia., has resigned. He has not announced his plans for the future.

The Christian Endeavor societies of Washington are in a contest for attendance and membership, which is developing great interest.

Hon. T. W. Phillips and Crayton S. Brooks were the chief speakers at a recent meeting of the men's club of the Second Church, Warren, Ohio.

The Brotherhood of the church at Massillon, Ohio, held a Lincoln meeting February 1. Each member was requested to come prepared to tell a Lincoln story.

The receipts of the A. C. M. S. for the quarter ending December 31 show a distinct gain over the quarter of the preceding year, the amount being $13,729.58.

C. A. Lowe, District Secretary of the Christian churches, preached in the First Church, St. Joseph, Mo., January 23. C. M. Chilton is pastor there.

H. H. Peters, field secretary of Eureka College, gave two addresses in the church at LaPorte, Ind., January 23. An offering was taken for the college.

The Central Church, Peoria, Ill., is engaged in an evangelistic meeting, led by Evangelist W. E. Harlow, of Springfield, Mo., and F. F. Dawdy, leader of song. W. F. Turner is pastor of the church.

Thomas Wallace, pastor of the church at Richland Center, Wisconsin, reports a meeting held there in which there were 100 accessions, mostly by confession. Wray and Davis were the evangelists.

At Sterling, Colorado, the church has just closed a three weeks' meeting, in which it was led by B. F. Clay and Floyd Chandler. There were fourteen additions to the church. W. B. Harter is the pastor.

The First Church, Eugene, Oregon, is planning to erect a $50,000 building during the coming summer.

"'The Daily Altar' is invaluable. I have never had anything I liked more. The quotations from the best poets, especially Browning, the poet of the soul, are incomparable." —Mrs. E. W. Martin, Fremont, Nebraska.

The Varneys and Marks evangelistic team closed a meeting at Denver, Ill., January 27. There were fourteen accessions. The work of the evangelists is commended by J. T. Sapp, Canton, Mo., pastor of the church.

The statistics published in the last Year Book tell us that we have 11,614 churches. Of this number 3,480 made contributions to the Foreign Board, 2,120 to the American Society, and 1,318 to Church Extension work.

Rev. C. H. Hands and wife, of Berlin, united with the First Church, Springfield, Ill., the fourth Sunday in January. Mr. Hands was formerly pastor of a Baptist church, but comes now to labor with the Disciples.

Oliver McCully, who has been living on a ranch near Boulder, Colorado, has taken the church at Manzanola, Colo. Mr. McCully entirely regained his health within the past two years. The church at Manzanola is to be congratulated in securing such a competent minister.

Miss Annette Newcomer, State Secretary of C. W. B. M. for Iowa, spoke in the First Church, Milwaukee, both morning and evenin, January 30. Claire L. Waite is just closing a three years' pastorate with this church.

Mark A. Collins, the Living-link of the church at Harrodsburg, Ky., and stationed at Waynesborough, Pa., reports the year just past as the best in the history of our work in that place, where they now have 125 members.

Lee Ferguson, pastor at Prosser, Washington, says four fine young men came into the membership of the church, January 23. These were by confession and obedience. The same day at regular services there were five other accessions.

J. S. Raum, Corresponding Secretary of Montana, writes that the vigorous young church at Great Falls has secured C. A. Park of Whiting, Iowa, for pastor, beginning February 1. We welcome Mr. Park to our growing list of missionaries in the home land.

Clark Bower, the new Sunday-school evangelist of Colorado, is now working in the northern part of the state, endeavoring to bring the schools up to the International standard. He recently spent a few days at Boulder and was given a hearty welcome by the church.

The church at Durango, Colo., is making good progress. They recently dedicated a new building in a splendid location. R. H. Newton is the effective leader of this work. In a union evangelistic campaign, some thirty people decided to affiliate with this church. A resolution was recently heartily endorsed to the effect that no more money be raised for church purposes by pay socials or other unscriptural means, but that for the next three months the tithing system be adopted. Every man in the congregation signed the resolution.

The official board, members, and friends of the Union Avenue Church, St. Louis, Mo., gave a farewell reception to Mr. and Mrs. J. M. Philputt, Thursday evening, January 27. Mr. Philputt has been pastor of this church for a little more than six years. He came at the time when two separate congregations were being merged preparatory to building a fine new house of worship. The congregation now numbers 900 members and raised last year $25,000. Dr. and Mrs. Philputt left February 1 for their trip abroad, which will last perhaps a year.

E. F. Daugherty, pastor of the church at Wabash, Ind., is preaching the following series of sermons on Sunday mornings during January and February: "The Square Deal Philosophy," "Publicity's Corrections," "Manhood's Dawning Arousement," "The Passing of Bossism," "Unprecedented Beneficiences," "Intra-Moralism," "The Law—a Force." His evening subjects for the same time are: "The Anvil Chorus of Muck-Rakers," "Syndicated Sinners," "The Cymbals of Local Gossip," "The Stilettoes of Liars," "Scintillating Extravagances," "Graft and Grafters," "The Quagmires of Indifference."

W. J. Lhamon has just closed a meeting with the church at Wellsville, N. Y., in which there were forty-seven accessions. The pastor, J. C. Crosby, in writing of the meeting, says: "But the paramount value of the revival effort lay in its educational qualities. Mr. Lhamon is a pioneer in educative evangelism. His meetings were really a course of cultured Christian instruction in the character and purpose of Jesus of Nazareth." The church was very greatly pleased with the work of Mr. Lhamon, and he has left so good an impression in the community that the work of the church must henceforth be easier and more effective. Byron D. Burditt, of LaFayette, Ind., was leader of song, and delighted all with his solos and chorus work.

It is often suggestive to preachers to know what other men are preaching. Here is a list of Wednesday evening lectures by A. W. Fortune, pastor of the Walnut Hills Church, Cincinnati, Ohio: "Rehoboam, and a Nation's Down-fall," "Isaiah, and a Nation's Call to Righteousness," "Nehemiah, and the Restoration of a City," "Ezra, and the Restoration of the Law," "Job, and the Problem of Suffering," "The Preacher, and the Problem of the Highest Good," "Daniel, and the Divine Protection of the Faithful," "Jonah, and the Impossibility of Escaping Duty," "Judas Maccabaeus, and the Call for Heroism," "The Pharisees, and the Messianic Hope," "John the Baptist, and the Call to Repentance."

The church at East Liverpool, Ohio, is harmonious and hard at work, under the leadership of E. P. Wise. There were eight confessions at regular services on a recent Sunday evening. They are just beginning a series of evangelistic meetings with Mr. and Mrs. J. W. Darley, of Beaver Falls, Pa., as evangelists. The annual report of this church shows: money raised for current expenses, $2,176.41; for improvement of building, $833.75; for the Sunday-school, $954.56; by the C. W. B. M., $214.03; by the Junior Endeavor, $42.00; by the Intermediate, $2.52; by the Senior Endeavor, $406.72, making a total of $3,234.85.

F. W. Norton, who will live in the history of the Disciples for the large part he had in the building of the Wharton Memorial at Hiram, Ohio, not to speak of other good work he has done or may yet accomplish, has become pastor of the church at St. Thomas, Ontario. As to the matter of reporting what one is doing, Mr. Norton says: "As to reports on work, John P. Sala spoke his mind in The Christian Century of January 20. And yet there is much worth reporting, real news, stimulating others to good endeavor. No doubt that if matters could be regulated so that our religious papers contained more items of general interest and less of the brethren's self advertising, many would feel like reporting, who cannot now bring themselves to do so. Let

us know what the workers are doing that marks real progress in the kingdom." It is just this sort of a news department that The Christian Century seeks to give its readers.

The attendance of the Sunday-school at Blandinsville, Ill., has doubled during the last year. The church is harmonious and moving forward in all departments. C. R. Wolford is pastor.

Professor H. T. Sutton and wife of Eureka, Ill., were in Chicago last week with their little daughter of four years, whose illness was causing them deep concern. A card has just been receiving saying that their hope and plans were in vain and that Pauline slipped away from them into death. Tender sympathy goes out to this estimable family from their host of friends.

The veteran leader, L. L. Carpenter, lies very near death's door in Kansas City. His illness attacked him while absent from Wabash, Ind., his home, but the Disciples of Kansas City are delighting to show him courtesy and care. The pastors' alliance sent him a resolution of sympathy last week, extending appreciation of his fruitful ministry, his extraordinary mental and spiritual grasp of our plea and pledging him their prayers for his recovery, or, if God wills otherwise, their assurances that to be with Christ will be for him "far better." Thousands of the acquaintances and friends of this splendid hero of the cross will join in tender solicitude for him.

The following annual report of the Jefferson Street Church, Buffalo, N. Y., B. S. Ferral, pastor, shows good normal work, and will prove of interest: Pastor now three months in his seventh year with the church. During past twelve months he made 1,281 calls, married ten couples, officiated at thirty funerals (nine being members of this congregation), had 128 responses to gospel invitation (eighty of these coming from the Bible-school). Of the total number added, eighty-seven were by primary obedience, delivered thirty addresses. The Sunday-school averaged 462 during the year and raised a total of $1,561.51, of which $634.94 was for missionary purposes. The church raised about $4,800, of which over $1,300 was for missions. New hymnals were put in the pews and a new individual communion set installed. The church purchased a corner building-lot on which a chapel for the Kehr Street Mission will have a new house of worship by early spring. The church supports F. L. Mendenhall in China and R. E. Deadman in the city at the Kehr St. Mission, that is soon to become a church.

The First Christian Church of Boulder, Colo., has just closed the most successful year in its history. There were 135 additions during the year and every department has taken on new life. The missionary spirit is growing in the church. The Sunday-school gave $100 to the Denver Orphans' Home, the first school in the state to become a Life liner. The church raised $500 more than last year on current expenses, and closed the year out of debt. The Juniors and Intermediates made the pastor, A. L. Ward, a Life Member of the C. W. B. M. The pastor has a class of twenty-five men studying "The Gospel of the Kingdom," by Josiah Strong. The Brotherhood was organized with a large number of the men of the church as members. The pastor has added two instruments of work which he never tires praising, an automobile and a stereopticon. The auto has added much to the pastoral work and the stereopticon has enabled him to give many interesting and instructive lectures on missions at home and abroad. The Foreign Society has gladly furnished slides for this work. Steps have been taken to thoroughly grade the Sunday-school.

In connection with Geo. B. Van Arsdall's close of his pastorate at Cedar Rapids, Iowa, the following comparative statement of the growth of the church during the five years of his pastorate was made the church: Resident members five years ago, 285. New members received into the church by confession and baptism, 253; by letter or statement, 187; total, 440. Present resident membership, 507, of which number 213 are of the original membership and 294 new members. Actual net gain in membership is 222. Financial statement: This statement covers the receipts in the church and all its societies. April and May, 1905, missions, $368. General expense—$793, total $1,156. June, 1905, to June, 1906, missions, $1,732; general expense, $4,435; total for year, $6,167. June, 1906, to June, 1907, missions, $1,510; general expense, $5,-789; total for year, $7,299. June, 1907, to June, 1908, missions, $1,947; general expense, $5,127; total for year, $7,074. June, 1908, to June, 1909, missions, $1,965; general expense, $5,715; total for the year, $7,680. June, 1908, to February, 1910, missions, $854; general expense, $3,132; total, $3,986. Grand total for missions, $8,371. For general expenses, $24,991. Receipts for church building lots, $6,435. Grand total for all purposes, $39,797.

No better news will be found in our pages this week than the announcement that C. G. Kindred has resumed the pastorate of the Englewood Church, Chicago. It will be recalled that his resignation from this pulpit some six weeks ago was accompanied by the statement that he would withdraw from the ministry and enter business life. In the newspaper reports of the resignation general publicity was given to certain infelicities in the pastor's home life which made further continuance in the ministry impossible. The congregation was deeply grieved that Mr. Kindred felt compelled to resign his work, and set about in the spirit of Christ to heal the domestic wound. This has now been accomplished. Rarely do we witness so gracious a transformation as has been brought about through the prayers and good offices of a congregation whose attachment to pastor and wife is that of profound affection. In view of the wide publicity given the regrettable episode during past weeks by the secular press, it is due both Mr. and Mrs. Kindred to say that the search light of newspaper enterprise in seeking for a sensational "story" has only revealed the universal respect in which each is held by the entire community and the utter absence of even the palest rumor upon which discrediting insinuations might be based. All Chicago ministers and laymen will rejoice at the signal triumph of Christianity in this most delicate situation.

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Richard Martin, of "The Martin Family," is in a meeting held in the newly dedicated church at Salisbury, Mo. There have been about fifty additions. The audiences have been so large that it has been necessary to hold overflow meetings in the city hall.

S. J. White, pastor of the church at Chillicothe, Mo., has the distinction of having more of his men subscribe to Christian Men than any other pastor in the United States. In recognition of this service, the publication has made Mr. White an appropriate present.

Colorado is calling for double the amount of money she gave to state missions last year. It is expected that this will be raised. The first Lord's Day in February has been set apart for the offering to this work. The churches are showing a deep interest.

H. D. Sedinger closed his work as State Evangelist in Alabama, December 15. Raymond Sherrer, of Jellico, Tenn., succeeds him, taking up the work March 1. Alabama and the entire South presents a most inviting field to the American Christian Missionary Society.

Norman H. Robertson, pastor at Colfax, Ill., held a three weeks' meeting with his brother, C. J. Robertson, at Heyworth, Ill. Good audiences were in attendance. There were thirty-six additions to the membership. This church is making rapid progress under the leadership of Mr. Robertson.

A very successful meeting is being held by the Geddes Street Church, Syracuse, N. Y. The pastor, C. R. Stauffer, is preaching, and Miss Una Dell Berry, LaFayette, Indiana, is leading the singing. Some of the sermon topics for the second week of the meeting were: "Sowing and Reaping," "Why I Accept the Bible," and "Faith and Its Importance."

Ben. F. Hill and son, Harry, are now in a good meeting with the church at Lanark, Ill. The town has many churches, most of them doing very little, and slow to take hold of aggressive programs, but Mr. Hill is working earnestly, and with a stout heart. He has March and April unengaged.

The Brotherhood of the church at Modesto, Calif., is doing vital work. The men of the Presbyterian church of the city recently invited these men to a union banquet, at which the question of a united effort for civic betterment was considered. J. W. Webb is pastor of the church at Modesto.

Dean A. M. Haggard, of Drake University, was called upon to dedicate the new church at Clinton, Ill., Sunday, January 30. The church has been thoroughly remodeled during the last four months at a cost of nearly $5,000, and is so changed as to hardly be recognized as the same place.

R. E. L. Prunty has begun his pastorate at LaBelle, Mo., with a four weeks' meeting, which closed January 30. There were forty accessions to the church. Miss Nellie Northcutt, of Knox City, was leader of song. The church is strong and happy in its helpful ministry in the community.

P. C. Macfarlane and R. A. Long, of Kansas City, Mo., Secretary and President of the Men's Brotherhood, will within a few days visit Des Moines and hold special conferences with the clubs of the churches there, regarding their work. Mr. Long will give an address at a union meeting of the clubs.

Thirty-six new men were added to the Bellevue (Pa.) Men's Bible class as a result of the contest between the Reds and Blues. Wm. Ross Lloyd, the pastor, says the banquet and toasts given by the Reds to the Blues was one of the finest social events of the church. This is now one of the large classes of the country.

Miss Lucile May Park assisted J. P. Lucas at Tingley, Iowa, in a three weeks' meeting, which was very successful. There were eleven accessions, six by baptism. Miss Park graduated a class of forty-five in Primary Bible study, also. All departments of church work are in excellent condition, and constantly increasing in numbers and interest.

A. L. Orcutt closed a meeting of two weeks at the Fourth Church, Indianapolis, January 30. There were nine added by confession and nine by letter, and the church much strengthened and helped by Bro. Orcutt's earnest preaching. The church is thoroughly organized in all departments and doing efficient work.

The churches of Holtville, California, are in a union meeting with the M. E. church. The Methodist preacher and Sumner T. Martin, pastor of the Christian church, preach on alternate evenings. There have been forty confessions. A Christian Endeavor Society has just been organized in the Christian church.

E. E. Moorman, pastor of the Englewood Church, Indianapolis, read a paper on "The Minister's Recreation" before the Indianapolis ministers' meeting, January 23. The discussion made it apparent that the ministers were all of the opinion that the preacher should devote one day a week to his favorite recreation.

The work prospers at Kensington Church, Philadelphia, under H. W. Cadwell. Evangelist H. F. Lutz is in a good meeting there.

The church at Wilkesbarre, Pa., is concentrating every effort to get into a home of its own this year. They have a good building

SERIOUS QUESTIONS FOR THOUGHTFUL CHRISTIANS



If missions are of any importance they are tremendously important. Ought the missionary enterprise ever to have been launched? Should it now be discontinued?

Have the results of missions justified the time and thought and expenditure of the men and money required?

Do the Scriptures clearly and distinctly and beyond all question lay the obligation upon Christions of preaching the gospel to the whole wide world?

Has the Foreign Missionary work actually kept back, or in any way hindered, the progress of the Christian church in the home land?

Do those most active in Foreign Missions manifest a lack of concern regarding the needs of the home land and of the local church?

Does the local work suffer in those congregations where the most active interest is shown in the work abroad?

What are some of the helpful reactions upon men and churches, who engage actively and generously in the missionary enterprise?

Can the heathen, living today in need of the gospel and entitled to its blessings, justly be asked to withhold their appeal until conditions at home have all been thoroughly righted?

What has been the successful program thus far of extending the gospel in the world, including the practice of Jesus and his Apostles, and the primitive church?

Would it be reasonable for the present generation of Christians to seriously undertake the evangelization of the whole world? Are the resources of men and money sufficent for the task?

When we consider the results of missionary effort in either the first or the nineteenth century, is the history discouraging? Has the enterprise been a mistake from the beginning, or is it practicable, reasonable, expedient, and even imperative?

What has been the general influence of the missionary upon the world? Has he made contributions of importance to the world's knowledge—to geography, natural science, to philology and other branches of learning? Has he helped or hindered the world's commerce and trade?

In a word, do Foreign Missions pay? Can all the results of this or any Christian work be accurately tabulated? What is the total number of Christians in heathen lands? Has there been encouraging progress in visible results during the past one-hundred years?

Have our own people been helped in this country and in our local churches since 1875 by the organization and work of our Foreign Christian Missionary Society? Have we done less at home on account of what we have done abroad?

site and hope to dedicate next May. Chas. E. Frick is supported here by the help of The Margaret Oliver Memorial Fund.

There were fifty-three accessions to the church at Hepner, Oregon, during the meeting which closed January 9. Thirty-seven of these were by baptism. Pastor J. P. Conder writes that the church is in excellent condition for aggressive work. The audiences are better than ever before. But Mr. Conder has received many calls for evangelistic work, and will soon move to Des Moines to give his entire time to this service.

D. B. Titus is in an excellent meeting in the new town, Jerome, Idaho. Mr. Titus had expected to devote his energies to evangelistic work in the Northwest; the church at Rupert, where Mr. Titus has been pastor for three years, has urged him to remain with them, and he has yielded to their entreaty. We rejoice in this determination for pastor and people to remain together. C. H. Altheide is leader of song in the meeting at Jerome.

Following the suggestion of B. B. Tyler, announced in The Christian Century, John H. Booth, pastor of the church at Centerville, Iowa, is preaching a series of "Reasons Why Sermons." He says that one fine man has come into the church directly through the influence of these sermons. The men of this church, under the leadership of Dr. J. L. Sawyer, are having very interesting meetings.

Howard Peters is the Living-link at Ft. Smith, Ark., where E. B. Bagby ministers. That church is highly gratified with the splendid work he is doing at Altus, Ark. One year ago there were but fourteen members, today, 140. Then there was no meeting house, now there is a beautiful building costing $4,200, this amount being raised without help from the outside and from people rated "poor in this world's goods but rich in faith."

A novel way of illustrating the Christian Endeavor topic, "Does Religion Pay?" for January 23, was carried out by the Boyle Heights Christian Church society of Los Angeles, Cal. Members of the society took the parts necessary for a mock trial, in which an injunction was sought by one, An Honest Thinker, to restrain one, A. Christian, from following his usual mode of life as a follower of Christ. The jury returned a verdict in favor of Christian.

The Steamship "Oregon" is on its way to the Congo. This announcement comes a year sooner than it was at first expected possible. Geo. C. Richey, Newberg, Oregon, who has the raising of the money in hand, is very anxious that all the pledges to this missionary vessel be received before the boat reached its destination, also that $2,500 in new gifts be turned in. We take it that gifts from outside Oregon will be accepted also. Try it.

F. W. Norton, formerly in the field as representative of the Wharton Memorial Home, located with the church at St. Thomas, Ont., soon after the Centennial Convention. Our church in St. Thomas has about 375 resident members and is one of the most influential that we have in Canada. The work is opening splendidly. He has recently organized a Business Men's Bible class with forty charter members.

There are twenty young men in one of the classes of the Sunday-school of the First Church, Evanston, Ill., where O. F. Jordan is the pastor. Mr. Jordan has arranged the following interesting Sunday evening meetings for February: (1) N. D. Pratt will speak on "Memories of Moody." (2) Mr. Colby, Protestant representative in the Juvenile court, will speak on child saving work in Chicago. (3) A. T. Campbell will speak of religious work in the Chicago play-grounds. (4) "A Man's Work in a Man's Way" will be the subject of the address by the pastor.

The church at Pomeroy, Washington, held an all-day meeting the first day of the new year. Just before the dinner hour, the pastor, H. S. Champie, gave a sermon. In the afternoon, the business meetings of the church were held, and in the evening the church began, with the help of home forces alone, a protracted meeting. There were seven additions to the church the first week.

G. F. DeVol, who gives half of his time to the church at Mendon, Mo., and the other half to the church at Rothville, sends the following report for the year. At Mendon: money raised for missions. $25; for education, $100; for repair of building, $1,200; for pastor's salary, $500—an average of $18 per member. The Rothville church gave, for missions, $237.50; for education, $125; on pastor's salary, $500—an average of $8 per member. Mr. DeVol continues to preach for the Rothville church another year.

The new church at Tulsa, Okla., was dedicated January 30. The church began this building about a year ago. The money for the payment of all indebtedness was almost all in hand before the day of the dedication. George L. Snively, of St. Louis, had charge of the dedicatory service. D. A. Wickizer, the pastor, has done faithful work in bringing about this commendable result. He has acted on the building committee, and himself served as architect in planning the building, which meets the universal approval of the church.

The beautiful new building of the Rowland St. Church, now located on South Geddes street, Syracuse, N. Y., was dedicated Sunday, January 23, by F. M. Rains, of Cincinnati. New lots and building cost over $15,000. $8,000 needed on dedication day. $8,300 pledged. A great victory for a church in the East, not yet six years old. The building is a gem. The auditorium seats over 300. Six large class rooms in basement, with all modern conveniences. Pastor's study and robing room in connection with auditorium. C. R. Stauffer is pastor.

We have just received the printed report of the University Church, Lincoln, Nebraska, where H. O. Pritcard is pastor. The present membership of the church is 792, including sixty-one additions in a meeting just closed. During the last year there were 125 accessions to the church. In two and one-half years of Mr. Pritchard's ministry there has been a net gain in the membership of 345. The church paid on the building fund during the last year $12,606.96. There is still a debt of $18,000 on the building. This is covered by pledges. Paid for missions last year, $1,905.43. The total receipts were $17,669.32, a gain of $4,355.13. The enrollment in the various organizations is as follows: Sunday-school, 605 (gain, 170); Ladies' Aid, 80 (gain, 20); C. W. B. M., 168 (gain, 17); Senior C. E., 168 (loss, 20); Intermediate C. E., 45 (gain, 10); Junior C. E., 108 (gain, 25).

The church at Cedar Rapids, Iowa, gave a reception to their departing pastor, G. B. Van Arsdall, and his wife, the last Thursday evening in January. The meeting was well attended by the members and friends of the church who were anxious to express to Mr. and Mrs. Van Arsdall their appreciation of the work they had accomplished for the church and the community. The local papers were generous in the space they gave to an account of the work of Mr. Van Arsdall, and their comments indicate a discerning observation of his work, in its high spiritual tone and its appeal to the intelligence of people, while losing none of the deeper elements of the Christian religion. Mr. Van Arsdall preached his last sermon in the church Sunday morning, January 30, and left for Denver the same afternoon that he might be present at the farewell reception given Dr. Breeden by the Central Church, Denver. Mrs. Van-Arsdall and son will remain in Cedar Rapids until the last of March, when Mr. Van Arsdall will return to accompany them to the western city.

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Do not fail to read carefully all the advertisements of the BETHANY LESSONS in this issue.
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Chicago

The Quarterly Assembly Greets the New American Secretary

By O. F. Jordan

Every change in secretaries of the American Christian Missionary Society has significance to the work in Chicago in some way. The tidings of the resignation of W. J. Wright was received here with sorrow as he nad been much interested in the city problem, and during his brief term of office advance steps had been taken in eastern cities. When our new secretaries, McCash and Lewis, were announced, we felt an immediate interest in their attitude toward the home missionary situation in America.

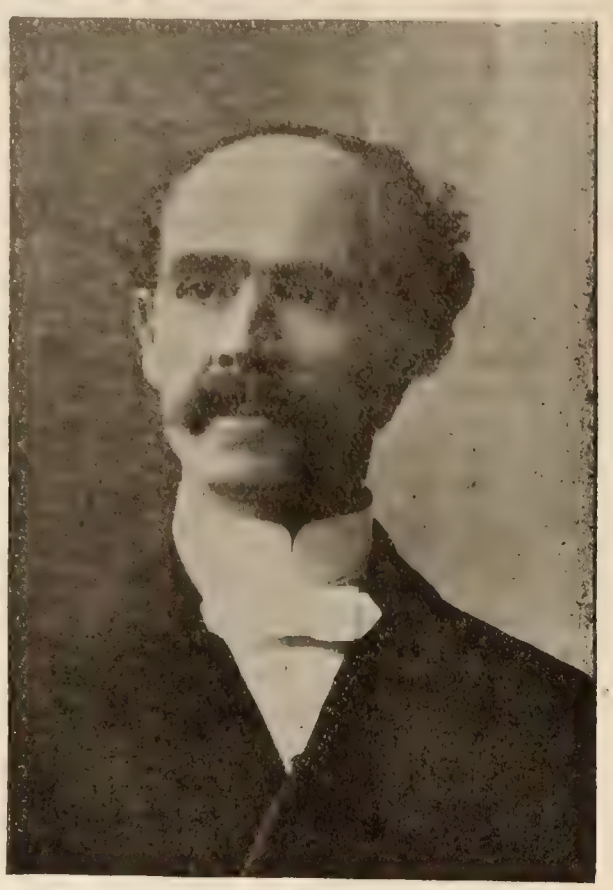
This will account then for some of the unusual interest in the coming of Dr. McCash to Chicago last week. We wanted to meet him and to observe how he would act in the presence of the great human problems of our city life.

We were interested in the fact in advance that we had for our secretary for the first time a man who was a Doctor. Not that he himself cares much about the title. But it is significant to have a man at the head of our great national society of scholarly attainments who joins the culture of the schools with the refinements of foreign travel. Scholastic titles have never been very popular among the Disciples; we ought, however, to hold in continually higher esteem the training that they represent.

We heard Dr. McCash first at the dedication in Austin. It is the place of all places where the desire to succeed will lead preachers to questionable methods and unworthy expedients. We had thought that no man could raise the money needed that morning and we were by no means ignorant of the field. Dr. McCash preached a devotional sermon which had for its culmination the idea of Christian sacrifice. With great dignity, and yet with a tremendous urgency, he presented the appeal of the building committee for funds. The results were such as to make him long remembered in the community. None had been over-urged. He left a religious feeling in the hearts of the givers which was as it should be. The money was raised.

Dr. McCash was surprised as are most of our visitors at the size of our quarterly meeting. Owing to the number of vacant pulpits around Chicago just now and to the dedication at Austin on the asme day, the attendance was not quite so large as usual, though Jackson Boulevard Church brought eighty-five members. It was nevertheless a gathering to inspire one with the sense of the fellowship of the Chicago churches. Dr. McCash was the speaker of the afternoon. He made the point of his address to show the importance of our city task and something of the nature of it. The former preacher of the University Church in Des Moines faced an audience in which many old members of his congregation were present and these were especially moved by the sound of the familiar voice. We were all inspired to undertake greater things for the kingdom. Doctor McCash asked for more subscribers to our building syndicate and an additional thirty members were secured agreeing to pay five dollars on each church erected in the Chicago field.

On Monday following these strenuous exercises, the new secretary was on hand early to investigate with us some of the problems of our city life. We were especially anxious over the problem of establishing a foreign work. We have a Hungarian preacher ready to go to work for us, who holds a Ph. D. degree from the University of Vienna. He has been a successful minister to his own people in another religious body. There are three great centers for the Hungarian Magyars in America—New York, Pittsburg and Chicago. We found that they had arrived in Chicago to the number of fifteen thousand. Since they speak both German and Slavic, they have not settled in one large colony as the Poles have



Dr. I. N. McCash.

been compelled to do on account of their language. The largest settlement of Hungarians seemed to be on the North Side in the factory district known as Clybourn. Other settlements were found in the Hull House neighborhood and in the district southeast of this. It is too early to know what the policy of the two societies can be toward this problem. At any rate we are much encouraged to know that we have a secretary who is curious to see things and not simply to hear about them. He is coming back to Chicago to go over the problems of city evangelization more in detail.

We were interested to note how our churches in Chicago impressed the new secretary. We had a chart on which were pasted photographs of all our buildings in Chicago. This chart tells in a most graphic way the story of the city's need of equipment. It proved a most interesting object to Dr. McCash. He deplored the fact of our churches being compelled to do their work in such miserable buildings as some of them have. We have one five thousand dollar church on a twenty-five thousand dollar lot. In a village, these figures might be reversed and a twenty-five thousand dollar church on a five thousand dollar lot make a great showing in the community. We have one church worshipping in a board tabernacle. We have another at work in a little building that seats eighty people when it is full. There are no large and imposing structures such as our people enjoy at Kansas City, St. Louis or Indianapolis. Dr. McCash was much interested in the plan of our building syndicate which was described in these pages a few weeks ago and expressed himself as much pleased with it. He declared the p'an unique in our brotherhood.

Dr. McCash has been a pastor all of his life. He is well into middle life. We hope that these qualities will persevere in him.

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

Our preachers need a pastor such as he has been to local congregations. We hope that the grind of office work may be put on other shoulders somewhat and that he may have time for the more spiritual ministries in which he has been so capable in the past. The leader of the great cause of home missions must be more than a mere money raiser. He must have sagacity beyond the drawing up of annual reports and the sending out of fervent appeals. He must feel the grip of the great human problem that lies before him. There must be before his eyes continually the suffering millions and their sin and misery. As pastor to the United States and its unevangelized populations, Dr. McCash will have a far greater spiritual ministry than he has had in any of his great pastorates. Each of us pastors knows the need of faithful workers. If we have called Dr. McCash to be the pastor of our unevangelized millions, we should never forget his need that we work faithfully in the ranks to second every good project that looks to the saving of souls.

GRADE YOUR SCHOOL

On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

As We Go to Press

Eminence, Ky., Feb. 3.—The officers of the Eminence church voted unanimously to enter the ranks of the Living Link Churches this year in the Foreign Society, if possible.—Joseph D. Armistead, pastor.

Chapin, Ill., Jan. 22.—Closed a three weeks' meeting here last night with eight added, three by letter and five confessions. Bro. Jno. C. Lappin, of Armington, was the evangelist. His sermons were strong and well received by all.—T. L. Read.

Vincennes, Ind., Feb. 6.—Meeting three weeks old. Three hundred and two additions. Praise God from whom all blessings flow. Great crowds. Intense interest. Thirty-one added today. Wilhite mighty in proclaiming word of God. Tuckerman doing great work as leader of song. Great enthusiasm prevails. Great victory in sight. We continue. —Wm. Oeschger.

Keokuk, Ia., Feb. 6.—Victory through our Lord Jesus Christ. Once more God has marvelously led our Brother Thompson. With no printing or advertising since meeting started he has packed the church all the time and confessions are being heard at every meeting. Twenty-four last week. Organized adult Bible Class today with twenty members, also Christian Endeavor society with thirty members. We continue.—N. E. Cory, pastor.

Little Rock, Ark., Feb. 6.—Our great meeting here will close with reception tomorrow night. Sixty-six added today; $1,055 to date. This has been one of the most pleasant fellowships of our experience. Jessup, Brooks and our aged brother, Browning have been A. K. Brooks preached; fifty children in the nursery. One hundred and thirty-one last week; sixty today; 911 to date. Meeting grows deeper and wider. Our cause is taking heart everywhere. It has been a long hard fight in the South, mainly because we have been misrepresented "In the house of our friend." Prejudice has been strong. The great plea is being heard and the response is as fine and hearty as was ever seen; nothing now can be said of Brother Scoville. He is a master in his profession and a prince among men. Mrs. Scoville is a great power in song and beautiful in character; meeting continues.—J. N. Jessup.

York, Neb., Feb. 7.—Eight nights invitation. 103 confessions, mostly young men and women of society age. Many prominent young men surprising the town. Last night garage overflowing long before services. Eight churches packed and additions at all. A spiritual wave sweeps the town irrespective of denomination. At first ministerial alliance indifferent but now every minister praising the work. My Saturday night lectures pack the large garage. Last Saturday night hundreds turned away. Both services for men and women only packed the garage. Mayor Kirkpatrick and the president of York Commercial Club of over 200 members called at my hotel to arrange for a Business Men's revival, looking to temporal and moral conditions. I address them tonight. Our church jubilant and thanking God for this unexpected and undreamed of opportunity. Considering local conditions we are all surprised. Buss here and doing great singing. I loaned Sturgis to Fairfield for few weeks where Dr. Cooksey is in a fine meeting. Engagement at garage closes Friday. California next. Address me Chicago, general delivery.—Herbert Yeuell.

College President Holds Successful Evangelistic Meeting

Yesterday we closed the best series of meetings the Ninth Street Church has ever had. Rev. R. H. Crossfield of Lexington, Ky., was the evangelist and Captain S. O. Murphey was the singer. I have never been in a meeting of any kind where the evangelist and singer both gave such universal satisfaction as did these two men. The preaching was the strong manly appeal of the simple gospel to transform the lives of men and women. The singer touched the hearts of the people by his solos and in a hapy and pleasing manner led the large chorus and congregation. On Sunday nights hundreds were turned away for lack of standing room. The last has never been counted an easy field but such work as these men did backed by a willing and harmonious church accomplished great results. There were all told 168 who came forward during the three weeks and one day that the services lasted. Six of these were at the Bening Church where we went to the Bible School on Sunday afternoon. There were 141 confessions and 9 others who had never before been connected with any of our churches. This gives this splendid church a membership of nearly 1200. The Bible School reached an attendance of 675. The services could have contiued profitably much longer as there were 37 additions the last day—24 the last invitation, mostly grown men and women. It would be a great blessing if these two men could give their lives to this work.

GEORGE A. MILLER.

Washington, D. C.

Indianapolis' New Church

The North Park Church was dedicated last Sunday, January 16. The building was crowded at the three services, and it was a great day in the experience of our people. Considerable more money was raised than we expected to raise, and the remaining indebtedness can be readily handled without injury to the work. Bro. F. M. Rains is a master in his line of work, and he won the unstinted praise of our people. While in the city he was the guest of Rev. W. D. Starr and family, friends of many years.

The afternoon service was one of great delight. All but two of the churches in the city were represented, and letters of congratulation were read from churches of other

CLEAR-HEADED.

Head Bookkeeper Must be Reliable.

The chief bookkeeper in a large business house in one of our great Western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum a little over two years ago, and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man today and have used no other remedy.

"My work as chief bookkeeper in our Co's branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion."

"There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

names. The communion service was in charge of W. O. Moore and W. D. Starr, nine deacons waiting upon the congregation. The service was deeply spiritual and helpful in every way. The music during the day was of a high order, the large choir entering into the spirit of the occasion in a most commendable manner.

The building is modern throughout, and is furnished with kitchen, dining and assembly rooms, fully equipped for use. The ladies' parlor is pronounced the finest room of the kind in the city. The mothers' room is furnished with rockers, cots and such other furniture as makes it a rest room indeed. The Sunday-school room is divided into class rooms and is fully equipped for its special line of work. Everything pertaining to dedication was so much greater than we had anticipated that we have scarcely awakened to the blessing of it all. We hope to hold a gospel meeting in the near future, and our people are in fine mind for it.

GEO. B. MCKEE.

Hamilton College Notes

Pres. H. G. Shearin.

The second semester opened on Wednesday, January 19, with thirteen additions to the boarding department, thus ensuring a record year in point of attendance. The examinations just completed revealed an excellent enthusiasm for those ideals of scholarship which underlie true culture—an enthusiasm which has shown itself in three new voluntary organizations for study and practice in various fields of work, viz., the Beethoven Club, the Debating Union, and the Blackfriar's Club, the latter fostering the literary interests of the college magazine.

The annual New Year party given by the President and Faculty to the student body was based upon Ben Jonson's "Masqure of Oberon," presented three hundred years ago almost to the day, in London, before the court of King James I. The first series of recitals by pupils from the Conservatory of Music, was ample evidence of the good work there being done. The Marlowe Club, composed of students from the Department of Expression, a few weeks ago gave a clever play of student life. The Department of Art made a display of one hundred and fifty finished pieces two weeks before the Christmas vacation. The Department of Physical Training has shown admirable results. An efficient instructor, a graduate of the New Haven School of Gymnastics, gives all her time to this essential part of the collegiate curriculum. Dr. Shearin spent the week following Christmas in attendance upon the Modern Language Association of America, at Cornell University, before which body he presented a paper upon a phase of the Elizabethan period of English.

The recent vacation period has given opportunity for material improvement in the various buildings. Most notable is the redecorating and refurnishing of the drawing-rooms, library and halls of the main building. Hardwood floors have been laid throughout. The walls have been done in oil-fresco by an Italian artist, a graduate of the art schools of Milan, Italy, and are considered by many the most beautiful in the city. Four massive Grecian pillars, with pilasters and architrave corresponding, have been set up in the central hall, giving a classic repose and dignity to the whole interior. New Ionic mantels, with solid brass andirons of massive design, with gas-logs, have been placed. New furniture for the college library, including book-cases and new pieces of suitable design for the drawing-room and halls, have been placed.

An earnest and concerted movement has recently taken place among the leading colleges for women in the state, for higher educational standards. The promoters of this movement have determined to standardize strictly the various curricula of study, and to make the work therein offered of such grade as to be fully abreast of the recent growth in educational ideals throughout the country. Young women of this generation are demanding for themselves as strong and serious courses of study as are available for their brothers; and it is both a duty and a delight to supply their demands.

Good News from Denver

B. B. Tyler.

Breeden has gone; Van Arsdall has come! Long live Breeden!! God prosper and abundantly bless Van Arsdall!!!

H. O. Breeden is great. This remark is not original. It is not merely my opinion. Everybody in "The Mother Church," Denver, so far as heard from, is saying the same thing. The dear old Central has never had such a revival as that inaugurated and carried forward by Dr. Breeden. The church has been practically reorganized and filled with a new life. More than one hundred men and women united with the church during the all too brief sojourn of this distinguished pastor-evangelist. The regular financial income of the church has been doubled. The retiring pro-tem pastor leaves with his successor the names and addresses of more than a hundred persons, in the neighborhood of the church, who have been members in other places—persons who are not in union and co-operation with the church in Denver, their present place of residence. The Central is now also a Living-link in the foreign mission field. A member of the church has volunteered to enter the foreign work. The congregation agrees to give her support. "A Century Bible Class" was started by Dr. Breeden. The attendance has gone beyond the one hundred mark. The dear old church is full of enthusiasm and a dauntless courage.

Monday evening, January 31, a great company assembled at the church to say "Good Bye" to Brother Breeden, who has gone to California, and extend a "Cordial Welcome" to Brother Van Arsdall, who has come from Cedar Rapids, Iowa, to take up and carry forward this great work. In the Monday evening meeting there was an unusual blending of sorrow and joy—sorrow because of the departure of Breeden; joy at the coming of Van Arsdall. This is a great field and there is a general conviction that the right man has put in an appearance at the psychological moment.

Our churches in Denver are doing well. The Highland church has had a season of evangelism, W. B. Clemmer, preacher, with a score of additions. The East Side church is receiving accessions every week and has been doing so for some time. This congregation will soon begin a campaign which will bring them to the completion of the house of worship.

South Broadway moves steadily on. Unusually large audiences have, for a month or six weeks, assembled on the morning of the Lord's Day to worship and to receive the spoken word. Two persons confessed Christ last Lord's Day. Our Bible-school is doing good work. The average attendance during January was 360. The average offering was $11.67. The average attendance last year was 357. The average offering was $14.26. This, of course, does not include offerings by classes and individuals for special objects outside of the Sunday morning offerings. A large per cent of the Bible-school contributions goes to missions. The missionary spirit is growing.

Denver, Colorado.

NEW--WONDERFUL--UNEXPECTED!

GLORIOUS DISCOVERY! BEST THING EVER HAPPENED. FAREWELL TO SWEEPING, DUSTING, HOUSE-CLEANING

NEW HOME VACUUM CLEANER. AIR DOES THE WORK

CLEANS CARPETS, RUGS, MATTINGS ON FLOOR

No Machinery—No Electricity—No Motors. One Person Operates. Does same work as high priced machines. SIMPLE, POWERFUL, EFFICIENT. It's the suction that does it. It's that terrific, irresistible inrush of air, carrying with it the dirt, dust and germs out of the carpets into the Cleaner. Weighs eight pounds. Costs $8.50. Circulars give full details. Thousands praise it. Unlike anything you've seen or heard of. No such device sold in stores. Housekeepers everywhere have longed, wished, hoped for it.

$9 to $18 a day for Agents

FREE SAMPLE to active agents. A splendid opportunity for readers to make money---Men and Women

This new—marvelous invention, this saver—deliverer — champion of over-burdened housewives should be in every home—once used you wouldn't be without it for love nor money. Weighs eight pounds. Operated by child or frail woman. No expense—no labor. Terrific air suction draws dust, dirt, grit and germs from carpets, rugs, mattings, etc., while they remain on the floor; raises no dust, hence no dusting required. Every particle drawn into cleaner—then dumped.

ABANDON BROOMS, BRUSHES, DUST CLOTHS

They don't clean your rugs and carpets. Brooms and sweepers fill the air with clouds of dust and remove a portion of the surface dirt. The new Home Vacuum Cleaner sucks up into itself not only the surface dirt, but the dirt, dust, grime and germs—from the very warp, fibre. No more necessity to go through the disturbance and upheaval of house cleaning. New Home Vacuum Cleaner keeps them clean all the time—cleans on the floor. Saves money, time, strength and health. Nothing like it anywhere—nothing can take its place. Away with hard work—away with slaving toil. Send today for a cleaner.

READ WHAT USERS SAY

F. I. Pierce, N. Y. "Wife more than pleased with Home Vacuum Cleaner. It does all and more than you claim for it."

Prof. Geo. S. McDowell, Pa. "Took 8½ ounces fine dirt from carpet 10x13 ft."

L. Banville, O. "Home Cleaner greatest ever. Have arranged for demonstrations in stores."

Mrs. Jane Shully, Nebraska. You don't claim half enough. I wouldn't part with my cleaner for any price if I couldn't get another. My ten year old girl operates mine easily.

Mrs. Henry Deller, Rhode Island. I must thank you for telling me of your wonderful cleaner. What a god send it is to women. I have not felt so rested in years. Work now easy. Plenty of spare time. Don't see how you can sell it so cheap.

PRICE $8.50. NOT SOLD IN STORES

Not $100.00; not $50.00; not even $25.00—only $8.50.

Have a clean home, hours of leisure. Adopt the easy way—the modern way—the sanitary way—the scientific way. All Hail! New Home Vacuum Cleaner, marvel of the 20th Century, champion of overworked womanhood.

Each machine tested before shipping—each guaranteed as represented or money back. The price insignificant—the benefits everlasting. Will last for years. Not sold in stores.

Don't delay—don't hesitate—don't wait for others—don't wonder if it's true. It is true—every word—couldn't be exaggerated—words can't describe it. Stop short! Put drudgery behind you—leisure and health before. Enjoy yourself now—tomorrow may be too late. $8.50 will do it all—$8.50 brings relief from hard work—brings time to enjoy yourself—to visit friends—to read, shop, etc. Pays for itself in saving of carpets, rugs and mattings.



$8.50
SENT ANYWHERE

Make Loads of Money

This wonderful cleaner simply takes women by storm. They can't resist it—bargain day isn't in it. No experience necessary. Just hustle and the money rolls in. Shown in three minutes. Sold in five. Then on to the next. None Refuse. All buy. Hurry—be first—get the cream. Women eager—they need it—when they see it, can't let it go. Drop everything—sell this marvelous vacuum cleaner. Make $100 a week—you can—easy. C. E. Goff, Mo.: "Sold 5 Vacuum Cleaners last Saturday, — my first attempt." Gustave Anderson, Minn.: "Enclosed find order for 12 Vacuum Cleaners. Ship prompt. One man sold a dozen in 3 days." W. H. Morgan, Pa.: "Sold 45 Cleaners in 25 hours. Have sold two out of three persons canvassed." And so it goes. Hundreds of like letters every day; every one pleased, no one dissatisfied. All making money easy. Agents profit 100 per cent. Write today—secure agency—get to making this easy money. FREE SAMPLE to active agents.

R. Armstrong Mfg. Co.,
574 Alms Bldg., Cincinnati, Ohio.

SUNDAY SCHOOL WORKERS' ISSUE—SETTING FORTH NEW GRADED LESSONS

THE CHRISTIAN CENTURY

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In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

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FOR SALE.—COMPLETE SET ENCYCLOPEDIA BRITTANICA, Ninth Edition. Bound in calf. In good condition. Original cost, $140. Will accept $25 for set. Address C, Care New Christian Century Co.

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Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER Church & School BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

BOWLDEN BELLS

CHURCH AND SCHOOL

FREE CATALOGUE

AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

DARKEST CHICAGO

WE GO AFISHING—FOR MEN

This is only one of the many fishing pools.

20 Stereopticon Travelogs 20

TO WIN MEN TO CHRIST.

The Christian Lantern Slide and Lecture Bureau

Y. M. C. A. Bldg., Chicago, Ill.

Mention Ad. No. 912

Eureka College

The returns are coming in from Education Day and it looks as if we would have the largest number of churches in line with us in the history of our educational work in Illinois. We are confident that considerably more than one-hundred churches will make contributions this year. When the returns are in, we shall state frankly and fully the results. The Endowment Campaign is creating much enthusiasm throughout the state. Our fund has now reached $40,000. About $11,000 of this was pledged during the month of January. We are bending every effort to raise $125,000 by the first of September. The success of this movement means the greatest victory that our work has ever registered in Illinois. The new semester opened with a number of new students and the old ones on the roll for the remainder of the year.

H. H PETERS.

Illinois Notes

Those who desire to communicate with the program commitee will please write Louis O. Lehman, Gibson City.

Remember, J. W. Street, Mackinaw, will present the Church Advertising feature at the next State Convention. Kindly mail him your advertising matter to go into the exhibit.

The necessity of the unity of the Christian forces in the villages grows more and more apparent. From two to six little churches in a village takes the power out of the whole christian idea. Here is our opportunity to make good. Our men should be retained long by the village congregations and they should have the time to make the plea of unity upon common ground powerful.

J. FRED, JONES, Field Sec.

Bloomington.

SEND For EASTER SUPPLIES

The new Easter Cantata entitled

"THE EASTER FLOWER GARDEN"

was prepared by

MRS. JESSIE BROWN POUNDS

and is in some respects the best concert exercise she has ever written. It is designed to be used by the young people of the Churches of Christ in behalf of Orphanage work in Mission fields.

We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg" and "Easter Egg Envelope," to be used together for the smaller children, and the envelope alone for the older ones.

Order as many of all these supplies as you will need. They will be sent, prepaid, free of charge. Address

Christian Women's Board of Missions

(YOUNG PEOPLE'S DEPARTMENT)

Missionary Training School, - Indianapolis, Ind.

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

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The New Christian Century Co., 700 E. 40th St., Chicago.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Common Denominator

Through the hundred years' history of the Disciples there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true appreciation of their history and the solution of the biggest problem which the modern church is facing.—Editorial in THE CHRISTIAN CENTURY, January 20, 1910.

We have been studying the baptism question in the light of the Disciples' plea for Christian union.

A company of Christians committed to the enterprise of restoring the lost unity of the church may take one of two positions.

They may say, Our understanding of the Bible is infallibly correct. We will insist upon the Bible's being understood as we understand it, as the condition sine qua non *of union.*

This is the method of dogmatism. It is this very spirit that is the mother of division. Unity never can be born of it. Every sect from Seventh Day Adventists to Christian Scientists believes the Bible teaches its distinctive doctrines and practices.

The Presbyterian is not less sure the Bible teaches his creed than is the Methodist that it teaches his. The Congregationalist quotes no more Scripture for his mode of organization than does the Episcopalian for his. The immersionist is no more confident that the Bible supports his contention than the optionist is that it doesn't. The difference between two denominations is not that one takes the Bible and the other does not; the differences among evangelical denominations are differences in understanding what the Bible means.

And if a company of Christian people desiring to restore the lost unity of the church assumes that its understanding of the Scripture is the same as the Scripture itself, and if it uses its distinctive understanding of the Scripture as a test of fellowship with other believers, it is only adding yet one more sect to the too-long catalogue of sects and closing the ears of God's people to its plea for union.

Over against this dogmatic principle, there stands the principle of the common denominator.

If our company of Christian union advocates believe that the church is essentially and constitutionally one, that in its unity it is big enough to include all Christians, that Christians are they who strive to do the will of Christ their Lord "to the full measure of their knowledge of his will," they will easily be led to see that there exists among the great evangelical denominations a basis of union in the actual faith and practices which these denominations share in common.

The business of such a Christian union movement will be, therefore, to find the common denominator of the divided denominations and plead with them to make a test of fellowship only of those great fundamentals upon which all may be found to agree.

This is the method of Christian statesmanship and Christian love. It is utterly devoid of dogmatism. It cannot be charged with the sectarian spirit. It places those who make this plea outside all the controversies of the sects. Each individual in this Christian union company will read his own Bible and have his own stout convictions as to its teaching, but he will not insist that agreement with his personal understanding of the Bible teaching shall be a test of fellowship in the church.

Such a company of Christians are the Disciples of Christ.

The silver strand that has run through our history, albeit often hidden by the coarse strands of dogmatism, debate and sectarian pride, is the appeal to Christians of all denominations to seek for the common denominator underlying their differences, and to build a united church upon that common basis.

In this principle of the common denominator lies our genius and distinctiveness as a Christian union movement. Through it our contribution to present day Christianity must be made.

The preachers of the second generation among the Disciples had a characteristic sermon which all of them used with slight modification, following the classic model of Benjamin Franklin. In this sermon the preacher illustrated the plea of the Disciples by conceiving a great congress of representatives of the leading evangelical denominations to consider a possible basis of union. Three points of difference received more elaborate treatment than the rest, though many differences were discussed. These three were the creed, the name and the rite of initiation.

Each denomination offered its creed as the creed of the united church and it was rejected by all the rest. But all believed the Bible. It was the common denominator of the creeds.

Each denomination offered its name as the name of the united church and it was rejected by all the rest. But all accepted the name Christian or Disciples of Christ. Either of these was the common denominator of the names.

As to mode of initiation into the proposed united church there were many who offered an optional precedure with any one of three forms—sprinkling, pouring or immersion—to be accepted as valid. But the Baptist representatives contended that reading the Bible as they did they could not lend their sanction with a good conscience to the practice of anything save immersion. In the discussion it became clear that they all accepted immersion as valid baptism, and all practiced it more or less. Immersion therefore was the common denominator of the initiating rites.

Now the significant thing in this illustration is that the preacher who drew the picture always left the Disciples out of the congress, and they were pledged to abide by the results of the congress.

Which reveals the absolutely catholic ground the Disciples were determined to occupy. We had no sectarian interest to plead in such a congress. We had no special understanding of the Scripture which we wished to make a test of fellowship in the united church.

The finer sentiment of the Disciples has ever been that our position transcends sectarian disputes. We have been sensitive about being called a denomination. We insist that we are trying to occupy the common ground where all must stand when denominationalism is given up.

The Disciples of Christ are the company of those who believe the church is one and who through the love of their brethren and their desire to honor Christ with a united church refuse to set up an opinion as a test of fellowship, or engage in a practice that offends the conscience of other Christian people.

Their position is that the practice of love is the cure of sectarian strife. They do not urge their own dogmas as the basis of the united church. Their own dogmas change like other Christians' dogmas change. A union based upon anybody's understanding of what the Scriptures teach has no guarantee of surviving 'mid the changing thought of one church.

A union that has in it the promise of permanency tomorrow is a union rooted in love, a love that respects the views of others and discerns that through differing views comes progress and enrichment in the truth.

Who then is the typical representative of the Disciples' plea?

Is it he whose personal creed—that is, whose understanding of what the Scriptures teach—happens to coincide with the common denominator of faith and practice and who, because it is his personal creed, insists upon it as a test of fellowship and basis of union? He is not a representative of the plea. He is a dogmatist, a sectarian, a hinderer not a helper of the cause of unity.

Is it he whose personal creed coincides with the common denominator and who pleads for union upon this basis, not because it is his personal creed, but because it is a real basis of unity for God's people? He is a representative but not typical.

The typical representative of the Disciples' plea is he whose personal creed does not coincide with the common denominator, but whom love for Christ and the church impels to reduce his practice to the common denominator that the lost unity of the church may be recovered and maintained.

Such men as the two whose words appeared in our columns last week, one a young man, the other a veteran, who both question the immersionist interpretation of the Scripture, but who for conscience sake and love's sake practice nothing else—these are typical representatives of our plea.

Editorial Survey

Bryan's "New Issue"

Mr. Bryan's critics profess to see his plain words on the liquor issue an attempt on his part to find "another new issue." It is impossible for minds that run in the grooves of partisan bias to comprehend Mr. Bryan. The fact that he dares to espouse any cause that commends itself to his moral judgment makes him an enigma to them. They hold the a priori judgment that he is wild to become president, and that he is a rather shifty politician, and the fact that he has always espoused unpopular and losing causes fails to impress them. If he was out for the presidency he would stand by the party and command all its partisan bias and party machinery and refuse to champion any particular cause not in the traditions of Democracy until he was at least safely elected. He has always been a firm temperance man, but other issues have had the field. Now he feels absolved from any duties to any particular reform or political issue and is a free lance. For this reason he comes out frankly on temperance and any other issue that he deems good. It is safe to say he will be found at the forefront among the local-option hosts in the future. One need not believe in a single one of Mr. Bryan's political contentions to acknowledge his moral integrity and to believe he would rather do what he thought was right than be president, and his declaration that it is the liquor interests that corrupt elections and that they must be driven out of power, is not a partisan but a moral issue, and all who believe in the cause of temperance and purity in politics, regardless of party, should welcome his powerful advocacy of the greatest single moral issue of the times.

What Makes Beefsteak So Expensive?

The foremost question of daily interest just now is "what makes beefsteak so expensive?" Congress and various legislatures, the Department of Agriculture, the Federal courts, the Labor Unions, the daily press, the magazines and most of the public are investigating it. A Babel of confusing opinion seems to be the result to date. Meanwhile we might calmly turn back the pages of economic history and see that this sort of thing happens periodically. True, prices have never gone so high before under normal political and economic conditions. Doubtless there are aggravating circumstances combining with the economic fever that has heightened them, and the best we will be able to do will be to discover them. It is a foregone conclusion that tariff and the trusts will be found among them, and that the increased production of gold may account for some of it. When the purchasing medium becomes cheaper commodities must become higher priced just as surely as cloth would cost more per yard if the yard stick were lengthened. If wages went up with prices, it would not matter in the least, but wages are not subject to the same fluctuations and do not get fixed on a free market, so the net result of rising prices are always against the laboring man. The wage worker and salaried clerk never received so much money as at present, but at the same time they seldom have ever been able to save so little. It is not what is received, but what can be saved that counts with the small income.

The rise has hit the poor hardest for the double reason that it has been greatest on the common commodities, and that they have always the least margin to meet any rise in the cost of living. Porterhouse steak has advanced 25 per cent, but round steak has gone up 60 per cent. Butter has raised more than 50 per cent, milk almost as much, and bread, eggs and potatoes are close seconds. This argues that the telephone and more fastidious living is not a very great factor. The further fact that Bowery restaurants have raised the five cent meal to six cents, an advance of 20 per cent on the cost to the very poorest, and where neither the telephone nor fastidiousness costs a penny, argues that there is something deeper than any of the superficial causes assigned.

The popular mind, the one that has enough, settles it offhand and in the way that the superficial know would effect the rise if it were so. That is to say, that the primary law of supply and demand accounts for it, and the farms are not supplying enough. In other words, that production is short and, of course, prices must go up. This, of course, would be so—if it were so. But the facts point otherwise. The stock markets show that the total receipts of live stock are not less. The cold storage companies report that there is one entire animal in cold storage for every man, woman, and child in the nation. Listen to their figures, as given in the "Ice and Refrigerator Blue Book," which says there is held in cold storage today 14,000,000 cattle, 6,000,000 calves, 50,000,000 hogs, and 25,000,000 sheep and lambs. Besides, there are $25,000,000 worth of fish held in ice. Then think of the 150,000,000 dozen eggs, the 130,000,000 pounds of butter, the $50,000,000 worth of fruits, and the $100,000,000 worth of vegetables and other stuff that the great refrigerator plants have under their ammonia process of preserving. Loose this stuff and let out products running up into the billions, and it might effect something. Of course much of it is held in the natural processes of trade, but much more of it is doubtless there for the speculation higher prices are expected to make profitable. We may not find the solution, but we will get a panic as the sure result of this kind of "prosperity."

Chicago to Vote on Local Option

The most sensational temperance election yet to be held will doubtless be that of next April in the city of Chicago. The petition required 61,000 names, and nearly 75,000 were obtained. This does not mean that every one of the 75,000 will vote "yes" in April, but neither does it mean that all who will vote "yes" signed the petition. None but the most fervid of advocates thinks for one moment that the city will become "dry" territory. The leaders expect to make it a vote for moral suasion, and through the agitation to educate the voters, and through a total vote that will surprise the brewers and topers to force consideration of temperance demands. Many ardent temperance advocates have doubted the wisdom of bringing the issue up at this time. Three chief reasons have been given. They think it inopportune at an aldermanic election in which the forces of corruption are to be faced with an attempt to elect men who will guarantee an honest administration of the municipality, fearing that it will complicate issues and divide the vote of the best man. They are afraid many of the prohibition districts will go "wet" for the reason that men who are against the saloon in residential districts will think it unwise and impossible to try to drive them out of the business and densely foreign parts of the city, and that a successful demand will then be made upon the city council to turn such prohibition districts back to the saloonkeepers. Then they are afraid the reformers have reckoned without their host and that this great foreign city will give such an overwhelming majority against so sweeping an attempt at temperance reform that it will but entrench the saloon power more solidly in city affairs and turn all that has been gained in the way of a cleaner city back to the unspeakable regime of the "grey wolves." These men favor increasing the prohibition districts, securing district local option, such as is enjoyed in Ohio, securing more strict regulation, and thus proceeding by those means that will educate the public and take the city a step at a time. Only the April election can decide which is wisest. If a surprisingly large vote is registered for the "yeas," the campaign will be justified.

Need of an English "Social Program"

Winston Churchill advocates an insurance against unemployment for England. Once enacted, like old-age pensions, no party will ever dare repeal it. It is startling to know that one out of every thirty-seven persons in England and Wales are reported as paupers. An army of almost a million! Two and one-third times as many able-bodied men received help last year as the year before. There are in round numbers 15,000 able-bodied men who have to be helped. London alone spends $50,000,000 on charity. Last year over 4 per cent of the working people applied for help. It is estimated that more than one-half the aged are dependent.

The Chamberlainites used these facts and these poor unfortunates to the best advantage in the late election. They pointed to the higher wages in protection America and promised higher wages through a tariff for Britain. Even those who see good in protection for the United States would not necessarily find it of benefit to England. It would surely increase the cost of living more than it could increase the rate of wages there. If the unemployed of England could be turned onto the unused land of the lords they would both earn a living for themselves and furnish food for a multitude of the workers. This would create less demand for work and more for workers and relieve that congestion that is debilitating the nation.

These facts certainly cry for a "social program." "Dost thou know, my son, with how little wisdom the world is governed," said old Oxenstern of Sweden. So long as men seek self interest and advocate it as the basis of law for nations, the peoples will be subject to the terrible waste and the cruelties of material nature. The Golden Rule is needed more than even "enlightened self-interest."

The Colleges and Their Supporters

It is a matter of deep satisfaction to the Disciples of Christ everywhere that two or three of our educational institutions have recently succeeded in meeting the conditions imposed by generous givers and have thus secured considerable additions to their endowment fund. This is the case with Bethany College and the College of the Bible at Columbia, Mo. We wish that the institutions thus benefitted would adopt the admirable method employed by similar organizations in other religious bodies and present convincing evidence to the subscribers and the public that the claims made regarding the amounts subscribed are actually verifiable by competent auditors. More than once in the past our educational history has been blotted by the assertion that this or that institution had raised a given amount of money, either with or without conditions, the fact being later discovered that the amount actually secured was far less than that claimed. It seems a good time in this beginning of our second century to set a new mark of absolute accuracy in claims of this character. When we make this suggestion, so far is our purpose from questioning or discrediting the claims of the institutions named that we are anxious to have them make good in the fullest possible way by establishing a record of accuracy and business-like precision in all their claims. As in both these instances Mr. R. A. Long is the generous benefactor whose offers have been the largest inducement in securing additional funds, we presume that the auditing of the amounts received would be placed in hands satisfactory to him. Certainly a statement from him that the sums announced had actually been received, or that pledges satisfactory to him had been made, would be convincing to all concerned, and would give a feeling of confidence in regard to the institutions whose endowments have thus been so handsomely enlarged.

Graded Lessons and the Teacher

By a Teacher Who Knows.

The demands which we have made on our Sunday-school teachers are such that no body of salaried day school teachers would have tolerated. During these many years that the uniform lesson series have been taught, what is it that we have asked of our teachers? We have demanded an attentive, orderly class or department regardless of whether the subject matter appealed to the interests of the pupils or not; we have expected that the pupils should become possessed of Bible facts and a general knowledge, even if the lesson series had not covered the required subjects; we have claimed that the subject matter should be adapted to the pupils whether it was within or without the pupils' power to comprehend the truth involved; we have asked for a pedagogical treatment of an unpedagogically arranged series of lessons; we have called for and expected spiritual results at times when the lessons were not suited to the crisis in the pupil's life; we have demanded as a result of the Sunday-school teaching that the pupil should apply principles to life problems, when neither the ethical principles nor the application of them was in any definite way provided for in the regular course of study; and all of this we have asked of untrained teachers—a task far too great for those who have been especially trained for service. Nor is this all. In addition, we have denied our teachers the proper conditions for work. Rooms, proper seating, tables, and general equipment have often been refused when it would have been easy to grant them. Many a working girl is obliged to provide herself with her ordinary teacher's help, though sometimes teaching pupils whose monthly allowance would exceed her own for the year. Schools have spent in one year much money for "rewards" to pay the pupils for attendance, when the same expenditure would have given a permanent equipment to the school.

The function of the teacher is to teach, not to create new conditions, nor remodel courses of study. It is the right of the teachers to expect that those who ask us to assume this responsibility of teaching shall provide the equipment, create the proper conditions for good work, and introduce or adopt such courses of study as shall give promise of the desired results.

We have come to a new era in our Sunday-school life, and with the new graded courses introduced last October we have an opportunity to see what effect a graded curriculum will have upon the teaching force of the school. We have no reason to doubt but that the effect will be similar to that in the more secular realm of education. The work will be more worth while, and a definite, connected line of study must give a steadiness, a definiteness, and a purpose to our work.

Graded lessons are admitted to be better for the pupils, but in what ways will these new courses be of benefit to the teacher?

1. *The Graded Lessons will simplify the task of the teacher.* In every grade they will be easier to teach because having been selected so that they appeal to the interests of the pupils, it will be easier to hold their attention, for they will have an interest in the subject under consideration. As the truths to be taught will be within the comprehension of the class, the former efforts and, one might say, "struggles" for adaptation will not be necessary. Because the lessons as to subject matter will be within their realm of thought and related to their own experiences and needs, the lessons will make an intellectual or emotional appeal, depending upon the grade taught. This will make the enforced "application" of the teacher unnecessary.

2. *The Graded Lessons will soon bring to us a literature upon the subject matter to be taught, and the methods to be applied, that at present is lacking.* With at least five of the large denominations planning to produce helps for both teachers and pupils on these new lessons, it does not look as though the teachers would fail to be supplied with adequate assistance in the teaching of the lessons. But added to this will come in time a line of books and helps which will be closely related to our specific work within departments and grades. Still further, with a definite course of study it will be well worth while for us to acquaint ourselves with the public school courses for corresponding ages to the pupils whom we will be teaching. This has been too great a task for us to undertake in the past, for the series of lessons was not in reality a course of study and did not lend itself to related subject matter. Now, it will be a pleasure for us to read the nature books, the supplemental readers, the histories, the biographies, or whatever books form the background of the knowledge which our particular group of pupils possess.

3. *The Graded Lessons make it easier for the present-day teacher to become a trained teacher* . The real study of the specific course which she is to teach will give her the special knowledge which she now lacks. The continued teaching will give her skill in the teaching, and make it possible to acquire a true and natural method of teaching. But an opportunity for a broader training is also before her, for as the graded courses are produced she can, if she will, pursue them and thus gain for herself a definite basis of Bible knowledge which she was denied in the past. In this way the subject matter of the entire school may form a part of the training for the individual teacher.

4. *The Graded Lessons give new life to the "Teachers' Meeting" by making a readjustment of its present methods possible.* "Teachers' Meetings" are of various sorts, some helpful, more unsuccessful. Here is an opportunity to draw the teachers together in an effectual way, not through uniformity in lesson study, but by unity of purpose in other directions. The use of the curriculum of the entire school as a "normal study" for the training of the teachers in "subject matter" will prove a great gain, and other features of interest may be introduced which will be developed in experience.

5. *The Graded Lessons themselves provide the basis for the training of the future teachers.* The pupils who pass through the lower grades of the new graded courses and who remain with the school will at some time in the future be provided with a knowledge which our present-day teachers now lack. They will come up to the place where the "Normal" or "Teacher-training" courses will be given in the school with a very different need, and because of what they have acquired through their Sunday-school training will be better prepared for the new sort of training courses which will then be possible.

The five advantages mentioned are not all that graded lessons will do for our teachers, but these are enough to set us thinking. When we say that graded lessons "will do" these things for us, it is not to place these in the future in a theoretical way, but only because for the great majority these results are still before us. The statements are based on actual results in many graded schools, where graded lessons have been used for years, and where the benefits to the teachers have been far greater than the limited space at our disposal makes it possible to enumerate.

Teachers should welcome the innovation of the graded lessons, while superintendents cannot afford to miss this opportunity to try this way of starting to solve the teacher-training problem.

Jesus, the Light of the World

"The present life of man, O king, seems to me, in comparison with that time which is unknown to us, like the swift flight of a sparrow through the room where you sit at supper in winter. The sparrow flies in at one door and immediately out at another, and, whilst he is within, is safe from the wintry storm; but he soon passes out of your sight into the darkness from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed." In this way reasoned one of the wise men of Edwin, King of Northumberland, at the council called to consider the merits of the Christian religion. The pagan needed light.

In the current number of a theological journal, a professor of philosophy writes: "It has been a true instinct, therefore, which has led religion to refuse to trust its truth to philosophy for decision. . . . What shall assure the soul, as baffled and perplexed by mystery and evil it cries in the Te Deum of the ages, 'O Lord, in thee have I trusted, let me never be confounded.' Certainly no past can demonstrate the future. It is—and must be so long as moral life demands resolutions—a supreme venture of faith. But if any thing can give not only emotional cheer and contagious hope, but also the rational basis for this venture, it is the experience, the struggles, the serene calm, the confidence, the actual achievement of the world's great spirits. 'Be of good cheer, for I have overcome the world,' is the historic note which tells of reality—not only the reality of actual deeds, but as well the reality of a kinship of spirit that promises similar victory."

It is not to the liking of any man to live in darkness. Men like to know whither their paths lead. They have a horror of fighting an unseen foe. They do not ask that everything shall be plain; a game is not worth playing if its outcome is absolutely certain from the beginning. There must be the possibility of losing as well as of winning if the players are to do their best. If we could know all the plans of God, the chances for spiritual achievement would probably be lessened. The great original souls have often walked in the valley of the shadow of death. It is the commonplace mind that confronts no mystery. We justly mistrust one who explains offhand any and every situation the human soul encounters. Neither he nor his explanation amounts to much. If any man ought to be treated with contempt it is the man who knows all mysteries and all knowledge. But we must have some light. We demand for ourselves a fighting chance. We refuse to fight when the antagonist can see all our movements while we cannot see any he makes. We want to know that the path leads somewhere, although we may not "ask to see the distant scene." One step is enough if we feel that when it is taken there will be light for the next.

Light on moral questions comes from persons. If we long to see the issues involved in the situation that confronts us, we must walk in the light of those who have lived well. A nation without heroes is a nation without moral strength. The blood of the martyrs has been the seed of the church because the martyrs have brought to light the motives that should control all human actions. The great light of the world is the one whose life was the supreme revelation of the will of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." And the Son declared the Father by his life among men. If we know the Son, we are not in darkness concerning the manner of life we should choose. We know that nothing can compensate a man for the loss of his soul, for loss of the ability to appreciate the truth and the desire to seek for it with the whole heart, for indifference to moral values and for hardness and coldness of heart.

"Ye are the light of the world." Jesus is the light of the world when he has disciples who show by their lives that they have been with him. Mere telling that Jesus came to give light will not reveal the way in which men should walk. If the laying down of rules were sufficient for moral guidance, most parents would train their children well. But rules mean nothing unless they are secondary to a good example. The preaching of the gospel is a useless performance where it is not supported by godly living. The light of the church shines every day of the week or else it does not shine on Sunday. The church member is a light when he is fair in trade and upright in all that he does. His regularity in attending the worship of the church is illuminating when his daily life shows that he has the spirit of Jesus.

Midweek Service, Feb. 23. John 1:4; 8:12; Matt. 5:14-16.

Mount Your Pictures

The teachers of the beginners' and of the primary courses will find it greatly to their advantage to mount the pictures intended for their use with the class.

The Beginners' Large Picture Cards should be mounted on stiff cardboard. Cut the white margin from the picture entirely or leave a tiny white edge, according to taste. Mount firmly, and on the back of the card paste the printed matter taken from the front of the picture, that the picture may be quickly identified for use.

The primary teacher should preserve the pictures of the supplemental sheet accompanying her text-book in the same way, except that a heavy cover paper will do instead of cardboard. If holes are punched in the side or end of the cover paper, these small pictures can be kept together in convenient form ready for class use. The cover paper, if cut the size of the teacher's text-book, will be sufficiently large.

Biblical Problems

By Professor Willett

In your editorial article, "The Lost Coin," in The Christian Century of December 2, you speak of the ten pieces of silver as being coins. I heard a preacher criticise this statement, saying that they were not money, but a betrothal or wedding gift. It was thought preposterous that you should make such a blunder as to call them money. Reader.

The parable is very simple and explicit in its statements regarding the woman's loss. The only pieces of silver known in the Orient in this age or any other, and likely to be found in a home, were coins. These are often worn by the women of the country as necklaces or ornaments of head dress, and in such instances usually represent a part or the whole of the dowry. But there is nothing said in the parable regarding any such use to which these pieces of silver were put. They may or may not have been what the critic spoken of affirms. His information is to be classified as interesting if true, but not in the least important, and wholly without foundation in the text. We could imagine some reader complaining because we did not describe the character of the house in which the woman lived, the style of her dress, or her domestic relation as single or married. No doubt these would all be points of interest if only they had been mentioned in the parable. But they are not, and neither is the character of the coins the woman treasured. We believe it a safe principle in this as in doctrinal matters to speak where the Bible speaks, and where the Bible is silent to be silent.

Is not the plea "Christian union" (there can be none without immersion, according to your late editorials) not a narrow one, a sectarian one? Is not the betterment of the world a greater plea? Men can well afford to struggle and die for that, while the other is a minor creed. D. C. B.

It depends on what one's view of Christian unity may be. If it is regarded as the ambitious effort of a denomination to draw all other Christians into its own organization, it would certainly be an unimportant, selfish enterprise. If, on the other hand, it is the serious effort to remove the most outstanding obstacle to that very work of social betterment and world-wide educational uplift in which our questioner is apparently deeply interested, then we cannot believe it to be a matter of minor importance; certainly not a "minor creed." The church of Christ, if united, could accomplish in a single generation the social uplift of the world. At the present time the power that ought to be devoted to this great task is largely exhausted in sectarian rivalry and the attempt to foster competing establishments. We believe the most serious need of our age is the unification of all Christian forces upon the faith, the spirit, and the program of Jesus. And until this is accomplished we believe all the work of social reform will halt and hesitate. For this reason are we urging with all our force the completion of the work to which the fathers of this religious movement set themselves a century ago.

Why, in the Book of Kings, is the history of Judah subordinated to that of Israel? M. D.

Probably because the prophets who gathered the memorials of the nation preserved in the earlier portion of the Book of Kings were members of the northern kingdom and magnified the interest of their own section of the land. Then, too, it must be remembered that down to the times of Isaiah and Micah prophecy of the more conspicuous sort was confined to northern Israel. The work of such prophets as Ahijah, Elijah, Elisha, Amos, and Hosea lay there. It was only in later times, after the downfall of the northern kingdom, that prophecy became a commanding feature of the life of Judah.

Points to Remember

About the Bethany International Graded Lessons

1. **They are for all Grades.** The new graded series will in time cover all the grades of the Sunday-school, from the youngest child to the oldest member.

2. **The Elementary Courses Planned.** Up to the present the courses are outlined for the first nine years of Sunday-school life, and consist of the Beginners' Series, complete in two years; the Primary Series, complete in three years; the Junior Series, complete in four years, the other courses for the older grades being in course of preparation.

3. **The First Year of Each Course Published.** Beginning with October, 1909, the first year of each of the three elementary courses was published, and the remaining years of each course will be issued year by year.

4. **To Whom Taught.** Having but one year of each course ready to introduce into the school at this date, it follows that they should be taught as follows:

The first year of the Beginners' Course to all the four and five-year-old children.

The first year of the Primary Course to all the six, seven, and eight-year-old children.

The first year of the Junior Course to all the pupils of that department, the nine, ten, eleven, and twelve-year-old children.

5. **By Whom Taught.** These lessons for this year may be taught by the department superintendent to all the department or by the class teachers, as preferred. When all the years of each course are complete it is hoped that the schools will see its way clear to have the lessons taught by class teachers, each grade having its own lessons. Until that time comes, and until the school can adapt itself to this graded scheme, the courses may be taught in an interchangeable way, that is, year by year, to all the pupils within a given department, if that seems best.

6. **One Lesson, Not Two, to be Taught.** Each of these courses when complete will be found to cover the needs of the several grades and that supplemental lessons as now used with the uniform lessons will not be needed. The grade work for promotion from grade to grade will not be something outside and apart from the regular lesson, but will be intimately connected with and related to the lessons of the course. The teachers will be able to concentrate their thought and attention not on two lessons, as in the past, but upon one lesson, and with no loss to the pupil. The knowledge of the story taught and the memory work connected with the lessons will be made the basis of promotion. How to do this will be explained in the text-books for the teacher issued for each grade.

7. **Adjusting the First Year to the Department.** As previously stated, the graded lessons will ultimately consist of a series of lessons for each year, so that the six-year-old children will have their lessons for the year; when they are seven they will take the next series of lessons, and so go through the school following a progressive course of instruction. It follows that each succeeding class will take up the course of study that the promoted pupil has just finished, so that in a few years in each department the several series of lessons belonging to the department should be in operation. As above stated, this year we have no choice in the matter, and we will teach the first year to the entire department. Now, if the course for the six-year-old pupils is especially planned to meet the needs of that age, when it is used for the entire department with seven and eight-year-old children, it might be questioned if the lessons might not be too simple in character. Anticipating this need, the text-books for the Primary teacher will show how the lessons may be taught to all three years, so that whether taught by the department superintendent or by the class teacher ample material will be provided for the teachers and pupils.

The Junior department, if provided with a separate room, should use this first year with all its pupils; but as there is a greater difference between the nine-year-old pupil and the twelve than in the range of age in the primary department, more adjustment is necessary. The work for the nine-year-old children as given in the course of study is complete, the additional information needed for the pupil being correlated with the lesson in the book for the pupil, and outlined for the teacher in the teacher's text-book or manual. The ten, eleven, and twelve-year-old pupils will need some additional information and drill work while using this first year of the course, and until they each come into the course planned directly for them. This need has been anticipated and a list of those things which it is desirable to teach to these older pupils of the department has been prepared and will be given in connection with the text-book for the teacher.

8. **Where There Is No Separate Room.** In schools not provided with separate rooms, but where all meet in the "main room," we suggest that in introducing these graded lessons into the school the children under six be taught the Beginners' lessons, screening the children if possible; that the children six, seven, and eight be divided into small groups and be taught the first year of the new Primary course, but that the first year of the Junior course be taught only to the nine-year-old classes of children, the Uniform Lessons being used with the rest of the school, as at present. By another year these classes using this first year of the Junior course would be ready for the second year of the course, which would then be ready for them, while the newly promoted pupils from the Primary could start with the first year of the Junior course. In time the full course would be in operation.

9. **These Graded Lessons are for All Schools.** As these lessons are planned to meet the needs of the pupils, it follows that they will be helpful in all schools where pupils of the age for whom the lessons are outlined are enrolled. The teaching of the lessons does not depend for success upon the conditions under which they are taught half so much as do the Uniform Lessons, for as the lessons are suited to the pupils, their interest is at once gained in the subject matter. They are suited to the small group in the country school quite as well as to a similar group in a well-organized city school.

10. **The Lessons are Easy to Teach.** It has taken a skilled teacher to take material suitable to adults and make it over for children, and none so well know this difficulty as do the teachers themselves. These graded lessons having been chosen for the children, they will be found easier to teach, while the text-books for the teacher that accompany the new courses are so finely planned that teachers will have adequate help and suggestions for their work both with the lessons and in the conduct of the class.

11. **The Courses and Equipment are Permanent.** With the Uniform Lesson we have a new lesson for each year, but no succeeding year do we have exactly the same course. The course each year is new to the pupils and new to the teachers. It is because of this that no two sets of pupils ever pass from one department to another with the same knowledge, nor can that knowledge be definite in character when the lessons are ever changing. With the new lessons, while the pupils will always be passing to a new course which has been especially selected for them, in reality the lessons of a year are fixed, so that when the helps for teachers are published they can be purchased as an equipment for the school, and be used over and over again by the teachers, if desired. The helps for the pupils must, of course, be purchased each year for succeeding classes, but the pictures, the books, and other helps provided for the teacher may be the permanent possession of the school.

12. **How to Start the Courses.** The way to begin is to begin. The lessons are here, and have the indorsement of the various denominations, the editors and the publishers. No pains have been spared to make the new lessons attractive and within the range of the schools as to expense. That no embarrassment may come to the schools while we are in this transition stage in regard to the course of study, the helps for the Primary and Junior teachers on the Uniform Lessons will be continued for 1910, though it is anticipated that the new lessons will soon substitute the Uniform Lessons in the grades for the children.

13. **The Prospectus, and the Lesson Outlines.** Upon application to the New Christian Century Company, Chicago, a prospectus giving full description of the helps for the teachers and a sample of the folders and books for the pupils will be mailed. The outlines for the first year of each of the three courses published can also be obtained from the same address.

Cover the Pupil's Book for Work and Study

As the book for the pupil in the junior graded course is to be a permanent possession of the pupil, the teachers should encourage the preservation of the book while it is in use by the pupil. If used as intended, and that is daily at home, the constant wear will mar the cover. To assist the pupil in this matter some teachers have provided manila covers for the books, the pupils covering them themselves.

Uniform and Graded Lessons

A Bit of History and an Explanation

For men and women in every age and in every field of human endeavor there has been a message and a vision revealing ever enlarging opportunities for service. In the development of Christian education this truth is illustrated in the history of the Sunday-school and its movement toward graded lessons.

A Record of the Years.

In the very earliest Sunday-schools of which we have a record the pupils were taught not only Bible lessons but also reading, and reading primers were published for the youngest children. Later only Bible lessons were taught, each teacher selecting the lesson he wished to teach. Finally the lessons known as the International Uniform Lessons were issued. These lessons were selected with the intention that the same lesson should be taught in all Sunday-schools on the same Sunday and to all classes. Teachers of the youngest pupils found these lessons difficult to adapt, and asked for lessons chosen specially for little children. In response to their request the Two Years' International Beginners' Course was issued by the International Lesson Committee in 1902. Next the Lesson Committee issued special lessons for the adult classes of the Sunday-school.

From an experience gained by the effort to adapt the Uniform Lessons to pupils of different ages, and to teach these lessons in accordance with the best methods, together with an experience gained from teaching the Beginners' Lessons and the special lessons for the adult classes, there has grown a desire on the part of thousands of teachers for a thoroughly graded system. The desire is for a series of courses in which there shall be unity but not uniformity, which shall make possible a natural classification of the pupils, which shall demand a method of lesson presentation adapted to the intellectual development of the pupils, and which shall establish regular promotion from grade to grade through the various departments of the Sunday-school.

Graded Lessons Authorized.

In response to the request for lessons chosen specially for the pupil to whom they will be taught, at the Twelfth International Sunday School Convention, held at Louisville, Kentucky, June 18-23, 1908, instructions were given the International Lesson Committee "to continue the preparation of a thoroughly graded course of lessons."

The first series or sets of lessons of this course were issued by the committee in January, 1909. These first series are Beginners' First Year, Primary First Year, and Junior First Year, with a list of the themes for the following years in these departments, together with the assurance that a general scheme of lessons is in preparation for all departments of the Sunday-school. The departments recognized by the International Sunday School Association are Beginners' (ages four and five), Primary (ages six to eight), Junior (ages nine to twelve), Intermediate (ages thirteen to sixteen), Senior (ages seventeen to twenty), Advanced (ages twenty-one and older).

From this brief record and explanation we perceive that to teachers of the Bible, the Sunday-school teachers, vision after vision has been granted. In truth, the years since the establishment of the Sunday-school have been like an upward-winding stair which with each turning has revealed a wider and wider view. The high outlook to which the years have brought us, who are the teachers of today, is that of lessons chosen specially for the pupil to whom they are to be taught—the Graded Lessons of the International Course.

What Is Meant by the Uniform Lessons.

The Lesson Committee has for thirty-five years selected one Bible passage as the lesson for the entire school without special reference to the grade to which it should be taught. It is known as the International Uniform Lesson for the reason that the same lesson is uniform throughout the school. The editors and publishers take this list of lessons for the year, and issue a graded treatment of this lesson passage, and in this way throughout the years they have tried to adapt the lesson to the several departments, from the Primary through to the adult classes. No effort has been made to adapt these lessons to the several grades within a department, but one Quarterly has been issued for the use of the entire Primary department, one Quarterly for the entire Junior department, and so on through the entire school, including the Adult Bible Class. In other words, we have a uniform lesson, with one and the same selection from the Bible for old and young, and a supply of adapted helps upon the course.

What Is Meant by the Graded Lessons.

This same Lesson Committee has now issued an additional course of study called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils. The course is called a graded course for the reason that each series fits the particular group, or grade, of the school for which it is intended. The editors and publishers will issue these new lessons upon lines in harmony with the new scheme of graded material. Naturally, these lessons group themselves into a course for children of Primary age consisting of three series of lessons, a course for the Junior pupils consisting of four series of lessons, and so on through youth and the young people's departments, with, doubtless, elective courses for the adults. In other words, we will have a thoroughly graded course of study or curriculum for the entire school, with a (sub-) course for each of the several departments. Each departmental course, in turn, will cover several years, with a separate series of lessons for each year. And we will have separate text-books or other helps for each year.

Why the Graded Lessons are Issued.

These new graded lessons have been outlined by the Lesson Committee, authorized by the International Association and issued by our publishers, in response to an increasing demand from pastors, superintendents, teachers, parents, and others interested in the welfare of the Sunday-school that it was time that the Sunday-school should occupy its proper relationship to the church as an educational institution; that a pupil entering the Sunday-school should be able to begin a systematic course of Bible study at least as well suited to his needs as were the courses of instruction in the institutions of learning which he attended during the week. This demand for a graded curriculum for the Sunday-school has been loud and insistent and has come not merely because of the desire to have the Sunday-school more educational in character, but because it is felt that the spiritual life of the pupil will be stronger with a more normal plan of study. It is well known that with many criticism of the Uniform Lessons has passed into action, and many of our schools have given up the Uniform Lessons and are using independent courses of study. It is hoped that these schools having been the first to blaze the way to better things will now return to these new interdenominational graded lessons and aid us in perfecting the scheme which at last it has been made possible for publishers to undertake.

Our Lesson Writers

Each of the series has been prepared by a specialist in her own grade and department.

Miss Frances Weld Danielson, who prepared the two years' course for the Beginners, is a trained kindergartner, a noted story-teller, and an experienced writer and teacher. All of the lessons of the course have had the advantage of being taught to little children before being written, so that the connections of one part of the program with another, and the suggestions given to the teacher, will be practical and not theoretical.

Miss Marion Thomas, who is in charge of the three years of the Primary Series, is not only a trained kindergartner and grade teacher, but has an enviable reputation in educational circles. As an author of short stories for little children she is well known, and those who have seen the advance sheets of the new stories have pronounced them literary gems. The plans for the primary work begin in a simple way for this first year, but will gradually lead into the work of the junior child.

Miss Josephine L. Baldwin, the writer of the four-year Junior Series, is well known as a pioneer in junior work and with years of experience in dealing in a practical way with boys and girls of this period. So great has been her success in this field that she is much sought for as a teacher of teachers in the branches of study necessary for those working in this department. Her years of experience as a writer give her a peculiar fitness for the work to which she has been assigned in the writing of these new lessons. Her plans for the development of the four years of study are new, progressive, and practical. Each year will fit the course of study for the year, and will be adapted to the growing powers of the pupil.

These writers have been transferred from the uniform to the graded lessons, and their lesson writing will be confined exclusively to these graded courses.

Getting the School Ready

By Mrs. J. W. Barnes

Supervisor of Graded Instruction for the International Committee.

"Have you a graded Sunday-school?" This question is one which finds a place on the statistical blanks of many Sunday-school organizations, and while the replies vary, a study of the statements reveals not so much difference in the ideals of the schools, as a difference in the attainment of their ideals. With some it amounts to little more than that they have separated the small children from the "main school," others have gone far enough to group the pupils into departments, while many have succeeded in organizing departments with departmental supervision, and regular promotions on the basis of supplemental lessons. To the few it has been possible to add the one real element of the graded school—the graded curriculum.

Honest effort has been put forth by the superintendents and officers of schools to better conditions, to have a more effective organization of the school forces, and to as rapidly as possible make the instruction of the school what it ought to be. Our difficulties have been increased ten-fold because the really important thing, the graded lessons, have not been at our command, and we have been obliged, in the interests of better instruction, to substitute the supplemental lessons for the real thing. We have been forced to do pioneer work along the only line which we found practicable, for not many could become experimental schools with independent courses of graded study. To place in our schools such courses, excellent though they might be, demanded a more skillful teaching force than many of us possessed; for without adequate helps for both teachers and pupils the work required independent lines of study and an amount of time not at the disposal of our officers or teachers.

Now, however, with the new courses issued by international authority, and with adequate helps for teachers and pupils, we will have a comparatively easy task, and for the first time we have an opportunity to begin to make of our schools really graded institutions. While the courses at our command are limited to the elementary grades, we all understand that this is but the beginning of greater things for the entire school.

A graded course of lessons can be operated in any school, large and small, and while its effectiveness does not depend on either numbers or equipment, it is true that its success will depend upon at least the same common-sense conditions which we require for the uniform series or for any other lessons. Because the schools, through their Teachers' Meetings, gatherings of their Official Boards, Institutes and Conventions, are considering this subject, it may not be amiss to recall the common points or elements which go to make up a graded school, as generally understood throughout the country.

A graded school is supposed to recognize any apply at least the four principles which follow:

1. The pupils and teachers must be classified and organized for effective work.

2. The lesson system must be one which is suited to the mental powers, the interests, and the spiritual needs of the pupils of the different departments.

3. The teaching methods must be suited to the intellectual development of the pupils.

4. There must be regular promotions from grade to grade and department to department, with such recognition for efficiency as is deemed wise.

I. Classification. (a) Pupils. This is merely the common-sense plan of placing pupils of like age, mental attainment and development together. This effort usually gives us the grouping of the children of kindergarten age, known in Sunday-school as "Beginners," the grouping of pupils six, seven, and eight years of age as the Primary, and when the mental capacity increases and the ability to read easily has been reached we have the nine, ten, eleven and twelve years old children called the Juniors. When we speak of all the groupings together we refer to them as the elementary division of the school. Above this elementary division some schools have placed the Secondary division including the intermediate pupils of thirteen to fifteen, and Senior division of sixteen to eighteen, those above eighteen being in the organized Adult classes, the Normal class or other groups for special work.

It can readily be seen that the very, very small school will have at least one class of Beginners, one of Primary, one of Junior and so on. The larger schools with several classes of Primary and several of the junior ages are dignified with the name of grades within a department. Therefore we find Primary departments composed of grade 1 (which may be one or more classes of about six-year-old pupils), grade 2, grade 3, and so on through Junior departments. It is in this way we get the three grades in the Primary and the four in the Junior, and this explains why some schools are known by grades, as Grade 1 to 7, instead of being known by the more familiar names of Primary and Junior.

(b) Teachers. In most schools, even the smallest, the teacher of the Primary class is expected to be a permanent teacher; that is, she stays in the department, but the pupils pass on, whether it be to the "main school" or to a Junior department. The same is true of the beginners, and as the junior work has developed, the same has come to be true with the Junior Superintendent. In other words, as the departmental ideal develops, the question of the transfer of a teacher with her pupils or the promotion of the pupils without the teacher is a matter which soon adjusts itself. Probably no more vexing question has ever been discussed in conventions than this of the transfer or promotion of the teacher. As the department idea grows, it is found that the teachers really prefer, not only to remain in the department, but like best to teach the same class but one year. It is this attachment of the teacher to a grade or to a department which has brought the advancement in the younger grades of the school.

Because this vexing question does take care of itself as soon as a course of study is definite enough to give life to the teaching, it is foolish to raise the question. While a school is in a transition period it may be better to transfer teachers with pupils in some cases, and as soon as the teachers realize that they can do better work, and that it is easier for them to remain in a grade, they will come to it naturally, and without friction. Better let it work its way out along with the course of study. Every teacher wants to be where he or she can do the best work, and this may be found to be in one grade or another. It is sometimes only by a change that the right place is found.

II. Graded Instruction. If the lesson system is suited to the mental powers, the interests, and the needs of the pupils of the different departments, it is at once a graded course of study, for no one lesson selected for the entire range of the Sunday-school can meet these requirements. As above stated, we have not in the past been able to cover to our satisfaction this point in the graded school, but for the younger grades we have been able since last October to start our schools on courses of graded instruction. Henceforth we will be without excuse on point II in the making of a graded school.

III. Teaching Methods. With the Uniform lesson system it has been necessary for our teachers to become experts, almost, in order to adapt the one-lesson idea to the pupils. The result has often been, that while apparently the lesson of the day was taught, it actually was not, for the method of development with the younger children who could not read made it possible for the teacher to teach other things more suitable to the child than the text chosen. Without a doubt we have greatly advanced in the educational method used in the Sunday-school, and with the introduction of pictures, hand work, map making, drawing, etc., used in connection with the supplemental lessons or the regular lesson of the day, the work of the Sunday-school is far more interesting and profitable than formerly.

With the introduction of the graded lessons all of this work becomes not only easier for the untrained teacher, but a more natural method is developed, because the materials chosen for the lessons adapt themselves to the method which lends itself to a special grade. For instance, the lessons for the beginners and even for the primary children adapt themselves to the story method, while the published helps give the suggestions for the kind of hand work which naturally belongs to the work with little children. Take the geography and map drawing or map making; this will naturally introduce itself in connection with the lessons chosen for pupils when they are ready and equipped for this work through their day school training. The same is true in respect to the memorization of Scripture passages, the suggestions for home reading or home work; these come naturally as a part of the course of study.

It is expected, therefore, that the untrained teacher will soon be in possession of a natural and normal method because of the graded lessons.

IV. Regular Promotions. Without a definite course of study it is difficult to promote pupils other than "because they are old enough" or because "they are too big for the class," reasons with which we are all more or less familiar. With a definite course so laid out that it is possible to show to the parents what their children will study while in a given department, there will be a great gain in the home interest, while to the pupil the looking forward to an advanced study and to the department just ahead will mean much to him. Experience through the supplemental work in the elementary grades has proven this, and the interest will be much more keen when it is the regular lesson which is the course in question. Suitable recognition should be given when the transfers are made just as we do at present. In the the future the exhibit of the work done by the pupils during the year will take a much more prominent place than at present, and this will foster the educational plans of the school.

If along with the promotion from grade to grade or from department to department the pupil not only masters the course of study so that his work is a unit as he progresses through the school, but in addition has the advantage of coming into personal touch with different types of Christian teachers, there cannot fail to be a great gain to the pupil in his spiritual life.

If the pupils of even the smallest school can be grouped like with like, if to them can be taught the several courses of graded lessons as they shall appear, if the teaching methods shall be suited to the pupils and to the subject matter, and if the pupils pass naturally from one course to others equally well suited to their growing and developing needs—then even the smallest school can lay claim to the title of a "graded school" not only, but in addition will have the satisfaction of knowing that it is working in harmony with the laws laid down in the very life of a natural, growing, developing human soul. It is time that we understood that a "graded school" does not depend on numbers or equipment, but is possible by the observance of common-sense principles and bethods.

Many of our difficulties are at an end, and happy will be the superintendent, and happier still the children in those schools which seize their opportunity, and give a fair trial to the new graded courses.

Equipment for Teacher and Pupil

What the Bethany Graded Lessons Consist of

In the past the lack of good text-books for the teacher and an adequate equipment for the pupil has been one of the chief obstacles to the wider adoption of some of the very excellent outlines of graded lessons which have appeared from time to time. While the skilled teacher might with a Bible and the Outline be able to teach the lessons, the need of good pictures for the teaching, and something for the pupils to work with, soon became evident. The untrained teacher, or the teacher with limited time, has been helpless when denied the aids procurable with the uniform lesson courses. This difficulty, however, has been overcome, for the new International Graded Lessons, adopted by the several denominations, have made provision for the needs of both teachers and pupils.

The editors, lesson writers, and publishers have had a many-sided problem, not the least of which has been their desire to place the lessons within the reach of all schools as to price, and yet have the helps all that their ideals called for in this new departure in Sunday-school work. It is felt that the results of their labors are satisfactory, and that the helps not only adequately meet the needs of the teachers, but prove attractive to the pupils. The prices are very low considering the high quality of every detail of the entire work. In all the courses the art work has received careful attention, with the result that the best which this country or Europe affords has been placed at the disposal of the users of these courses. Many of the reproductions are from original photographs and drawings, and will be used only in these special publications. The size of the type, and the form of the publications have been carefully considered, and no little time and effort has been expended in experimentation that the courses as issued from year to year may each be related to that which precedes and that which follows. In other words, the several grades of the courses will, when complete, present a series of text-books for the teachers differing in plan and scope according to the subjects treated and in harmony with the needs of the pupils to be taught, while the equipment for the pupils will, starting with the simple work for the six-year-old child, gradually advance in difficulty in keeping with the growing power to do on the part of the pupil, and together will finally present a series of pupils' helps which will be graded in treatment and form as well as in subject-matter.

Beginning with last October, the first lessons of the two years' Beginners' Course, the first lessons of the three years' Primary Course, and the first lessons of the four years' Junior Course were put in operation. The equipment available for these several courses is as follows:

The Beginners.

The little child of four and five years of age needs an informal program with considerable variety, yet a complexity of ideas must be avoided. What is done at the beginning and at the end of the session has much to do with the success of the lesson teaching in the beginners' department, and to this end the text-book for the teacher will contain much besides the actual treatment of the lessons of the course. As elsewhere stated, the book for the teacher will later be a bound volume, but for the present it appears in parts. Part I contains in addition to the Foreword which gives the history, the purpose and scope of the lesson, a complete working manual. In it are given suggestions for the program, the circle talk, the use of pictures, the handwork desired, and the explanation of the terms used in the lessons for the year. Part I also contains the treatment of the lessons from October through December. Each lesson is complete in that it gives not only the treatment of the lesson story, but includes the parts of the program connected with the story of the day, such as the circle talk, the rest exercises, the handwork, the busy work, or the occupation work, as needed, making a completed program for the session.

Every teacher of little children realizes the teaching value of a picture. A part of the equipment for the use ot the teacher is the set of pictures, thirty-eight in number. These are printed on large size cards, 12x15 inches, and five of the nature subjects are in four-toned colored pictures. The text-book for the teacher and the large pictures referred to form a permanent equipment for the school, and will, therefore, cost much less than the picture roll and general equipment usually furnished to the primary department, and which has to be renewed from year to year.

For the pupils a "something to take home" is provided for each Sunday of the year. These little children cannot read, but their love for a picture and for a story has been remembered. To satisfy this desire of the child, a four-page Folder has been planned for them. The first page will be used for the picture for the day, thirty-eight of them being the same subjects as used in the large pictures, the others illustrating other stories. Upon the second page will be found the "Verse for the Child" attractively printed in two colors, each verse having its own appropriate design. The rest of the Folder has been prepared with a view to its use in the home, and will contain the Bible story for the child, that the mother may read it again and again to the child during the week. "The Mother's Part" will give suggestions as to how the lesson may be worked out in the home. The type is attractive and clear, though not as large as that used in the grades where the story will be used by the child. One Folder is provided for each Sunday of the year, to be given to the child after the story has been given in school, and distributed when the pupils are ready to go home.

The Primary.

For the teacher the same general plan is followed as already noted for the Beginners', that is, a text-book for the year, sold at present in four parts, with the Introduction and Foreword in Part I. The treatment of the lessons is unlike any other text-book now printed for primary teachers. The lessons themselves, being suited to the child, yield naturally to the story method, though with some lessons the development method will be employed. Aids for the teacher's own study are included, suggestions given for varying the plan of teaching where needed, and directions for handwork and other attractive methods given in full.

In the primary department the lessons will undoubtedly be taught by class teachers in many schools, and for the use of the teacher a picture supplement has been provided with each Part of the book for the teacher. These pictures can be cut and mounted and be as permanent as the book itself. The pictures are like those furnished for the pupil.

The six-year-old pupils, for whom these first primary lessons are really planned, cannot read, though many of them will be able, doubtless, to pick out some of the words, or will be able to do so before the year is over. With this in mind the four-page Folder for this grade contains the story printed in type similar to that used in the First Readers for children, that at least the older children in the family may be able to read the story to the pupil of this grade. Where the lessons are used with older children, as is the case for this year, at least, the pupils are more apt to read the story for themselves because of the attractiveness of the type. Each Folder contains a picture like that used by the teacher. While the Folders are similar to those used in the day school for work with young children, and appearing weekly, have not been designed for permanent keeping, the stories are so beautifully written that it is hoped that the teachers and mothers will follow the suggestions given in the book for the teacher, and place the Folders in permanent form. In this way the Folders for the year would form an illustrated story book of 208 pages, or four books of 52 pages each.

Each succeeding year of the course will vary in form and treatment from the preceding year. While the equipment for this year is simple, the teacher's text-book gives suggestions which will aid those who are using the lessons with the older pupils of the department.

The Juniors.

When we begin the work with the junior children a new type of teaching must be employed—partly story, partly development method, but always a stimulating of the thought of the pupil, and aiding him more and more to think for himself. For this reason the treatment of the junior lessons differs in style from the courses preceding. Like the others, however, the work is in text-book form, but divided into three instead of four parts. Like the others, again, Part I contains the Introduction and Foreword, with many pages of suggestions as to the work of the junior department.

The junior pupil has an enthusiasm for work, certainly when promoted from the primary department. Wise is the teacher who realizes that the first work of the junior teacher is to cultivate this desire to do things, and does not allow this growing ability to go to waste. Able to read and write, yet not independent enough to be trusted always to direct his own work, it is very important that this first year the work, while made attractive, should, after all, be somewhat methodical, and the pupil taught to do well what is undertaken. This will prepare him for the original work to follow in the other years. Failure to secure the accomplishment of the simple task will mean failure beyond. Success here means the beginning of the establishment of the study habit so desirable a little later.

With these thoughts in mind the equipment for the pupil has been made to consist of three work-books for the year, and will correspond to the teacher's book as to division of the lessons for the year. The pupil's book is known as "The Pupil's Book for Work and Study," and is just what its name implies. With each book for the pupil there goes a picture supplement for use in connection with the book itself. Of course the book will belong to the pupil, and when completed will be a part of his own library. The type is large and the whole book is attractive.

The Test of Experience

A Few Clippings from the Bethany Editor's Correspondence

LINCOLN, NEBRASKA.

Dear Mr. Morrison: The Bethany Graded Lessons are surpassing in their usefulness the fondest dreams of our Bible-school council and teachers. This series created an intense interest from the moment of introduction.

It is a wonder that our schools have been compelled to wait so long to obtain helps based upon the true pedagogical methods of instruction.

We congratulate the New Christian Century Company that it is so happily meeting the demands of our best schools.

I am sincerely,
H. H. Harmon.

Dear Mr. Morrison: I gladly send you a note of appreciation of the Bethany Series of Graded Lessons and trust it may help others to a favorable decision.

We are delighted with the Bethany Graded Lesson Series. Every teacher is happier in the teaching and every child happier in the study of God's Word. They help solve more problems in Bible-school work than we had hoped. We thank you, and The Christian Century and our Bible-school Council for giving them to us. Irene M. Flint.,
Bible-school missionary.

STEUBENVILLE, OHIO.

In regard to the Bethany Graded Lessons I wish to state that we are highly pleased with same, as they are entirely satisfactory in every respect. We would urge others to adopt them. Hoping that you will be successful in getting many others to use them I remain Yours sincerely,
John H. Harwood,
Treasurer Christian S. S.

ELYRIA, OHIO.

Dear Bro. Morrison: The supplies received from The New Christian Century Company, Bethany Graded Lessons, seem to be meeting the needs and approval of our Primary Department. I have just concluded a conversation with our Primary superintendent and she tells me that the teachers are holding the attention of the scholars better and like the new supplies very much. "Of course," she said, "in regard to permanent results I can tell you more after we have tried them a little longer." They look good to me. Sincerely,
John P. Sala, Pastor.

SYRACUSE, N. Y.

Dear Bro. Morrison: We have graded our school, introducing the Bethany Graded Lessons into the Beginners' Primary and Junior departments. Our teachers are delighted with the courses. The scholars show a renewed interest. The attendance in the Beginners' and Primary departments has more than doubled since starting in with the new graded series. This is due to three reasons: (1) We have divided the departments and have moved into our new building. (2) We have six teachers at work in these two departments where we had one before. (3) The Graded Lessons are within reach of the child. They are carried away with the stories and come more regularly that they may not miss any. I cannot commend them too highly. Very truly yours,
C. R. Stauffer,
Pastor South Geddes St. Church.

Dear Mr. Morrison: The very best thing I can say for the New Graded Lessons is that our school was on the waiting list for months, and that we were among the first school to place these lessons for actual use.

I rejoice that the enterprise of the New Christian Century has resulted in our being able to have this fine series edited by one of our own men. The lessons are a great improvement over the old uniform set.

Joseph A. Serena,
Pastor Central Church.

WEATHERFORD, TEXAS

Dear Bro. Morrison: Mrs. Livengood is delighted with the results of the Bethany Graded Lessons she is using. It seems we are just beginning to really teach something to the child. We anxiously await the opportunity of adopting thoroughly graded lessons in the entire school.

Sincerely,
Owen Livengood, Pastor.

SHELBYVILLE, INDIANA

Dear Mr. Morrison: I have long entertained the hope that our Sunday-school might some time have a system of lessons adapted to the needs and the stages of development of our pupils, and am pleased to say that at last my hopes have been realized in the adoption, by our school, of the Bethany Graded Lessons.

Owing to the imperfect system of gradation used in our school, as well as in most other Sunday-schools of the present, however, we cannot expect to obtain the best results from the use of these lessons at once, but we have adopted them for our beginners and shall adapt them to the remainder of our school until such time when we shall have been able to grade our pupils along scientific and educational lines.

Our teachers in the primary and beginners' departments are enthusiastic in their praise of these lessons and our junior teachers are waiting impatiently for February 20, when they will be permitted to take up the work with the graded lessons.

In my judgment these are the best system of lessons ever put out by the International Committee, and are a long step in the right direction of placing our Sunday-schools on a higher plane of Christian efficiency and leading a much greater number of our pupils to accept Jesus as their personal Savior, which should be the ultimate aim of all Sunday-school work.

Thanking you for your assistance in introducing these lessons into our school, and wishing you unbounded success in your glorious work, I am Yours truly,
A. H. Oldham, Supt.

HARVEY, ILLINOIS

Dear Bro. Morrison: We are using the Bethany Graded Series in the Primary and Junior departments of our Sunday-school and we would not under any circumstances return to the old Uniform series of lessons. The latter sees only the truth they wish to teach, the former sees both the truth they wish to teach, the person to whom it is to be taught and the best method by which to impart it. Push the Bethany Series.

W. D. Endres, Pastor

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XVI.

Political Aftermath.

Election day came and went and when the returns were all in it was found that the Republican party had been victorious throughout the entire land. Teddy was not able to go to the polls for he was not strong enough to leave his bed, and he greatly mourned that he had lost his vote.

The "overwhelming victory" was followed by a ratification meeting to which Susan lent her satisfied countenance, while Alonzo marched in the "torch-light procession." Bannister, among others, spoke, and the campaign closed with this final burst of perfervid oratory. Eleanor was not present, of course, and she replied in the negative when Bannister wrote and asked to see her, assuring her of his sympathy in her bereavement. He realized that now it would be difficult to overcome her prejudice, and he decided to let matters rest for the present. He was compelled by the demands of his own and other's political schemes to be in Indianapolis during the session of the legislature which would convene in January, as usual. B. F. Mullins was already actively at work for him, and he was sanguine, with such influence enlisted in his behalf, that the senatorship would be his for the taking.

The election was followed by an immediate rise in stocks; capital that had been hoarded in anticipation of still harder times became abundant and readily sought investment.

The Wire Fence Works had come through the four years' panic remarkably well. The men had not demanded impossibilities of Randall. They were benefited by his prosperity and they had stood by him when the times were hard. While half a dozen similar concerns had been forced to the wall, the Carlinville works had been kept running, discharging no men, paying good wages, even making a little money.

Since his visit in June, B. F. Mullens had done his utmost to induce Randall to go into the Trust that had been organized, but he persistently refused.

"This is my personal enterprise," he said when again approached by the burly capitalist. "I established it, put my money into it, took all the risks of the experiment, built it up from nothing and put it on a paying basis. Now that it is a success, and has come through the panic without loss—thanks to the confidence of my customers and the personal loyalty of my employes, I am not willing to transfer it to an organization in which I shall personally count for little, if I'm not 'frozen out' altogether within a year or two."

"That's not likely to happen," said Mullens flatteringly.

"I don't want it to happen and it shall not, if I can prevent it—neither on my own account, nor on account of my men. It has happened to scores of firms and I'd be a great fool to risk it."

"All right, all right! Please yourself!" Mullens replied testily. "We don't force anybody into the combination if they don't want to come."

"I'm not so sure of that!" replied Randall with equal heat. "You may not employ actual physical force—thumbscrews and the rack went out of fashion a good while ago—but you have found other means of dealing with men who have been rash enough to defy you. You have not literally crushed their bones or slashed their sinews as was once done, you attain your ends without mangling your corpses!"

You've got a mighty vigorous imagination!" and Mullens laughed grimly.

"It's not imagination at all! I have stated a truth in plain language—that's all."

Since that interview Randall had seen him only at long intervals. After the stabbing affray Billy Mullens disappeared and was not heard of again. It was thought that he had gone to San Francisco where he was in hiding until the storm should blow over. When Mag Lewis was questioned by the police she had told as little as she could—shielding Billy, as such women always do shield their treacherous lovers. When it was known that Teddy would recover, no attempt was made to find the assailant. The police and the Mayor were noticeably luke-warm, and the latter was known to have said privately that "He guessed Wilkins was partly to blame; he'd just as leave not get mixed up in it himself and get the old man's ill-will!"

The Clarion gave a garbled report of the affair, suppressing Billy Mullens' name and recognizing in a half-hearted way Mag Lewis' courageous interference which had adverted a murder. It was rumored in Carlinville that B. F. Mullens, upon this last and most heinous of his son's many misdeeds, declared that he should never darken his doors again and that he had made his will providing for his wife during her life-time, dividing the bulk of his estate amongst his daughters. Billy was disinherited and would receive nothing beyond what his mother and sisters might choose to give him. It also leaked out that Mrs. Mullens knew where he was and secretly supplied him with money, under an assumed name. Mullens, himself, gave no evidence that he felt this last disgrace which had been inflicted on his family. He was even more surly and arrogant than before and drove about the town in his dog-cart or drag, the personification of ostentatious prosperity. There was not a Sunday when he was at home that the big house was not crowded with guests—men of money like himself—politicians he wished "to fix," and humbler tools, who, as his enemies said, "did his dirty work," who "took the lowest seats at the feast."

Through it all he kept his eye on Dick Randall, whom he could not corrupt, who refused to be bought or cajoled, and who—as he knew—was not in the least afraid of him.

The effects of better times were as apparent in Carlinville as elsewhere. Men who had felt it necessary to save every cent possible were now reassured and hopeful, and Dick Randall's men were especially confident. If he, "the Boss," had done so well in hard times, what might he not do now? The "full dinner pail" would be realized as it never was before.

Jessie Clark dropped in to see Eleanor one evening with the good news that her father's wages had been raised five dollars a month, and thus almost everyone in Wakefield had some small share in the better times, and the people were contented and grateful.

CHAPTER XV.

A Vain Quest.

Teddy Wilkins was not told of Mrs. Crofton's death. Susan waited upon him faithfully, finding another congenial object on which to spend her energy.

Nearly a month had passed before Ned was permitted to pay his first visit alone. His prattle amused the sick man, and he was relating a long story about Jody when Susan came in bringing a bowl of broth, Mary Benson following her.

During Teddy's convalescence Mary had been of the greatest assistance, relieving Susan when she was not on duty at the Works. She read to him by the hour—the papers, books of travel and adventure, as much to her own benefit as to his pleasure, for Teddy's taste in such things had improved much in familiar contact with a mind like Brainard's at the Sunday Afternoon club.

She brought him fruit and flowers and such delicacies as the doctor would permit him to have. There were days when he was impatient and irritable, but she developed a heavenly patience that nothing could disturb. Already disposed to be gracious when Teddy was so brutally assaulted, she realized that it was, indirectly, her own fault and she was filled with compunction and remorse.

As they entered the room Teddy gave Mary such a look that Susan was suddenly enlightened and handed her the bowl of broth, and said:

"Mary, if you'd just as leave, you may feed it to him. Don't spill it on him and gorm him all up! I'll go down and give Lon his supper or he'll be as cross as a bear." At this pleasantry they all laughed, and Susan disappeared dragging off her reluctant son.

The climax was not altogether romantic. Mary propped Teddy up with his pillows, pale and hollow-eyed, for he had had many hours of wakefulness and pain, and proceeded to feed him discreet spoonfuls of soup, watching him tenderly.

He looked boldly into her face and asked without any preliminaries:

"Well, Mary, when is it to be?"

Mary set the bowl down on the table while Teddy caught the hand which still held the spoon, and began to cry; but she managed to get out the words:

"Just—just when you please, Teddy."

She had idealized him to such a degree during his illness that her vanity was quite subdued, and she felt that it was she who was honored by the offer of so tried and faithful a heart—a view she would not have taken a few months earlier.

An hour later Susan and Alonzo were taken into their confidence.

"It was worth getting knifed for!" Teddy said contentedly. "I don't believe she would

"It was worth getting knifed for! Teddy said contentedly." I don't believe she would have had me if Billy Mullins hadn't interfered."

"You don't know. You hadn't asked me, and," a mischievous light in her eye, her cheeks dimpling, "I couldn't propose to you. You would have refused me if I had. Men find it hard enough—that is, some of them do—but they wouldn't like the women to help them out."

"No, the contrary things!" said Susan, "I guess they wouldn't! There's Lon, he was real miserable for weeks, and I think, near's I can recollect, he was three hours by the clock clearin' his throat, and hemmin' and hawin', before he could get up the courage to say what he'd been tryin to say, goodness knows how long."

Alonzo spoke up with astonishing spirit, for him, and said jokingly: "If I'd known all I know now I might 'a hemmed and hawed a heap longer."

"Perhaps so," Susan remarked dubiously, "but you was about as anxious then as they make 'em."

Alonzo, knowing the futility of having the last word was suddenly silent.

(To be continued.)

Our Readers' Opinions

Baptism by Water and Spirit

Editors Christian Century: As you expect to write more on the question of baptism, and this question is the greatest hindrance to Christian union, will you allow me to offer a few thoughts on the subject.

I notice that some of your writers try to make it appear that water baptism should be universally accepted and practiced; not simply on the ground that it was commanded and practiced by the apostles and first Christians, but because the institution conveys some spirituality to those who are baptized.

Now, if there is any truth in this contention it would be the strongest reason why it should be practiced, and made a test, or condition of fellowship in the church, and a part of the basis of union.

But I understand spirituality to mean the same spirit of holiness that dwelt in Jesus; and if there is any more of this spirit of holiness, in the hearts of those who have been baptized in water than there is in those who have not why is it that we have no evidence of this fact? It seems to me that those who take this ground confound water baptism with spirit baptism, and have simply mistaken their mental satisfaction, for spirituality; for there are thousands of Christians who have never been baptized in or with water, who have just as much of the spirit of Jesus as those who have; and every man who has the spirit of Jesus is his or is a Christian.

When Jesus said to Nicodemus, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit," he failed to say that which is born of water is, or can be, spiritual. With all due respect for the honest views of others, I must think that the "dead-lock" will never be broken as long as the Disciples continue to make water baptism a test of fellowship, and a part of the basis of Christian union.

I base this on the ground that water baptism was a temporary, initiating ordinance, designed to end with the law age, after spirit baptism was fully establihsed.

W. H. THOMAS.

Insists on the Argument

Editors Christian Century: Your zeal for Christian union is very praiseworthy. Your eagerness for it has led you to underrate the difficulties in the way. This is indicated by your plea for immersion. That plea seems reasonable, and one would think that it would be effectual. But to my certain knowledge it has been made with great earnestness many times in the past, yet without avail. One is almost compelled to think that the sprinklers and pourers who say that immersion is right are not really in earnest. I have often been surprised at what my brethren, Congregational ministers, sometimes say and do with regard to baptism. You will not be displeased when I say that it seems to me that you were deceiving yourself when you wrote the paragraph beginning, "Nor are we the champions of a particular set of ordinances." Of course you do not intend this to be taken as a historic statement, for you know well how earnestly the church has contended for immersion for the remission of sins, and for the weekly communion. But I refer especially to what you say about "the simple and beautiful customs which found sanction in the ministry of Jesus." You do not here mean the eating without a fork, or the wearing of a seamless garment or any other such thing. By "found sanction" you probably meant something less than you would have meant by "commanded." How much less? Would you say that Jesus sanctioned whatever he did that involved no principle? How far would it be safe to disregard what he sanctioned? If our only object is to get together, this end could be reached most easily by our going into the Roman Church. But I feel sure that you would not sacrifice loyalty to Jesus, nor expect others to do so. But to be loyal to him we must give heed to whatever he sanctioned.

You think it is futile to continue the baptismal controversy. So do I. The time was when some men tried to prove that every word in the English Bible was inspired of God. Others strove to show that the whole Bible is a human fabrication. Both parties failed because both were wrong. Was that a reason why men should give up Bible study? Sprinklers have tried to show that their mode is right, and immersionists that their mode is right, each to the exclusion of the other and both failed, because both were wrong. Is that a reason why the question should not be soberly considered? Every question important to the welfare of the church can be settled. Because I believe this I have labored on this and other hitherto perplexing questions.

Eldon, Mo. H. C. GARVIN.

Union and Infant Baptism

Editors The Christian Century: In your number of January 20 appears an interesting editorial contribution to the question of how best to bring about the union of Christians. The gist of your argument seems to be that the Disciples should change their methods, and instead of arguing that immersion is the only scriptural baptism, should plead with the denominational bodies to adopt it from the higher motive of the good of Christ's kingdom; explaining to them that they can do so without any sacrifice of principle. Pardon me if I say that this view of the matter will probably appeal more strongly to ourselves than to the other side.

In the first place you appear to overlook the fact that it would involve a change of the subjects as well as mode of baptism. You leave this out of the question entirely. But to do so is surely fatal to your proposal. We stand for believers' immersion; Paedo baptists for infant sprinkling, pouring or immersion. The question of the subjects of baptism separates the two camps more irreconcilably than that of mode. Many who are indifferent as to the latter feel most keenly about the former. For instance, the Church of England (Episcopalian) Bishop of Lahore, India, advocates immersion, but is staunch in his adherence to infant baptism. This makes organic union immensely more difficult; and, it seems to me, quite beyond the reach of such a plea as you advocate.

Paedo-baptists, as a rule, believe that their practice is scriptural, and has been in vogue from the earliest times. Bishop Merrill, of the M. E. church, strongly maintains this. It makes no difference that they base their arguments more on the Old than the New Testaments, take a view of certain passages in the latter book that seems to us mistaken and illogical, and attach undue importance to the writings of the Fathers and records of early councils. The fact remains that they do hold the practice as scriptural and necessary. Is this not true? And, as long as they so hold it, the change to our position would mean to them as great a sacrifice as the adoption of infant baptism would to us.

I doubt if even the optionist churches could narrow down their practice to believers' immersion without a sacrifice of both reason and principle. They reason that their position is the only common ground on which Christians can meet as matters now stand; and it must surely be a matter of principle with them to maintain it. What grounds have we for assuming otherwise?

The conclusion appears to be that we must either: (1) Continue our present plea, backed up, as in the past, by solid scriptural arguments; and trust to the truth surely, if slowly, permeating the rest of Protestant Christianity. (2) Widen our basis by including infant baptism and other modes besides immersion; which would appear to most of us an unthinkable proposition; or, (3) join heart and soul in the movement towards a larger measure of coöperation and brotherly love, looking towards a federation of churches and missions, which seems to be the dominant feature of Protestantism today, and which may, or may not, pass into organic union. We seem bound to adopt the third course; and it need not exclude, though it will certainly modify, our old position and plea.

It may interest your readers to know that in India our plea was definitely presented to the whole of the Protestant Missions, and practically rejected. This was ten years ago. Now there is a proposal for closer coöperation and interchange of church members, which will certainly be adopted, and will lead up to some kind of federation. We will have to join it, and try to lead it further on than the present leaders contemplate.

Hiram, Ohio. C. G. ELSAM, Missionary.

Like Christian Century

Editors Christian Century: I want to add my testimony to the increasing interest and value of the Christian Century. It gets better every week, and the last issue is the best of all. Yours, fraternally,

Corydon, Ind. W. D. BARTLE.

Editors Christian Century: I am another of those who do not care to rush into print simply for the purpose of saying something; hence I usually let a monthly letter to our state paper cover my report of this congregation's activity.

But I cannot refrain any longer from expressing to you my hearty appreciation of the great paper you are giving us. It stimulates and inspires me more than any other paper, and is of more real value than all the rest put together. I read it all, and often re-read it. It is passed on to many others, and I have had nothing but favorable comments upon it. It will take time to gain a fair footing here in the south, but your day is coming. I was surprised to find so many of the live Georgia preachers at our last state convention conversant with The Christian Century.

In writing to the Christian Evangelist the other day I said that The Christian Century is my ideal of a Christian newspaper, and that the nearer they patterned after its general program the nearer "our paper" would suit me.

May I suggest that one little feature once carried in the Century and now omitted I would like to see recommenced? I refer to the record of sermon topics. Would it not be possible to again use such a department, with the addition of the text to the subject? I am not looking for subjects. But it is a great help to me to know what others are doing in this line.

For the discussion of the live problems of the day, give me The Christian Century.

Fitzgerald, Ga. EVERETT HOLLINGSWORTH.

The Book World

SUNNYFIELD by Louise Morgan Sill. A splendid book for small ones relating the adventures of Rodsy and June, a dainty little girl and the cutest little boy in the world. Truly a book to captivate childish heart. (New York: Harper Bros. Co., $1.25.)

HIGGINS, A MAN'S CHRISTIAN. Norman Duncan has written a vivid description of the life of lumbermen in the winter months. His "Sky Pilot" reminds us of one of Ralph Connor's heroes; but the book is not a story—just a picture, and one which we cannot forget—of the soul of a man who loved his neighbor as himself. Read "Higgins, A Man's Christian," and you will understand better why people loved and trusted the Man of Nazareth. (Harper & Brothers, New York and London. Price 50 cents.)

BLUE BOOK OF MISSIONS, by Henry Otis Dwight. This valuable compendium of missionary information is issued once in two years. It is in three parts, the first treating the Fields, the second the Societies, and the third Miscellaneous matter such as tables, accounts of conferences, comparative notes, etc. There is a valuable statistical table, a chronology of important missionary events, and much information especially designed for the society secretary and mission student. (New York: Funk & Wagnalls Company. 248 pages. $1, net.)

HUMAN BEINGS VS. THINGS. A book for students of sociology; very little plot, but interesting conversations, like Holmes "Autocrat of the Breakfast Table," expressing truths that awake an answering chord in the hearts of some, and give others something new to think about. Rilly's plan to reform the tramps, by treating them as if they were gentlemen, is an original one, and worthy of consideration. Dainty touches of the home life of old-fashioned, home-loving, peace-loving Quakers, make the book an attractive one. (Asenath Carver Coolige, published by Hungerford-Holbrook Company, Watertown, N. Y.)

HEATHENISM UNDER THE SEARCHLIGHT, William Remfry Hunt. Mr. Hunt truly turns the searchlight on heathenism, especially in China. The chapters are short, and give us glimpses into the lives of those people, that may well startle us—just as if we turned a strong light, for an instant, on some scenes in great cities, which scenes would ever after burn in our memories. The ordinary customs of the Chinese are compared with ours; and, on sober thought, do not seem so incongruous as at first they might seem. We are helped to see ourselves from the Chinese point of view. If you are in doubt as to the wisdom of foreign missions, and wish to be fair-minded and study all sides of the question, read this book. (Morgan & Scott, Ltd., London.)

JOHN OF THE WOODS, by Abbie Farwell Brown. John is born into a home closely related to the king. While still a child "The Tumblers" get possession of him. He escapes and finally finds himself with a priest in the center of a great forest. The priest loves all animals and they in turn love him. Around his cabin the lion and the lamb lie down together. The boy enters into the spirit of his forest home and becomes an apt disciple. Later the priest and John are instrumental in restoring the king's son to health. Discoveries of relationship are then made, and rewards follow. After the cruel king dies all are happy and the kingdom is possessed by the spirit of the priest and John—the spirit of love. All children will like the story, and certainly will be taught the unity of life by it. (Boston: Houghton Mifflin & Co.)

MARY MAGDALA, by Harriette Gunn Roberson, is a story of the life of Mary Magdalene. It is full of interest, holding the reader fascinated to the end. One soon learns to love the beautiful maiden who lost her reason by the persecutions of one Galba Pretonius. The description of the love and devotion of John, who, after she became a maniac, took her to his mother, where they watched over her with tender care, is fascinating. After years of suffering she was healed by the Master. The reader is led to see in Mary of Magdala a pure-souled maiden and not the courtesan that tradition has pictured her. After her healing she devoted her life to the work of him who had brought her from the depths of darkness into light. The story is rich with pathos and biblical history.

GODLY SELF-CONTROL, by the Rev. A. T. Pierson, D. D. There are few, if any, better devotional writers than A. T. Pierson. He is devotional without losing restraint. In the present small volume on "Godly Self-Control," Dr. Pierson keeps up to his standard. There are fifteen brief essays in the book on such subjects as Regulation of Thought, Regulation of Moods, Regulation of Passions, &c. The suggestions and advice given cannot but help to be of service to the less experienced. There is one chapter on "The Regulation of the Nerves." This suggests our modern life. The author's treatment of "the nerves" is very sensible. He first enlarges on the value of caring for the physical health and then proceeds to give some well balanced advice as to spiritual things. The average church member will be made a better one by reading this small book. (New York: A. C. Armstrong & Son.)

LETTERS ON THE GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH, by Henry Churchill King. These letters were formerly published under the title, "Letters to Sunday-school Teachers." The title has been changed so as to make the object of the letters clearer. Dr. King is doing much to interpret essential Christianity to our feverish age. He is also doing much to calm our hearts before the on-rush of changes. To help us to see that we are not discarding the fundamentals is to do us a great service. Even over so brief a book one grows enthusiastic. Every young person ought to read this book. Chapter three, on "The Significance of Jesus Christ" contains the substance of this day's best faith. The nine compelling qualities of Christ as here set forth ought to be studied by all Christians until the Christ really becomes authoritative in their lives; not legalistically authoritative, but lovingly such. No modern author in America writing in the same line is more helpful than Dr. King. He simplifies and illumines that which he touches. (Boston: The Pilgrim Press.)

PRODUCT AND CLIMAX, by Simon N. Patten. Those who have read Prof. Patten's "New Basis of Civilization" will welcome this brilliant little book with eagerness. It begins with an account of the return of a party from the freedom of a vacation camp to the restraints of of their usual city life and makes a parable of the experience. The problem centers about the morbidness and downward cast of the many in the busy working city world and the query is as to why life is so much less happy and guileless in this world than when the same folks are in the woods on undress and a vacation. The conclusion is that they are not getting the "climax" out of their "product," that they are not realizing on their efforts and that men are debilitated by failure to get returns for their labor, by an overstrain, and by the artificial complexities of a life that gives too little for too much. More play and more freedom from worry that they may play is the desideratum. To get it each man must get his share of the product and turn himself from seeking more than he needs to an enjoyment of what he has. (New York: B. W. Henbesch.)

RUM AND RUIN—THE STORY OF DR. CALDWELL, by Edward R. Roe, is a thrilling romance and timely temperance novel. As the title suggests, the demon Alcohol plays a prominent part among the different characters brought to the attention of the reader. The author relates the unavailing struggles of a promising young physician who, although he has warned and saved many people from ruin, is unable to overcome an inherited craving for intoxicating drinks. Dr. Caldwell becomes infatuated with the beautiful daughter of one of his patients, with whom another young man is also deeply in love. The doctor is in most respects superior to his rival, but "The Fiend" (Alcohol), which already has a firm grip on him, gets the better of him and finally drags him to ruin.

The story is said to be based upon real occurrences in actual life, presenting a most powerful illustration of the truth that there can be no temeprance or safe moderation in the indulgence of intoxicating liquors. (Extra cloth, artistic cover design, $1.00. Paper covers, in colors, 25 cents. Press of Laird & Lee, Chicago.)

RELIGION AND THE MODERN MIND; by Dr. Frank Carleton Doan. This volume is the more interesting because written by a man of Disciple parentage. Some fifteen years ago he was a student in Hiram College, where even yet the tradition of his unusual brilliancy lingers. The yoke of orthodoxy becoming somewhat galling he at last found congenial environment among the Unitarians, in one of whose Seminaries he is now Professor of Philosophy. He has studied in Germany and has his Doctor's degree from Harvard.

The book is fascinatingly written in pure but current language, being free from that stilted and incomprehensible terminology sometimes employed as the vehicle for the vagaries of pedants, whose ideas would mean little in the language of the street. Moreover it is written with a note of passion and you know that he voices experiences forged in the white-hot fires of his own manly soul. He writes with a bravery, an abandon, a freedom that is stimulating. However much or little one may differ from his conclusions, the whole effect of the book will be found a tonic. It puts iron into one's blood, enduring fight into one's life and great and glorious freedom into one's mind. It puts "a degree of freshness" into our "withered steadiness."

In philosophy Dr. Doan breaks with extreme pragmatism and seeks to establish a school which he calls, "Cosmic Humanism."

The book is well worth a careful reading, for, while we undoubtedly would not go to the lengths pursued by Dr. Doan, and being thinking men ourselves are not given to swallowing anyone whole, nevertheless we would be conscious of a most powerful stimulus, we would experience the charm of freedom in thinking, we would feel the inspiration of a communion with a most brave, pure, free, sincere and helpful human soul. (Sherman, French & Co., Boston, $1.10 net.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 20.

Theme for the Day.

The Holy One of Israel.

Scripture.

I saw the Lord sitting upon a throne high and lifted up. Above him stood the seraphim. And one cried unto another and said: Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory.—Isaiah 6:1-3.

Lines.

Round the Lord in glory seated
  Cherubim and seraphim
Filled His temple and repeated
  Each to each the alternate hymn:
"Lord, Thy glory fills the heaven,
  Earth is with its fulness stored;
Unto Thee be glory given,
  Holy, holy, holy, Lord."

Prayer.

O Lord, may the spirit of worship and praise be ours today. We would join our songs with those of the shining ones about Thy throne. Help us when we enter Thy sanctuary to make it a place of holy thoughts and sincere devotion. We long for the peace and calm of Thy house, and for the message from Thy holy Word. May the gospel of Christ be preached with power this day throughout the world. And this we ask in his dear name. Amen.

MONDAY, FEBRUARY 21.

Theme for the Day.

Thy kingdom come.

Scripture.

Thy kingdom come; thy will be done as in heaven, so on earth. Matt. 6:10, 11.

Lines.

Thine own prayer to Thy listening ears
  Ceases not, night nor day.
"Christ's kingdom come!" through all the years,
  Men every moment pray.

It travels with the earth around,
  Beneath all countries' skies,
North, South—wherever men are found,
  Dawn breaks and prayers arise.
  —Marianne Farningham ("Without Ceasing.")

Prayer.

Our Father, we have prayed the prayer our Saviour taught us, and its words grow unceasingly dear to us. But we confess with shame that we have not given ourselves with whole-hearted surrender to the task of helping in its realization. We want to see the gospel preached in all lands. And we consecrate ourselves anew and more fully to assist in the work. Help us, Father, to have a due part in the evangelization of all peoples, till "the whole round world is every way bound by gold chains about the feet of God." Amen.

TUESDAY, FEBRUARY 22 (WASHINGTON'S BIRTHDAY).

Theme for the Day.

The nation's heritage of patriotism.

Scripture.

He hath remembered his covenant forever, saying, Unto thee will I give the land, the lot of your inheritance, when they were but few men in number, yea, very few, and sojourners in it.—Psalm 105:8, 11, 12.

Lines.

No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step, by which they have advanced to the character of an independent Nation, seems to have been distinguished by some token of providential agency.
  —Washington (First Inaugural Address.)

Prayer.

God of our fathers, Thou hast brought our nation safely through the perils of war and of peace, and given us an honored place among the peoples of the earth. We thank Thee for the noble men to whom we owe the wise and careful founding of the state. May we cherish the rich legacy of their unselfish patriotism, and seek to hand on the inheritance undiminished to our children. Bless our country, its rulers and its people. And may our patriotism manifest itself in labors for the true prosperity of our national life. Amen.

WEDNESDAY, FEBRUARY 23.

Theme for the Day.

The divine work of Christ.

Scripture.

I must work the works of him that sent me while it is day: the night cometh when no man can work.—John 9:4.

Lines.

Day and night our Jesus makes no pause,
Pleads His own fulfillment of all laws,
Veils with His perfections mortal flaws,
Clears the culprit, pleads the desperate cause,
Plucks the dead from death's devouring jaws,
And the worm that gnaws.
  —Christina Rossetti ("Day and Night.")

Prayer.

Merciful Father, we thank Thee for Jesus Christ, Thy unspeakable gift. We worship Thee with joy as we recall his human birth, his life of love and work, his atoning death, his resurrection, and his glorious life in heaven. Grant us power from on high that our lives may be like his, our labors constant and effective, our faith unshaken and our witness clear and strong. Give all who suffer the patience of hope in Christ. Amen.

THURSDAY, FEBRUARY 24.

Theme for the Day.

If death were all!

Scripture.

If we have only hoped in Christ in this life, we are of all men most pitiable.—I. Cor. 15:19.

Lines.

Nay, hoped I not thro' Death's swift-soaring ways
  Mine own poor self some glory unknown to know,—
If, slowly darkening from delightful days,
  I to mere night must gird myself and go—
Then on thy face I should not dare to gaze
  For wild rebellion and for yearning woe.
  —F. W. H. Myers ("To a Picture.")

Prayer.

We thank Thee, O God, for the coming of Jesus into our mortal flesh, and for his glorious resurrection, the sure token that death is not the end. We rejoice that through his cross Thou hast provided for the eternal life of all who share his spirit. Kindle, we beseech Thee, in our hearts the holy fire of devotion, and make us brave in Thy service and serene in our blessed hope. Bring all wanderers back to Thyself at last, and let the whole earth rejoice in Thy salvation, through Jesus Christ our Lord. Amen.

FRIDAY, FEBRUARY 25.

Theme for the Day.

Jesus' temptation and grief.

Scripture.

Who, in the days of his flesh, having offered up prayers and supplications with strong cryings and tears unto Him that was able to save him from death, was heard for his godly fear.—Hebrews 5:7.

Lines.

My sins, my sins, my Saviour!
  Their guilt I never knew
Till with Thee in the desert
  I near Thy passion drew;
Till with Thee in the garden
  I heard Thy pleading prayer,
And saw the sweat-drops bloody
  That told Thy sorrow there.
  —J. S. B. Monsell ("Confession.")

Prayer.

O God, there is forgiveness with Thee, and plentiful redemption. We confess with sorrow that we have resisted the Spirit of grace, and hindered his quickening power. We have been cold to our fellow-believers, scornful toward those we counted less worthy, and indifferent to the divine call to service. Yet turn us not away, good Father, but receive us, though unworthy. Continue to lead us, guide of our souls, and bring us home in the close of the day. Amen.

SATURDAY, FEBRUARY 26.

Theme for the Day.

Repentance and tears.

Scripture.

And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out and wept bitterly. —Luke 22:61, 62.

Lines.

"That God would move
And strike the hard, hard rock and thence,
Sweet in their utmost bitterness,
Would issue tears of penitence.
  —Tennyson ("Supposed Confessions.")

Prayer.

Creator and lover of men, we, like Peter, have denied the Lord who bought us, and with bitter shame confess our sin. We are unworthy, we have come short of Thy glory, we have done much evil. But the Master has looked upon us, and, even while his tender glance broke our hearts, it gave us hope of pardon. May our sorrow lead to humble repentance and amendment of life. Lift us up with Christ, and give us eternal life in him. Forgive all our sins, and answer us with Thy mercy, through Christ Jesus our Lord. Amen.

Woman's Sphere

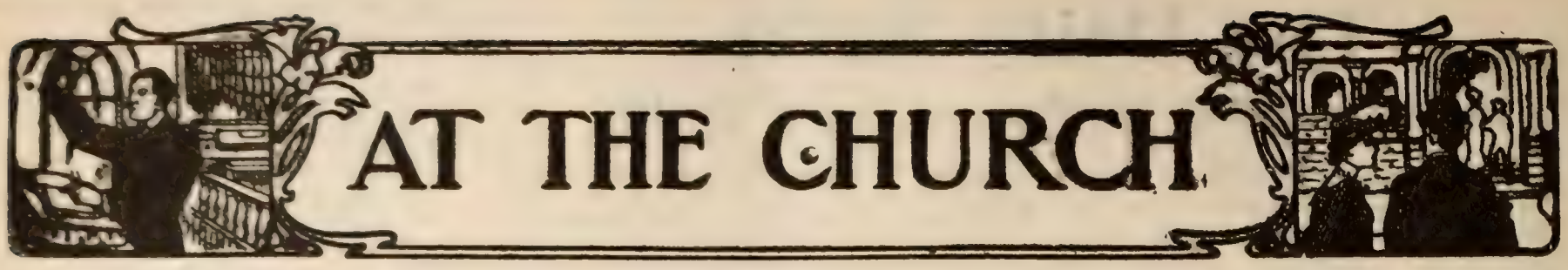
—Of the 12,000 saleswomen in New York department stores one-third are wives and mothers, the greater part of these having taken positions after their marriage.

—Miss Miriam Hathaway, a graduate of 1897, instructor in mathematics at Wellesley college, is during her year's leave of absence at the head of the mathematics department in the American College for Girls at Constantinople, taking the place of Dr. Roxana H. Vivian, 1894, who is now in office at Wellesley as associate professor of mathematics.

—Mrs. Thomas F. Ryan, of New York, has given $4,000,000 to promote the charitable work of the Roman Catholic Church.

—Mrs. O. H. P. Belmont gave away 2,000 dolls to poor children during the Christmas holidays. Each doll wore a "Votes for Women" sash. It is reported that several suffrage clubs were formed by the little girls who received these dolls, without suggestion from older people.

—Miss Cynthia M. Wesson of Springfield, Mass., has given $7,000 to Bryn Mawr college. Miss Wesson, who was graduated from Bryn Mawr in 1909, was prominent in the athletic affairs of the institution and her gift is to be expended toward the betterment of the swimming pool.



Sunday School Lesson

By Professor Willett

The Two Ways*

Perhaps in the latter part of the Sermon on the Mount there is shown a greater continuity of thought than in the earlier part. And yet it is not as a logical development of a theme but rather as a series of more or less unrelated statements concerning the basic facts of life that the discourse proceeds.

Jesus saw the necessity of making clear to his disciples how impossible it was to expect success in the work of the kingdom of God and at the same time to covet the praise of the men of that generation. The world was not prepared for the ideals of Jesus. Neither is it yet prepared, though great progress has been made since that time. Between a course that was easy and popular, and one that was difficult and likely to be avoided by most, it was necessary to choose.

A Difficult Test.

One of the outstanding mistakes of our present Christianity is that it has been made too easy for the man on the street. In the effort to prove that the Christian faith does not demand of men the ascetic and unsocial life, the church has gone dangerously near the opposite extreme and has left the world to believe that it is but little concerned with the high quest of character and is willing to make almost any compromise for the sake of popularity. There is no message that is more timely than that Christianity is not an easy piece of recreation, but rather the severe and sustained effort to attain character and to accomplish results.

A lax and easy type of Christianity can never appeal to the best there is in human nature. Young men can never be won to the ministry nor to missionary work by the attempt to prove that these are light and congenial tasks. Rather must the appeal be made to the heroism and courage of youth. The men and women of this generation want real work to do. They are willing to attempt the impossible if only the effort seems worthy of their power. It is to such a supreme and imperial task that Jesus summons men. It is a task fraught with great difficulty and requiring courage, tact and persistence. But its results are magnificently worth while, and it may well challenge the consecration of the best elements in the youth of the time. No mere argument from majorities is worth anything. The fact that many people take the broad and popular course is nothing to the point. The question is rather in which direction the heroes go, and most of all in which direction God himself is moving.

Appearance and Reality.

The second section of our study relates to the contrast between the real and the apparent. There are real and false prophets, good and bad fruit, genuine and superficial professions, and solid and insecure foundations. Every one of these must be tested, and no plea is worth while that does not bear the proof of use and experience.

In the Old Testament time the people were warned that a prophet must submit his claims to the testing issue of time. If his message came true he could be trusted. Yet, even this predictive test was considered precarious, and the law-givers laid down the rule that neither fulfilled prediction nor the working of miracles could ever be taken as a satisfactory proof of a prophet's message. Both of these tests were superficial and likely to prove fallacious. Rather must dependence be placed upon the character of the message itself. If it pointed to truer relations with God, if it forbade disloyalty to him, if it insisted on cleaner life and nobler motives, then the prophet was to be trusted.

The Love Test.

Not less true is this principle in the realm of later religion. Men are known by the fruits of their lives, not by any superficial tests like miracle or prediction. It is easily conceivable that there might be found all the power of miracle-working or of prediction in a being entirely destitute of moral character. Indeed, such a being Satan is declared to be. The true fruits of life are found in the moral nature, the dominating purposes, the controlling ideals. Where these are right, a man may be trusted to the end. Upon such a tree no poisonous or harmful fruit can grow.

And the final test as to whether a tree shall be left standing or not, is its fruit-bearing power. In the East, especially in Palestine, the government derives tax from the trees, so that a fig orchard or olive grove must always yield revenue according to the number of its trees. If one of them ceases to bear fruit, it is cut down because the farmer cannot afford longer to pay tax upon it. In the Garden of God the unfruitful trees are hewn down and cast into the fire, not because of the spirit of vengeance, but because of the great law of economy which forbids the continuance of any wholly use less thing.

The Lurking Danger.

But men are more audacious than trees. The latter generally proclaim their barrenness by the appearance of decline, though to this there are exceptions, as Jesus pointed out on another occasion. But men will claim to be friends of the Lord, to have preached in his name, even to have prophesied and performed miracles by his power, and yet give no evidence of a nature consistent with his desires. This is the subtle danger of all religious work. The ministry, the work of the Sunday-school teacher, the task of the missionary, all alike share the lurking lure of the self-interest under the professional guise of religion. The Christian needs to search his heart as with candles to make sure that his zeal for righteousness is genuine and not tinged with selfishness.

The Two Houses.

Jesus closed this wonderful discourse with a description of the two foundations upon which men build. One is the shallow unsubstantial, shifting foundation of pretense; the other, the genuine, rock-founded, solid substructure of truth. It makes but little difference what the character of the house may be. The most expensive and pretentious structure is likely to the same ruin as the more modest one, provided the foundation is unstable. It has no power of resistance. The storm beats it down. Pretenses cannot endure the testing of trouble unless one is firmly grounded upon truth and the love of God, no kind of religious service will prove permanently satisfying. There will come moments when he will say it was a mistake to try this kind of life. That is the moment when his house begins to collapse.

But the rock foundation is the guarantee of permanence, no matter what the size or cost of the building may be. When the rains come, the floods rise and the winds blow, the house is secure because it is firmly fixed upon a rock. The application is of course clear. No testing can imperil the character that is genuine and sincere. Its deepest interest consists with the nature of things. There is no falsehood or pretense about it. And all the powers of the universe coöperate with it for its survival and growth.

It is for this reason that Christianity can easily meet the challenge of the world. The more severely it is tried, the more clearly does it reveal its inward nature of love, rghteousness and service. And the more these qualities are revealed, the more the world prizes the people in whom they are embodied. Thus the church stands and will stand in spite of all the errant conduct of its people, and the professionalism too often found in its leaders. For it is founded on the Rock, and despite all pretense the reality reveals itself in the testing time.

*International Sunday-school lesson for February 27, 1910. False and True Discipleship. Matt 7:22-39. Golden Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt 7:21. Memory verses, 13, 14.

Christian Endeavor Lesson

By W. D. Endres

Topic, February 27: Christ Winning our Nation. Luke 10:1-17.

The great passion of Jesus' life was to win others to the standard of life which he lifted up. We who wear his name and would be his true disciples must be the partakers and exponents of this same spirit of concern for others. We who are Christian Endeavorers in the true sense of the term are committed already to the task of winning our nation for Christ. Not only did his own life exemplify this and his commission make it obligatory but the lesson which records his choice of the seventy represents him inaugurating the same thing among his own people. We must do the same if we would be like him.

Win our nation for what? To the cause of righteousness and truth. Induce men to make an effort to be good. Not only to be good but to defend goodness as the proper ideal of life for all men and women. This is a challenge to the moral fiber of any person who will take it seriously. It is not

enough to follow good influences when they are aroused in public worship upon the Lord's Day. It is a perpetual obligation. It follows into the home, and the office, the shop and the school room, the places of amusement and recreation—everywhere; it is the plane of Christian living. To win men to such a standard is a worthy task.

This is our only salvation. Many are interested in reforms. But forces are constantly at work throwing snares and temptations in the way of those who are in a position to make the reforms effective. The bribe-giver is always ready to buy off the legislator, and laws prohibiting this are disregarded by the officials in the executive chairs, the sheriff or police. So long as we do not have honest men it is impossible to have just relations among the members of society. At this point Christianity and that alone is sufficient. It seeks to bring men into a conscious and vital relation to the eternal God to whom all men are responsible. He is just and good and demands that all men must be so. It is his omnipotence alone which has power to make men be good at all times. Whether we are interested in the abolition of vice and crime of the lower sort or of the respectable immoralities which prevail in business the country over we must ultimately rely upon Christ. Is this not reason enough to help Him win our nation?

But let us never forget what is involved in this. The time was not long ago when the people of the United States were relatively homeogeneous, and our cities were new and small. Today we are probably the most heterofeneous people on the globe. Every nation, tribe and tongue has its representatives here. Many of them have come in large numbers and colonized in many of the cities. They transplanted sections of their native country and people with their low standards of living—its vice and its degradation—in the new world. The small towns and cities have grown into cities of great proportions. While these are the centers of opportunities and privilege, they are the centers of evil as well. Poverty, vice and suffering flourish here. To win our nation for Christ means that all this must be purified and made right.

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Five Hundred Miles in an Open Boat

News has just come from the Congo of a trip recently made by Dr. Royal J. Dye two hundred and fifty miles up the Bosira branch of the great Congo River. It is 100 miles up this tributary where the new station was opened at Longa. One hundred and fifty miles further is the site now desired for the third station in Congo.

At Bonyeka the work was opened just two years ago by a native evangelist, Iso Timothy. It is a very populous country with villages as large as European cities. Up to this time the people had never heard the gospel. During these two years the work has been blessed under the care of the Christian teachers and preachers sent out and supported by the church at Bolenge. It was to this point that Dr. Dye made his recent trip, accompanied by E. R. Moon. The journey was made in an open boat and at one time they were in peril of their lives. A sudden tropical tornado burst upon them and huge branches of trees were broken off and fell all about them as they sought shelter from the terrible storm. Had they been traveling in a dug out canoe as formerly, nothing could have kept them from being swamped. As it was, Dr. Dye sat in the prow protecting his typewriter with his mackintosh and umbrella. Their cameras and medicine cases were in a zinc tub. but the paddlers thoughtlessly removed the covering so that the cases were completely water soaked. They think a liberal application of glue may restore them to usefulness, but never again to their former appearance. Such experiences are what some call the romance which differentiates home and foreign work. They paddled on, drenched as they were, for there was no opportunity to change.

With a short stop at Longa, they pushed on to Bonyeka, arriving on Sunday, about noon. A crowd met them at the beach and escorted them to where the Lord's Day services were still in session. Dr. Dye had never been there before, and as they came up the village street the assembled congregation burst out singing, "Oh Happy Day." They insisted that he begin preacahing to them at once, although their service was over. Even then they refused to be dismissed, so on he talked. Often he stopped to ask them if they heard and understood, to which they would reply as one man: "We hear, we understand." The peoplt were finally dismissed, save the Christians, who remained to partake of the Lord's Supper. At the close of this, the whole village had returned and filled the church, so the preacher had to begin again. Save for an occasional hymn, this continued until sundown, when a large Endeavor service was held. It was a wonderful meeting, out of doors. At its close the crowds of their own accord returned to the tabernacle to feed on the teaching of the white teacher. Dr. Dye continued preaching to them until 9 p. m., they being then dismissed to reassemble at daybreak for a sunrise prayer meeting. Although the speaker had not had food nor a moment's rest since dawn, he never felt the need of it as he broke to the starving multitudes the bread of life.

While there Dr. Dye baptized thirty-six people. He says: "Sunday was a busy day. At daybreak there was a prayer service for those desiring to make the good confession. At 9:30 they beat the five big knoles. (Thees are huge drums hewn out of logs.) My, what a din! This called together a large crowd. At the close of the morning service we took the confessions and went immediately to the river for the baptisms. One man working for the big Trading Company came just as we were closing and I took his confession and baptized him right there. Even the trees were crowded with men, women and children. The river banks were black, red black (red paint on black bodies) with people. There was a small sprinkling of clothes in the little group of Christians and those baptized. There is as yet no opportunity for people to get clothing. They have even less than at Bolenge in the olden days.

After the baptisms the church members lined up and the new converts passed before them and shook hands. It was a beautiful ceremony and a goodly sight. The heathen people remarked, 'That is a church indeed.' They now number 106. All the people are very anxious for us to come and establish a situation here. I have never seen so real a desire before. The children are simply swarming in the streets, and the school (taught by a Christian teacher) now numbers hundreds. As we pass through the streets they gather around us in great crowds, looking up with bright, beaming faces, seeking our smile. I hate to return to Bolenge. There is so much calling us here, but my work is there. I must give my strength and what ability I have there.

This town has thirty sections. Bolenge, with its one poor street, looks small beside it. It takes a half a day to walk through Bonyeka, while we pass through Bolenge in half an hour. The outlook is wonderful and we can but trust God and press on."

Bonyeka is but one of many such populous villages. Thousands lie wholly unreached by the gospel message. The new S. S. Oregon will facilitate getting to them, with less danger to health and life. God speed the Oregon and those who shall carry the light of a new life to those millions of darkened souls waiting, starving, dying, day by day.

Not a Sin

To Pere Monsabre, the distinguished French preacher, there came one Sabbath, after mass, a lady who insisted that she must see him on an affair of great importance. It was a matter of conscience, and she explained that she was most seriously disturbed. In fact, she was sadly given to vanity. That very morning, she confessed, she had looked in the glass and had yielded to the temptation of thinking herself pretty.

Pere Monsabre looked at her. "Is that all, my daughter?"

"That s all."

"Then go in peace, for to make a mistake is not a sin."—Lippincott's.

Church Life

The choir of the church at Muncie, Ind., is preparing to soon give a play called "The Deacon," for the benefit of the church.

V. L. Graves has been called to the pastorate of the church at Denton, Texas. Mr. Graves has a fine record for work in the state.

Claire L. Waite, pastor of the First Church and E. N. Duty, pastor of the Second Church, Milwaukee, exchanged pulpits Sunday morning, February 6.

The church at Ladonia, Texas, under the leadership of A. L. Clinkenbeard, has made a conditional pledge of $350 for Texas Christian University.

The First Church, Springfield, Ill., is already working in earnest for their new building. A new lot has been purchased and the architects have been employed.

Miss Eva Lemert, Sunday-school specialist, has just spent a month with the church at Troy, N. Y. Her services are highly commended by the pastor, C. J. Armstrong.

Osceola McNemor of Gridley, has been called to the pastorate of the church at El Paso, Ill., to succeed A. M. Growden, who went to Santa Barbara, Cal., in January.

The young women's class of the First Church Sunday-school, St. Joseph, Mo., gave an afternoon reception to married friends February 10, in the church parlors, and a valentine party in the evening for the young people.

A. D. Skaggs, is moving things in the work at Sunny Side, California. During the month of January there were twenty-two accessions at the regular services of the church.

In the three weeks of the meeting with the First Church, Hutchinson, Kans., there were 138 accessions to the membership. Victor Dorris is the preacher and V. E. Ridenour, singer.

Professor Kirk of Drake University, has accepted the pastorate of the church at Stuart, Iowa, where he will preach each Sunday, continuing of course his teaching in the university.

The church at Fort Dodge, Iowa, has completed the basement for their new building. They will proceed at once with the superstructure and feel assured of much help from the churches in other parts of the state.

The state missionary convention of Texas will be held at Dallas, May 9-12. The papers and preachers of the state are preparing to make this one of the largest gatherings ever held by the Disciples of the state.

In the brief series of meetings being held in the First Church, Kansas City, Mo., there were forty-five accessions to the membership the first week. John Ray Ewers, pastor of the East End Church, Pittsburg, did the preaching.

The First Church, Oklahoma City, has sold its present property, which is being encroached upon by the business part of the city, and purchased larger lots in the most beautiful part of the city, where they will soon erect a new and larger building.

The Sunday-school of the First Church, Warren, Ohio, is taking steps to provide a class for mutes. A fine illustration of the need of adapting the work of the church to the special needs of groups of people in the community.

The church at Albuquerque, New Mexico, is at work to meet their first payment of $300 on their loan from the Church Extension Society. All departments are making healthful growth under the leadership of W. E. Bryson, pastor.

An evangelistic band has been organized among the men of the Central Church, Des Moines. These men seek out personally those who should make the confession of faith, and those who have been for some time in the city but have not united with their church.

E. W. Thornton, for the past year pastor of the Raomi Avenue Church, Los Angeles, has resigned and will in the future devote his entire time to Sunday-school work, being associated with Herbert Moninger. R. P. Shepherd acting secretary of the state work succeeds Mr. Thornton.

They had a great day at Hammett Place Church in St. Louis, January 23. C. C. Garrigues preached in the morning on "The Ministry as a Calling." In the evening the Men's Berean class conducted the "Volunteer Service" and five volunteered, one for the regular ministry, four for the mission field. Great!

The forty new members of the church at La Belle, Mo., were given a reception by the church February 2. The meeting of this church was led by the pastor, R. E. L. Prunty, and as an expression of their appre-

The Uprising of Men for World-Conquest

By E. W. Allen



The word business comes from the Anglo-Saxon "byzig," which means diligent. A man of business means an active man. Business spells activity. Now the one great and only business of the church is missions, and from the nature of modern business and the charactcer of Foreign Missions, two things are coming up clear on the horizon of our men in the churches.

1. Business is connected with Foreign Missions, and business prosperity is indebted to them.

In a great speech made during the Presidential campaign, printed and circulated as a campaign document, President Taft declared missions were indispensable to the political and civic progress of the world, and that there can be no true material development without the Christian religion. Converting the heathen, as a business enterprise, manifests good business acumen, even as trade excursions into surrounding territory is encouraged by every city's chamber of commerce. Whatever line of trade our men are engaged in, if they will read its record of exploitation, they will find themselves face to face with Foreign Missions. Modern commerce is the fruit of Christian Missions no less than modern civilization. Missions have made London and New York the financial pillars of the world, instead of Pekin or Constantinople. Missions create commerce as well as foster it. Ipecac, quinine, and India rubber were discovered by missionaries. The first steamships on African lakes and rivers were built for missionaries. Commercial travelers follow in the wake of missionaries. Railways in China, Japan, India, and Africa have placed the rails upon ties laid in the footsteps of missionaries. The Belgium Trading Company have a string of stores in the Congo. Into one of the largest the manager called one of our missionaries two years ago and said: "Mr. Hensey, why is there no sale for all these goods?" The missionary replied: "Give our evangelists six months' time in which to preach here, and you will have plenty of trade." Six months later the missionary again visited that Congo city to inspect the work of the native evangelists. The store manager took him in and said: "Mr. Hensey, our sales for the past three months have exceeded those for the whole fifteen years previous." This keen business man then offered to pay for the support of seventy evangelists of the Foreign Christian Missionary Society, to be sent to every one of their seventy trading-post cities.

Our business men owe a debt to Foreign Missions as business men. The heathen have a claim on you at least six days a week. Who gathered and dried the tea in India, Ceylon, and China? Who toiled at the looms in Persia and Afghanistan to fill your tapestry department? Did the Negro who carried your ivory to the coast ever hear of your Savior? You say all business men are not interested in billiard balls or piano keys. Granted. But look at your desk. Whence came the tool of your profession? Your bottle of mucilage and your box of stamps owe a debt to the Arabs of Hadamant. Your eraser and the handle of your fountain pen came from South America, the neglected continent. The graphite of your pencil from dark Siberia, and your finest grade of ink from China.

In the business world no man liveth to himself. A famine at the antipodes changes stock in Wall Street. The value of exports and imports of Hawaii for a single year are twelve times as much as the total sum spent from the beginning by foreign missionaries in evangelizing and civilizing its people. War destroys markets and has closed more doors than it has opened. But the missionary is the pioneer of commerce and the herald of civilization. If you want a wider market, send out more missionaries.

While you profit by this world's market you can not hide from yourself the fact that much of this wealth costs the lives of men for whom Christ died, and that they have died practically in your service, never having heard the blessed Name. Here lies a great responsibility for business men, and they should show to the world that they have a stake in the greatest business enterprise of the twentieth century—Foreign Missions.

2. Foreign Missions need you because you are a business man.

The King's business requires the very qualities in its servants which you possess. Capital, confidence, attention, application, method, dispatch—these are some of the elements for efficient conduct of business. These are the very elements needed in the prosecution of the foreign missionary enterprise.

Foreign Missions sadly need capital. It is acknowledged by Wanamaker and other acknowledged business men of authority that Foreign Missions are the best paying investments in the world. Business men should not be conservative about putting money into this enterprise. They pay one-hundred-fold in this world, and life everlasting in the world to come. The indirect and collateral benefits conferred upon mankind in the foreign missionary enterprise are enormous. Roosevelt has said: "No more practical work, no more productive of fruit for civilization, could exist than the work carried on by the men and women who give their lives to preaching the gospel of Christ." Our business men should now come to the front with new enthusiasm and with coöperative enterprise and offerings far beyond anything of the past. With average gifts to Foreign Missions of less than the value of a postage stamp a week per church member, the men of the world may fairly smile because they are so pitifully small. How does such giving appear to Christ? We have been in the "retail business" in Foreign Missions long enough. Men! Turn the current of thought to missions as the greatest thing in the world, and show the world our proper conception by the largeness of your gifts.

ciation of his work the church made him a present of eighty dollars. Since his return to Missouri Mr. Prunty has had many invitations to conduct revival meetings.

Joseph Gaylor has just assisted in a meeting with the South Church, Japlin, where J. R. Blunt is pastor. There were 279 accessons. The Sunday-school and workng force of the church are said to have been doubled. Twelve hundred dollars were rased for the purchase of a lot for a new building.

A five weeks' meeting has just closed at Richland Center, Wis. There were 118 additions. The Sunday-school attendance was doubled. The church is a child of the Church Extension Society, and is active along all lines of missionary work. Thomas Wallace is the pastor.

B. A. Abbott, pastor of the Harlem Avenue Church, Baltimore, who contributed an excellent article to the columns of the Christian Century two weeks since, will give four lectures at Milligan College, Milligan, Tenn., on the general theme, "The Spirit of Science and Progress," the first week of the present month.

Frank E. Boren, pastor of the church at Vicaville, Cal., says that their experience with the "merger service" during January was so successful, that they have decided to continue the plan indefinitely. The Sunday-school has increased in attendance and interest, and many young people are finding increased profit in the work of the school.

The church at Mattoon, Ill., has made special preparation for the union meeting to be held in the city, beginning February 22, and led by M. B. Williams. In preparation for this event, the church called to the assistance of the pastor, W. D. Wetzel, W. W. Sniff, pastor of the church at Paris, Ill. In the two weeks of preparatory meeting there were twenty-nine accessions to the church.

The Christian men of all the churches of all the denominations of Des Moines met in a great union banquet, Tuesday evening, February 6. These men as they have come into the work of the church, have felt the weakness of working separately and are purposing in their hearts to so organize as to present a solid front to the enemies of righteousness.

At Roswell, New Mexico, a Century Bible class was started soon after the convention in El Paso, eight months ago. This class has already passed the century mark, and continues to grow. This church is making rapid progress along the best lines. Last July they paid off the final note on their church building debt. The services of the church were never so well attended as now. George Fowler is the minister.

The Indiana State Convention will be held at Anderson May 16 to 19. The church at Anderson is one of the best among the Disciples, and under the leadership of T. W. Grafton has never been satisfied with small things. It is therefore confidently expected that this convention will be one of the largest in the history of the state. Aside from the numbers who will attend much interest will center in the fact that at this convention the proposed new constitution for the state will come up for discussion.

The church at Troy, N. Y., where Cecil J. Armstrong is pastor, held a special men's service, Sunday evening, February 6. The service was under the direction of the Sunday-school, with Superintendent C. E. Van Zandt presiding. The music was furnished by men. The pastor gave the sermon, his subject being "A Man's Job." Though the mercury was at the zero point, the body of the church was filled with men, and the side roms with women. It is the plan of the church to hold a service once each month.

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Dr. Harvey O. Breeden is giving a course of twelve lectures in the Berkeley Bible Seminary, Berkeley, Cal., on the general theme "Evangelism." Some of Dr. Breeden's subjects are: "The Wisdom of Soul Winning," "What to Preach," "Evangelistic Music," "Sane Methods of Promoting the Evangelistic Campaign," "Historic Movements in Evangelism," "Problems of Evangelism," "Modern Evangelists—Sunday, Chapman and Gipsy Smith," "Bible-school Evangelism," and "The Future of Evangelism."

GRADE YOUR SCHOOL
On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The Central Church of Christ, Decatur, Ill., closed a three weeks' meeting Sunday, January 30, with fifty-one additions. C. M. Chilton of St. Joseph, Mo., was with them two weeks and was called home by sickness and death in his church. His preaching was masterly. Mrs. J. E. Powell directed the music with perfect satisfaction. O. W. Lawrence is pastor.

S. R. Hawkins of McAlester, Okla., dedicated the new twelve thousand dollar church at Miami, Okla., February 6, making the third church he has dedicated in Ottawa County, and the twentieth in Oklahoma. Sixteen hundred dollars was asked for, and more than eighteen hundred was raised at the morning service, rendering it unnecessary to ask for pledges at the afternoon and evening services.

A very successful revival has just closed at Elyria, Ohio. H. Newton Miller, secretary of the Ohio Christian Missionary was the evangelist and J. P. Garmong of Des Moines, was song leader. There were forty-six confessions and fifteen by statement and letter. The church is the stronger and richer for the meeting. Mr. Miller goes to the pastorate at the Broad Street Church, Columbus, Ohio, within a few weeks. John P. Sala is the pastor.

A letter has come to us from J. L. Brandt, written January 14, just as he and his party were coming into sight of Japan. Mr. Brandt tells of his short stop and pleasant visit in Honolulu with Pastor McKeever. The church there is growing rapidly in numbers and strength. There were fifteen accessions to the church the last Sunday in 1909 and the first in 1910. Enroute to Japan Mr. Brandt held three religious services, speaking through an interpreter to the Japanese passengers. He says they are interesting and attentive auditors.

Prof. Edward Kreiser, musical director of the First Congregational Church, Kansas City, Mo., who is soon to become the director for the Independence Boulevard Church, gave a lecture at the latter church recently, in which he is reported to have said that his criticism of the modern church music is that emphasis is laid upon the work of a quartet, to the neglect of the singing by the congregation. Prof. Kreiser has drafted the plans for the new organ which is to be installed in this church. This organ will in many respects surpass the great organ used by the Mormons in Salt Lake City.

S. M. Martin has been engaged to assist M. L. Rose and the church at Yakima, Washington, in a meeting during February. Chas. Reign Scoville held a meeting with this church last year.

A new mission is to be established on the West side at Wichita, Kansas, through the united effort of the three churches there, led by Walter Scott Priest, C. C. Sinclair, and R. H. Newby.

J. H. Capp was installed as minister of the church at DeKalb, Mo., February 6. For the past three years Mr. Capp has ministered to the people of the Woodson Chapel, St. Joseph.

"At the Beginning of the Second Century" and "The Church and the Christian Religion" were the subjects of sermons by Perry J. Rice, in the First Church, El Paso, Texas, on a recent Sunday.

Nay and Davis, evangelists, closed a meeting at Richland, Wis., a week ago, in which there were 118 additions to the church, and the attendance of the Sunday-school was doubled.

For three months the University Church, Champaign, Ill., has been making most careful preparation for a revival, which began February 6, with Charles Bloom as evangelist and Mrs. J. E. Powell leader of song.

The last Sunday evening of each month, R. G. Frank, pastor of the church at Liberty, Mo., holds a service of song. The last evening in January he gave an account of the life of Isaac Watts, and told how some of his noted songs came to be written.

Rochester Irwin has just closed a meeting at Long Point, Illinois, where he is pastor. There were twenty-four additions to the church, making seventy-seven in less than a year that Mr. Irwin has been pastor of this church.

The world's Sunday-school convention will be held in Washington, D. C., May 19-24. In preparation for some of the papers of this meeting several persons are at work gathering statements from prominent men as to their judgment of the helpfulness of the Sunday-school as a character-forming institution.

The Fifth Ave. church, Grand Rapids, Michigan, is enthusiastically at work in a revival meeting. The pastor, Homer E. Sala, is assisted by his brother, O. M. Sala, of Minerva, N. Y., as evangelist, and Peter Quartel leader of song. The meetings are well attended and promise to bring a large number of people into this young church.

W. A. Moore, pastor of the First Church, Tacoma, Washington, has been directing the attention of his people to some present day interests of humanity in Sunday evening services. He preached on "The White Plague," assisted in the service by a local physician. The other sermons were "The White Slave" and "The White Life."

In the last four months there have been fifty accessions to the church at Chickasha, Okla., under the ministry of Andrew P. Johnston. Two months ago Mr. Johnston organized a "Fraternal Bible Class" which has grown to include a membership of eighty persons. This class as a part of its work extends systematic help to its members in time of sickness.

H. H. Peters calls our attention to a mistake made in our announcement of a few weeks ago that he had been at Laporte, Ind., for a Sunday address and had taken an offering for Eureka College. Mr. Peters wishes it understood that he does not ask for money for Eureka on "alien territory." We are glad to make this correction of an error occurring through our being misinformed.

Of the meeting and work of the pastor at Bloomfield, Ia., I. J. Cahill says in a letter just received: "Bro. Ferrall has done an abiding work there and it was a delight to work with him and to speak to his people, whom he has brought up to the place where they drink in eagerly one's very most spiritual messages. Besides the splendid spiritual culture given to his people, there have been 321 added to the church in his five years' ministry, and the church is a foremost factor in the religious life of the community."

W. J. Lhamon spent one week preaching nightly in Orrville, Ohio, where Earl P. Kempher is minister. The immediate results were four baptisms and two by letter. Our cause in Orrville is weak, new and not well understood. The object in calling Mr. Lhamon was to get properly before the people. Mr. Lhamon did it effectively. He leaves a warm place in the hearts of Orrville people. His helper, Mr. Burditt, inspired all by the gospel in song.

The annual report of the church at Troy, N. Y., shows: Raised for current expenses, $2,685.10; on organ fund, $550; for missions, $1,004.99; total from the church proper, $4,240.09. The Sunday-school raised $631.97, of which more than $300 was for missions. The C. W. B. M. raised $308; the Ladies' Aid Society, $147; the King's Daughters, $63.95; the Dorcas Society, $70. The grand total for home expenses was $3,848.64, and the total given for missions, $1,693.03. The pastor, Cecil J. Armstrong, is doing a very constructive and permanent work with this church.

David H. Shields, Eureka, Ill., writes: "Three confessions last Sunday. Seven confessions on a recent Sunday. Fifty additions, seventeen baptisms and thirty-three letters in eight months at regular services. Offerings for Eureka College on Educational Day, over $400. Offering for Church Extension largest of any church in Illinois. Men's Club recently banqueted the "Princely Knights." About sixty boys present. Charles Stelzle gives the lecture course this year for the Ministerial Association of the College. A brick stack has been built for the college heating plant and an additional boiler installed."

In announcing the resignation of Claire L. Waite as pastor of the First Church, Milwaukee, we stated that he had been with the church three years. But time often flies more rapidly than we are aware. Mr. Waite has been in this pastorate for nearly four years, having gone there from an excellent service of love and faithfulness in Chicago. His work in Milwaukee has been one of earnest and constructive character, laying deep the foundations for permanent success. Mr. Waite is unusually faithful and efficient as a pastor. He gets near to his people, enters into their lives with a helpfulness of spiritual vision and worth that makes them loath to give him up.

An item of especial interest to Chicago Disciples and to all readers of the Christian Century will be the news that Dr. Errett Gates has been appointed Assistant Professor of Church History in the Divinity School of the University of Chicago. Dr. Gates' connection at the university hitherto has been that of Instructor in the Disciples' Divinity House, although in addition he has been often invited to offer courses in the Divinity School proper. His promotion to this honorable rank in the Divinity School is a just recognition of his splendid scholarship in his chosen field of church history. His courses in the Disciples' Divinity House will continue to be given as heretofore. In connection with the announcement of Dr. Gates' promotion it is also said that he will shortly go abroad for a year's study and travel.

The following report of the church at Fairmont, W. Va., where I. N. Grisso is pastor, has just come to our hand: "Added to the membership, 114, an increase of 67 per cent. The Bible-school has been graded and has made great increase. The Woman's Missionary Society has made an increase of 85 per cent. A Junior C. E. of fifty-four members has been organized. A Men's Brotherhood affiliated with the National Brotherhood of the Disciples of Christ has been started which promises much for the congregation and influence in the city. The sum of $233.60 has been raised for missions. Amount raised for all purposes $3,103.

Lowell C. McPherson of Keuka Park, N. Y., assisted by his brother, R. P. McPherson, closed their meeting at Parsons, Kansas, February 9. These meetings began January 9. The church at Parsons has about 800 members. The pastor, Frank Mallory, has received 129 into the church since he began his ministry here April 1, 1909. Of Mr. Mallory, Mr. McPherson says: "He is highly regarded and much loved in Parsons by all classes. In Topeka, where he had been for sixteen years, he was for eleven years a member of the board of education, and for five years its president. He was also a member of the Kansas Christian Missionary Board, and its president until his removal to Parsons. He is an ideal pastor, a strong preacher and a man of exemplary character."

For the second time in three years, H. E. Van Horn has held a successful meeting with the Capitol Hill Church, Des Moines, Ia., of which he is pastor. In the first meeting three years ago there were 120 additions. The meeting this year surpassed the record of the first. This is the more remarkable when it is remembered that last year this church held a meeting, led by Evangelist John L. Brandt, in which there were more than 200 additions. This meeting gives to the Capitol Hill church a membership surpassed by but few in the

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Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time stomach troubles," writes a lady from a little town in Missouri.

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"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed.

"All my unpleasant symptoms, the heartburn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. Grape-Nuts did it."

A ten days trial will show anyone some facts about food.

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

brotherhood. As a recognition of his services at the close of the meeting the church presented Mr. Van Horn with two sectional book cases.

The special evangelistic meeting at Bloomfield, Iowa, under the leadership of I. J. Cahill and O. C. Petit, closed Sunday evening, February 6. There were twenty-one accessions to the church. Ten of these were men. F. D. Ferrall, the pastor, says: "The time had come in our work when we felt the need of a series of meetings of the pastor-evangelist type. Mr. Cahill more than made good. His sermons not only attracted the attention of large numbers of thinking men and women outside the church, but the church itself was greatly strengthened for a larger vision and more strenuous effort. Mr. Pettit led the large chorus choir efficiently and rendered special music each evening." On Monday evening following the meeting, Mr. Cahill gave his lecture, "Peter's Wife's Mother."

Geo. A. Miller, pastor of the Ninth Street Church, Washington, D. C., writes of a matter of interest not only to the Disciples of Washington, but to all Christian people in the states. He says there is at present no law at all regarding the observance of Sunday as a day of rest in the District of Columbia. Taking advantage of this, contractors push their work seven days in the week, and all places of amusement are open on Sunday. A bill known as "The Johnson Bill" has passed the senate and is now in the hands of the house committee, which is intended to close all unnecessary work on the day that is observed throughout the country as a day of rest. Mr. Miller urges Christian voters to write their representatives, urging the passage of this measure. The measure is being opposed by the moving picture men and the Seventh Day Adventists.

Reports from the work at Galesburg, Ill., for 1909 show a gratifying growth in all departments. The pastor, J. A. Barnett, preached 151 sermons during the year, thirty-two of which were preached in a meeting at New Bedford in December at which twenty-five were added to the church. At regular services twenty-nine were added to the church and thirteen in a tent meeting in the east end of the city in July; total forty-two. The Bible-school averaged 190, a gain of twenty-six, and a large cradle roll and home department have been added. The church, including all departments, raised $4,396.75 during the year, $730.87 of which was for missions and benevolences. At the annual meeting in January the congregation voted to become a living link in the Foreign Society, and enough pledges have been secured to insure success. The next enterprise will be a new church home.

The annual report of the Englewood Church, Chicago, has just come to our hands. It shows advance in all departments of the work. There were ninety-one accessions to the church, forty-five by letter, thirty-six by confession, and ten by statement. The net increase was fifty-one. The treasurer reported total receipts for the year, $7,632.66. The C. W. B. M. raised, including subscriptions to Tidings, etc., a total of $587.35. The Young Ladies Mission Circle has a membership of twenty-five, and raised $60. The Christian Endeavor Society made a net gain of ten in its membership, and raised during the year $78.51. The Junior C. E. has twenty-five members and raised $34.54. The Ladies' Aid Society reported receipts for the year, $522.13. The average attendance at the Sunday-school was 366. There were fifteen additions to the church through the Sunday-school. The average weekly collection was $12.60, or a total of $642.66. The school gave $314.91 for missions. C. G. Kindred has been recalled to the pastorate of the church and has accepted.

Sunday, February 6, was Founders' Day at Eureka College. It was one of the great days of recent years. D. H. Shields, pastor of the Eureka Christian Church, delivered a sermon in the morning on "The Place of Christian Education in our National Life." In the evening H. H. Peters, field secretary for the college, delivered an address on "The Disciples—An Interpretation." Good congregations were present at both services and great interest was manifested. Mr. Peters showed that the logic of the plea of the Disciples was an educational program for all the interests of the church, culminating in a sufficent number of well-equipped and endowed institutions of learning to carry on a vigorous campaign for the cause of the Master. Fifty-five years ago the Illinois Legislature granted a charter to Eureka College. The college has done invaluable service. Many times this service has been rendered amidst the greatest difficulties. But the indications are favorable for some good things for Eureka in the immediate future. Mr. Peters was able to report $41,000 raised on the $125,000 endowment proposition with good prospects.

January 13, the congregation at Philipsburg, Pa., dedicated their beautiful new building. This is one of our really great churches not often noticed in the religious journals because of the modesty of pastor and people in reporting their work. This church has but a brief history. In January, 1907, the few Disciples of the community held a meeting under the leadership of W. S. Buchanan, as evangelist. As a result they were soon able to form an organization with 178 members. The meetings were held in a hall. The church called D. F. Harris of Montpelier, Ind., as pastor. He remained a year a half, and during that time, with the help of G. P. Taubman and W. A. Gardner in a meeting there were 161 additions to the church. In October 1908 W. S. Buchanan became pastor, and another meeting was held. The membership by the close of this meeting was 381. On account of the hard times, the plans for the new building were delayed until May, 1909, when the work was begun and the corner stone was laid in July. The church cost $25,000, and has an unusually attractice auditorium, which with the Sunday-school rooms will seat 1,000 people. The basement provides for kitchen and dining room, a boys' gymnasium, and a ladies' parlor. H. J. Dudley has just become the new pastor of the church. Z. T. Sweeney had charge of the dedicatory services and raised $9,000, leaving only a small indebtedness upon the church. Following the services on Sunday were special meetings during the week. On Thursday evening, Arthur Holmes of Philadelphia, gave an address. This growing church has not exhausted its vision in building, but is already planning definite lines of institutional work.

Illinois News

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Secretary.

Our mission at Hillsboro, D. W. Conner, minister, is in a successful series of meetings.

The Central Ministerial Institute meets at Clinton, April 7, and 8, and the Southern Ministerial Institute meets at DuQuoin, May 3-5.

H. L. Maltman, Saybrook, ceases to serve the church there, but the new building is a monument to his ability.

The new building at Hudson was recently dedicated by the minister, O. McNemar. He also becomes the preacher at El Paso.

The programs for the district conventions are on the way and the dates and places will be soon announced.

Seven Annuity Bonds have been sold by our State Society and we would like to dispose of more. The principal goes into the Permanent Fund and we pay six per cent to the holder of the bond.

you go in to help they feel fully competent to say how you shall do it. One really feels infallible upon matters about which he knows nothing.

A union meeting is just closed at Mt. Carmel and our church, with J. W. Kilborn minister, shared in it. He begins a meeting soon at Du Quoin, with G. W. Wise.

We have a good report for the first quarter of the ministry of Courtland H. Livingstone in our mission at Freeport.

Sunday at Minier found the new minister, L. Hadaway, getting on well with the work. The audiences are increasing and the Bible-school is growing rapidly. This is a church of good men and women and it has had a long and creditable service.

Bro. Hadaway is preaching a series of Sunday evening sermons under the general topic, "Special Sermons for Young People." Here is the list: "Young People and Their Vocation," "Young People and Their Standard of Conduct," "Young People and Their Friends," "Young People in Their Social Relations," "Young People and Their World of Work," "Young People and the Home," "Young People and the Church," "Young People and the World Vision," "Young People and Self Control."

And remember Illinois Day and all November were bad for our state and district offering. Many were cut down and many churches have not yet made offerings. There are six district evangelists to be supported besides

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our men in local missions. These men do not need charity at your hands but justice. They earn their living and more. Just imagine how you would feel in the place of any one of them, and help as you would like to be helped. It is our common cause, they do our work, there is no one else to support them but Illinois churches and preachers. Come on, brethren.

We have prepared papers for the incorporation of churches, in order that they may be in line with the state law. Many churches are not incorporated and it may some day make trouble. We have the blank now prepared and instructions to go with it. Price, 25 cents.

As We Go to Press

Bloomington, Ill., Feb. 13.—Can hold short meeting if called at once.—J. H. Gilliland.

Newton, Kans., Feb. 13.—Canton, Missouri, and Christian College become Living-link in foreign society.—E. W. Allen.

Neosho, Mo., Feb. 14.—In five days' meeting with Mrs. Hunley as soloist. Ninety-six have been added as result of union campaign. Great victory. Church rejoices.—J. B. Hunley.

Kansas City, Mo., Feb. 14.— Brother L. L. Carpenter passed away last evening at eleven thitry. Funeral services at Wabash, Ind. Life's work well done, Life's race well run.—James Small.

New Albany, Ind., Feb. 10, 1910.—Closed a short meeting with Park Church of this City last night with thirty-eight additions. F. T. Porter is the successful minister. Clarksville, Iowa next.—John W. Marshall.

Arkansas City, Kans. February 6: The revival spirit is now upon us. Eight more additions yesterday at regular service. Additions every Sunday for six Sundays with one exception. 183 in seventeen months.—Thomas H. Papplemell.

Pittsburg, Pa., February 7, 1910.—Thirteen yesterday. Seventy-nine to date. This is greatest meeting ever held in this part of Pittsburg. Attendance and singing great. Gordon is persistent and powerful as preacher, pastor and evangelist.—Kendalls.

Kansas City, Mo., Fef. 13.—Fifteen added at reception at Little rock; total 1068. Reached Kansas City Saturday. Minges came one week ahead. Assisting Dr. Burris Jenkins and Linwood Boulevard Church. First invitations today: fifty-five added. Overflow meeting tonight.—Charles Reign Scoville.

Clayton, Ill., Feb. 13.—We closed last Thursday with Brother Corey in order to start here today. Forty-eight added, thus doubling the active membership of our body there. Brother Sines has things in good shape here. The ordinance of baptism was administered today.—Thompson, The Egyption.

Newark, Ohio, Feb. 13.—Ninety additions the first day of invitation. The morning services brought fifty-nine. Twenty-two tonight. Nine at an afternoon service. W. D. Ward, pastor, has only been on the ground four weeks but is in the hearts of his people and is giving loyal support. Lewis leads a great chorus.—Brooks Evangelistic Co.

Elkhart, Ind., Feb. 13.—Sixteen today, fifty-seven in first thirteen days. The greatest meeting in this city in any church for several years. This team is as good as the best and appeals to the people in the city. Each one a specialist. Charles E. Varney has had the largest men's meeting by any one church. Mrs. Varney is the most capable woman I ever knew in the work. Oscar Marks an all round man.—S. G. Buckner.

Vincennes, Ind., Feb. 13.—Meeting four weeks old. Four hundred one additions, forty-one today, Ninety nine in last six days. Interest increasing. Greatest crowd present tonight. Wilhite laboring with increased power. Tuckerman's work more efficient every day. Mrs. Tuckerman's personal work a great factor in the meetings. Church rejoicing with great joy over the mighty victory. Men and women of all walks of life obey the gospel. City thoroughly stirred. We continue. Brammel and Gould in a meeting with the Second Church with fifty nine additions first week. They continue.—William Oeschger.

New Secretary for Ohio

Uhrichsville, Ohio, February 2, 1910.—The committee appointed to nominate a successor to H. Newton Miller as corresponding secretary of the Ohio Christian Missionary Society have been in constant correspondence since their appointment. They consist of the following: P. H. Welshimer of Canton, Dr. S. M. Cook of Weston, S. M. Cooper of Cincinnati, J. P. Allison of Cleveland, and Charles Darsie of Uhrichsville. They have been able to reach a unanimous decision, which has also been the judgment of many brethren over the state. I. J. Cahill of Dayton, is the man who has been asked to assume the duties of the office and we are happy to give his letter of acceptance as follows:

Dear Brother Darsie: I have received and considered with care and prayer your letter on behalf of the committee on nominations asking me to accept the nomination to the office of corresponding secretary of the Ohio Christian Missionary Society.

Deeply appreciating the confidence of the committee and the far-reaching importance of the work, I have decided to accept the nomina at your hands. If my brethren of the ination at your hands. If my brethren of the shall take up this labor of love with the hope that working faithfully together the Lord may find us Ohio brethren into a large service for the Kingdom. Praying for such divine leadership, I am I. J. CAHILL.

A Busy Boy.

A Salvation Army officer in London says he asked a boy what work he did to provide him with food, etc., and the reply was: "I pick strawberries in the summer, I pick hops in the autumn, I pick pockets in the winter, and oakum for the rest of the year."

National Benevolent Association

The contract has finally been let for a new building to cost about $25,000, to be used for a home for the aged, in Dallas, Texas. It is expected that this building will be completed early in the summer. It is expected that this building will be completed early in the summer. It is to be modernly equipped. It is being so constructed that each person may have his or her own room. It will be opened for the especial benefit of aged, indigent Disciples of Christ. A score or more of worthy veterans of the cross are anxiously awaiting the opening of this building.

The Christian Orphans' Home, of St. Louis, will receive $1,000 from the estate of the late B. F. Lowry, of Columbia, Mo. During his lifetime Bro. Lowry made a number of generous offerings to education. In his death he remembered the Lord's poor.

The association is prepared to furnish free a beautiful Easter cantata, prepared by J. W. Carpenter, to the Sunday-schools that will observe Easter in the interest of our benevolent work. Why not Christianize the annual celebration of the resurrection of our Lord?

The National Benevolent Association has about 500 children in its six homes at the present time. The task of feeding these children three times a day for 365 days in the year is not a small one. Every Bible-school in the Brotherhood is asked to have fellowship in this blessed work.

The Christian Woman's Board of Missions and the National Benevolent Association have decided to abandon the plan of joint Easter observance. The Bible-schools will observe Easter this year i nthe interest of the National Benevolent Association, and send their offerings directly to the Association.

JAMES H. MOHORTER, Gen. Sec.

Laymen's Convention at St. Louis

By Stephen J. Corey.

I wish you could have been at St. Louis at the Laymen's Missionary Convention. In the rally of our people there was high, sane enthusiasm. They voted to raise the offerings from $6,800 for foreign missions to $13,000. L. W. McCreary's church averaged $3 per member last year and he is out for $6 per member this year. McCreary is a prince. Yesterday J. Campbell White asked the men who wanted to do larger things to step into a side room with the coöperating committee. About twenty-four staid. He put a little proposition before them for the starting of a "One Thousand Dollar League" for foreign missions. Twelve or fourteen men pledged $1,000 or more a year for the work abroad. There was much prayer and not a few tears. One man, who gave not a cent last year, pledged $1,000, and said: "I am ashamed of myself, and that pledge will not be all." Several pledged $2,000. Then and there they started a league, which they planned to make world-wide. It was certainly a touching moment to see the business men take the thing in their hands and lead out.

Our own H. T. Sutton made one of the greatest, if not the greatest, speeches of the convention. He went on to Memphis, Little Rock, Oklahoma City, etc.

Notes from the Foreign Society

Dr. J. W. Hardy, Jr., Nashville, Tenn., has been appointed by the Foreign Society to go to Batang, on the border of Tibet, to take the place of Dr. S. F. Loftis, who died there last yeaar. He will probably start next June. The great church at Vine street, Nashville, Tenn., P. Y. Pendleton, pastor, will support him.

A Friendly Grocer

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At other times I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast, or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and urged that I quit coffee and use Postum, so he brought home a pkg. and I made according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep weel, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Read the little book, "The Road to Wellville," 'in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

H. S. Davenport, Fairfield, N. C., a general evangelist, looking after twelve churches, will aim to enlist all of them in the March Offering. He is helping to build three churches. He is seventy-two years of age and a very busy man. A preacher like that in every church would insure a million dollars for foreign missions this year.

Dr. C. C. Drummond has treated 10,500 patients in our hospital at Harda, India, during the past year. This is a vast work for Christ and his poor children. A new hospital building is greatly needed. Will not some friend put up a memorial? The dreadful plague epidemic has again entered Harda. We do not realize the brave fight these missionaries are making in the face of disease, ignorance and even death.

Dr. James Butchart and family have returned to China and have just reached their great hospital work at Lu Cheo Fu. This is one of the most important stations in all China.

Leslie Wolfe, Manilla, Philippine Islands, under date of January 4, 1910, reports thirteen baptisms during December. During the whole of 1909 there were 253 baptisms in the work under his charge. One chapel was dedicated at Singalon and four others in the provinces. This would be a very good year's work for a preacher in any of our states in this country. There were more than 800 baptisms in all the Philippine Islands by our missionaries during the year 1909. Do you not think something is being done in this great field?

The average number of conversions in the United States, it is stated, is about three for each Protestant preacher; but the averge number of conversions for each missionary on the foreign field is twelve.

W. H. Hanna and family have returned to the Philippine Islands and Dr. Lemmon, the new missionary, has just reached that field.

Last week one friend in Illinois sent the Foreign Society $500 on the Annuity Plan; another friend in the same state sent $100. We are hoping to receive many others in these March Offering days.

Seven new living links have been promised. Others are working in that direction. All the signs point to many more. A number of churches will become Every Member Churches. That is, an offering will be secured from every member. The Winchester, Ky., church will no doubt be in this class. In the past about ninety per cent of the membership have contributed, but they will do even better this year. The sky is all bright. Let everybody work hard. This is the time for work, work, work!

Items of American Missions

M. Pitman of New Orleans, has taken the work at Lansdowne, East St. Louis, Ill., a mission of the American Board.

Oscar Sweeney, missionary pastor at Oceanside, Cal., has a remarkable hold upon the community. He recently undertook to leave that he might take up the work at Douglas, Ariz., but the church and the entire community objected so strenuously and manifested their way in such a substantial increase in salary that he decided to remain. Methodists, Baptists, Episcopalians, Catholics, Christian Scientists—everybody placed their name upon the subscription list. The largest individual pledge was made by a Catholic. This action was taken on the ground that he is "a community man" and could not be spared from the city. He has been especially active in the endeavor to make and keep the town "dry" and temperance people think this good evidence of how public sentiment stands.

Frank Maples, missionary at Billings, Mont., reports a most encouraging situation in that far away frontier town. Their audiences are the best in the history of the church. Their finances are in good condition and men and women are added to the saved at almost every service.

Evangelist H. F. Lutz closed an interesting meeting with the Kensington Church, Philadelphia, of which Brother H. W. Cadwell is the pastor. There were thirty baptisms and six accessions otherwise. A splendid feeling obtained on the part of other religious communions in the vicinity of the meeting and the plea and position of the Disciples is better understood throughout the city.

The Kehr Street Mission at Buffalo has raised in cash and pledges $1,600 for its new building. Pastor Roy E. Deadman says that as soon as they get into the new house, the church will be regularly organized and thereafter be known as a church instead of a mission. There is a great deal in what you call a thing.

Howard Peters, missionary at Altus, Ark., does much preaching in school houses throughout the adjacent country. Recently twenty-five were received into the church from Greenwood three miles away. This builds up a great constituency for a church throughout the surrounding country.

Stacey S. Phillips of Alamogorda, New Mexico, reports a good meeting by Evangelist J. Arthur Stout, during which the forces were organized and strengthened.

J. M. Monroe, superintendent of missions in Oklahoma, reports having dedicated churches at Hydro, Wynona and having promoted building interests at Olivet, Marietta and Moore during the month of January. By obtaining possession of property in every town in this new country the Christian churches are obtaining a franchise upon that great field and in the very near future will be running well equipped solid vestibule trains over the tracks.

W. B. Young of Poteau, Okla., recently organized a new church at Red Oak.

Secretary Orilas G. White of Bethany, W. Va., and Evangelist J. A. Lord are in a meeting at Elkins, W. Va.

In Southeast Minneapolis, Minn., a church was recently organized by J. M. McKee.

Reports from the fields since the regular meetings in December show the following: Baptisms, 234; additions by letter, 131; additions otherwise, 372; total, 877; churches organized, one; Sunday-schools organized, two; buildings dedicated, one.

The following missionaries have tendered their resignations in the field where they have been laboring: W. L. Dudley, Lancaster, Pa.; Horace Siberell, New Orleans, La.; H. Gordon Bennett, Evangelist Northwest Canada.

Grant K. Lewis.

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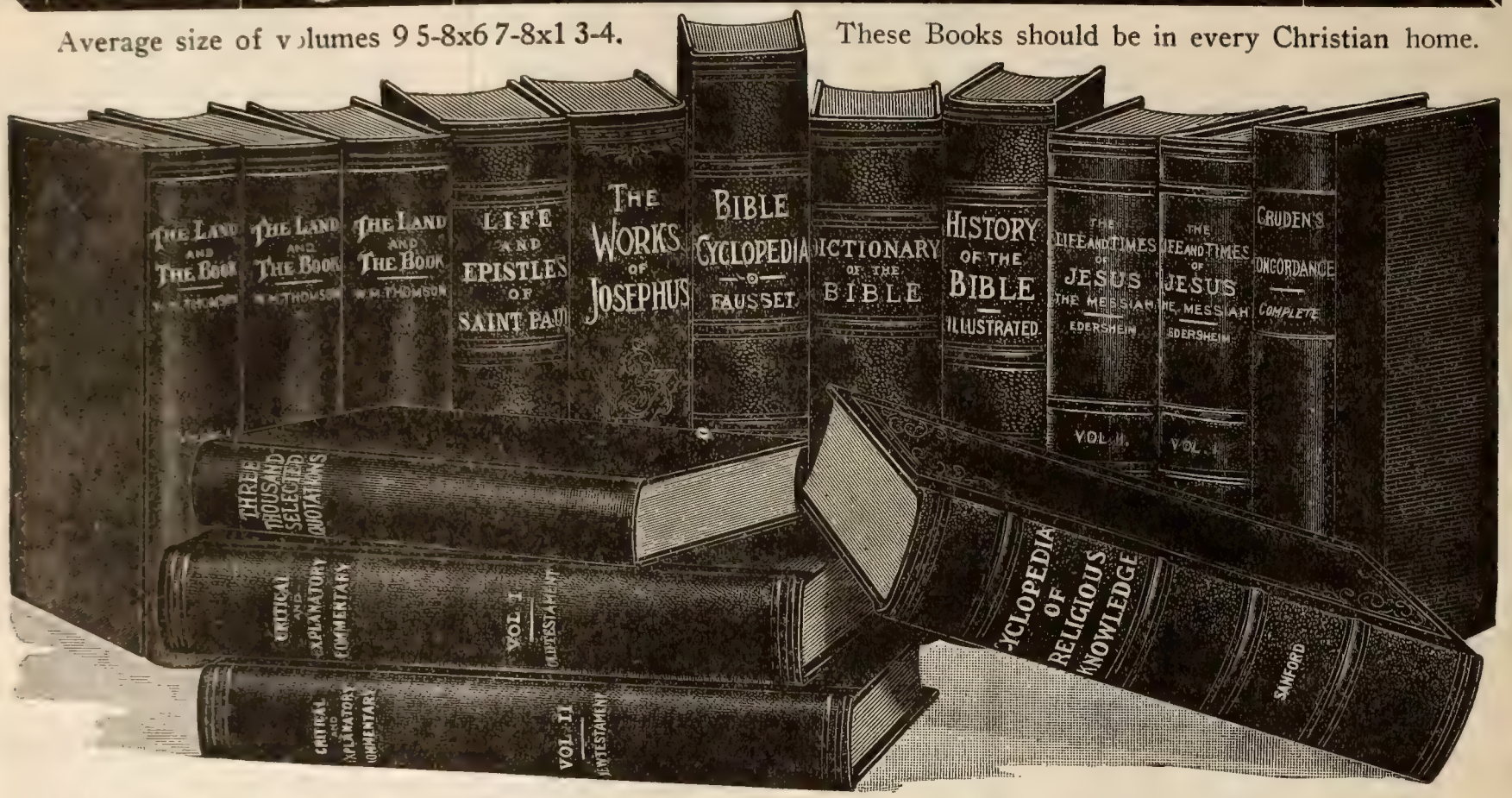
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Bound By Satan

Christ Overcoming the Works of the Devil

It was in one of the synagogues of Jerusalem on a Sabbath that Jesus saw a poor woman who for eighteen years had been bent over with curvature and could not lift herself. Jesus had been teaching, and he saw the value of an illustration that would fasten upon the minds of his hearers the message he had spoken. For that message always concerned itself with the liberation of human life from the thraldom of self and the lesser good. The woman bowed in her deformity appealed to him as an object of his compassionate help.

As soon as he saw her he called her to him. She came, creeping along through the crowd. When she reached his side he laid his hand upon her, in his accustomed way, and at the touch she was at once made straight and praised God for her deliverance. When the ruler of the synagogue charged Jesus with breaking the Sabbath by this work of healing, he responded indignantly that no one of them would hesitate to deliver an animal on the Sabbath. How much more, then, had he the right to liberate this woman, who for eighteen years had been bound by Satan.

In these words Jesus referred to the popular belief that many forms of sickness were the result of possession by evil spirits. That not a few instances of healing of this character of malady occurred during Jesus' ministry is clear from the record of the Gospels. Instances in which blindness, dumbness, and epilepsy were believed to be the result of demon possession and were healed as such by Jesus, are found in half a dozen places in the synoptic Gospels.

Probably the belief in spirits rose from some primitive type of animism which viewed all events as springing from personal causes. The phenomena of nature, like storms, earthquake, and fire, were believed to be the work of beings invisible to men who inhabited waste places and brought disaster upon their victims. Such creatures had the power of entering human bodies along with food or drink or air. To get rid of such unholy and terrible tenants, the body must be submitted to the agency of magic and exorcism. In this work of expelling evil spirits, resort was had to herbs, rings or other substances supposed to possess magical property.

So common was the belief in evil spirits in the day of Jesus that their expulsion from the afflicted was a regular branch of the healing art, practiced without reproach or suspicion of being founded upon mere superstition. When the Jews charged Jesus with partnership with the prince of demons, he reminded them that they did not so think of their own sons and countrymen who practiced the art of exorcism.

The effort to explain the different forms of disease as phases of demoniacal possession was, therefore, thoroughly in harmony with the belief of the age. They did not classify all diseases as coming under this head, but there seem to have been few forms of malady which might not on occasion be so interpreted. They ranged all the way from deafness to fever and insanity. And our Lord seems to have accepted the popular view in reference to demon possession as the easiest approach to a method of healing those who were afflicted.

The more representative cases of demon possession are those in which the victim showed the ordinary signs of insanity. In comparing these cases with those cited by alienists in their study of modern insanity almost every feature can be identified. Not only was it the popular opinion that the victim was possessed by a controlling spirit, but he himself shared this view, sometimes believing himself the habitation of a company of demons. The man of Gadara said there were many spirits within him, and called himself "legion." Mary of Magdala was said to have been freed from the dominion of seven evil spirits. The oriental love of figurative language will be noted in these expressions, but behind them lay the serious conviction that malevolent intelligences were busy in the lives of these unhappy creatures. Jesus' method in his healing work among this variety of sufferers was characteristic of his attitude toward all who craved his help. For the most part he ignored the particular explanation of demon possession in those instances in which ordinary human ailments were cloaked by that term. In the case of the insane he met the sufferers with the quiet acceptance of their own view of their maladies. With that calmness and authority which made every act of his life supremely convincing and masterful, he ordered the unclean spirit to depart, complying thus fully with the principle of suggestion, and in this manner enlisting all the powers of the afflicted in their own behalf.

Even in the case of the Gadarene demoniac, the most violent case we have in the New Testament, the Saviour pursued no other course than was his custom with these people. The shrewd knowledge displayed by the insane, who were quick to seize upon those details of his character and mission which most affected their view of their condition, was an expected part of their distressing condition. All who deal with the insane know the exceptional cleverness with which they can adapt themselves to circumstances, and that in general, on all but the one fatal theme of their illusion, they may be quite normal.

What other powers Jesus exerted to calm, control and correct these victims of disease, and still more of popular ignorance, we do not know. Our knowledge even of healthy psychology is so limited that we can venture but a little way along the pathway of explanation even of our own mental states. How much less can we penetrate the tangled thicket of morbid conditions, and how shall we be able to know the extent to which the calm and masterful spirit of Jesus could balance up the unpoised and wavering intelligence of these unhappy creatures?

But our interest in the works of healing which Christ performed lies always deeper than the particular instances which are recorded. For these cures wrought by him, whether by the dominance of his personality over the minds and bodies of the distressed or by some subtler and ampler power of which we have only the meagerest hints, were, in reality, rather the suggestions of the curative work he is ever doing in the world than the finished and significant examples of physical restoration. It was doubtless worth while that Jesus should cure the few unfortunates who fell under his ministering hands, in this class—popularly known as the demon-possessed. But it is far more important that his continuous and effective healing of perturbed and disordered spirits goes on without intermission under the ministry of the Gospel throughout the world

For this latter service is going on under our very eyes. Lives that have been wayward and vibrant with human impulse are being steadied and adjusted to normal careers by the power of Christ. Minds that have been brutalized and demonized by indulgence in poisonous drink or poisonous passions are redeemed from the thrall of these noxious controls and are given the new value of self-restraint and hope. Families in which petulance, selfishness, anger and unhappiness reigned are under his touch transformed into homes of quietness, serenity and love. Communities that were the haunt of evil spirits and every vile and noisome thing are cleansed and enriched by the presence of the Christ until they are eager to sit at his feet, like the redeemed demoniac of Gadara, and listen to his word.

Here lies the true lesson of the exorcism of Jesus. He knocks at the door of men's hearts, but cannot enter while evil tenants keep possession. That he may be admitted and come to take his rightful place as Lord and Saviour is his desire, and though men in their folly would sometimes fain have him depart, as the ignorant populace of Gadara begged him to do when they lost their swine, he still waits patiently at the gates of cities, at the capitals of empires, at the portals of the human heart, with his words of entreaty, "Behold, I stand at the door and knock."

Editorial Survey

The Amazing Success of Missions

There are yet a few intellectual provincials that scoff at the missionary enterprise, but their ignorance is so coming to shame them that their dolorous and caustic voices are not often heard. No one but a moral agnostic, a medieval race hater, or a dogmatic religious quack could be cynical about an enterprise that shows such amazing success as does the missionary propaganda. Here are some figures that show the growth of thirteen years:

	1895	1909
Total amount given	$13,620,972	$24,613,075
Given by native churches	1,545,000	4,859,605
(Not included in above.)		
Number of missionaries	11,765	21,834
Number of native workers	55,118	92,272
Number of stations	22,631	43,934
Number of actual church members	995,793	2,097,963
Number of adherents	2,770,801	4,866,661
Number of accessions to church in year	63,081	135,141
Number of schools	19,384	29,190
Number of pupils	786,002	1,413,995

The grand total of receipts for the great cause is seen to be a total of nearly $30,000,000, and the number of workers employed to be more than 114,000. In each case the numbers have about doubled in the thirteen years, while the number of stations has increased in a like proportion. The total of actual communicants in the churches has more than doubled, while that of the adherents has fallen but little below the same rate of increase. As the missions grow older and the life of the communities about them is elevated, the number of church members will advance in an increasing ratio over that of adherents. The total number now in the Christian communities in the foreign field now reaches practically 7,000,000.

America Does Not Yet Lead

We are rather boastful of our commercial and financial supremacy in the affairs of the world. We are the richest and most prosperous of the great Christian nations. Last year we made a considerable gain in our church membership, while Britain made practically none. Our vantage point could make us the peace arbiters of the world, but it does not, because we are holden of tradition and commercial interests. We want to be free to defend our financial interests in the face of all comers, so we do not declare that war shall cease on the face of the earth. We give more millions at home than any other people, and our philanthropy is now making some atonement for our commercial ethics. But we do not yet equal Britain in our world-wide interest in philanthropic matters. Our Christianity is yet more provincial than that of the mother country. Perhaps it is because her colonial and trade interests takes her mind across the seas more than do ours. However that is, we gave only about a million and a half more than Britain for missions, and we have almost twice the Protestant population. Our statistics include Canada, and the total is a little over $11,300,000, while Britain's is almost $9,600,000. The British missions provided twice as much on the field as did ours, and they have 9,257 missionaries to our 7,677, or almost three times as many per capita.

The Anglo-Saxon is doing the missionary work. The German societies contributed $1,870,000, the Scandinavian $485,000, the Netherlands $140,000, and the Swiss $63,000. Anglo-Saxondom furnishes nine-tenths of the money, and six-sevenths of the missionaries.

The Philanthropic Side of the Enterprise

Evangelistic statistics may be ever so gratifying, but they do not tell the success of the missionary enterprise by any means. Every mission station is a sort of Christian social settlement in the midst of a pagan community. The home of the missionary is in itself a philanthropic institution. It commends all the virtues of civilization. The missionary accomplishes a good that is worth all the enterprise costs, even though he converted none, in the uplift he gives the community and home life of the unconverted about him. The first and greatest work of missions is the evangelization of the individual, but over and above that the social worth of the work would justify the expenditure.

First, we have to credit missions with some 10,000 neighborhood houses in the homes of the workers. Then there are 400 hospitals and 500 dispensaries, where hundreds of thousands get balm for their pain. There are 30,000 schools where other hundreds of thousands obtain trained minds and where the seeds of a new government and a new civilization are brought to blossom. There are 160 mission presses, on which 400 periodicals are printed and spread far and near and the printed page becomes a living evangel of all things good. From them go not only papers and magazines and tracts and Bibles, but books on every topic that concerns the building of a new and Christian civilization. From these institutions comes the native ministry and teaching force of the morrow, and to these more and more must the missionary look for the development of the enterprise, for through the trained native teacher and pastor the Pentecosts of the future may be confidentially expected to come.

Missionaries have been made the advisors of magistrates and princes. They have established scientific schools and advised in engineering enterprises. There is no good work but that they have set it on foot and made possible its triumphant conclusion by native hands.

Rice Christians

The derisive term, "rice Christians," originated in China, where the morning salutation is not "good morning," but "have you eaten rice?" Rice stands for bread in Chinese nomenclature. It was the cynical misjudgment of the worldly. It saw the missionary feeding the hungry and making Christians of them, and straightway imputed the effect for the cause and pronounced the usual perverse judgment of the cynic. It saw the students taken from among the poor and fed and taught and straightway imputed unworthy motives to the beneficiary instead of noble deeds to the benefactor. Of course every persecution on the modern mission field gives the lie to the taunt. In Uganda, Madagascar, China and in many lesser persecutions the native Christian has proven he is of the same stuff that made martyrs in the Decian persecutions.

Today we have to record most remarkable giving on the part of the native Christians. First, let it be understood that pagan lands are not rich like Christian nations. They are deprived of those modern inventions and that Christian ingeniousness that overthrows ancient custom and dares for new things. Not only are the nations poor but the Christians, as they have in all history, come from the poorer of the people. Wages in mission lands are but from one-fifth to one-fifteenth what they are here. Yet last year the native Christians gave nearly $5,000,000 through our societies alone. This does not include a larger sum that they gave for their own work in their own way. This $5,000,000 would represent at least $30,000,000 in our money, and implies greater giving than our church people at home show.

In Korea the Christians build their own churches and schools. In many fields they now have native churches supporting their own pastors. The Bolenge Christians send out from one in every ten to one in every seven, and other fields are known that do the same. In Japan there is a foreign society with stations in China and Korea.

A Federation of Men's Clubs

In Irving Park, Chicago, is an organization that is full of potential possibilities and prophetic of what might well be the next great movement in the men's clubs of the churches. It is a federation of the eight clubs of the local churches and includes not only the Episcopalians, the English and Swedish Lutherans, as well as the evangelical churches, but even the Catholics. The idea was worked out by Mr. H. W. Hunter of the Disciples' club, and is an example of what Disciple clubs ought to be foremost in doing. It is a practical way to exploit the plea for union.

An example of the effectiveness of such an organization in a social way was given on Lincoln's birthday, when two hundred and thirty-five men sat down to a banquet, their numbers being limited by the size of the room only. They were afterwards addressed by Lawrence Y. Sherman, one of the stalwarts among those who stand for plain speaking and clean acting in politics. The stage of comity is already successfully reached at the end of the first year of their existence. Last summer the federation arranged for three Sunday evening union meetings, one of which was addressed by State's Attorney Wayman, and held in spite of the protests of all the pastors with a single exception. This protest was made because Mr. Wayman had not been considered the best man for the office and had had the

support of the saloon keepers in the primary, in which his opponent had had their bitter opposition on account of his activity in trying to close Sunday saloons. Mr. Wayman is attempting to clean out the grafters and the men thought it fair to offer him support and not hold him at arm's length and refuse him the only sympathy that a man on a big job of cleaning up could expect.

Christian Men United Against Graft

Judge MacKenzie Cleland was greatly pleased with the Federation idea as set forth in this organization. He said the saloon crowd simply had the decent voters "bluffed" because they had a strong organization in the "United Societies," and that if the men's clubs in all the churches in the city were so organized, they could "call the bluff" and clean up the city. Right here arises the vital issue. Will federation go beyond comity and advance to the stage of action? In a city like Chicago the great motive and program for action is offered that the leaders in men's club work, all acknowledge, must be afforded if the movement is to be perpetuated. A "Man's Job" will not rest on banquets nor stop with Bible classes. It will use both of these as an approach to a vital issue in which masculine action is demanded. The civic issue is the most vital issue that could be proposed because it concerns the life of every man's neighborhood and challenges the conscience of every church member. Will partisanship or business considerations obstruct this clear pathway to usefulness and clear call of Christian conscience? Will the cry of "keep politics out of the church" prevent the men of the church from taking their Christianity in an effective way into politics? This sort of united action will not take "politics into the church," but it will take the saloon out of politics as the overlord of our civic destinies and inject the civic conscience of an active Christianity into them. It will take partisanship out of city politics; and until we quit settling local civic issues by the party lines of tariff and state politics and other things that divide the clean vote while it leaves the machine united to sweep in and divide the spoils of office, we may expect to have the rule of the machine with its harvest of graft. Let the men's clubs of a city unite on the civic issue as the churches have united on the saloon issue and graft will accompany the saloon on its road to hades.

Roosevelt or Taft

The Chicago Tribune has taken a poll of the Republican and Independent editors of the middle west on three questions. It asked (1) whether they favored Cannon, (2) what they thought of the Aldrich-Payne tariff law, and (3) who they would favor for president if allowed to vote now. Out of some 3,000 replies, the vote against Cannon was five to one, and that against the present tariff law four to one, while Roosevelt was the favorite over Taft by a majority of almost 300. The president received but 1,093 votes out of the 3,000 odd. La Follette received votes in every state, and is third in the poll. Cummins and Pinchot also are in the list, and Hughes is fourth.

If the editors reflect the feeling of their readers, the aggressive wing of the G. O. P. is not inclined to accept the president's manner of carrying out the Roosevelt policies with much confidence. It is not a question of his integrity, but of the efficiency of his plan that they question. Mr. Taft's honesty is not questioned, but it is not difficult to see why those who grew to admire Colonel Roosevelt's strenuous manner of getting things done and his issue with men like Aldrich and Cannon grow restless over Mr. Taft's attempt to use these same instruments of reaction from Rooseveltism. They think they foresee failure for him and thereby a menace to the party.

It has brought the bogey of Roosevelt before many a politician. It may be fairly safely guessed that when the ex-President returns from Africa he will either keep out of the game or take another long trip or, what is more probable, that his none too composed temperament will swing the "big stick," and if he does, you may be assured it will be with a mighty blow for the man he made president. Then there will be a scurrying to get into the camp from some quarters and a dread alarum of war from others. If this happens, the most interesting feature will be to see how the great independent thinking majority will receive Mr. Roosevelt's written enunciations and spoken word after it is deprived of the dignity and prestige given them by the presidency. The mighty force back of his ability to initiate and accomplish things is his egoism. What will be the effect of it upon the thinking mind of the republic when it is unclothed of the robes of office and speaks on public matters with official force, but without official authority?

It is to be hoped the ex-President will studiously keep out of the partisan game. His great powers and prestige should be devoted to things greater than party. After a man is twice president he should be above party and for all, regardless of partisan lines. There is enough of that kind to challenge his attention especially in this age of growing independency.

Baptists and Disciples Drawing Together

It is greatly encouraging to hear from the different churches, Baptist and Disciple, that are working at the problem of unity in their local fields. Within the past few days a number of such communications have reached us, bearing witness to the fact that the interest in this problem as practical and pressing grows continually. In some instances the two churches, Baptist and Disciples, are struggling to maintain themselves in a community where one united church could far better serve the needs of the town. In other instances one or the other is declining in strength, and the question is asked whether it would not be better for the Disciples to unite with the Baptists, or the Baptists with the Disciples, than for either to die. We believe that in every such instance, wisdom and patience would work out a plan of union that would conserve every element of testimony, both of Baptists and of Disciples, and would result in an organization of far greater strength and aggressiveness than either one could become alone. The example of several churches of this type, of which, perhaps, the Memorial Church of Christ in Chicago is a fair example, makes clear the utility of the plan. At the same time it is well to keep in mind the need of constructive and patient work in bringing about such union. It ought never to be forced or hurried. It is better to safeguard every point before completing the plan, in order that no one may feel that undue advantage has been gained by either group in the union. It would be better to wait until sentiment has taken firmer hold than to rush with undue haste into the enterprise. We give this counsel chiefly to avoid the possibility of reaction after such a union has taken place. We believe that such efforts will be increasingly the order of the day, and that Baptists and Disciples as two bodies of Christians will come together sooner than might at first seem likely. They will unite, however, at first as individual churches and without formal platform declarations or resolutions. We hope our people will promote such efforts wherever they seem practicable.

The Dollar the Test?

Mr. Richard T. Crane, a wealthy manufacturer of Chicago, has had a good deal to say of late regarding the uselessness of collegiate education. He thinks the colleges and universities of the country are unnecessary and consume an immense amount of money that might be spent in a more serviceable way. His clinching argument is found in the question, Why, if two thousand dollar professors are able to educate young men so that they can earn from five to ten thousand dollars a year, the professors themselves do not get out and earn that amount of money? There could be no more appropriate commentary upon the type of mind Mr. Crane represents than this same question. It reduces the values of life to the dollar basis. It is one of the glories of the ministry and of the teaching profession that they include large numbers of men who have proved their ability to earn far more money than these vocations can yield them, but are unwilling to put their lives upon the level of financial consideration. This does not mean that they condemn the earning of money, but they regard it as only one of the desirable things to which life may be devoted. It is said that Mr. Crane employs only non-college men in his elevator works. This fact makes all the more striking the steady increase in the number of commercial and industrial plants in which employment is given only to men who have received collegiate education. It is worth while to have the bald materialism of Mr. Crane's type presented now and then, if only to enforce the lessons regarding the value of the higher life which it makes so plain.

The Mayor and the Federal Council

The Church Federation Council of Chicago and vicinity has proved itself a useful organization during the past year. It has held several union meetings of the Ministerial Associations to discuss important questions, such as the war against the saloon, and the white slave traffic; it has undertaken important investigations regarding several questions of moment, among them advisable modifications in the present law requiring a fixed amount of temperance instruction in the public schools; the need of municipal lodging houses for women, and the maintenance of a Protestant representa-

tive at the city Juvenile Court. The Federal Council has supported Mr. E. R. Colby in this latter position during the past six months, with the best possible results. It is probable that in the near future a secretary will be secured who can give all his time to the work of the Council in Chicago and vicinity. As the result of a union conference of ministers and others called by the Federal Council to consider the problem of the white slave traffic, the "red light" district in Chicago, and other related themes, an important series of resolutions was passed which has already produced interesting results in the activity of the police and the interest secured at the City Hall. One of the resolutions called for the appointment by the Mayor of a commission to report upon the social evil in Chicago with such recommendations as seemed advisable. The Mayor has consented to appoint such a commission, and has manifested marked interest in the effort. There is a work of large significance before the Federal Council if it can secure proper executive force.

Dr. Gates' Criticism

Professor Gates devotes his department, "The Religious Outlook," this week to a frank criticism of one of The Christian Century's recent articles on baptism. The sum of our contention in that article was that the baptism question is to be settled, if at all, on a basis of love, not on a basis of dogma.

We pointed out the futility of continuing the controversy; the argument is in a deadlock and has been so for many years. It is our conviction that to make Christian union wait until this dogmatic deadlock is broken is simply wicked, and a dishonor to Christ.

Somebody must take the initiative to reunite the broken church. So long as the immersionists believe that the Bible commands the church to practice immersion only, they are in conscience bound to sanction the practice of nothing else. No Christian union initiative can spring from them.

With the optionist the case stands differently. He does not believe the Bible commands sprinkling or pouring. The practice of neither of these forms is a matter of positive conscience to him or his church. It is a matter of liberty. On the other hand, he has no conscience against the practice of immersion. As a matter of fact, he administers baptism by immersion whenever the candidate requests it.

It is, therefore, in the power of the optionist to take the initiative in bringing God's people together, by leaving off the practice of sprinkling and pouring and continuing only the practice of immersion. This, of course, the optionist will not dream of doing unless he is urged from within by a strong sense that denominationalism is a sin and that every possible concession (not involving his duty), should be made to bring about the union of Christ's people.

As an illustration of the principle of love upon which the optionist should act, we referred to the eighth chapter of I Corinthians, in which Paul counselled the brother who could eat idol-meat without violating his conscience, to forego his freedom in this particular for the sake of the brother whose conscience did not allow him this freedom. We by no means assumed that the Corinthian case was parallel in all respects, or in many respects to the Christian union case. Therefore we regard Dr. Gates' analysis of the Corinthian case as irrelevant, and we need waste no words with him in those details.

Our only use of the narrative was to illustrate the principle of love in solving differences involving the welfare of other persons or the interests of the Kingdom of God.

Instead of proposing to solve the baptism question on the basis of the "weak brother's" conscience on immersion, as Dr. Gates interprets us, our proposal was to solve it by the free brother's strong conscience on Christian union.

The crux of the whole problem is in the awakening of this strong conscience on Christian union in the souls of Christian people. What Mr. Rice says on this point on another page of this paper is the essential truth. And this is where the Disciples of Christ come in.

Dr. Gates objects to our use of the Corinthian case, chiefly because it puts him and the Disciples in the positon of the "weak brother"—a position he naturally dislikes to occupy, and especially when from this positon he is asked to make an appeal for considerate treatment from his optionist neighbor simply because he has a "weak conscience"! The Pauline plea, he says, "was never made to be put into the mouth of the weak brother to be used on his own behalf. It always sounds better and is more effective when it is used as a plea on behalf of others."

This discloses how completely Dr. Gates has missed The Christian Century's point and the Disciples' essential plea. Our main purpose in writing the article in question was to say that the Disciples, as such, are not partisans in the baptism controversy. They stand outside of the dogmatic dispute and plead for the disputants to settle their differences on the basis of love.

The baptism controversy is not our controversy. It was in existence before the Disciples came upon the field. The Disciples were born to plead for Christian union and to point out an undogmatic basis on which it could be achieved. The baptism dogma is in the way of Christian union. The Disciples propose to get it out of the way—but not by becoming a party to the old controversy. Their way of solving it is not as the Baptists have been trying to solve it—by arguing that the Scripture demands immersion and nothing else. There are two sides to that argument—two such strong sides that through the last one hundred years no signs of victory are in sight for either side and the controversy is now in a deadlock.

The Disciples are not Baptists. They are not champions of the Baptist argument. As a people the Disciples are neither immersionists nor optionists. They are Christians only. They stand outside of all the contentions over creeds, as Paul stood outside the controversy over eating idol-meat, and, like Paul, they say, "Brethren, we beseech you let there be no divisions among you!" Let love reign. Let him whose conscience is free consider him whose conscience is under obligations, and avoid those things which make schism between you.

It is because we, the Disciples, talk this way to the Christian world that we speak of "our plea." We are not trying to impose our dogma, our creed, our particular understanding of the Bible upon the church of God. Nor are we begging for especial consideration for our dogmas at the hands of those who do not believe them. We are content for every man to understand the Bible as his mind compels him to understand it.

Only we desire to be united with him in love and in the service of Christ. And it is the faith that this wide liberty in the field of doctrine is compatible with the unity that love brings that distinguishes the Disciples from other Christian bodies.

As to the dilemma with which Dr. Gates concludes his article we have only this to say, that if the Disciples, facing such a choice, decide to hold fast their union conscience they will have yet stronger and more consistent reasons for practicing immersion only. If any one can show how the Disciples' adoption of the optional procedure in baptism will foster Christian union, we are sure our readers will be glad to hear from him.

For The Christian Century we may say that in our judgment the practice by the Disciples of anything save immersion would mean the surrender of one of the strategic points of our unique opportunity.

Jesus the Life of World

If some philosopher or scientist would construct a satisfactory definition of life, the discussion of the relation of Jesus to the life of the world might be made more profitable than it is likely to be in many of the prayer meetings. It is doubtless vain to ask for such a definition. The philosophers and scientists would gladly furnish it if they could: they need it as much as we do. But even without the definition, we can try to avoid the vagueness that so often characterizes discussions of this sort. We can quit using phrases inherited from mysticism and meaningless to us.

The statement that man is what he eats will give us a start. The body is a part of the material world. Its vigor depends upon the food that it receives. If food is not supplied to it, it wastes away and dies. The child cannot grow unless it is fed with wholesome food. Disease and hunger flourish together. Physically, man is what he eats. May it not be said that he is mentally what he eats? The mind grows by what it feeds upon just as the body does. The boy who hears nothing but the senseless talk of loafers has a poor chance of developing the mind of a statesman or a master of business. The girl who said it was her ambition to be as good and wise as her grandmother, a woman of unusual moral and intellectual power, did not get her ideal from the small talk of women whose highest aim is to win the prize at a card party and who do not object to cheating a little in order towin.

Speaking in the fashion of orientals, Jesus said, "I am the bread of life, he that cometh to me shall not hunger, and he that believeth on me shall never thirst." To take his words about bread literally would be to pervert them. But to understand them in a figurative sense is not to weaken their force. For complete living men need the grace and truth manifested in Jesus. When these are brought to the mind of the child through the example and instruction of those upon whom he depends it is possiple for him to

grow to the stature of a full man and escape the vices that weaken and deform character. The same grace and truth restore to health the spiritually sick. To be one with Jesus in love and service is to have the truest life.

The lower forms of life have a very limited environment. The higher the form, the wider is the enviroment. Man is living in a world which his animal friends share only in part. The most intelligent dog and horse are shut out from the intellectual experiences of their master. Then there are differences among men. Some men are almost as poor in intellectual and emotional equipment as the lower animals. They live almost wholly in the present and on the level of sensation. They have neither memory nor hope of sufficient strength and richness to ennoble life. Over against these are those whose thought sems to have no bounds of time or space. For them there is meaning in everything. A trifling incident, like the falling of an apple, is seen to be an illustration of a law that operates in every part of the universe. We may think of Jesus as giving life to men by bringing them into a wider environment. The spiritual world is the world of widest meaning. The life of sin is the narrow life. It receives help from too few sources and they are of the wrong kind. "Lord, thou hast been our dwelling place," cried the psalmist, and he felt that all was well. God is the home of the soul. Its life is from God. In finding God it reaches the extreme limits of possible experience.

The life that comes from Jesus belongs to the present. The teachings of the past and the hope of the future are brought into the present, but the Christian life is neither a memory nor a dream. When Christ gives life, men cease to fight the battles of the past. They have no interest in defending the church against the attacks of men that have been dead for years and whose ways of thinking have passed from the memory of all the living. They do not try to keep up old ecclesiastical feuds. They seek for present causes of division, not for the ancient causes. They see no sense in refusing to have fellowship with a man because their grandfathers and his grandfather could not agree. If there is present agreement, they are glad to find a co-worker. They defend their faith by their works. If the church does its duty, it will have power. If it neglects its duty, all the logic and eloquence in the world cannot save it from weakness and disgrace. Pioneers days are gone. The city with its problems is here. There is not much of the life of Jesus in a church that remains igorant of the change.

Biblical Problems

By Professor Willett

Some editors claim there are but two cases of Holy Spirit baptism—Pentecost and the house of Cornelius. This leaves Paul out. There is something wrong with this theory. Is not the Holy Spirit baptism, symbolized by water baptism, continued throughout the Christian dispensation? Is miraculous power essential to the baptism? S. C. P.

The various theories regarding the baptism of the Holy Spirit derived, of course, from John the Baptist's use of the phrase, "He shall baptize you in the Holy Spirit and in fire" (Matt. 3:1), and the words of John 1:33, "The same is he that baptizeth in the Holy Spirit." These statements of John are quoted in Acts 1:5 and are applied by Peter to Jesus also in Acts 11:16. The significance of the expression does not lie in any miraculous result incident to the baptism of the Holy Spirit. The expression refers to the spiritual renewal which is wrought by entrance upon the new life with Christ as over against a mere external rite such as John administered, which can, at the best, be only the outward sign of an inward grace. The apostles were not distinguished from other Christians by the "baptism of the Holy Spirit," for all alike who are obedient to the Master and submit themselves to his leadership may claim this divine gift. The attempt to distinguish between the Spirit's indwelling and the baptism of the Spirit is misleading and unfounded. The one is merely a stronger expression than the other, denoting the completeness of spiritual possession, the overwhelming character of the new relationship. In neither case do the expressions imply miraculous gifts, though miracles were sometimes wrought. Any follower of Jesus may receive as fully as he will the gift of the Spirit. Whether the degree to which one is willing to pay the price of this holy relationship would entitle him to use the strong term "baptism of the Spirit" in reference to himself would depend upon the fullness of his surrender to the spiritual mastery of the Lord.

Why is Sampson considered as being one of the judges of Israel? His life, so far as it is recorded, seems to have been only a series of selfish exploits. Yet the statement of Judges 16:31, "He judged Israel twenty years." H. O. K. Chicago.

The judges of Israel were the men who, in the various localities of Palestine, arose as local champions and deliverers of their people during the period between the occupation of Canaan and the establishment of the monarchy. Of these men the least responsible seems to have been Sampson. The record of his life is chiefly interesting as an example of the personal prowess and exploits which the Hebrews loved to recall at the expense of their enemies. Far from being an exemplary character, Sampson appears to have been a lawless, vagrant, wilful and wholly undependable man, incapable of leadership, and with only his unusual physical strength to recommend him to any consideration. So far as we are able to learn, he never ruled anybody, not even himself. It is only in the general sense of the time during which he performed his exploits through the region of Dan and Philistia that it can be said he "judged Israel twenty years."

Temperance Notes

Ontario is fast becoming local option territory. Almost one-half her municipalities are now "dry." The number of licenses has decreased from 6,185 to 2,432 in the past thirty years. In the recent election, seventy-seven places gave a clear majority for prohibition, while but nineteen went the other way. Of these seventy-seven, only nineteen obtained what the majority favored, because the Canadian law requires a three-fourths vote. Attempts to go from "dry" back to "wet" were successful in only two places out of ten that tried it.

Here is the advance made by "The Great Reform" in 1909: Four states became prohibition territory; four states adopted local-option laws; twenty-eight states adopted advanced temperance legislation. Thus thirty-six states made progress. Then 200 counties voted "dry" and thousands of townships and small cities did the same, their host was almost too great to name, and many cities of from 5,000 to 70,000 did the same.

For 1910 some great things are in store. It will be a testing year and the shout has gone up that "the reaction has set in." Some of the high-tides may recede, but depend upon it, the mighty currents will sweep right on. Florida and Arkansas, and perhaps Virginia, may be counted upon as joining the prohibition column. Michigan and the great Northwest will whiten a large part of the map, and other hundreds of counties and municipalities will join the honor roll.

Look at this picture and then at that. It is the story of two counties in southern Illinois. Edwards County is "dry," and Alexander County is "wet." The "dry" county has one-half more children in school per capita and collects less than one-half as much tax per capita. Her percentage of jail inmates for a year was but one to the other's thirty-four. She has no one in either the state penitentiary or reform schools, while the other had one of the largest populations in those places on record. Her insane and poverty-stricken number but two-thirds as large for the population. Edwards county has been prohibition territory for years, while Alexander is notoriously saloon. But for local option, Edwards would have had saloons also—would Bro. Chafin have it so!

The City Fuel Company, of Chicago, one of its great concerns, gave an annual dinner to all its employes. This year no liquors were allowed, and the President, Mr. F. S. Peabody, announced that hereafter no drinking man would be employed by the company, for the reason that "a brain befuddled by intoxicants is less valuable than one kept clear."

The horrible tale of Kansas—ruined by prohibition; fewer insane patients than the city of Chicago alone; four-fifths of her counties without an insane person in them; twenty-eight counties have no inmates for their poor-farms; twenty-one counties sent no convicts to the penitentiary last year.

Chicago has 7,200 saloons. They are assessed an average of $3.06 each. They are great business assets to the city. (?)

The Record-Herald of Chicago recently contained a full-page advertisement for which $500 was paid, and which was devoted, not to exploiting a certain brand of grog, but to a "Solution of the Drink Problem." It recounted various defeats of the "dry's" and fills the center of the page with a synopsis of an opinion given by a Dr. Bowditch (in 1870) which concludes that alcohol is not always a poison and that all drinking is not evil. A careful reading discloses the fact that the Doctor finds exceptions to what is acknowledged to be a very bad rule. Of course later investigators fail to find an exception even.

L. L. Carpenter

Pastor Emeritus, Wabash, Indiana—Premier Church Dedicator of the Nation

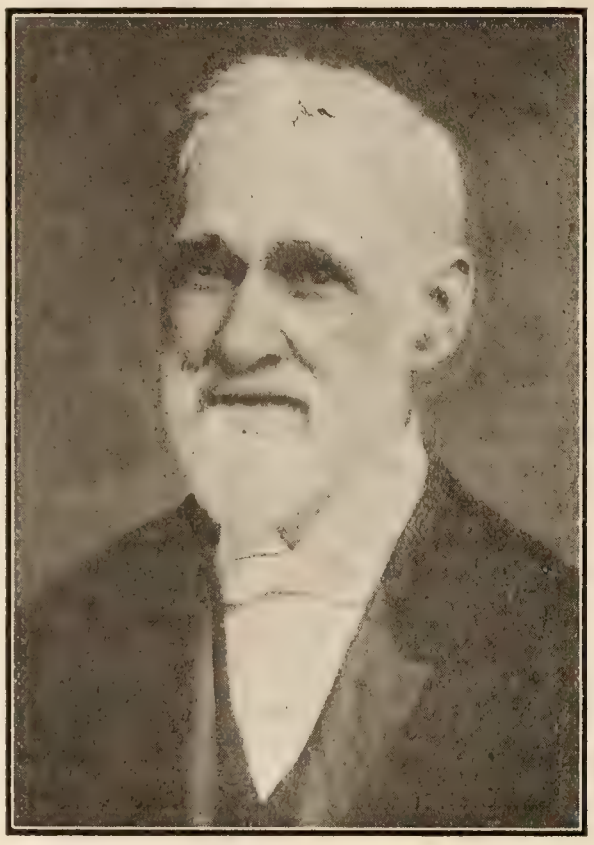
By Rev. E. F. Daugherty

Pastor, Wabash, Indiana.

[EDITOR'S NOTE.—The telegram announcing the death of the beloved L. L. Carpenter came to The Christian Century last week just as the press wheels were ready to turn. We were able to insert the bare news without comment. His pastor, Mr. Daugherty, has at our request given us a characterization of this great-souled leader of the Disciples. The funeral service called out a prodigous throng of citizens, many coming from distant cities to Wabash to participate in the funeral exercises. Four sons and two sons-in-law were active pall-bearers. Honorary pall-bearers included representatives of Wabash ministers, of the deacons and elders' boards of the Wabash church, of the churches at large, of the State Missionary Board, and of the Republican party. A peculiarly touching tribute was that paid by Rev. Dr. Charles Little, for thirty-seven years a Presbyterian pastor in Wabash, and who with Father Carpenter and Rev. Dr. W. J. Vigus, a Methodist, had entered into a compact to speak at the funeral of the ones first to be taken away. Dr. Vigus fell asleep seven days before his friend, Mr. Carpenter, leaving Dr. Little to speak for both. The hymns sung were James Montgomery's "Servant of God, Well Done!" "Asleep in Jesus" and "Rock of Ages." Mrs Daugherty, wife of the pastor, sang "There's a Beautiful Land on High." Rev. C. H. DeVoe of Peru, Ind., and Rev. Elmer Ward Cole, of Huntington, Ind., assisted the pastor in the service. Mr. Daugherty's address treated the deceased as the most distinguished citizen of Wabash, and a leader among the Disciples. He noted that Father Carpenter was possessed of the genius of appreciation, the saving grace of humor, the fadeless charm of a youthful spirit, the mind of the Master he served, and that he moved in the contagious atmosphere of optimism. Let his pastor speak to the multitude of readers of The Christian Century whose churches and whose personal lives have been blessed by the benedicttion of this man of God.]

Three things throughout his long life were the passion and pride of Leewell Lee Carpenter; he called them his "specialties," and they were: (1) Intense loyalty to Christ and his church; (2) great devotion and love for his family; (3) his desire to square all his debts. His own self-analysis made these the three pre-eminent things in his career and any thoughtful appreciation of the man must have recognition for his "specialties."

In loyalty to Christ and his church his record is of surpassing interest. On August 14, 1853, when twenty-one years of age he "put on Christ," being baptized by Elder A. B. Green, at Norton, Ohio, and waged until his life campaign was done, a faith fight of royal quality. His schooling was obtained in Sharon Academy, Mt. Union Seminary and Bethany College. At the latter place he was a student under Bishop Alex Campbell, whom he enthusiastically believed to have been the most masterful intellect in America. While elected treasurer of his home county in Ohio, Fulton, he yet preached every Sunday during his four years of civic service and held many meetings, baptizing a thousand converts in the county and organizing seven churches during those four years. In 1868 he came to Wabash, Ind., as pastor of the congregation there, until chosen state evangelist of Indiana, in which position he became largely responsible for the present strength of the Church of Christ in the Hoosier State. He had helped organize the Sunday-school Association of Ohio and was its first president, as he was first president of the Indiana Association. He helped organize the F. C. M. S., and was its first life member, and was either a director or life member of every missionary organization of the Christian church. He was one of the organizers of Bethany Assembly and through many years until his death, its president, and there became endeared as "Father Carpenter" to all the loyal hosts of the Bethany Assembly family. The last quarter century of his life



The Late L. L. Carpenter.

was devoted to church dedications and during those years through all the states he traveled in the consecrating of 759 church buildings, whereon he raised above two million dollars in the dedicatory services. His chief reward in all the work of all those years he regarded as "the riches of Christ's grace" of which he loved to talk and press upon men's acceptance. The Wabash congregation in 1905 made him their pastor emeritus in recognition of his years and honors and faithful devotion to the local church as well as to the brotherhood.

In devotion to and love for his family he was a master Christian. His father was a York state native, Richard Carpenter, a soldier of the war of 1812, and his mother was Sarah Ritchey, a Pennsylvanian. To their union eight children were born, Leewell Lee being the seventh son. He was married May 16, 1861 to Mary Eve Funk, and his genial family pride found frequent expression in the words "no preacher was ever more fortunate in the selection of a wife." Seven children were born to them, the youngest dying in infancy. William Hodsell, the eldest, with Errett L. being hardware merchants in Wabash; Arthur Bliss, the photographer of Wabash; Frank Garfield, prosecuting attorney of Wabash C. C.; Rhea Elizabeth Hoke, wife of Dr. George Hoke, of Oxford University, and Mary Inez Blue, wife of George Blue, Kansas City, Mo. He was happiest, most genial and interesting when in the midst of his children and a marvel of devotion to his grandchildren, to whom when at home he invariably made daily visits, for his was the child spirit in kindliness, and children loved him as a comrade. He was righteously proud of his children, and with good reason, for they came up in the nurture and admonition of the Lord and are individually a credit to their father. It was easy and natural for friends and neighbors to call him "Father Carpenter," for so he was called in his family and his fatherly interest embraced all.

In the matter of paying his debts, his third specialty, had its basis in the apostolic injunction "Owe no man anything save to love one another." His conscience was almost over-developed on the matter of being straight financially; but in the larger reach he considered himself "debtor to all men" in spreading the love message of the Christ his Lord and companion. So, his energy, vitality and activity were tremendous in passing on to others the riches that he had received in Christian experience. He called himself "an optimist of optimists," and with a smile often reiterated his faith that "every day in the world's life is a better day than the one before."

If despair ever had a place in his heart, his soul was too full of smiles for the world to see it. He had the saving grace of humor; with his smiles and his jokes he has cleared many a sky and lightened many a heart. Even against matters of conduct and principle which his stalwart, righteous soul found it necessary to oppose, his opposition, or criticism was invariably rational and kindly, though none the less incisive and final. To know him was to love him, because he aroused in every one he met the impression that he himself was a lover of men. The pride of his latter years was in growing old gracefully. Querulous never; patient always; the "golden days" of his faith were not in the past but in the future, for his face had the forward, upward, onward inclination which befits the normal, healthful Christian, and such a Christian—whether measured by theological or practical tests—was L. L. Carpenter. The delights unto which he looked forward in the larger, better home of the redeemed in heaven, were just as real to him as those of his own beautiful earthly home—of which he delighted to talk. The world is very largely better for having known him, in the simple, steadfast, dependable, fighting quality of his faith.

The Heavenly Home

Celesta Ball May.

"In my Father's Universe are many worlds; if it had not been so I would have told you.

I gaze with awe far in the starry sky,
And wonder which of all will be my home.
Will it be one of those the nearest by,
Or one far off within the vaulted dome,
Where I shall find the home prepared for me,
When at the rosy dawn of some sweet day,
After a night of pain that sets it free,
My weary soul will gladly wing its way?

O this I know that it will please me quite;
For Christ, Himself, is fitting it for me.
He knows the love and beauty that I need
To mold the soul to glory; and will speed
The plans He long ago had laid; and see
That each redeemed one is homed aright.

Blackwell, Okla.

Christ and the Twentieth Century

"His name shall be called Wonderful"

By Rev. Bruce Brown

These words were written as long before the birth of Christ as it has been since William of Normandy landed on the shores of England and yet no better nor briefer description of this great life and character could be written to-day. A carpenter's son has become the central character in history. One who never raised a hand in his own defense has become the leader of the greatest army the world has ever known. Compared with the man of Nazareth no other man is wonderful.

There is a tangible reality in religion. The man who is distracted by the endless conflict of contending theological systems often loses sight of this fact. He hears ministers of rival denominations belaboring each other with arguments drawn from the same Bible, and history tells him of an unending strife. The Liberal denies what the Orthodox declares to be eternal verities and the integrity of the Bible itself is assailed within the bosom of the church. The tenets of the Christian religion are held by only a small portion of earth's unnumbered millions and the casual observer of ecclesiastical evolution does not hesitate to declare that there are as many religions as there are individuals and that there is not one immutable element common to all. But the man who will make a careful examination will discover that there is at least one reality that is treasured by Catholic and Protestant, Unitarian and Trinitarian, Baptist and Paedobaptist, and that reality, changeless and tangible, is the peerless character of the Son of Man. He monopolized the name "Wonderful" by his singular method of teaching the truth by living the truth and in my humble judgment the Christ life is the sum total of all religious thought and action and ordinances. There is nothing important in church or creed or ritualism except that which ministers to this end.

The character of Christ is wonderful in its opposites. Angels were the heralds of his nativity but humble shepherds were his attendants. The throne of David was his heritage but a manger was his cradle. He was the King of Kings yet he took upon himself the form of a servant. All power in heaven and earth was his yet he washed his disciples' feet. He was "Almighty God" and yet "Unto us a child is born." He was the "Everlasting Father" and yet "Unto us a son is given." He is as the "Lord of Hosts" and the "Prince of Peace." He was the Creator yet he had not where to lay his head. He was the Son of God and the Son of Man. He was rich yet for our sakes he became poor. As a sheep he was dumb before his shearers yet he spake as never man spake. He had twelve legions of angels waiting for his call yet he was despised and forsaken. He was the Rose of Sharon and the Lily of the Valley and a root out of dry ground. He was the fairest of ten thousand, the one altogether lovely and yet it was said, "When we shall see him there is no beauty that we shall desire him." It is small reason for wonder that he was rejected by men who could not understand all these differing prophecies. He was misunderstood two thousand years ago and his wonderful character is not understood today.

Jesus was the world's most wonderful preacher. His pulpit was a mountain side. He sat as he spoke. With no art of the elocutionist he simply "opened his mouth and taught them." Yet that sermon, fifteen minutes in length, has become the theme of the ages. Every syllable is familiar to all the little children of Christendom and yet it is the constant study of the greatest living thinkers. A thousand times a thousand men are trying to preach that sermon today. Christ made all nature vocal with his simple and yet transcendental message. Every stone reminds us that he is the Rock of Ages, and every flower that he is the Rose of Sharon, every stream that he is the Fountain of Life, every gem that he is the Pearl of greatest Price, every star that he is the bright and morning Star, every Sun that he is the Light of the World, every leaf that he is the Bread of Life, every path that he is the Way of Life, every building that he is the Chief Cornerstone, every pain that he is the great Physician and every weary hour that he will give us rest. It is a very remarkable fact that the denominations are not at war over what Jesus taught but over what he did not teach, in other words they are not divided over what is in the teachings of Jesus but over what is not in his teachings. Probably no question has been discussed more bitterly than the mode of baptism and this



Rev. Bruce Brown, Spokane, Wash.

will serve as an illustration of this truth. The churches are divided over the forms not found in the Bible, but a burial and a resurrection is accepted by all. What is true in this case is true in all others.

The wisdom of Christ is the wonder of the world. He discussed the most abstruse problems and answered the most difficult questions yet he was the only man who never expressed a doubt. He lived in the twilight of two thousand years ago yet he is the one authority in ethics and religion in the light of the twentieth century. He was the only man who never made a mistake and never expressed a regret on account of his own conduct. The parables he spoke are the best description of modern conduct there is in existence. The story of the Prodigal Son is the tragic history of many a life in every great city at this hour. The parable of the mustard seed is an accurate description of the growth of the kingdom of heaven as we see it in the busy life of our great cities and in the darkness of far away lands. The parable of the sower is a perfect picture of every church service.

Christ was most wonderful in his plans. He proposed to found a universal kingdom without money, armies, influence, territory or statesmanship. His plans were so wise that his kingdom has endured while the mightiest monarchies of his time have disappeared. For his cabinet he passed by men of wealth and honor and education and selected a few poor and friendless fishermen because they had pure hearts. He proposed to free all mankind, not by armies or legislation, but by preaching the truth.

Christ is most wonderful in his influence. In his honor the Sabbath was changed and with him time began anew. The dream of every artist has been to paint his face and the noblest architecture of the world has been dedicated to his name. He glorified the cross, the emblem of shame and it now appears either in single or double form in the center of every door in every home. The untutored Nazarene has become the center of all literature. If the name of the toiling carpenter were cut from your public library ninety per cent of the books would be mutilated. What the armies of the greatest nations have failed to do he has accomplished by the love and hope of his glorious message. The mightiest problems that confront us today must be solved by his influence. Labor and capital can never be reconciled by law. The day is dawning when they will meet as brothers through the influence of his teaching. Better than single tax is the simple honesty of his gospel. Reciprocity is only a foretaste of the brotherhood of man. The hope of a better day is centered in the one who lived in a day long since gone. The need of the twentieth century is a message told by a crucified Jew.

Heroic Giving Required by the Great Task

By Ira L. Parvin.

Man has ever prided himself on this conquest of nature. He has gone into the jungle where the deadly cobra rears his hooded head and the man-eating tiger waits his prey and brings them forth as trophies of his power. He has wrestled from earth her richest treasures and from the soil her choicest fruitage. He has redeemed the arid waste and literally made the solitary places glad and the desert to rejoice and blossom as a rose. He has harnessed the forces of nature and made them bear his burdens. But there is one task not yet accomplished. He has conquered nature, but not human nature. He has tamed the beast of the jungle, but not the man of the jungle. He has redeemed the barren soil, but not the burdened soul. Yet this is the greatest task to which he has been called. To it he has been assigned in a supremely special way. In it he is permitted to join hands with God in recreating God's greatest creature.

Startling must have been the declaration of Jesus to a handful of disciples from the humblest walks of life that they were to conquer all the world for His kingdom. Beside such a task the labors of Hercules were child's play. Yet they did not question, they went. History has nothing more thrilling and heroic than Paul's determination to plant the cross of Christ upon the seven hills of proud, idolatrous Rome and take for Him the mightiest empire the world has ever known. This is a chance to do big things. A man of giant mind takes his pencil and a map of the United States and outlines a plan whereby he will be able to control the markets of the entire

country for some particular commodity such as oil, copper, steel or meat; and the world exclaims: "What a great man!" But our work has no national boundary lines; it is a world-enterprise. It is to turn countless millions from their customs, traditions and idols to the living and true God. Archimedes said that if he had a fulcrum and a lever long enough he could raise the world. Our lever is the gospel; the fulcrum is the cross; and God expects us to raise the world in this generation. God has plenty of time; he works through the centuries. But we have not; if we are to have a part in this great work, we must take it now or never.

This stupendous task can never be done except by giving what is in some degree commensurate to the task. In the past our offerings as a people have been pitifully, shamefully small. The three cents per month that we average makes our efforts appear childish. In the light of this it is difficult to think that we really believe what we profess. Imagine the impression on the heathen if our missionaries should tell them that God so loved them that He gave His only begotten son that they might be saved; that the Son so loved them He gave his life for them; and that we, his representatives, so loved them that we give the enormous sum of thirty-five cents each per year for the same purpose. On a dry summer day when the garden is scorched and dying, we take a sprinkler and try to revive it with a few quarts of water; but the thirsty earth drinks it up almost before it has fallen. Soon a great cloud spreads over the sky, the windows of heaven are opened and the earth is drenched with a torrent of rain and the garden is saved. That is the difference in the way man and God give the water of life. If we expect to draw all men unto Him we too must be lifted in sacrifice. When the two disciples went into the village to get the young colt and the owners started to refuse, they said: "The Lord hath need of him" and without a question further, the owners let it go. That should be the last word—The Lord hath need.

The Religious Outlook

By Dr. Errett Gates

"The Baptismal Deadlock"

I find it increasingly difficult to agree with The Christian Century's settlement of the "baptismal deadlock" on the ground of a "weak brother's conscience." At first it looked like a hopeful solution; but the more I tried to justify the position the less was I able to do so.

I began to dislike occupying the position of the "weak brother"; I found no other reason for claiming the considerate treatment of my pedobaptist neighbor than that I had a "weak conscience." Then, too, it did not seem to me to be a correct description of the "baptismal conscience" of the Disciples. If anything is clear in reading the history of religious thought and controversy among the Disciples it is that they have not a weak but a strong baptismal conscience—one which they have fortified not merely behind the argument of New Testament grammar and lexicon, but of New Testament authority.

Reflects Upon the Disciples.

When I began to analyze the nature of the original weak conscience case of the apostle Paul I was less and less pleased with the position in which it placed the Disciples. Those who possessed the weak conscience were clearly the ill-informed, unspiritual and unfree; they had scarcely cracked the shell of their heathenism. They still regarded idols, which they once worshipped in fear, as possessing a real existence and as endowed with the power to help or hurt them. Paul and those whom he counseled to forego their liberty to eat meat offered to idols, had risen above the weakness of respect for them, and evidently expected those who were still weak to rise above their weakness, into the liberty wherewith Christ had made them free. Paul as much as says to them: It is unfortunate that you have such a conscience; as Christians you have no business with it; but since you have it, we must make the best of it, lest you fall into a worse estate.

What the weak were needing was more instruction, to deliver them from the surviving fear of pagan idols. As for Paul and the others, they knew that an idol was nothing, and that there was but one God; and they had learned that what they ate made them neither better nor worse in the sight of God. Not so the brother with a weak conscience.

It is clear, therefore, that Paul looked upon this weakness of conscience as a temporary, passing stage in the religious development of a pagan. It was not a permanent but a transitional conscience. He was anxious to restrict it through considerate treatment, and not extend it through needless excitement. Until it was outgrown liberty should wait upon love. Paul never contemplated the universalizing of the weak conscience.

But the weak brother did not look upon his conscience as weak. To him it was very real and very strong. It would be more proper to call his conscience a strong conscience on a weak subject, rather than a weak conscience. And he was not the one that pleaded the principle on his own behalf. To have done so he must have shared the higher knowledge of the apostle, and that would have been the transcending of his weakness.

Anti-Missionary and Anti-Organ Conscience.

As a matter of fact the principle of a weak conscience never has worked as a peace program. It did not work in Paul's time. The strong never have borne with the infirmities of an immature and weak religious culture for a longer time than was necessary to overcome it with instruction. The principle of edification is as binding as the principle of forbearance. It failed in the organ and missionary society controversies among the Disciples. If the Disciples as a whole had listened to the argument of a weak conscience they would now be pitching their tunes with a tuning fork, and carrying on missionary work without a missionary society. On this principle the slowest is able to set the pace for the fastest, and the enslaved fix the bounds of liberty for the emancipated.

As a consequence it has chiefly been used as a check to progress, and as the last argument of an expiring cause.

When the anti-organ and the anti-missionary party among the Disciples failed to win support on the ground of their appeal to the precepts and precedents of Scripture, they turned at last to the argument of a weak conscience. The argument was never made to be put into the mouth of the weak brother to be used on his own behalf. It betrays too much self-consciousness. It always sounds better and is more effective when it is used as a plea on behalf of others. When the weak conscience knows itself to be weak, it already knows too much to defend itself.

The possession of a conscience is never in itself a reason for holding it. Conscience can not be dealt with as reason, but only as result. The reason is not in the having of the conscience but in the conditions or causes that have produced it. A conscience may be either rational or irrational, pagan or Christian, benighted or illuminated. We come to have respect for an English title, or a literary degree, or a hornet's nest, as such, only after we have ascertained what is back of it, or how it was obtained, or what it is filled with.

The Abandonment, Not Adoption, of a Course.

Another reason why the Pauline principle does not apply to the "baptismal deadlock" is because it was not and can not be used as a reason for the adoption of a course of action, but only for the abandonment of one. Paul did not set up the brother with a weak conscience on idol-meat as an example for imitation; he was more of a warning. Paul never dreamed of fastening the superstitious fear of idols upon the Corinthians. The spiritual liberty of those who could eat meat or refrain from eating without injury to the conscience, was a far more desirable condition in Paul's estimation. The utmost that Paul could be made to declare with reference to the "baptismal deadlock" would be: Wherefore if sprinkling causeth my brother to stumble, I will sprinkle no water for evermore, that I cause not my brother to stumble." This attitude, however, would not obligate him to go on to the practice of immersion, which would be just the weakness to be avoided and overcome.

Then again, as applied to the immersionist position, the principle overreaches, is turned against it. Paul represents the man with the meat-conscience as "perishing" when he sees one having knowledge sitting at meat in the idol's temple. Has an immersionist ever lost his soul when he has seen a baby sprinkled? Is he immediately seized with a passion to have all of his own children sprinkled? If anything he is strengthened in his opposition to it. But the man with the "weak conscience" in the Corinthian church was weakened in his opposition to idolatry. If sprinkling does not hurt the immersionist the principle has no application to the case.

The Appeal Out of Date.

Another objection to the principle is that the appeal which it makes is out of date. Causes stand or fall in the modern world on their strength, not their weakness; on their merits, not on their immunities. And if the immersionist has nothing more to plead in defense of his cause than the sanctity and inviolability of his conscience, he is in a bad way in this generation. Is it at all likely that the pedobaptist will surrender to the immersionist conscience, when he has refused to surrender to the immersionist argument? If he is a modern man you will be far more likely to reach him by showing him the spiritual values of immersion. It seems to me that this is the "new level," the "higher ground" on which the immersionist should plant his defence. Immersion will stand or fall, ultimately according to its religious worth. If it is indispensable, it must be indispensable to richer fruitage, more abundant life, and closer fellowship with Christ. Does the immersionist produce better and larger results than the affusionist? When all other arguments fail, this one will still be sound, that immersionist bodies are converting so many more persons to Christianity, and are producing so much finer Christian lives, that it is safe to believe that the future of the church on earth lies with them. Christ is supremely interested in the fruits of devotion to him: "By their fruits ye shall know them." "I have appointed you, that ye should go and bear fruit." "Herein is my father glorified that ye bear much fruit."

But what is this all about—what is the use of disturbing the pedobaptists in their

practice of sprinkling, or shifting the argument of the Disciples from grammar and lexicon to conscience?

It is this—the Disciples have a union conscience as well as a baptism conscience, and they do not seem to pull together. The union conscience pulls toward fellowship with all the children of God, while the baptism conscience pulls away from some of them. So far in the history of the Disciples the baptism conscience has outpulled the union conscience, and carried the body, with its union conscience, struggling for release, into the wilderness of separation and estrangement from other religious bodies.

The problem which confronts the Disciples at the present time is the apparent antinomy between the two principles of the movement, and it devolves upon them to choose between them. They must settle with themselves what they desire to do—give up their union conscience and have immersion, or give up their immersion conscience and have union. That they can not keep both is becoming clearer every generation. And in the settlement of this question they must decide which is worth more to the kingdom of God—which is more pleasing to Christ: A united church, or an immersed church.

English Topics

By Leslie W. Morgan

The battle is over. It only remains to divide the spoils of victory and bury the dead. The only trouble is this, that if one reads the papers of all parties it is difficult to tell between whom the spoils are to be divided, and on the other hand who are really the dead. In other words every body claims the victory. Lloyd George has been asked what is the most surprising thing that has resulted from the election, and he replied that it was that the opponents of the Government could have the effrontery to claim that they had won the victory. There has been more juggling with figures during the past few days than ought to be enough to satisfy statisticians for a generation. And only second to the doubt that seems to be in some people's mind as to who has won, is the doubt as to what has won. Some say it is the Budget, and that only; some say it is the campaign against the Lords, and some that it is the principle of free trade. Others say tariff reform has really won, and that had it not been for the mixed issue the Government would have been turned out. But in the midst of all the discussion, every one can see, whether it is admitted or not, that the Irish hold the whip. It remains to be seen what they will be able to do with it.

The great query just now is as to what the Government should do first. Their strong supporters are urging them to carry out their pre-election threat and not take office till they are assured that the Lords' veto shall be done away. The Conservatives, however, are anxious that the Budget should be dealt with first, as they are suddenly getting very concerned about the financial position. The real secret is that since the people have given their decision and they see that the Budget must go through, they are anxious to pour oil on the troubled waters by allowing it to pass through the Lords, with a bland smile and a gracious bow to "the will of the people."

Plural voting very largely influenced the election in many quarters, and had it not been for the plural, or out-voter, the Liberals would have gone back with a much larger majority than they have. The plural voter is an owner of property in one or more constituencies outside the one in which he lives, and the property owner is not noted for his liberalism. This matter will be dealt with at an early date—at least at an early date after the question of the Lords' veto is settled.

Intimidation has also played a large part in the present election. More so than usual, because it is in the country where this sort of thing takes place, and the country regions are effected by the Land Clauses in the Budget.

"There's master and there's parson, and there's agent and there's squire,
And him who lives beneath 'em—why he lets his soul on hire."

An important step was taken last week in the opening of the Labor Exchanges for which the Government has been planning for the past year or more. Seventy-eight of these have been opened in various industrial centers throughout the country. It is an ambitious scheme for bringing the employer and the unemployed together. The United Kingdom has been divided into eleven districts, with a clearing house in the chief city of each division, with a divisional superintendent at each place, and under a head director in London. There are to be first-class exchanges in thirty towns of 100,000 population and over, with thirty second-class ones in towns of 50,000 to 100,000, with numerous third-class exchanges in smaller places, and branches from these in country regions. Next year it is planned to begin the erection of permanent buildings for the housing of exchanges, and these will be gradually erected during a period of ten or twelve years. These will be used exclusively for business purposes, there being no refreshment bars, baths, etc., as in Germany. The success of the scheme will depend upon the interest which employers of labor take in it, or at least this will be only second to the demand for labor itself. Early success augurs well for the future, as many applicants were placed in positions at once, as for example, at Plymouth, where no fewer than 300 were found employment on the first day. The system has been instituted by Mr. Winston Churchill as President of the Board of Trade, and if it is a success will be another feather in his cap. One of the great points made against the Government in the recent campaign was what they had not done for the unemployed.

There is rejoicing in Free Church circles that Rev. J. H. Jowett has refused the call to the Fifth Avenue Presbyterian Church, New York, and rejoicing also in the same circles, but in somewhat different quarters, that Rev. G. Campbell Morgan has refused the second approach for him to take up the work. The leading English preachers belong to the whole country in a sense that even the most prominent preachers in America do not, hence they are missed by the country, quite apart from the individual church they serve, when they go to foreign parts.

Wringcliff, Priory Road, Hornsey, London.

Congress of Disciples

Appetizing Program Announced for Always Interesting Gathering

DATES—MARCH 29-31.

The eleventh annual Congress of the Disciples of Christ will be held at Bloomington, Ind., March 29 to 31, 1910. Below is the program in full of the sessions of the congress. The Bloomington Church will furnish lodging and breakfast for all who attend. Those purposing to attend should send their names as early as possible to Rev. J. C. Todd, pastor, who will provide for their entertainment. We anticipate a large representation of our ministers at the meeting this year as there was no congress last year. Bloomington, Ind., is central to a great part of our brotherhood; it is the seat of the state university of Indiana. The arrangement of the program this year will, we believe, stimulate interest to a higher degree than those of former years, especially in that provision has been made for a full discussion of the various subjects by the members of the congress. A full half day is devoted to each topic, which will allow a full hour for general discussion after the papers and written reviews. The evening addresses will not be discussed and the address by Mr. Hudson the last afternoon will not be discussed. The open parliament of the "unification of our missionary interests" and "our brotherhood publication society" will be presided over by Rev. A. B. Philputt, who will not deliver an address, but will simply introduce the subject. The purpose of this parliament is an inter-change of views upon these two great vital interests of our brotherhood. It should be a very profitable feature of the meeting. The congress does not need "boosting." This year it comes the week after Easter, just when the preachers can get away for a few days and when they need a few days' rest. Make your plans to attend. Take an extra dollar with you for dues, which is the only revenue of the congress. An important feature of this year's meeting will be the report of the committee on the union of the Disciples' and Baptist Congresses. Rev. I. J. Spencer is chairman of this committee. Sentiment seems to favor a joint meeting of the two bodies on alternate years.

PROGRAM.

Tuesday 7:45 p. m.

Devotions, led by Rev. J. C. Todd, Bloomington, Ind.

Welcome, President W. J. Bryan, Indiana State University.

Response, Rev. F. W. Burnham, Springfield, Ill.

Addresses, "Education and the Initiative." Prof. E. S. Ames, The University of Chicago.

Wednesday, March 30, 10 a. m.

Address, "Our Plea for Union and the Social Movement," Rev. A. W. Taylor, Chicago.

Written Review, Rev. Edgar De Witte Jones, Bloomington, Ill.

General discussion opened by Rev. E. F. Daugherty, Wabash, Ind.

Afternoon—2 O'clock.

Address, "The Church and Men," Rev. W. S. Lockhart, Fayetteville, Ark.

Written Review, Rev. O. W. Lawrence, Decatur, Ill.

General discussion opened by Rev. T. W. Grafton, Anderson, Ind.

Evening—7:45 O'clock.

Address, "The Psychology of the New Thought Movements," Prof. E. H. Lindley, Dep't. Philosophy, Indiana State University.

Thursday, March 31, 10 a. m.

Address, "The Increasing Faith of Modern Religious Thought," Prof. Errett Gates, University of Chicago.

Written Review, (Reviewer yet to be selected).

General discussion.

Afternoon—2 O'clock.

Report of joint committee on Baptist and

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XV (Continued)

This happy culmination to Teddy and Mary's affair was a wonderful incentive to his recovery; he mended rapidly from that day.

Randall, who was always kind and thoughtful when his men met with accidents or were ill, came to see Teddy, privately paid his doctor's bill, and best of all, did not stop his wages. This was of paramount importance to the lovers; for they had decided on being married and going into a home of their own, early in the spring. Susan, as their oldest friend, stipulated that the wedding should take place at her house.

The first day that Teddy joined the family at dinner was a bright Sunday in December, and Mary was present in honor of the event. She sat beside him, prettier than ever, demure and dignified as became a prospective bride.

In the afternoon the members of the Neighborly Club, and Teddy's own chums came to tender their congratulations, both upon his recovery and his engagement. It was a severe trial to his strength and left him very tired, but happy.

"It's worth knowing how kind and good felows are, and how nice Mary's friends are too," he said rather faintly as he went back to his room.

The next week he returned to the Works, much sooner than Randall thought prudent, but Teddy had an incentive now, and would not hear objections.

Teddy and Mary began their preparations immediately. Mary to provide her modest trousseau, and Teddy to lay by funds for their future home. Eleanor helped Mary select her gowns and also offered to help make them. Her own newly awakened feeling made her even more than ordinarily sympathetic and she rejoiced at the girl's escape from what might have been life-long misery.

After Billy Mullins' flight Mag Lewis disappeared from her old haunts and it was supposed that she had followed him. Mary regretted this, for she could guess the woman's misery and poverty, and in gratitude for Teddy's escape she hoped to do something for her. She did not speak of her intention to Teddy, for she knew well that he would strongly object to his future wife being brought into contact with a woman so dissolute, notwithstanding he acknowledged his great obligation to her.

It was not the hand of a woman that was raised in the presence of the Master, to cast the first stone.

Eleanor to whom Mary broached the subject was entirely of her opinion. She said:

"There's no doubt that the poor unhappy thing saved Teddy's life. It is not an easy matter to reach such women, and you, Mary, I'm afraid could do very little. But Susan or Miss Abigail or I might, in some way, and you shall help her, through us."

Eleanor surmised that, broad-minded and generous as he was, Brainard, too, would object to any efforts that she or Miss Abigail might make in Mag's behalf. Though he himself, might help her in all practical ways, he could not rise above inherited prejudice.

Eleanor had no notion of becoming a mere echo of any one in such a case, and she believed that befriending Mag Lewis was an instance where she required no advice and no guidance beyond that of her own conscience.

Accordingly she and Susan went to Mag's former lodging, a wretched tenement in the poorest quarter of the town. The scowling woman who answered their knock, her sleeves rolled above her rough, red elbows, the front of her untidy dress wet with the suds of the wash-tub, muttered something about "being bothered with folks she didn't want."

"Well, you might try to be a little bit polite," said Susan testily.

"I don't have any call to be polite," the woman replied sullenly. "I don't go pushin' myself into your houses, so I don't see why you come here."

Interposing before Susan could answer her, Eleanor said in her sweet, courteous way: "You are perfectly right, but we wanted to see Margaret Lewis and have not been able to find any trace of her. We feared that she might be ill, or in need—she and her little child—and we thought, since she lived here once, that you might know where she is.

"No, ma'am, I don't," said the woman, moved to respect by Eleanor's example. "She left secret like, without tellin' anybody goodbye. Her rent was paid up three months, too."

"She saved Mr. Wilkin's life, as you probably know, and we are all anxious to help her."

"Yes I heard something about that," the woman said, and thinking that she saw a chance to profit by Mag's good fortune, she finally admitted: "I heard—but I can't say how true it is—that she took the young'un and has gone to Chicago. They say she's got a job of work in a restaurant. Mebby she'll write about her things—they're all in her room yet. If she does I'll tell you."

"We will make it worth your while to do so," said Eleanor, and turned away with a pleasant good-morning.

Eleanor was convinced that she should hear from Mag, and returned home very content with the results of the investigation. Susan was not so well satisfied. She resented the womans rudeness to them and regretted that she hadn't a chance to give her a piece of her mind. "But, la me!" she soliloquised, as stepped briskly about her shining kitchen, setting the table for supper, "If I was no better off than that poor ign'rant thing and hadn't no more sense, and nothin' better ahead of me, and had to work so over the wash-tub, mebby I'd be a sight worse. It hain't no credit to me if I do half way right with such a home an' children an' husband as I've got." And tears of gratitude sprang to her eyes.

CHAPTER XVI.

The Dark Horse.

The time had come at last, toward which the schemes of Mullens and Bannister had pointed for the last four months. The Legislature of Indiana, as a body, had never been purchasable, and it was this day called upon to choose a representative to the United States Senate.

The morning dawned propitiously. The sun shone dazzingly upon a slight sprinkling of fresh snow. Above on the lofty, springing dome of the State House the flag streamed free, every fold stretched straight before the gentle breeze, every star visible in the clear blue.

Within the capitol an air of keen expectancy prevailed. There was little or no noise, no loud laughter echoed in the long corridors, no questionable stories were related in the offices. The time for frivolity was past. An earnest, high duty confronted the representatives of the people. Their choice must do credit alike, to the state and to the nation.

It was a crisis of paramount importance to Mullens and his henchman, Bannister. It had not been as smooth sailing as Mullens—the autocrat of the machine in Carlinville—had expected. In common with men of his type, he imagined that his local authority extended to the uttermost quarters of the State, and it galled him not a little to find himself pitted against others of his ilk, as ruthless, conscienceless and determined, and as generous in the matter of bribes, as himself.

These rivals were openly contemptuous of him and his ambitions, and they intrigued against him with unremitting vigor. The preliminary lobbying had been carried on with fierce and tireless energy, and meaner tools had come to blows. In the very chambers where laws were made that order might prevail, undignified quarrels had ensued and unseemly scenes had been enacted. In secret places the "Barrel" was potent—a blow to Mullens, whose blatant self-confidence had never let him anticipate such a thing—of greater capacity than his own. He was keenly hit in his most vulnerable point and suffered as much as one so thick-skinned could suffer, at seeing men on whom he had relied brazenly, desert him for the highest bidder.

Brainard too, was there, heart and soul of a coterie of honest men with the honor of the State at heart, and who realized that treachery was to be met and decisively dealt with.

The Assembly was called to order, the customary routine of opening was gone through with as on other less important days. But beneath the outward calm there was a suppressed excitement of which even the most phlegmatic was conscious. The hour was come, both bodies of the Assembly united in joint session. Buffoonery and frivolity were laid aside. Men turned pale, drew their breath sharply, and hung upon the words of each speaker. In the caucuses of the night before there had been stubborn disagreement among the many factions of the party in power, and it was realized that the unexpected would happen, that the choice would probably be made in one of those fortuitous moments that change the whole aspect of a situation.

It was realized that the failure or success of arrant jobbery, the downfall or triumph of venal demagoguery, almost that of the Government itself, depended upon the nomination. Would the Assembly prove worthy of the trust committed to it, or would it trifle with honor and become the tool of corruptionists?

Several names were placed in nomination, with convincing oratory, but the vote gave no result.

A week of bitter contest followed and the choice narrowed down to two men, each of whom might have been regarded as a choice of evils. Each held his ground refusing to yield, though conscious he was merely an obstacle in the way, prolonging the futile strife. From stubborn folly the costly deadlock continued for ten days. But the end came at last. Men were exhausted, their nerves strung to irritable sensitiveness. The afternoon lagged, daylight failed and suddenly myriads of lights leaped out dotting the walls and ceiling with dazzling points of flame. As if the minds of those who had battled so long had received a sudden il-

lumination as well, a man whom few had regarded, and who had done little else than vote during the ten interminable days, rose in his place far back in the corner of the chamber, and in a suave ringing voice, he quietly addressed the chair and was recognized:

"Mr. Speaker," he proceeded, "It seems that we are unable to reach a choice approved by the majority. While no fault can be found, personally or politically with the gentlemen whose names are before this body, it is apparent to most of us that neither faction can or will yield. Their friends and supporters have kept their pledges and have vindicated their loyalty, but time is passing and our duty is yet unperformed. A new departure must be made! This we owe to our constituency throughout the state. Therefore I put into nomination the name of a man whom we all know, who is above the reproach of political trickery; whose private and public life is without reproach. Gentlemen, I present to you the name of ———."

He paused for effect, and curious members turned to look at him while the servile tools of the warring factions stared questioningly at their bosses, who in turn glared vindictively at each other. Not a word broke the silence. Slowly the speaker continued..

"I present the name of—Robert Brainard!"

The name was received in utter silence—in hushed surprise—when even breath seemed suspended; then a shout went up from the assembly. They now felt that they were relieved from pledges that had grown irksome, whose uselessness had been proved. They were free to follow their own behests, and to exercise the privilege of true and unhindered citizenship. Differences were forgotten, the dead lock was broken. The nomination was seconded with enthusiasm, a vote was taken and Brainard was chosen by an overwhelming majority.

(To be continued.)

Our Readers' Opinions

In Complimentary Vein

Dear Christian Century: The best Sunday school lesson I get from anywhere is yours. The daily Altar is just our need. May your work prosper. Don't please, ever give up the Sunday school department. Yours in earnest. LATIVIA L. CRUM.

Editors Christian Century: The Christian Century is a remarkable paper. Its various departments are a real contribution to the periodical literature of the subjects dealt with. I find the local interpretations by A. W. Taylor, quite equal to the very best editorial comment to be found in the larger magazines. The work of Professor Willett is unequalled in its line in all the history of our literature. The editorials serve the purpose of editorials,—they challenge, provoke, interest and inform. Recently the contributions have been of unusual worth, especially those of E. M. Todd and Frank E. Boren. It gladdens my heart to read the virile words of these sons of the prophets, who have the very non-conformist spirit that animated the fathers themselves. Such men are the life of the movement.

I do not mean by this to include an endorsement of the positions set forth in all respects. That would be poor appreciation indeed, that accepts the accident of agreement as the norm of approval. Rather, I find the mentioned articles and others of their class to be alive, fresh, opposite,—in short seasonable. They have thus the stamp of the prophetic. Tney savor of the things of God. Their discussions are so many beacons, proclaiming to a somnolent church that brave souls are awake. The lovers of the light will see to it that these guardians are not merely lighting the fires of their own martyrdom,—but are rather the heralds of a day of fuller freedom of inquiry,—of larger toleration in the quest of truth.

Sincerely yours,

Everett, Mass. WILLIS A. PARKER.

Sectional Conventions Needed

Editors Christian Century: I am in hearty accord with your editorial "The New Order of Conventions." Not only sensible and deliberate transaction of business, but justice to the far away church require the adoption of the delegate business session. "Living Link," San Diego, Cal., should have equal vote with "Living Link," Indianapolis, Ind.

I also believe that our annual national convention should give place to a triennial or quadrennial convention, properly delegated and made great and impressive; that the great sections, made so by natural geographical boundaries should be gathered into annual conventions, delegated and prepared to discuss the problems of the church in respective sections; this annual convention to adjust itself in point of time and place to the interested state conventions. I forbear for lack of space to discuss the questions suggested. W. E. CRABTREE.

San Diego, Cal.

A Baptism Conscience and a Union Conscience

Editors Christian Century: It is interesting to observe that however hard one tries to emphasize the vital and essential things in Christianity, the formal things, so definitely interwoven with the churches' thought of Christianity will come to the surface.

Here is The Christian Century giving more attention to the question of baptism than any other paper among us. This is not a criticism. It is only a meditation. It is ever so. Col. Church's effort to get at the vital things has resulted in turning attention to the very thing he would abrogate or at least subordinate. It is interesting indeed to witness the tenacity of the old controversy. Some years ago a contemporary of mine in the city where I was pastor wrote a book entitled, "The Question of Baptism Forever Settled." He was a Lutheran. He was tried for heresy and convicted. He settled nothing except himself, in oblivion. The question of baptism goes marching on. I wonder if it will ever be settled. Two years ago I wrote some articles for the Century and discussed baptism among other things. I contended that immersionists had settled it and that the people who practiced other forms of baptism are responsible for the divisions it has caused. I said: "Pedobaptists and not immersionists must shoulder the responsibility for this prolonged war of words within the church. It would seem that in the interest of peace and union, if for no other reason, the use of these substitutes might be discontinued." I also said: "It is well to remember that there is a position with reference to the ordinance of baptism which is not in dispute and those who hold that position need only abide the time when others will be willing to accept it."

Now, pardon me, your argument sounded good to me at first, but I am not so sure now that it will hold. You disposed of the "feet-washing conscience" argument pretty well, but suppose you try the same line of reasoning on the "Episcopal conscience." Episcopal consciences are not few. Why not say that out of deference to such a "conscience" and for the sake of man we should all become Episcopalians? Those who are not, have no more conscience against it than pedobaptists or optionists have against immersion.

After all I am of the opinion that the vital trouble lies deeper. The churches have a conscience about a lot of things doctrinal and formal but they haven't as yet developed a conscience on the union question. With all the advance that has been made in the direction of union there is mighty little deep concern, even among "us," that union should actually take place. When the church once gets herself really to realize the sin and shame of her divided condition, when once Christians feel the humiliation they ought to feel over the churches' unhappy strifes and petty divisions over her failure to really face the problems of human need, material and spiritual, their consciences on the question of baptism and feet-washing and a lot of other things will be far less sensitive.

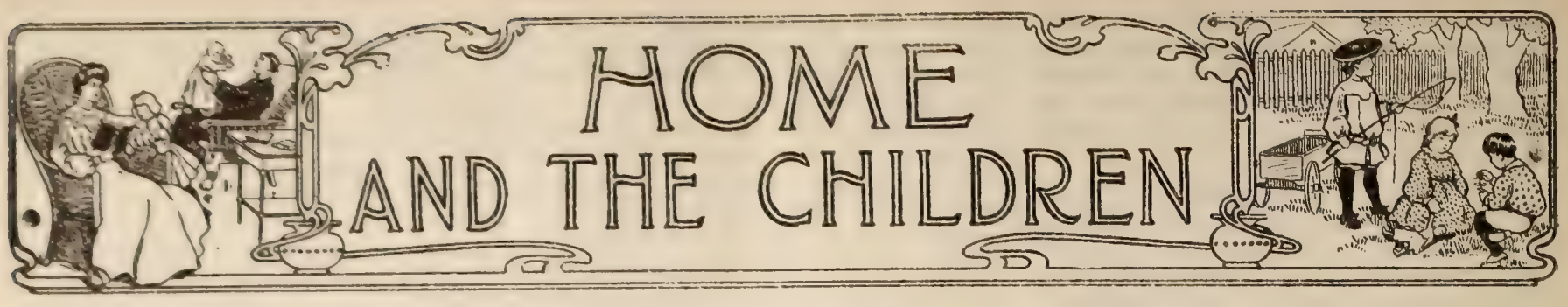
In the meantime I am of the opinion that we should avoid stirring up the baptism conscience too much and devote ourselves to the awakening of the consciences of our people on the more vital and important question of union as it affects the speedy evanagelism of the world. But I surmise that even this opinion if it were very loudly expressed would somewhat agitate the "baptism conscience."

You are giving us a splendid paper and I am sure you are headed in the right direction.

Sincerely yours,

P. J. RICE.

[Mr. Rice has struck center in his observation that the fundamental need is the existence of a union conscience in the church. Without this earnest desire for union no argument on a dogmatic question will ever bring a union that is worth anything. If all the sects were converted to the immersionist dogma today, and united upon the basis of their agreement on that dogma, it would not be a Christian union. There would be no principle of permanency in such a union. Differences of a dogmatic sort would be bound to arise tomorrow. These differences might be over baptism or any other Scripture teaching; and a new process of sectarian divisions would again be begun. There is only one principle of union that is adequate: that is love—a love that is big enough to include differences of understanding as to what the Scriptures teach and considerate enough to avoid the doing of those things which divide. As to the differences between the Episcopalians and the rest of us, these will be resolved by love and the union conscience or not at all. Just what results the application of this principle to the episcopal controversy will bring would be an interesting study for some reader to present in an article in our columns. Meantime what we have been urging in The Christian Century is that it is the Disciples' business to be creating a union conscience in the whole Christian world. That we have not been working at that business no one will dispute. That even we ourselves possess a union conscience not everybody will affirm. —Editors.]



Fred's Puzzle

BY ANNA D. WALKER.

"Put your best foot forward, Fred!"
My father said to me.
His hand was resting on my head
In love, all tenderly,
And then, to business off he went,
And left me puzzled quite;
I could not tell which foot he meant,
The left one or the right!
I looked them over then and there,
To see if I could find
Which was the best one of the pair,
That I might try to mind.
But now to you, dear friends, I say,
Until I find this clew,
I cannot father's word obey,
I cannot, sure, could you.

—Selected.

The Old Valentine

BY MISS Z. I. DAVIS.

"Another valentine for you," smiled the mail carier, giving Bessie her fourth package that day. "I think you are getting more than your share," he said good naturedly.

Bessie smoothed back her brown waves, and lifted her silken lashes from the gray eyes that sparkled with merriment. "I guess you would think so if you saw them, for they are all alike. I do wish I could get one that was different from the others," she said.

That day at lunch Bessie found a packet under her plate. "A valentine," she exclaimed and "another heart, the fifth one I have received today."

"That means," teased papa, "that you are never to lose heart, but be brave and have courage." Turning to her mother, the doctor continued, "Would you like to go to Jonesville? The leading physicians of the state are to meet there today."

"Can you keep house this afternoon, dear?" smiled Mrs. Lane. "Remember all callers that come. Kathie will help you serve them with hot chocolate and wafers. We will be home for dinner at six o'clock."

"Yes," was the cheerful reply. "It will be great fun."

Shortly after Bessie's father and mother drove down the lane, it began to storm. At first the snow fell leisurely in soft large flakes like feathery down. Then it began to grow colder and the wind moaned dismally around the corners and through the trees.

Bessie, seated in the cozy corner by the register with a new book, did not notice the change in the weather until a tapping at the window aroused her. Glancing out, to her amazement, a beautiful homing pigeon was looking straight at her, with a mute appeal for entrance.

She raised the sash, and the graceful creature flew in and lighted upon her arm. "Kathie," she exclaimed in delight, "just come and see what has happened."

"Sure now," beamed the girl knowingly, "don't you be after remembering it? Look under its wing. It is like the one I gave the Grahams."

"Here is a tiny valentine," she smiled and opening its center there lay a note written on wax paper. It read, "Dear Besie, I send my love to you. Baby Dennis has just been taken with spasms. Mamma has done everything for him that she knows, but nothing seems to help him. Tell your father to come as quick as he can or it may be too late. Papa is away with the horses so I had to send it by pigeon Dick. I hope you will get it all right. He was there a long time before Kathie gave him to me. If ever I wished for a telephone it is today, but I am praying that God will save my precious baby brother. Lovingly, Elsie Graham."

"Please answer the phone," requested Bessie as she tried to think what to do in her father's absence. "Is something wanted?" she asked as the maid put up the receiver with a troubled air.

"Sure it is too bad, my lamb, that your papa and mamma will stay over night for fear the poor lady will have neuralgia, again."

"Something must be done as quickly as possible for this sick baby," she declared in a disappointed tone. Stepping to the telephone, she decided to call up her father, only to find that the wind had just blown down some of the poles and it would be impossible to communicate with him until the damage had been repaired.

Live Words by a Dead Queen

Just three hundred and fifty-six years ago the 12th day of this month (February 12, 1554), Lady Jane Grey, England's nine days' queen, was beheaded. One of the most popular heroines in all history, this poor little girl of seventeen, although born a Catholic, went to her death a Protestant, refusing steadily to recant in spite of tremendous Catholic influence. Born the granddaughter of the youngest sister of that most brutal ruler, Henry the Eighth, this young woman, whose ability was great in spite of tender years, became the victim of most unfortunate circumstances. The dukes who raised her to the throne were not men of sufficient strength to carry their poor little puppet Queen along to the high hills of success, the backing they expected from France did not come, the people turned upon them and the young woman who might have been England's first Protestant Queen went to an untimely death. On the day before her execution the unfortunate girl whose rule was so short wrote to her sister a letter that will live long as a sermon, for the words are as live today as they were centuries ago. The writer, in speaking of the greatest and most wonderful of books, which, authentic or not to the living, is a flash of hope and an everlasting joy to dying eyes, says:

"I have sent you, good sister Katherine, a book, which, though it be not outwardly rimmed with gold, yet inwardly it is more worthy than precious stones. It is the book, dear sister, of the laws of the Lord; it is His Testament and last Will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy, and if you, with a good mind, read it, and with an earnest desire follow it, shall bring you to an immortal and everlasting life. It will teach you to live and learn you to die; it shall win you more than you should have gained by the possession of your woeful father's lands. for as if God had prospered him, ye should have inherited his lands, so if you apply diligently [to] your book [i. e., the Bible], trying to direct your life after it, you shall be an inheritor of such riches as neither the covetous shall withdraw from you, neither the thief shall steal, neither yet the moth corrupt. Desire, sister, to understand the law of the Lord your God. Live still to die, that you by death may purchase eternal life; or after your death enjoy the life purchased [for] you by Christ's death; and trust not the tenderness of your age shall lengthen your life, for as soon, if God will, goeth the young as the old; and labour always to learn to die. Deny the world, defy the devil, and despise the flesh. Delight yourself only in the Lord. Be patient for your sins, and yet despair not. Be steady in faith, yet presume not, and desire with St. Paul to be dissolved and to be with Christ, with whom even in death there is life. Be like the good servant, and even at midnight be waking; lest when death cometh and stealeth upon you, like a thief in the night, you be with the evil servant found sleeping, and lest for lack of oil ye be found with the first foolish wench, and like him that had not on the wedding garment, and then be cast out from the marriage. Resist [sin] in ye [yourself] as I trust ye do, and seeing ye have the name of a Christian, as near as ye can, follow the steps of your master Christ, and take up your cross; lay your sins on His back and always embrace Him; and as touching my death, rejoice as I do, and assist [perhaps, 'consider'] that I shall be delivered of this corruption, and put on incorruption, for I am assured that I shall for losing of a mortal life find an immortal felicity. Pray God grant you [and] send you of His grace to live in His fear, and to die in the love [here is an illegible passage, perhaps made so by fast falling tears], neither for love of life, nor fears of death. For if ye deny His truth to lengthen your life, God will deny you, and shorten your days; and if ye will cleave to Him, He will prolong your days, to your comfort and His glory, to the which glory God bring mine and you hereafter, when it shall please God to call you."

The Cause of Her Death

Here lies a poor woman who always was busy.
She lived under pressure that rendered her dizzy.
She belonged to ten clubs and read Browning at sight,
Showed at luncheons and teas, and would vote if she might.
She served on the school board with courage and zeal;
She golfed and she kodaked and rode on a wheel;
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "daughter" and "dame!"
Her children went in for the top education;
Her husband went seaward for nervous prostration.
One day on her tablets she found an hour free—
The shock was too great, and she died instantly!

—Philadelphia Record.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 27.

Theme—The present Christ.

Scripture—Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years,—

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.
—Whittier ("Our Master.")

Prayer—We bless Thee, O Lord, for Thy mercy to us on this good day. Thou holdest our souls in life, and art ever ready to hear our prayer. May the voice of thanksgiving rise today from the souls Thou hast delivered from sin. Let the music of the sanctuary be heard on all shores. May the presence of Christ be very evident to his people, and may the gospel be preached with power from on high. Far and wide in human hearts may praise abound and faith prevail, through Jesus Christ, our Lord. Amen.

MONDAY, FEBRUARY 28.

Theme—The sheep that must be gathered.

Scripture—And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and they shall become one flock, one shepherd.—John 10:16.

Saviour, gather many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the nations unto Thee;
Of Thy cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold.
—Arthur C. Coxe ("Saviour, gather many nations.")

Prayer—Father of all mankind, we hail with gladness the signs of Christ's advancing kingdom. Not till all the nations know and love him shall we be satisfied. The promises of Thy word are very precious to us, and they assure us that every knee shall bow to him. Give us a share, we beseech Thee, in this great work of world-wide evangelism. Fill our souls with the broadening and enriching purposes of the cross. May nothing less than the best we can do for the advancement of the great cause satisfy us. In Jesus name. Amen.

TUESDAY, MARCH 1.

Theme—Son of Man and Son of God.

Scripture—We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.—John 1:45.

Thomas answered and said unto him, My Lord and my God.—John 20:28.

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.
—Richard Watson Gilder ("The Song of a Heathen.")

Prayer—Our Father, we thank Thee for Jesus, who has lived with us as a true Son of Man, sharing all our human estate. In his daily tasks in his love of his family and his friends, and in his faithfulness to all the duties of life, he has set before us a noble example. But most of all we thank Thee that he has become our Saviour and Lord, our Elder Brother and our King. Make us all members of the holy family through faith and faithfulness. May we follow Jesus in the ways of his humility, that we also may follow him to the throne of his glory. Amen.

WEDNESDAY, MARCH 2.

Theme—The armed and waiting servants of God.

Scripture—Having done all, stand. Stand, therefore, having girded your loins with truth, and having put on the breast-plate of righteousness, and having shod your feet with the preparation of the Gospel of Peace. —Ephes. 6:13, 14.

God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.
—John Milton ("On His Blindness.")

Prayer—Dear Father, it is not always easy to restrain our souls when we behold the world's need of work, and hear the call of Christ. But teach us the need of quietness and obedience as well. It is not always by activity that we can fulfil Thy pleasure. Sometimes we are appointed to silent service and waiting that seems in vain. Teach us, we pray Thee, the patience that tarries and is at rest, because it is Thy will. Help us to arm ourselves in readiness for Thy call, and having done all, to stand. For Christ's sake. Amen.

THURSDAY, MARCH 3.

Theme—The wrestling of Jacob.

Scripture—And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen. 32:24.

Like that strange angel, which of old
Until the breaking of the light,
Wrestled with wandering Israel.
—Tennyson ("To ————.")

Prayer—O God, we thank Thee that Thou art with us in the darkness as in the light. And when the night has settled upon us, in trouble, we feared the coming of another day, we have been forced to cling to Thee, like Jacob of old, till Thou shouldst bring us deliverance. Then have we wrestled in prayer, crying, "I will not let Thee go except Thou bless me," and we have not called upon Thee in vain. Merciful Father, comfort us in our affliction, and lift up the hands that are weak. Make known Thyself to us in the hour of need, and may the dawn find us still clinging to Thee, and happy in the victory of prayer. Amen.

FRIDAY, MARCH 4.

Theme—To the Greeks, foolishness.

Scripture—But we preach Christ crucified, unto Jews a stumbling block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I. Cor. 2:23, 24.

One called Paulus; we have heard his fame
Indeed, if Christus be not one with him—
I know not, nor am troubled much to know.
Thou canst not think a mere barbarian Jew
As Paulus proves to be, one circumcised,
Hath access to a secret shut from us!
—Robert Browning ("Cleon.")

Prayer—O Lord, our Father, we thank Thee for the gospel of salvation. How little has the wisdom of the world understood its meaning and entered into its spirit. Its first interpreters were scorned, and its latest messengers are too often unheeded. But Thou, O Father, knowest that the cross is set for the conquest of the world, and we are gladdened by the signs of its triumph. Teach us the wisdom that is from above, that we, being taught of the divine Spirit may escape the folly of denial, and may enter, with the apostles and witnesses of all the ages, into the joy of loyal service. For Christ's sake. Amen.

SATURDAY, MARCH 5.

Theme—The Passing world.

Scripture—For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.—I. John 2:16, 17.

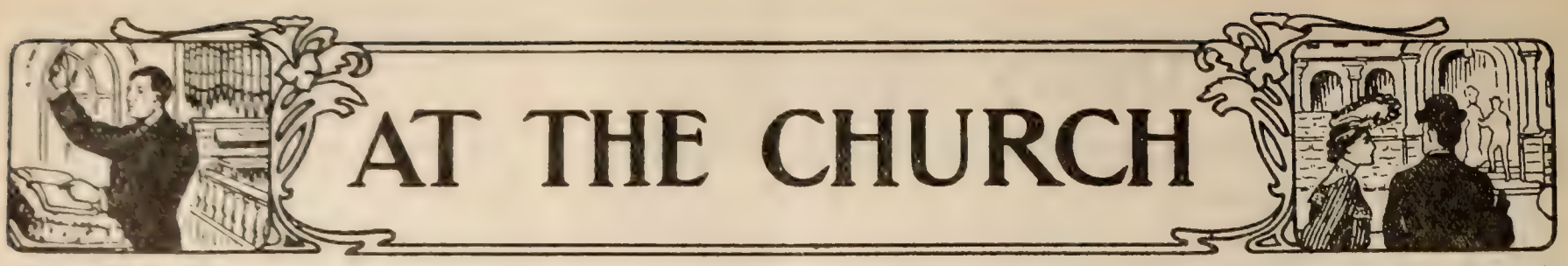
Then came brave Glory puffing by
In silks that whistled, who but he!
He scarce allowed me half an eye;
But thou shalt answer, Lord, for me.
—George Herbert ("The Quip").

Prayer—Our Father, who art in heaven, hallowed by Thy name. In honoring Thee we find our chief satisfaction, in serving Thee our highest gain. Save us from holding in too high esteem the things that will not last. Write Thy warnings upon our consciences, we beseech Thee. May we find the joy that comes not from selfish pleasure, but from the love of Thy little ones, the poor, the hungry and the sick. Forgive us that we so often forget Thee and the needy ones whom Thou lovest. Teach us to walk humbly, soberly, unselfishly by the power of the world to come. And bring us to Thyself at last, for Christ's sake. Amen.

McPherson Brothers at Parsons, Kansas

Lowell C. McPherson, of Keuka Park, N. Y., with his brother, R. P. McPherson, closed their meeting at Prasons, Kansas, February 10. There were ninety-eight who responded to the gospel invitation. Many of these were men. However, the success of the meeting cannot be measured by numbers. People in the community who have never been particularly interested in the church are in full sympathy with our cause as a result of this splendid meeting. The power and influence of this meeting will be felt for years to come. I am told that for genuine helpfulness and deep spiritual power this is decidedly the best meeting ever held in Parsons. Lowell C. McPherson is a true man of God. He impresses all with his deeply spiritual life. One can not be long in his presence without feeling that he must be a better man. He does not fail to deepen the spiritual life of the church. As a harmonizer of discordant factions within the church he has no superior in the brotherhood. He should be in constant demand for this kind of work. Parsons is unanimous in the wish that the McPherson Brothers will come again.

FRANK E. MALLORY, Minister.



Sunday School Lesson

By Professor Willett

A Day in Capernaum*

Probably the most conspicuous feature of the public ministry of Jesus was his healing of the sick. It was by no means the most important part of his work, but it attracted more attention than any other because it gave relief to many sufferers. The people of his day were more interested in physical welfare than in matters of greater moment. It is precisely so today. One who claims to heal the sick will secure a far greater following than one who is bent upon the more impressive matters of moral soundness and religious devotion.

The Leprosy

It was probably this fact, that the healing work of Jesus attracted so much attention, which has given to us so large a number of such narratives in the gospel records. People more easily remembered the instances in which works of power had been wrought than those in which Jesus had spoken the great truths of the kingdom of God, and it is the things that most impress the witnesses that get themselves recorded. The present study is a presentation of the work of one day that must have been full of interest to the people who saw Jesus busy at his task. It must not be forgotten that probably by far the larger portion of this day, as of other days, was spent in talking with the people concerning the great truths on which Jesus continually dwelt. But the miracles were notable and they have taken most of the space.

The ministry of Jesus in Galilee had its center in Capernaum after the first few months. From that center Jesus made his journeys into the different sections of the hill country. Probably it was on one of these journeys that a leper, learning who it was that passed that way, came up to the Master and threw himself at his feet, crying out that if Jesus were willing, he could be cleaned of his foul disease. The leprosy was more dreaded than any other malady. In the lack of scientific knowledge characteristic of that time, many different forms of disorder seem to have passed under the one name of leprosy.

It covered nearly all forms of skin disease and eruptions from the mildest cases to those deep seated and incurable instances in which the limbs gradually rotted away and the patient was a helpless and terrifying mass of sores. Probably leprosy was not easily contagious. In essence it was a filth disease, induced by uncleanly habits and unsanitary surroundings. It is still found in Palestine and other parts of the East. The Turkish rule in Palestine compels the lepers to reside in one of the four cities, Hebron, Jerusalem, Shechem, and Tiberias. Western missionary enthusiasm has provided ample hospital accommodations for all the lepers in the land, but these wretched people prefer to live the life of freedom on the outskirts of these towns where they can marry and beg. Their unsightly and disgusting appearance is a fine asset in the indolent life of beggary which they lead.

The Compassion of Jesus.

In Old Testament times the leprosy was viewed as the stroke of God, a token of divine wrath upon evil deeds. Whatever pity, therefore, might have been evoked by the pathetic condition of these people was checked by the popular belief that they rested under the wrath of God, and must not be aided beyond the barest necessaries or life. Hence they were banished from the towns, both as capable of infecting others and because they were outlaws from the divine pleasure.

Jesus' kindness to these unhappy people was perhaps as much the result of his sympathy for their unjust ostracism from society as for their physical plague. Leprosy was supposed to be incurable, although, in the nature of the case, there were many recoveries from the milder form of the disease. Indeed the Levitical law had made explicit provision for sanitary inspection of lepers and their ceremonial reinstatement in the community when discovered to be whole once more (Leviticus 14:1-32). But ordinarily they were regarded as hopelessly outcast.

The Healing.

When this leper pleaded for cure, Jesus instantly expressed to him his willingness to heal him. What form of leprosy it was we have no means of knowing. Certainly Jesus did not undertake the healing of all those thus afflicted. His help was always given to those who showed the proper attitude of mind and could benefit beyond the mere healing of the body by his work of kindness and his words of counsel. It was with the customary touch that Jesus healed this man. There may have been in this act something to call out whatever latent faith and confidence the man possessed, and these were not without value in his recovery from the disease. Then, bidding him go and submit himself to the medical inspection of the priest, Jesus dismissed him.

The Roman Captain.

In that time there were many groups of Roman soldiers quartered in Palestine. There was even a fleet of Roman ships upon the sea of Galilee. One of the Roman captains came to the Master in Capernaum, apparently on this same day, and requested of Jesus the cure of his servant who was afflicted with palsy. Jesus answered at once that he would go and heal the sick man. But to this the Roman demurred, saying that he was unwilling to put Jesus to that trouble, but only requested him to speak the word where he was confident that it would be effective in the cure of his servant. He did not question the power of Jesus to command so simple a thing. He was himself a man of authority, able to order his soldiers and his servant about as he would. Why, then, should he doubt that Jesus could similarly command the disease to vanish?

Saving Faith.

When the Master heard these words, he turned with astonishment to the disciples, and with a touching appreciation of what the incident meant, he said to them, "Did you hear what this stranger says? He actually believes that I can perform the thing he asks. I have not found such faith any where among my own people." Jesus was deeply sensitive to men's faith in himself. Nothing wounded him more than to have his claims disregarded and his words disbelieved, and nothing gave him greater satisfaction than the knowledge that he was taken seriously. He added to the disciples that just such faith as this would constitute the saving element in his kingdom. Men would come from the East and the West to share in its blessings because of their faith in him, while the doubtful and unbelieving men of his own race could be passed by and left in that darkness which is the outer gloom of rejection and regret. The incident closed with assurance to the centurion that his servant was healed, and it was even so.

In Peter's Home.

In the town of Capernaum several of Jesus' disciples had their homes, among them, Peter. On this occasion his wife's mother was stricken with a fever, and perhaps for this reason Jesus came to Peter's home. Going up to the side of the invalid he touched her hand in his familiar way, and almost immediately she arose and took part in the work of entertaining the guests of the day. How much the very presence and confidence of Jesus would have to do with the cures he wrought, we can only conjecture. But both his word and his presence brought new life and strength to the sick. And his touch was as if he had imparted to them a current of life that restored them at once to health.

The Burden Bearer.

As soon as the Sabbath was over, at the sunset hour, the news of Jesus' presence spread throughout the vicinity and many sick people were brought to him for his help. No doubt he used here as elsewhere the same discriminating power in choosing the objects of his assistance. Time did not permit him to heal all the sick of the region, nor did his ministry require any such wholesome activity. Yet his heart went out to all the suffering, and as far as time and strength permitted, he ministered to their necessities. And thus the prophetic word was fulfilled, that the Messiah should take upon himself the ills of his people.

*International Sunday-school lesson for March 6, 1910. Jesus, the Healer, Matt. 8:2-17. Golden Text, "Himself took our infirmities and bare our sicknesses," Matt. 8:17. Memory verses, 2, 3.

Christian Endeavor Lesson

By W. D. Endres

Topic March 6: Christ Our Guide. Luke 1:76-79; John. 16:13; Rev. 7:16, 17.

Consecration Meeting.

In what is Christ our guide? In our attempt to gain heaven? No. Incidentally this may happen, it will happen to the true Disciple of Jesus, but this is not all. Christ is our guide in life—all life. "I am come that they might have life," he says. It is not even correct to say that he is our religious

guide, unless we understand religion to compass the whole of life. Indeed our smaller conception of the scope and function of religion is inadequate. The idea that one's life is made up of compartments one of which is private and personal, another business, another political, and another religious, etc., misconceives life altogether. The personality is a unit and the different functions are but so many phases of its activity. Jesus seeks the heart of the personality that he may control it in all the phases of his activity. We are not to understand that Jesus outlines our programs in a political, commercial or even a religious way, except in broadest outline. But we must never overlook the fact that whatever we do in any field of activity has direct bearing upon and significance for, our relations as Christians. No Christian if he is reproached for some deed or habit which is inconsistent with the great life-ideals of Jesus, can plead that what he did was politics or business and was not to be judged, therefore, by the standards of Jesus. His limitations and obligations are moral and from them there can be no escape at any time, no matter what may engage our attention. If the Christian men who are moving in an influential way in our business and political life were to make their lives to conform to this truth many of the most pressing problems confronting this nation and the nations would find their own solution. In fact to the Christian mind this seems to be the only promise of permanent solution to the great social problem.

The manner in which Jesus seeks to guide us is interesting. He was not a law-giver. He did not employ stern and harsh commandments. He did not design specific programs. He did not even seek to anticipate the various and changing conditions in which individuals might find themselves through the coming centuries. A search for the literal word of our Lord to guide us would often be futile and an attempt to follow the literal words of Jesus would often miss the real thing which he sought to give. We would search in vain for any good of his to the locomotive engineer, a street car conductor, a machinist or a professor in a business college. For a man to turn both cheeks to one who would smite him and then pommel him until he is beyond recognition is to miss Jesus teaching of non-retaliation.

The great ideal which Jesus passed on to us is righteousness, i. e., his message to us is to seek to do right and live right. If we catch the spirit of his life and his message and seek to be like him we will at all times, in all places and under all circumstances in the spirit of fairness and justice. We will carry to our daily task the courage of our convictions and be true to our moral ideal whether in the office, the home, the store, or the shop. He who does that has made Christ his guide in the highest and best sense. To attempt to follow him any other way is self-delusion. God gives us strength and courage to move on this high plane.

The Missionary Spirit

By Mabelle Raymond.

No individual can be a true Christian without the missionary spirit, for the missionary spirit is the manifestation of the love of God in our hearts. It is not flowing, it is like a perpetual fountain giving forth life to weary pilgrims. Only from wells of love can spring waters of peace and hope and salvation.

The man in whose heart the missionary spirit does not dwell is infinitely poor and miserable. One of the most intolerable thoughts that can come to the mind of man is the one that he has lived in vain, that his life has borne neither fruits nor flowers, that the world has been made neither happier nor better because he has lived. This despair inevitably comes to every man who has lived for himself only. The man who pursues exclusively his own selfish ambitions will sooner or later know the bitterness of it. Ashes and withered leaves are the fruits of the selfish spirit.

The missionary spirit is pre-eminently unselfish, altruistic. In it self is forgotten in the needs of others. Petty ambitions and selfish purposes are forgotten in the general good. As we know, Christ was the greatest missionary who ever lived. He pleased not himself. He went about among his fellows doing good. How wonderful were his promises to the children of men! Did he not say, "Come unto me all ye that labor and are heavy laden and I will give you rest," and "He that believeth in me hath everlasting life?" He longed to give rest to the weary, strength to the weak and salvation to all mankind.

The missionary spirit springs from the very heart of God and the nearer we live to Him the more will our spirits come to be like His.

The missionary spirit cannot live in hearts where there is no charity. Life teaches us the infinite wisdom of Christ's words that "Charity is the greatest thing in the world." Could we realize the terrible bondage of the heritage which comes from by-gone generations to peoples of every nation we would truly pity instead of condemn and earnestly strive to free them.

The missionary spirit is all embracing, it stretches forth from those very near us to the uttermost parts of the earth. It takes in the sad-eyed neighbor's child as well as the degraded Hotentots. It is "no respector of persons."

Sometimes it seems that our hearts will break when we think of the needy, struggling hungry-hearted world around us. What a terrible thought to think of so many thousands, yea millions, living in darkness without the comfort and inspiration of that "most blessed of all hopes, the hope of immortality!" Why do we shut our hearts to these conditions? Why can we not hear humanity's cry so ceaseless and imploring? The needs of the suffering world around us are imperative. Today let us forget self and do what good we can. For many in every land, our own included, life brings its sorrows and its heartaches, and without helping, how can we bear to think of the intolerable lives of those who know not of the great joy of the hope of salvation.

Indianapolis, Ind.

News from the Foreign Society

A. F. Hensey and wife, who have already been out to Bolenge, Africa, during one term of service, and who have been at home for a time on furlough, will return, sailing May 31. Mr. Hensey has been a popular and convincing speaker before the rallies and the conventions, and has done much to arouse a larger interest in our mission work in the dark continent.

This February number of the Missionary Intelligencer is a gem. Yes, a sparkling diamond. It sparkles from every angle. May it bring showers of shekels.—J. Durham, Irvington, Cal.

E. L. Powell, pastor of the First Church, Louisville, Ky., was called to Nashville by the managers of the Laymen's Missionary Movement to make an address on Foreign Missions in that city.

During a recent visit of Secretary E. W. Allen to Canton, Mo., the church and college were made a living link in the Foreign Society. In the future they will have their own representative on the heathen field.

The members of the Advisory Committee of the Foreign Christian Missionary Society and the C. W. B. M. met in joint session at Jubbulpore, India, January 12 and 13. Much important business was transacted.

John G. MacGavran reports nine baptisms at Bilaspur, India, and six more will be baptized soon.

E. R. Moon, Bolenge, Africa, in a letter under date of December 20, 1909, and just received at the office of the Foreign Society, says: "Everything is lovely in Bolenge. The evangelists are in for the Christmas conference, so we are having meetings going almost day and night. We rejoice to know that more workers are to be added to our force. We have just received the good news of the dedication of the mission boat, the "S. S. Oregon," at the Centennial Convention. We are all well and as busy as we can be. My native carpenters and I are putting up a new building. It is of brick. We have a new kiln of brick ready to burn."

M. G. Buckner, minister of the church at Owensboro, Ky., reports fifty in his senior mission study class and twenty-five in the junior class. This means much for missions.

Last week a friend in Kentucky sent the Foreign Society $1,000 on the Annuity Plan.

In the death of L. L. Carpenter the Foreign Society loses one of its life members. He was the first life member enrolled on the records of the Foreign Society. He was its warm and liberal friend from the very first. He helped it every year from 1875 to 1910. Few men now remain on these earthly shores that were at that first meeting. These great men planned more wisely than they thought.

The church at Huntington, W. Va., C. H. Bass pastor, has decided to become a living link in the Foreign Society, and has chosen Mrs. A. F. Hensey, Bolenge, Africa, as their living link missionary.

John G. MacGavran and family and Dr. Mary T. MacGavran, all of India, will sail for England and America April 15, for their usual furlough. They expect to attend the World Missionary Convention in Edinburgh. O. J. Grainger and wife will also sail for America May 1, on their regular vacation. They will also probably attend the World Missionary Convention.

H. C. Saum of India, has been quite ill, but we rejoice to report that he is now rapidly improving. It will be remembered that he was at one time pastor of the church at Prairie Depot, Ohio.

Dr. W. N. Lemmon, the new missionary of the Foreign Society to the Philippine Islands, reached Manila January 3, after a journey, he says of forty-four days. He finds all in good health and glad to see him.

William M. Bobbitt, one of our good preachers at Emporia, Kans., says: "Oh, how wife and I would like to become a living link. If the good Lord prospers us and we live long enough we want one year just to see how good it would feel." Many hearts are turning in that direction. We are hoping that Brother Bobbitt will be able to carry out his good purpose.

George Darsie, Jr., pastor High Street Church, Akron, Ohio, which gave $1,248 including Sunday-school offering, last year for Foreign Missions, says: "Expect to pull for a big offering. We have the personal pledge card ready for the solicitors. I will give the whole month of February to the March offering, solicit every member of the church for the largest gift possible. I will resort to every legitimate means to make the offering what it ought to be. We follow up those who fail to give March 6. Will do my level best."

Church Life

The Iowa state convention is to be held at Boone, during the month of June.

O. H. Bolman, Havana, Ill., began a meeting February 13. W. H. Wellicome, Youngstown, Ohio, led the singing.

F. W. Norton has organized a men's Bible class in his church at St. Thomas, Ontario. There were forty charter members.

Dean H. H. Guy, of Berkeley Bible Seminary, has taken charge of the church at Pala Alto, Cal.

A revival meeting is being held by the church at Huntington, Ind., conducted by the pastor, E. W. Cole.

The Sunday-school at Urichsville, O., where Mr. Darsie is pastor, has a regular attendance of above 300.

Charles E. McVay of Hardy, Neb., will sing at Owosso, Mich., in September in a meeting with minister C. M. Keene.

George T. Meeker, pastor of the church at Petaluma, Cal., delivered the Lincoln memorial address in that city February 15.

A. D. Rogers who has been supplying the pulpit of the church at Denton, Texas, since the first of the year has accepted a call to become the pastor of the church.

Scott Anderson will close his pastorate with the Central Church, Pueblo, Colo., and will enter upon evangelistic work, making his headquarters at Enid, Okla.

The First Church, Milwaukee, Wis., enjoyed an address by F. E. Meigs, of Nankin, China, February 29. Mr. Meigs spoke at the Second Church in the evening.

The evangelists, Varney and Marks, are in a meeting in Elkhart, Ind. Good audiences are in attendance and great interest is being awakened.

J. M. Rudy, pastor of the church at Greencastle, Ind., read a paper on "The Philosophy of Christian Science" before the Indianapolis Ministerial Association, Monday, February 7.

H. G. Flemming has accepted a call to remain with the church at Charlottesville, Va., another year. Mr. Flemming is doing excellent work in this important field.

The church at Arkansas City, Kans., will begin a revival about the first of May, with Allen Wilson as evangelist. Thomas H. Popplewell is the pastor.

T. J. Golightly has closed his work with the church at Shenandoah, Iowa, preaching his last sermon in the church Sunday evening February 13.

The Sunday-school at Pittsburg, Kans., is rejoicing in an attendance of more than four hundred. S. J. Smith, the pastor is pushing vigorously the work there and is being heard by large and increasing audiences.

I. N. McCash, secretary of the American Christian Missionary Society, preached at the First Church, Valparaiso, Ind., February 13. His sermon subject was, "Reason and Religion."

The annual report of the church at Canon City, Colo., shows a present membership of 245, a net increase during the year of twenty-one. The total receipts for the year were $2,654.56.

W. E. Reavis after two years of service will close his work with the church at Stanberry, Mo. March 1. The congregation has voted an expression of the love and esteem in which Mr. and Mrs. Reavis are held in the church and the community.

John S. Collins, assistant superintendent of public instruction in St. Louis, Mo., delivered an address before the ministers' association of that city on the subject, "The Public Schools and Their Relation to Instruction in Religion."

J. Frank Green, late of Marietta, Ohio, entered upon his work as pastor of the church at Cadillac, Michigan. In going to Cadillac, Mr. Green goes back to his native state, and The Christian Century wishes him success in his new work.

George P. Rutledge has been for thirteen years with his church in Philadelphia. The works is growing steadily. There are additions to the church almost every week. Mr. Rutledge is planning to begin a meeting with home forces early in March.

Charles Darsie completed five years of service with the church at Urichsville, Ohio, the third Sunday in February, and observed the day by an appropriate sermon. Mr. Darsie is doing a very successful work, and is greatly beloved by his people.

J. T. T. Hundley has been recalled to the pastorate of the church at Norfolk, Va., at an increase of $200 in the yearly salary. This church under the ministry of Mr. Hundley has seen baptisms almost every Sunday evening.

F. K. Shellenberger addressed a union meeting of the men of the Baptist, Methodist, Presbyterian and Christian churches at Muncie, Ind., in February. This church is to begin a meeting about the first of April. President R. H. Crossfield of Lexington, will be the preacher.

The C. W. B. M. of the church at Berkeley, has become a living link, supporting Mr. and Mrs. Ghormley and wife of India. H. J. Loken has just become pastor of this church, and likes it better as the days pass. It is a great church and will doubtless do a great work under the leadership of Mr. Loken.

Austin Hunter of the Jackson Boulevard Church, Chicago, was the guest of honor at the banquet and annual meeting of the Men's Club of the First Church, Valparaiso, Indiana. He spoke to the men on the subject, "The Disciples and the Movement Toward Christian Union."

Ray E. Rice, member of the First Church, Lincoln, Nebraska, and a student in the University of Nebraska, preparing for the ministry, has been appointed chaplain of the Nebrasak Hospital for the insane. When Mr. Rice has completed his work in the University of Nebraska, he will continue his studies in one of the eastern universities.

The meetings at the University Place Church, Des Moines, led by I. J. Spencer, of Lexington, Ky., began Tuesday evening, February 15. Special services have been and are being held in all the other churches of the city. In the Capitol Hill meeting just closed, there were 135 accessions.

Evangelists W. H. Kindred and H. E. Winters have just closed a revival at Chandlersville, Ill., with forty-three additions to the church. This church has outgrown its house of worship, and will face the question of a new building at once. I. A. Ingle is pastor.

As he enters the pastorate of the Central Church, Denver, George B. Van Arsdall changes the order of the regular prayer meeting services. He has announced to his church that he will on Wednesday evenings deliver a series of lectures on the general theme, "The Story of the Bible and How to Study the Book."

In the special meetings in the church at South Bend, Indiana, where the preaching was by Evangelist O. L. Hill, and J. J. D. Hill is the pastor, there were fifty accessions to the church. The meetings closed Monday evening, February 7, and a reception was given the new members on the following evening.

DR PRICE'S
CREAM
BAKING
POWDER
Protects the food from the taint of alum and phosphatic acids.

The Young Men's Class of the church at Altoona, Iowa, of which the pastor, L. G. Parker, is teacher, gave a banquet February 5, when Charles S. Medbury, University Church, Des Moines, gave the principal address. The Drake University orchestra furnished the music. The event is spoken of as the greatest of the kind ever held in that section of the country.

John A. Jayne, of Pittsburg, who served as chairman of the publicity committee during the latter part of the Centennial campaign, has accepted a call to the pastorate of the church at Hampton, Va. Mr. Jayne has been a pastor in Pittsburg for nine years. The churches of the Old Dominion will welcome him to their tasks and joys.

At a banquet of the Men's Club of the Central Church, Des Moines, held recently the principal speaker was Governor Carroll, who spoke on the work of men in the church. Other speakers were, Dean Norton, Drake University whose subject was, "The Call of the Church," and Dwight L. A. Manuel, and the pastor of the church, Finis Idleman.

The meetings at Tulsa, Okla., led by George L. Snively are growing in interest. Before February 8, there were forty-six accessions to the church. Large audiences are attending all the meetings, and the entire town is being greatly interested by the work of the evangelist. Mr. Sniff is the leader of song.

There have been fifty additions in the meeting held by the Central Church, Kansas City, Kans., where T. M. Myers is the pastor. This meeting, conducted by the forces of the church, is as quiet and normal as the regular Sunday services, but the meeting has been felt by the church to have been most helpful.

T. F. Rawlings writes that the church at Phoenix, Ariz., of which he is pastor has just closed a meeting, which resulted in twenty-one accessions to the church. He commends highly the work of Samuel W. Jackson and wife of Portland, who had charge of the preaching and the music. From Phoenix they went to Junction City, Ore.

J. F. Findley has resigned his pastorate at Fort Collins, Colo., and will close his work the first of July. Mr. Findley has announced his plan to start August 1 on a tour of the globe. During the four years Mr. Findley has been pastor of this church 514 persons

have been received into the fellowship of the church. The church has raised more than nine thousand dollars for current expenses and $1,331 for missions.

J. E. Gorsuch was formerly installed as pastor of the church at Brazil, Ind., Wednesday evening, February 9. The principal address was by J. M. Rudy, pastor at Greencastle, the charge to the pastor, by J. B. Jones of Marion, a college friend of Mr. Gorsuch. S. D. Dutcher, pastor at Terre Haute, delivered the charge to the congregation.

Dr. Edward S. Ames, as is his custom, will preach a special series of sermons during Lent. His general subject will be "Growth in Character," and the special topics, beginning February 13 and closing March 27, are: "Through Individual Experience," " "Through the Imagination," "Through Institutions," "Through Great Tasks," "Through Emotional Experiences" "Through Loss and Defeat," "Easter: Through Great Triumphs."

A unique plan is being used by the Sunday school of the First Church, Lincoln, Nebraska, to secure the prompt attendance of its pupils. Each Sunday morning one class of the school gives a concert promptly at the hour for the school to open. This is so interesting to the pupils that they will not allow themselves to be tardy. This school by the way is doing excellent work. It is thoroughly graded, using the Bethany lessons, and has an attendance ranging between four and five hundred.

A. McLean, of Cincinnati, Ohio, M. D. Adams, of India, and R. Ray Eldred, of Africa, made a tour of the Virginia city churches in the interest of foreign missions. These foreign mission rallies are always helpful and interesting, but they were especially so this year because of the moving pictures, showing the life of many of the countries in which the work is being conducted.

"There are two ways of building up a Bible-school. We have tried both ways in Uhrichsville. One way is to boom the attendance and nothing else. The trouble with that way is that when you have gotten the room full of scholars you are really teaching them very little. The best way is to organize a school that can give valuable training in return for the support of its students. Make the school worth attending and all who really want to learn will appreciate it."—Charles Darsie.

In the meeting at Vincennes, Indiana, which has been continuing for three weeks, there were, at last report, 401 accessions to the church. Evangelist Wilhite and his party of helpers have been working with great earnestness. The church is enthusiastic over the results of the meeting. A local paper reports when at the close of the evening service the four hundredth person came forward to unite with the church, the audience broke into applause. William Oeschger is pastor of this church.

L. L. Carpenter, the veteran church dedicator, of Wabash, Ind., died in Kansas City February 13. The funeral service was held in Wabash, Ind., February 16, at 2 p. m. This announcement, though not unexpected, will bring sorrow to many a heart among the older men, and indeed many of the younger men who have come to know the genial disposition and faithful character of L. L. Carpenter, the faithful preacher, and devoted Christian.

The Men's Club at New Berlin, Ohio, is a live affair. At a recent meeting they were addressed by George Darsie of Akron, who gave them his lecture, "Hot Trails." This is the first time in two years that the club has gone away from its own city for a speaker. At a recent meeting they were addressed by a local Catholic priest. This shows a "catholic" spirit. The pastor of this church, Robert B. Chapman, is being assisted in a meeting by Percy H. Wilson of Akron.

W. B. Hendershot, pastor of the church at Martinsville, Va., has been with the church at Downsville, Md., in a three weeks meeting. There were twenty-two additions. W. S. Hoye has been pastor of the churches at Downsville and Beaver Creek for twenty-seven years. At Martinsville, where Mr. Hendershot is pastor, the work moves encouragingly. There are additions to the church nearly every Sunday. The Sunday-school has been thoroughly graded and its attendance is increasing daily.

Since Charles Darsie became pastor of the church at Urichsville, Ohio, there have been 467 additions to the church, a net gain of 256, giving the church a present membership of 785. The church has contributed to all purposes, $24,537; of this $3,436 was for missions and benevolences. The Sunday-school has been carefully graded and the attendance increased from 235 to 356. A men's reading room is maintained at the church, and within the last year property has been purchased for a second church in the city.

The church at Cedar Rapids, Iowa, it is announced is putting forth unusual effort to induce R. F. Thrapp, pastor of the church at Jacksonville, Ill., to accept the pastorate of the church just vacated by George B. Van Arsdall. Tuesday evening, February 8, the church gave a reception in the church parlors at which time Mr. Thrapp was present to meet the members of the congregation and become somewhat acquainted with their work. It is not announced whether Mr. Thrapp will accept. His church at Jacksonville, with a membership of over a thousand, and Sunday-school attendance of more than 500, and one of the best church buildings to be found among the Disciples, is devoted to its pastor and will not willingly give him up.

Resolutions of tender regard and gratitude to God for the splendid services of the late L. L. Carpenter were passed by the State Board of the Indiana Sunday-school Association, in whose organization he was the moving spirit and who represented its work as state evangelist for seventeen years; the Board of Directors of the Bethany Assembly, an institution which he organized and whose presidency he held for nearly a quarter of a century; and by the Indiana State Missionary Board. These resolutions all speak in terms of the utmost appreciation of the leadership of this great spirit and extend to Mrs. Carpenter in tenderest terms their sincere condolences.

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The church at Waynesburg, Pa., has just closed a meeting of three weeks with thirty-nine additions, twenty-eight of them by baptism. Wallace Tharp of North Side Pittsburg, did the preaching and Joseph A. Joyce of Sheridan, Pittsburg, had charge of the song service. Each of these men proved himself to be a master workman. One of the results of the meeting is that the church at the suggestion of Mr. Tharp and with his aid in raising the money, will send their minister, F. A. Bright, on a tour to Bible Lands. He has been with the church for four years, and it is understood that he will remain at least two years more. This trip is given him as a token of appreciation of the work he has done and as an investment for good work in the future. The church will pay the direct expense of the trip.

From December 30 till January 29, John E. Pounds and wife, of Hiram, Ohio, were with the First Church, Bloomington, Ill., in a meeting. The unusually cold weather of this period decreased the audiences during the week, but on Sunday the seating capacity of the church was taxed. While the church had made no effort to secure an especially large number of additions, yet there were twenty-one added to its membership. Of the work of Mr. and Mrs. Pounds, and their daughter, the pastor, Edgar De Witt Jones, says: "Mr. Pounds' preaching was enjoyed by all of us. There is a freshness, and epigrammatical quality to his pulpit work which makes it very delightful. Some of his sermons were Poundesque. This was particularly true of his sermon on the "Foolish Wise Man," also on "The Rich made Poor," and "The Catholicity of the Gospel." The presence of Mrs. Pounds was a delight and an uplift to our community, She spoke for the Woman's Club and before a union meeting of the C. W. B. M. Societies of the three Christian churches and always with great acceptability. Miss Bertha Pounds had charge of the singing and each night sang solos. She quite captivated our people by her simple and unaffected yet altogether helpful singing."

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

At the beginning of the present month the board of elders of the church at Englewood, Ill., made a report concerning their organization which was adopted. This report provides for a good plan of organization that may be suggestive to other churches. They are: (1) The communion committee, whose duty it is to see that the emblems are provided, and that the service is made as helpful as possible; (2) Bible-school, duty, to keep in touch with the work of the Sunday-school, and report its progress to the general board of the church; (3) Endeavor societies, duty, to work with the C. E. societies and aid them in all their work; (4) Prayer meeting, to have charge of all the prayer meetings, appoint leaders and arrange topics and programs, etc.; (5) Missionary committee, to keep posted on all missionary work of the church, and lead the church in this work; (6) Library committee, to have charge of all books, papers, and other matters in the library, and to collect historical matter, relating especially to the local church and the work in Chicago; (7) The music committee, to develop the music and encourage the congregation to commit to memory a few of the old hymns of the church; (8) Committee on celebrations and entertainments, to consider the whole year's work and arrange for such meetings as seem to them wise; (9) the visitation committee, to superintend systematic visitation by the members of the church and the societies; (10) Committee on coöperation with other congregations; (11) Committee on church growth and development, to suggest plans and meetings that shall tend to harmonize all the different elements of the church, and bring each to its highest efficiency; (12) Committee on the relation of the church to the community, to study the methods of the societies for the betterment of the community and the way in which the church can coöperate with them. (13) Committee on the use of the house, to consider the purpose and nature of all meetings to be held in the building and to pass upon their desirability.

What The Brethren Are Saying

The church I serve gives as much for missions and benevolence as it spends on local expenses. This year our purpose is to double our missionary contributions.—H. Mahon, Ebensburg, Pa.

Our plea commits us to missions. If we are not a missionary people we should give our plea to somebody that is.—Lawson Campbell, Indiana, Pa.

The church needs a great objective for her own sake. Missions is the only thing that can lift the church out of littleness and selfishness.—George W. Knepper, Wilkinsburg, Pa.

I propose that the church I serve shall be an *Every Member Church*.—C. L. Morrison, Wellsville, O. (An "Every Member Church" is one in which *every member* gives for Foreign Missions.)

Every idol is an indication of the hunger of the heart for God. The man who is concerned about his own private affairs is a less noble character than the man who worships an idol. The one is feeling after God; the

There is nothing provincial or parochial or sectional in Christianity. The gospel is for all mankind.—George Saunders, Bethany, W. Va.

The New Testament is a missionary volume by direct statement and by necessary inference.—Frank Custer, Barnesville, O.

Our theory is correct; the defect is in our practice. One may confess Christ with his lips and deny him with his pocketbook.—E. P. Wise, East Liverpool, O.

We are driving away at the Living-link with might and main. We expect it and will be bitterly disappointed if we fail. I called my men together and put it up to them. They will make the canvass.—George W. Knepper, Wilkinsburg, Pa.

The most comprehensive word in the language is missions.—Wallace Tharp, Allegheny, Pa.

The greatest work in the church is the work of Foreign Missions. No man in the pulpit can be true to his Lord, who does not plead for missions.—John H. Mullady, Claysville, Pa.

I can remember when there were no missionary volunteers. Now they are found in all our colleges. The volunteer is a sign of promise.—M. J. Grable, Salem, O.

Loyalty to Christ in the largest sense means giving freely, systematically and joyously. Carey and Livingstone gave their lives and their all. They were the world's greatest givers.—J. R. Glenn, Bethany, W. Va.

We plead for absolute personal devotion to Jesus Christ. That involves an interest in the cause of world-wide evangelization. He has commanded; it is for us to obey.—W. E. Hootman, New Cumberland, W. Va.

We are going to have the greatest March Offering in our history. The Rallies are splendid.—A. McLean.

We are having good Rallies. I believe the churches will increase their offerings.—S. J. Corey.

I. J. Cahill is in a meeting at Campbellstown, Ohio. From there he will go to New Paris.

E. D. Salkeld of Lakewood, Ohio, will assist F. D. Butchart of the Aetna St. Church, Cleveland, in a series of meetings this month.

P. H. Welshimer began an eight-day evangelistic campaign with home forces at Canton, Ohio, February 27.

The churches of Holmes county, Ohio, will unite this year in supporting a living link on the foreign field.

Roy L. Brown and Miss Una Dell Berry are assisting the church at Collinwood, Ohio, in a meeting this month.

M. E. Chatley did the preaching in his own meeting at Bowling Green, Ohio, being assisted in the music by J. P. Garmong.

C. A. Freer, of Millersburg, Ohio, is doing the preaching in a three weeks' meeting at Nashville, the same state.

J. E. Lynn, pastor of the Central Christian Church, Warren, Ohio, has asked to be released from the pastorate of that historic church that he may accept a call to the Central Christian Church of Pueblo, Colo. He has been at Warren six years. During that time 760 members were received into the Central Church and in round numbers $52,000 raised for all purposes of which $15,000 was for missions, education, etc. The Central, Pueblo, is one of the best churches in Colorado outside of Denver, Pueblo being the second city in size in the state.



J. E. Lynn.

V. G. Hostetter has resigned at Fostoria, Ohio, after a ministry of three years. About 200 were added to the church in that time. He closes his pastorate March 1.

Frank Brown will do the preaching in an evangelistic effort with his congregation at Coshocton, Ohio. His brother from Cleveland will have charge of the music.

In our issue of December 30, The Christian Century made an error which has been called to our attention. We there say that we received letters signed by the official boards of the churches at Barnett and Litchfield, Ill., warning the churches against J. R. Campbell, a Christian minister. Instead of Litchfield we should have stated Cameron, Ill. We have no communication from the board of the church at Litchfield.

The Ohio convention will meet at Toledo this year. But the date has been postponed a week on account of the Sunday-school gathering at Washington. The date will be May 31-June 3. A good program is in preparation. Deacon E. I. Bosworth of Oberlin will conduct the devotional Bible studies.

The Richmond Avenue Church of Christ, Buffalo, N. Y., lifted $2,919.74 for missions in 1909, which includes $452.84 contributed for a special campaign instead of the usual evangelistic meetings. Its operating expenses were $4,199.40. This statement comes pretty near justifying a challenge to any church of our brotherhood. Raphael Harwood Miller is the minister.

We regret to learn that Ernest J. Sias, who recently resigned the pulpit at Frankfort, Ky., has been ill in an Indianapolis hospital for nearly a month and is yet unable to answer the large correspondence that has come to him in regard to supplying the Frankfort pulpit. This correspondence, he asks us to say, has been turned over to E. A. Spray, chairman of the pulpit supply committee. Mr. Sias' intention is to devote his time to the lecture field.

W. B. Clemmer, recently of Rock Island, began his new pastorate at Rockford, Ill., the first Sunday in February. He speaks a hearty word of praise for the good work done by W. D. Ward and O. F. Jordan, his immediate predecessors in the pastorate there, saying that they both did good work of an "enduring and constructive nature." This is always a sign of a pastor's good spirit when he speaks well of the workers who went before him. Another sign of this pastor's good quality is his remark that The Christian Century tastes good. It is clean and stimulating, and perhaps best of all free from the 'boost me and I'll boost you' propaganda." We thank Mr. Clemmer for his appreciation and wish him a long and prosperous ministry at Rockford.

The returns from Children's Day for Home-Missions continue to show an increasing liberality from a larger number of schools. 1,053 schools have sent in $12,750.57 up to date since November 21, 1910. This is an increase of $1,633.71 over the receipts for the same period last year. Many schools have taken the offering and have delayed remittance. Every school should know that one-half of its offering goes to Bible-school work. No greater opportunity is before the Bible-schools to help both Home Mission work and the Bible school work in their state. Remember the slogan, "A square deal for Home Missions, and $50,000 from the Bible-schools."

The Seventh Church, Indianapolis, has just closed a splendid meeting conducted by the pastor, Clay Trusty, assisted by E. A. Blackman as song leader. There were 181 additions, 105 of them on confession of faith. Since Mr. Trusty became pastor here two years ago 447 persons have been received into the church. They have not only quantity but quality. The Sunday-school is graded, with five adult Bible classes, one men's class averaging thirty-six in attendance and an elementary department using the Bethany Graded Lessons. Mr. Trusty says the new supplies which they have just received from The New Christian Century Company, are "making good." Two features of the school are the cradle roll, with 110 names, and a home department of 100, of whom sixty report their lessons studied each week and send a contribution to the work. A. C. Ward is the superintendent and E. S. Cummings superintendent of the primary department.

I. J. Spencer of the Central Church, Lexington, Ky., has just closed a short meeting, that extended over two Sundays, with the Central Church, Warren, Ohio, of which J. E. Lynn, the pastor, says: "The meeting will long be remembered. Mr. Spencer's work was solid, substantial, abiding. He gave a series of ten sermons on such themes as, The One Authority, The One Name, The One Faith, The One Spirit, The One Baptism, The One Basis of Unity, The One Confession, etc. In this series he restated in vital form the great fundamentals of the Gospel. They were sermons with a message." There were fifty-five accessions to the church most of them by baptism. Not only by his preaching but by his winning personality Brother Spencer won a large place in the hearts of the people and did much good. He goes to the University Place Church, Des Moines, for a meeting of the same length.

I. Raymond Lines, who accepted a call to the Monroe Street Church, Chicago, has just begun his work there. He comes from Newman, Ill., where he was only in the opening of a prosperous pastorate. Mr. Lines' former pastorates were Toledo, Ohio, and Ladoga, Ind. He is a graduate of Hiram College. The Monroe street people are responding to his leadership heartily.



I. Raymond Lines.

Eureka College will receive $1,000 from the estate of the late Mr. Peter Whitmer of Bloomington, Ill.; also $1,000 from the estate of the late Mr. LeRoy Wiley of Paris, Ill. These men were good friends of Eureka College.

SHE QUIT
But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to be dexpecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge in coffee?

"So I thought I would see if I could quit drinking coffee and go tsome Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Dr. Willett was the university preacher at Yale on Sunday, February 13. He delivered lectures at N. Tonawanda, New York, on the evenings of the 10th and the 11th, and addressed the Campbell Club of Yale University on Monday, the 14th.

W. J. Lhamon spent a few hours in Chicago recently en route from Wellsville, New York, to his home in Des Moines. His recent meeting in Wellsville was of great value to the church. There were about fifty additions.

The Ionia, Mich., church held a four weeks' meeting in January with E. B. Barnes, pastor of Lyon St. Church, Grand Rapids, evangelist. There were thirty-five additions to the church. The church has been much helped by this meeting and greatly appreciates the work of the evangelist. Miss Ella Massey was leader of the music. G. Webster Moore is the pastor there.

During the week of March 28 to April 1 the fifth annual lecture course of the Ministerial Association of Eureka College is to be given. For the last few years, the lecture courses given under the auspices of the association have been of a strictly theological nature, and the lectures have been given by such men as McGarvey, Dungan and Richardson. This year, the students making up the association consider themselves very fortunate in having been able to secure Charles Stelzle, "the Apostle of Labor," to give the week of lectures. The general theme of the course will be "Christianity and Social Problems." There will be five lectures in all on such subjects as: Social Conditions Confronting the Church, and Jesus Christ as a Social Reformer. The final one on "Social Problems in our Great Cities" will be illustrated by the stereopticon and moving pictures. Besides these there will be round-table discussions in the afternoons, at the close of recitations, at which there will be questions and answers and open discussion of the lectures and related topics.

Miss Lemert's Campaign at Troy

Last Saturday Miss Eva Lemert, our great Bible school specialist, left Troy after a campaign of one month. In many particulars this was the most difficult field that Miss Lemert has nad to labor in. Ninety per cent of our surrounding population is Roman Catholic. The other ten per cent is divided up among several Protestant churches. In addition to this, we struck every kind of weather from a severe rain storm through zero weather to several feet of snow. In spite of all these difficulties, the campaign was a great success. Miss Lemert's institute work is worth all that her campaign cots in time and money, if nothing in addition to that were done. She has the ability not only to conceive of great Bible school designs but to impart her vision to others, and so inspire them with the dignity of Bible school work as to make them strive to reach the vision. Our Bible school was greatly enlarged in numbers, the teaching staff and officers were inspired to better work, and the whole school has settled down to a more vigorous and happy line of activity. We are all exceedingly glad that Miss Lemert has come. At Troy we count her campaign as worth far more than any evangelistic service that might have been held. One of the splendid things about Miss Lemert's work is the fact that she never loses sight of the great end and aim of Bible school work. She never tries to boom a school, nor does she try to build up one school at the expense of another. She places Bible school work upon the lofty plain of apostolic, personal evangelism. The aim is always to reach men, women and children that their lives may be made brighter and happier through the knowledge of Christ. We expected great things of Miss Lemert. She surpassed our expectations. We found her personally much greater than even we had expected to find her. Fortunate indeed is the church and Bible school that can secure her for one month.

CECIL J. ARMSTRONG.

Troy, N. Y., February 17, 1910.

As We Go to Press

Wichita, Kan., February 17.—Nine hundred men at Laymen's Missionary convention tonight. J. Campbell White gave wonderful address on world-wide evangelism.—W. S. Priest.

Vincennes, Ind., February 20.—Meeting five weeks old. Four hundred and fifty-six added. Fifty-five during last week, sixteen today. The entire week very stormy. The interest as great as ever. Will close one week from tonight. Expect to close with more than five hundred additions.—William Oeschger.

Wichita, Kan., February 19.—Eleven hundred delegates at Oklahoma Laymen's Missionary convention. Great enthusiasm. Churches voted to double offerings for foreign missions. One thousand delegates at Wichita. Our church led in per capita giving last year. Voted to double this year.—E. W. Allen.

Newark, Ohio, February 20—Forty additions today, twenty-eight tonight, 167 in seven days. Storm and cold cannot overcome the enthusiasm and interest of the Lord's people. The high school auditorium, seating 1,100, was filled today at a men's meeting. We are antagonizing wickedness among those in high places. The gospel is triumphant.—W. T. Brooks.

Kansas City, Mo., February 21.—The Scoville evangelistic company is with the Linwood Ave. Church, Burris A. Jenkins, pastor. One hundred and twenty-three accessions in seven days of invitation. This church is located in the wealthy section of the city, hence in the hardest possible field to reach. Audiences, interest and results have been most remarkable for this first week.—W. J. Minges.

Elkhart, Ind., February 21.—Three hundred and fifty in Sunday-school yesterday, largest in history of church. Twenty-three confessions, total of eighty-eight in twenty-two days. S. G. Buckner a great worker. Continue few days.—Varney and Marks.

North Tonawanda, N. Y., February 20.—Overflowing crowds, great interest, thirty confessions today. Pastor Edward F. Randall has done great work here. His preparation is the right sort. Church enthusiastic and hopeful. Tonawanda has all the conservatism of the East, but stirred to great interest. Gordon called to death bed of his mother; returns this week.—Allen Wilson, Evangelist.

Cleveland, Ohio, February 20—Collinwood's greatest day. Thirty-five added. Fifty-one first week. Miss Berry's second engagement here. Singing and leading great chorus. M. L. Buckley on his fifth year. Owing to change of plans may have March open. Write or wire Collingwood, Ohio. We continue.—Roy L. Brown.

BOOKS! BOOKS!

Rev. Nelson G. Brown was one of the most widely-read preachers among the Disciples. His death some months ago leaves a large, up-to-date library which is now offered for sale at greatly reduced prices. The library contains a set of the Critical Commentary and of the Expositor's Bible. Hundreds of the choicest books a preacher could wish may he had. *Write to Mrs. N. G. Brown, Manchester, Iowa, for a list and prices.*

Now is the Nick o' Time to Place Your Order for the Bethany Graded Lessons. A New Junior Term of four months (for pupils 9 to 12 years) is just beginning. The new quarter for Beginners and Primary begins April 3. The literature you order now will thus supply your three elementary grades until July 1. Remember, the Bethany supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

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Bring the Unsaved With You
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To Win Men to Christ
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The University of Chicago



SUMMER 1910

The scope and methods of instruction during the Summer Quarter rank in every respect with the other quarters of the academic year, and are widely taken advantage of by college professors, teachers in normal schools, secondary and elementary schools, clergymen, lawyers, physicians, and members of other professions.

1st Term June 20-July 27
2nd Term July 28-Sept. 2

Detailed announcement, ready early in March, will be sent on request.

Spring Quarter opens March 28.

The University of Chicago
Chicago, Illinois.

"Old Kentucky Leads"

The following is the latest report of the interesting contest for state banner for the largest offering from the largest number of schools for Children's Day for Home Missions:

State	Schools	Offering
Kentucky	289	$3,645.99
Illinois	147	1,278.23
Kansas	123	1,177.94
Ohio	112	1,561.19
Indiana	65	994.11
Missouri	44	550.38
Iowa	23	144.96

It looks as if Kentucky was a winner. Many large schools have not yet sent in their offerings. The matter should not be delayed longer. All offerings should be sent immediately to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

Wisconsin

The brethren of Wisconsin have honored me by calling me to become their general missionary and corresponding secretary. I wish I could express the gratitude which I hold in my heart for the confidence in me, thus indicated by these hopeful, consecrated followers of Christ. I am thankful to God for this dignified service which he has permitted me to enter. I have been on the field but a short time, having entered into the work February 1. I have seen enough to know that our work is not strong, but that there are wonderful possibilities. My reception on the part of the board has been most cordial and I am encouraged in the assurances of their loyal support. As soon as I can get my plans perfected I expect to visit all the churches and anticipate only the glad hand in all my visits. We are indeed sorry that we are soon to lose Claire L. Waite, who is a member of the state board from the First Church of Milwaukee. We are greatly encouraged by the report of a splendid meeting at Richland Center held by Evangelists Nay and Davis, Thomas Wallace being the efficient pastor. We hope to establish the cause which we all love so much in Green Bay in the near future. We come to Wisconsin with the determination to give to the work the very best there is within us, and we feel sure that as in the past God will use us to His honor and glory.
Green Bay, Wis. FRANK L. VAN VOORHIS.

Lathrop Cooley

The following resolutions were unanimously adopted b the Board of Managers of the Ohio Missionary Society at the February meeting:

Whereas, the Heavenly Father has called to his eternal reward our fellow-member and beloved brother, Lathrop Cooley, therefore be it

Resolved, That a wise counsellor, and noble executive, and a judicious servant of our society has been taken from us, and that this organization thereby sustains a distinct loss; that the Ohio fellowship shall miss a saintly presence, and the brotherhood at large a thoroughly representative Christian man.

Resolved, That we call especial attention to his abiding and practical interest in educational, missionary and benevolent enterprise, and urge upon all the necessity of emulating his splendid example.

Resolved, That while our deep sympathy goes out to his entire family in their sorrow, yet even in our sadness, we can but rejoice that his beautiful life was spared far past man's allotted time upon the earth, and that with faith triumphant he drifted so peacefully into the Haven of Rest.

Resolved, That these resolutions be spread upon the records of this society, a copy sent to the family of our deceased brother, and same be published in our religious papers.—A. A. Teachout, H. E. McMillin, H. Newton Miller, Committee.

Yeuell in a Co-operative Meeting

Herbert Yeuell has just closed a meeting in York, Neb. Two weeks before starting Mr. Yeuell came over from Fairbury and laid the plans for a town wide meeting in a new garage and our budget of expenses amounted to nearly $500. The garage, seating 1500, was filled the first night. Scores of young men have come. Families that were indifferent to our small standing and had gone into other churches have taken their stand with us. The business men were interested and invited Mr. Yeuell to address them one Monday night. Many business men have come. In all there were over 200 confessions. About 100 came to us. There were only thirteen nights of invitation. Seventy came the last three days, forty-five the last night. The garage was owned by members of other churches and the seats belonged to the ministerial alliance. York had suffered many things at the hands of sensational evangelists. The business men raised a subscription and testimonials as a token of appreciation of Mr. Yeuell's clean-cut methods and especially the simplicity of the invitations. Mrs. Yeuell conducted a Bible class for young folk every afternoon and a few nights before the meetings closed over a hundred of the class gathered in a section and for fifteen minutes gave a demonstration of the wonderful work of Mrs. Yeuell's teaching. Mr. Albert E. Buss handled a large chorus every night in a masterly manner. His cornet work is a wonderful element in his success. To see members of all churches for the time being united and to see our own members that have hitherto scorned us come out fully ont the Lord's side, to see members of other churches asking to be baptized and yet no sectarian bitterness engendered, to see the ministers endorsing the unlabeled gospel and closing their prayer meetings and offering to close Sunday services, was a situation which one month ago would have been regarded as the dream of a madman. The United Brethren, Evangelical, and the Methodist ministers, whose church overshadows all others combined, having a membership of a thousand, have freely and cheerfully used our garage baptistry. W. E. Brandenburg is our minister.
J. L. RAMAY, Chairman Board.

ST. LOUIS

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SHOW LAST WEEK'S CHRISTIAN CENTURY

To the Superintendent of Your Sunday School

and

The Teachers of the Younger Classes

Perhaps they do not know that a Brotherhood publishing house is putting into the wide-awake schools of the Disciples the most fascinating, artistic, scientific, and, withal, the simplest system of Sunday school supplies ever printed.

IT IS YOUR DUTY TO INFORM THEM. WE BELIEVE EVERY READER WILL COUNT IT A PLEASURE TO DO SO.

If you do not wish to part with your own copy send us their names and addresses and we will send a copy to each one.

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700 EAST FORTIETH ST., CHICAGO

Christian College

Christian College began the second semester of its fifty-ninth year with increased numbers in the dormitory and with all departments well organized and doing excellent work.

A strong Y. W. C. A. was organized in November, and at an enthusiastic meeting of faculty and students held just before the holidays, $155 was raised by voluntary subscriptions to send one faculty and two student representatives to the Student Volunteer Conference which met in Rochester, N. Y. The splendid reports of the conference made by these representatives upon their return have brought the great subject of missions to our hearts with renewed strength and insistence. Three earnest Mission Study Classes are gaining theoretical knowledge of missions, and practical work is being done by the Y. W. C. A. girls among the children and their mothers of our needy district in Columbia.

Many students enter for special courses in the Schools of Music, Art, Elocution and Domestic Science, the last named being especially popular. A new course has been added to this department on Home Management, and the young women are taught the dignity of being home-makers. It is hoped in the near future to have a separate building entirely devoted to this great work.

Just now Christian College and all of its friends are looking forward to the early erection of a splendid new Academic Hall, to be known as the J. S. Dorsey Memorial Building. On February 22nd the old, historic Martha Washington Society will give its fifty-fourth annual open session.

LUELLA WILCOX ST. CLAIR.

Meeting at Little Rock

The greatest meeting ever held in the south and the fourth largest ever held anywhere by the Disciples has come to a close. From the time when Mr. Scoville was engaged there was always a feeling of uncertainty as to the results. Our people are not strong in the south. When we read the reports of great meetings elsewhere, I was frequently asked, "How many converts do you expect here?" My answer was, "I hope there will be not less than three hundred."

As to the elements that entered in to make the great meeting I may mention the following:

We had just dedicated our magnificent church building, by far the best building in this state, and possibly not surpassed anywhere in the south, and thus put us before the public in a favorable light. We were well advertised before the meeting began. Also the great Pittsburg convention had just been been held and our papers had given us generous space. The public wanted to know more of a people who could do things like that.

The Third Street Church, of which A. K. Brooks is pastor, and the Wright Avenue Mission, of which E. C. Brown is pastor, loyally coöperated. The Third Street Church is made up largely of railroad people and it was chiefly through their efforts that we reached so large a number of railroad people. Brother Brooks, having had experience in evangelistic work, was a tireless worker and a notable factor in the success of the meeting.

As to the Scoville evangelistic company, I hesitate to speak what I really feel lest I should seem extravagant in statement. W. J. Minges and wife did great service and endeared themselves to all. Brother Guthrie as chorus leader, is a hard worker and is thoroughly consecrated. Miss Stevens, as stenographer for the company and personal worker, rendered efficient help.

When I come to speak of Brother Scoville and his wife, my pen fails. An adequate characterization is impossible. Mrs. Scoville is beautiful in spirit and has a woderfully winning personality. God has marvelously endowed her with the power of song and this power she has wholly dedicated to His service. This talent she uses so unaffectedly, with such an evident sincerity, that she draws people to the cross while hiding behind it herself. All the good things that have ever been said about Brother Scoville are true and more. I will not attempt to add anything to his praise. Only this, my heart yearns to say, I love him. He is a genuine man. He is a rare spirit. He is in a class by himself. He is a master in his profession and a prince among men. I have asked hmetaoinetaoinshrdlun men. I was asked many times before he came, "What is the secret of his power?" I did not know for I had never been with him, but he had not been here a week 'till I felt I knew the secret of his power and I have not changed my mind since. His power is in his dead-in-earnestness and his mental equipment to make his earnestness effective. He has the intellectual equipment to drive his message home and the earnestness to wing the message with power. No one ever doubts that he is in this work for the King's sake. His is the rare combination of spiritual and mental endowment that brings a great message home with tremendous power. Of course he has a great gospel to preach, and he preaches it. He stands squarely on the Bible (sometimes literally) and has no compromise to make with anybody or anything that does not stand on that book.

The meeting is a great victory for righteousness in the city and its effect will extend far throughout the state.

We feel that the cause here has been advanced twenty-five years by this meeting. That is, we have accomplished in two months what under the ordinary methods of church life would have taken twenty-five years. We now have the largest and most effective church in the city. We had the most active church before. The prospects for the future are exceedingly bright.

J. N. Jessup.

Disciples' Congress

(Continued from page 12.)

Disciples' Congress, Rev. I. J. Spencer, Lexington, Ky.

Open Parliament, (a) "The Unification of our Missionary Interests." (b) "Our Brotherhood Publication Society." (Conducted by Rev. A. B. Philputt.)

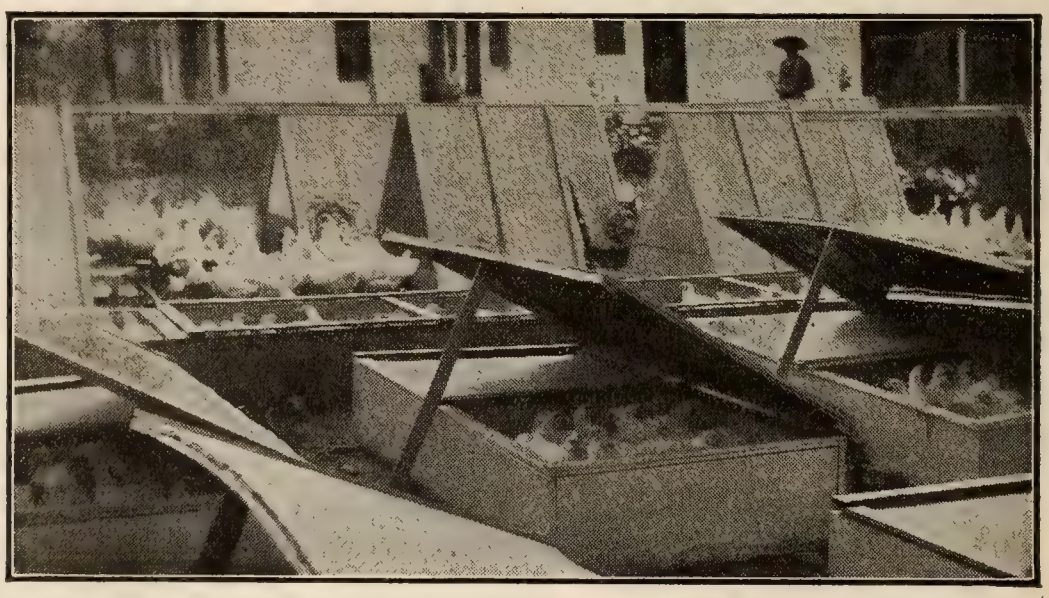
Devotional Hour, "A book Study," Rev. C. R. Hudson, Frankfort, Ky.

Evening—7:45 O'clock.

Address, "The Educational Problem Among the Disciples," President R. H. Crossfield, Transylvania niversity.

Rev. J. M. Philputt of St. Louis is president of the congress, but on account of his absence in Europe, the sessions of the congress will be presided over by Vice-President F. W. Burnham of Springfield, Ill.

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THE PHILO SYSTEM IS UNLIKE ALL OTHER WAYS OF KEEPING POULTRY,

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TWO-POUND BROILERS IN EIGHT WEEKS

are raised in a space of less than a square foot to the broiler without any loss, and the broilers are of the very best quality, bringing here three cents per pound above the highest market price.

OUR SIX-MONTHS-OLD PULLETS ARE LAYING AT THE RATE OF 24 EGGS EACH PER MONTH

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

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[illegible] Mar 11

Volume XXVII. March 3, 1910. Number 9

A Missionary Trumpet Call

Chicago's Fight Against the Saloon

Editorial

A Remarkable Clinic

By Alva W. Taylor

A Great Men's Bible Class

By G. W. Gerwig, in "Our Church Men"

Immersion Among Immersionists

By Dr. Errett Gates

A Broadside of Our Readers' Opinions

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ALVA W. TAYLOR, Social Interpretations.

SILAS JONES, Prayer Meeting.

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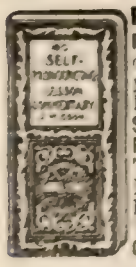
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700 EAST FORTIETH STREET, CHICAGO

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

A Time for Action

Trumpet Call of the Foreign Society.

The time for direct, decisive action is upon us. For weeks the churches have been in the spirit of prayer and preparation for a worthy offering for world-wide missions March 6th. That day is at hand. Much is involved. The comfort and usefulness of an army of missionaries stationed in twelve different countries depend upon what the churches now do. More than six hundred native evangelists, who go everywhere preaching the Word, are now turning their eyes toward their American brethren in the hope that their present and future usefulness may not be threatened. This is a critical moment, one in which we cannot afford to be indifferent. We have promised to stand loyally by the work we have planted. Our obligations are larger and more imperative than in former years.

The cause of Foreign Missions is worthy of the best thought and most strenuous effort of the greatest minds and hearts of the world. It is commanding the attention of the greatest characters of the world. This is Christ's own work and bears the stamp of his own divine authority. No other cause is doing so much for the interests of Christian union. The simple New Testament gospel is what the heathen world demands. The non-Christian world is not interested in our traditions, and strifes, and sectarianism, and the history and statements of our doctrines, creeds and confessions; but they are mightily interested in the personal life and ministry of Jesus Christ. The story of his death and resurrection touches their hearts. We of all people are specially commissioned to the heathen. We can do more than any other people if we will.

No other agency is doing quite so much for the world's commerce and trade as Foreign Missions. None other is doing more for good laws, just government, domestic happiness and general enlightenment. The future of the world is in the hands of the missionaries reinforced by the intelligent and spiritually minded churches at home. Nothing is doing more to commend our plea and work to the world than what we are doing for this divinely appointed enterprise. It is helping to save us from a hard and provincial selfishness. It is warming our hearts into a larger and sweeter life. It is helping to unify all our force, and quicken all our activities, and sanctify all our living. God reigns and this is his holy cause.

We ought to astonish even ourselves March 6 by large gifts. Some men should be asked for thousands. We have been only toying with an enterprise as big as the purposes of God. We have been mere pigmies when we ought to have been giants of faith. We have been in a state of hesitancy when we ought to have given ourselves with a complete abandon. We ought to pour out a stream of money for homes of missionaries who now live in mud hovels, for well appointed hospitals that are now mere shacks, for schools that are all too small.

But a brighter day has dawned. The churches were never before so stirred. From one end of the land to the other there is a mighty up-rising. Many will double all previous efforts. Great numbers will increase their offerings. A host will give for the first time. A chorus of cheerful notes is sounding from every quarter. Ask for great things. Expect great things. Plan for large gifts. The voice of God rings out in a clear and definite note to move forward. We are enrolled in his army to obey his orders.

Please send your offerings to the undersigned promptly Monday morning, March 7. If all the offering is not ready send all you have and the balance later.

F. M. RAINS, SECRETARY, BOX 884, CINCINNATI, OHIO.

Editorial Survey

Students and Missions

In the past four years 1,275 students have gone to the mission fields. This is an increase of 27 per cent over the previous four years and of 64 per cent over the second previous quadrenium. This is not an army of the rank and file, it is a corps of captains sent out to lead a larger host of workers.

The Rochester convention represented 722 educational institutions. One hundred of its 3,624 delegates are to go out this year. The delegates came from twenty-nine countries and will go out to every land the sun shines down upon. It was a symbol of the morrow when the Kingdoms of this world shall become those of our Lord and his Christ. From there the pathways of apostles and prophets lead to every corner of the earth. They are not rich in this year's goods, but pledged $85,000 on the floor of the convention that the work of the Volunteer Movement might be enlarged and other thousands led into the same work.

Out of the 1,477 colleges and universities in the United States and Canada, 861 sent reports to this convention. Out of this number 442 are contributing as such to the missionary cause. This includes not all who have students giving to missions nor all that is given in the colleges and universities, but only those that are giving as colleges and universities for missionary enterprises of their own. The total thus contributed is $131,000. Four years ago it was but $80,000. The amount given as an average for each student in various kinds of institutions is interesting. The theological students lead with an average of $1.30, and those of normal schools come last with an average of but 6 cents for each student enrolled. Schools for men average 75 cents, while those for women average but 25 cents.

Mr. Mott has now bound the students of all lands into the international bond. In the Orient he found great interest. There are 5,000 Chinese and 700 Korean students in Tokio, and the Y. M. C. A. is giving them special attention.

Where Denominational Lines Vanish

If every community was a parish and its religious interests centered in one place, there would be made possible an efficiency in Christian work that can never obtain so long as there is no parish because of rival sect divisions that compete for a division of numbers rather than coöperate for the community good. So long as one church in each community meant restriction of opinion and intolerance it was bad, but now that we have achieved tolerance and freedom of opinion as a very vital principle of our living and thinking, there is little danger of any ecclesiastical tyranny, and for the sake of efficient work in fellow help we should coöperate, and our cooperation demands unity in organized effort.

Denominational lines are no longer vital. There was a time when every denominational difference stood for a vital advance or protest, but practically every denominational advance has now been won and the denomination goes on standing for things that all possess in common. Thus the walls become a hindrance to the coöperation the times demand for the sake of the social task before them. Out in Korea it has been demonstrated that when essentials are put before traditions the denominational walls come down easily. The Presbyterians and the Methodists are the chief missionary agencies at work out there. Last autumn they agreed to coöperate in the great task, and to facilitate matters each took a certain portion of the country. Then each transferred to the other all the stations on the new fields claimed. Thus thousands of Korean Christians with their church edifices went from one to the other. It not only caused no breaks or difficulties, but reacted upon the work in a signal fashion. The largeness of the Christian spirit that could effect such a union of peoples that Jesus might be preached and all Korea come to believe upon him must bring such success, or the Master himself was mistaken.

Federation and Industrial Problems

The Commission on the Church and Social Service for the Federal Council of Churches has made an initial report. It is conservative and simple and adheres to the principle that the churches can best undertake only those things in which all may agree without controversy. Three things are embodied in this report, which is a sort of recommendation to Christian employers and forms also a kind of platform on which the pulpit can agree for united demand upon the industrial world. These demands are for:—

One day's rest in seven.

Reasonable hours of labor.

A living wage.

Only the first is definite enough to be of great value. The other two may be interpreted from the viewpoint of the one interested. The committee believes in the eight-hour day, but did not think it wise to advocate it. They were agreed on the ten-hour day as a limit and are to be understood as asking for a six-day week and not over a ten-hour day, condemning anything in excess of that as "an abuse which is not to be tolerated." The last is least definite. Perhaps it could not be more so, but the sociologists could have safely pointed out to them that anything below a certain wage was not a "living wage." However, the beginning is good. The conclusion will be better. The committee is urging Chas. Stelzle, its secretary, to become the paid official of its work and thus enlarge his work from that of a single denomination to that of the Federated Council including all churches. This would be of great value to Mr. Stelzle's work in that it would give him the backing of all Protestant America and make his message ring with greater authority and it would be the most significant event that has happened in the union movement among the churches in that it would be practical effort along a practical line by one who is a master at it.

How Is This for Profits?

The man who pays $2.00 a night for an "upper" when he rides in a Pullman sleeper and then pays the porter an extra quarter in the morning because he does not want the poor fellow to work for next to nothing may be interested to know what becomes of his little two and a quarter. Well, here is the tale told in figures and with little embellishment and nothing explained away. The company was organized back in 1867. It not only built, but operated sleeping cars. Mr. Pullman's patents allowed him a complete monopoly, so he ingeniously concluded that he need not make a single profit by selling the cars, but would make a continuous profit by simply renting them. What the profit was the first seven years does not appear, but by the end of that symbolic period he was paying 8 per cent and earning twice that amount on its capital of not quite $6,000,000. The capital had grown from a million and continued to grow until in 1898 it was $36,000,000, all said to have been paid for in good money. But a surplus of some $18,000,000 had piled up by that time, so stock was issued to cover it and thus 50 per cent was added to the 8 percent that had always been paid as a yearly dividend, and to this was added a little cut of melon amounting to $7,200,000. In 1899 it "absorbed" the Wagner Company, with its competing business, and thus obtained a complete monopoly of the field. The Wagner Company took their pay in the shape of $20,000,000 additional stock, but of course that does not figure in this tale of the "melon" because their property may have been worth that much. If it was not, it was worth that much to the Pullman Company to have a complete monopoly of the field and so help the industry of growing rich dividends. By 1906 the dividends of 8 per cent had failed by some considerable to divide the profits accrued, so another division of stock was made. Just how much of this was accrued cash is not revealed, for there was considerable agitation over rates for "uppers" at that time, and it would disturb the public mind less to pay a reasonable 8 per cent dividend than to be cutting melons so often. Anyhow, the stockholders were handed out an additional $26,000,000 in stock, all able to draw the regular 8 per cent. The agitation has died down somewhat before the weightier matters of saving the timber lands and increasing the poor man's ability to live, by increasing the tariff on his socks, and there is to be another melon cut in the Pullman stock factory. This time $20,000,000 will be the reward of the faithful stockholders who have stood by the old business ship in all the stress and held the life ropes on the money bags so the sleepy traveler could safely land his "two per night" in its capacious mouth. This is the statistical story of 8 per cent annually and $64,000,000 in melons on a capital of $36,000,000, all done in twelve years, and that without in the least injuring the ability of the thribled stock issue to earn the 8 per cent. The total to the original holder of the 1898 stock is only 422 per cent, including the annual dividend.

It is perhaps better to pay $2.00 than to sit up all night, but must

we thus argue that it should be paid and that to charge it is but "business"? Or is there no "business" consideration in the transaction for the buyer of a bed for the night? When is "business" business for the public? If there was a free competition and the Pullman's could meet all competitors in a legitimate business competition and still make an average of 35 per cent per annuam, we would need to but ask that they pay their own porters and compensate all their employes with some such wages as they earned in dividends and call them a great business concern. But when they do not pay their own porters nor compensate their workingmen beyond what is absolutely necessary to obtain labor and, above all, when they have no competitors for a business that is so profitable that were competition possible under natural economic law, the field would be full, we must conclude that the Pullman Company is performing a sort of legal robbery on the public and that it is time that the people defend themselves and inject a little business on the public behalf into the situation by compelling the Pullman Company to make a rate for a night's sleep that will make it more like a business transaction for the man who rents a sleeper for the night, and less like an act of brigandage by which he can sit up or "cough up."

Chicago's Fight Against the Saloon

The campaign for the abolition of the saloon in Chicago has appeared to many people to be ill-advised and chimerical. The saloon seems so deeply intrenched in the large cities that it looks like boastful audacity to attack it in a citadel like Chicago. But those who are best informed regarding the possibilities are perfectly certain that the campaign is going to result in incalculable good both as an education of the forces of sobriety and as a warning to the saloon that its lease of life grows short. But, further than this, it seems not unreasonable to believe that the election may actually result in a victory for prohibition. The number of those who signed the petition, aggregating 74,000, was a splendid demonstration in favor of a clean city. And there is no question that in the final issue of the campaign a very much larger number of voters will be in line for the abolition of the saloon. If the number of signatures could be doubled, there would be strong assurance of victory, and this the leaders are confident can be done. The churches and other organizations interested in social uplift will certainly spare no efforts to bring this campaign to a successful issue, and every individual who can help will feel it a privilege and a duty to have a part in the effort.

What Labor Thinks of the Saloon

Labor votes are confidently counted upon by the brewers. They raise the pathetic wail that the saloon is the working man's club. In England much is said of the working man's beer, and its protection is talked of like that of his bread. In this country every effort is made to line up organized labor in favor of the saloon. The surprising thing is not that on a few occasions unions here and there have passed resolutions against prohibition, but that with so many and such constant effort all over the country so few have ever passed them. When in nearly every city there can be found ministers who oppose the enactment of prohibitory laws, it certainly cannot be wondered at if in the same cities there can occasionally be found a labor union that goes on record in the same manner.

It is estimated that the average expenditure of the drinkers of the nation is $250 per annum. Not every drinking man spends that much, nor does every working man that drinks spend up to the average, for the high wine drinker is the man that raises the average. But one beer a day means at least $20 per year for the drinker who works for wages. Three beers a day means at least $75 per year, for he will do more treating and take more extras on occasion. The average wage of the factory workers of this country is $490 per year. One can see where the margin falls for the one who drinks regularly. It means so much less of the necessities. Even the skilled worker who will average an income of $900 per year cannot afford to spend 10 per cent upon his drinking habit. This, of course, does not reckon with the excessive drinker nor the man who gets drunk and loses many days' work and ultimately the job.

The labor leaders see the issue clearly and are lined up against the saloon almost solidly. Jno. B. Lennon, Treasurer of the American Federation of Labor, says, "The liquor traffic tends to decrease wages, never to increase them." He says the unions fight child labor, and the saloon sends more children to labor than they can redeem from it; that it reduces the standard of living and thus strikes a vital blow at labor. He declares the labor movement is essentially a moral movement and the saloon is a demoralizer of all that is moral.

Thos. Lewis, President of the United Mine Workers, says, "Because the liquor traffic tends to enslave people, to make them satisfied with improper conditions and keep them ignorant, the leaders of the trades union movement are called upon to fight the saloon." It is significant that this great organization forbids one of its members to sell intoxicants, even at a picnic. A great surprise has been furnished in many instances where mining communities went "dry."

John Mitchell, perhaps the most trusted by the general public of all labor leaders, says, "The average workingman has no money to spend on drink without robbing his family. I believe that as the labor movement grows the temperance movement will grow." He thinks that the closing of the saloon is a part of that readjustment that is taking place in society and that it is to be welcomed.

Samuel Gompers, for twenty-seven years head of the American Federation of Labor, and one of the most masterly and statesmenlike of all men in public life, says, "The time has come when the saloon and the labor movement must be divorced." When they are not only divorced but the labor movement sees both the economic and moral handicap of the saloon they will put its quietus on it quickly.

The Blacksmith's Journal in a recent issue says, "No well advised trades unionist denies that the greater part of the internal quarrels and bickerings among trade unionists have been concocted in the back-rooms of saloons. The greatest curse to the labor movement has been the saloon, and it is high time that the labor leaders get together and forever divorce the trades union movement and the saloon influence."

Mayor to Abolish Liquor Selling Resorts

Mention was made in these notes a week or two ago of the resolutions passed by the mass meeting held in the Chicago Central Y. M. C. A. under the direction of the Federal Council of Churches, calling for official action to restrain and as rapidly as possible destroy the social evil in this city. One of the steps urged was the appointment by the Mayor of a commission to investigate and report upon the whole question, with recommendations as to measures best calculated to meet the needs of the situation. But in connection with this request there were others calling for more drastic action regarding the evil resorts, among which was the abolition of liquor-selling in connection with any place known to have this character. Last week Mayor Busse issued an order abolishing the sale or the use of intoxicants in such places after May 1. Any one who knows the methods of the red light district can readily understand what a blow this step is to the traffic in virtue which flourishes best in connection with the liquor business. The Mayor, in this action, has astonished even those who believed in his desire to promote righteousness in Chicago. But it is almost certain that the credit for this step is to be given largely to Chief Steward of the police department, who has pursued a course calculated to assure the better class of citizens that he proposed to clean up some of the most flagrant abuses under which the city has suffered. There are always those who cannot be satisfied with any efforts public officials may make in the right direction, and who are either suspicious of their motives or are impatient of any but the most revolutionary measures. But those who study the intricate workings of things in a great town like Chicago are likely to be genuinely encouraged by such interest as the city administration now seems to be taking in efforts to meet the desires of Christian people generally.

Vacation Bible Study

The National Vacation Bible School Association is organized for the purpose of promoting Bible study through the activity of teachers and students who can conduct vacation classes for unreached children, and others who could be enlisted in the work. It was felt that a large number of church buildings—with cool, pleasant rooms during the long summer days—ought to be put to use. In many of these, little groups of women, children, or even men, could be gathered for the study of the Bible. The vacation is the period in which many students who are competent to teach the Bible are largely without active work. The combination of the need and the opportunity seemed admirable. And a great deal of work of this character has been done during the past two or three years, chiefly in Philadelphia and Chicago. The movement is directed from the Bible House, New York City, and Robert G. Boville is the national director.

Disciples' Congress, Bloomington, Indiana

The Congress of the Disciples, which meets at Bloomington, Indiana, March 29-31, gives token of being the equal of any that has preceded it. The themes and speakers are sufficient to enlist the interest of all of our men who are attempting to keep in touch with modern methods of thinking and teaching. The fellowship afforded by the Congress is of the most delightful order. In the nature of the case the company who attend is smaller, and for that reason perhaps more valuable in its social character, than the general conventions, where numbers are much greater. The Congress has taken a permanent place in our calendar. Whether it shall alternate as a gathering of the Disciples with a union congress in which Disciples, Baptists, and Free Baptists shall participate, will depend somewhat upon the thought of the Bloomington gathering and the work of the joint committee.

R. E. A. at Nashville, Tennessee

The annual convention of the Religious Education Association, which is to be held in Nashville, Tennessee, Tuesday to Thursday, March 9-11, promises to be one of the most important in the series of these annual gatherings, which have done so much to interpret and promote religious education. The program is unusually rich both in the features of the public and general sessions and in the departmental gatherings, where specific topics of great interest to all types of workers in religious and secular education will be discussed. Special rates have been secured for those attending the convention. Programs and full information can be secured from the headquarters of the Religious Education Association, 72 Madison Street, Chicago. Many of the Disciples of Christ ought to be in attendance at this great gathering, especially those who live in the South and are less able to reach the conventions at northern points.

The Visitor

It is always a pleasure to one who has spent some time at Yale University to return occasionally for even the briefest of visits. Although Yale is the second university foundation on American soil, dating back to a few years from the time the Pilgrims landed at Plymouth Rock, it is in the fullest sense a modern and up-to-date institution. It has always stood for the essentials of academic culture, refusing to embark in the experiments which its great rival, Harvard, has so freely indulged during the past quarter of a century. It has always been the feeling of university men that the undergraduate requirements at Yale were based upon sound educational principles. And, though its graduate department has taken form only within recent years, it is now well up among the graduate schools of America. But it is in its great undergraduate spirit that Yale holds a unique place in university rank. Probably no body of undergraduates in the world is held together with such a sense of devotion and such an *esprit de corps* as the Yale students. This has accounted in no small degree for the success of the institution on athletic fields. Other universities may have a larger student body from which to draw athletic material, but Yale furnishes the enthusiasm and unity of purpose that wins victories.

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A Sunday service in Battell Chapel, the gathering place of the university, where its chief religious services are conducted, is an inspiring occasion. There are few institutions which preserve the plan of required church attendance. It is, therefore, a somewhat unique experience to see a body of young men, nearly two thousand strong, gathered punctually at the 10:30 hour on Sunday morning. Perhaps the knowledge that if left to themselves by no means all these young men would be present, and that their attitude is likely to be critical, perhaps even unfavorable, is something of a challenge to the preacher of the day. But the attention is splendid and the inspiration of a great body of alert and purposeful young men is a notable asset to one who has a message. The service is very simple. The music is splendidly rendered by a large choir of young men. President Hadley gives the few notices; two or three fine, old hymns are sung, and the rest of the service is in the hands of the preacher of the day. When asked once what length of sermon was expected, President Hadley shrewdly observed that there was a tradition at Yale that the souls of the students were saved after twenty minutes of preaching. At the conclusion of the morning service the Lord's Supper was celebrated. Professor Bacon presided at the table, assisted by the preacher. Several members were received into the church, some upon confession of faith and others upon the presentation of letters. A surprisingly large number of the students remained for the communion, and the spirit of the occasion was solemn and impressive.

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The Disciples at Yale are a notable company of young men. Our earliest graduate students went to Yale as one of the oldest and most satisfactory of American educational institutions. From that time there has been hardly a year in which one or more of our people have not been registered in the student body, and especially in the Divinity School. On Monday of the week the Visitor enjoyed his stop in New Haven, the group of Disciples met in the hospitable home of Mr. and Mrs. J. L. Deming. It was the annual meeting of the Campbell Club of Yale University. President Hadley and Dean Curtis of the university were present, and Dr. William Bayard Craig of the 126th Street Church in New York City, came over to enjoy the occasion. There were about twenty men present. And the after-luncheon talks by Dr. Hadley and Dean Curtis revealed something of the high esteem in which our men at Yale are held.

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Among those present were H. M. Hall of Franklin, Ind. (Transylvania and Butler), who will take his Bachelor of Divinity degree at the end of the year; Charles E. Underwood of Indianapolis (Butler), who is a candidate for the doctorate in the biblical department; William R. Howell of Chattahoochee, Fla. (Milligan, Yale), working for the doctorate in the department of sociology; George S. McLary, Tazewell, Va. (Bethany), who will take the degree of Bachelor of Divinity in June; F. E. Lumley, St. Thomas, Ont. (Hiram, McMaster), who took the degree of Bachelor of Divinity at Yale in 1909 and is now working for the doctorate in sociology; John T. Riddell, Hudsonville, Mich. (Bethany), a Junior in the Divinity School; M. L. Pontius, Taylorville, Ill., Junior in the Divinity School; J. W. Yoho, Bethany, West Virginia (West Virginia University), Divinity School; John L. McLarty, St. Thomas, Ont. (Bethany); Thomas Penn Ullom, candidate for Bachelor of Divinity; Professor E. E. Snoddy of Hiram, who is doing work in philosophy and theology on a year's leave of absence from Hiram, and expects to receive the degree of Master of Arts at the close of the year; Ray H. Legate, Mena, Ark. (University of Arkansas); C. M. Smail (Bethany); H. C. Armstrong (Cotner); W. A. Crowley, Lexington, Ky. (Transylvania); Gilbert W. Campbell, Billings, Mo. (Transylvania, Yale); and J. L. Deming, New Haven (Cincinnati University, Bethany), candidate for Ph. D. in the department of economics.

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These men are for the most part supplying pulpits as opportunity offers. To be sure, the Disciples have but two or three churches in Connecticut, and the work of our students at Yale must be among other churches as a consequence. They go out to different towns in the state. But there is good reason to believe that these men bear their testimony with courage and sincerity wherever they preach. Mr. Hall is writing his thesis on, "The Place of the Disciples of Christ among the religious forces of America," and is to present his material before the Divinity School within a few weeks. Mr. Underwood is supplying for the North Congregational Church at Woodbury, Mr. Howell is pastor of the United Church at Beacon Falls, Mr. McLary is preaching at Short Beach, Mr. Lumley at Northford, Mr. Pontius is pastor of the Baptist Church at Montowise, Mr. Ullom is the acting pastor of the important Humphrey Street Congregational Church, New Haven, Mr. Smail is preaching at Avon, Mr. Armstrong at Huntington, Mr. Crowley at Union City, and Mr. Campbell at Easton. Until very recently Mr. Deming conducted a large class in the Dwight Place Methodist Church, New Haven, and has frequently filled that pulpit.

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It is a matter of no little satisfaction to the Disciples of Christ that the young men who are graduating from our colleges, are availing themselves in this manner of opportunities of graduate instruction at the great universities. Next to the group that has been doing work at the University of Chicago since its foundation, as members of the Disciples' Divinity House, the body of our men at Yale is the largest gathered in any institution of graduate character. The fact that we have smaller but important companies of such students in Harvard, Union, Columbia and one or two other places is significant as bearing upon the problem of ministerial supply among the Disciples. The day is past when the graduates of our colleges who propose entering the ministry or the teaching profession can satisfy themselves with less than some competent experience in a university. The opportunities for this kind of work are so numerous, the expenses so small and the advantages so conspicuous, that

the number of men enlisted in this work naturally grows from year to year. There will always be ample work for the man who has only a partial educational equipment, but in the light of the needs and opportunities of our generation no one of our students can justify himself in the neglect of such advantages as the times afford for satisfactory educational preparation.

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The Visitor's journey to and from New Haven was made pleasant by brief visits with friends in Buffalo and North Tonawanda, New York, where a couple of lectures were delivered, and in New York City, where our churches are entering upon what promises to be a new era in their work. But the pressure of time was too great to admit of any protracted stay such as could justify an attempt at reporting the situation in detail. It remains only to say in conclusion that wherever we have a group of students engaged in graduate study, the example of the Yale Campbell Club, with its regular meetings, its discussion of important topics and its constant impress upon the institution and the churches its members supply, may well find imitation.

An Important Distinction

Readers of Dr. Gates' article on another page should carefully distinguish between the baptism question and the church-membership question. This distinction has not been made clear by the scholarly editor of our "Religious Outlook" page.

The subject discussed by President Faunce, from whose address Dr. Gates makes liberal and illuminating quotation, was not the baptism question at all, but the church-membership question. We do not believe either Dr. Faunce or Dr. Hanley would favor for a moment the practice of sprinkling or pouring in the Baptist church.

There is no sign, so far as we have observed, of a weakening of the practice of immersion only. What these Baptist leaders are rebelling against is the use of their immersionist dogma and practice as a bar to fellowship against those who, equally with themselves, are members of Christ's church. The spirit of Christian fraternity is strong with them. They cannot tolerate the making of a ritualistic form a test of fellowship. Christianity is principally a vital, a moral matter, they feel. Its forms and formulas are always secondary, and are ever to justify themselves by their actual usefulness in promoting spiritual life.

Such conceptions as these lie back of the discussion at the Baptist Congress. The question with those who participated in that discussion was not, "Shall the Baptist church practice sprinkling as well as immersion?" but "Assuming that the Baptist church is to continue its traditional practice of immersion only, shall we make provision for receiving into our fellowship other Christian people than those who have been immersed?"

That this question should find consideration among Baptists, and that an affirmative answer to it should find such eminent support as that of President Faunce, Drs. Hanley, Aked and others, gives it a significance fully justifying Dr. Gates' lengthy report.

Among the Disciples the question takes on a somewhat different form. It connects itself with our plea for union, a plea the Baptists as such do not make.

The Baptists practice immersion only, because they understand the Bible to demand it and nothing else. Being a sect, they see no reason why they should not set up their creed as a test of fellowship against those who do not understand the Bible as they understand it.

Disciples, however, are not a sect, and whatever their personal creeds as to baptism may be, they are all impelled by their desire for Christian union to practice only immersion.

But just because the Disciples are not a sect, and just because they deny that they themselves or any other group of Christ's people have the right to set up their personal creed as a divisive test of fellowship, there has always been, and is today in widening and deepening measure, a sense not only of inconsistency but of unchristianity in their refusal of membership to any member of Christ's church on the ground that he has not been immersed.

Soon or late this problem must be faced by the Disciples. It has been a perennial problem in our history. Our plea for the union of all Christians will not be taken seriously by the Christian world until we make it clear that we are not just another sect, but that we welcome into our fellowship all whom Christ receives into his.

The practice of immersion-baptism—that is one question.

The practice of Christian union—that is another and a fundamental question.

The Christian Century believes that these two should not be confounded. And we also believe that the earnest and intelligent practice of Christian union will require the practice of immersion only.

Jesus, The Truth of the World

Truth is conformity of statement or knowledge with fact. In this sense we accept Jesus as the truth of the world. We do not mean that he gave to the world the facts of science. These facts men have discovered for themselves. Infinite harm has been done by teachers of religion who have tried to dictate to science what it ought to teach. It is the business of the church to use all the facts of science for moral and religious purposes. Jesus embodied in his person the meaning of life as a whole. The details are left for men to discover for themselves. We dare to speak about God because we believe that in Jesus we have a revelation of God. What Jesus said of God's will is accepted by the Christian as true. The attitude of Jesus toward all sorts and conditions of men is taken as the attitude of God.

Truth is sincerity, conformity to the demands of one's moral knowledge. In this sense also Jesus is the truth of the world. He not only taught the highest standard of conduct; he lived what he taught. We discover no gap between what he demanded of men and what he was. He asked that men have faith in God and he lived according to the petition, "Thy will be done." Neither love of comfort nor fear of pain turned him from the path of duty. He bade men love their enemies and he so inspired his apostles with the spirit of love that they were able to offer forgiveness to the penitent multitude that had cried for the blood of their Master. He stated that service is the supreme law of conduct and all his life was spent in doing good to others.

Truth is steadfastness. The true man can be trusted. Men depend upon him. It is written of Jesus that he is the same yesterday, today, and forever. His steadfastness is not bounded by time; it is a part of the eternal order. The slander of the tongue is nothing to him whose ways are ordered of God. The lie will at last be seen to be a lie and the truth will be recognized as truth. While the church of Jesus must take heed to times and seasons that its message may be delivered effectively, it must not attempt to discover the message in the mood of the mob. Truth is a law of progress rather than a static condition, but the law of progress is something deeper than the fads and hobbies of the present.

The preaching of the truth of Jesus is directed to the consciences of men. "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." Display of rhetorical gifts is not preaching the gospel, nor is an exhibition of mental acuteness or of erudition a manifestation of the truth. Eloquence, mental power, and learning may be very useful to the minister of Jesus, but they alone do not qualify him for his mission. He must have a passion for righteousness, which is a passion for getting souls into right relations one to another and to God. If Jesus has revealed the truth about God and human relations, the supreme business of every man is to fit his life into the society of the divine kingdom and to teach others what he has found to be most precious to him.

It is an ancient saying that truth is mighty and will prevail. The saying is based on the conviction that the mind of man is adapted to the truth. For narrow, selfish ends some persons may try to hide the truth, but the contact of mind with mind discloses error and displays the beauty of truth. Wherever Christianity goes, the oppressed begin to demand their rights and they will be satisfied with nothing short of justice. The fact that in England the landed aristocracy is being attacked is encouraging to every one who believes the gospel. The gospel teaches respect for the rights of all, not for the privileges of the few. The truth of Christ appears in America when men of sense and patriotism oppose graft and the rule of the dollar. Man, not the dollar, is the gospel standard.

"Ye shall know the truth, and the truth shall make you free." There is a formal freedom and there is a real freedom. Formal freedom was granted to the negro as a result of the Civil War. Booker Washington is giving to him real freedom. The free man understands himself and his circumstances and he has power to change his circumstances so that they will conform to his ideals. Ignorant, superstitious men are never free. No emancipation proclamation can deliver them. It may give them a chance to become free. They must learn the truth or remain slaves. The truth about the moral order in which we live enables us to fit our lives to it and thus gain freedom.

Midweek Service, March 9. John 8:32; 14:6; 16:13.

A Remarkable Clinic

By Alva W. Taylor

There visited America last year a quiet, unassuming man who perhaps does one of the most remarkable pieces of work in the medical world. That man is Dr. James Butchart, a Canadian who went to China more than a decade ago and is now conducting a hospital at Lu Cheo Fu, in the Yangtse valley, China. He has laid the tribute of a good physician on his city and all the country about it for many miles. His patients come from as high as one hundred and fifty miles, some of them trundled all the way on a native wheelbarrow, that they may have the benefits of his merciful knife or the balms of his medicine chest. But the remarkable thing is not so much what he does as the amount of it he does. His work is of the same character as that of all missionary physicians in China but the extent of it is quite extraordinary for even that land where need cries out for the help surgical science brings.



Dr. James Butchart

Dr. Butchart's practice brings him 18,000 patients in a year. It is doubtful if in all the civilized world there is a single great specialist that has so many patients in a twelve-month. Think of the ceaseless procession coming into his doors. Many of them have these complaints so prevalent in China because of unhygenic living and need but a single treatment and direction thereafter at the dispensary. But five hundred impatients is a good record for a mission hospital and especially when it must practically all be charity work and where the cases are so often sent only after native superstition and the unscientific practice of Chinese quackery has exhausted its ingeniousness and not only left a case worse than it found it but made it as nearly hopeless as possible. In all 33,000 treatments were given in each of the past two years. This means that nearly one hundred different patients must be seen every day and many of them require major operations. For all this work the doctor has two native medical assistants whom he has trained in person. He has but a single trained nurse and is training six young men for medical practice besides. But this is not all by any means, for he makes some 1,200 calls each year on families in the city where he is paid for his work. This nets the mission about $1,900, and is all turned into the work while the man who turns it over draws but $1,200 for his salary and is provided a house in which to live. The man at home who did the same work would draw as many thousands for it as this good man requires in hundreds. Barring interest on the investment in buildings the missionary society is put to an expense of only about $4,000 annually for all this vast work of humanity and adds to it some $3,000 for evangelistic work at the station. Where in all the world is more good done for the same amount of money?



Mrs. James Butchart

Lu Cheo Fu is the ancestral home of the great Li Hung Chang and here the scion of his house resides in the person of Lord Li. The young Lord once made a contribution to Dr. Butchart's work in consideration for receiving plans for a high school be was building in his city. But later the family became jealous of the progress Christianity was making as it advanced in that ancient Chinese stronghold "at the point of the lancet" and they built a hospital themselves, but with characteristic pagan acumen put an opium smoking native physician at its head and its work has never relieved Dr. Butchart of any of his arduous labors. It is a larger plant and more richly provided but it has not the skillful touch of the Christian's science nor the soothing balm of the Christian's consolation. The Chinese is tenacious of his race and customs and full of agnosticism regarding the mysterious ways of the westerner even though he sees the work he does daily. This is not to be wondered at when we see our own enlightened folk rushing to the offices of every medical quack that advertises a new nostrum and many otherwise intelligent consulting the moon and the signs of the sky to determine the issue of events while every Dowie that arises finds his tents surrounded by the credulous who love Christianity better than they love a certified experience. Thus the native quack gets his practice out of old custom and the natural tendency of the untutored to patronize pretense before being driven to rational practice. When all other hope is exhausted he comes to the foreign doctor and he, with faith and fortitude, wrestles with the case in its hopelessness and gives help and cure. The prevalence of tumors and other cases that present a fearful aspect gives the practice of medicine in China opportunity to do things that appeal to the native mind as quite marvelous. The fear of certain contagions lead them to isolate the patient and leave him unattended. The doctor takes them in and cures them and his courage as well as his charity awakens the dormant love of the good in all men about him. When an epidemic of malaria broke out and every twentieth person died the doctor went everywhere without waiting to be called and it was a wonder to a people who are not accustomed to extending help to those who nave no claim upon them, and it was the beginning of the great days at the hospital. Today even the Chinese physicians will call him to treat themselves and their families and turn over to him their hopeless cases.

How many young men are today studying medicine who will strive and wait for a chance to work? Every street has a shingle hung out and many are driven to doubtful practice to procure a living. If a young man loves his science he will get a clinic in China that he can never hope for at home and if he practices for the sake of helping suffering he will help a multitude out there where but a few will feel his touch here at home.



Hospital Building, Lu Cheo Fu, China.

The Crowded Thoroughfare

BY WILLIAM B. DELANCY.

The world is wide, so very wide,
Friends travel through it, side by side,
Jostled by throngs that come and go;
Yet never know, they never know.

Their world and mine the seas divide,
Although we journey side by side;
Where multitudes rush to and fro
We never know, we never know.

One boon I crave, discerning heart,
In crowded street or bustling mart,
Where friendship's fires brightly glow,
Real friends to know, my friends to know.

Be mine the power to command
A word, a look, a voice, a hand;
Not on my way unheeding go
And never, never, never know.

COULDN'T RESIST THAT ONE.

Little Davey was forever asking questions. "You'd better keep still or something will happen to you," his tired mother finally told him one night. "Curiosity once killed a cat, you know."

Davey was so impressed with this that he kept silent for three minutes. Then: "Say, Mother, what was it the cat wanted to know?"

COULDN'T LAY IT ON HIM.

Two London cabbies were glaring at each other.

"Aw, wot's the matter with you?" demanded one.

"Nothink's the matter with me. Why?"

"You gave me a narsty look," persisted the first.

"Me? Why, you certainly 'ave a narsty look, but I didn't give it to you."

Our Church Men

By John Ray Ewers

"A Man's Job"

The work of the church is a man's job. Its leaders have always been men—the best and biggest men. To make the world righteous is the task to which it is called. To accomplish this the strongest must give a hand. Every man enjoys the fruits of Christianity Therefore no man should withhold support, nor leave to his wife the work which is properly that of both. No wife, if her husband be living, should be made a lonely widow in the church life, and no child, if its father be living should be reared an orphan in the matters of the soul. The wife, the children and the church far out-value—yes, any one of the three, far out-value any business that may all too much absorb attention and time. Man is obligated to live the unselfish life as well as woman. Every husband of a Christian wife should have Christ's call to worship and service.

"We have only one life to live." No, let use rather say, "We have one life to live," and man like woman give it whole and intense to the deathless cause of the right.

GEORGE A. CAMPBELL.

The Bellavben Bible Class

Bellevue, Pa.

[Recently I presented to you a sketch, from the pen of Walter S. Cook, of the great Men's class at Nelsonville, Ohio. This class makes the, to date, undisputed claim of being the largest Men's class among the Disciples. Since the sketch of last week was mailed the class has had 341 and 345 men actually present. The papers of Columbus, Ohio, have photographed the group and written up the Nelsonville men for the edification of Ohio people generally.

This week I present a sketch of the famous Bellavben class, which gave the demonstration at the Centennial and created such favorable impressions. It is another top-notch class. This write-up is by Mr. G. W. Gerwig, the teacher. He is a man of wonderful intellect and personality. He stands high among the educators of Greater Pittsburg. Mr. Doan, of Nelsonville, is a prominent business man; Mr. Gerwig, of Bellevue, is a high-school superintendent. In a few days I want to give you a picture of the Men's class taught in the East End Christian church by Col. S. H. Church, secretary of the Pennsylvania railroad and author of the Life of Cromwell and other books. Surely this is the day of the layman's power and opportunity. It is the most hopeful sign of our times. Mr. Gerwig's sketch follows: J. R. E.]

The Bellavben Bible Class is the man's class of the Bellevue Christian church, of which Wm. Ross Lloyd is pastor. The three boroughs, Bellevue, Avalon and Ben Avon, join, and the class name is made up of the first parts of the three names. In January, 1908, the class was organized on its present basis. Previous to this there had been a class under the direction of Rev. Alfred W. Place, the former pastor, who is now a missionary in Japan.

The class began with a membership of less than twenty, but has grown rapidly until at the end of the first year it had a membership of 149, and has at present an enrollment of over 200 members. Considering the fact that it is not an interdenominational class, but a part of the organization of the Bellevue Christian Church, which has a membership of only 500, this growth has been rather notable.

Cause of Growth

It would be difficult to say in a few words just what has caused this growth. Unquestionably a number of things have contributed to it, no one of which would have been successful without the others. The instructor is George W. Gerwig, Ph. D., Secretary of the Allegheny Board of School Controllers. The plan has always been to give short lectures each Sunday morning, without asking questions. Some central thought in the lesson for the day has been taken, and its practical application to the actual life of young men of the world of today emphasized. It was not felt that the members of the class, who are young business and professional men, all actively allied with the progressive work of the day, would be interested in geographical, theological, denominational or other abstract questions. It was believed that they would be interested in a presentation of the eternal truths of the universe, particularly as they applied to their own lives and work.

Meets Social Needs

The class has never believed that the saloon should be the only place to extend a welcome to men. It has always believed that the best and finest life of men ought to and might center around the church. So the class is gradually filling the need of good, wholesome recreation, relaxation, both mental and physical. During the summer season the class has always insisted that a complete line of athletic activity ought to be grouped around the church and Sunday-school. So it has always had its own base-ball club, with which it won or lost as the case might be, but clear above either victory or defeat, kept ever the notion of playing a clean, wholesome game. In the winter the class has constantly kept in mind the notion of bringing out and developing heretofore unrecognized ability among its members. It has always believed that the regiment which could call from its ranks a man capable of doing any work to be done was always the highest type of regiment and furnished soldiers capable of rendering the greatest service.

Its various musical successes and activities have been among the most characteristic of the class's activities. When it first began singing there was a good deal of noise, but not much harmony. There was constant trouble at first to secure an accompanist, and usually trouble to secure a director if Brother Daugherty happened to be out of the city. Gradually, however, the class has improved until it does some of the best chorus work now being done by men, and until its double quartette has more than a local reputation. One of the most successful of the class enterprizes was its minstrel show. It brought into play a whole wealth of heretofore unknown ability. The mock-trials conducted by the class have also been fruitful sources of entertainment and diversion.

Utilizing Masculine Ability.

One of the constant aims has been to effect an organization which would place at the service of the whole class, and where possible of the whole community, the full measure of ability possessed by every individual member. As the talents differed, so the various undertakings of the class differed. It of course goes without saying that the usual committees, each with a chairman and individual members trained for that especial work, and each doing the work better every month than it was done before, have been a potent source of power. The Finance Committee, under the guidance of C. P. McCurdy, the Social Committee under A. G. H. Bussler and, indeed, all of the committees have handled their problems with great skill.

The business of the class is transacted at a monthly meeting and this meeting is always made the occasion for some interesting form of social activity. Music of various kinds always forms a large part of these meetings, because it has been found to appeal to more members than anything else. The meetings usually close with a luncheon. Sometimes the men on the social committee furnish a dinner which is worthy of the pride of the best cook.

The class has, of course, a number of plans and ideals for the future. It hopes to evolve a scheme by which all the men in all the churches in the community may be banded together for "Good Citizenship" work. The class is at work upon a plan of helpful work for foreigners. It proposes to stand as Big Brother to the foreigners who are often in need of help and advice and encouragement. It will have in the near future a plan to organize the younger boys of the church and Sunday-school for work suited as well to their needs as the men's work is to their needs.

Attends to Spiritual Needs

While a mere statement of the various activities of the class seems to place perhaps undue emphasis upon the secular and social sides of the work, it should not be imagined that the spiritual features are not growing along with the others. In sickness and in death, in the various trials of life and business the members are beginning to realize that their class associations are indeed a tie which binds them more and more closely together. They are realizing that in making religion a practical matter of every-day work and experience they are coming closer and closer to the life of the Master. The class has determined to use "The Gospel of the Kingdom" as a basis of next year's work. The officers are H. C. Carr, president; L. L. Knox, vice-president; A. C. H. Bussler, treasurer; C. B. Walter, secretary, and R. E. Newell, corresponding secretary.

Desecrating the Church

There are a good many colored people living in our neighborhood. Some time since they undertook to raise money to build a new church, and of course the white people were given an opportunity to contribute. Prominent among the solicitors was Mrs. Kirtley, a middle aged and energetic colored woman. One afternoon she came driving briskly up to my front gate, seated in a buckboard, on the rear of which were two little folks, back to back, with a shawl tied around them both to keep them from falling off.

"Good morning, Mrs. Kirtley," said I.

"Good mawnin', Mistah Mills," she responded.

"Mistah Mills," she continued, "we is raisin' some retributions foh de chu'ch, an' I jes' called to ax ef you wouldn't consist a little."

I "consisted" as much as I felt able, and then inquired,

"How are you getting along with the new church, Mrs. Kirtly?"

"Fine! Fine!" she replied; "Satu'day night we's gwine to count de money, an' Sunday we's gwine to desecrate de chu'ch!"—A Contributor.

The Religious Outlook

By Dr. Errett Gates

Immersion Among Immersionists

Those who have dreamed of a union of the religious world in the practice of immersion as a test of Christian fellowship, will suffer some surprise at the evidences of a widespread inclination among immersionists to modify the requirement.

Among other questions discussed at the recent Baptist Congress in New York City, was the following: "Recent Tendencies to Change Denominational Practice: Are they Desirable?" Dr. E. A. Hanley, pastor of the First Baptist Church of Providence, R. I., was one of the appointed speakers on the subject. He prepared a paper "pointing out a change in policy," which he believed "fidelity to the truth and spirit of Jesus Christ," required Baptist churches to make. But when the Congress met he sent a letter containing the following paragraph: "I have come to feel, on further consideration, that the time has not yet arrived when I can fully declare my views on this subject without bringing grief to many and without arousing controversy which by its emphasis on secondary things would misrepresent my real attitude and would greatly embarrass my present work."

The Baptist Congress.

But one of the members of Dr. Hanley's church did come to the Congress and spoke on the theme with great frankness. This was Dr. W. H. P. Faunce, president of Brown University. He said:

I know at least a dozen Baptist ministers in churches as prominent as that of Dr. Hanley's who share his convictions and ought to be heard here tonight. They will be heard in the next ten years, either in the churches they now serve or in other churches that will be glad to listen.

Our Baptist churches have drifted into a position at variance with the teachings of our Baptist fathers, at variance with our fundamental principle, and which is causing today great searching of hearts. We hold that the Christian religion is a spiritual experience and possession; not a code of laws to be obeyed, not a set of external requirements to which one must adhere, not a series of propositions to which we must give intellectual assent, not a set of ceremonies which must be performed, but an experience hid with Christ in God.

Now there are two corallaries from this position, both very obvious. One is that religion must be free from state control. Surely we need say nothing about that tonight. The other is that believers are free from sacramentalism of every kind. Sacramentalism means either belief in the magical efficiency of certain sacred objects, or a literal bondage to certain clauses in formulas. incantations, or documents. When sacramentalism deals with ancient formulas or phrases in liturgy or declares that the essence of religious life is literal adherence and conformity to these formulas or phrases, it is literalism.

But are we ourselves wholly free from this literalism? Our fathers fought for their freedom from formulas and ritual. Are we still fighting for it? Today in the opinion of the whole Christian world, outside the Baptist church, by a most unhappy misunderstanding, we are understood to lay our chief emphasis on the ritualistic elements in religion. This perpetual misunderstanding is, in the phrase of Dr. John Clifford, "one of the most ghastly ironies of history.

So the Baptists now disclaim responsibility for the promotion of the practice of immersion. They dislike to be distinguished among Christians in the present age of spiritual religion by their emphasis upon a ceremony. This is the one thing that separates them from all other Protestant Christians. It hurt when Dr. G. A. Gordon recently said concerning the Baptists: "The Baptist can not surrender a mere form for the sake of the Eternal Spirit."

In response to that thrust Dr. Faunce still further said:

Who then is responsible for this? Largely the popular defenders and exponents of our Baptist tradition. For when we come to these exponents and read the little tracts that they hand around in the interest of the propaganda this is what we hear them say: "Is not the fundamental virtue of the Christian life obedience? But obedience especially requires a definite ritual. Therefore, no man is a true Christian in the deepest sense of the word until he has been through this particular phase of obedience." Obedience is thus singled out as the primal quality of the Christian life. But what do they mean by obedience? If by obedience they mean absorbing and assimilating the life of Christ, if they mean sharing his attitude toward God and toward man, if they mean absolute surrender of spirit for the great ends for which he lived, then obedience is indeed the primal virtue of the Christian life. But if they mean conformity of ritual to a few clauses in certain ancient and disputed texts, then I deny that in any genuine sense ceremonial obedience is the primary virtue of the Christian life.

Today the churches all around this one (the Madison Avenue Baptist Church, New York), in whose sanctuary all meet, are receiving Christians of every kind, if they truly believe in Jesus Christ. This church is receiving one species of Christians only, that which fully acknowledges that without the ritualistic element there is no full obedience, yet no ritualistic requirement can ever rank with spiritual demands. Though it were blazoned on the sky, though it were spoken out of the clouds, no ritualistic requirement can ever take rank with the command to love one's God and love his neighbor as himself.

Baptist Ministers.

The position which was taken in this address by Pres. Faunce is much more common among Baptist ministers than is usually supposed. I was present in a group of Baptist ministers, not long ago, in which one of them said he was ready at any time that it seemed expedient to join with other Baptist ministers in receiving Christians from other Protestant bodies to fellowship in his church without immersion, and he knew of at least six other prominent Baptist ministers who were ready to do the same thing. The only reason why they did not introduce the practice was because of the criticism that it would call down upon them, and the fear of alienating their churches from Baptist fellowship. A few Baptist churches have already begun the practice, and many more are likely to follow as soon as sentiment is strong enough to make it expedient.

The Disciples.

I have made such lengthy quotations from this address because it sets forth a condition of things which is strikingly paralleled in the ranks of the Disciples. A recent issue of the Christian Standard contains the report of an investigation made as to the attitude of a hundred ministers of the Disciples toward the practice of "Associate Membership." The following question was asked: "Do you endorse the plan to receive into our membership as 'associate members' the unimmersed members of other churches." This is what was discovered: "Of the fifty who oppose the Standard, thirty-seven answered in the affirmative, eight said, 'not if they are to be considered as real members of our church,' while five said they were not certain as to the matter."

From this investigation it is difficult to estimate very closely how widespread the inclination is among the Disciples to abate the requirement of immersion as a test of fellowship. Fifty ministers were found who opposed the Christian Standard, and out of the fifty, forty-five favored associate membership. If one half of the ministry of the Disciples oppose the Standard —3.500 out of 7,000—then, according to the proposition disclosed in the investigation, there would be 3,150 ministers who would be willing to practice asosciate membership.

Col. Church's Pittsburg Address.

Another hint as to the status of the question among the Disciples is to be found in the report of Col. Church, as to the number of ministers who endorsed the position taken in his Centennial address. Out of 800 letters received by him commending his position, 500 came from Disciple ministers.

These are but uncertain indications: there may be only 500 ministers who privately favor freer conditions of fellowship, or there may be over 5,000 Either number is significant of a deep-going movement which seems to run parallel among Baptists and Disciples.

The Causes.

The causes for this condition of sentiment in the two great immersionist bodies are not far to seek. (1) The first cause is the modern interpretation of Christianity, in the light of Jesus' principle of the inwardness of true righteousness.

As Dr. Faunce said: "We hold that the Christian religion is a spiritual experience and possession." The condition of the heart made all the difference in the world with Jesus. It is not what one does but the spirit in which he does it, that matters most. Not the length or loudness of one's prayer, but the spirit of it; not the amount of one's alms, but the motive of it. As Prof James Drummond has recently expressed it: "The principle which Christ laid down that nothing which is purely external can defile a man, involves the doctrine that nothing which is purely external can sanctify a man."

It is this modern view of the essence of religion as something inward and spiritual, that is loosening the hold of all Christian bodies upon rites and ceremonies, more than anything else.

(2) A second reason for it is the new feeling of obligation for Christian union.

The Rev. A. T. Lilley voices this conviction in a comment on Modernism: "Heretofore reunion has been sought through the very principle of division—through a forced and artificial agreement on questions, not of faith, but of theology or observance viewed as of primary and essential importance." "No stable unity can be affected but by the slow self-revelation of irresistible truth, whose forward march, like that of a glacier, none can withstand.'

It is a growing conviction in all sections of the church that ultimate agreement among the people of God can come only in the natural, universal unities of religion; and they are all ethical and spiritual. If it is so important that Christ's church should be one; if it means so much for Christians to love one another and work together, is separation for ceremonial measures worth all that it costs? Is it the will of Christ that his people remain apart until they can all agree to practice immersion?

[See editorial, "An Important Distinction," an page 7.—EDITORS.]

"Ah, sir, we do enjoy your sermons," remarked an old lady to a new curate. "They are so instructive. We never knew what sin was until you came to the parish.

Our Readers' Opinions

Are Unimmersed People Christian?

Editors Christian Century: Since you have re-opened the "Baptism controversy" will you admit to your columns a full investigation if it leads to another feature of the question not yet mentioned in the investigation? I am a very much interested reader of all that is being written. The evident tendency is to receive into the membership of the churches that great company of sincere followers of the Christ who have not been immersed. And the evident intention is to make it appear a question of "no immersion, no church membership," to make immersion a condition of church membership, to make the impression that such are denied church membership for the reason that they have not been immersed.

This is making a false issue. The question of receiving into church membership does not hinge on baptism. In a ministry extending over forty years of active work as an evangelist and regular minister, I have never refused anyone membership for the reason that they had not been immersed. The ground of refusing church membership is far deeper than that. That is a very superficial view of the matter.

Deny this statement who can: There is no ground or reason for refusing church membership or any other right or privilege pertaining to Christianity to any one who is a Christian.

Let the question at issue be stated fairly. Put it right: Is baptism an essential part of the act of becoming a Christian? Now let it stand or fall upon its merits. I understand that it is. I refuse church membership to one who has not been baptized, not for the reason that he has not been baptized but for the reason that he has not become, and is not, a Christian. This is consistent. If you publish this it will raise a storm. The words of Jesus once calmed a storm and may do it again.

Due notice is given that I recognize and appreciate Christian sentiment and Christian character, and esteem all who possess them as much as any man does. This is not a matter of opinion but of evidence. It is not to be dogmatism on one side or the other. It is not to be any man's interpretation of Scripture, but what do the Scriptures say?

The question is this. Is an unbaptized man a Christian? This matter settled, the controversy on baptism is at an end.

Morristown, Ind. E. L. Frazier.

Our Consistency

Will you permit me lovingly to attempt to set Mr. Boren right on some points raised in his article "Our One Inconsistency," in Christian Century, issue of February 10, 1910.

Mr. Boren has juggled himself into chaos in this sentence, "Then, Christ was valued because he gave us an authoritative book. Today we value the Bible because it gives us an authoritative Christ. It is no longer 'where the Bible speaks, but where Christ speaks.'" Mr. Boren should clear up his own mind. Does the Bible give us an authoritative Christ?

No confusion ought to arise concerning "interpretation." Evidently some things of the Bible all can understand alike, this cannot be said of all things mentioned in the Bible. How about baptism?

Mr. Boren says the word baptize cannot be translated immerse.

Mr. Boren is simply mistaken. But Mr. Boren knows that correct interpretation does not always require translation, hence the transliteration is not necessarily dishonest.

Certainly immersion apart from its design could not be understood and if Paul discusses the design how does that involve the act in doubt?

Mr. Boren says "That his act indicates a fixed practice for that time, or was intended to set a fixed practice for all time and circumstances, is open to some doubt."

Is it open to some doubt? That the records will bear out our contention that Jesus "intended to set a fixed practice," no person will be able to successfully deny. Of course this process calls for an appeal to the record and a willingness to abide by its teaching. This the Campbells did and this was their conspicuous one consistency. This Judson did as he was crossing the ocean to the mission field and he was consistent.

If the record is discounted and what Christ intended to fix can be determined in some other way then it appears to me Mr. Boren's doubts are consistent. I have spoken my heart and have tried to use my head.

Los Angeles, Cal. E. H. Kellar.

Christ Above Union

Editors Christian Century: I am interested in the free discussion now going on in the Century. As each individual must solve the problems of life for himself, so must each generation. The creed makers of the past tried to settle religious problems once for all, but the problems would not stay settled. Our Centennial accomplished a good work in starting us to re-examining the fundamentals of our movement. We are discussing many of the questions in much the same way our fathers did, and I doubt not will reach the same conclusions, but when we do, they will be our own conclusions. At present there appears to be much confusion of thought. Hoping to help clear the atmosphere I offer a few suggestions.

Brother Boren and others think we would gain much for our plea for union by adopting the optionist position on baptism. If this were true the optionist churches should be making the greatest progress in popular favor, but it is the immersion bodies which are making the greatest gain. Some of our congregations have tried the experiment, but it has always brought weakness instead of strength. It is also claimed that our demand of immersion in order to membership is inconsistent with our plea for union.

Now we are a union people first, last and all the time, but dare not exalt even union above Christ. The Campbells and their co-laborers concluded, after long study, that the only way to secure a permanent union of all Christians was by a restoration of the Apostolic church in "faith and practice." Ours is a plea for union by a restoration. Our position concerning baptism and church membership is certainly consistent with that plea. In the Apostolic church Christ was head over all. Can we be loyal to Christ, and yet refuse to obey a known command of His? Our loyalty to Him demands that we believe what He says, and do what He commands. "And His commandments are not grevious."

Amity, Ark. E. S. Allhands.

Concerning "Baptizo"

Editors Christian Century: Two or three questions of W. L. Hayden in your paper of February 10 interest me greatly and have tempted me to say a word or two. So much depends upon the accurate knowledge of the Greek of the period of the New Testament writers. We are finding out more all the time and hence this knowledge fluctuates. In one question Mr. Hayden asks whether John's baptism is from God or men and if from men —"How did baptism become a part of righteousness" etc? The fact that it is from men makes it a part of righteousness. This word means "what is deemed customary, just, expedient." The theologians have read into these terms meanings foreign to them. "Is there any lexical authority" etc? This is a hoary old question. Hellenists have not deemed it worthy of an answer and its constant repetition seems to be considered a convincing argument. The interpretation of words and passages is not decided by lexicons. Authors wrote before lexicons were thought of. But to answer the question directly (for Mr. Hayden's benefit, not mine); the greatest "lexical authority" Stephanus gives a meaning of baptizo in the later days of the Greek tongue (the period of the New Testament) as— tingo, to moisten—to wet; abluo, to wash off (by throwing water on the object washed); lavo, to wash.

The "Oxyrhynchus Papyri" give evidence of baptizo as a synonym with louo, to wash. I have an example before me now in the fragment of the Gospel of 200 A. D., Vol. V.

These, however, are petty matters. When the world is calling for workers to relieve its sorrow, to help the downtrodden and downcast, to educate and train in society and politics and religion and to remove some of the inequalities of our modern civilization, we are wasting our energies on a word, "baptizo." I think we should be ashamed of the whole thing. One would not think Jesus came to show us how to live and help our fellows but to "immerse" us.

Demarchus C. Brown.

Indiana State Library, Indianapolis.

The Brotherhood and Results

John Ray Ewers has been making some good suggestions in the columns of the Century, from time to time, for the benefit of the Brotherhood movement. I have enjoyed his remarks; they are always pointed and spicy. But it seems to me he is laying undue stress on one point. He insists that a definite program shall be laid down for the National Brotherhood at once; that it may get right at a definite undertaking; and that it may be able to report definite results.

It should be remembered that any organization that arises out of a general and indefinite impulse,—and that is the case with the Brotherhood,—must first pass through a formative period which is nothing more nor less than a time for discovering through experience its purpose and its program.

Any purpose and plan now conceived and laid upon the Brotherhood from without, it seems to me, would do harm. The Brotherhood will work no purpose and program that it does not keenly appreciate. And it will appreciate no purpose and program into which it has not grown through experience. Purpose and program should not be imposed upon this new movement; they should be developed.

The experience needed to lead up to the definite purpose and program for the general organization will be furnished by the local organizations They can now find definite work to do in their respective localities,—plenty of it. In two or three years, when the representatives from two or three thousand of the local organizations get together, then, out of the local experiences, the definite general purpose and program will appear as naturally as cream rises upon milk.

H. D. Williams.

Kalamazoo, Mich.

Mr. Boren's Article

Editors Christian Century: I have been reading your esteemed columns for over four years. In this time I have seen much to commend. But I must raise a serious objection to such articles as that contributed by Frank E. Boren. Not that all men should not have free speech and free press. I think likely that your restrictions thrown around it in your editorial may possibly be sufficient. I refer to "Our One Inconsistency," in the Century of February 10. I do not know this dear brother. I would not use a harsh word toward any man. I am free from such feeling or purpose. But he is very much mistaken when he says that his views are modern. They are as old as sectarianism. I have heard them and known them for thirty-five years. In the section, "Change of Views Today," he uses the very same argument that Mr. Merrill used forty years ago in his debate with our Brother Franklin. I wish to correct this mistake. That whole section is identical in thought with Merrill-Rice et al, sectarians. We (the Disciples) can change our position on the action of baptism only when Christ changes his burial and resurrection from the dead. In fact, is it not true that many do not believe at all in the statements that Jesus died and was buried and that he rose from the dead? Is it not more modern to, at least, throw doubt over all these statements? I ask this seriously. Just so long as the old-fashioned ideas that Christ was buried—really and truly—and that he, sure enough, arose from the grave, just so long must there be represented in baptism a burial and a resurrection. But perhaps Jesus did not have a literal resurrection in his mind when he spoke of his resurrection. I really can see no reason at all for us to argue such questions if we positively believe that Jesus rose from the dead. Jesus did not often speak of his resurrection. Likely indeed the mention he made of it had some sort of mystical undefined meaning. Such treatment of our Savior's teaching is not very satisfactory to me. If God could raise up Christ from the dead and at the same time leave him in the tomb, it might also be possible to shift baptism around in almost any way or better yet leave it out altogether. I want to ask, Why not leave baptism out altogether? What is its real use? What is it meant to represent? If it represents nothing, then it is meaningless and should be wholly abolished. If it is to show forth anything at all what is that thing? Was Paul right when he said it was a likeness? Was Peter right when he said it was a figure? Either yes or no. If it means nothing let us quit it. If it has a meaning let us find what it is. But let us not suppose that the position taken in Mr. Boren's article is a new one. It is old. It was thrashed to nothing forty years ago. Its poor old skeleton is not able to speak loud enough to be heard afar. I may be very angular this morning but some way or other there is not a single position taken in the whole article, as it deeply impressed me, that should be seen in the columns of a Christian paper. If the belief in the death, burial and resurrection of Jesus is not essential to genuine Christian belief, then I can see why immersion is not essential to Christian baptism. Else you may believe any old thing in any old way and call it saving faith. In fact we can take Jesus Christ out of our faith altogether on such a principle. But so long as it is essential (if it is) to have an intelligent faith, so long it is also essential to have intelligent action to represent such intelligent faith.

Marshall, Texas. T. F. WEAVER.

It was Good Advice

Dear Brother Morrison: I have just finished reading the current issue of The Christian Century, and I can not resist the temptation to congratulate you upon being able to follow my advice given you at Pittsburg relative to your editorial duty! You are doing splendidly. You are emphasizing the vitals in a broad-minded, large-hearted way. You are editing a splendid paper. My heart thrills with joy as I see the expanding usefulness of The Christian Century and Evangelist. You are rendering the church at large great service. Stick to the fundamentals of "Our Plea," interpreted in a sane, Christian way and your future is assured.

Yours fraternally,

A. C. SMITHER.

Los Angeles, Cal., Jan. 29, 1910.

The Book World

PARSIMONY IN NUTRITION, by James Critchton-Browne. This little volume by one of England's foremost medical authorities, should be read by all "Fletcherites." It is a very wholesome antidote for those who overdo the latest new thing. The author is not always convincing but he helps balance up. To cite the fact that animals gorge is no more to the point than to cite the complementary fact that they sustain long fasts also. To show that low diet in English prisons brings a depletion of strength begs the question, for Fletcher does not advocate small portions of food so much as thorough salivation which in turn will keep from overeating and get the benefit of all that is eaten and it is not likely that prisoners conform to his rule. His most striking contention is that salivation performs but a very minor part in digestion and he also urges that Chittenden's experiments did not extend over long enough time to prove much conclusively. His most useful warning is that, do what you will for yourself, children must not be underfed. (New York: Funk & Wagnalls.)

LABRADOR: THE COUNTRY AND THE PEOPLE, by William T. Grenfell and others. Dr. Grenfell has become a well known figure in the work of northern missions and exploration along the coasts and in the interior of Labrador. Few more romantic stories have been told in recent times than those which relate to the hardships of his work among the fisher-folk of the Labrador coast. Naturally quite apart from the interest which these efforts have produced in the minds of American and European readers, there has been an awakening of desire to know more of the interesting country in which Dr. Grenfell's work has been done. A recent volume, "Labrador," supplies this information in a very satisfactory way. Dr. Grenfell has written several of the chapters, while some of his fellow-workers, like W. S. Wallace, E. A. Daly, Dr. C. W. Townsend and others, have furnished additional information on such topics as the history of the region, its physical characteristics, the inhabitants, the work of missions the industries of the country, the animals, birds, trees, and flowers of Labrador. The volume is illustrated with many helpful photographs, and is an admirable statement regarding an interesting part of our country. (New York: The Macmillan Company, 1909. pp. 472. $2.25, net.)

THE BASIS OF ASCENDENCY, by Edgar Gardner Murphy. This book is a sane treatment of the race question in the South by a southerner. It is a ringing call to the South to come to its great problem with a clear mind and a clean heart and to solve it by great principles rather than to allow prejudice to rule. He argues that an injustice done the negro will react on the head of the white man simply because the law of justice has been broken and a people cannot expect to reap good from broken laws. If the inferior race remains inferior by the repression of the superior its very inferiority is a standing menace to the superiority of the superior race. Repression but aggravates all the ills the contact of the two races gives rise unto, while development softens them all and presents a working chance for better things. Social equality, that is, equality before opportunities of civilization is a cardinal necessity of peace and order but that individual equality which brings such racial intermingling as intermarriage, etc., is not to be desired, not even for the sake of the weaker race. The negro is doing the best for self when he clings to his independent racial integrity and climbs the ladder of self-attainment; the white man does best when he opens the way for such development. The book is wise and candid and courageous and no more suggestive volume has been written on the question. (New York: Longmans, Green & Company. Pp. 250. $1.25.)

THE SPIRIT OF YOUTH AND THE CITY STREETS, by Jane Addams. Miss Addams has performed such notable services in behalf of the unprivileged classes on the West Side of Chicago that any word she speaks in regard to social uplift is sure to be worth reading. No utterance of hers among the numerous books and articles she has written in recent years has been more informing in character and beautiful in literary style than her recently published book, "The Spirit of Youth and the City Streets." Instead of theorizing in regard to what childhood ought to be, she has attacked at once the reality as it is disclosed in the character, recreations, hopes and dangers of the boys and girls who make such an army in our modern industrial life. Her picture of the pathetic efforts made by childhood and youth to find relaxation from the terrible stress of daily work makes clear some at least of the opportunities which those who are trying to lay adequate foundations for the future must utilize. Miss Addams makes us understand something of the necessity for such forms of recreation as the theatre and dancing, without at all being oblivious to the dangers which lurk about these institutions as they are now exploited. She recognizes fully the nobler impulses that find expression in so many eloquent ways in the life of youth, and points out some of the methods by which genuine help can be rendered in the solving of the difficult question of furnishing the right kind of social and educational surroundings without the offense of patronage and coercion. Of few books can it be said that they ought to be read by everybody, but Miss Addams' volume is surely entitled to a place in that limited number. (New York: The Macmillan Company. 1909. pp. 169. $1.25, net.)

THE BIBLE AND THE CROSS, by G. Campbell Morgan. Dr. Morgan's work is of varying character. Some of his books are admirable examples of the interpreters' art. The present volume is a series of brief chapters relating to the Cross, attempting to set forth the different values of the death of Christ as unnatural, supernatural and reconciling, with its relations to the sinner and to the saint, and its permanent value to the world. (New York: Fleming H. Revell Company. 1909, pp. 128, 50 cents net.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XVII.

An Offering of Honors.

When Miss Abigail heard the astounding news of Brainard's nomination, she could hardly wait till the phaeton came to the door, so eager was she to impart the glorious tidings to Eleanor. She drove rapidly to the cottage and found Eleanor engaged with Eldora's music lesson.

"Let the girl go!" she began abruptly. She was so unlike herself—so agitated—that Eleanor turned pale in anticipation of bad news.

"It's nothing bad at all," Miss Abigail reassured her, unerringly reading her countenance. "It's only about Robert!"

Then a faint flush replaced the pallor of Eleanor's face. It told the astute spinster who adored her brother, that here was another maybe, more tender regard. Robert had long since given her his confidence, but with the reserve of a fine nature, she had made no effort to discover Eleanor's feeling for him, waiting for her evident liking to bloom naturally into love, as she confidently assured her brother must happen. But the winter months had almost slipped away since Eleanor's mother had died, and her love still showed no sign of unfolding. Indeed, Eleanor had sternly repressed every expression of emotion in Robert's presence, for, after the keenness of her past grief she recalled with shame and confusion how she had surrendered herself in her grief, even as a woman might with an accepted lover, and she was so guarded in the presence of both brother and sister that Robert despaired and Miss Abigail grew despondent. Now Eleanor was off guard. Here was interest warm as love itself. She threw aside her assumed reserve and they exulted together. At last Miss Abigail rose to take her leave, saying tentatively: "He'll be home Saturday night,—will you—will he—be welcome here?"

"Let him come and see for himself." she said with a smile on her lips and a slight increase of color on her cheeks, as she looked with sparkling eyes into those full of appeal, bent upon her.

There was something so significant of the pride of the possessor in that look, that, Miss Abigail being a woman, could not fail to comprehend it and she clasped Eleanor in her arms and said incoherently: "You dear girl!"

Saturday evening found Eleanor in a state of faltering expectancy. She put on some trifling ornaments that Robert had once diffidently commended, only shamefacedly to take them off, as too bold a bid for notice. She was a woman—not a sentimental girl. "How do I know Robert will come, he has not told me so?" she reasoned speciously with herself.

"But you do know, you feel it in your inmost heart," sternly rebuked some inward monitor.

She seated herself before the glowing fire and had hardly grown composed when she heard feet stamping off the snow at her door. Ann answered the bell, and in another moment, with heart beating distractingly, she rose to greet Brainard.

He threw off his overcoat unceremoniously and came quietly to her, questioning eagerly:

"You have heard?"

"Yes—I know."

He impetuously caught both her cold hands in a close clasp, and cried with thrilling meaning: "But you don't know this honor is all for you—you!"

She looked at him timidly. "For me——" she echoed weakly.

"Without you to share it, nothing matters to me." He raised her hands one after the other to his lips. "Do you refuse it?"

"How can I, when it has not been offered me?" she said with an attempt at trifling which he checked at once.

"Don't quibble with me now, darling. It is yours, as you well know, for the man on whom it fell has always—yes, since boyhood—been yours."

She looked up amazed. "Since boyhood, Robert?"

"Yes; when you were a tiny child I loved you; when you grew into girlhood I worshipped you. Now I love you with the accumulated passion of all these years,—the single, only love of my life! Do you—will you, Eleanor, take me for your husband?" His arm surrounded her, and, as once before in time of deep sorrow, now in this moment of poignant joy she hid her face on his shoulder and said softly:

"Oh, Robert, dear and noble, what am I that you should love me so faithfully through so many years? Am I worthy to be your wife?"

A long and most intimate talk followed, in which he pleaded for immediate marriage that she might spend his first session in Congress with him in Washington. But he did not yet thoroughly know the woman whom he wished so eagerly to make his wife. There were things to be considered which a man would deride, but which a self-respecting woman must take into account. Now that his position was changed her marriage would call for an outlay altogether beyond her means, so narrowed by debts incurred at her mother's death that it was only by the most rigid economy that the small household could make both ends meet, and pay them off. Then, too, it was too soon after her bereavement.

The cool, self-contained man said hotly, "No, you do not love me as I do you, or you would grant my wish. You certainly owe something of duty to me——'

"Not yet, Robert," she interposed? "When I do—if ever—I will perform it to the utmost."

The little phrase, "if ever," brought him to speedy repentance, and he said, reproachfully:

"Do as you will, only don't—don't threaten anything so cruel as that——"

"I'm not threatening you. How could I? But, dear, you do not understand—my mother dead so recently—Ann so dependent on me—and—Oh, trust me!"

"You are right, as you always are. I will try to be patient."

Robert hid his disappointment and the next week took his place in the upper house of Congress; an honor he had hoped to have Eleanor share and which was cheapened because she was not present. But his desk mysteriously was heaped with flowers.

CHAPTER XVIII.

The Ring of Polycrates.

January had passed, a month of ideal winter weather. The February mornings were frosty and brilliant, with milder days now and then, that promised the coming of spring.

The men went to their work whistling and singing. Business had so increased that there was a liberal advance in wages, and Randall contemplated enlarging the Works and taking on more men.

The Johnsons were prospering. Eldora made two grades in the fall session of school, and Ned had entered the first of the primary grades. He found school very different from Mrs. Crofton's mild sway. She had taught him in her pretty room from blocks and wonderful pictures, and allowed him to stop when he was tired. Moreover he was pained and surprised when he learned that Jody, the cat, could not go with him.

"Why, for pity's sake, no," Susan said severely, when this innovation was mentioned. "Who ever heard of such a thing? All the boys and girls would laugh at you."

"I don't care if they would," said Ned tearfully.

"Yes, you would, too. It's not pleasant to have folks think you're silly, and laugh at you, right to your face. Hain't you never heard about Mary's lamb, 'that follered her to school one day, that was against the rule, an' made the children laugh and play to see a lamb at school'? There! you see how it was."

"But that wasn't nothin' but an old sheep," argued Ned, with contempt.

Jody was curled up on the window sill in the sunshine, and hearing his name in Ned's familiar tones he rose, arched his back and yawned, showing his sharp teeth, his red tongue and the ridged roof of his mouth.

"There," cried Susan, "just see how it makes him gape, even to hear talk about goin' to school!"

But it was hard to convince Ned that Jody's education had progressed as far as his natural limitations would permit.

Teddy and Mary were to be married as soon as the house was ready, and in the interval Mary was staying with Eleanor. They had looked at every cottage advertised for rent in Wakefield. They could not be too far from the Works, and Mary also wished to live as near Susan, as possible, expecting to benefit by her superior knowledge of housekeeping. She had already had a good many lessons in bread-making and other branches of cookery, and had stored in Susan's cellar specimens of her handiwork which Teddy pronounced superior to anything in that line he had ever seen.

"That's the way Lon used to talk, Mary. Don't count too much on it, and be too pleased. You just remember it, so if he complains after while you can throw it up to him. That's what I had to do," warned Susan, laughingly.

"You," said Teddy. "It's likely, an' Lon thinkin' every single thing you do can't be beat by anybody. Don't you be puttin' notions into Mary's head, Susan, or she'll be as hard to manage as you are," and Teddy gave a resounding laugh, and kissed Mary shamelessly before Susan's very eyes.

They enjoyed the house-hunting as mating birds probably enjoy searching the hedgerows or the forests, for a nook in which the precious nest may be hidden. They were somewhat difficult to please. Mary showed evidences of matronly forethought that delighted Teddy and made him feel sanguine as to their future. Such a wise little woman as she was; she would do wonders with their income. He thought it marvellous that she could think of all the homely, practical things, when she had been a stenographer and homeless for so many years. He had yet to learn, with many a clever man, that women forced from domestic life by the exigencies of circumstances go back of their own accord to the natural duties from which they have never been alienated. Through all that may befall, through all that may be required of them, they keep intact the home-making faculty, just as the mother bird provides the soft bed for her coming brood, woven after the primeval pattern, with the instinct that is part of her being.

(To be Continued.)



Father's Greeting

As I came home from work for the day,
A gay little maiden ran right in my way.
"Oh, where are you going, my dear little maid?"
"I'm going to meet Daddy," was all that she said.

I watched her go hoppity skip down the street,
So merry, so joyful, on swift, dancing feet,
And saw her caught up in a welcome embrace,
While Daddy was kissing her dear little face.

Then back up the street she came trudging along,
Her hand in dear Daddy's, so big and so strong.
And as she passed by me she cried with delight:
"Oh, Daddy, there's so much to tell you tonight!

"Now guess what has happened to wee baby Ruth!
You can't? Then I'll tell you. She's cut a new tooth.
And Fido, poor doggie, his foot's very lame,
So he couldn't meet you tonight when you came.

"Mama has been having an afternoon tea,
And cook made some little cakes 'specially for me;
They were so very good that I saved you a few,
And I'm sure when you eat them you'll say they're nice, too." —St. Nicholas.

The Queen's English

In a City High School.

By Alfred R. Hedbick.

An instructor, engaged in teaching a class of high school students in any of our city schools, must be surprised that boys and girls who range from fourteen to eighteen years of age possibly could know as little as they do about the technical art of composition in their mother tongue. Not only is the amused teacher amazed, but he finds it hard to believe that many of the students are coming from American homes. He passes the nightmare of written work which he receives daily with the thought that those who make the most inconceivable blunders are of foreign parentage, and when they have had the chance will be improved, errors of spelling, use of word, sentence structure of thought will disappear.

Among mistakes made in spelling and use of word, the following have been rather interesting in one instructor's experience:

"People came in bunches, automobiles, carriages and chases to the contest."

"Refreshments were severed (from whom, the hostess, certainly?) in the dining room."

"When she went home, she carried sovereigns of the place to all she could think of."

Here is an example of an English I Theme, written by an impetuous boy. So interested was the boy in what he had to say that he rode recklessly through, not stopping for such minor details as commas, semi-colons, colons, or periods. As you read, are you not impressed by the dashing vigor, the nervous haste, the excitement? And are you not reminded of Byron's Maseppa? The subject was, "Why the Crowd Laughed."

"While I was down to a football game and was sitting in the grand stand when the fullback kicked off and the eleven were off and the quarterback of the other side got the ball and darting down the field come near being caught by the big fullback only he was so small that he dived under the fellow's legs and was off for a touch down before anybody knew what he was doing. This is why the crowd laughed."

And that was the sum and substance of the paper that was passed in for a theme! Someone once wrote—it must have been a girl, since she received so vivid a picture of the boy, and only the boy: "The appearance of a room into which I looked through a half-open door going down the hall at a rapid pace was that of a boy standing up reading a book." Remarkable boy to outshine everything else in the room! Wonderful girl to remember so distinctly and to write so forceful a sentence!

One may decide for one's self what these two sentences mean:

"I find that Yussouf's son had been slain first in the last part of the fourth verse."

" Omar told the Persian that he should die three times."

Next come mistakes in thought made through lack of correct information, or through misunderstanding. The class had been told that De Quincey dreamed of being locked up for a thousand years at the heart of an Egyptian mummy. We were informed on a paper which came in later, that Dr. Quincey was locked up as a dummy!

Are you learned in the new physiology of metabolism? Did you know? "A chicken dips her bill in water, gathers some of it and then turns her head upward so as to let the water digest."

One boy's class was asked to speak of Stevenson's character. This to one person's mind was the best of all.

"Stevenson was a good-natured man and very jovial, but was a sick man inwardly." Perhaps, that was the very highest compliment that could be paid. Indubitably it must have been the hardest task—"to be a sick man inwardly"—and yet to be "good-natured."

Englewood High School, Chicago.

Taking Careful Aim

By Stephen Innes.

Many a boy misses becoming a great man, many a girl misses becoming a great woman, by failing to take good aim. It's important to find out as early as we can just what we can do, what our special talent is, and then direct our utmost energies at that one target.

The men of single, concentrated purpose are the ones who accomplish the hard things of the world. Years ago a number of schoolboys, members of a Philadelphia school, were taken by their teachers to Washington to see President Lincoln in the White House.

When the ceremonies were over, Mr. Lincoln turned to the boys.

"Boys," he said, a kindly smile playing about his features, "do the teachers in your school teach you how to load, take aim, and fire? Do they teach you the importance of hitting the target every time?

"I've known some people," the President went on, "who had fine-looking guns, but they just went out and blazed away without much aim, and they didn't amount to much. It's a great thing to have good guns. But any kind of a gun that hits the mark is better than any other kind that doesn't. An insignificant mustard-shot that hits the target, boys, is better than a United States army shell that goes whizzing away in space and aimlessly explodes."

In these words Mr. Lincoln was emphasizing, in language the boys could understand, the need of concentrated purpose for any one who expected really to accomplish something in the world. Concentrated purpose is taking careful aim

And he was himself an excellent illustration of the lesson that he was trying to teach.

Whatever he did he did with all his might. He attended faithfully to the object in hand and did nothing by halves. He kept his wits so intensely directed to what he was doing, and worked so efficiently and well, that he was in the habit of accomplishing what he set out to do.

A person may have a whole series of bewildering talents, but if they are scattered and ill directed, nothing will be accomplished. Concentration is the key.

We all know how it is with scattered clouds of steam as they rise, gracefully and harmlessly, in the atmosphere. But if those same clouds of steam were confined under pressure in a boiler and in ocnnection with an engine, they would have the power to lift us or speed us across, the continents and oceans.

A boy is fond of reading. But his reading is objectless. Now, if he would only properly direct his efforts along this line, concentrate them on a particular branch of study, he would obtain results that would astonish himself. And his objectless reading would soon be transformed into actual mastery of a literature or science.

It's the same with artists and housekeepers and students, and business men and women, and budding lawyers and doctors and farmers. Whatever line of endeavor we may be engaged in, the principle must hold good.

That is what the President meant. The key to mastery in any and every department of life is concentrated purpose.—St. Nicholas.

The first day of spring is one thing and the first spring day is another. The difference between them is sometimes as great as a month.—Henry Van Dyke.

The pastor of a popular church in a suburban town received as a caller at his parsonage a young matron carrying in her arms a chubby-faced youngster.

"I want the baby christened," the mother said.

After the ceremony the clergyman started to write out the baptismal certificate required by the Board of Health. Forgetting for the moment the date of the month, he remarked to the mother, "This is the ninth, isn't it?"

"No, indeed, sir," replied the young matron indignantly, "it's only the third."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 6.

Theme for the Day—The world-wide empire of Christ.

Scripture—He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust.—Psa. 72:8, 9.

Eternal Lord, from land to land
Shall echo Thine all-glorious name,
Till the kingdoms bow at Thy command,
And every lip thy praise proclaim.

Exalted high on every shore,
The banner of the cross unfurled,
Shall summon thousands to adore
The Savior of a ransomed world.
—Anonymous.

Prayer—Our Father, Thou hast made plain to us Thine eternal purpose, that all the world shall know the Gospel of Jesus, and by it be brought to the new life. Today we join with Thy people in many places to promote by our offerings this great cause of world-wide evangelization. Save us from the sin of small and unbecoming gifts. Help us to give as we pray, as we love and honor Christ, and as we can with hearts unashamed lay our offerings in his precious hands. In this way we worthily join with all who pray, labor and contribute for the coming of the kingdom in all the world. Amen.

MONDAY, MARCH 7.

Theme for the Day—Early saints and martyrs.

Scripture.—And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit. And when he had said this, he fell asleep. And Saul was consenting unto his death. And there arose on that day a great persecution against the church.—Acts 7:59, 60; 8:1.

Saint, did I say? with your remembered faces,
Dear men and women, whom I sought and slew!
Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you.
—F. W. H. Meyers ("St. Paul").

Prayer.—Father of lights, and God of infinite grace, we draw near to Thee to ask Thy forgiveness and Thy mercy. Thou who givest hope and power to them that trust Thee, grant us the faithfulness of Thy martyrs and the portion of Thy chosen. May we in the hour of trial be able to see Thy glory, and Jesus our Savior standing at Thy right hand. Perfect Thy strength in our weakness, and may Thy gentleness make us great. Enable us to be followers of those who through faith and patience inherit the promises. And receive us to Thy glory, through the atoning love of Christ Jesus our Lord. Amen.

TUESDAY, MARCH 8.

Theme for the Day.—The Word of God.

Scripture.—How sweet are thy words unto my taste, yea sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. —Psa. 119:103, 104.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—Whittier ("Miriam").

Prayer.—Heavenly Father, Thy Word is a lamp unto our feet and a light to our faith. It has come to us like a precious legacy from the past. We do not understand all of its wonderful words, but we discover in it ever deeper springs of wisdom and of life. Through the ages it discloses new truth to each generation. It endures, while men and institutions pass. May we study it that we may catch its spirit, and see how the men who have written down for us their messages and experiences upon its pages have spoken for God, and that through them God ever speaks to us. Most of all, may we see that the heart of the Book is Christ, the Light of the World. Amen.

WEDNESDAY, MARCH 9.

Theme for the Day.—The far-off divine event.

Scripture.—He shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet.—1 Cor. 15:24, 25.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst.
—Browning ("Apparent Failure").

Prayer.—O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. We cannot obscure from our eyes the present evil world, nor ignore its sin and sorrow. But we can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its blessedness.—Amen.

THURSDAY, MARCH 10.

Theme for the Day.—Perversions of truth.

Scripture.—Woe unto them that call evil good and good evil: that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter.—Isa. 5:20.

O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping—how many—until we pass and reach
That other, where we see as we are seen.
—Tennyson ("Geraint and Enid").

Prayer.—O God of our life, we would escape the dangers that lie about us in the world, and reach the safe and sheltered life of trust and love. Save us, we pray Thee, from vain and foolish thoughts, from dilusions, falsehoods, and self-deception. Knowing the power of untruth to ruin character, to blight happiness, and to bring discord into the world, may we arm ourselves against it, and search our hearts to banish it wherever found. And may we abide in Christ, who is the Truth. Amen.

FRIDAY, MARCH 11.

Theme for the Day.—"The wreck of matter and the crash of worlds."

Scripture.—But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements dissolve with fervent heat, and the works therein shall be burned up.—II Peter 3:10.

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.
—Shakespeare ("The Tempest, 4:1").

Prayer.—Our Father, teach us that here we have no continuing city, but that we seek one which hath foundations, whose maker and builder is God. Help us to build on no foundation but Christ, that our house fall not in the day of testing. In the fires of trial may our work abide. Fortify all Thy servants against the sorrow of defeat, and the sense of failure. Bless our home and our household, the young and the old. Give to us, whether our years be few or many, the sense of permanence and confidence in Thee. And give us redemption through Christ Jesus our Lord. Amen.

SATURDAY, MARCH 12.

Theme for the Day.—Gaining the heights

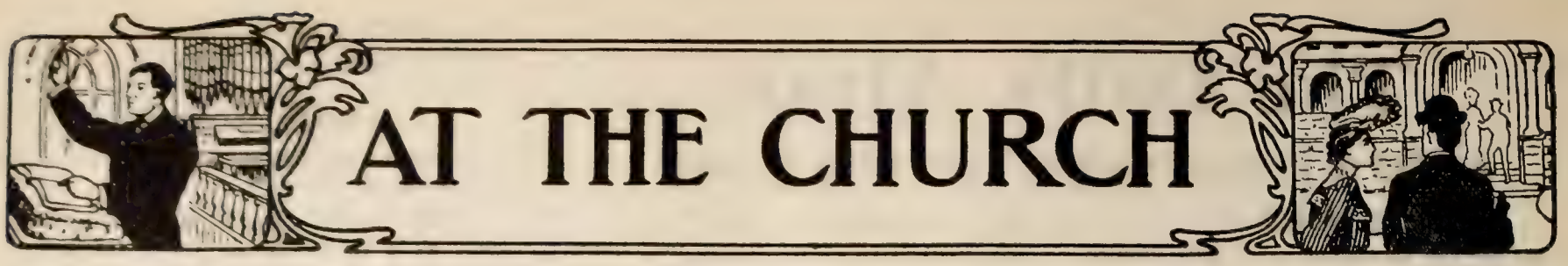
Scripture.—To them that by patience in well doing seek for glory and honor and incorruption, eternal life.—Romans 2:7.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow ("The Ladder of St. Augustine"
—Longfellow ("The Ladder of St. Augustine").

Prayer.—Refuge and strength of our souls, we offer Thee our daily adoration. Thou dost beset us behind and before with Thy blessings. Thou dost crown our lives with Thy mercies, so that we have no speech with which to thank Thee. But we know that our best expression of gratitude is a cheerful heart and a ready purpose to bring our lives into likeness to Thine. We thank Thee that salvation does not depend on works of merit, but on Thy pitying grace. Yet help us to be of some service in this our day of life, before we fall asleep. And then receive us to the nobler labors of a world without end. Amen.

Waiting Upon God

This strength will show itself in the dullest duty of the common day. For they shall walk along life's common road—"They shall walk and not faint." Not only in our times of stress and strain, but in our plodding along the weary path, we are mightily helped, and heartened, and encouraged, by the strength that comes from waiting upon God. And do you know why the prophet puts that last? It is because he keeps the hardest till the end. It is because to be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments; but perhaps there is something even nobler than that. It is to be brave, and glad, and strong, and tender, when the sky is gray and when the road is dreary. It is in such seasons—and they form nine-tenth's of life—that he who waits on God will show his strength—George H. Morrison.



Sunday School Lesson

By Professor Willett

Tempests*

The incidents of the last study are separated from this in the narrative of the First Gospel by Jesus' purpose to visit the other side of the sea, and the interviews with the scribe and another petitioner which followed the preparation for departure. In this incident there is emphasized Jesus' unwillingness to have any attachments to his person save those inspired by confidence in his teaching and plan. He must be the first in the regard of all who come after him. And neither devotion to the expected rewards of his companionship nor to one's own family and posessions, must be allowed to stand in the way of instant and continued service.

The Sea of Galilee was the center of an immensely active life. Its shores were thronged with towns and villages, and all the region was thickly populated. Across the sea the little ships constantly plied in the traffic between the east and the west shores. But on the eastern side there was greater opportunity for Jesus to find rest and retirement, because it was largely a Greek population, with foreign interests. He would have greater leisure and the opportunity for uninterrupted companionship with the disciples in that section of Galilee than on the western side of the lake. For that reason he decided, after the busy work to which he had been devoting himself, to seek some seclusion and rest in the region of the Decapolis, the ten cities east of the sea.

On the Sea.

Almost immediately upon his embarking in the little boat, he fell asleep, overcome by the labors which had been so incessant. But the company had gotten only part way across the lake when one of those sudden wind storms swept down upon them from the hills. The place has always been subject to many variations of wind, owing to its depth of depression in the midst of surrounding hills. The sailors of the region even yet are loathe to push out from the shore unless all the weather signs are propitious, for they know the perils of the storms that sweep over the lake.

The disciples were not novices in the sailing art, and yet so violent was the storm that they were terrified. In their anxiety they wakened Jesus from his sleep, imploring him to save them. They had not as yet learned that calmness in the presence of danger which rests upon the consciousness of perfect unity with God, and looks upon all possible events as only the instruments by which the great ends of life are accomplished. In the presence of a supreme purpose that is world-wide in its reach, all incidents and accidents of the day's work become of minor moment. So Jesus must have felt. Even Caesar, in a similar moment of peril on the sea, when his sailors threw themselves in terror at his feet, called out to them, "Why do you fear? You carry Caesar and his fortunes with you."

The Quiet Sea.

The quietness of the our Lord in the presence of imminent danger was itself a victory over the winds and the waves. The calmness with which he inspired the disciples was the best aid in the encouragement of their seamanship. Did our Savior go further than this in his rebuke of the power of the sea, and put forth a force which subdued the angry waves and made the pathway of the waters smooth before him? Did he perceive that the storm was already spending its force and that the danger was passing, and calm the minds of his friends with this assurance? Or was there some greater power of command over nature which he invoked in that moment? Unquestionably the disciples so believed, and such is the purport of our narratives. Whatever power our Lord found necessary to achieve the result of restoring confidence to his troubled disciples, we may be sure he used, whether it was the encouragement derived from his presence, or the announcement that the danger was passing, or the grip upon the forces of nature which compelled obedience to his word.

In Gadara.

When they landed on the shore of Gadara, one tempest was past. But another was before them in the distressful condition of a furious madman, who rushed down toward the little company of the Master and his friends. Two afflicted men are spoken of in our study, but in the companion narratives only one is mentioned, probably the more demonstrative and terrifying of the two. This madman was the victim of that form of sanity which was the most violent of all that Jesus met. No efforts to restrain him had been availing. Untamed, fierce, the scourge of the countryside, he roamed about or found refuge in desolate and gloomy places, believed by that generation to be the haunt of evil spirits.

The belief of the time credited many different forms of disease to demon possession. Thus Jesus healed on different occasions the deaf, the dumb, the blind and the paralytic, all of whom were spoken of as possessed of demons. The gospel narratives describe these cases in the language of the time. Then there were the actually insane whom Jesus healed. These cases exhibited the marks of insanity very much as modern cases do. In several instances, they made public outcry against him, having learned his name and his claim to be the Son of God. This case of the Gadarene madman is the most violent of all, and in connection with it there is one of the few curious survivals of Jewish superstition which the disciples seemed to share.

Demon Possession.

It was the current belief of the time that such madmen were possessed of demons, one or many. The victims themselves were possessed of the same belief. Alienists of the present time are familiar with the phenomenon. It is one of the delusions of many insane people that they are possessed or controlled by resident intelligences that have gotten the mastery over them and that use their bodies at will. The beliefs of that age included the idea that such evil spirits were permitted to inhabit human beings, but if cast out, were likely to be compelled to return to the abyss of torment. If, however, nothing interfered with their career, they might hope to save themselves from this premature torment until the day of judgment.

Such fancies as these, together with Jewish hatred of swine, probably account for the strange and otherwise inexplicable sequel of this story. Most modern commentators have found it impossible to suppose that Jesus destroyed a herd of swine by dismissing demons from afflicted humanity into the beasts. To say nothing of the superstition involved in such a view, the character of Jesus forbids us to suppose he could ever have lent himself to the wilful destruction of the property of others, even though it might be property as heartily detested as the Jews hated swine and the traffic in them. The probability is that some circumstance in the experience of that community which resulted in the destruction of swine was connected in the report of Jesus' work with his cure of the Gadarene madman. It is not often that the narratives of the gospels raise difficulties of this character. When they do, however, it is to the high level of their general teaching, and especially to the character of Christ, that appeal must at last be made.

The Greater Miracle.

The significant feature of this incident is, of course, not what became of the evil spirits, nor indeed whether these evil spirits are to be thought of in the terms that Jewish belief had fashioned for itself. Our interest is centered upon the fact that the unfortunate man was cured of his dreadful malady, and that presently he sat at the feet of Jesus, clothed and in his right mind, begging that he might accompany our Lord on his further ministries of helpfulness. For it is this work that Jesus is still accomplishing in the world. He is stilling the tempests that break out upon the waters of human society, and in the minds of uncontrolled and selfish people. To speak peace in such conditions is to achieve the constant and unspeakable miracle of bringing order out of chaos and quietness where before there had been confusion and ruin.

*International Sunday school lesson for March 13, 1910. Two mighty works, Matt. 8:23-34. Golden Text, "What manner of man is this, that even the winds and the sea obey him." Matt. 8:27. Memory verses, 24-26.

MOTHER.

By Julia Ireland Ramsey.

On winter evenings cold and bleak,
The fire burns brightly on the hearth;
Outside, the snowflakes, stacked in heaps,
Are blown like leaves across the dark.

The little children linger still,
"For one more tale," they say;
So Mother tells them all about
The games she used to play.

"But now to bed you all must go,"
She tells them in her kind, sweet way;
"No more stories for tonight,
Perhaps the rest another day."

—St. Nicholas.

Marvelous Little Rock Meeting

The marvelous revival meeting in Little Rock, Ark., conducted by C. R. Scoville, and reported in our columns last week by the pastor, J. N. Jessup, is full of interest to the whole brotherhood. There were 1,068 additions. All will be interested in the following clear analysis made by Mrs. H. S. Martin when the meeting was but half finished:

Dr. Charles Reign Scoville recently finished the first half of the most marvelous evangelistic meeting that has ever been held in Little Rock. Three hundred seventy-five people came into the church in twenty days. **How does he do these things? What is the secret of his power?**

In the first place, he makes every possible preparation beforehand. At the present time there are five in the Scoville party besides himself. Nothing is left to chance. In the above meetings Rev. W. J. Minges and wife came ahead of the party several days. Judicious advertising was begun at once. Not only judicious but enthusiastic. Mr. Minges is a fine preacher himself. He prepares the way for Dr. Scoville. He hides himself behind Dr. Scoville. Beyond this, both men hide themselves behind Christ. There is rarely a tone of discouragement allowed to come into the meetings. Everything is done in an enthusiastic manner. Everything leads a little higher.

Dr. Scoville is the real leader of the Scoville company first, last and all the time. He thinks out every detail and he knows how to



Charles R. Scoville.

secure enthusiastic co-operation from every member of his company.

The singing, under C. H. Guthrie's leadership, is a real praise service every night. The prayers are fitted in in just the right place and for definite purposes. Dr. Scoville really prays every prayer through his helpers. Only those who have attended the Scoville meetings will understand this statement. Each song, each prayer, leads the vast throng a little higher heavenward. When the people are ready, when they have been led away from themselves and their worries, when they really begin to be ready to hear with open mind and heart, Dr. Scoville calls on Mrs. Scoville to sing.

To many a tired, lonely heart, the songs of this young woman are like a breath from heaven. A hush falls upon the people. Men and women do not know that they have almost forgotten to breathe till the song is over. Then there is a short, earnest prayer from someone that Dr. Scoville may be "filled with the Spirit" and the sermon is begun. The people are still led higher and higher in a marvelous way. The highest point was reached one night towards the close of this first half of the meeting when the speaker stormed down the steps and half way up one aisle as though he would snatch lost souls from certain death. Dr. Scoville had lost self in his theme. He was unconscious of the crowd who were saved. He saw only those who needed his message. He was willing to be stricken dead then and there if that were the only thing that would bring lost children home to their loving heavenly Father.

If the people respond in the middle of his sermon, he breaks off just there, and gives the invitation. There is no apparent break. He understands psychological laws too well for that. Dr. Scoville doesn't preach sermons as the words ordinarily indicate. **He strives, always, for a psychological condition.** When that is reached he endeavors to make the most of it by driving home the need of salvation. The moment the invitation song is begun the personal workers leave the platform and go out among the people. There are those present who have been visited in their homes earlier in the day by the workers, which include the local pastors and members of local churches. These are often the first to come forward.

In Little Rock the shop and saloon meetings were very interesting and helpful.

Dr. Scoville believes in much prayer. He and his wife always kneel together in prayer before they leave their room to go to any service.

Notes From the Foreign Society.

The late Mrs. Hardin, Harrodsburg, Ky., left property to the Foreign Society. She also left property to three other benevolences of the Brotherhood.

The First Church, Wichita, Kans., will double its last year's gift in the March offering. W. S. Priest is the minister.

Miss Kate Gault Miller, our new missionary to Wuhu, China, has reached her field. She went out from Louisville, Ky., and is supported by Transylvania University and College of the Bible, Lexington, Ky.

Two young men were baptized last month at Tonnogi, Japan. Both are well educated.

Last week the Foreign Society received another gift of $500 on the Annuity Plan from a friend in Michigan.

The money has all beenpromised for the new mission building in Matanzas, Cuba. Including the lot the cost will be about $16,000. Melvin Menges and his wife, our faithful missionaries at that post, will rejoice greatly over this enlargement.

The missionaries at Shanghai, China, have a rare opportunity to secure a much needed property to enlarge the school work in that city. This property will involve an expenditure of $6,000. It is a great bargain. Who will provide the amount.

A number of churches will observe the March Offering this year for the first time.

W. H. Colvin, Wheeling, W. Va., writes: "The Layman's Missionary Movement is being splendidly supported by both churches here in Wheeling, and I am satisfied that you will be pleased with the results." The Wheeling church expects to support a missionary on the foreign field and is working loyally to that end.

The Union Avenue Church, St. Lauis, Mo., expects to at least double its offering for foreign missions over last year. It expects to give not less than $1,000. W. J. Lockhart is the minister.

The official board of the church at Mexico, Mo., has voted unanimously to buy a printing press to cost not less than $350 for the Bolenge Station, Africa. This church is much drawn toward Brother C. P. Hedges, their living link at Bolenge. This will bring their offering up to $950 for the year and we need not be surprised, indeed, we may expect, them to raise fully $1,000. Walter M. White is the minister.

The church at Valparaiso, Ind., became a living link in the Foreign Society, and the American Christian Missionary Society, February 20. Claude E. Hill is the minister. He says this was accomplished with very little difficulty.

Tokyo, Japan

Jan. 18.—The Yotsuya mission is growing. Fifteen were added last year, a lot bought for $4,400.00; a new school erected, and $2,000 raised toward another lot and school to cost $3,000. One new worker has been employed. In seven years 172 have been baptized. Last year one member went as a missionary to China and one as Y. M. C. A. secretary to Korea. We have five schools.

W. D. CUNNINGHAM.

A Little Nonsense.

Looking For Father.

"I was invited to speak before a gathering in a small city near Chicago," said Clifford G. Roe, former assistant state's attorney, who is a man of youthful appearance.

"I was told that a committee would meet me at the station, and I looked for the committee when I arrived. No one spoke to me, however, and the crowd at the platform finally dwindled to two men. I thought they might perhaps be the committee, and so I accosted them.

"'Were you expecting to meet someone from the train that just went through?' I asked.

"'Yes,' said one of the men, 'we were.'

"'And,' I continued, 'may I inquire whom you were waiting for?'

"'Yes, sir,' said the man. 'We were waiting for Assistant State's Attorney Roe of Chicago.'

"'Well,' I said, 'my name is Roe.'

"'Oh, is that so?' said the man. 'Didn't your father come?'"

Wished He Was a Minister.

Dr. Smith Baker tells the following story: Going quite a distance into the country to dedicate a meeting-house, I reached the town the night before the service, and was the guest of a hospitable farmer, and his wife. Everything was as fine as one could ask, including a delightful supper, such as farmers' wives know how to prepare. In the morning the good wife wished to know what I liked for breakfast. I said, "Anything." I was not particular, for I knew that whatever such a cook prepared would be good; but she kept pressing the question, and I continued to assure her that anything she prepared would be all right. At last she said, "What do you have at home?" This required an answer, and I replied, "Generally an orange, a little oatmeal, with toast and coffee." An eight-year-old boy with his six-year-old sister stood listening; and unable to contain himself, exclaimed, "Golly! that minister has an orange every morning; wish I was a minister."

The Office Boy Got Rich.

"A horrible typographical error," said Clyde Fitch, "appeared in the Crestville *Chronicle* of Tennessee. The editor wrote at the head of the editorial page: 'Poultry taken in exchange for subscriptions and advertising.' And in the paper the note appeared as 'Poetry taken in exchange.' The only person that profited by this error was the office boy. He for the next fortnight sold a quarter's worth of paper from the waste-basket every day."

Church Life

—A great chance to start the new century right!

The Congress, Bloomington, Ind., March 29-31.

—Live subjects: Unification of Our Missionary Societies, and The Brotherhood Publication Society, dicussed on a free platform.

—Bloomingto a beautiful city—the seat of the State University—with a great church and a pastor, J. C. Todd, who is leading his people into the best things. Write him that you will be there.

* * *

T. P. Haley, well known, and beloved for his works sake, leaves Kansas City to spend the winter in California.

A new church was dedicated at Council Grove, Iowa, Feb. 27, J. M. Hoffman of Des Moines, had charge of the services.

L. A. Chapman, will close work at Elmwood, Neb., May first, and will at that time be ready to locate with another church.

The church at Valparaiso, Ind., Claude E. Hill, pastor, has raised the money to become a living link in the Foreign Society this year.

R. P. Shepherd, well known throughout California, has been chosen to succeed Grant K. Lewis as corresponding secretary for Southern California.

A social was given by the choir of the church at Clinton, Ill., on a recent evening when, after a musical program, a seven-cent supper was served.

The Central Church, Austin, Texas, John W. Fern, pastor has issued the initial number of its parish paper which it calls "The Austin Christian."

Mr. and Mrs. R. G. Frank, of the church at Liberty, Mo., entertained the ministers of the other protestant churches and their wives at dinner, February 17.

The church at Marshalltown, Ia., let the contract for the installation of a new pipe organ, which is to cost $2550.00, and is to be ready for use by the first of July.

The church at Champaign, Ill., is in a meeting led by Charles Bloom, evangelist. The meetings are attracting large audiences and there is promise of large ingathering.

The Howett Street Church, Peoria is planning for a revival meeting to begin, March 15. The Ladies' Aid Society of the church have pledged $1,000.00 as a start for a building fund.

J. J. Haley is now comfortably settled in his new pastorate at Modesto, California, and is reported as getting things to moving, and finding abundance of work to keep hand and heart busy.

The church at Hastings, Neb., has decided to inaugurate the union of the morning worship and the Sunday-school meeting, making it a teaching service. The evening meeting will be of an evangelistic nature.

A contract for a new $30,000.00 building has been awarded by the church at East St. Louis, Mo., where Talmage DeFrees is the minister. The building will be of Grecian architecture and will seat about 700 people.

A. F. Hensey, just home for a furlough from the work at Bolenge, Africa, was with the church at Liberty, Mo., February 27, preaching in the morning, and giving an illustrated lecture on the work at Bolenge in the evening.

The church at Pentwater, Michigan, is in a meeting with home forces. W. F. Shontz is pastor, and is doing the preaching. Audiences are growing daily, and there is an interest that gives cause to hope for a very helpful meeting.

The church at Canton, Mo., enthusiastically supported by the faculty and the students of Christian University has raised sufficient money to assure its becoming a living link in the Foreign Society this year.

The Board of the Second Church, Warren, Ohio, recently gave a banquet to the members of the board of the First Church. This fraternal spirit was further manifest by an exchange of pulpits by the pastors on the following Sunday morning.

George L. Snively is in a successful meeting with the church at Tulsa, Oklahoma. From a report that reached us several days ago we learn that there had then been eighty-one accessions to the church, sixteen on the previous evening.

Victor Dorris, who has been holding meetings with the church at Hutchinson, Kansas, preached a sermon near the close of the series on "Why I Am Not a Campbellite." His sermon was a trenchant statement of the arguments that have been set forth by the preachers of the church during the larger part of its history.

O. C. Bolman, who in the three years of his work at Hanvana, Ill., greatly strengthened that church in all lines of work, has resigned, withholding from the public his reason for the action, and giving the church four months time before the close of his work. Mr. Bolman's resignation is generally regretted by all the people of Havana.

A new building is planned by the church at Altoona, Iowa, to be erected this summer. A new site has been donated by two members of the church. They will have it is said the best location in town. Leslie G. Parker is the pastor, and under his ministry of more than a year the church has made steady growth.

A letter from one of the well known preachers of Kansas City says that John R. Ewers, pastor of the East End Church, Pittsburg, has just closed a meeting with the First Church, Kansas City, Mo., with 104 accessions to the church. The meeting lasted eighteen days. The writer says: "Ewers did some mighty fine preaching."

At Fresno, California, where Ray O. Miller is pastor, the church is trying to meet the social needs of the community by opening up a reading room, where books, papers and magazines and harmless games are offered to the public every night in the week. Mr. Miller, the pastor, has been elected a member of the state board to succeed I. N. McCash.

A three weeks' evangelistic effort following the dedication of the South Geddes St. Church, Syracuse, N. Y., of which C. R. Stauffer is pastor, resulted in 50 additions, forty-five by baptism and five otherwise. The pastor preached during the first ten days of the meeting and Arthur Braden, president of Keuka College assisted during the closing ten days. Miss Una Dell Berry, of Lafayette, Ind., had charge of the singing. A great meeting for a New York church.

James K. Parker, late pastor of the church at Sandoval, Ill., died February 16, leaving a wife and one child. Mr. Parker has been a faithful preacher of the word, and has served as pastor at Niantic, Lovington, Winchester, Toledo, and Sandoval, Ill., and at Portland, Ind. The burial was at Toledo, Ill., where J. A. Clemens, the pastor, had charge of the service. The Christian Century extends its sympathy to the wife and child, and to the congregation at Sandoval in the loss of its pastor.

A thirty-five thousand dollar church building is to be erected by the church at Medina, Ohio, during the coming spring and summer. This building enterprise has a unique beginning, in that only ten members of the church have known of the proposed plan of building. From these few the money for the new structure has come. The names of the donors will not be announced until the time of the dedication of the church: C. C. Maple is pastor at Medina.

Fine reports come to us from the church at Iowa City, where Carlos C. Rowlison has been pastor for the last three years. During the next two months improvements will be made in the church to the cost of $2,500. The contract for a new pipe organ has been let, and the instrument is to be ready for use by the fifteenth of May. The funds for this purpose have been collected by the W. M. B. Society of the church, and includes a gift from Andrew Carnegie.

A. J. Saunders, who received the degree of B. D. from the University of Chicago last September, and left Chicago the latter part of December for his former home and future work in Australia, has on his trip east visited Glasgow, Edinburgh, Leeds, Birmingham, Stratford, York, Oxford, and London. While in London, Mr. Saunders has taken occasions to hear some of the great preachers of our day, R. J. Campbell, Campbell Morgan, Horne, Myers, Jowett, and Clifford. He left London, February 4, for Australia.

The First and the West Side churches, Springfield, Ill., held union services, Sunday, February 13, F. W. Burnham preaching in the morning and J. R. Golden in the evening. The meetings were in the First Church. The building of the Sunday-school annex made it impossible for the congregation of the West Side to meet in their accustomed place. Mr. Burnham is just concluding a series of twelve morning sermons on the "First Epistle to the Corinthians," which have been greatly enjoyed and of real profit to his church.

The following notice, which appeared in the parish paper of the churches of Warren, Ohio, we commend to other pastors and readers of our church papers: "If you are taking the Evangelist, Century or Standard, look on the label and it will state the time to which you are paid up. If you desire to be saved the trouble of sending through the mail, bring the money to the church and Mr. Fred Alexander of the Good Literature committee will send for you. We would like a number of new subscribers."

During the fall semester, G. B. Van Arsdall, then pastor of the church at Cedar Rapids, Iowa, and C. C. Rowlison, pastor at Iowa City, gave a course of lectures in the Iowa State University on "Old Testament History and Literature." Mr. Rowlison is now giving a series of four lectures before joint meetings of the Y. M. and Y. W. Christian Associations of the university. His general topic is "Problems of Today," and the several lectures are: "How the Forms of Our Religion Have Been Developed," "What is Criticism?", "The Modern Interpretation of God," "The Modern Man and the Church."

A notable event in the life at Milligan College each year is a visit from B. A. Abbott, pastor of the Harlem Ave. Church, Baltimore. Mr. Abbott's series of lectures this year was of special interest. His general theme was "Science and the Spirit of Progress." This general theme was illustrated by the series of four biographical studies interpreting as many different phases of progress. These studies treated the lives of Roger Bacon, Charles Darwin, Thomas A. Edison, and Luther Burbank. This would seem a highly skilled way of presenting the truth of the general theme of the addresses.

Now is the Nick o' Time to Place Your Order for the Bethany Graded Lessons. A New Junior Term of four months (for pupils 9 to 12 years) is just beginning. The new quarter for Beginners and Primary opens April 3. The literature you order now will thus supply your three elementary grades until July 1. Remember, the Bethany supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

J. E. Lynn, pastor of the Central Church, Warren, Ohio, has been called to the pastorate of the Central Church Pueblo, and has asked his Warren congregation to release him that he may accept this. In the six years that Mr. Lynn has been in Warren the church has made marked growth. During the time 760 members have come into the church, and the church has raised $52,000.00, of which $15,000.00 was for missions, and education.

In the meeting which I. J. Spencer just closed with the Central Church, Warren, Ohio, there were fifty-five accessions to the church. Without an apology at all for the results shown, this was by no means the best part of the meeting. Mr. Spencer's sermons were messages, indeed. Some of his subjects were: "The One Authority," "The One Name," "The One Faith," "The One Spirit," "The One Baptism," "The One Basis of Unity," and "The One Confession." Mr. Spencer has gone to the University Church, Des Moines for a similar meeting.

On the last Sunday of C H. DeVoe's pastorate with the church at Peru, Ind., the churches of the city assembled in a union meeting held at the Methodist church. The various ministers of the city and a local judge spoke enthusiastically of the service that Mr. DeVoe had rendered the community during the years of ministry with the church there. Mr. DeVoe has just taken up his new work with the large and flourishing church at Mason City, Ill. C. H. V. Wilson, of the South Side church, Lima, Ohio, has been called to the pastorate of the Peru Church, and began work March 1.

Earl Wilfley, the popular and talented pastor of the First Church, St. Louis, Mo., has again tendered his resignation. Some months ago Mr. Wilfley resigned on account of ill health but at the earnest pursuasion of the congregation reconsidered his decision, and agreed to make another trial. But now he finds that he must give himself to less exacting work and will return to Crawfordsville, devoting his time to lyceum work, preaching on Sunday as opportunity is offered. The local church and all the ministers of the city greatly regret the loss of Mr. Wilfley from their ranks.

A commendable plan of promoting a better understanding of the significance of the various religious bodies of a community was followed by the churches of Greencastle, Ind. A series of five meetings was held on successive evenings. The pastor of the Baptist church of Greencastle spoke the first evening on "The Mission of the Baptist Church." The second evening J. M. Rudy, pastor of the Christian church spoke on "The Mission of the Christian Church." A pastor from Terre Haute spoke for the Presbyterian church, one from Indianapolis for the Methodist church, and Rev. Father M. H. Boge, of the Church of St. Charles, Bloomington, Ind., on the Mission of the Roman Catholic Church.

Chas. E. McVay, leader of song, Hardy, Nebraska, has some unengaged time for spring and summer.

The College of the Bible of Transylvania University is enjoying a series of lectures by great preachers of the brotherhood. The first delivered, January 18, was by J. H. MacNeill, Winchester, Ky., whose subject was, "A Message for the Times." This message, the lecturer urged, is identical with that of John the Baptist, "Repent, for the Kingdom of Heaven is at Hand." The second speaker, February 15, was A. B. Philputt, Indianapolis, Ind., whose subject was, "Some Recollections of Great Preachers." The other lecturers are President A. McLean and Peter Ainslie, president of The American Missionary Society.

J. M. Rudy, pastor of the church at Greencastle, was the second speaker in the series of meetings held by the churches of Greencastle, for the discussion of the mission of each of the churches in the world. Mr. Rudy made a strong address, which was fully reported in the daily paper of the following day. He made clear to the audience that the Disciples stood primarily for Christian union, and that the name Christian was chosen because this was the common family name by which all Christians should be known. He did not hesitate to tackle the problem of our inconsistency, and working from a similar point of view to that taken in recent editorials in The Christian Century, he urged that immersion was the only form of baptism common to all Christian people, and therefore the common denominator for all.

Peter Ainslie, pastor of the Christian Temple, Baltimore, is the writer of the second of the series of articles being published in the Baltimore Star, in answer to the question why men do not attend church. Mr. Ainslie appeals to the history of his own church to show that men are not in so small a minority as often said. Out of 165 persons received into the fellowship of the Christian Temple since January 1, 1909, seventy-eight were men, and the pastor does not claim to have made a special effort to reach men, but to reach the human heart. He admits that the church of our day has its faults, but not more than other days, for the church is composed of human beings, who are necessarily imperfect. He urges that the reason many men are not found in church is that they are wicked, and seeking continually to follow their own wicked devices.

Writing of the Hiram, O., meeting, John E. Pounds, the pastor says: "The meeting of three weeks held here by R. H. Miller of Buffalo, was one of remarkable spiritual power. The preaching of Brother Miller was of so high a type that one scarcely dares to praise it. It laid bare the consciences of men and women, and stirred in them longings of which they had not before been conscious. Originality of thought, richness of vocabulary, fiery fervor of expression—all these merely ministered to high spiritual ends. Brother Miller has greatly endeared himself to the students of the college and to all the people of Hiram Hill. A chorus of eighty voices, led by W. E. Alderman and the college orchestra, contributed much to the success of the meeting. There were forty-two additions to the church, twenty-four of them by confession and baptism."

Professor A. M. Haggard of Drake University re-dedicated the church building at Clinton, Ill., January 30. The old house had been completely remodeled at a cost of $4,000. Albert Schwartz is the pastor there—a strong, thoughtful, practical and progressive leader.

Four of the largest churches of Bedford, Ind., recenty held a union evangelistic meeting with home forces. Each pastor preached five times. His appointment was not announced to the public until he arose to speak. Thus the people came to the service simply to hear the gospel, not the preacher.

H. H. Peters and A. T. Campbell have recently supplied the pulpit of the Evanston church, Chicago, the former speaking on "Educational Ideals," the latter on his interesting work of superintending one of the municipal playgrounds of Chicago.

The church in Perry, Iowa, is prospering under the wise and wholesome leadership of R. H. Ingram. Having paid off the church debt recently, they are actively at work in steady fashion to build up the membership. Several additions have recently been reported.

A new twenty-eight thousand dollar house will be dedicated for the church at Amarilla, Tex., the third Lord's Day in March by F. M. Rains. This will be one of the best arranged and equipped churches in the whole Panhandle country. Walter P. Jennings is the pastor.

That Disciples should lead in all united enterprises is becoming more clear. That they can lead in union evangelism has been demonstrated. Further proof will be given in Madison, Ind., where ten churches have combined to ask E. L. Powell, of Louisville, Ky., to lead them in a union meeting. Dr. Powell has accepted and will begin the series on March 7. James T. Lawson is the talented pastor of our church there.

J. M. Rudy of Greencastle, Ind., began a meeting last Sunday for the church at Bloomington, Ind., J. C. Todd, pastor, in return for the meeting held by Mr. Todd in Greencastle recently. The church in Bloomington is one of the very best among the Disciples. C. C. Morrison, of The Christian Century, recently preached for this congregation during Mr. Todd's absence and brought back to this office glowing praises for the splendid work being accomplished by this people and their talented leader. It is hoped that the Rudy meeting may still be in progress when the Congress meets there, March 29. Such a meeting as these two men will conduct will surely be in perfect harmony with the ideals of a Congress.

Mark S. Peckham is holding a meeting near Sumter, S. C., with good prospects.

Peter Ainslie is to hold a series of special meetings in the Central Church, Des Moines, Ia., beginning soon.

The congregation at Altoona, Ia., has decided to build a new house. A lot was recently given them for this purpose.

Mrs. Sarah Benedict, sister of Mrs. G. A. Willett, Professor Willett's mother, died at her home in Ionia, Mich., on Saturday, February 19.

B. F. Hill and son closed a meeting at Lanark, Ill., February 20. The immediate results were disappointing, says A. I. Martin, but much good seed was sown in this Dunkard stronghold.

Richard Martin report seventy-two additions in a meeting at Salisbury, Mo. Twenty have been added in his present meeting at Lockwood, Mo. He will continue at the latter place for three weeks more.

E. P. Wise, pastor at East Liverpool, Ohio, reports an excellent meeting there led by Mr. and Mrs. J. W. Darby of Beaver Falls, Pa. Their preaching and singing is highly praised. Sixty-one persons were added to the church.

B. B. Tyler, of Denver, is preaching a series of Lenten sermons on Wednesday evenings on the Temptations, the Prayers, the Works and the Sympathies of Jesus. His church will observe Passion Week with services each evening.

A. M. Haggard has resigned from the deanship of the Bible College, Drake University, meaning henceforth to devote himself to his professional work in the department of church history. Professor Sherman Kirk of the Greek department will probably be appointed as Dean of the Bible College.

Singing Evangelist J. P. Garmong of Des Moines, assisted M. E. Chatley in a short meeting at Bowling Green, Ohio, beginning January 30. Twenty were added to the fellowship of the church. Mr. Garmong's services were secured through "The National Association of Church Musicians" of Indianapolis.

The sensible efforts of the church leaders of Wabash County, Ind., to enlist all their congregations in co-operative work has resulted in a call to George T. Smith of Redkey, Ind., to minister to the churches at Roann, Laketon and Bachelor Creek. E. F. Daugherty, of Wabash, is trying to develop a "county consciousness" among the churches. This is an admirable ideal.

California Notes

Oscar Sweeney accepted a call to Douglass, Ariz. The church at Oceanside was compelled to decline the tendered resignation. The entire community, members of other churches and members of no church at all united to increase the salary of Brother Sweeney. Other pressure was brought to bear. Oscar Sweeney remains at Oceanside.

The San Diego First Church is just completing one of the finest and best equipped houses of worship on the Pacific coat. Pastor Crabtree illustrates the social value of a permanent ministry. He has won unsought but deserved recognition as "the most influential citizen of San Diego." This is clearly what the ministry of Christ ought to be in every community.

The Magnolia Avenue Church, of Los Angeles, has just celebrated the sixth anniversary of its Sunday-school. Nearly a thousand were listed "present" and an offering of $600 marked the fervency of the day. "More Room for the School" was the slogan. A new bungalow is the result. Brother Jesse P. McKnight is a prince of pastors.

The First Church of Los Angeles is attracting the largest audiences in the twenty years' ministry of A. C. Smither. At a recent business meeting of the church it was found that all current bills were paid and more than a hundred dollars remained. A great work remains to be done by this mighty force, for the problems of the "down town" church are met only by heroic effort which reaches afar.

Sumner T. Martin is doing a great work in the Imperial Valley. It takes the pioneer spirit of self-denial, the pioneer vision and the pioneer faith to achieve results in this wonderland of soil productivity. Holtville has been greatly strengthened by a meeting;

El Centro is actively at work on plans for a much needed house of worship and work; Calexico and Brawley will be evangelized and new churches started as soon as possible.

As ought to be expected from our ministry, our preachers are almost without exception taking the lead in Teacher Training work in their repective communities. Crabtree and Morgan in San Diego, Glover in Fullerton, McConnell in South Pasadena, McIntyre in Santa Monica, Lobingier in Ocean Park, Rogers in Long Beach, Emerson in Redlands, Anderson in Riverside, Maddux, McKnight, West

The Sky Is Bright

Never before were the skies brighter for the March Offering for Foreign Missions. Sunday, March 6, is the time.

The *Missionary Rallies* have been unusually successful. The attendance has been large and the interest real, vital and growing, and even enthusiastic.

Preparation for the day has been emphasized. This is reflected in the large orders for March Offering supplies.

The prospects for new Living-link churches were never brighter. We can already see a large number. Let none of "the old guard" break rank and we are sure of a mighty victory. There are over one hundred in this class.

The Apportionment of the churches has been cordially received. Comparatively few requests have been made for reductions. Please see that no church falls short of the amount asked. Put your church on the *Roll of Honor.* This, the first offering of our Second Century, should be a large one in every church. What we do this year will be recounted in our churches for the next hundred years. Let every man do his best.

The Laymen's Missionary Movement has had a marvelously quickening effect in many cities. In Pittsburg, Cleveland, Cincinnati, Louisville and St. Louis and other places a determined effort is being made to at least double previous records. Look out for some great reports.

There will be a number of new *One Day Churches,* that is, churches that will give $1,000 or more, or an amount equal to the support of all the work of the Foreign Society in all lands for one day. Last year there were some eight churches in this class.

A number of churches are working to secure an offering from *every member.* Churches reaching this high standard are known as *Every Member Churches.* This honorable class does not require great strength either numerically or financially. The one "test of fellowship" in this class is that every member gives *something.*

A large number of churches will give this year that did not last. If every church that gave last year will stand loyally "by the colors" March 6, we will astonish even ourselves. Please let no church fail on account of bad weather, debt or new building, or for any other reason. This cause is the first duty of every church. We must do this work if we would be churches of Christ. The New Testament church was first, last and all the time a missionary church.

The work in all the twelve countries we are cultivating is marvelously successful. Last year there were eight hundred additions in the Philippine Islands, or about fifty-seven for each missionary. The great work in Africa and other fields is well known.

Please send your offering if possible Monday morning, March 7. If you cannot send all then forward as much as you can and the balance later. We now owe the bank $61,000. This is the largest amount we have ever borrowed. This was done to pay the missionaries their regular salaries. The banks have confidence in our churches. Please send by bank draft, express order, post office order, registered letter or personal check, and give local name of the congregation when different from the post office, to F. M. Rains, Secretary, Box 884, Cincinnati, O. Let the whole column move as one man.

and Chapin in Los Angeles are all active in the actual work of teaching teachers to teach Jesus Christ in the Sunday-school. Throughout the land our preachers ought to be in the van of this vital function of the church.

M. D. Clubb is leading the Pomona church to really magnificent achievement. The new church building when finished and furnished will cost upward of $50,000, but not even this enterprise is suffered to interfere with the living links which this church maintains, one foreign, one home, one church extension, and generous observance of all missionary calls, besides the Bolenge Living Link of Brother and Sister Waters. In many ways the Pomona church is second to none in this country.

Long Beach church has just closed a splendid meeeting with local forces. But the term "local forces" has more than usual significance when the indefatigable Rogers and his no less indefatigable assistant pastor, Princess Clark Long, are the leaders and the persistent zeal of Superintendent Morrison, Mayor Windham, Buffum and hosts of others are the forces led. The Long Beach church is making itself increasingly felt as a force for righteousness throughout the state.

A. M. Growden, whose ministry in Ohio and Pennsylvania is widely known, has begun his work with the Santa Barbara church. This church has the problem of a vast pleasure resort, frequented for many months of each year by people of wealth and leisure. The faithful band who have "held the fort" there with splendid fidelity are bound to reap the reward of faithful labor. Pastor Growden is a splendid leader.

Broadway Church, Los Angeles, under the leadership of the veterans, B. F. Coulter and his assistant, John C. Hay, is continuing its wide ministry to multitudes in this city. Probably no church in the brotherhood is such a monument to a dominant Christian personality as is the Broadway Church to its only leader, B. F. Coulter.

The Wilshire Boulevard Christian Church is the newest addition to the Christian forces of the rapidly growing metropolis of Los Angeles. Located in one of the most exclusive sections of the city, it has stupendous problems ahead of it. Fostered by the Magnolia Avenue Church, and consisting largely at the first of former members of that congregation, it has behind it and in it a rich experience of successful work as a heritage. S. J. Chapman, one of the best of the new type of consecrated business men is the superintendent of the Sunday-school and one of the chief assets of the mission. In behalf of the Evangelizing Board, and under the direction of the Magnolia Avenue Church, R. P. Shepherd is acting pastor of the church. Its first Sunday-school session enrolled forty-three present, with an offering of $4.10.

F. W. Emerson, pastor at Redlands, recently closed a fine meeting with the University Church of Los Angeles, J. W. Maddux, pastor. This is one of the newer churches in the city and has been meeting its problems with worthy zeal and determination. It has one of the best possibilities before it to be found in the city.

E. W. Thornton has resigned at the Naomi Avenue Church, Los Angeles. He goes to the Sunday-school staff of the Christian Standard. Otho Wilkison, who has just begun a good work at Monrovia, has been called to Naomi Avenue. This church has the largest number of young people enlisted of any of our churches and it is reputed to be the very best opportunity for aggressive work to be found in the city.

The veteran D. A. Wagner has sold his property interest in the old Central Christian Church of Los Angeles and the property has passed into the hands of the trustees. E. W. Keller succeeds to the pastorate, with Brother Wagner as pastor emeritus. This church is but nine blocks from the South Main Street Church, L. W. Klinker, pastor, and efforts are already put forth to find some way by which to merge the two congregations into one strong and vigorous church. If it is decided that this ought to be done, some way will be found to do it.

The Santa Ana Church, A. F. Roadhouse, pastor, is rejoicing in the completion of its new and commodious house of worship. A recent meeting with Evangelists Meyers and Rehan showed seventeen additions and a general strengthening of the forces.

Redondo Beach, East Long Beach, Beaumont, Alhambra, San Dimas, San Pedro, and four additional points in Los Angeles City are the locations for immediate organization. Some of these calls are urgent.

E. E. Lowe has resigned at San Bernardino and is now in a meeting at Burbank. The San Bernardino Church has not yet called a pastor, although loving glances are cast toward Huntington Beach, where J. R. Jolly is the hustling and popular pastor.

Dedication at Tulsa., Okla.

It has been eighteen months since we came to this congregation. The time was auspicious at our coming. When we came the congregation was meeting in the little brick church that the writer dedicated for them some seven years ago, which would seat about 200 people. On the 30th day of January we dedicated our beautiful and modern new building, which has a seating capacity of some 1300 when thrown together. Our auditorium is 32x52 feet, with gallery on two sides. The chapel is so arranged that it is divided into twelve class rooms, all of which are in full view of the rostrum. Pastor's study, is on first floor, and ladies parlors at present probably the largest seating capacity of any building in the city. The money had been raised and all bills paid, except about $3,000.00, up to the day of dedication. Bro. Geo. Snively and his singer, Bro. Seniff, had been engaged to be with us and assist in the dedication, and continue with a meeting. Bro. Snively showed himself an adept in the line of dedication. At the morning

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As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

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GRADE YOUR SCHOOL
On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

hour, over $4,000.00 was raised in cash and pledges. At the evening service the announcement was made that we had raised sufficient, but if others wanted to have a part in the work they could have the privilege. Over $200.00 was then given, while the collection was being taken. Our meeting continued seventeen days, during which there were 130 additons.

Bro. Snively is a strong preacher, and his sermons are especially attractive to men. We had many men and women among the additions, our Sunday-school having been largely gleaned during our regular work. Among the men were some of our best business men. Bro. Seniff is one of the best helpers as a singing evangelist I have ever known. He is not only a good singer, but a fine worker as a personal worker. Bro. Snively and Seniff are the hardest workers I have ever had with me in a meeting. They are house-to-house workers, entering all the business houses and offices, and talking the King's business to men, as directly as any man would his land business. The church by a unanimous vote, on recommendation of the board, increased the pastor's salary $520 per year.

Our annual report shows all departments of the church in good condition, having met all expenses and every department with money in treasury. We count this a worthy effort, when we consider the amount raised for the new building this year. During our eighteen months' work at the regular services we have had a total of 185 additions. Adding the 130 that came during the evangelistic services, makes 315 additions since our coming. We had 175 membership when we came. This is a great field of labor. Latest statistics gives to Tulsa 24,000. We feel that the Lord is blessing the churches in battling against the commercial spirit that predominates here.

D. A. WICKIZER, Pastor.

The Benevolent Association

The Benevoent Association has recently been notified that it will come into at least two legacies soon. There is a growing tendency among Christian men and women of strength to share with the poor the blessing which our Father has bestowed. So is Christ honored.

The National Benevolent Association has about 500 children under its care at present. Its family of aged brethren numbers sixty-three.

The Easter appeal is indeed and in truth the cry of the wretched. If they could be organized and marched by the doors of our churches and Sunday-schools, the sight would melt our eyes to tears, and our hearts to generous sympathy. First comes the helpless, abandoned, tiny babe, then the babe whose parents have both entered the "Great Beyond," leaving it alone; then comes the worse than orphan child, "cursed into life," the helpless victim of crime and cruelty "weeping, oh, my brother, in the springtime of the others"; following these comes the abandoned wife, haggard and worn by cruel treatment, and the pale-faced widow, with their helpless little ones clinging to their skirts. And still they come, a vast army of the sad, sick, hungry, naked, aged, an almost endless, homeless, hopeless procession, staggering on toward the open grave, begging in the name of our common Father and our Elder Brother to be given a fair chance to live, love and serve. Our Father cares for them. Shall we not hear His call to us to come to their relief? Jesus is not here to touch and heal or to bless and break and feed. He has left them to the care of His church. As we rejoice in the hope of a new and larger life through His suffering, may we to the extent of our ability lift some of the "world's wretched" into a sweeter, holier life before the shadows hide the light of another resurrection day.

The Association has just purchased an additional tract of land for the Cleveland Christian Orphanage. This Home needs the help of all its friends. JAS. H. MOHORTER.

Additional Church Life Items

Elmer Ward Cole is in a good meeting with home forces in Huntington, Ind.

The Brotherhood of the Hoopeston, Ill., church is planning to run a special train to Danville to attend the Billy Sunday meetings in progress there.

The church at Greeley, Colo., will dedicate its new house, April 3. Z. T. Sweeney will have charge that day. James Small will follow with an evangelistic meeting. A. E. Dubber is the pastor.

Finis Idleman, pastor of the Central Church, Des Moines, Iowa, has been chosen chairman of the committee, on public morals by the Des Moines Ministerial Association, representing the churches of all denominations.

J. F. Findley, pastor of the church at Fort Collins, Colo., gave an address on "Lincoln," Sunday morning, February 13, before the Women's Relief Corps and the veterans of the G. A. R. Mr. Findley is rejoicing in frequent calls for weddings.

The Christian church of Ashland, Ohio., recently closed a successful fourteen days' meeting. F. D. Draper, minister, did the preaching. President McLean, R. Ray Eldred and M. D. Adams conducted a rally with the church and vicinity, February 25.

The growing observance of Holy Week by our congregations is commendable. Among many others which have been noted in our columns is the church at Massillon, Ohio, H. Erwin Stafford, pastor. Special services will be held each evening of the week before Easter.

Another great pulpit will be left vacant by the resignation of T. W. Grafton, of Anderson, Ind., to take the leadership of the Jackson Avenue Church, Kansas City. Those Kansas City people go after the best when they want anything—and they nearly always get it. Mr. Grafton has been pastor at Anderson over six ears. During his term of service the two great meetings by C. R. Scoville were held, the first one resulting in over 1,200 additions to the church. The membership is now about 2,000.

John R. Ewers, fresh from his splendid meeting in Kansas City with Dr. Richardson's First Church, announces a series of Decision Meetings in his own East End Church, Pittsburgh, to begin March 20. We like the title "Decision Meetings." The name "revival" is repugnant both because of its etymology and its associations. "Evangelistic" is not much of an improvement, although its biblical basis is in its favor. "Mission" sounds like an affectation when used by any save an English evangelist or by the Catholics or Episcopalians. But "Decision Meeting" says precisely what you mean and has no questionable association. We thank you, Mr. Ewers, for the word.

We are a bit puzzled at a newspaper clipping sent us from Vincennes, Ind., saying that William Oeschger has declined a call to a Pittsburg church and is taking under advisement several other invitations from different churches. We had not heard, except by the implications of this report, that Mr. Oeschger had resigned at Vincennes. We profoundly hope the report is in error. The great meeting just concluded in his Indiana church, with over 500 additions, surely presents a situation which no one but the indefatigable and high minded leader of this old church can conserve. Mr. Oeschger has been with the Vincennes congregation many years and ought to stay twice as long. He is one of the best equipped pastors of the brotherhood.

As We Go to Press

Terre Haute, Ind., Feb. 27.—My partner leaving the field. All my time open after March 20. Write me at Terre Haute, Ind. —Leroy St. John.

Kansas City, Mo., Feb. 27.—Two great audiences today. Thirty added. One hundred eighty-two in thirteen days of invitation. Unabated interest. Scoville preaches with power.—Burris A. Jenkins.

Elkhart, Ind., Feb. 28.—Closed four weeks' meeting here with 110 added. One young man for the ministry. Most successful meeting in any church in this city for many years. Canton, Mo., next.—Varney and Marks.

Vincennes, Ind., Feb. 27.—Our meeting covering six weeks was brought to a close tonight with a total of five hundred and twenty-eight additions. Wilhite and the Tuckermans are a great team. There was not a single invitation extended during the entire meeting without some one responding. Thirty additions at last invitation. Church and pastor rejoicing greatly.—Wm. Oeschger.

Clayton, Ill., Feb. 27.—Great meeting. Whole city stirred. Great audiences at all the services. Biggest men's meeting in the history of the city last Sunday. Church jammed today to hear address on secret societies. Thompson the Egyptian is preaching old Jerusalem gospel with power, yet kind and scriptural. He is hewing to the line, and yet the audiences are increasing every night. We continue.—S. E. Sines.

National Societies of Disciples of Christ

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Headquarters, Missionary Training School, Indianapolis, Ind.
President—Mrs. Anna R. Atwater.
Cor. Sec.—Mrs. M. E. Harlan.
Day for regular offering—First Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Y. M. C. A. Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President—A. McLean.
Secretaries—F. M. Rains, Stephen J. Corey, E. W. Allen.
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Postoffice address, Box 884, Cincinnati, Ohio.

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Marion Stevenson, National Superintendent, to whom all correspondence should be addressed.

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Headquarters, 2955 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas H. Mohorter.
The day for regular offerings—Easter.
Send all correspondence and make all remittances to The National Benevolent Association.

Good Word from Akita

Akita, February 1, 1910.

Dear Brother: Three baptisms the first month of the new year.

Our work has been wonderfully blessed by a visit from Doctor Brandt and family enroute around the world. His great addresses were much appreciated by the Japanese. His talks to the missionaries were helpful.

His subject being "Christ" and not "America" or the "I," he did us and the work much good. May the work be blessed by many such visitors from the home land is the prayer of the missionaries and the the Japanese workers. Yours in His service,

WILLIAM H. ERSKINE.

Mrs. Sarah R. Vandervoort

The death of Mother Vandervoort removed from the church at North Tonawanda, N. Y., one of its most loved and prized members. On Sunday morning, January 16, 1910, she passed away without even a moment's warning to husband and daughter, who were with her in the house. Living in perfect health up to the hour of her death, she was one of the most interesting and valuable of those who made up the membership of the North Tonawanda church.

Her father, Asa Ransom, was one of the pioneer settlers of western New York, and a prominent worker in the church at Clarence, N. Y., visited more than once by Alexander Campbell. Here Mrs. Vandervoort was born November 29, 1830, and throughout her life has been an interested worker in Sunday-school and church. In 1850 she was married to Jackson D. Vandervoort who survives her. Her sons, Levant R. Vandervoort and George E. Vandervoort, are well known in North Tonawanda and Buffalo business circles, and in the work of the church.

Mrs. Vandervoort's life was one of constant devotion to the better things. Some time ago she was made life president of the Ladies' Society of the church. Her religious convictions were of the most abiding character; her faith and optimism were in constant evidence. She lived for the church, her home and her Lord. It will not be easy for the church to fill the place left vacant by her death.

Items from American Missions

Secretary I. N. McCash is visiting the colleges these days. Valparaiso, Eureka, Columbia, Canton, Lexington, Kimberlin Heights and Milligan have each in turn given his patriotic message an enthusiastic hearing.

Valparaiso, Ind., Claude Hill pastor, and Phoenix, Ariz., E. N. Phillips pastor, are among the recently declared living link churches.

Douglas, Ariz., for a long time a mission of the American ociety under the California board was recently brought to self-support in a meeting by John T. Stivers.

W. N. Spicer of Bisbee, Ariz., is helping the Tucson church in the campaign for funds to purchase a lot. A fine site in the University section has been selected. This will be the only church in the new and growing section. It can aptly be termed "the newest church in the oldest town in America."

Centerville, Iowa, has become a living link and the great and important field at Vancouver, B. C., under the auspices of the American Board to hold a meeting and locate a pastor.

The work at Charlottetown, P. E. I., is progressing as never before under the ministry of J. F. Floyd. The daily papers report a house filled to overflowing and constant additions.

The American Board is anxious to locate a minister at Pictou, N. S. The church has been pastorless for several months. A salary of $1,000 can be paid. This is an important town and here is a fine opportunity for service for some young man.

The church at Pullman, Wash., M. B. Ryan, pastor, writes us assurance of self-support after July 1. GRANT K. LEWIS.

Mrs. Carpenter's Appreciation

For the very many beautiful letters, and messages of sympathy, love and condolence received before and since the death of our beloved husband and father, we desire to show our appreciation through the columns of The Christian Century, realizing it to be too great an undertaking to acknowledge them separately. Each and every one has been a comfort to us, and shall ever be remembered.

MRS. L. L. CARPENTER AND FAMILY.
Wabash, Ind.

J. R. Ewers in Kansas City

John Ray Ewers, pastor of the East End Christian Church, of Pittsburg, Pa., has just closed a series of "Decision Meetings" with the First Christian Church, of this city. Lasting but three weeks, they brought 105 into the fellowship of the church, and left a profound impression upon the congregation and community.

Brother Ewers is a preacher of great power, fresh and interesting in his thought and style, and earnest and sincere to a degree that commands the confidence and respect of all who listen to him. He makes his appeal without any seeming thought of securing mere "additions"—his effort being rather to move men and women to immediate and earnest decision for the life of Christian faith and loyalty.

The church will be richer in its knowledge of God and its appreciation of the power of the gospel of Christ to redeem both the individual and society from sin and selfishness, from his spiritual and invigorating sermons. And many others who heard his message will yet yield to the claims of the Christ whom he preached among us. W. F. RICHARDSON.

Laymen's Convention at Wichita

The great Laymen's Missionary Convention came to an end on Lord's Day evening with missionary addresses in most of the churches. Nine hundred and fifty-seven men sat down to the banquet on Thursday night, February 17, in the magnificent banquet room of the Masonic Temple. The addresses that evening by J. Campbell White of New York, and J. Taylor Headland, of Pekin, were worth going miles to hear. They were thrilling in interest and made a profound impression on the great gathering. Then, day by day, as the convention went on and we heard from those direct from the mission fields, our hearts did burn within us as we listened to the triumphs of the gospel in all lands. Our own missionaries and secretaries, Madden, Hagin, Corey and Allen, were no whit behind the others in the high character of their addresses. It is a matter of some pride that our two churches in Wichita averaged more per capita for foreign missions last year than any other religious body in the city, the average for the Churches of Christ being $1.78, while the nearest to that was the

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In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

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United Presbyterian, with an average of $1.61. It was unanimously resolved by representatives of our two congregations that we would work towards the goal of an average of $5 per year for foreign missions. We will not likely reach that amount this year, nor next, but we will reach it some day. The Central Church gave last year about $2,500 for foreign missions, $1,000 of which was for a special purpose and given by one of the members The city of Wichita resolved to bring its offerings up from a little more than $10,000 given in 1909 to $30,000 for 1910. If we can do that it will be a great triumph. The note of union sounded by all the missionaries and other speakers in this convention is a matter of greata rejoicing and the Disciples of Christ should be in the front rank of this great movement. WALTER SCOTT PRIEST.

Kansas City Moving Forward

The Kansas City spirit is wonderfully manifest in all of the churches efficient throughout our city. Fife and sons are with Budd Park with over 200 to date; Scoville and company are with Linwood Boulevard just starting with almost 200; J. R. Ewers just closed a great meeting at First Church, our downtown house, with over 100 added.

Monday night, February 21, at the invitation of Brother R. A. Long, about twenty men, together with a few representatives of our City Missions Committee, met at the Baltimore Hotel. The outcome of the meeting is that about twenty thousand was pledged for work in our city in addition to the splendid work of all our churches in city evangelization. Brother Long duplicates whatever the other men give for this great work. This is but the beginning. Half of the first year's pledges will go to Jackson Avenue; the other half will go into new work. The organization of these men of means will augment our city work splendidly. They will work in coöperation with our city missions committee; Langston Bacon is president and J. S. Donalson, secretary-treasurer.

A Brotherhood Union was formed Tuesday night at a banquet given by the Brotherhood of the Jackson Avenue Church. This, too, will add strength to our churches, which now numbers 10,146 members and are growing every day.

After thirteen years as pastor of Jackson Avenue, and also city evangelist, I have resigned the pastorate and shall re-enter the city evangelistic field here. I leave this great church of 925 loyal, true followers of Christ with great reluctance. I love them truly and while they have urged me to remain at a greatly increased salary, duty calls me to city evangelism. I know of no people who have been more faithful to Christ and supported their pastor better than this noble band.

Jackson Avenue is a great working church; alive and ready for every advance step. They have gone through loss by fire and bank failure and yet today they have a beautiful stone edifice worth $50,000, seating capacity, in combination, of 2,000. There is a great Bible-school, Aid Society, C. W. B. M., two C. E. societies, Brotherhood, clubs of young people, a fine gymnasium with over two hundred in the first few weeks.

Brother T. W. Grafton of Anderson, Ind., pastor of one of the largest churches of the Brotherhood, has been called as pastor and has accepted, to begin May 1. We are confident of still better things.

I have received into the fellowship of this church almost 1,400 people, nearly 600 in other city fields, making 2,000 members the past thirteen years, all in new fields.

The Laymen's Missionary Convention opens tonight. Kansas City is in line. The Christian churches are proud of their record. The 10,146 members gave over $11 per member for missions in 1909. We are united, working hard and intend to move forward.

F. L. BOWEN.

Congregational Evangelism

We have just closed a three weeks' revival meeting in the Christian church at Boise, Idaho. We have been trying congregational evangelization, the pastor doing the preaching and Mrs. Clara Gish Ewing leading the chorus and the congregation in the singing. The church was well organized for visiting and personal work during the afternoons. There were no solos, but splendid congregational singing. The sermons were simple and straightforward gospel appeals to the minds, hearts and consciences of the people. We did not appeal to the fear of death, but urged the hearers to accept Christ as the only Savior, because they were alive, well and strong, with the promise of long years of service before them. The interest grew till the last service was dismissed. The direct results were seventy-three additions to the church, forty-two by confession and baptism and thirty-one by letter and statement. The finest feeling and the best fellowship prevailed during the meetings, and the church is in a most happy and hopeful mood for the work of the future. The best of it all is that we have the whole force and organization of the meeting with us to go right on and follow up the revival to the very best advantage. We believe that such a meeting is better for a church than one led by an imported evangelist and singer. Where the congregation depends upon the minister for the evangelizing, and where the minister depends upon the professional evangelist the church is bound to suffer in the long run. We wish therefore to recommend to the churches everywhere not only pastor evangelization but also congregational evangelization as best adapted to yield permanent results and build up the cause of Christ.

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3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

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The New Christian Century Co., 700 E. 40th St., Chicago.

WE HAVE TOO MANY MINISTERS!—Editorial

THE CHRISTIAN CENTURY

Volume XXVII. March 10, 1910. Number 10

Charity in Theology
By Rev. George P. Rutledge

W. T. Moore's History of the Disciples
Reviewed by A. B. Jones

The Disciples and the Pragmatic Test
By Dr. Errett Gates

Do City Pastorates Kill Preachers?
By George A. Campbell

The Brotherhood To-Date
By John R. Ewers

The Vincennes, Indiana, Revival
Told by Pastor and Evangelist

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SILAS JONES, Prayer Meeting.

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His Religion.

In the New York city home for the aged a deaf old gentleman was making application preparatory to becoming an inmate. As is the usual procedure, he was questioned as to age, income, nationality, and religion. He seemed to be able to get through with the first three questions, but when asked his religion he stared blankly at the superintendent.

The doctors and orderlies of the home went through a series of shouts and explanatory gestures, but without success. As a last retort one of the doctors dropped on his knees, and with hands upraised to heaven tried to illustrate what they meant by religion. A gleam of intelligence came over the good man's face, and he exclaimed, joyously, "Tammany hall."—Success Magazine.

Not Enough Boy.

F. Hopkinson Smith, author of "Forty Minutes Late" and other stories, tells a story of a southern slave who diagnosed a boy's illness in her master's home. "It's a case of too much watermelon," she said. One of the others informed her with great dignity that there could be no such thing as too much watermelon. "Well," said she, "then there ain't enough boy."

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

We Have Too Many Ministers!

A Plea Against Mere Quantitative Increase

We have been hearing much of late regarding the need of a larger number of young men as candidates for the ministry. For some years past the theological seminaries and divinity schools of the land have been mourning the decline in the numbers of their students, and wondering what the future of their denominations would be if the ratio of decline continued. Of late there seems to have been a slight increase, and the alarm felt two or three years ago has, in a measure, subsided. Yet there are in all the churches strong and insistent calls for a larger company of ministerial volunteers. And the Disciples of Christ have heard this call uttered frequently of late.

It is claimed that we have scarcely more than one-half as many ministers as churches; that many of our congregations, especially in the country districts, are dying for want of shepherding. It is said that the duty of the ministry ought to be laid upon the consciences of a multitude of young men who are now entering other vocations, quite unmindful of the privilege and responsibility which the ministry presents. We are pointed to a few conspicuous instances in which single congregations have sent forth a dozen or more young men into the ministry, and are told that these fine examples should be emulated by many churches among us.

We have serious doubts as to the soundness of this plea. We are persuaded that unless the quality of the ministry is to be distinctly raised we have quite enough preachers at the present time. We are aware that the number of those now studying in our colleges with the general understanding on their own part and that of their instructors that they will enter the ministry is far in excess of the actual number who will finally assume the work of preaching. And in this fact we find comfort rather than disquietude. The longer we study the question, the more firmly are we convinced that there are too many men in the ministry today, and too many are being urged to accept the work.

There is first that class of young men who accept the ministry as a life calling because it seems on the whole to be as easy a method of making a living as any. The social advantages which it offers are rather attractive. It gives a man a fairly good standing in the community. Its financial returns are likely to be as great as those of any other professional work, as the average of such callings goes. It therefore seems to the somewhat careless, easy-going, ambitionless type of young man a field in which one can get on with about as little work as can be tolerated anywhere under the semblance of a serious calling. The result is that a class of ministers exists who are unconsecrated in life, undignified in conduct, indifferent to the deeper interests of the church, and chiefly concerned in getting a job and holding it as long as possible without putting forth too serious efforts in the direction of real and honest work. Of this class of men there is a sufficient number, unhappily, to give to the whole ministry a certain color in the eyes of undiscriminating people. It need hardly be said that however few these men may be, they are still too many, and their class ought to be restrained to the utmost from entering the ranks.

Again, there is the young man who is closely related to the one above mentioned, who takes up the work of the ministry because he is of the opinion that he can make good there, but is prepared if something more attractive invites to abandon the pulpit and take up the new enterprise, whatever it may be. He will try the ministry for a few years and see if it suits him. But he has no thought of anchoring permanently and firmly in this great calling unless everything goes well. He would as soon practice law or teach school or sell life-insurance, oil or rubber stock. He has no desire to overwork or make a martyr of himself. On the whole he presumes he can get about as much out of the ministry in the way of financial returns as in anything else, but if he should become convinced that a more profitable business was open to him and that he could make more money in some other way, he would not hesitate to change his vocation. The experiences of self-sacrifice, courage, patience and humility, which the true servants of God have so marvelously manifested in all the ages have no attractions for him. He is not willing to pay any great price for the privilege of being a messenger of God. We are confident that the number of such self-seeking and unreliable men in the ministry is not great. Nevertheless, it is too great for the welfare of the work. It is far better that men of this type should never be encouraged to enter, and if they are once in they should get their own consent to leave as quickly as possible.

A third class, of which we have already too many, and to swell whose ranks others are now coming forward, is that group of ministers who are unprepared to discharge with any large degree of value the work of the ministry. Their educational foundation is inadequate. Opportunities which they might have taken they did not have the courage or the consecration to embrace. They are narrow in view, legalistic in spirit, sectarian in temper. They are absolutely incapable of interpreting Christianity in the breadth and beauty of its spirit and the loftiness of its ideals. They are the men who cry out against the light and back under shelter of a mental creed at the approach of an idea. Their zeal is evident, but their wisdom is lacking. They are the perpetuaters of outworn conditions, the fanatical defenders of threadbare phrases, the eager followers of dogmatic leaders. This class of men may not be large among the Disciples or elsewhere in the church, but however small it may be it is still too large for the welfare and safety of the church. It would be well if all such could be restained from taking up the ministry before they have gotten too far started in a work which would be better without them.

Most patent of all is the fact that there are too many churches, especially in small places, and that these churches are kept alive in careers which are often a detriment to the religious life of the community by ministers who must make a living somehow, and who put their efforts into the strengthening of a church not because the community needs it, but because it is a base of supplies of denominational and ministerial revenue. Seriously considered, the situation in a large number of towns and cities is pathetic in the extreme because of this very element of over-churching and rivalry. If one-half or two-thirds of these contending churches, whatever be their creed, were closed up the community would be vastly better off, because the remaining churches would be the result of union, would work with a common purpose and would accomplish results now impossible.

But why are these rival churches continued? It is because there are ministers who must have places in which to preach. If the number of ministers was reduced the churches would have to follow the same course of reduction in number, and that is precisely what ought to happen. This would leave the best men in the ministry to work where there is real need of their services, and the others might well betake themselves where many of them seem to be going today, into other professions, or into business.

There was a strong conviction in earlier days that the minister must be born and not made, that he must be called of God to his task and not merely induced by some superficial consideration to devote himself to it. We have too far abandoned this conception of the ministry. It is too much the tendency of the present time to degrade the preacher's office by conceiving it as a work which any fairly well-disposed and harmless individual may undertake. There was never a greater fallacy, and the results of this view are seen in the numbers of men atempting to perform the duties of church leadership who have no suitable qualifications for the work and who could not by any stretch of the imagination be thought of as called of God.

There is need of a return to the older, truer and more biblical conception of the ministry as the work of the prophet of God, the proclaimer of righteousness, the man who has paid the price and is willing evermore to pay the price of a vital and timely message, to spend his life not in the trivial tasks which too frequently make the ministry seem like a superficial and inconsequential work, but in the hard but glorious work of interpreting daily by word and conduct the message of Christ to the world.

Editorial Survey

Has the Spirit of Jay Gould Returned?

A brief was filed in a Chicago court some time ago that, if the allegation is true, tells of a revival of the methods of Jay Gould by some of our most honored financiers. It was filed by Otto Gresham, administrator for the estate of John S. Cooper, but was dismissed by the judge because the dates for each separate transaction alleged were not supplied. Mr. Cooper was the "promoter" or attorney for the gentlemen charged with having worked the deal and being dead could not very well supply the missing dates, but the case has been appealed and may yet get a hearing on the documentary evidence the heirs claim to hold. The financiers are such men as Theodore Shonts, Pres. Brown of the N. Y. Central, Paul Morton, Robt. Mather, former President of the Rock Island and others of lesser note. Here is the story told in the brief:

Mr. Brown was at the time Vice-President of the Lake Shore and Mr. Shonts was general manager of the "Three I's," the road involved in the deal and which is a freight line running from Streator, Ill., to South Bend, Ind., where it connects with the Lake Shore. The first part of the conspiracy charged was that the gentlemen involved diverted freight from the "Three I's" until the stock was greatly depreciated when Paul Morton negotiated its purchase for $3,000,000, its paid in capital being $5,000,000. Of this sum $2,500,000 was borrowed by pledging the entire stock of the road while the other half million was taken from a fund of $800,000 which had been received as rebates by the management but never accounted for to the stockholders. Bonds were immediately sold to cover the loan of $2,500,000. Now that the "Three I's" was in the hands of the "financiers," they, through their railroad connections, diverted traffic to the road until its business was quadrupled. Then through the influence of Mr. Brown of the Lake Shore that corporation was induced to purchase it for $7,000,000, a clear profit of $4,000,000, without the actual expenditure of a single penny by the manipulators. The heirs of the dead lawyer are suing for $100,000 which they claim is due for his part in making the deal.

This was Jay Gould's method of "making" money. He would create artificial values or get a small line depreciated by conspiring against it and then unload or buy as the case might be, pocketing the proceeds of his financial brigandage. It is to be hoped no technicality will stand in the way of a hearing in this suit. If the gentlemen charged with the conspiracy are not guilty they should seek to clear themselves from the charge that will be generally believed until it is met. If they are guilty it should be proven and not merely asserted, and they should receive the scorn of all honest men.

Is the Tariff Responsible?

The 'cost of living' continues to occupy the front in public discussion. The Philadelphia Record publishes a striking cartoon in which Mr. Trust is lifting the necessities of life above the grasp of men with jack screw entitled 'tariff' while the investigators are busy lifting the lids off of various boxes labeled with the names of those minor things that are supposed to be responsible. Secretary Wilson adds a bit of caustic information when he decares that commodities are being sold cheaper in foreign lands than at home, not because of the fabled "surplus in production" theory but because trust has monopoly power at home to arbitrarily fix the price. The only answer is that under legitimate laws of supply and demand that surplus should operate to lower prices. If prices are kept up in spite of the surplus on hand it is because the tariff throttles the law of supply and demand and permits a monopoly; in other words the tariff is the mother of the trust in that case.

Again it has been claimed that the increase is world-wide and that it is owing to the increase in the production of gold. In other words it is not a real but only an apparent increase because the dollar is cheaper and therefore the number of them that must be paid is greater. In so far as there is a general increase in prices over the gold using world that is doubtless true. But in England the general increase in ten years is only 7.7 per cent while in the United States it is 34.3 per cent. Some one shouts that the difference is due to the higher wages in this country over those of England. But owing to the fact that wages do not constitute so large a proportion of the total cost of production our shouting economist must find some other fetich. The English protectionists are not so ingenious as some of our American politicians and frankly deny their intention to tax the commodities of the poorest because they cannot stand the increase in cost it would bring. It is just as well to discuss the matter on the solid foundation of principles and say that one wants a tariff because he thinks the increase in income it will bring will more than overcome the increase in cost of living it will also bring.

That it does bring an increase in the cost of living is concretely demonstrated by comparing prices in two cities on the border like Detroit and Windsor. Windsor is separated from Detroit by but a half mile of water but that water is the boundry line between the high tariff of the United States and the lower tariff of Canada. In Windsor commodities are this much cheaper than in Detroit, eggs 6c, beef 3½c, butter 8c, potatoes 5c, turkey 5c, wheat 11c, corn 18c, chickens 15c, cheese 5cc, lard 2c. The argument that these differances do not register the exact differences in tariff taxes between the two countries or that some of the commodities are not taxed at all, does not overthrow the case, for there is no denying that when the tariff raises the general cost of living by increasing the price on the most of the commodities it thereby raises the cost of the untaxed commodities by raising the cost of living to those who produce them.

No one will be able to produce an argument as simple quite as a sum in addition to prove just how much the tariff tax does raise the cost of living. But let it be first acknowledged that there is no virtue in it unless it does that very thing—for how can it increase the wage of the producers without increasing the price of his product—then let the inquiry be directed to the indirect effects of the tariff as well as to its direct influence, i. e. let the question of monopoly, the effects of special privilege, the whole problem of artificial production of prices by legislation, and above all the fact that the consumer gets small consideration in tariff enactments be considered.

Items in Missionary Progress

In thirty years the number of missionaries in China has been multiplied by eight, the number of native teachers and preachers by ten, the places of work by nine, the number of communicants by eleven, and the amount given by the Chinese christians by thirty two.

In Korea the Presbyterian mission has 100,000 professing Christians at the close of twenty-five years. One-fourth of them has been admitted to baptism, seven thousand of the number having been baptised in the past year and 24,000 are preparing for that act at the present time. There are one thousand groups of these Christians and they pay 90 per cent of their own pastors and teachers. This native church gave more than $80,000 to the cause last year. This is equivalent to ten times that sum in our money. There are 840 chapels in this mission built largely by native gifts.

It was among the Tamils and Telugus of South India that the first Hindu Pentacost came. Today there are 900 missionaries in all south India with 14,000 native teachers and helpers. There are about a half a million Christians and half as many preparing for actual church membership. They gave $118,000 last year, the equivalent of ten times that sum in our wage earning power and there was an increase of 24,000 in the membership.

In Japan the actual church membership increased last year over 10 per cent and now numbers 70,000 with 600 organized churches and 1300 native pastors and teachers. They gave 300,000 yen to the work last year, equal to a million dollars in our exchange. There is now a native, self-supporting church and a missionary society that works abroad.

"Land Grant" Statesmen

A few years ago we heard very much about the "land grant" statesmen. They are not much in evidence any longer. There are a few of them left but they shun publicity. But the works do follow after them. Our Uncle Sam had much raw land. It was dirt cheap and so plentiful and our good Uncle was so sure that it was going to stay cheap that he gave it away like a prodigal who has inherited great wealth and showers the gold from his carriages. In all he has given away some 274,000,000 acres or an area larger than a half dozen of our Mississippi states. For the part of it that he gave to actual settlers all the world praises him. For that part he gave to any one else he can in this day find no sufficient justification. To actual settlers he has given 115,000,000 acres; to the railroads he has donated 159,000,000 acres. He gave it on the theory that the roads were neccessary to the development of the country, that there could be no settlers to receive the land if there were no roads to give him a market. The facts are undeniable. The settler had to have the roads and it was the duty of the government to furnish them if it desired the vast domain populated and the

latent resources developed. But it did not need to give to private corporations more than one half the public domain to get the citizen a home in the other half. The roads received an average of 10,000 acres of land for every mile they built under the grants made. Poors Manual is authority for the statement that the cost of building was $30,000 per mile. It is a conservative guess to say that the roads realized from $50,000 to $100,000 on the land granted for each mile of rails. In addition to this it must be remembered that Uncle Sam has subsidized railroads to the extent of more than $100,000,000, notably the trans—continental lines that ran through the "Great American Desert." Suppose the government had simply guaranteed reasonable earnings to the new roads and allowed them to refund the advances when their earnings justified it? s it is the roads are capitalized on an average of almost twice what it cost to contruct them, have a bonded debt larger than their total stock issues, and, after paying the interest charges on the debt net their stockholders an average dividend of just a little under 6 per cent. In other words they do business on a capital representing practically their cost of construction but it really represents borrowed capital which their earning power has permitted the first owners to commute into debt while the actual investment was turned into cash through stock issues. All this warns us that public land and water power is not to be distributed to the people through gifts to corporations but preserved for them in such a manner that the free gift will not be capitalized into millions for the few.

Alaska's Black Golconda

The U. S. Governmental Geological Survey makes a report on Alaska's riches in coal that reveals to us a very Black Golconda in that bleak end of the continent. The Survey reports that there are fields in which the veins average a thickness of twenty feet and which will yield 20,000 tons per acre and that there are large areas of it.

The Gugenheim interests, the mining and smelter trust, have been making strenuous efforts to get hold of large areas of these coal lands. It is freely asserted by governmental agents that they have praticed fraud in their efforts and there is an inquiry on by a special committee of which Senator Beveridge is chairman. Alaska's represenative in Congress is Judge Wickersham. He has filed written charges and he has made allegations so serious that even Senator Beveridge refuses to allow them published or to even incorporate them in the records of the committee, claiming that their apparant reflection on the administration would be misconstrued. It is clear however that Secretary Ballinger is inmeshed in them. Delegate Wickersham states that he has been threatened with bodily violence by lobbyists of the Gugenheim's in Washington and further says that some of these paid lobbyists are army officers from Alaska.

The plan that was proposed was for the government to lease the right to mine the coal on these lands at $10 per acre. Now comes John E. Ballaine, said to be the largest property holder in the territory, and offers the government 50c per acre for a 5,000 tract and to give a bond of $1,000,000 that he will fulfil his part of the contract. He says that he will mine enough coal from the tract to net the government $50,000 instead of the $50,000 the Gugenheims' expected to pay. It is safe to say the publicity being given the whole matter of conservation will defeat the steal. It is in far away and little known areas of public wealth that privilege gets its "stakes" on the plea of public development.

Temperance Notes

Ohio sold 10,000,000 gallons less of beer last year, the first under the Rose law.

In Northern California last year 400 saloons were voted out, and the Anti-Saloon League helped to prevent the issuance of 500 licenses in San Francisco alone.

The barkeeper "makes up" one gallon of distilled liquor into fifty drinks. More than 5,000,000 fewer gallons of distilled stuff was withdrawn from bond and sold last year. Thus a quarter of a billion fewer drinks of whisky, etc., were taken last year. The decrease in beer sold amounted to nearly 76,000,000 gallons. Each gallon produces one dozen drinks. Thus the beer drinkers took over 900,000,000 fewer glasses last year. To diminish guzzling to the extent of over a billion in a year is something. The whisky sells from 10c up and the beer for 5c, thus $25,000,000 less went out of pockets for the worst kind of liquor and the barkeep's "temperance drink" cost the people who need it for bread $45,000,000 less. Our temperance "fanatics" turned something over $70,000,000 over to legitimate trade if these figures tell the story.

Governor Stubbs of Kansas has won a signal victory for "dry" territory by persuading President Taft to order internal revenue officers to do all possible to aid the enforcement of local laws. Heretofore liquor selling has not been looked upon as illegal per se by that department. Generally a man found selling without a federal license was excused if he paid up back dues. Now he is to be treated as a criminal and prosecuted. Inasmuch as the possession of a federal stamp is construed as meaning that the purchaser of it is using it and thus is prima facie evidence of guilt, it will greatly help the enforcement of local laws against surreptitious selling. It is hard on the "blind pig."

In the last two years 184,658 divorces have been granted for intemperance. That means 300 divorces for every working day charged up to the saloon. Many times more suffer without appealing to the divorce court.

It has only been 130 years since Frederick the Great declared, "My subjects must and shall drink beer," and to that end forbade the importation of coffee.

The prime minister of Russia reports that under governmental control the use of vodka has declined. The government has been accused of encouraging its use because it needed the revenue.

The Order of St. Christopher is said to have been the first temperance organization. It was founded in Germany in 1517 and pledged its members from drinking toasts. The Order of Temperance was founded in Hesse in 1600 and pledged its members not to drink more than seven glasses at one time, and that not more than twice in one day.

In Michigan there are twice as many paupers per thousand as in Maine. The comparison holds in all cases between "wet" and "dry" states.

A Historic Commission

Dr. Errett Gates has been granted a year's leave of absence by the trustees of the Disciples' Divinity House, to be spent in research and study in Europe. He goes to carry out an Historic Commission in the interest of a more thorough investigation of the Old World sources of the movement of the Campbells.

While the movement they inaugurated has had an American development, its sources were European. All the early training of both of the Campbells was obtained in Scotland in the atmosphere of European religious thought, and their principles were practically settled before they arrived in America.

It is the plan of Dr. Gates to leave America in June, and spend the entire summer in Scotland and Ireland. He will take up his residence in Glasgow where he will have easy access to the historic library of the University, and to the northeastern part of Ireland, the scene of the early life and labors of the Campbells. He will visit every place connected in any important way with their life, and will make investigations of local religious history as well as of wider and more general religious conditions surrounding such places in the eighteenth century.

It is well known that Alexander Campbell confessed indebtedness to many men, and movements and books distinctly Scottish in their origin and ideas. The literature for a study of these can not be found anywhere in such an abundance as in Scotland. While he is making his investigations he will attempt to secure copies of the more important books that influenced the Campbells, as additions to the special library of the Divinity House.

It may not be generally known that the Divinity House has been collecting a library of literature written by Disciples, and about Disciples, or in any way connected with them, until it now has the completest collection of the kind to be found anywhere. The Divinity House was fortunate in securing the gift of the entire library of Dr. B. B. Tyler, who has been a special student of Disciple history, and a careful collector of their literature; and to his valuable gift was added a little later the entire library of J. T. Toof, a life-long collection of Disciple literature. Other valuable collections were given by T. D. Butler, of English historic literature, and by George Vandervoort. The Divinity House possesses some very rare works, such as the original seven volume edition of the Christian Baptist, and a few of the Christian Messengers of Barton W. Stone.

After making researches in Scotland and Ireland during the summer and early fall, Dr. Gates plans to go to Berlin to spend the rest of the year. He will study the history of Christian Union movements after the Reformation in Germany. The materials which he gathers will form the basis of lectures in the University of Chicago, and of various publications on the History of Disciples, and the History and Principles of Christian Union.

During his absence in Europe, Dr. Gates will continue his contributions to the pages of the Christian Century, and will deal with his experiences and observations.

Jesus the Standard of Love

The first and greatest commandment finds its complete fulfillment in Jesus. Love to God controlled all his actions. His joy was in the doing of the divine will. What God required of him was not something foreign to his own desires. This oneness with God is the perfection of religion. We are in error if we think that religion is emotionalism. The deepest feelings of the soul are religious but much that passes for religion is too shallow to bear the name. Love to God is devotion to the ideals that are the expression of the character of God. God is a moral personality. Those who love him love righteousness.

Jesus is the standard of love to man. He went about doing good. His entire life was spent in helpful ministries to men. There was no lack of harmony between his profession of love to his Father in heaven and his practice with reference to the children of God. The religious leaders of his day accused him of blasphemy and of disregard for the law but the only ground for the accusation was that he put service to man before formalism. What he did shocked no man of insight. Only those who lived by rule and never inquired why rules were made saw anything wrong in what Jesus did for the unfortunate.

The impartiality of love is manifested in Jesus. It is hard for those whose standards of judgment are commercialized to appreciate the attitude of Jesus toward all sorts and conditions of men. We talk about vested interests and property rights. Jesus talked about human rights. He had not the slightest reverence for any law or custom that interfered with the development of character. He set aside the laws of the Old Testament that had been outgrown. The hedge of refind legalism which the scribes had put about the ancient law was not treated as a boundary by Jesus.

There are many ways of showing love to God and to man. A word to a boy or girl that is in need of guidance may seem a simple act but if it comes from a desire for the welfare of boys and girls it is a manifestation of love. We show our love for men by suporting the institutions in which the best character is formed. The reverence with which the home is regarded by good men and women is not superstition; it is the expression of their profound interest in the highest welfare of humanity. Love goes into the laws of the state. It aims to make it easy to do right and hard to do wrong. It seeks to protect the innocent and to restrain the vicious. Play grounds provided for the children of the cities tell the story of the love of good people for the children. The state provides for the instruction of all its children. Some who vote for the appropriation of money to support the schools doubtless are controlled by selfish motives, but the schools depend for their usefulness upon the support they receive from patriotic citizens who have other than financial interests at heart.

The church is an organization for teaching the world the meaning of love. It seeks to inspire men in all walks of life to act according to the spiritual needs of humanity and not according to the desires of the flesh. In the "Survey" of February 19, 1910, the editor has this to say of religion and poverty: "There are now at hand a vast array of institutions, societies, committees, foundations, governmental bureaus and departments, all inspired by the idea of social responsibility, all potentially religious in aim and spirit, all eager and ready to become the instrument of religion in its practical mission among the sons of men. The one indispensible element which these secular agencies of social betterment cannot supply is inspiration. The one element which religion alone can supply is inspiration. We make an irretrievable error if we assume that these secular agencies will supply their own inspiration, if we ignore the necessity for the direct cultivation and enrichment of the life of the spirit which is in these movements today because of the historic faith of yesterday and of the ages past. If we have not our own religious faith—rich, abounding, living, fructifying faith—the secular agencies will perish, or perhaps become the instruments of the devil! The love, then, which relieves poverty is impossible where there is no faith in the God of love. We are driven back to Jesus for our help.

The love of Jesus gives the bad man a chance. It does not ask what he is or has been and then stop; it asks what he may become. The possibilities of human beings, not their reputations, their shame, their baseness, are laid hold upon by love. Furthermore, the burden which sin has brought to the world is shared by the loving God. Jesus bore the burden of sin when he was upon earth. Today his people must have a part with him in this heavy task. It is a serious thing to love the world. It means sacrifice; and also the only true joy.

Midweek Service, March 16. Matt. 5: 43-48; Rom. 13: 10; I Cor. 13; I John 3: 14.

Biblical Problems

By Professor Willett

What did Jesus teach regarding the place of miracles in his own ministry? J. B. S.

He taught that they had a certain significance as evidences of his authority as a teacher, but that this value was distinctly less than that afforded by his own personality and teaching, and that it was chiefly valuable in reaching those who were spiritually undeveloped and whom the higher evidence did not impress. The word "miracle" is liable to be erroneously understood as indicating only that which is superhuman and therefore impossible for other men to attempt. Jesus' favorite word for these acts of unusual character was "works" or "powers." The exceptional abilities of various sorts that are manifested by people of unusual endowment suggest the true explanation of the subject. The wonders that Jesus performed were the natural product of such a life as his. On the degree and extent of life, on its intensity and range of power, it will depend whether its natural workings will be restricted to or rise above the plane of the common and familiar. To Jesus, dowered as he was with a life of marvelous completeness, in vital union with God, deeds that seemed to his contemporaries to be supernatural were the natural disclosures of the life that was in him. The greatest of his miracles were not those which had to do with physical materials, but those in which the transformation of human character from selfishness to holiness was accomplished.

What special significance attached to the feasts which usually followed the sacrifices in ancient Israel? S. D.

The feasts were themselves sacrifices. In primitive times the eating of animal food was an unusual event, and therefore was invested with something of sacredness, and presently came to be recognized as having sacrificial character and only to be permitted in connection with a holy place. The animal intended for this purpose was brought to the sanctuary and there killed and prepared by the priestly servants of the place. A portion was burned upon the altar and a portion given to the priests, the remainder being boiled and eaten by the worshipper and his family as a sort of festal meal. The sacrificial assemblies were just such gatherings, only upon a much larger scale. The thousands of animals "sacrificed" by Solomon at the dedication of the temple were, in reality, the animals whose flesh was used in the entertainment of the people. But the whole ceremony took the form of a sacrifice. In the later days when the Deuteronomic law compelled the observance of all sacrifices at the central sanctuary, the embargo on the eating of meat except at the sacred place was removed, and the people were permitted to use animal flesh as freely as they desired.

When did Jesus become aware of his divine parentage and mission, and by what inner processes did he reach the determination to achieve his destiny? W. H. L.
Seattle.

Our knowledge of the progress of Jesus' thought is of the meagerest. Even the events of his life are told with such scanty detail that we know but little of his outward career. How much less can we comprehend his inner experiences. Our only source of knowledge upon this point is the testimony of the Gospel, that "Jesus grew in wisdom and stature and favor with God and man" (Luke 2:52). This indicates clearly that he was not born with full perfection of mental power, as some early sects of the church insisted, nor that he came suddenly at the moment of his baptism to the full comprehension of his redemptive work in the world. Rather it indicates the quiet growth to maturity of those powers with which he was so richly endowed. But how his Messianic career first dawned upon him and whether, at the age of twelve when he visited the temple, it had taken form in his mind, we cannot say. His words on that occasion may imply no more than the natural interest of an unusually gifted and pious child in the religious life of his people. If there is any approach to knowledge regarding Jesus' inward apprehension of his Messianic destiny, it may perhaps be most safely discerned in his gradual recognition of his power to abide sinless in a sinful world. From many points of view that seems the best approach to the perplexing theme of our Saviour's self-consciousness. But even here one has to walk with hesitant steps in the presence of a mystery which only future ages can make clear to us.

Charity in Theology

Love's Regnancy in the World of Christian Thought

By George P. Rutledge

Webster affirms that "charity" is "a disposition to think favorably of others." This is, undoubtedly, the connection in which the 13th chapter of 1st Corinthians engages the term. And it is there given a significance that transcends the gift of tongues and the ability to prophesy, the understanding of mysteries and perfect knowledge, extreme benevolence, conviction that will, if occasion demands, sacrifice the body in flames, and even faith—in its best and most powerful development.

"True charity, a plant divinely nurs'd,
Fed by the love from which it rose at first,
Thrives against hope, and, in the rudest scene,
Storms but enliven its unfading green;
Exuberant in the shadow it supplies,
Its fruit on earth, its growth above the skies."

In the universal proclamation of Christian ethics, charity is recommended as a cloak to be thrown over human faults. And the application is emphatically scriptural—"For charity shall cover the multitude of sins." We prescribe the exercise of this grace toward the business man with a question mark after his name, the irregular church attendant and the illiberal contributor, the charity howler in the congregation, the gossip-monger, and all other weak men and women—in and out of the church. Yet in theology—and I use the term in its current acceptation—

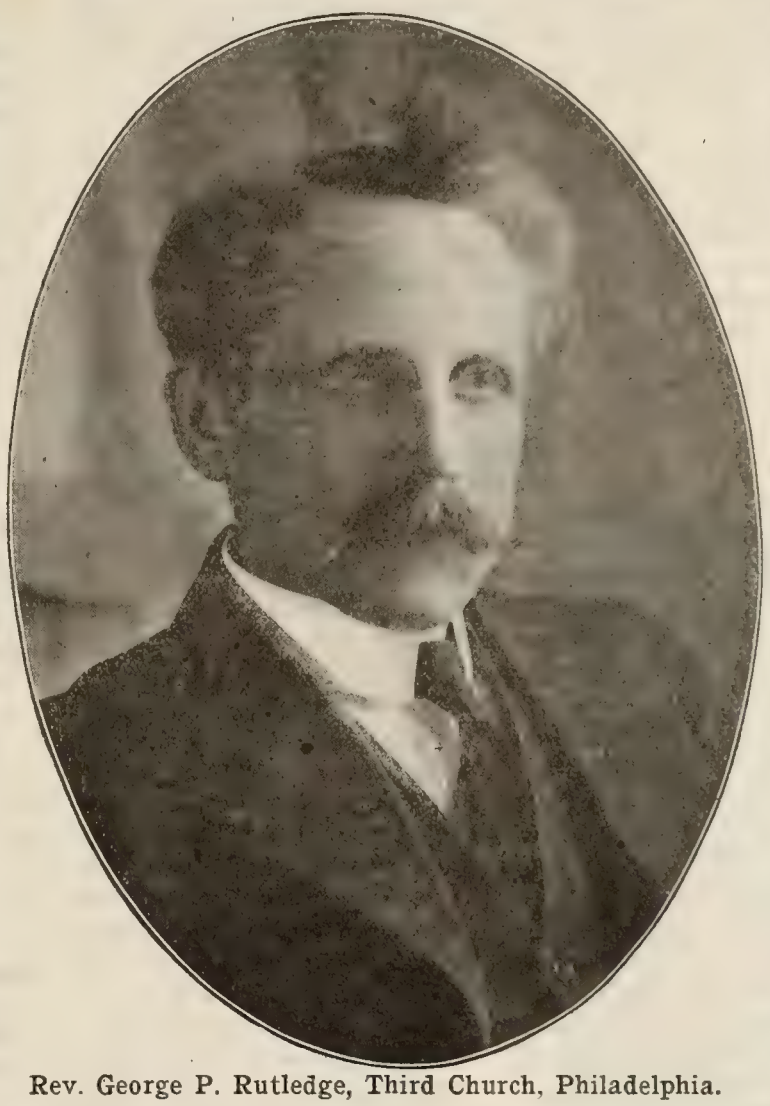
"Alas for the rarity
Of Christian charity
Under the sun!"

The age of the Inquisition is past. But the uncharitable spirit that made it a long circuitous chamber of horrors in church-history is not dead. It is less repugnant in its attire and therefore better looking than of yore; its methods of enforcing its power are not so revolting as they were in the dark centuries; and we tolerate it with a grace that would be impossible, were it here with the gory hands it held forth in the name of God during the more barbaric period of its career. Nevertheless, it is here and it is still very much alive. And, if I can see straight it is unchained and seeking whom and what it may devour in practically every denomination—to say nothing of the incalculable harm it is doing in the interdenominational sphere, and the retarding influence it is exerting upon the unsaved world.

Invective in the Heat of Controversy.

Here is the situation, in a few words. Conservatism brands liberalism "infidelity," and liberalism calls conservatism "old fogyism." The speeches made and the articles written in the heat of controversy over the questions that disturb the peace of the church frequently bristle with invective. And invective, no matter by whom nor under what circumstances indulged, is never Christian because it is never charitable.. The stage, on which the shameful tragedy (in which terrible reality plays its heart-rending parts) is constantly enacted, is occupied by first one denomination then another—and, frequently, by representatives of several denominations at the same time. One case is scarcely disposed of until another is before the footlights. Capable men, one after another, are either sacrificed or embarrassed and crippled, while the press spreads a perpetual feast before the spiritually morbid in the church and the ridiculing world.. If what I have just said contains any truth (and I do not fear its successful contradiction), the kingdom of God is delayed by every word that is uttered or written against any man or woman in the spirit of un-charity—no matter what the provocation nor how seriously the "defenders of the faith" on either side of a controversy take themselves.

Controversy is essential. It stimulates investigation and, therefore, brings forth gems that would otherwise forever lie, hidden



Rev. George P. Rutledge, Third Church, Philadelphia.

away, in the towering and, as yet, only partially explored mountains of truth. But uncomplimentary epithet-hurling is never essential to anything—save the degradation of those who engage in it, the injury inflicted upon those at whom the missiles are aimed, the hindrance of truth's progress, and the extension of the world's black night. Calling some one "infidel" or "fogy" or insinuating that he has lost either his mental balance or religion—or both—is not argument, and it is certainly not an exemplification of the charity we profess in sermon, prayer, and song.

It is also the conviction of this essayist that the present-day heresy-trials are not only out of keeping with the thought-freedom of our advanced age, but exceedingly harmful as well, and therefore positively unscriptural. They are dogmatic, but not argumentative. Hence, the trouble never ends with the trial; but, like a thrifty, undaunted tree, it branches out in numerous directions. The man in the case is usually destroyed, and his loved ones and friends are humiliated. But the denomination to which he belonged has not yet passed out of the wilderness of its trials into the land of its hope! As a consequence of the treatment the man has received, his views, heralded far and wide, have infatuated and unsettled thousands who would otherwise have been content with the old, but now hunger for the new. Burning the heretic has never obliterated his heresy, and it never will.. Heresy is promoted by each trial, to which it is subjected. Therefore, if heresy be a good thing, the heresy-trial is advantageous. Otherwise, like the mud-flinging method of either oral or written discussion, it is the quintessence of folly. Last and worst of all, when the proceedings of the heresy-trial, together with the uncharitable flings, back and forth, that logically follow, get into print, the public points a scornful finger at the church, and starving multitudes that were ready to sit down in companies to be fed turn away from the Gospel feast.

What is Heresy?

But what is heresy? And what is orthodoxy? If history can be relied upon, the rank heresy of one period is frequently the gilt edge orthodoxy of the next. The change evidently takes place, but when, where, and how? The expert chemist can point out the exact moment when the juice of the vine is sufficiently fermented to be called wine, and he can also explain the process of the transformation. But on what theological expert devolves the supreme study of deciding when heresy is good, ripe orthodoxy? The difficulty has always been, is yet, and will be for some time to come, that this tremendous responsibility rests upon the over-burdened shoulders of the man who prayerfully concludes that he himself is the logical judge. Many a good teacher is branded "unsound" by people who do not know the alphabet of "rightly dividing the word of truth." Speaking in a general way, every one exercises the prerogative of passing judgment upon the teaching of others. Hence, the old definition—ever humorous, because it is so ridiculously true—, "Orthodoxy's my doxy and heterodoxy's your doxy!" But simply because your "doxy" does not happen to exactly accord with my "doxy," have I the right—either divine or human—to call you "infidel" or "fogy" or seek to destroy your influence as a teacher?

Our theology is divinely inspired, and it is therefore of divine origin. But it is humanly constructed, and it is therefore confined within the limits of human conception. It must grow, for two reasons—it is an indestructible system that is intensely and eternally vital, and it is the hope of the world. Furthermore, it must develop, in the future as in the past, by shedding the interpretations that are dead because it has absorbed their life, and taking unto itself, living in, and being promoted by the larger conceptions that come within its grasp. In other words, it expands as does the tree or any other living thing. It retains its kind, but enlarges its being and usefulness.

This conception might be brought out a little more distinctly if set in another illustration. As has already been suggested, the

development of our theology is dependent upon consecrated human thought. Real thinking is growing, and reconstruction is not destruction, and we need not be made unduly alarmed when the hand of human-reason is laid on the world's most sacred structure. Here is an old house that must adapt itself to the necessities of the present generation. The process may evolve the elimination of things and features that have served their purpose and are no longer useful, and the addition of things and features that must do duty for a time; yet the structure, itself, remains—its columns more substantially set, its frame-work more securely joined together, its rooms better ventilated and lighted, and its entire character greatly enhanced and better adjusted to public view. It is now larger and more commodious, useful, and beautiful than it was before the hand of reconstruction was laid upon it. Still, the present occupant points with pride to the fact that he lives in the house his great grandfather built. And it will pass into other hands. But will it serve the next generation in its present magnificent style and appointments? So long as it stands, it will pass through repeated periods of reconstruction. The same is true of everything that advances the world's interests and must be developed by the thinkers of each generation. And if this is the process by which houses and cities, all kinds of inventions, art and literature, and the commercial, political, and social life of the world are expanded—why should any one marvel at or be alarmed by the theological reconstruction that is still in evidence?

Theology Not Fixed.

If it be asserted that the theology by which the world is to be lead out of its night into the golden day needs no reconstruction, because it has already been fixed, the question persistently presents itself—who fixed it? And if a dissenting voice answers, "God!" some other questions press their claims. When did He "fix it"? Did He "fix it" at Laodicea, in 360, when the Apocrypha was excluded from the canon? And did He "fix it" again at Trent, in the sixteenth century, when the Apocrypha was placed on an equality with the other Old Testament books? And did He "fix it" yet again, in 1826, when the British and Foreign Bible Society resolved that it would no longer circulate the apocryphal books? And did He "fix it" still another time when the Church of England drifted into the use of the Apocrypha for edification but not for the "establishment of doctrine," and the other denominations left it so far behind that the present average layman scarcely knows it ever existed? Verily, the Lord is accused of doing some very strange things!

"But the history of the Apocrypha is not a fair illustration," I hear some one think! Very well. Let your minds run back along the path, trod by any one of Christianity's great problems—problems either canonical or ecclesiastical—and you will find many sharp turns and long stony stretches that remind you of Apocrypha's path.

A Twentieth Century Test.

And if it be objected that the past is too far out of date to be wrung into the arguments, we will apply the test to our own twentieth century theology. That it is self-contradictory, the most conservative advocate of time-honored doctrines would make no attempt to deny. Calvinism and Arminianism are as divergent as the poles. Even the innocent little subject of baptism, which we strive to brush aside by saying "it is inconsequential, anyway," and which, nevertheless, occasions more widespread dissention in Zion than any other recognized ordinance or doctrine, must, according to the denominational division of opinion upon it, be diagnosed as follows: First, the great stem on which the word "baptism" is written in a bold hand; then the three branches on which modestly perch the three phrases—"proper subject," "exact or permissible mode," and "the design!" And, without going into more lengthy detail, suffice it to say that there are yet a few other points on which even the extremely orthodox do not agree! Will anyone assume the responsibility of affirming that God has constructed this Tower of Babel and put His people on it? It is useless to ask the question.

Our theology (and it, of course, includes Christology, which, in its practical analysis and application, adapts itself to the universal needs of mankind and is destined to redeem the world) is still in a process of development and will be for generations to come. And human thought, upon the part of both conservative and liberalist, is the instrument by which it must continue to unfold its increasing influence. If God used the devout minds of both conservative and liberal thinkers in the past, there is no reason why He should condemn the consecrated gray-matter of either class today.

Thinking Is Inevitable.

Men must think, and perhaps this is why the theology that is gradually enlarging itself and saving the world is dependent upon their conclusions. Every one will think, especially the student—be he genius or plodder. And he will think according to his temperament, his education, and his environment. The Gulf could be drained dry. Niagara's leap could be checked, and it may be that Vesuvius could be quenched. But independent thinking upon the deep things of God is as inevitable as the rising of the sun! No heresy-trials, no form of ostracism, no calumny—nothing can stop it!

"But if a man must think contrary to the recognized doctrines, let him keep his thoughts to himself," is a frequent admonition. Unfortunately for this piece of advice, there are two serious difficulties in the way of its successful application. The conclusions of the human mind are like love—they must express themselves! And, in the second place, history proves that, in obedience to the commands of the divine plan, the race must mine for truth and call attention to its finds.

The process is slow and tedious, and, at times, discouraging. But much has been accomplished. Some doctrines are established, and concerning them there is no controversy—the deity of Christ being the chiefest. And when a man accepts and proclaims this corner-stone doctrine—no matter how he arrives at its conception nor how wide of the mark I may think him to be in his conception of other doctrines—can I brand him "unworthy" and still walk in the path of charity?

Two-Sidedness of All Questions.

Every question under controversy in the present, as in the past, has two sides; an it will be so until sane, charitable argument wears the weaker side away. The contention is sustained by the fact that men of superior intellectual culture and enviable consecration are arrayed against each other in every discussion that has sufficient merit to interest and hold public attention. It is easy to set up a man of straw and then knock him down. But it is not the easiest thing in the world to meet the informed man on the other side of any question that disturbs the peace of the church and demolish his arguments with a single blow. If you wish to be convinced, select your man and try it! Every one, who has read and can think in unbiased logic, will agree with the statement that the authorship of the Pentateuch, the historical and allegorical aspects of Job and Jonah, the literary styles of Isaiah, the Virgin Birth, and numerous other questions, we occasionally hear from, have arguments on even the weak side. This being true, suppose I happen to be on the side of preponderant evidence—and there you will always find me—who am I, that I should brand the other fellow "knave" or "infidel" or "fogy" or drive him out of the synagogue! Who is any man—be he priest, bishop, or archbishop—that he should exercise the prerogative of speaking the final word on any controversial theological proposition, and annihilating the misguided, presumptious teacher or preacher on the other side of the question with the powerful breath of his own wrathful displeasure!

Un-Charity a Sin Against Christ.

Like Saul of Tarsus, it is possible, even yet, for a man or set of men, in blind human zeal, to persecute the Lord. If I misuse my brother no matter how far wrong I regard his conception of truth, the Master calls me by name—though I may be unwilling to recognize His voice—and says: "Why persecutest thou me?"

When theology shall have been so symmetrically developed that the Golden Rule will be sufficiently understood and appreciated to be universally applied in the church many important questions will yet remain to be settled. And there will, doubtless, be interesting discussions over questions that, perhaps, have not yet engaged the attention of our most advanced thinkers. But the lack of charity—the most pronounced and destructive heresy in all Christendom today—will not make the church ridiculous in the eyes of the world. Faith is important, but, if Paul be a competent witness, charity is more important. It is good to have straight, orthodox faith, but it is better still to exercise straight, orthodox charity. And I would add that crooked faith and straight charity are better than straight faith and zigzag charity.

"And now abideth faith (in man as well as God), hope (for this world as well as the next), and charity (in theology as well as society). These three, but the greatest of these is charity."

A Little Girl's Wish

"Mayn't I be a boy?" said our Mary,
The tears in her great eyes of blue;
"I'm only a wee little lassie;
There's nothing a woman can do.

"'Tis so, I heard Cousin John say so,
He's home from a great college, too;
He said so, just now, in the parlor,
'There's nothing a woman can do.'"

"My wee little lassie, my darling,"
Said I puting back her soft hair,
"I want you, my dear ilttle maiden,
To smooth away all mother's care.

"Is there nothing you can do, my darling?
What was it that pa said last night?
'My own little sunbeam has been here
I know, for the room is so bright.'

"And there is a secret, my Mary,
Perhaps you may learn it some day—
The hand that is willing and loving
Will do the most work on the way.

"And the work that is sweetest and dearest,
The work that so many ne'er do,
The great work of making folks happy
Can be done by a lassie like you!"

—Elizabeth E. George, in Ladies' Home Journal.

History of the Disciples of Christ

A Review of Dr. Moore's Comprehensive and Monumental Volume

By A. B. Jones

I have been reading the "History of the Disciples," by Dr. W. T. Moore, and published by the Fleming Revell Company, New York and Chicago, and I feel moved to write a few words about it—not a full and formal review.

It is not an easy task to write a good history: a history satisfactory to one's self; and less so to write a history satisfactory to other people, especially to the people who lived in the times and were associated with the events of which the history treats. This difficulty is increased when the writer of such history was himself an active participant and factor in the stirring events and revolutionary incidents covered by his historical sketches. In a case like this it is very difficult if not impossible for a writer to eliminate self, and to write with an unbiased mind.



A. B. Jones.

In reading history men want the facts undiluted, the truth uncolored; they want these facts and truths in their true relations and their just proportions. And here is the rub with the historian who undertakes to write of his own times. This is wny we always read autobiographies with some grains of salt.

Thomas Benton wrote "Thirty Years in the United tates Senate." Mr. Benton had the reputation of being the greatest egotist of his day. Would anybody expect this work of his to be impartial and fully reliable in every respect?

Not many men are qualified by nature and acquirements to write history. Perhaps no man is equal to the task of writing a fair and adequate history of himself or of his own times. Dr. Moore says he has spent forty years in preparation for the writing of this history. But this will not relieve it of the embarrassment suggested above.

And yet we are all glad Dr. Moore has written this history. While there are spots on the sun still the sun gives light. And Dr. Moore's history of the Disciples will be suggestive even in its defects, and helpful by its many excellencies, to some future historian, who being further removed in time and without personal association in the events of which he is to write, can survey the field deliberately and philosophically, and, endowed with an adequate historical imagination, will produce a history of the Disciples that will be a standard authority on the matters of which it treats. History itself is an evolution, and the writing of history is an evolution as well.

With these general preliminary observations let us now come to a closer view of this book.

In literary style Dr. Moore is clear. You have no trouble in understanding him. He appears to write with ease to himself, and you feel at ease in following him. When you have to read a man's sentences over again and sometimes again in order to understand him you don't feel drawn to his writings. You lay that book aside and take up something else. Dr. Moore seldom makes an effort at fine writing; and when he does—as he appears to do on the last two pages of his introductory chapter—he falls below rather than rises above himself.

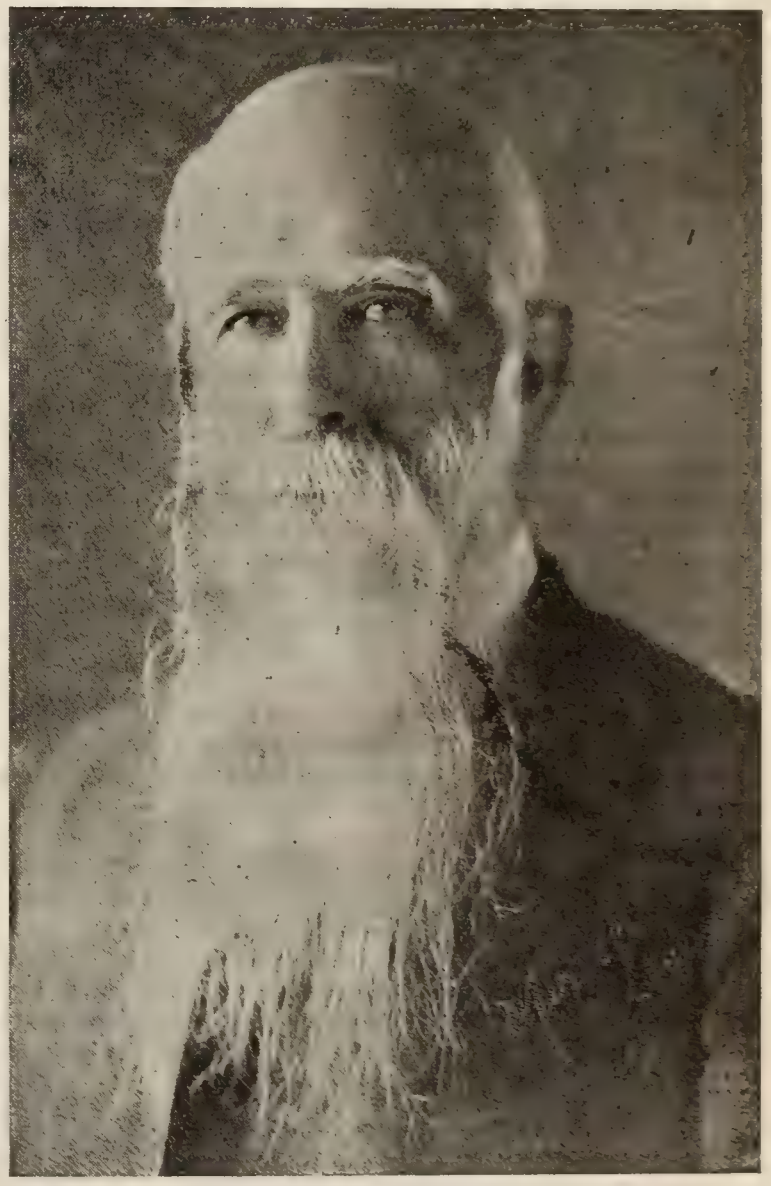
As a writer Dr. Moore is also strong in his style. There is a masculine quality in his writings that arouses the mental faculties and provokes thought. He is now an old man and occasionally he seems to fag and drop a loose sentence like this: "Recognizing as they did that a religion will always be as its Deity is, the early pioneers were careful to give the people a true conception of God, for they recognized the fact that a religion will always take on the type of the God that is worshipped by those who hold to that religion." But this is a rare occurrence.

In his illustrations also the author some times lets himself down in his style, as when he likens the difficulty of persuading people to accept believers' baptism instead of infant baptism by "the difficulty of inducing Mr. Jones to substitute a new and improved cook range for the old one in his kitchen." And again where he represents his idea of being normally saved through baptism, and yet being abnormally saved without it, by exploding a gun normally by "pulling the trigger," and yet it "may be exploded by other methods." The reader feels that these illustrations are not in keeping with the writer's general dignity of style. About this abnormal firing of his gun more here-in-after. We are now speaking of the literary features of the book.

The author has shown ability in the general plan of his work—in classification and logical and chronological arrangement of his material. By this means his book is made pleasing and inviting to the reader. It is as interesting as a well plotted novel.

In reading Dr. Moore's book the impression is left on the mind that you are getting the simple facts of history; that the writer is interpreting those facts in accordance with his own view of what they ought to be. In this way the whole book has the appearance of revolving around the author as the central figure. His introducing into the book his own address in London on the character and life of President Garfield at the time of his assassination, and his long chapter on the "meaning of baptism"—is this writing history or is it an effort to make history?

The doctor expresses his own views of baptism as the views of the Disciples. There may be some Disciples who agree with the author that baptism is a condition of salvation; but I doubt whether he will find many of the more thoughtful and scholarly among them willing to accept his ideas. If baptism is a condition of salvation like faith and repentance, then a man cannot be saved without baptism. "He that believeth not shall be damned." He that is not baptized shall be damned! "Except you repent you shall perish." Except you are baptized you shall perish! Is this scriptural teaching? The author felt himself confronted by the difficulty of his position, and sought relief by his ludicrous illustration of firing his gun by "pulling the trigger." He argues that the normal way to fire the gun is to "pull the trigger," but if necessary the gun may be exploded by other methods. So the normal way of salvation is through baptism, but if necessary other methods may be improvised. But suppose in actual practice with your gun you find that it is necessary to adopt other methods of exploding it a hundred times when you can fire it by "pulling the trigger" only once? Would not the exceptions become the rule and the rule the exception? And would you not seek a better gun? If in actual practice God finds it necessary to save a hundred men without immersion—as he does—where he can save one through immersion will he not conclude that his plan of salvation needs to be improved?



William T. Moore, LL. D.

But the worst feature of this case is that Dr. Moore seeks to make it appear that Alexander Campbell's views of baptism harmon-

ize with his own. He admits that in his debate with McCalla, Mr. Campbell said: "Paul's sins were really forgiven when he believed, and formally when he was baptized." But this was when he was a Baptist. And he quotes Raccoon John Smith approvingly, as saying, "Mr. Campbell said that when he was a Baptist: when he left the Baptists he had more sense."

If Dr. Moore spent forty years preparing to write his history he ought to know better than that. His contention here is untrue and misleading. In his debate with Mr. Rice, page 472, Mr. Campbell says:

"Some twenty years ago, when preparing for a debate with Mr. Calla, I put myself under the instruction of the four evangelists, and one Paul, of apostolic rank and dignity. I had for some time before that discussion been impressed with such passages as Acts 2:38; and that providential call to discuss the subject with Mr. McCalla compelled me to decide the matter to my entire satisfaction. Believe me, sir, there I had forgotten my earlier readings upon the subject; and upon the simple testimony of the Book itself, I came to a conclusion alleged in that debate, and proved only by the Bible, etc.

In that debate with Mr. Rice Mr. Campbell also says: "I do not hold baptism to be absolutely essential to salvation in any case." And I could quote a dozen other passages from Mr. Campbell's writings to the same effect. Dr. Moore's history of the Disciples is sometimes a perversion of history.

The author should revise the title of his book, "A Comprehensive History of the Disciples of Christ," and make it to read, "A History of the Disciples of Christ, Apologetically and Polemically Presented Through the Colored Glasses of Dr. W. T. Moore."

When the book was announced for sale I ordered it immediately, and have enjoyed reading it. I have walked with the doctor back over the fields and through the scenes of the past and have greatly enjoyed his company. This history will be a part of my library henceforth, and I hope it will find a place in every preacher's library, among the Disciples, and in the library of others as well.

In conclusion I venture to nominate Dr. Errett Gates, Professor of Church History in the University of Chicago, as a suitable man to prepare himself during the next ten years, and then to write a standard history of the Disciples of Christ. Liberty, Mo.

The Religious Outlook

By Dr. Errett Gates

The Disciples and the Pragmatic Test

Pragmatism is the philosophy which explains the conduct of life as action according to present, experienced need, or with reference to immediate usefulness. It describes things as they are, not as they ought to be; and applies to all spheres of human thought and action.

What have men been doing in every generation, and what does every man do every moment of his conscious existence, whether he think or act, play or work, eat or sleep, believe or disbelieve? Pragmatism answers that he is trying to make things work agreeably, or serviceably, or beneficially. In this respect, the child does not differ from the man, the thinker from the worker, or the saint from the sinner. They are all acting and reacting with reference to what they conceive to be the values of existence. And in every case these values are never purely future; they are present and immediate. That is, the sense of those values or goods is present to the consciousness, and brings an immediate feeling of relief, or peace, or benefit.

The saint believes in a future paradise of bliss because it brings a present good—help in temptation or comfort in affliction. The miser hoards his gold for the future rather than spends it in the present, because it gives him a greater present satisfaction. In other words human beings always act from motives of present, practical good or usefulness. And this present serviceableness or value in turn becomes the test of the good and true.

My thoughts on this subject were started this morning by reading the following paragraph from "Religion and Medicine," by Drs. Worcester, McComb, and Coriat:

> The most powerful motive of religion will ever be the Practical Motive, and by the Practical Motive we mean believing because it is good and useful to believe, believing what is good and useful to believe. We are never at a loss to find measures for what we wish to believe. No one ever yet accepted a form of religious faith which promised him nothing but harm. The more good any particular form of religion accomplishes the more men will believe it, and the less good any particular church or religious institution does, the less faith it is able to inspire. Here lies the source of the power of Christian Science. It does unquestionably bestow certain great benefits on believers; it makes men happy, it improves tempers, it frequently weans men from evil habits, it can reduce or remove pain, it cures certain types of disease and it gives courage to endure those which it can not heal. It concerns itself with the present and its effects are direct, practical, immediate.

This statement explains what to me seemed inexplicable ten years ago, when one of the most active and trusted leaders of a church of which I was minister suddenly asked for letters for himself and wife to join the Christian Scientists. He was the superintendent of the Sunday-school, and the best one the school ever had; he was the heaviest contributor to the current expenses of the church and to the new building enterprise just launched. Without any warning he came to me one Sunday after the services and said that that would be his last Sunday there, and wanted letters to join the Scientists.

I was fairly dazed by the announcement. Had some one offended him? Had I injured him? Had he gone crazy? were some of the questions that shot through my mind. How could be abandon the Disciples who had the truth, and nothing but the truth, and go among a strange people who shared so few things in common with the Disciples. He had been a Disciple all his life and had stood close to some of the greatest leaders in Missouri. If any member of the church was sound in the "faith once for all delivered to the saints," I thought he was.

He made an appointment with me at his office the next day to explain the reasons for his step. He told me that his wife had been cured by a Christian Science practitioner. She had been in poor health for many years, and he had spent a small fortune on all kinds of doctors trying to cure her, but without avail. Now she had been cured by a few sittings with a Christian Scientist without medicine, or surgical operation. He had never known her to be so well. New life surged through her body, and new hope and light filled his heart and home.

He took his place actively among the Scientists and soon became a leader in the strongest of eight strong Science churches in the city. Today he is an official reader of the church, and the leader and largest contributor to the establishment of a new church. This new organization will build a better building than is possessed by any church of the Disciples in the state of Illinois. And yet as "Religion and Medicine" says concerning it: "Its interpretation of the Bible is so false, it is so obviously committed to errors, illusions, and aberrations of every sort, that the intelligent have been disposed to shrug their shoulders in contempt and to ignore it."

No one can miss the fact that Christian Science is, next to Roman Catholicism, the most influential and aggressive religious force at the present time. How shall we explain it? It is bestowing upon people an immediate blessing. Absurd? But it cures weak nerves, and bad tempers. Unscriptural? But it gives men new hope in life. It illustrates the philosophy of pragmatism. It works, therefore it is true.

And every religious movement that succeeds does so because it works as an immediate good in the minds and lives of men. It satisfies some need—intellectual, moral, emotional or physical; and whichever it satisfies it will be equally true to those who are benefitted by it. One form of need—the intellectual or emotional—may be felt as insistently as any other. It was when the intellectual need was dominant in the early days of Christianity, that it was intellectualized in the form of a creed. The church became a school of philosophy, and the basis of fellowship, doctrine instead of life. Metaphysical or logical consistency was then the test of the truth. Christianity was made to satisfy the intellect. It was proved true in debate or on paper, rather than in life.

When the Campbells began their work in the early days of the nineteenth century intellectualism was still dominant in the church in the form of theological terms of fellowship. The formulated creed was the standard of the truth, and intellectual satisfaction its test. Many a Baptist or Presbyterian was conducted by Alexander Campbell or Walter Scott to the simpler doctrinal system of the Acts of Apostles, when nothing more took place than a mental elevation due to the discovery of a new idea. They exchanged one plan of salvation for another. The same methods of proof passed over to the Disciples from the schools. There followed, as a matter of course, debates in public and in print, as to the doctrinal orthodoxy of the Disciples, until very recent days when modern men began to look for the satisfaction of other needs besides the intellectual. The Disciples were able to prove the doctrine true in the Book, or in debate; the present generation is looking for another kind of proof.

That is why the Sunday-school superintendent went over to Christian Science. Something was done for him by the Scientists that proved true by being proved valuable in his home. These are the new needs the men of this time are bringing to their religion to be satisfied. It was nothing to him that the word baptizo meant to immerse; that faith came before repentance, and not vice versa; and that the Holy Spirit operated only through the written word. He knew all this, but it did not yield him as much satisfaction as the cure of his wife. And he knew of other wives who needed this new gospel of health.

The preaching of the present has ceased to be doctrinal in the old theological sense because the religious needs of men are no longer merely intellectual. Human interests have shifted their basis from the theological

to the ethical—from doctrine to life. Men are not religious today for the same reason that they were fifty years ago. It used to be enough for the preacher to put up a good logical argument against creeds, and human opinions as tests of fellowship, in favor of the New Testament terms of communion, to win the support and allegiance of a small community. Such sermons make no impression today upon most communities, for they do not feel the oppression and bondage of creeds any longer. Their difficulties are now of a different sort.

A gospel which does not help to bear the burdens and carry the sorrows of the present, is no gospel at all. The success of Christianity and of the church is pragmatically conditioned. Men will have nothing to do with the church if it does not have some real value for them. And that value will depend upon the greatness, the poignancy of the need that is satisfied.

Do Cities Kill Their Ministers?

By George A. Campbell

A prominent minister of New York claims that that great city is a graveyard for its ministers. He meant a literal graveyard. He meant that the work of New York pastorates literally kills their leaders.

The above question is not asked or raised by the ambitious country or town minister. The city for him has facination and probable victory.

The question is asked by men who know, by those who have felt the heat and burden and defeat of the city pastorate.

It is not true that Chicago has been a literal graveyard of Disciple ministers; for there is not even one of our ministers buried here.

Chicago is still foreign, strange soil to us. We bury our dead in spots we love, we do not yet love this great noisy tremendous city.

Even its beautiful cemeteries have to us none of the home-like touches about them. They are too vast, too busy with funerals, too strange with their various cosmopolitan inscriptions and perhaps too nice.

Our ministers refuse to die in Chicago. We do not love the pulsating life well enough to die here. When we grow tired and weary we expect to go back to the woods and fields and die near a quieter graveyard. Live Chicago like dead Chicago drives our ministers to fields more easily harvested. The pastors do not give Chicago a chance to literally kill them. They flee from the destruction. Some of them never look back. But the constant egress proves defeat and suggests a premature death if any large number stayed.

Why then are city pastorates difficult? Why are Chicago fields so terrifying as to cause fear to come to the heart of its pastorates? There are many reasons.

Its mystery is appalling. It chills when it fails to charm. One can look around a tree: but a dark forest often holds terrifying secrets. The city has such secrets. There is mystery in its very largeness, mystery in every unknown house, mystery in the saloon, mystery in the clubs, mystery everywhere—knock and these do not open. The best of souls are likely to become discouraged over much unavailing entreaty. Thus the unresponsiveness of the city overwhelms the minister. His pride is shocked. Elsewhere his personality means much. Here it is ignored. There is no man in our brotherhood who can get an audience in any part of this city by the power of his name to draw. He has no name here. The big man among us is not likely to attempt a work in Chicago because he would have to begin to built anew his reputation, and perhaps before he built it into the life of this city it would be entirely gone or he would be gone forever. In the history of our ministry of Chicago only one has ever returned to a second pastorate, no, two—but both stayed only for a short period. Several have buried their ministry here. Disheartened they have turned to what seemed to them more tangible occupations. They were and are splendid men.

The largeness of the task overwhelms. Chicago is half Catholic. Then there are foreigners of every kind—we do not understand them. We cannot meet them without a little strangeness coming between us. Sin is a big factor in causing the retreat of ministers. There is so much of it that one man is likely to undervalue the use of his own efforts. The indifference of former church members is one of the most discouraging features of a Chicago pastorate. There ought to be classes formed in churches sending money to Chicago to study, "How to maintain our Christianity in the Chicago atmosphere." Why do people leave the flowers and birds and soft coal smoke of Des Moines or the quiet peacefulness of Philadelphia to come to Chicago anyway? Why does anyone come to Chicago? With few exceptions everybody comes here to better their income, to make money. Absorbed in this object they often put off their Christian obligations until they cease to value them.

Another disheartening thing to city ministers is the scant time laymen give to the work of the church. They are hard driven in the week's work. They work to the limit. Most of them are heavy smokers. Their nerves are heavily taxed. They do not meditate much. Thus the city pastor is a combination of prophet, priest, business manager and chore-boy. The chore-boy makes a strong bid to crowd at least the first two out of the race. Most ministers think they are called to something greater and thus go where laymen give more time to the church; and where they can be preachers in fact.

The lack of proper support is another cause of the defeat of ministers in Chicago. The city pastor among us is very meagerly supported. Laborers who have just picked up their work without any years or even months of outlay are often better paid than our Chicago ministers. Two or three are fairly well paid, but not the others. They are willing to sacrifice; but not to starve. That would be suicide. There are other causes at work, but the above are a few that cause a procession of our ministers from Chicago. Our brotherhood does not love Chicago sufficiently.

It has consecrated no grave in Chicago. It is not serious in dealing with this city. It supports its misionaries on foreign fields far better than its city missionaries.

This is a glorious city. How glorious, and how good, I will suggest next week.

The Second Mile

While the friends of Bethany College are rejoicing on account of the success in raising the first $100,000 of the proposed $500,000 endowment fund, it is well for the public to understand that the good work will be continued. Brother Long will extend the time of his proposition to me and give another $25,000 if we raise $100,000 during the present year. We have already over $30,000 subscribed on the second mile, but this second mile will involve a hard pull for all of us, and I hope, therefore, that the friends of the college will not be slow in making known their desire to help. I will be glad to correspond with any one who is interested in the raising of this endowment fund and also to give all information and furnish blank pledges to be filled up. I am keeping a strict account of the names and amounts contributed, and when the canvass is completed all those names will be retained in a book for that purpose in the college library at Bethany. I make a special appeal to the old students and graduates of the college. The whole of the $80,000 now necessary to secure Brother Long's $25,000 should be taken up at once by the men who have received their education at the grand old college that is encircled with so many happy memories.

Address as follows: W. T. Moore, 216 Ohmer Ave., Indianapolis, Ind.

Eureka College and Education Day

The returns from Education Day observance in Illinois are coming in very encouragingly. One hundred churches promised to take the offering for Eureka College this year and thus far seventy have reported. Quite a number have sent in offerings that did not promise help this year. We have something like forty that promised to have fellowship with us that we have not heard from. We will have the largest number in line this year that we have ever had. Education Day must come to be recognized among our people as one of the great days of the year. We propose to do our part in Illinois. There is nothing that would help our cause more as we enter upon the second century of our work than the enlargement and endowment of twenty-five good colleges. Schools can never be endowed by free-will offerings. But free-will offerings with good endowment will make our schools mighty in the proclamation of the truth. We hope within the next thirty days to report that the number of contributing churches has gone beyond one hundred.

H. H. Peters.

Benedict

Mrs. Sarah J. Benedict of Ionia, Mich., passed away on Saturday afternoon, February 19. She was a sister of Mrs. Mary E. Willett, whose death occurred last summer, and the two, so long beautiful and pleasant in their lives, were in death hardly divided. She was born in 1847, near Ionia, Mich., and spent all of her life in the Ionia church, of which she has been one of the most helpful and devoted members. She was baptized by Isaac Errett and served the church in numberless capacities as leader and helper. Through sorrow and through joy she has kept on with quiet, steady faith in the unseen realities, and has seen those who were dear to her go on into the larger life to make more real and homelike for her the eternal world into which she has now entered. The funeral services were conducted by Rev. G. Webster Moore, pastor of the Ionia church, and the sadness which fell upon the church and the community at her departure was profound. Mrs. Benedict was one of those true servants of God of whom the words of holy Scripture may appropriately be spoken, "She rests from her labors and her works do follow her."

It is a great thing to see God in the manna. It is greater to see him in the fields. It is a great thing to see God in the miracle. It is greater to see him in the usual. To waken in the dull morning and feel that God is there; to go to our drudgery and have his presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God.—The Congregationalist.

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XVIII.—Continued.

The house selected at last, was a plain and rather shabby cottage of four rooms.

"It is all that we shall need," said Mary finally, as Teddy demurred a little.

The rent was moderate and the landlord promised to make the necessary repairs. Teddy himself had quite a knack at such work and of evenings and mornings, when the days began to lengthen, he painted the whole interior of the house, put up additional shelves in kitchen and pantry, and built a new platform around the cistern. Of pleasant evenings Mary came and sat on an upturned box, and chatted to him as he worked, and they were blissfully happy. Teddy hoped to get the premises in good order by the middle of March. The coming wedding was a great event in the Neighborly Club, and instead of their own personal sewing, all worked, during the reading and talking, on the towels and table cloths, sheets and pillow-cases for Mary's home, marking them with an elaborate embroidered "B" which Jessie Clark had designed.

The girls felt a personal interest in Mary's well-being, and knew that when it should be required—a time not so far removed with several—they, too, could count on the good offices of the club. A few weeks before the wedding Eleanor invited Teddy to tea, and early in the evening, on the pretext of writing letters, she left them to the unwonted luxury of a parlor to themselves; though both earnestly assured her that they had no secrets from her, and that they had long ago talked over everything which had to be settled between them. Eleanor only shook her head in smiling doubt and left them.

"Oh, Teddy, I'm so happy. I don't believe anyone ever had so much to be thankful for—it almost makes me afraid," said Mary. Teddy laughed at her, but he, too, acknowledged being supremely content.

"We might have more money," he said laughing at his own small inconsistency, "but even then, while it would come in handy, I don't believe it would make us really one bit happier. When I'm there in the engine-room with Lon, and think of that little house we're going into before long, you waiting there for me when I come home, tired and hungry, at night—my own home and my own wife—the one I've always wanted—I feel as if it was more than I have any right to!"

"You deserve far, far more, Teddy, dear!" said Mary, "but sometimes I feel half frightened. It makes me tremble, and I've thought of an old King, Miss Eleanor once told us about. He had been so lucky in everything that at last the gods got jealous, so he went to the Oracles, who pretended to read the future, and to tell people how to be happy and keep off trouble. Well, this King had a splendid emerald ring that he cared more for than all his other jewels and riches put together. He hated to part with it, but the Oracle said nothing else would do:—he must give it up. So he threw it into the sea, and in a little while a fisherman caught a fine fish. He hoped to please the King, so he sent it to the palace, and when the cook dressed it she found in its stomach the emerald ring! The gods rejected it and the King was murdered!"

"That's not a very cheerful story, Mary," was Teddy's matter-of-fact comment as he kissed her lovingly. "You and I need'nt be afraid; we had all our troubles to begin with."

But a shadowy doubt had risen in both of their hearts—a subtle change in the mental atmosphere—like that marked by the sensitive mercury, and to which the aching nerves and sluggish blood of the physical body instantly respond. They sat for some time silent, Teddy holding Mary's soft hand in his, roughened and coarsened by years of toil. As he gazed into the fire he saw there with the eyes of vision, their little home; Mary comelier than ever with her children gathered about her—the sacred vision that at some time, has kindled the soul of every man worthy the name. The clock struck eleven. Their moment of apprehension passed and when Mary spoke again it was with her old cheerfulness. They parted with full hearts and with her lover's kiss warm upon her lips, Mary went to her bed counting herself supremely blest.

She slept and dreamed that B. F. Mullins had suddenly appeared and demanded her engagement ring. She refused to surrender it and he attempted to wrench it from her finger. In her pain she cried aloud, and woke to find Eleanor bending over her.

"What is it; what has frightened you?"

"Oh, Miss Eleanor, I've had such a dreadful dream—I'm sure it means trouble!"

"Nonsense! How can you be so superstitious. Go to sleep again. See, I will open the door between our rooms and if you can't sleep, dear, call me, and I will come."

Eleanor touched her forehead gently with her lips, and left her quieted and soothed.

CHAPTER XIX.

The Ultimatum.

The latter part of February the snow, which had covered the ground for several weeks, began to melt. The roads were thick with icy slush and the fields were cold and wet. The mist of the early morning was followed by east wind and rain—not a driving storm, roaring through the dripping woods—but a dull drizzle that congealed the blood, breeding discouragement and apprehension.

Randall had finished reading his letters and dictating replies. Mary Benson, sitting at her typewriter in the outer office, was busy copying them.

Dull and out of sorts for no apparent cause, except the depressing weather, Randall stared out of the window lost in vague reflection. He was thinking idly of Teddy Wilkins. He was to be married in a fortnight. Thoroughly happy in his own home, he took a personal interest in Teddy's romance. He had noticed the improvement in Mary Benson whom, although she had been faithful and thoroughly reliable since he had taken her into his employ, he had considered rather vain and shallow. She had developed a womanliness that greatly pleased him and he recalled the modest gratitude with which she came to thank him for an additional envelope that he had added to her regular wages "as a little help toward the housekeeping."

Mary had always regarded Randall as a model employer—so polite, so considerate and liberal. He was inherently well-bred, and had not one set of manners for his intimates and another for his employees. He would no more have smoked in the face of his stenographer, sat with his feet on his desk, or sprawled vulgarly in his chair in her presence ,than in that of Eleanor Crofton. He repudiated the assertion of inordinate selfishness that "working women were taking the bread out of men's mouths;" for he found upon investigation that, in nine cases out of ten, women wage-earners were supporting men's families, impelled by an unfaltering sense of duty. On this ground, he considered that they were entitled to more—not less—courtesy than his own sex lavished voluntarily upon frivolous women of fashion. His view, of course, was unique, but his whole code of ethics was uncommon as applied to every-day affairs.

Without self-applause he was demonstrating that humanity and generosity were not incompatible with financial success.

In the midst of his speculations he was roused by the closing of an outer door, and almost immediately B. F. Mullins came into his private office. He was accompanied by his lawyer, a man better known for professional cunning than for honesty. Randall had come to look upon Mullins as a sort of bird of evil omen, and instantly suspected that he had not relinquished his intention of forcing him by fair means or foul, to join the Trust; which, accomplished he knew perfectly well that Mullins, as the richer man, would take control of the Works and probably compel him eventually to retire. He was not hoodwinked by the bluff cordiality which Mullins assumed, nor by the suave greeting of his attorney.

He bid them both good-morning and asked them to be seated. Mullins set down, crossed one leg over the other, displaying the sole of his huge shoe which revealed the lines of a heavy foot, flat and springless as that of a plantigrade. He clasped his hairy hands behind his head and cleared his throat. He found it a little difficult to begin, and he did not authorize the lawyer to speak for him. His face was redder than ever, and his stubby beard seemed coarser and more grizzled. His small furtive eyes avoided Randall's questioning scrutiny.

"Well, Mr. Mullins," Randall said at length, as his visitor sat silent, "since this is hardly the weather for a mere friendly visit, and as you have brought Mr. Simms with you, I infer that you have come to see me on business."

Mullins, on this remark, looked at Randall, for the first time and said:

"You're right!"

"Very well, then," said Randall shortly, "Come to the point."

"That's right," remarked the lawyer approvingly.

"Well," said Mullins, shifting his hands to his knees, and leaning forward a little, "since, as you say, there's no use parleying and wasting time—I've come to buy this plant."

"To buy this plant!" Randall repeated wonderingly.

"Yes."

"But I've no intention of selling. I have never thought of such a thing. I've never intimated to anybody that I would sell at any price!"

"That remains to be seen," said Mullins indifferently.

"I beg to differ with you," Randall retorted sharply, restraining himself with difficulty. "I think I made it pretty clear in our former conversation that I would not, under any circumstances, consider a partnership, or reorganization, on any basis which would deprive me of the unhampered personal control of my own business. And it is mine. With the help of my men, I have made it what it is. I shall keep absolute control of the plant."

As if he had not spoken, Mullins, placing his heavy feet on the floor, said slowly: "I am authorized to pay you $60,000 for this plant."

"I would not accept twice that sum! It would not even tempt me!"

Mullins only repeated his former statement a little more slowly than at first: "I am authorized by the Wire Fence Trust to offer you sixty thousand dollars in cash, for this works, which will include the machinery, buildings and the stock you have on hand."

Randall was very pale, but said in a firm voice: "I decline the offer."

"Very well," said Mullins dispassionately, "you can accept the sum I offer you, or shut down in thirty days and get nothing."

"Who says so?" Rendall demanded. "Who dare order me to shut my doors, whether I like it or not?"

"The Trust I spoke of, backed by the court of New Jersey," replied Mullins, doggedly.

"The court of New Jersey! Has it assumed jurisdiction over the courts of Indiana?"

"The Trust recognizes no sectionalism," smoothly interposed Simms.

"No; nor the rights of individuals, it seems," observed Randall caustically. For a moment there was silence, then Randall asked quietly:

"I suppose, on taking over the works, your first official act would be to cut down wages?"

"O, no," said Mullins easily, "we wouldn't do that! There would be no pay-roll at all, for we intend to close out the whole concern."

"Close it out! Close it out!" Randall exclaimed hotly. "Turn my men adrift at this season when it is almost impossible to find work anywhere? Men who have been with me for years—of whom I've never had cause to complain—who have done their best?"

"Well, we've got to regulate the output, and somebody's got to suffer," said Mullins with cool brutality.

"'Somebody'—yes!—But I've noticed in instances like this that it is never the directors—never the individual members of corporations, never the man of millions! You turn men into the streets without a qualm and leave their families to starve, if their wives cannot earn their bread with the needle or over the wash-tub. But when a reduction is ordered there is not one of you who sacrifices a single luxury—not one!"

"That has nothing to do with the matter we're discussing."

"It has everything to do with it," said Randall emphatically. "If, when there is need of entrenchment, the stockholders and officers of corporations would bear their fair share of it, the so-called conflict between capital and labor would be reduced to a minimum. But you do not—you will not! you go to Europe, and toady to an aristocracy that don't want you—that justly holds you in contempt—while it rifles your pocket! You buy fine horses, you live as extravagantly as ever! And when your profits foot up into the millions, you salve your conscience—or rather advertise your generosity—by building hospitals and churches, endowing colleges, and founding libraries—with your name always over the entrance in huge letters; while the discharged workmen may starve, or his family sink to the gutter!"

"The public are glad enough to have the colleges and churches, and use the libraries," said Mullins sardonically.

"I admit that—to their shame—but you take exclusive credit of the gift; whereas every man that you have hired, from the lowest to the highest, has helped you earn the millions that you could not otherwise accumulate, and the gift—often wrung from them—in every case, was theirs as well as yours."

"I'm sorry, Randall,, but this is all nonsense, you know; you talk like a social settlement crank, if you'll excuse me."

Randall did not notice either the comparison or the apology; he was too outraged at this audacious violation of his personal rights to be captious over trifling insults.

"You seem disposed to resist shutting down," Simms the lawyer now interposed, "but in this world, as society is unavoidably constituted, the few must suffer for the many."

"Oh, don't begin in that strain; it's only another form of the old doctrine of barbarians, 'Might makes right,'" Randall said impatiently.

"I must say what I have to say," the attorney persisted, "by closing half a dozen factories or more the output is regulated, the market is not overstocked, the prices are not lowered, and the result is, steady employment for a certain number of men for a much greater period."

"What good will that do these poor fellows whose bread is to be snatched from their mouths—whose homes will be destroyed? If, with all our boasted progress, we have hit upon no more humane and honest means of regulating trade, this Republic is a failure and our civilization a damnable humbug."

Mullins laughed uproariously. "Why, Dick," he exclaimed, "You have mistaken your calling. You ought to go on the lecture platform. You should have gone on the stump in the campaign. Indiana would have trebled her plurality."

Randall was in no joking mood. He was infuriated and if Mullins had been a younger man he would have struck him in the face. Presently he recovered his self-control and said calmly:

"In any event I would have refused your offer; but your avowed intention to close down—to discharge my people—would force me to refuse if I had no other reason. We have come through thus far together, and we will pull together to the end."

"I'm afraid that won't be for long." Mullins said significantly.

"It will be as long as I live—as long as we have a market—as long as my credit is what it is today. And now, since nothing you or Mr. Simms could say will alter my decision, I see no reason why we should talk any further."

"I understand, then, that you refuse?"

"I think I've made my meaning sufficiently plain."

"Then," said Mullins deliberately, "all I have to say is this, that, whether you accept our offer or not, you will have to shut down. I've learned that you have on hand material that'll keep you running for about thirty days. When that supply is exhausted you cannot buy another ounce! The Trust has bought up all the wire in the country."

Mullins' ultimatum came like a thunderbolt. In all the conceivable machinations of the enemy, Randall had never anticipated such an infamous move as this. He sprang to his feet with increased pallor, his eyes burning with helpless wrath; he realized that he was tied hand and foot. No snared beast was more impotent; brains, morals, courage, integrity; every attribute of manhood that he possessed, proved of no avail. He could not lift a finger to avert the calamity, to save himself, and—a far more serious matters—to save his men!

"This a free country?" he cried. "This the country that was to overthrow despotism?—to teach the oppressed the meaning of freedom? Under the laws of the land—made by your venal tools—men like yourself are empowered to enter my shops, which are as much mine, and should be as inviolate as my house—and stop every wheel by the mere word of command; paralyze my business, cut off the wages of my men, turn them out to starve or beg. For you know, with all our boasted prosperity there has never been a time when it was so hard for the unemployed, no matter how skilled or faithful, to get work when they have lost their job. Unfortunately the Trust by lessening the number of jobs does not lessen the number of men who must have them, die or become paupers or criminals through no fault of their own. You have not hurt me as you have hurt my men. Only a minor part of my capital is invested here, as you have doubtless informed yourself."

"Then put your socialistic theories into practice," said Mullins, with a sneer.

"I need no advice from you, Mr. Mullins, on that point. God help them all, if I did! They have not been raging anarchists or wheedling socialists, opposing me at every turn, and I do not mean to desert them. But that is quite aside from the unspeakable outrage I must suffer, with no redress from you or your fellow conspirators. Neither Russian autocracy nor Asiatic despotism have such merciless power over life and death as the Industrial Combines of these United States; they have been and will be the death and ruin of thousands! It means, in the end, bloody revolution."

Mullins eyed Randall contemptuously. Such men cannot be touched by the logic of integrity. He muttered: "Damned heroics!" then added aloud, "I made you a fair proposition."

"A fair proposition!" said Randall. "There is not the faintest semblance of fairness in it! The armed footpad that attacks a defenseless man, and the thug that strangles in the dark can as well talk of fair dealing."

"Well," said Mullins, rising, "I've made my offer, take it or leave it!" and he stalked out of the office with Simms at his heels.

(To be continued.)

A Little Nonsense

The Law and the Lady.

Former Judge Beasley, one of the counsel of the Public Service Railway company, in summing up a case before the jury the other day, told the following story to show the unreasonableness of a woman:

"Pat Finnigan had been summoned to jury duty. Coming down stairs one morning, dressed in his Sunday clothes, his wife looked at him and said:

"'Where are you going, Pat?'

"He replied: 'I'm going to coort.'

"'H'm!' said the wife, and Pat stalked out. Next morning Pat came down stairs all shaven and shorn, with the same suit of clothes on.

"'And where are ye going today?' said the wife.

"'Sure, I'm going to coort.'

"'Ye are, are ye?'

"Pat went out and slammed the door. The third morning Pat came in and sat down to the breakfast table with the same suit of clothes on, and greeted his wife, who said:

"'And where are ye going this morning, Pat?'

"'I'm going to coort.'

"The wife laid her hands upon a rolling pin, stood before the door and said:

"'Ye're going to coort, are ye?'

"'Yis,' said Pat.

"'No, ye're not. If there's any coorting to be done it will be done right here. Go up stairs and take off thim clothes.'"—Newark Star.

With the Best of Intentions.

"I'm going over to comfort Mrs. Brown," said Mrs. Jackson to her daughter Mary. "Mr. Brown hanged himself in their attic last night."

"Oh, mother, don't go! you know you always say the wrong thing."

"Yes, I'm going, Mary. I'll just talk about the weather. That's a safe enough subject."

Mrs. Jackson went over on her visit of condolence. "We have had rainy weather lately, haven't we, Mrs. Brown?" she said.

"Yes," replied the widow; "I haven't been able to get the week's wash dried."

"Oh," said Mrs. Jackson, "I shouldn't think you would have any trouble. You have such a nice attic to hang things in."—Home Herald.



A Tangled Proverb

There is a letter seen in play.
And in the middle of the day:
Most people call that letter *.

Some information let me add.
For any wayward loss or lad:
Whatever is not good is ***.

This man, I think, is not a Turkman:
I cannot tell if he's a kirkman:
But certainly he is a ********.

While they may win some shabby laurels,
They spoil their manners and their morals,
Who thus engage in angry ********.

A mason, carpenter, or smith
Must urge with proper strength and pith
The implement he's working ****.

You need not frown with anxious phiz,
To find out what the next word is;
Things that belong to him are ***.

Perhaps in manual training schools
You've learned to handle planes and rules;
And these, of course you know, are *****.

So, a peevish idler may complain
Poor instruments make all his labor vain,
He should remember, as his temper cools,
That ** *** ******* ********, **** ***
*****."

—The Congregationalist.

When Patty Saved the Tableaux

By Emma C. Dowd.

There were to be tableaux in the parish house parlors, next door to the church, and little Patty Graham was to be in a good many of them. The young people had been practicing for weeks, and everybody who had been allowed to see the tableaux said that they were "beautiful," and that Patty Graham was "just as sweet as she could be." The reason that Patty was in so many of these living pictures was because, whenever a girl of about her size was needed, the folks would say, "Oh, let's have Patty! She fits in everywhere, and does just as you tell her to do, and she's such a darling!" And not one of the other little girls thought of being jealous of her, because she was so modest and dear and lovely.

"Don't you dare to catch cold, Patty Graham!" one of the young ladies laughingly said to her, patting her pink cheeks. "And don't you come down with mumps or measles! If you should, the tableaux would be lost,—hopelessly lost!"

Patty laughed, and shook her yellow curls, and said she wouldn't and danced away on her tip-toes.

The evening came, and Patty was brimful of happiness. She was to be in the first tableau, with Robert, her big brother, and Mabel, her middle sister, and a half-dozen besides.

All was ready for the curtain to go up, Patty was in her place, still as a mouse, when, without a twinge of warning—her ear began to ache! If you have ever had the earache, you know what a dreadful pain it can be. Patty had had it, and she knew. It began so sharply that she almost screwed up her little face—not quite, for wasn't she in a tableau!

The curtain went up, and the people looked at Patty, as a little Scotch lassie, and said, "How sweet she is!" for the dear child set her teeth hard, and never flinched.

As soon as the tableau was over, Patty longed to run away to her mother; but one of the young ladies came to make her into a little Dutch maid, and it was the one who had said the tableaux would be lost if Patty couldn't be in them. So she smiled as brightly as was possible, and nobody noticed that she was strangely still.

It was a dreadful evening for poor little Patty. A great many times she thought she must put her head in somebody's lap, and cry; but then they might send her home, and the beautiful tableaux would be lost! No, she must wait until all had been given, for she was to be an angel in the very last picture. So she never put her hand to her ear when anybody was looking, and did exactly as she was bidden, and even tried to smile.

When her pretty wings were being fastened on, two great tears did roll down her cheeks; and the girl who was dressing her said: "Why, deary! Are you too tired? Are you ill?"

"Oh, no!" she answered cheerfully. "My ear aches; that's all."

"All!" echoed the girl, pityingly. "You poor darling!" But just then the tableaux was called.

When the curtain dropped for the third time on "The Guardian Angel," the rector took Petty in his arms. "You are a dear little angel!" he whispered, and then the "little angel" put her head right down on the fatherly shoulder, and cried!

Then how they all petted and cuddled her —and everybody said that Patty Graham was the bravest little girl they ever saw.— St. Nicholas.

Ten Days

Christine Lennox had been ill a fortnight.

"I can't see that there's much the matter," she told the doctor. "I believe you are keeping me abed just to make me rest," and she laughed up at him.

The physician was the cheeriest of men, but now he had no smile of response. He had been the girl's friend since her babyhood, and he looked at her tenderly.

"Christine," he said, "I have never lied to you, and I am going to tell you the truth. You are not as well as you think."

Her startled eyes searched his own.

"Do you mean"—she began.

"I mean, my dear child, that all I can do is to make you comfortable for a little while." His eyes were wet.

"How long?" she asked softly.

"Probably about ten days."

She drew a quick breath. "Do the rest know?"

The physician nodded.

"Poor mother!" she murmured. Then she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand.

"Will you ask Uncle Norman to come up to see me?" she asked. This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years.

"You better send a note."

"I'd rather you'd take the message—please."

"All right. I'll tell him." And the girl felt a tear fall on her cheek as he stooped to kiss her.

"I only wish I could see them friends before I go," she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down, and the two were brothers again.

Christine's favorite cousin was at college. He was not making the best of himself, and friends were anxious. A note from her brought him for a parting visit.

"Theodore, do you know the meaning of your name?" she asked.

"No. Something I'm not, I presume."

"Something you can be," the gentle voice replied. "It is 'powerful among the people,' and I think it is beautiful. Only one can not be that you know, unless one is master of himself, and is true to the best, to the highest. I wish you'd think it when I'm away."

The boy did think, and he became a power for good among his fellows.

So full were those ten days! Through the influence of the dying girl two estranged lovers were united, a home was provided for a destitute cripple, a church contention was resolved into harmony, and a despairing woman found peace and joy. Besides this, there were uncounted deeds of love that lived in many hearts after the doer of them had passed from sight.

Ten days! They are waiting just ahead. One by one they will come into the grasp of all of us. Shall they be filled with frivolities or blessed by deeds of love and Christian service? Shall those days which are to be dedicated to God be only the last ten days of life, or shall they be the next ten days and every ten that follows them?—Baptist Standard.

What's Your Hurry?

George Huntington.

Baby with the curls of gold,
What's your hurry?
Time enough for growing old,
Don't you worry.
Keep the golden curls a while;
Keep the dimpled baby smile.
Leave to grown-up greed and guile
Its fret and flurry.

Boy, impatient to be grown,
What's your hurry?
Wherefore covet you your own
Man's foolish flurry?
Little maid, with rosy face,
Keep your girlish ways a space,
Woman's love and woman's grace
Cost tears and worry.

Miser, in the dollar-chase,
What's your hurry?
Spendthrift, with the killing pace,
What's your hurry?
Toiler, trader, artist, bard,
In the race so fierce and hard,
Would you but your haste retard,
'T'would save much worry.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 13, 1910.

Theme for the Day—The Shepherd of the sheep.

Scripture—The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters.—Psa. 23:1, 2.

And I first played the tune all our sheep know, as one after one,
So docile they come to the pen-door till folding be done.
They are white and untorn by the bushes, for lo, they have fed
Where the long grasses stifle the water within the stream's bed.
—Browning ("Saul.")

Prayer—Our Father, Thou art the great Shepherd, and we are the sheep of Thy pasture. Lead us, we beseech Thee, into green pastures, and beside still waters. On this holy day we praise Thee for the food on which our souls are fed. Help us to abide in Thy care and to wander no more. We were as those who go astray, but now we would return to the Shepherd and Bishop of our souls. Deliver us from the betrayer, guide us in the way we take and bring us at last to Thy upper fold in safety, for Thy name's sake. **Amen.**

MONDAY MARCH 14, 1910.

Theme for the Day—Fear not, be strong.

Scripture—So will I save you, and ye shall be a blessing; fear not but let your hands be strong.—Zech. 2:13.

O fear not in a world like this,
And thou shalt know erelong,
Know how sublime a thing it is
To suffer and be strong.
—Longfellow ("The Light of Stars.")

Prayer—Great art Thou, O Lord, and greatly to be praised. From everlasting to everlasting Thou changest not. Help us, we pray Thee, to know Thee with such confidence and appreciation that we may be delivered from fear, from the wavering mind and from all depression of spirit. Open doors of usefulness to us that our influence may reach those who may be helped by it, and our example may be a light to those who are out of the way. May the strength of sin be broken, and the beauty of holiness revealed in us through Jesus Christ our Lord. **Amen.**

TUESDAY, MARCH 15, 1910.

Theme for the Day—The double mind.

Scripture—He that doubteth is like the surge of the sea, driven by the wind and tossed. A double-minded man, unstable is all his ways.—James 1:6-8.

And as one who unwills what he willed,
And with new thoughts changes his purpose,
So that he wholly quits the thing commenced.

Such I made myself on that dim coast;
For with thinking I wasted the enterprise,
That had been so quick in its commencement.
—Dante ("Inferno.")

Prayer—O Lord, we worship Thee as the eternal God. In Thy hands are the deep places of the earth, and the strength of the hills is Thine also. We thank Thee for health, for sanity, and for the will to live a life of purpose and honor. Keep us this day without sin, we beseech Thee, and fulfill the desires of our hearts for firmness and constancy of purpose, for the faith that grows clearer, and for the love that thinks no evil. Pardon our past, we pray Thee, and inspire our future. For Jesus' sake. Amen.

WEDNESDAY, MARCH 16, 1910.

Theme for the Day—Our secret sin.

Scripture—For I know my transgressions, and my sin is ever before me.—Psa. 31:3.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.—Psa. 90:8.

Thus oft it haps, that when within
They shrink at sense of secret sin,
A feather daunts the brave;
A fool's wild speech confounds the wise,
And proudest princes vail their eyes
Before their meanest slave.
—Scott ("Marmion.")

Prayer—Give us confidence in Thy power and Thy love, O God of our life. We are weary of our ignorance, our pride, our shame and our sins. Drive away our darkness by the light of Thy eternal morning, and clear up the shadowy places in our souls, where evil creatures lurk, by the clear shining of Thy presence, where sin abounds, make Thy grace much more to abound. From the sins that we love in secret and the self-will that holds us in bondage, grant us deliverance; for we ask in Jesus name. Amen.

THURSDAY, MARCH 17, 1910.

Theme for the Day—Solomon's temple.

Scripture—Then spake Solomon, Jehovah hath said he would dwell in the thick darkness; I have surely built thee a house of habitation, a place for thee to dwell in forever.—I. Kings 8:12, 13.

All gold within and gilded
This house that I have builded,
It is ready for a king in his array;
Behind the curtain's hiding,
The Highest is abiding;
We have found Him, He is with us from today.
—F. W. H. Myers ("Solomon.")

Prayer—Holy Father, as Thy servants of old rejoiced in the privilege of binding to Thee a structure for praise and glory, so may we delight to bear to Thee the triumph of our own hearts. It is our highest honor that we may become the tabernacles of the loving God, wherein dwells righteousness. May we keep the shrine pure and worthy. May our thoughts take larger hold upon our eternal house which is on high. And may we so live that to die shall be gain. Amen.

FRIDAY, MARCH 19, 1910.

Theme for the Day—The bruised reed.

Scriuture—A bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory, and in his name shall the nation hope.—Isa. 42:3; Matt. 12:20.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.
—Whittier ("Eternal Goodness.")

Prayer—Divine Father, in all our disappointments and perplexities do thou sustain us with Thy comforting presence and Thy Holy Spirit. There are moments when the weight of trouble is very heavy, and our hearts are sore and grieved. Be with us at such times, and let not our courage fail. Thou wilt not break the bruised reed nor quench the smoking flax. Thou wilt bring all things to a good ending, for Thou hast appointed Thy saints to victory, and those who love Thee to exceeding joy. Grant us Thy peace, for Christ's sake. Amen.

SATURDAY, MARCH 19, 1910.

Theme for the Day—Humility.

Scripture—Yes, all of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble.—I. Peter 5:3.

O son, thou hast not true humility,
The highest virtue, mother of them all;
But her thou hast not known; for what is this?
Thou thoughtest of thy prowess and thy sins;
Thou hast not lost thyself to save thyself.
—Tennyson ("The Holy Grail.")

Prayer—O God, give to Thy servants wisdom in dealing with success. It takes but little to fill us with self-confidence. A little prosperity makes us so likely to forget Thee and the true values of life. Set before us the divine example of our Saviour, who took upon him the form of a servant and ministered to the world. Help us to gird on humility, even as he did. And may no false and foolish pride ever rob us of our true happiness in lowly, quiet and effective lives. Amen.

Obedience

George MacDonald.

I said: "Let us walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept, as He sent me back—
"There is more," He said, "There is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your guide."

Whate'er Be Mine

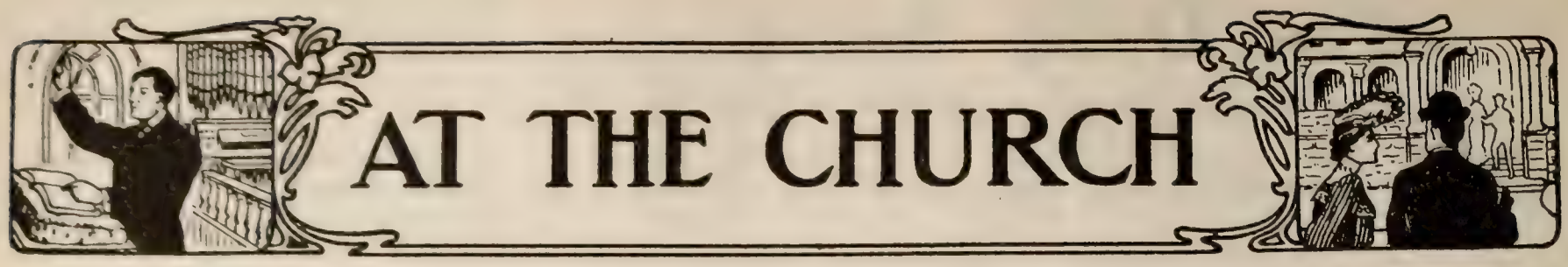
John Kendrick Bangs.

Whate'er be mine, may it be mine to share
With other folks the pleasure that it brings—
Gold, hapiness, or jewels passing rare,
Be what it may that Fortune's bounty flings.

If it be simple tastes, O, may I find
Companions who will take them as do I,
If it be treasure of the soul or mind,
May there be those to share it standing nigh.

If it be kindliness of heart, good will,
A hopefulness of spirit, may there be
A goodly crowd about to take their fill
Of these possessions that have come to me.

Save only sorrow—if that cup must come,
Let me go forth into some spot unknown,
Where all about unnoting shall be dumb
The while I drain the bitter lees alone.



Sunday School Lesson

By Professor Willett

The Paralytic and the Publican*

From the experiences on the eastern side of the lake where he had met and healed the madman who dwelt among the tombs, Jesus returned to Capernaum, his own city, and resumed the active ministries among the multitudes who thronged his way. We are not at all sure of the order of events in Jesus' life. It seems quite probable that the healing of the paralytic really occurred at some time before the events in Gadara, but the sequence of incidents was never regarded as important by the evangelists. Perhaps it was impossible at the date when the Gospels were written to reconstruct an orderly narrative of the events of Jesus' ministry.

It was on some occasion, however, when Jesus was teaching in his own home, or in some neighboring house, that the healing of the man who had suffered with some form of physical weakness, here called palsy or paralysis, occurred. The houses in the Orient were very simply constructed. The four walls were generally covered with a roof made of some light materials, either a tiling that could be easily removed or the boughs of trees covered with earth, as in the cottages of Ireland today. The stairway leading to the roof was on the outside of, the house. It would not be a difficult thing to carry a man to the roof and then remove enough of the house covering to let him down with ropes.

The Crowd at the House.

The place was thronged with people anxious to see and hear Jesus. His reputation had gone out widely through the neighboring country. Everybody was curious to know what kind of a man he was. Particularly had his work of healing aroused attention through all the district. People came from great distances to learn about the wonderful teacher who lived in Capernaum. Apparently on this occasion the house was completely filled with those who wanted to know what this strange citizen of their town would say and do. Not only was the house filled, but the throng extended out into the court so that access was no longer possible within reach of Jesus.

The sick man, whose friends had thought it worth while to bring him to Jesus, was unable to reach the Master because of the crowd. The four friends might easily have given up their venture because of the difficulty of access. But their faith was strong and their courage was not to be daunted. Whether the man himself insisted on every effort being made, or whether it was the persistence of the friends, certain it is that they took him up the stairway outside of the house, and removing enough of the roof so that they could let down the stretcher on which the man was carried, they succeeded in getting him into the immediate presence of Jesus. It was a novel method of procedure, and the Master was impressed by the sincerity of their faith and by their determination to succeed. No better instance of these two splendid qualities can be found in the New Testament than this case presents.

The Nature of the Malady.

Jesus looked upon the man as he lay before him apparently helpless. It is difficult to determine whether his case was one of absolute paralysis, which sometimes is the result of an immoral life, or whether some form of sickness had left him so far weakened that by a slow process of discouragement and morbid belief in his inability to use his limbs, the man had become entirely dependent upon the good offices of others to move him from place to place. We are beginning to understand, through the testimony of those who are familiar with various forms of bodily infirmity, how many are the instances in which the weakness lies in the will rather than in the limbs. Whether this case was similar to that of the man in the porch of Bethesda we do not know. In that instance Jesus merely found it necessary to exert the authority of his person and presence over the will of the lame man and summon him by an arousal of his own nature to arise, take up his bed, and depart. This may have been an instance of the same character, or it may be one of more deep-seated malady, in which the forthputting of power on Jesus' part is less easily understood by us.

Forgiveness of Sins.

But the thing Jesus was interested to emphasize in the case of this palsied man was the underlying connection between sin and suffering. His first words made no reference to the physical weakness of the patient before him. "Son, thy sins are forgiven thee," he said, as if that were all the man required. This was a disappointment to the man himself and to his friends, but, more than this, it was a challenge to the beliefs of the Pharisees and scribes who stood about. To their minds, forgiveness belonged alone to God. Any man who usurped the right to forgive sin threw defiance in the face of the Infinite. Who could forgive sins but God alone? It was thus they questioned among themselves. No better instance of false claims could be urged against this pretender than the words he had just spoken.

But Jesus met their discontented murmurs with the clear insistence upon his right to announce to the man the obliteration of his past. To be sure, that forgiveness lay not in any mere judicial act on God's part independent of the purpose of the sinner himself to achieve a righteous character. It would be a pathetic travesty of the moral order of things to suppose that any mere shifting of accounts is a forgiveness of sins. The latter is the divine recognition of a man's own determination to live henceforth as God would have him. It is the divine coöperation with human effort to realize the will of God in the soul. But Jesus was determined that his own authority as the divine interpreter of this great law of pardon should be definitely understood. His right to speak of the man's forgiveness lay in his mastery of the whole of life, physical and ethical. In the case of another it might not have been true, for the mere healing of a man's body would not signify that the healer was an authoritative teacher sent from God; but combined with Jesus' character and message, his works of healing had the value of confirming the message he brought.

The Healing of the Palsied.

So he said to the man before him and to the crowd, "That you may know that the Son of Man has power on earth to forgive sins, arise, take up thy bed and go into thy house." The response of the man was instant. Whether the word of Jesus, so compelling and imperial, aroused all the dormant energies of his being to an expression which for months and perhaps years he had deemed impossible, or whether some subtler and more profound outputting of power by Jesus accomplished the cure, he arose at once, took up his pallet and departed, leaving the crowd in astonishment at what had transpired.

Apparently upon the same day Jesus passed the booth where sat a collector of duties and tolls from the people who crossed the lake. This man's name was Matthew, though among his Hebrew brethren he was generally called Levi. No act of greater audacity could be imagined than that Jesus should summon this man to his fellowship, for the publicans were the most bitterly hated of all classes of people because of their mercenary connection with the galling system of public taxes. But Jesus did not hesitate, for he saw in the man qualities he desired in one of his followers. And he called to him to come and join the little group of disciples.

Apparently upon the same day, and as if to celebrate his departure from the old life, Matthew gathered a company of his old friends, men and women of questionable character, and made for them a feast in his own house. Jesus and the disciples were guests with this motley company, and not a little scandal was afforded the critics of Jesus' life by the event. They thought it astonishing that he should have no clearer discernment of his company than this. But Jesus met their criticism with the quiet statement that he came to help this very class of people. He could not heal those who did not know themselves to be sick, but he found welcome among the men and women who knew their evil estate and welcomed deliverance. And thus our Lord revealed the spirit of that beautiful text of Hosea's which he loved so much to quote, "I desire mercy rather than sacrifice."

Oh, one might reach before heights
By one strong burst of power;
He might emblaze the whitest lights
Of heaven for an hour;
But harder is the daily drag,
To smile at trials which fret and fag
And not to murmur nor to lag,
And test of greatness is the way
One meets the eternal day.

—Edmund Vance Cook.

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*International Sunday school lesson for March 20, 1910. A Paralytic Forgiven and Healed, Matt. 9:1-13. Golden Text, "The Son of Man hath power on earth to forgive sins," Matt. 9:6. Memory verse, 2.

Christian Endeavor Lesson

By W. D. Endres

Topic, March 20: Money a Curse or a Blessing. Luke 12:13-21; Matt. 6:19-21.

It is unfortunate that the subject as stated above must be given serious discussion. Yet because of the widespread confusion on the subject, and, therefore, the great difference of opinion it is of paramount importance. There are those who will assert with vehemence that money is certainly a curse; and others contend that it is an unmixed good. These represent the two extremes, and both are wrong. The whole question clears up when we make the fundamental and highly important distinction between the end and the means. When we fail to make this distinction there is endless confusion on any subject. If a medical student were to spend all the days of his life in school, while men all about him were dying with typhoid and pneumonia, we would pronounce him a failure as a physician. If, on the other hand, he insisted on treating these dreaded diseases without having made special study and preparation none would trust him, and he again would be a failure. What is wrong? You say he should have made reasonable preparation and then made a practical application of his knowledge in his attempt to relieve those in distress. That is, he should have made his attendance at school the means by which to heal the sick, which was the end in view when he decided to be a physician. The medical school, when used as a means for the cure of disease, we say, is a good thing. But, when it is made the end beyond which the student does not go, it is of no value in the relief of suffering.

The same distinction must be made in the study of the good and evil of money. In our lives money is only a means to an end. Money has no intrinsic value. If you were alone on a barren island out in the Pacific ocean with a carload of gold you could not use it to satisfy your hunger, to shelter your body, nor to dress your wounds. It would not add to your intelligence, furnish companionship, nor sympathize with you in your loneliness. Notwithstanding all this, countless numbers make money the end of their life-long endeavor. This was precisely the thing which Jesus was rebuking in the young man who wanted him to act as judge between him and his brother when they disputed over their inheritance. This is borne out in the parable which follows, by the man who relied upon his wealth to bring him comfort and happiness, and, therefore, proceeded to tear down his granaries and build larger. Foolish man, within a single night he must go and leave it all. But, worthless as it is, men, for the sake of dirty dollars, will smother their conscience, betray a trust, outrage justice, and traffic in womanhood. When money is thus made the end of life, of course, it becomes a blight and curse upon the life, and naturally enough Jesus condemns it severely and frequently. In his broad, clear vision he saw that bursting barns and concealed coffers, however carefully guarded, are subject to the forces of decay and the hand of stealth.

Jesus urges that we seek the righteousness characteristic of his Kingdom. This is the great end of life. Justice, and mercy, kindness and sympathy, forebearance and forgiveness, service and love—these are the things for which all should strive. They constitute the end. These are the heavenly treasures which time can neither mar nor destroy. They are too refined in quality and too exalted in character for the selfish hand of greed to seize them even by stealth. Christian Endeavorers, let us seek these, using whatever materials or powers we may possess or control. They are the end. Do you have money? Then make it contribute to this high end. Do you have a technique for making money--honestly and justly? Then sanctify it to this holy cause. Money acquired thus and used for this abiding purpose is a blessing beyond compare.

Our Church Men

By John Ray Ewers

"The Brotherhood To-Date"

I regret very much that my article on "System" was printed. It was very untimely, for it was written last November, was set up in December, and was ordered, by me, not to be printed at all. Through some misundersanding in the editor's office it slipped into the issue of a recent number of The Christian Century.

It was untimely because some of the things it suggested are already being worked out by the brotherhood. Foreign missions are being backed by the men, a call for men for the ministry has been sent forth, which has secured an encouraging response, the Comrades of Paul are at work, and other definite things are being developed.

I regret the publication of the article the more because some may feel that I am quarrelling with the present secretaries, while nothing would be further from the truth. Mr. Macfarlane, Mr. Elliott and I are most excellent friends, and during my recent stay in Kansas City we had good times and big arguments together.

That Kansas City office is a busy place. Bushels of letters from all over the country come pouring in asking all sorts of questions and narrating all kinds of successes. Here the magazine is written, and here the secretaries struggle with the problems of organization. Our many men have many minds. We have many tastes. Some of us would be quite content to dine on the bread of missions, the beef of social-betterment and the pure water of temperance, while others want seven courses and all the trimmings. The present policy seems to be to let each man take his platter and walk by the counter and take of whatever strikes his fancy, from soup to pie. No doubt this is the best thing to do until we get the right diet worked out. It is something to have the men hungry. Our men want something, that is sure.

Now the only place for a difference of opinion lies right here: Shall we have many things for our men to do or shall we have only one, or possibly two or three goals at the most? There is place for honest difference of opinion at this point. We have leading men with both ideas, and that the ideas differ does not for one moment imply the straining of friendship. Those desiring the greatest success for the brotherhood movement belong not to any one group or class. No one has a monopoly on the Brotherhood.

There are two or pssibly three fundamental things that we all will do well to remember. First, the Brotherhood movement is a good thing. No sane man can doubt for a moment the advisability of having an organization for men among us. Other communions are making much of their work for men, some in one way and some in another, but all live and wide-awake churches are now catching the spirit of the times, which, as Mr. Ellis says, is expressed in the demand for "unity and masculinity." The awakening of the men is one of the signs of our good times. Not only in the Layman's Missionary Movement, but in many other ways, this masculinity is expressing itself. The day of "benches, babies and bonnets" is passing. Men are now seen in the pews. The first fundamental then is that we must have among us a work for men.

Second, such a movement is inaugurated and we must all get in line. This is no time to stand outside or to hold aloof. Every men's club in every church, no matter what its character, every Bible class of men in every church, every missionary group of men separately organized no matter where, must line up with the present organization. We want all our men together. It means much even to get the men aroused and together. Swing your group into line and if you have any program send it in to the Kansas City office where, I am sure, it will be carefully considered. Line up!

Third, in our love for the Brotherhood we will with patience work and wait for the maturing program. This program must be wrought out in the flaming forge and on the ringing anvil of actual experience. No man nor set of men is wise enough in advance to plan the whole campaign. New curves develop, new situations arise, unexpected turns appear, but the voice of the people is the voice of God, and presently from this mighty throng of men will arise the battle cry. It may be, "The world for Christ in this generation." It may be, "The saloon must go." It may be, as in the French revolution, "Fraternity, Liberty, Equality." No one is wise enough at this present moment to predict the outcome. Let the men get together. Let them sense their power. Let them see the needs. Action will result.

Like Kipling's ship, the Brotherhood will find itself. God will lead the fine, clean brothers of the Christian church into a noble victory, I verily believe. Like the genius of our republic the Brotherhood is now a fashioning spirit. The spirit of the Brotherhood will evolve the constructive, challenging program. Some of us are hard-headed enough to believe that when the thing is evolved it will be tolerably definite, that not more than two or three big objectives will be set before us, but we must wait and work and watch. Just to be a part of the mighty host, just to feel the brotherly love, just to sense the potential energy is a joy at present. And then, things are being done. Many good things in many places are being accomplished. The men are busy, they are in earnest, they will arrive.

Hold these three fundamentals firmly in mind: First, the brotherhood idea is right; second, we should all line up with it; third, we should all toil and think to the end that God's will for the Brotherhood may appear. We will find it as we work.

Deacon Saved the Situation

Dr. Hilary Little Laycock, of Wheeling, at the recent diocesan convention in New York, said of a certain resolution:

"It was, perhaps, unintelligible, like the Wheeling man's prayer.

"This man, praying in meeting, for a brother who lay very ill, cried:

"'Oh, Lord, restore unto us our brother, if it does not interfere with thy perquisites.'

"The situation was saved by a deacon who shouted:

"'Hallalujah, the Lord knows what he means!'"—St. Louis Globe-Democrat.

Missions and Benevolence

Notes from the Foreign Society

The church at Galesburg, Ill., entered the living link rank February 27, by raising $600. J. A. Barnett is the pastor and splendid leader.

Keep your eye on Connersville, Ind., and their minister, J. C. Burkhart. He is apt to report something good soon.

Last week the Foreign Society received $250 from the estate of E. E. Day, Tiverton, Ohio.

Greater plans and reports come from the missionaries on the Congo, Africa. If we could furnish the funds we could make that a Christian land in a few years.

There is a widespread confidence that there will be a large increase in the receipts for foreign missions during the months of March and April. Words of cheer and confidence come from every quarter.

Last week the Foreign Society received an Annuity gift of $500 from a sister in Ohio. We are making encouraging gains in annuity gifts this year.

The receipts of the Foreign Society for the first five months of the missionary year amounted to $30,510, a gain of $3,072.

F. B. Vennum, Illinois, proposed to give $5,000 for the new mission building in Matanzas, Cuba, upon the condition that $5,000 additional be raised for that purpose. The amount has been secured and the work on the new building will begin at once. Melvin Menges, the missionary, will rejoice.

Secretary F. M. Rains will dedicate the following new churches: Amarillo, Texas, March 20; Fort Worth, Texas, March 27, Roanoke, Va., April 17, and Lexington, Ky., May 8.

Last week the Foreign Society received $5,000 from Frank Coop, England, on the Annuity Plan. This is the second gift from him of that amount. Thirteen years ago he made his first gift on this plan. He is a splendid business man, and knows the value of the Annuity Plan.

The churches in Wheeling, W. Va., expect to send the Foreign Society $1,000 this year.

J. H. O. Smith, Oklahoma City, says: "We are working for a good offering." Last year this church sent us $600. Look out for an increase from that source.

J. C. Archer, Jubbulpore, India, reports that the plague is still raging. He says that it has interfered considerably with the work of the press.

D. E. Dannenburg reports sixty baptisms in the region of Chu Chee, China.

R. D. Moody reports prosperity in Drake Bible College, Tokio.

Prof. Ishikawa, one of the professors in Drake College, Tokio, Japan, who attended the Centennial Convention, has returned to Japan and is now visiting the churches and giving them great inspiration by his addresses.

The missionaries in Japan report that the visit of John L. Brandt and family has been a source of much encouragement and help to them. His preaching has given inspiration and his sympathetic attitude is a source of much encouragement.

An effort is being made by our people in Wichita, Kans., to visit every member of the church and to finally bring them to an annual gift of $5.00 per member for missions. It may not be done this year, but this is the goal for which they are earnestly and prayerfully striving.

G. B. Van Arsdall, minister Central Church, Denver, Colo., is making arrangements for his new living link. This is a decided advance step for this splendid church.

We are doing our best to raise $600 for our March offering.—T. H. McVier, Blackwell, Okla.

We are making every effort to double our missionary offering this coming Lord's Day. I would not be surprised to see $500,000 raised this year.—C. L. Thurgood, Pittsburg, Pa.

The Central Church, Houston, Texas, has set for her task the raising of $2,000 this year for foreign missions, and with God's blessing we will do it.—A. F. Sanderson, minister.

The church at Norman, Okla., was apportioned $20.00. They took their offering February 27, which amounted to $200. H. F. Reed is the minister.

Items from American Missions

Secretary I. N. McCash will deliver the address on the occasion of the annual banquet and meeting of the Disciples' Missionary Union of greater New York. This banquet is to be held in the Broadway Hotel, 673 Broadway, at 7:30 p. m., on Tuesday, March 8.

R. P. McPherson is again located at Dunkirk, N. Y., as the home missionary living link of the Richmond Avenue Church, Buffalo, N. Y.

New living links in the American Society are reported each week. The latest to assure us of their standing in this regard are Johnson City, Tenn., and Warren, Ohio.

The office of The American Christian Missionary Society is being moved from its old quarters in the Y. M. C. A. building to the tenth floor of the Carew building, opposite Fountain Square. For fifteen years or more the society has been in its present quarters. In that time our work has grown to immense proportions and the present quarters have come to be very inadequate. Besides this, the Y. M. C. A. has developed its work until it requires more room than the building affords. We trust the many friends of the Home Society will find us in these new quarters, and that all correspondents will pay attention to the changed address.

The secretaries will soon be in the field in the interest of the May offering. They desire the brethren everywhere to assist them in making their dates. Correspondence and appointments are solicited. If they cannot come, they will send some one else with a message in behalf of American missions.

They are dividing each state into districts and expect through a district manager to get in close relation with every church. The hope is for every congregation to present the claims of American missions and take an offering the first Sunday in May.

Winnipeg, Manitoba, is a mission under the American Society. This is a city of 170,000 population. A. N. Simpson is the successful pastor. This is a most cosmopolitan field. In a membership of sixty-three, our church is divided as folows: Sixteen from the United States, twenty-seven from Ontario, thirteen from England, two from New Brunswick, and five from Prince Edward Island. This city presents a great opportunity for the Disciples of Christ. Our church is planning for a new building.

For the first five months of our missionary year, there is a gain of $1,004.92 in receipts from the Sunday-schools; $1,665.05 from bequests; $9,050 from Annuities, making a gain in grand totals of $10,943.98.

GRANT K. LEWIS, Secretary.

Makes the Biscuit and Cake lighter, finer flavored, more nutritious and wholesome

DR. PRICE'S CREAM BAKING POWDER

Made from pure Grape Cream of Tartar

No alum—No lime phosphate

Church Extension Notes

There was never such a period of church building among our mision churches in all our history. During February the following applications have been made for help in the erection of new buildings. The beauty is that these churches want to build up-to-date buildings, equipped for the latest methods in Sunday-school work. Here is the list of applications: Shreveport, La.; Salyersville, Ky.; Miami, Texas; Indiana Avenue Church, South Bend, Ind.; Palouse, Wash.; Bristow, Okla.; Madisonville, Ky.; Eureka, Cal.; Everett, Wash.; Dewey, Okla.; Marietta, Okla.; Ensley, Ala.; Auburn, Neb.; Ozark, Ark.; Shoals, Ind.; Figueroa Church, Los Angeles, Cal.; Ferris, Texas; Corona, Cal.; Eugene, Ore.; Saint Francis, Kan.; Burr Oak, Kan.; El Centro, Cal.; Kerr Mission, Buffalo, N. Y., and Burlington, Colo. It will take at lease $40,000 to answer these appeals.

Since our last report we have the following Annuity gifts: $150 from a friend in Ohio, $200 from another friend in Ohio, $250 from a sister in Des Moines, Iowa, $1,000 from another friend in Iowa, $2,000 from a friend in Illinois, $1,000 from a friend in Minnesota, and $1,000 from a friend in Missouri. George F. Rand of Buffalo, N. Y., has paid recently $750 on his Named Fund which pays him up to and including 1911. These special gifts have greatly assisted us at a time when the churches are not sending much money to the Church Extension Society.

Because the board needed more room our offices have been moved from 500 Waterwork building to 603 New England building. This change of office location should be noted by the friends of Church Extension. The board had its offices in the Waterworks building for twenty-one years. Send all remittances and correspondences to G. W. Muckley, Cor. Sec., 603 New England building, Kansas City, Mo.

One on the Judge

A newly qualified judge in one of the small towns of Tennessee was trying one of his first criminal cases. The accused was an old darky who was charged with robbing a hen-coop. He had been in court before on a similar charge and was then acquitted.

"Well, Tom," began the judge, "I see you're in trouble again."

"Yes, sah, and when I was in this court the other time, jedge, you was ma lawyer."

"Where is your lawyer this time?" asked the judge.

"I ain't got no lawyer this time," answered Tom. "I's going to tell the truth."—Baltimore American.

Church Life

The church at Colfax, Wash., is without a minister, and is anxious to locate one soon.

W. J. Wright and singer, are now with J. Wilbur Chapman in a meeting at Dayton, Ohio.

O. V. Wilkinson succeeds E. W. Thornton in the pastorate of the Naomi Avenue Church, Los Angeles.

The March offering! Did you take it? Send your report to the office today, for publication next week.

Evangelist Herbert Martin will hold a meeting with the church at Newburg, Ore., some time in March.

Any church not taking the offering the first Sunday in March should lose not a moment in doing so.

Those churches are to be commended which do not judge the success of a meeting simply by number of additions.

The First Church, Lincoln, Neb., is making enthusiastic preparation for the Laymen's Missionary Convention to be held in that city, March 15-17.

The church at Lincoln, Neb., (First) has reorganized its "Aid and Relief Committee" and looks upon this as one of the most important works of the church.

A. L. Chapman, pastor of the church at Boise, Ida., is to lead his congregation in erecting a $35,000 house of worship this summer.

As soon as the cold weather is over the Wayne Street Church, Lima, Ohio, will begin work on their new building, which will cost $30,000.

New building operations are being pushed by the church at Orange, Cal., where C. C. Bentley ministers. All departments of the work are prospering.

The church at Heppner, Ore., has extended a call to A. M. Heldrum, of Pendleton, who will succeed J. P. Conger, who has just resigned at Heppner.

"All members of the church and as many more in the Bible-school, is the word of rrejoicing among the members of the church at Brownsville, Ore.

There have been twenty-four accessions to the church at Carbondale, Ill., where L. E. Chase ministers, during the months of January and February.

In the church at Fort Worth, Texas, where J. E. Dinger is the minister things are moving rapidly. In eleven months there have been 300 accessions at regular services.

Preachers, your church calendars placed in an envelope with a one-cent stamp, help in suggestions as to methods of work, and make the paper interesting to other readers. Send them. It will take but a moment.

T. S. Handsaker, Davenport, Wash., has accepted the position of general secretary of the general benevolent interests of the Northwest. He will make his headquarters at Walla Walla, Wash.

M. W. Harkins, who has recently closed his work with the church at San Jose, Cal., has purchased a home at Palo Alto, and will henceforth make his home in that university city.

Prof. Gray, acting president of Eureka College, delivered an illustrated lecture on the origin and growth of the English Bible, in the First Church, Bloomington, Ill., February 25.

At Nevada, Iowa, Sunday, February 27, was a great day. R. Tibbs Maxey was present to assist the church in raising an indebtedness of $1,800. B. F. Shoemaker is pastor.

The Illinois Christian Educational Association is especially interested in the young people of Illinois. A prominent feature of its work as stated in the Constitution is to solicit students for Eureka College.

E. W. Brickert has just closed a successful meeting in Mooreland, Ind. Though there were but eight accessions to the church the church life has been deepened and is now prepared for a splendid work this year.

At the invitation of the Laymen's Missionary Movement, E. L. Powell, the great preacher of Louisville, made an address at the recent campaign of this movement in Nashville, Tenn.

Mrs. Louise J. Taft, state superintendent of Bible-schools of California, occupied the pulpit of the Centennial Church of San Francisco, Sunday morning, February 27. Prof F. M. Buzick preached in the evening.

The University Church, North Waco, Tex., has just closed a meeting with W. T. Hilton as preacher. The meeting lasted but ten days and there were twenty-four accessions. Seven of the number were confessions by the University students. Colby Hall is the pastor.

"The Kendalls" are to be the helpers in a revival to begin in the First Church, Canton, Ohio, the third Sunday in February. The pastor of the church, Charles Darsie, is in a meeting with the church at Nelsonville, Ohio.

F. M. Rogers, pastor at Long Beach, Cal., has just closed a meeting with home forces which resulted in more than fifty additions to the church. During the meeting Mr. Rogers preached a series of sermons which won universal praise.

Three of the churches of Wabash County, Ind., have joined in calling G. T. Smith of Redkey, Ind., as their pastor. These churches are Roann, Laketon and Bachelor Creek. Mr. Smith began his work the first Sunday in March.

The Alabama state Sunday-school and church convention will be held with the First Church, Mobile, March 23-25. H. B. Robinson is pastor of this church. There were sixteen accessions to the membership of this church during January and February.

Mr. and Mrs. James N. Crutcher are spending the month of March in the Ozark Mountains, where they have gone on account of Mrs. Crutcher's ill health. The church at Sioux City, Iowa has granted Mr. Crutcher a month's leave of absence.

M. G. Buckner, pastor of the church at Owensboro, Ky., is cultivating the missionary spirit of his church most wisely. He has a senior mission study class of fifty members and a junior class of twenty-five members. This sort of work can but yield large and abiding results for the cause of missions.

B. H. Hayden, London, Ontario, has the encouragement of rapid growth in his church. There are accessions to the church at almost every service. The Sunday-school attendance is three times what it was but six months ago. The devotion of the members of the church makes possible a spirit of continuous evangelism in the church work.

Texas Christian University, Waco, has launched a plan for raising $60,000 to clear all indebtedness. The present plant of the school is estimated at $250,000. Under the leadership of Clinton Lockhart Texas Christian University is gradually raising its standards until it now ranks with the best schools among the Disciples.

BULLETIN!

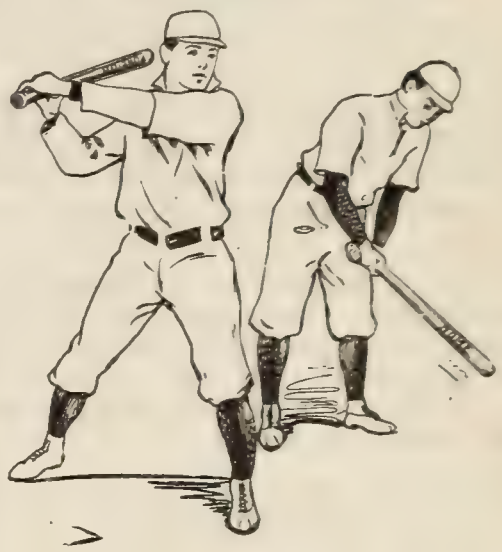
(A. C. M. S. SERIES)

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Light VS. Darkness

Christianity's Innings

Foreign Board to Bat—
Makes a Safe Hit
to a Far Field



American Board on Deck

Count on
A "HOME" Run Sure!

Both players strong, and complement each other, winning Victory and Glory for the Team.

Many Scores Count

For

New Testament
Unsectarian
Christianity.

And the

PLEA
FOR
CHRISTIAN UNION

All Hands
"QUIT KNOCKING"
"GET BUSY"
and "PLAY BALL"

PLACE YOUR ORDER AT ONCE FOR THE BETHANY GRADED LESSONS. Be Ready for the New Quarter which opens April 3. The supplies you order now will supply your three elementary grades until July 1. Remember, the Bethany Supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

The African Methodist Church of Galesburg, Ill., is negotiating for the purchase of the building of the First Christian Church.

Norman H. Robertson is beginning his fifth year as pastor at Colfax, Ill. The church is prosperous. We take more delight in recording long pastorates than removals.

C. L. Organ, well known for evangelistic work in Iowa, is in a meeting at Ord, Neb. There were thirty accessions the first ten days.

The missionary budget of the East End Church, Pittsburg is about $2,000 per year. The church is planning for an offering of $700 for foreign missions.

The Fifth Ave. church, Grand Rapids, has cleared off a mortgage of $1,600 and has a surplus of $400. This money was raised at the close of a three weeks revival, led by H. A. Sala, pastor, and his brother, O. N. Sala. Within six months the Sunday-school of this church has doubled.

J. M. Gordon, pastor of the church at Wellington, Ohio, resigned his charge February 27, and will remove to a farm which he has purchased near Lynchburg, Va. He will become state evangelist for Virginia. Mr. Gordon has a family of boys who will be given a chance at farm work.

On a recent Sunday the Sunday-school of the First Church, Connersville, Ind., had planned for a great day, having invited all the people of the county to be present. A present was given to each member of the primary department who would bring a new pupil.

William Adams Brown, D. D., LL. D., Professor of Hebrew and cognate languages at Union Theological Seminary will be on the faculty of the Divinity School of the University of Chicago during the Summer Quarter, and will conduct classes on "An Introduction to Christian Theology" and "The Christian Doctrine of God."

The meeting at Central Church, Peoria, Ill., under the leadership of Evangelist W. Harlow continues with over 130 accessions to the church. At the close of the meeting Mr. Harlow will give a lecture to which an admission will be charged, one-half of the proceeds going to the church. W. F. Turner is pastor of the church.

A call has been extended George T. Meeker of Petaluma, by the church at Almeda, Cal., **Mr. Meeker has accomplished a good work in** Petaluma and the church will not willingly let him go. We have seen no announcement that Mr. Meeker will accept the call to the attractive and important work at Almeda.

H. O. Breeden, who has just removed to California, to make his permanent home there **is now in a meeting with A. F. Sanderson, and the church at Houston, Texas. This is Dr. Breeden's second meeting with this church. Following this meeting he will go to Fayetteville, Ark., and then return to the California** state convention at Santa Cruz, where he is to be **chief speaker this year.**

Grant K. Lewis, recently elected secretary of the American Christian Missionary Society spent Sunday, March 1, with the First Church, Warren, Ohio. This great church to which J. E. Lynn has ministered for six years has **now raised its yearly pledge for the support** of Dr. Osgood in China. In the evening Mr. **Lewis spoke at the Second Church, Warren.**

T. L. Noblitt has been asked to remain for a third year of service with the church at Guthrie, Okla. A small debt of $800 due on improvements was provided for February 27, and the church now faces the future free from debt. In the past few years this church has built a beautiful new house of worship and installed a new pipe organ.

Stephen E. Fisher, minister of the First Church, Champaign, Ill., recently delivered a Sunday evening address on the cost of living, using comparative tables, based on the prices of food products in different cities of Illinois, as Fisher, Arcola, Mattoon, DeLand, Peoria, Champaign and Chicago. The address won favorable comment from the press in several of the Illinois towns.

A. R. Spicer, Dixon, Ill., has accepted a call to the pastorate of the church at Lawton, Okla., and will begin work in his new field the 20th of March. The church at Dixon has practically selected a successor to Mr. Spicer and his name will be announced in a few days. We are sorry to lose Mr. Spicer from Illinois, but bid him godspeed in his work in Oklahoma.

B. H. Melton, pastor of the church at Manchester, Va., has resigned the pastorate of this church with which he has served for eight years. The resignation is said to be due to the unwillingness of the church to make a needed enlargement of its building sufficient to meet the needs of the growing congregation.. Mr. Melton will remain with the church until the first of June.

Russell F. Thrapp is to continue his remarkably successful pastorate with the church at Jacksonville, Ill., despite the efforts of the First Church, Cedar Rapids to secure his services. Mr. Thrapp has been with the Jacksonville church seven years and has been a leader not only in the church but in the entire life of the community. It is said that in order to get him to remain this church has promised large work for the coming year.

The first Sunday in March was observed as red letter day by the Sunday-school at Canton, Ohio. L. L. Faris, state superintendent for Ohio, C. L. De Pew, superintendent for Illinois, Miss Lillie Faris, junior specialist of Cincinnati, were present to make addresses and conduct a round table on Sunday-school work during the afternoon. Workers from many other schools of the country were present.

The reports of enlargement of church buildings for the needs of growing Sunday-schools, indicate how rapidly the Disciples are increasing the number of their Sunday-school pupils. With this the better schools are demanding more effective teaching. An important equipment for this effective teaching is a graded lesson system. See the announcement of the Bethany Graded Lesson helps for which we are furnishing many schools each week.

J. R. Ewers, pastor of the East End Church, Pittsburg, Pa., announces the following series of sermons for Sunday mornings and evenings leading up to the "Decision" meetings which begin March 27: Morning, "Your Patron Saint," "Our Share of the World," "I Must be Crucified," "The Entrance of the King," "Our Living Lord." Evening, "Dr. Jekyll and Mr. Hyde," "Leave Us Alone," "The Calling of Dan Matthews," "In Search of a Master," "The Final Step."

With the consent of the board of trustees of the University of Chicago, the Northern Baptist Association will hold its annual convention in the Bartlett Gymnasium at the University of Chicago, May 6 to 13. President Harry Pratt Judson of the University is president of the association this year. Bartlett Gymnasium, one of the great buildings of the University, has a seating capacity of approximately 3,000. The acoustic properties of the great hall are excellent.

V. W. Blair and his Payne Avenue Church, North Tonawanda, N. Y., united with a Baptist church of their community in evangelistic meetings recently. The report is that the fellowship was perfect and there were fourteen confessions and twelve "decisions," more than half of which will unite with the Payne Avenue Church. Out of this coöperative effort plans are forming for more work of this union sort.

There is a repulsion among the ministers of the churches, especially in the cities, against the sensational methods of some evangelists. J. S. Myers, pastor of the Temple Christian Church, Kansas City,, Kans., has just closed a meeting with his home church in which there were fifty additions to the church. The pastor held his own meeting to be sure that no sensational methods would be introduced. A commendable object, and not a bad method.

The Chicago inter-seminary banquet, in which the five theological schools of Chicago joined, was held at the Union Park Congregational Church, Thursday evening, March 3. Chicago is the home of the largest number of theological students of any city in America, and these annual banquets express the richness of the inter-seminary fellowship. The address of welcome was made by Graham Taylor of Chicago Commons, with a response by a member of the faculty of the Lutheran Seminary. The general subject for discussion was 'The Christian Minister and Religious Education." Representatives of the student bodies of the various schools spoke on special themes. Harry F. Burns represented the Divinity School of the University of Chicago.

A. B. Jones and wife, of Liberty, Mo., celebrated their fiftieth wedding anniversary by giving a dinner to the pastor, Robert Graham Frank and Mrs. Frank, the elders of the church and their wives, Monday, February 28. The Christian Century joins in the congratulations received by this happy couple.

Austin Hunter has just closed the first six months of his ministry with the Jackson Boulevard Church, Chicago. In looking over the record of his work we see that in that time there have been sixty-five accessions to the church, almost all at regular services. The Sunday-school is the largest at any time in its history, having an average attendance during the past month of 421, with six organized adult classes. An intermediate Christian Endeavor Society has recently been organized, and now numbers sixty members. It is cheering to hear these good reports from the Mother Church, of Chicago, under her new leadership.

J. M. Rudy, pastor of the church at Greencastle, Ind., is assisting J. C. Todd and the church at Bloomington, Ind., in a meeting which began the last Sunday in February. Some of the subjects of Mr. Rudy's sermons are: "The Fact of Sin," "The Fact of Faith," "The Fact of Confession and Baptism," "The Fact of the Christian Life," or "Can a Church Member be Lost," and "What it Means to be Eternally Lost." This church now has a parish list of more than 2,000 names. Mr. Todd began as pastor of this church less than two years ago and has by statesmanlike administration, and faithful preaching and pastoral work, strengthened the work in every department. It is now one of our great churches, and has the promise of a wonderful future under the guidance of Mr. Todd who has the esteem of all the people of the church and the city.

Ninety days from February 27, John P. Sala will close his pastorate of eight years with the church at Elyria, Ohio. A local paper calls his the most successful pastorate ever held among Elyria's churches. The congregation has grown from a struggling band of one hundred till it now is a great force 600 strong; the Sunday-school has gone from a mere handful to a great bee-hive of activity.



John P. Sala.

An addition to the church to accommodate this work has been built at a cost of $7,000. The work with the young men has been built up to large proportions under Mr. Sala's leadership. Mr. Sala has been alert to every interest of the community, moving among the men of the city in a manly, Christian way. He was especially active in the organization of the chamber of commerce and of a hospital association.

There are many promising conditions to encourage the heart of Pastor H. F. Reed, at Norman, Okla. The last Sunday in February pledges to foreign missions were made to the amount of $200. The church has partially adopted the new station on the Congo, Bonyeka, and is looking forward to the time when it can support its own missionary. But while giving heed to the call of the foreign field this church is not forgetting home interests and is planning to build a new church, which will cost about $2,200. The present building is located poorly, and is not adequate to the growing needs of the church. The church is looking forward to a meeting next fall under the leadership of Peter Ainslie, of Baltimore. Prof. Ohern, of the geological department of the State University, is teacher of a young men's Bible class which numbers forty, mostly students in the university.

W. H. Denison, pastor of the First Christian Church at Huntington, Ind., announces a special series of services at his church, starting Sunday, March 13, and continuing two weeks, closing Easter Sunday, March 27. The pastor and his associates in church work now deem the time ripe for such a meeting and it is believed that a week of services prior to Passion week and the services that week will result in much good for the local church.

As We Go to Press

Wichita, Kan., Mar. 6—The Central Church today made the greatest offering in cash and pledges for foreign missions in its history on the first Sunday in March. We continue Dr. Jaggard as our living link, and a man and wife promise to soon sustain another.—Walter Scott Priest.

Kansas City, Mo., Mar. 6—Thirty-four accessions today. Twelve at Y. M. C. A. meeting. Two hundred and fifty-one in twenty days. Engaged Jack Lewis, a recent convert from comic opera by Clayton Brooks. He has a very fine voice. I have several good singers, abundantly able to assist pastors in great meetings. Churches wanting singers, write me. Will put you in touch with first class song leaders.—Chas. Reign Scoville.

Ord, Neb., Mar. 5—Meeting here three weeks old, with seventy added. Will continue a few more days. We closed at Sac City, Ia., with seventy-nine added. In my three meetings there, we had 237. I am now making meeting dates for next year. Address me, Des Moines, Ia.—C. L. Organ.

Carbondale, Ill., Mar. 6—One confession at morning service. One by statement not previously reported. Two hundred seventy-three in Bible-school and fifty-seven in men's Bible class.—L. E. Chase.

Central Indiana Ministers' Institute

This year's convention of the institute will be held in Indianapolis, at the Central Church, Monday and Tuesday, March 14 and 15. The program opens in connection with

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5¢ *a Package.*

NATIONAL BISCUIT COMPANY

the Indianapolis ministers' meeting at 10:30 a. m., Monday, with a paper by Rev. Guy Hoover Tipton. On that day papers will be read by C. M. Fillmore, E. Boyd Jones, A. E. Pettett, E. H. Lindley. On Tuesday the papers will be presented by Walter Mansell, R. O. Rogers, Prof. C. B. Coleman, Earl M. Todd, M. B. Ainsworth, Robert J. Aley closing with an evening address by C. C. Morrison on "The Cry of the Age."

Illinois Notes

J. Fred Jones, Field Secretary.
W. D. Dewese, Office Secretary.
Bloomington.

Albert Schwartz, minister at Clinton, goes to Europe in May and the church has given him a vacation for the purpose.

Edward D. Jones, this city, is down with the mumps. He evidently did not live up to his privileges when a boy.

The field secretary will dedicate the new church at Sesser the last Sunday in April.

O. C. Bolman will assist B. H. Cleaver, Lewiston, in a summer meeting.

Charles H. Metcalf, Girard, is president of the fifth district and mayor of his city.

C. C. Wisher, Bellflower, goes to Saybrook and W. D. Deweese will serve the church at Hudson, Sundays only.

The field secretary was present at the ordination of the officers of the Mackinaw church, J. W. Street minister. The service was presided over by G. W. Warner. This church, besides helping support our mission at Henry will loan this minister to us for a meeting. A willing church with a willing preacher makes things come to pass.

A few days were spent with the Martinton church, Clyde L. Lyon minister, in preparation for a great summer meeting. The town is mostly Roman Catholic and the saloon and its spirit prevail but the sign is good for better things.

The places and dates of the district conventions are as follows:

First District, Dixon, June 13-17.
Third District, Rock Island, May 24 26.
Fourth District, Stanford, June 7-9.
Fifth District, Latham, June 14-16.
Sixth District, Danville, June 21-23.
Seventh District,
Ninth District, Carterville, June 26-30.

Jesse H. Story held a fine meeting at Cowden with sixty-four additions. This church was established by our society.

There were twenty-five added to the church at Carbondale during January and February. The average attendance in the Bible-school has increased from 171 to 266, the men's class, taught by the minister, L. E. Chase, has a regular attendance of fifty and there are two other classes of men besides.

Kindly send us news notes of your field. They will look good in the Century.

At Blandinville, C. R. Wolford minister, the Bible-school has increased from seventy-five to 215 since he began work there, and the men's class from an enrollment of seven to 107, and about ninety additions to the church, mostly coming from the Harlow meeting.

The church that has not made an offering to our state service is missing its share of a fine year's work. Come in, brethren.

Frank Thompson, minister of the First Church, Cairo, goes to Palestine in the cpring.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

The Great Vincennes Revival

THE PASTOR'S VIEW OF IT.

On Sunday night February 27, the First Christian Church of Vincennes, Ind., closed the greatest revival meeting that was ever held in the history of the city. The meeting lasted six weeks. It was conducted by Evangelist H. E. Wilhite, of Lawrence, Kans., assisted by E. C. Tuckerman as chorus leader and soloist, and Mrs. E. C. Tuckerman as Bible drill instructor and personal worker. The visible results are 523 additions to the church. Not only in numbers was the meeting great, but in its spiritual power. We have never known anything like it in our experience.

More than nine years ago the writer began his labors with the church in this city. During this time the church has held many great meetings. The first one was held by the writer himself while we were still in the old church edifice. It resulted in ninety-three additions to the church. Since we have been in our new house of worship we have



William Oeschger.

held five great meetings. The first one was held by C. A. Young. It resulted in seventy-eight additions to the church. The second one was held by Austin Hunter, which resulted in 131 additions. The third one was held by Allen Wilson, and resulted in 233 additions. The fourth one was held by R. W. Abberly, and resulted in fifty-six additions. The fifth, and greatest, was held by H. E. Wilhite and Mr and Mrs. R. C. Tuckerman. It remains as the greatest of them all. The number of additions, as already stated, reached 523. During the entire meeting there was not a single invitation given at which some one did not come forward. Monday evening following the close of the meeting a reception was given to the new converts. At this reception more than $1,000 was pledged to more perfectly equip the already splendid church edifice. The expense of the meeting was about $600. The free-will offering made to the evangelists for him and his workers amounted to a little over $800.

Mr. Wilhite is still a young man. His boyhood days were spent in Kansas, Florida and California. He received his education in the public schools and in Cotner University. He was married fifteen years ago at Lincoln, Neb., to Miss Ratella Mitchell. For almost nine years after his marriage he labored in pastorates. For the last six years he has been in the evangelistic work. In his work Brother Wilhite is first of all a great reaper. He wields a sharp sickle. He preaches the simple gospel of Christ as it is revealed in the New Testament. He is a wonderful pleader. He fairly draws men out of their seats. His exhortations during the invitation are simply wonderful. Into all of his work he puts a warm heart. His work with us marks an epoch in the history of this church.

Mr. Tuckerman is a rare Christian character. His home is in Chicago, Ill. He has been engaged in evangelistic work for five years. More than three of this has been with Mr. Wilhite. He has a sweet tenor voice. In the meeting he had a very large chorus assisted by an able orchestra. In all of his work there is a deep spiritual frame of mind. We shall always remember him for his good work in our midst.

Mrs. E. C. Tuckerman is a "Poem in Action." Her sweet and loving way of doing things wins for her the hearts of all that come in contact with her. Her work of Bible instruction with the children adds great strength to the meeting. Through the children many parents were won. Her personal work is done with such wisdom and tact that through it many are brought to Christ and none offended. The whole church learned to love her.

During the whole time of the meeting the church worked as one man. The spirit of prayer was the most earnest and most intense that the writer has ever known. The personal work done by the members both outside of the meeting and during the invitation was simply phenomenal. While the evangelist would be pleading, strong men and women all over the house could be seen pleading with the unsaved to give themselves to Christ. We had real pentecostal seasons of grace. God was with us. To Him ultimately belongs all the praise

The church now has a membership of 1,300. It is by far the largest Protestant church in the city. It has a house of worship that when the contemplated improvements are made will easily be worth $30,000. It has a glorious future.

Now after a service of more than nine years of hard and patient labor the writer lays down the pastorate of this great church.

We sometimes have had to sow in tears and wait in patience for the harvest. There have been many sweet experiments and great seasons of grace, but the greatest of all of the ten years has been the great meeting just closed. As we look at it since it is over it seems like a "Miracle of Grace." May God bless both the church and him whom the church shall call to take up the work where the writer lays it down. "The grace of the Lord Jesus Christ be with them all."

WILLIAM OSCHGER.

EVANGELIST'S VIEW OF MEETING.

Our great meeting of six weeks' duration has come to a close and I wish to give a brief account of the meeting as I see it and point out the reasons for such a victory in old Vincennes. No one force is responsible for the ingathering of 538 souls in this campaign. I wish to mention some of the influences that brought it about. (1) William Oeschger and his estimable wife have been here ten long years serving this church as pastors. No church in our brotherhood could have been more fortunate in this respect. Brother and Sister Oeschger are in the hearts of this people and their lives have been beacon lights all these years. Brother Oeschger had this meeting on his heart day and night and his study was a prayer chamber, night and day, when he was not out calling or down in the church baptizing. He wrote hundreds of letters, cards, invitations, etc., and never sent out one without literally sheading tears over every one of them. I never worked with a sweeter character in my life. Sister Oeschger has greatly impaired her health working for this great church. These consecrated workers were backed by hundreds of true disciples who had been trained for this meeting by this man of God. The chorus, led by Brother Tuckerman, was simply great; they were faithful from the start and with the orchestra rendered a service that won the admiration of the great audiences. This meeting was backed by a corps of personal workers, hard to excell. They were wise but very enthusiastic. There was not an organization in the church that did not share in the responsibility and deserve credit for a part of the success. The great official board was a leading factor and stood ready to carry out any suggestion offered by either pastor or evangelist. The expense was the last consideration. It was always placed in Pastor Oeschgher's hands and of course well done. There was not a single misunderstanding or unkind word passed between the evangelistic team, pastor or church during all our stay in the city. We simply say briefly, The Spirit was Christlike on the part of the pastor and church and the evangelists could not help being pleased. This is certainly Vincennes' greatest meeting from point of numbers and class of material secured could not well be better. Much wealth and social standing material that will greatly bless the church in the future has come into the church to be consecrated to the Christ. It is deeply regretted by the church that Brother Oeschger had resigned before this meeting began and he refuses to reconsider, feeling it will be better for all concerned that it remain as it is. I wish to say that I will always love Brother and Sister Oeschger and the Vincennes Church.

H. E. WILHITE.

Honoring God's Faithful Servants

On Monday evening, February 28, at the River Street Church of Christ, Troy, N. Y., a farewell reception was tendered by the church to Dr. and Mrs. R. E. Belding on the eve of their departure for their new home at Keuka Park, N. Y. For forty years, Doctor and Mrs. Belding have been members and faithful servants of this congregation. Mrs. Belding has served as president of the C. W. B. M., superintendent of the Junior Endeavor Society, teacher of a large ladies' Bible class and president of the Ladies' Aid Society. In addition to all this, she has been a most active member of the Christian Endeavor Society. Doctor Belding has been an elder, church clerk, choir master and teacher of a mixed Bible class. In all of these offices they have ever been efficient, faithful and self-denying. Their loss will be keenly felt by us. The only consolation we have is that what will be our loss will be Keuka's gain. As a token of esteem, the congregation presented Doctor and Mrs. Belding with a purse containing gold. It will take us a long time to get used to the absence of these two faithful servants of God and men.

March 2, 1910. CECIL J. ARMSTRONG.

Peoria, Ill., Meeting

The Central Church at Peoria, Illinois, has just concluded a most successful meeting. It began January 30 and closed March 2. There were 168 additions as follows: By letter, fifteen, by statement thirty-seven, from other religious bodies, thirty-eight, (of whom twenty-five were immersed), and seventy-seven by confession of faith. 115 were a net gain to our cause. The attendance was large throughout, many times the building being packed, gallery and all. There was never an invitation without a response and there were fourteen the last invitation. This is probably the largest ingathering in the forty-four years' history of the church. W. E. Harlow of Springfield, Mo., and F. F. Dawdy of Topeka, Kans., were our evangelists. Both are well known. Brother Harlow is one of the sanest and ablest preachers in our ranks. He uses no sensational methods. His strength is as a teacher. One of his meetings is almost equal to a course in a Bible college. He gave drills on Bible study and used the question box freely. His lectures on the new thought have created a tremendous interest. Twice he addressed the Ministerial Association on that theme. A Sunday afternoon address on,

GRADE YOUR SCHOOL
On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

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We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."—Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teachers."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of "The Life and Teachings of Jesus," etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these chapters are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 25c.

"We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature."—THE CHRISTIAN WORKER, PITTSBURG, PA.

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"Altar Stairs."

An ideal gift book. Beautifully bound and illustrated. Price, $1.20.

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235 E. 40th St., Chicago.

"The Emmanuel Movement" packed the building. A pay lecture on "How to live one hundred years" with 500 tickets was sold out before the doors were opened.

This church has recently lost several members to Christian Science. Brother Harlow's work is the true antidote. He shows how we may receive physical healing without accepting a false religion. His little book on "Mental and Moral Therapeutics" is worth its weight in gold.

Only those who are acquainted with the conditions in Peoria can know what this meeting means to our cause. It is a great whisky center to begin with. Catholic influence is strong. The protestant churches have been weak and halting. The leading pastor here said he was tremendously interested to see if we could actually get an audience. The church has a new vision. With Howett St. Church self-supporting and a new lot purchased on the west bluff for our third church we thank God and take courage.

W. F. TURNER, Pastor.

Campaign at Elkhart, Indiana

Our meeting here has just closed with 110 additions, about ninety adults. Considering that northern Indiana is not natural Disciple territory this is a truly grreat meeting and beyond all comparison the best meeting ever held in the Christian Church at Elkhart. There had not been a successful revival in any church in the city for eight years. There had been additions to the church every Sunday for four months preceding the meeting. Including those who came in during the meetings there have been 200 additions in the past twelve months. The Bible-school has grown in twenty-one months from an attendance of 350 with a men's brotherhood class of over 100 enrollment and an average attendance of better than fifty. Charles E. Varney with his chautauqua style of delivery, his ready wit, attractive personality, trueness to the truth, won for himself an admiring hearing both in and out of the church. His especial force was at the Sunday afternoon theater meetings for men (which have been conducted by our brotherhood for five months). Mrs. Varney is sure to become admired and loved as her work becomes known. She was a large factor in the success of the meeting, especially in her great mass meetings for women. O. J. Marks grew in popularity with every day of the meeting. He is splendid as a leader of song and one of the best personal workers I ever knew.

R. O. Wickham was ordained for the ministry. He comes from the Lutheran Church. Another young man who came in during the meetings is to enter the ministry.

S. GRIFFITH BUCKNER, Pastor.

Miles Ave., Cleveland

W. G. Charlton of Hillsburg, Ontario, Canada, has just closed one of the most successful meetings in the history of the Miles Avenue Christian Church. There were sixty-six additions and we feel many more will follow as a definite result of the series. Brother Charlton is a man of great power and personality. His sermons are thoughtful and convincing. Men and women came miles on foot when the storm tied up all car lines rather than miss a service. We have been greatly strengthened and built up as a church by a new vision of the old plea.

Our work in every department is going on splendidly, and we hope our seventh year with this church may be better in every particular than any former. Our Bible-school had an average attendance of over 400, and has seven adult classes organized.

T. ALFRED FLEMING, Pastor.

Indiana District and State Conventions

The season for district and state conventions in Indiana is at hand. The outlook is more hopeful than any we have ever known. The dictrict convention programs are filled with the spirit of hope, enthusiasm and a determination for greater things. As Wendell Phillips says, "Our secretaries seem to feel that to be as good as our fathers, we must be better." This surely is true and we are confident that with a century's experience behind us, it will be easy to so lay our plans and prosecute the work, as to make the present century far outstrip the past. If not in numbers, at least in the strengthening of all branches of church life within our own communions and the leavening of those communions about us with the spirit of Christian union for world-wide evangelism.

District conventions begin in the First at South Bend with a splendid program. The same can be said of the program of each of the thirteen other conventions. A schedule of dates and places for the conventions is as follows:

State convention at Anderson, May 16 to 19, promises to be a glorious climax to the district conventions. Although we are disappointed because of the removal of Brother Grafton from this splendid field, yet, committees are being appointed, and local plans are being made for a large and enthusiastic convention. We are encouraged to believe that a worthy successor to Brother Grafton will be on the field with reins in hand when the convention is called. The local church will furnish lodging and breakfast and elaborate preparations will be made for luncheons and dinners at reasonable prices. The promises of those intending to attend the convention are numerous enough already to make the convention one of the greatest held in the state for years. Keep your eye on Anderson, May 16 to 19.

Schedule of Convention Dates.

First, South Bend, March 22 and 23.
Second, Valparaiso, March 24 and 25.
Third, Colfax, March 29 and 30.
Fourth, Tipton, March 31 and April 1.
Fifth, Fort Wayne, April 5 and 6.
Sixth, Hartford City, April 7 and 8.
Seventh, Noblesville, April 12 and 13.
Eighth, Brazil, April 14 and 15.
Ninth, Greenwood, April 19 20.
Tenth, Connersville, April 21 and 22.
Eleventh, Columbus, April 26 and 27.
Fourteenth, English, April 28 and 29.
Thirteenth, Mt. Vernon, May 3 and 4.
Twelfth, Jasonville, May 5 and 6.

Indiana Southern Ministerial Institute Meets with Congress of Disciples

After a careful consideration it was thought best by the officers of the Southern Indiana Ministerial Institute, not to carry out the Institute program which it had decided upon some time ago and which was to have been held on March 15, 16 and 17, at Vincennes, Indiana. The officers came to this conclusion for the reason that the National Congress of the Disciples is to be held at Bloomington, Indiana on March 29, 30, and 31. All the ministers of Southern Indiana are urged to attend the Congress at Bloomington. A business meeting will be held at that Congress of the Southern Indiana Ministers to elect officers for the Institute for years 1910 and 1911. The Congress Program at Bloomington is an exceptionally strong one. Every minister in Southern Indiana should avail himself of the opportunity of attending this Congress.

WILLIAM OESCHGER, President.
M. C. HUGHES, Secretary.

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Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. Apt References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted.
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The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

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The New Christian Century Co., 700 E. 40th St., Chicago.

BISHOP QUAYLE'S NEW BOOK ON THE PREACHER

THE CHRISTIAN CENTURY

Volume XXVII. March 17, 1910. Number 11

UNITY

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall dwell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!"

—Whittier.

THE NEW CHRISTIAN CENTURY COMPANY
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Anglo-American Conference on Christian Union

Preliminary Notice.

The English committee recommend the following for the proposed conference to England next summer, which was specially commended by resolution at Pittsburg.

1. The date, July 4 and 5.
2. The place, Caxton Hall, Westminster, London.
3. The name, "Anglo-American Conference on Christian Union," promoted by the Disciples of Christ.
4. Two sessions to be held each day, with two speakers at each session, one Englishman and one American. Prominent men are being approached as chairmen and some of the leading English preachers are being asked to speak.
5. The following phases of the subject to be considered:

I. Necessity:
   1. "Christian Union in the Light of the World's Need."
   2. "The demand for Christian Union by the Essence of Christianity."

II. Accomplishments:
   1. "By Inter and Undenominational Agencies."
   2. "Steps Taken Toward Actual Union."

III. Bases:
   Two addresses.

IV. Outlook:
   1. "The Difficulties and Their Removal."
   2. "The Consummation."

It is hoped that all American Disciples who may be coming to or passing through England this summer will endeavor to be in London on July 4 and 5, and attend this conference. There could be no better way to spend "the fourth."

In behalf of the committee I remain, yours faithfully, LESLIE W. MORGAN.

"Wringcliff," Priory Road.

ST. LOUIS

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The New Christian Century Co., 700 E. 40th St., Chicago.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Back From Death

A Further Study of Jesus' Miracles

Probably the most impressive acts of Jesus' life, so far as the records of the New Testament tell the story, were those connected with the return of two or three human beings from the border land of the unseen world. Such unaccountable incidents, whose report went out in the early Christian communities and took form in the literature of the early church, seemed clearly beyond the range of any human experience. They were the most marvelous manifestations of the life of God with which Jesus was so abundantly dowered.

To be sure there had been traditions of earlier events of similar character. The story of Enoch who "walked with God and was not, for God took him," gradually became the narrative of a mysterious escape from the universal law of death, and by the later Jewish community was interpreted as a translation directly into the heavenly life. Similarly the disappearance of Elijah from the companionship of the younger prophets was described in terms which left no question in the thought of later chroniclers that he too had been lifted by divine power from the levels of common human weakness to the glories of the kingdom of God.

There are three events in Jesus' life which at first seem to fall under the category of the recall of the dead to life. The first of these is the revival of the daughter of Jairus, an official of one of the synagogues in Capernaum. Jesus was summoned to the home of this man, and there found a child of perhaps twelve years lying apparently dead. In the almost reckless haste which characterizes oriental preparations for interment and which opens up tragic possibilities of premature burial, the professional mourners had been assembled and the house given over to the wild tumult of grief so characteristic of an emotional people. In such moments those who are really the victims of the tragedy are handed over almost instantly to such professional supervision and advice as makes them really passive witnesses of the pageant of death.

It has been the custom to describe this event as the raising of the girl from death. Perhaps this tendency has resulted from the wish to make the work of Jesus as marvelous as possible. His words regarding her condition are usually supposed to be figurative, and intended only to reassure the despairing parents that their child was not beyond recall. But the simple testimony of the Gospel is in favor of another view. All those who stood about believed the child was dead. Jesus knew otherwise, and his words need no labored explanation, for he said, "She is not dead but sleeps." The phenomena of trance or coma is too common not to explain fully the situation so frankly and completely defined by Jesus himself. His task was that of arousal. From the deep sleep, which might easily have shaded downward into death itself, he called her back with the same voice of authority and calmness that had spoken reassurance to a multitude of the sick and the distressed. "Maiden, I say unto thee arise," was his simple word. And she wakened from her sleep and rose before them.

The second instance is one in which this explanation of resuscitation rather than recall from actual death is less probable and convincing, though not without some value. The Jew of that period shared the general Semitic conviction that the human body became at the instant of death the tenement and prey of evil spirits, whose power was so malign and whose wrath was so easily awakened that all possible contact with the dead was to be avoided in the interest of personal safety. For this reason the later law had built up a hedge of ceremonial protection against contact with a corpse. It was the invariable custom to bury the dead upon the very day of their decease. The shrieks that announced the passing of a member of a household were followed in an incredibly short time with the hasty preparation for burial, and the procession wended its way to the neighboring place of interment before the setting of the sun.

We do not like to dwell upon the possibility that the young man whose funeral cortege Jesus met as he entered the little town, was actually still living. But assuming the death of the youth as certain, we may well link it at once with the unmistakable case of Lazarus.

In studying the recall of Lazarus, and probably also that of the young man at Nain, it is natural that we should ask how far human skill and love may go in the restraining of death in its approach, or in recalling the spirit from its imminent departure from the body. Life on the physical plane is merely the complex of powers that resist death and decay. But we are conscious, even after merely superficial examination of facts, that different people are equipped with different degrees of power to restrain death and hold life intact in the cases of those committed to their care.

Let us suppose the case of a child or adult desperately ill. We know how many chances there are in the battle between life and death. Any helpful ministry thrown into the balance on the side of life will not be without its effect. Suppose by the side of the sick there is a totally unskilled and indifferent person. No doubt something could be done even in that poor case. At least much more could be achieved than if the sick man were left to fight his battle alone. But suppose that attendant is the nearest of kin, where all the emotional nature is aroused to stay the tide of ebbing life. No one would say that much more could be accomplished in this instance than the former. Suppose again that this attendant were a trained physician, with all the powers of the medical art at his disposal. Would not the frontier of possible recall be measurably widened? For medical skill may accomplish that which no personal interest can achieve. Suppose, lastly, that in the attendant there were combined all the powers that the highest skill of a physicion could furnish and in addition all the personal affection of a brother. How that frontier would still further be pushed out!

Now look, once more, at the life of Christ with its seemingly perfect mastery of the laws of life, though this mastery is gained by no mere technical study. And add to that, the overwhelming human sympathy and love which the life of the Son of God revealed in such amazing manner. When you have taken life thus at its highest terms, who shall venture to say where the boundaries of recall from death actually lie? A moment, an hour, five hours, such an interval as might spell out the total measure of ordinary human power to combat death, seems but a small limit to set before him who knew life as none of us have ever known, and who loved humanity with a passion such as even kinship and brotherhood have never reached.

Our candles are very short and soon burn to darkness as we walk with Jesus along this mysterious pathway of his power, but we know that when we attempt to explain his marvelous works by some mere term like " miracle" or "supernatural," we only cheat our own souls, because we are always longing to enter more fully into his life and to discern, if possible, at least the direction in which he goes, even if we can follow him but a very little way.

But the true miracle of recall from death is not that of the maiden in Capernaum, nor the youth at Nain, nor the friend at Bethany. It is rather the story of any individual life that has been summoned by the strong Son of God from the death of passion, of pride, of prayerlessness, to the real life of fellowship, purity and consecration. This is the marvel that goes on before our eyes, and even, if we will, within our own natures day by day. It widens its sweep to whole communities that are recalled from unsocial and unneighborly conduct to high ideals and reconstruction of life. And most wonderfully of all it appears in nations that lay yesterday in the shadow of death and have been recalled to life and power. Truly, the Master is still summoned to the awakening of the dead: he still stops and turns back the procession that goes despairingly to the grave of buried hopes; he still stands by the side of the sepulchre of humanity and calls as only he can call, "Lazarus, come forth."

Editorial Survey

The Tin Tariff and Wages

A tariff was put on tin in order to build up an American industry and give more employment. It built up the industry and it is today completely monopolized by a powerful trust. Ten years ago the men who worked in the tin mills received $2.16 per day, eight hours for a day's work, and six days per week. Today they work twelve hours per day, seven days per week, with a double shift every two weeks, i. e., an all day and all night shift, of twenty-four hours straight work, and they get $1.68 per day for it. This condition affects 14,000 men. Let us grant that it was a good thing to build up a new American industry—does it follow that we must "stand pat" for a device that brings such a wicked perversion of its reason for being? Living has gone up one-half, but the wage has decreased nearly 20 per cent. Is it ever defensible to work men twelve hours per day for virtually fifteen days every two weeks? Can it be called even a "living condition," let alone a just living condition, when they have to do it on $1.68 per day? If it is wise and lawful to interfere in the natural course of trade with a tariff for the sake of building up an industry that could not be built up without the artificial conditions thus created, is it less wise and lawful to interfere by that same power to prevent those same conditions from working men more than one-half all their living hours for less than half what any man can support himself and family upon in decency and comfort? In other words, if we can make a tariff for the purpose of creating wages and profits, why cannot we make something else that will prevent "profit" from taking most of the wages? Or else, why cannot we take off the tariff that has first made wages then afterwards made a monopoly so powerful and godless that it grinds the faces of the poor? Such an issue is not merely economic, it is moral.

Politics and Statesmanship

"Laws are like cobwebs that entangle the weak, but are broken by the strong," said Solon. So it is when laws are compromises with principles and gifts to privilege. When bills are introduced that bring powerful lobbies to the legislative halls with no pretense of public good but avowedly for private purpose, danger lies in the way. When bills are passed by strict party vote and with the bias that is undeniably for party ends, statecraft goes down before "spoils of office." When legislation becomes a checker board to play the game of political preferment, men are little less than traitors for they trade the welfare of all the people for the advantage of themselves. We have in our legislative halls too many of what Tallyrand called "mud in silk stockings." It has ever been so, but it does not have to ever be so. There have been statesmen in every time, but fewest in times of great prosperity. When Queen Elizabeth asked Speaker Popham what had passed in Parliament, he replied "seven weeks." So of our Congress. About all that has passed is twice the seven weeks. The Illinois Legislature in its extraordinary session bungled practically every bill it was called upon to consider, and passed perversions of what the demands required in most of those that became laws. Political quarrels held the focus of attention and legitimate business was but a stalking horse for factional contests. Gov. Deneen has tried to play politics by the most decent methods, but his error has been in playing politics at all. By that much he has missed his opportunity in these days when the bold stroke and an appeal to the people that was so plain and marked that its honesty could not be mistaken, would have put him in control and brought about legislation so effective that he might have been the redeemer of his state from the columns of the more notorious among the legislative failures of the union. A politician does things with reference to himself and his party. A statesman does things with reference only to the good of the commonwealth.

The Penalty of Good Times

We all welcome good times. But they have their dangers and carry their penalties. Good times always brings speculation and are liable to end with a panic that falls most hard upon the poor. We are moving slowly towards an economic adjustment that will prevent an inflated prosperity and the deflation that brings panic. George Washington spoke of his own times, but he might have been describing ours when he said, "Speculation, peculation, and an insatiable thirst for riches seem to have gotten the better of every other consideration and almost every order of men. Party disputes and personal quarrels are the great business of the day, while the momentous concerns of an empire are of but secondary consideration and are postponed from week to week."

And so in our times our legislative halls are the centers of party interest more than of the interests of the commonweal. Special interests clamor for protection and acts that will inure to the benefit of their schemes. The seeking of riches runs riot in our society. Mothers teach their daughters to look for none but rich marriages and fathers their sons that no occupation is worthy but that promising wealth. And yet all know of the folly of it in the end. When Jesus warned so severely against the evil in wealth seeking and the abuse of riches gained, he knew human nature and but sought to forefend against its greatest temptation. Not great wealth nor great poverty, but a plenty for all and a chance for each to have enough, makes the golden age.

A Working Program at Westminster

American newspaper dispatches, especially the headline information, has been of the sensational rather than of the news type since the convening of the new Parliament at Westminster. One would think the Asquith ministry was standing on a precipice with the antagonistic elements deterred only by mercy from pushing them to a fatal plunge. Real news from the scene of action does not so read. Of course the Labor and Nationalist parties have used every opportunity to impress the government with their ability to undo the situation, but the fact remains that they are neither one anxious in the least for the election it would bring. They have everything to gain from a strong working coalition with the present ministry and everything to lose from a chance of a defeat of the Liberals in another election.

The coalition has arrived at a working program. It is a victory for the Nationalist, Labor and more radical Liberals, who demanded the passing of a resolution abrogating the lord's veto before presenting the Budget. If the Budget were presented first the lords would pass it quickly on the excuse that the election was a referendum in which the electorate declared for the Budget. Then there would be a strong stand against the veto resolution. As it is they must face the resolution first and accept the verdict of the electorate as to their own powers or refuse to abide by it and see the King forced to either compel their acquiescence or allow an appeal to the country on that single proposition, with no finances provided for running the government. The radical elements proceed on the theory that no progressive legislation can be enacted until the veto of the lords is annulled. It looks as if the ministry had the lords on the hip, and there is certainly enough to hold the coalition together until the veto is taken from them, unless the King risks all to side with the lords. Edward holds the balance, but risks much to the crown if he upholds the upper house.

The War of Labor

Philadelphia is in the throes of a labor war at this writing. A strike is a form of war. Therefore let men beware of condemning strike violence unless they condemn war and are willing to seek means of peace for adjustment of differences that cannot be adjusted by the parties to the contention. When a nation cannot get what it deems is justice by any other means, it fights by that last resort, an appeal to physical force. When a labor union or an employer cannot get what they deem their rights by any other method they appeal to the same court of last resort. The employer may make his appeal with less brutal or spectacular use of force, but nevertheless that is just what he does when he summarily discharges men with no reference to their future employment, or blacklists them until finding employment is impossible. The employe is handicapped because he has no such powers and because he has no legal protection for the working asset invested in his skill and brawn, while the employer has legal protection for his investment in property.

Whatever may be at stake in Philadelphia, the final contention is for the recognition of the union of the employes. The company is charged with discriminating against union men and with a determination to break up the union. The men ask 25c per hour and recognition of the union. Both claims are certainly just. It is archaic in this age for corporations, powerful unions of capital, to deny the recognition of unions, powerful corporations of labor.

Violence marks the strike as much because of the overt and arbitrary acts of the company assisted by the mayor, their personally

made mayor, who contends against any arbitration of the difficulties. He refused to allow busses for the carrying of the public to work. The strikers refuse to allow cars for the same purpose. He refuses to allow arbitration, always the appeal of justice, that industry may proceed unhampered and the men call out fellow workers in sympathetic strike. The effect is the same in both cases. Neither are just within themselves, both are acts of war, and no act of war is ever civilly just. There have been several deaths and many injured, but most of the fatalities and injuries have been inflicted by police and strike breakers, while the strikers have destroyed much of the property of the "enemy." The traction company have a property franchise to the use of the public streets of the city and receive police protection in the execution of their property right. The men have a moral right to a living wage and the privilege of co-operating as fellow workers, but there is no protection for them aside from the brawn of their strong arms, and so they oppose police force with personal force. It is war. Every day there are skirmishes and battles. So long as corporations can elect mayors the power of police will be a reserve force for their side. When labor unions elect mayors they will claim the same power. Neither should elect mayors, but all the people should arise to stop civil war on the streets of our cities and protect themselves and give justice to every cause of labor or capital by creating and enforcing arbitration laws.

The real fight in Philadelphia today is not for a certain wage nor for recognition of the union, but for the right to have a grievance arbitrated. This the mayor and the company refuse to grant, and for this the employes and their sympathizing fellow workers are fighting. The men have presented a claim. The company refuses to recognize it. The men ask for an arbitration of their difference. The company refuses to arbitrate. The men fight to compel the company and the administration to submit to arbitration. The company, backed by their personally elected mayor, fight to win their contention, refusing to arbitrate.

The Tyranny of the Labor Union

Men like Post of "Postum" fame spend thousands on what their very highly individuated persons think is a menace to the welfare of the country. They see the country through their own close-visioned glasses and so, of course, that which does not accord with their personal interests looks threatening to the country. As kings always fought the franchise of the people and lords the common councils of the public, so men like the Battle Creek knight fight the idea of allowing those who work for them to co-operate for their common welfare. These gentlemen are finely caparisoned. They know the art of advertising and just how much the dollar means to the ordinary publisher. They know that the advertising columns often draw lines about the editorial sanctum and forbid the consideration of themes that might be unpalatable to the advertiser. Religious journals are always sought by causes that need the bolstering of good company. Patent medicines and every other doubtful business seeks their columns. And so Mr. Post buys space to fight the labor union.

No man who is intelligent to the real situation is misled by his skillful evasion of the real issue when he states the issue as he sees it. He puts the part for the whole and condemns unionism in the apparent effort to condemn "bad unions" and especially the American Federation of Labor. If his cause was just he would not need to buy his space. We do not condemn religious papers for listing his advertisements, but they should not become apparent parties to his arguments. They should comment upon them and help their less tutored readers to discriminate. Mr. Post is not wholly wrong. There are tyrannical unions just as there are tyrannical employers. But the tyranny of some unions does not condemn unionism any more than the tyranny of some employers condemns capital. Here is an instance of tyranny in unions. It is but one of many that might be cited. But it argues against the abuse of a good thing only and not against the thing that is abused.

The lathers of Chicago have a strong union. There are only about 800 lathers in it and they do not allow much of an increase because that would make their services less demanded and weaken their ability to name their own wages. Lathing is not a specially skilled trade. Almost any one can learn to nail on lath in an acceptable manner in a few weeks. Consequently it does not draw the most intelligent labor and there are many objectionable characters in its ranks. They are now getting $5.20 per day, more than carpenters and as much as plasterers, both skilled trades. They have a charter and are members of the trades council, so the rules forbid union men from working with any but union lathers. This is their club and they have so abused it by their present strike for a raise in wages that they may be expelled from the council.

Here is a case of tyranny. The men are receiving much better wages than their fellow workmen, yet they use the cause of co-operation to strike for an unjust wage, tying up the employment of carpenters and plasterers and bringing loss to the builders for the sake of their selfishness and by their arbitrary abuse of a chance power. They forbid union lathers from other cities coming to Chicago and give them two days' work to insure them money to leave the city.

Here is where unionism should defend itself. Its cause is good so long as it is that of a just wage, fair working conditions, and the ultimate readjustment of profits so that labor will get its share of the surplus. But it must have public sympathy to win. It will get public sympathy by fairness and by consideration of public welfare along with that of its own special welfare.

Temperance Notes

Since January 1, unmarked packages of liquor cannot be shipped from one state into another. The package must be marked just what it is and must carry the name of the actual consignee. If a toper in "dry" territory wants a bottle he must be shameless enough to take it out marked plainly and over his own name.

The United Brewers' Association reports a slump of sales in beer in Ohio for the last year of 342,875 barrels. Does prohibition increase the sale of beer?

Senator Bankhead of Alabama, who opposed the proposed amendment, says, "the people who defeated the amendment are just as strongly against a return of the saloon as those who favored it."

Let those who comment upon the recent "defeat of prohibition" in Alabama remember that much of the opposition was ardent in its opposition to saloons in the state.

During the recent and prolonged strike in Sweden all grog shops were closed. It was an absolutely peaceful strike. It has created a demand for no saloons.

The English drink bill decreased last year by $29,000,000. Lloyd-George estimated that under the increased duties there would be a revenue of $8,000,000, but it turns out to be one-half that sum. The estimated reduction in spirits consumed is 18,000,000 gallons. He thinks there will be a permanent reduction of 20 per cent and rejoices in it.

It Is Glory Enough

By William Herbert Carruth.

It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes;
To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and death.
To have counseled with right, not success, for once,
Is glory enough for one day.

It is glory enough for one day
To have marched out alone before the seats of the scornful,
Their fingers all pointing your way;
To have felt and wholly forgotten the branding-iron of their eyes;
To have stood up proud and reliant on only your soul
And go calmly on with your duty—
It is glory enough.

It is glory enough to have taken the perilous risk:
Instead of investing in stocks and paid-up insurance for one,
To have fitted a cruiser for right to adventure a sea full of shoals:
To sail without chart and with only the stars for a guide;
To have dared to lose with all the chances for losing
Is glory enough.

It is glory enough for one day
To have dreamed the bright dream of the reign of right:
To have fastened your faith like a flag to that immaterial staff
And have marched away, forgetting your base of supplies.
And while the worldly wise see nothing but shame and ignoble retreat,
And though far ahead the heart may faint and the flesh prove weak—
To have dreamed that bold dream is glory enough,
Is glory enough for one day.

The Visitor

When the train pulled out of the Chicago station toward Nashville on the evening of Monday of last week, it carried two carloads of enthusiastic friends of religious education who were on the way to Nashville to attend the Seventh General Convention of the Religious Education Association. Seven years ago in this city the first convention was held, and out of that convention there grew the organization which has in this space of time accomplished one of the most remarkable pieces of work that ever fell to the charge of any body of people. That convention was confronted with the fact that the forces of religion, consisting of the churches, the Sunday-schools, the theological seminaries and the church colleges, were working almost entirely without the sympathy or cooperation of the great educational forces of the land, embodied in the universities, the secular colleges, the normal schools, the public and the press. They saw that it was absolutely necessary to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value. The organizing and inspiring personality of that first convention was President Harper. Many prophesied at the time that even his tremendous personality would be unable to furnish the power for so impracticable a plan as this seemed to be. And when a little later he passed on into the larger life, and left the circle of his friends to gradually measure the greatness of their loss, it was the pronounced feeling that the Religious Education Association to which he had given name and character would soon cease to be.

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Yet, after seven years, the Association has not only continued its work but has proved its right to be, it has demonstrated the necessity for its activity, and it has the records of some of the most important achievements that the last few years have witnessed. At that time the graded system in the Sunday-school was the dream of a few disregarded enthusiasts. Today it has come to be regarded as the indispensable feature of every successful school, and, reluctantly the International Sunday-school Association has yielded to the overwhelming demand for the new method. Seven years ago no one thonght of the work of religious education as a special department of church activity. Today most of the theological seminaries that are at all in line with modern affairs have introduced courses preparing men and women to become directors of religious education in local churches, and large numbers of churches are equipped with such educational leaders. Seven years ago few of the universities felt the obligation to provide religious and ethical instruction. They either contented themselves with courses in biblical literature or omitted all notice of this field. Today the obligation of the university or college to the ethical and spiritual life of its students is becoming one of the great themes for consideration and adjustment. And so on through the long list of seminary programs, church activities, public school ideals, and other instruments of religion or of education which have been freshened, invigorated, reconstructed and inspired through the ministries of the Religious Education Association.

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The sessions of the Seventh Annual Convention were held in Nashville, Tennessee, Tuesday, March 8, to Thursday, March 10. Nashville is one of the most attractive, most historic, and most conservative cities in the South. The capital of the state looks down from the hill just in the border of the business district. In the capital grounds there are the equestrian statue of General Jackson and the tomb of James K. Polk. Along the corridor and in the library of the capitol building there are many mementoes of the past, in the form of battle flags, portraits of distinguished men, and souvenirs of the early history of the state. A short distance down the street from the capitol one is pointed to the spot where, only a few months ago, Governor Carmack was shot to death by the Coopers, father and son, who are just entering upon their penitentiary experience of expiation. Nashville is a city of schools. Vanderbilt University is there, the great Methodist institution; Fiske University, the colored school from which the Jubilee singers have gone out to sing their way into the hearts of all America, is there; and fiive or six important girls' schools complete the list.

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There were three public evening sessions in the great Ryman Auditorium, which is said to seat more than five thousand people. The attendance from outside of Nashville was said by the railroads to number about two thousand, and the splendid work of the local committee in placarding Nashville with intelligence about the convention, and the admirable assistance of the daily press made the convention the chief feature of the city's life for the three days. Ryman Hall was almost completely filled on the three evenings, and the most unique feature of those evening audiences was the presence in the gallery of delegations from each of the colleges, filling completely the designated sections. The first half hour of each evening was given over to music, freely interspersed with college yells and songs from the students of Vanderbilt, Fiske, Belmont, Radner, Ward and Bascobal, the colors and pennants of which were draped over the balcony and about the great hall. Perhaps the most notable single feature of the music of the convention was the singing of the Fiske Jubilee singers on Wednesday night. Again and again these colored students were called upon for their weird and stirring religious songs. Even after the program was copleted the audience refused to leave, and even the most conservative Southerners forgot for a moment their prejudice against the negro and cheered enthusiastically.

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The theme of the convention was "Church and Education." On the first evening the topic was, "The Church Educating Itself," with addresses by President George A. Coe, on "Old Duties," President W. H. P. Faunce, on "The Minister," and Professor Herbert L. Willett, on "The Sunday-school." The second evening the theme was, "The Church Inspiring Local Educational Forces," with addresses on "The Home" by Bishop E. R. Hendricks, "The Public School" by Professor Jesse H. Holmes, and "The Community" by Professor Graham Taylor. On the final evening the theme was, "The Church Christianizing National and International Ideals," with addresses by President James D. Moffat, President William O. Thompson and Rev. Harry F. Fosdick. The annual meeting of the Association was held on Thursday forenoon, at which time Chancellor James H. Kirkland presented his annual survey on the topic, "Progress in Religious and Moral Education in the South," and addresses were delivered by Professor Bruce R. Payne, Rev. Wm. P. Merrill and Secretary Cope of the Association.

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The churches of Nashville cooperated delightfully in the work of the convention. Their places of meeting were thrown open generously for the departmental gatherings, and even the Jewish synagogue was placed at the disposal of one of the sections, and the rabbi was present throughout the session devoted to the work of the Young People's Societies. Thirteen of these sections of the convention held separate sessions, and some of them two or three. These close, hand-to-hand conferences over the great problems of religious education were marked by deep interest and the closest attention. They proved beyond question the fact that the Religious Education Association is recognized as one of the most notable and important organizations in America today, and that while it does not aim to supercede nor disturb existing agencies of religious and educational character, it is very definitely successful in inspiring them with new ideals and to greater activity.

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At the election of officers, Bishop William Lawrence of Boston was chosen president, and Superintendent Maxwell of the city schools of New York City, vice president. Professor Coe of Union was chosen president of the Board of Directors, and Henry F. Cope, who has proven himself an executive officer of the very first rank, was reelected General Secretary. The next convention will be held in New England, probably at Hartford, Connecticut, and will be devoted to the theme, "Religion in the Home," which is recognized as one of the most important subjects for American educators to consider. In close connection with the convention there will be held a very important series of conferences in New York City, at Columbia University, under the direction of the Council and the departments of universities and colleges, and public schools. The theme of this conference will be, "Moral Instruction in the Public Schools."

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The Disciples of Christ in Nashville are divided into two groups. Perhaps as no where else in the country, one becomes aware that we have a wing which is definitely and persistently non-cooperative. These brethren who have a publishing house, a journal called "The Gospel Advocate," and a small training school a little way out from Nashville, have been led for many years by David Lipscomb. He lives some miles out from Nashville, but drives in on pleasant days to the Gospel Advocate office. There are several congregations of this group of Disciples in Nashville. They are strongly opposed to the organ in public worship, to coöperative missionary work and to the pastoral idea in the church. From their position of rock-ribbed orthodoxy the members of the Bible College at Lexington,

Kentucky, look like bold and inexcusable radicals, though it is said they have rather kindly feelings toward Professor McGarvey. The more liberal group of Disciples in Nashville are chiefly connected with the three congregations on Vine Street, Woodland Street, and Seventeenth Street. Of the first P. Y. Pendleton is the pastor; R. Linn Cave, ministers to the church on Woodland Street, whose congregation numbers about four hundred; and J. T. McKissick is the pastor at Seventeenth Street, where a fine new church has just been built, and the congregation numbers about two hundred and twenty-five. It was a pleasure to meet Brother Cave and Brother McKissick, the latter of whom was active in making the Disciples who had come to the convention feel at home in the city.

Christ's Resurrection and Ours

The gospel that has won the hearts of men is the story of the risen and exalted Christ. The living Christ awakens hope. To him men turn for inspiration in moral crises. A church of this world has too limited an outlook to arouse enthusiasm. We can philosophize without the living Christ but we need him for the more serious problems of the practical life. The eternal hope fills the present with meaning and sustains interest in common duties. Belief in the resurrection that leads to the writing and singing of such words as, "I am only waiting here to hear the summons, child, come home," is occasionally encountered, but it is not dominant in the church, and it may well be doubted that it has ever been the prevailing type of belief of Christian people. The sensible disciple of the Lord likes the world that now is, and he is in no hurry to exchange it for that which is to come. He grieves when his friends leave for the other world. But he needs the vision of the New Jerusalem that he may live for the best here and now. The heavenly vision is to him more than a fiction because he believes in the living Christ.

An example of what belief in the Christ who triumphed over death can do is given in the life of Paul. The attitude of Paul toward life in this world is misunderstood if we read only what he says about his desire to depart and be with Christ. When he wrote those words he was no longer young and he was in prison. The fight had been a hard one for him and he was willing to quit. Nevertheless, he did not ask to be released. He had work which he was anxious to do before his departure. The welfare of all men was his chief concern. Before his conversion he was a brutal persecutor, devoted to a theory of religion rather than to religion itself. After he heard the voice from heaven, he had as his chief purpose the winning of men to right ways of living, not the killing of them for differing from him in faith. He risked his life that he might accomplish his mission. He knew in whom he had put his trust and he did not doubt that his labors would be fruitful.

"Flesh and blood cannot inherit the kingdom of heaven." Our understanding of the future life depends upon what we are at the present. If we live for the flesh to gratify its lusts, the city of God will attract us more by the gold of its streets than by the glory of him who is the light of the city. We cannot understand the power of gold to purchase what base desires demand. Sectarianism, one form of the life of the flesh, fills heaven with its own brand of people. It sees no hope for pure and generous souls whose manner of life has not conformed to its rules of casuistry. It holds that Christ rose from the dead for the purpose of condemning men for indifference to the distinction between tweedledee and tweedledum. The spiritual view of heaven impels us to the work of making men fit to enter heaven. The Christ who lived on earth among men gives us our conception of heaven. To be like him is to be fit for the life to come. Thus the future joins itself to the present in a very practical way.

The victory over death is the defeat of the forces of unrighteousness. It is the good that abides. The power of the resurrection is available wherever intelligent and sincere men devote themselves to the task of enlightening the ignorant and bringing harmony into disordered lives. To believe that Christ lives is to believe that the goodness and mercy of God may be experienced today. His representatives go to the worshippers of cruel gods of lust and violence and tell how love overcomes the hate and cruelty born of greed and lust. We heard the other day of a church that has among its officers men who are adulterers. The guilty men are loud in their professions of loyalty to Christ. They are quick to detect a heretical tendency in the teaching of the minister. They are greatly offended if the preacher urges the election of decent men to office in the town and state. They have no patience with the missionary propaganda. They seem to think that they believe in the resurrection. It is an abuse of language to call them believers. They are infidels of the worst sort because they deny the power of the risen Christ to transform the lives of men. They believe that the flesh can inherit the kingdom of God. Paul, for one, does not agree with them. For him the resurrection of Christ means that the true believer participates in the life of Christ. He becomes dead to sin and alive to righteousness. He unites with the church because the church has a vision of universal conquest. He will not tolerate a preacher with no zeal for missions and no message of civic and economic justice.

Midweek Service, March 23. I Cor. 15.

Biblical Problems

By Professor Willett

Is there any biblical proof that Peter suffered martyrdom?

B. C. F.

The early Christian tradition that Peter perished at Rome by crucifixion, and that at his own request he was crucified with his head downward, has no biblical foundation unless it be gotten from John 21:18, 19, which appears to refer to his death as a martyr, though the manner is not indicated.

If Paul's words in Galatians 4:4, "In the fulness of time God sent forth his son," be interpreted as indicating that Jesus came at just the moment in human history when things were best prepared for his arrival, how comes it that it has taken so long for the story of the Gospel to reach the many parts of the world which are today the scene of missionary activity? Questioner.

The timeliness of Jesus' arrival in history is to be seen in the admirable adaptation to the work of the gospel of such world facts as the Greek language and civilization, Roman law, opportunities of access to the different parts of the world, the unity of the nations and the peace of the age, as well as that dispersion of the Jewish people which gave everywhere an opportunity for the preachers of the Gospel to use the synagogues as points of departure for the preaching of the new faith. No such combination of propitious circumstances had ever occurred before the days of Jesus, nor indeed has it ever happened since, unless we regard the present age as a second moment of exceptional opportunity for the world-wide diffusion of Christianity. The Gospel could not go out until it was able to create for itself a competent body of interpreters. And although this process seems unaccountably slow, yet all Christian history has been the record of that preparation for a great forth-putting of missionary zeal which is the chief characteristic of our own age. No doubt nineteen hundred years is a long time to wait for a prepared evangelism to reach the distant nations. Yet, in the providence of God, it seems to have been the exact measure of the time required, and God has ways of bringing forth new duties as rapidly as his servants gain competence to discharge them.

In I. Samuel 28:11-13, there is an account of a medium calling forth the dead. What light does this story thrown on Samuel's character, and what justifies its presence in the Bible? J. A. M.

The story of the fortune teller of En-dor was one of the traditions which gathered about the closing days of Israel's first king, and was used to illustrate his unhappy decline of character. One of the laws which he had most strongly insisted upon was the expulsion or suppression of witches, mediums and all who had commerce with the dead. Nothing could more fully prove his unhappy falling off at last than this story, that he himself resorted to one of the class he had placed under ban. The story may or may not be based upon fact. If it is, no doubt the king was made the victim of one of that designing class who have not ceased to play tricks upon society. It was easy for her to recognize him, and since all the manipulations of the event were in her own hands, she could easily delude the distracted chief with the story of the prophet's apparition. The whole narrative only serves to illustrate the fact that ancient Israel accepted without question the reality of such mediumistic powers, although its laws strongly forbade their invocation under severe penalties.

The Massachusetts Board of Charities says that the cost of pauperism is 79 per cent greater in "wet" than in "dry" cities.

The Pastor-Preacher

A Brilliant Book and a Ringing Call to the Ministry

By Bishop William A. Quayle

In this volume Bishop Quayle has given the ministry not only a brilliantly written book, but a most inspiring and helpful message. Its keenness and striking quality will readily appear from the passages which follow:

Preaching a Manly Business.

If God or man has a manlier business than preaching, that business has not been set down in the list of masculine activities. Preaching is a robust business. It is in nothing ladylike. "If after the manner of men I have fought with the beast of Ephesus" is not a phrase descriptive of physical or metaphysical lassitude or incapacity. The preacher is not a man of cartilage: he is a man of bone and sinew. He feels the riot of mighty deeds. Life is epic to him. "I bear in my body the marks of the Lord Jesus" was another of the granitic sayings of brother Paul, sometime preacher in the Church of God.

And no man of the Christian ministry will find it possible to lack virility if he associates much with preacher Paul. Battle was a first notion with him; and battle is robust. The first degree, as the lodge-men say, in the gospel ministry is to feel that it is a man's job.

We shall not fill up the ranks of the ministry by talking smooth talk of ease or emolument. That is not how the matter is. The battle beats fiercely. It is against principality and powers, against spiritual wickedness in high places; it is tireless as the dreadful fight before Port Arthur. The easy brother should not undertake this job. I call it "job" because that is what it is. Put preaching where it belongs, not with the so-called learned professions, but with the eternal working professions, the serious sweaty toils of men, where the corn is planted and the wheat is reaped and the trenches are dug and the sewers laid—the ever-lasting labors of mankind.

The unaffrighted and the unaffrightable man, that is the figure of a preacher cast in bronze.

Were I sculptor I would frame a masculine figure mete to wrestle Hercules to the ground, and he should, level-eyed, look straight forward as to see the face of man and God.

Must Preach Great Matters.

A preacher may not be a great man, but he must preach great matters. His pronouncement is sublime. The little child who holds a geography in his hands holds a geography of a whole round world. He is a lad; but the geography is a planetary concern. Initial to any dignified preachment, is the sense of its sheer immensity. To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean, to preach is petty employment. A stupendous gospel makes its proclamation a regal performance.

The Lure of the Gospel.

The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but the lure of things to be done, which, if left undone, this world would be left a wreck along the shores of the universe. If the gospel be not utterly necessary, it is utterly unnecessary. There is no half-way permission or commission to this Christ apostolate. Man is so great and so lost in the theory of Jesus as to lift all that touches him into the supreme passion of the world.

Unless a man feels this like the hack of a sword or the fierce jab of a spear, he must not preach. He is not big enough to preach to whom this gospel is not supremely great. Except a man's ministry be momentous, himself is trivial.

A Dangerous Fallacy.

Fallacies lurk almost everywhere. They are treacherous. Who does not guard against their guile will probably be slain by them in the dark. This preacher-task is peculiarly liable to this wily attack. The fallacy of special prevalence is that a man must content himself to be a preacher or a pastor: he can not be both. This is often said, and often, too, by such as should know better. In no vocation is a fallacy quite so treacherous and damaging as in the preacher vocation. These incorrect premises will mislead, if they do not ruin, a career. Many



Bishop William A. Quayle.

look on the activity of a minister as if he were to be either an assistant pastor or to have an assistant pastor. Such expectancy is plainly deceptive. It neither will be that way, nor ought it to be. A man should be big enough for both procedures, and can be that big. It is his distinct business to be. Not infrequently advices to ministers are tendered by such as could not preach or could not visit, and sometimes could do neither, and then these visible infallibilities stand qualified to criticise all who in weakness and weariness and yet with manly fidelity are trying to do both. The axiom of a preacher's career should be, "By the help of the great Pastor of the flock, I will be a pastor-preacher." The supposition that a man is so important that he can not afford time to make pastoral calls is a piece of irreligious conceit which is intolerable in a man who is to be a servant of all. What ought to be done, that is the business of the preacher to do, and to do gladly. A sign to all men who are to engage in this preacher trade with all its exaltations and all its heart-weariness is that the greatest of human preachers, Paul of name, visited from house to house and did so betimes with tears blinding his Christ-dimmed eyes. After that example we lesser men may well refrain from suggesting to ourselves that we are too important to do the menial service of pastoral visitation.

I have not met any minister who had once been a visitor from house to house amongst his people, giving over the custom, on further knowledge of that way, finding it inexpedient. Those who once try "calling" as a means of grace both for themselves and their parishioners, see the sweet effectiveness of this ministry and use it with growing eagerness as the years go on.

But the novice will naturally inquire, "If I go calling so much, when will I get time to prepare my sermons?" The question is valid, but not discerning. He must preach and he ought to preach capable sermons, by which is meant sermons freighted with intent and thought and aspiration and the fine fire of warming the cold heart. But pastoral calling will aid, not retard, this very sermon preparation. No average man can bend the full force of well-trained faculties to study more than six consecutive hours without intellectual fag. If he spend more time, if an apt student of himself, he is aware that he binds a certain haziness of atmosphere around all the objects of his thought. To study well while in the study, and to visit well when out of the study, are reciprocals. They do not, like trains trying to run on one track in opposite directions, collide; but, like trains on the same track going in like directions, they carry double commerce. The distinct blame of most study habits is that there is a dissipation of force, because the entire attention is not held to the matter in hand. The student reads twice what he should have read but once, and the twice reading was necessitated by not giving absolute heed to the first reading. A rigid disciplinarian will not allow his mind to woolgather, but demands of it in imperious fashion that it tend to business in business hours.

Plea of No Time.

The pastor has all the time there is, for which reason he has no cause to complain. He has enough time—let us put it that way. And many a preacher will demur. In a way he has a right to, but in another way he has neither right to nor cause to. We have all more time than we use. We have not need so much of more time, but need of redeeming the time we do possess. "Value time; for it is the stuff of life," said wise Ben Franklin, which is a more recent putting of a laconic and perspicuous saying from the lips of a man who a real master in the art of using time, preacher Paul, who said "redeeming the time."

The preacher says, "I am busy every waking moment." Likely enough. That is the trouble. "Busy" people are fussy people. They lack calm. They perturb themselves and others. A saying of John Wesley has always impressed me as the wisest word I have ever heard touching the use of time. That sagacious workingman observed, "I am always in haste, but never in a hurry." That is as acute as the cryptic sayings of Bacon in his essays. Hurrying wastes time: haste loses time. To be fussy does nothing much except to make a bluster like as the passage of a speeding train brings in behind it a track of leaves and winds and papers, which rush frantically into the vacuum the train has made. There is plenty of hurry, but no

locomotion; a bluster of dust, detached, useless, nervous—that is all. I have known preachers who made you wild: they were in a tempest, rather a teapotty tempest, to be sure, but still a tempest. The world was riding them as if they had been a nag. When they came and where they were there was dust and scattering among children, church members, and church matters. They mistook sputter for proceeding. They simply slew the effective procedure of themselves by their dusty bluster. They worried around; they told everybody how busy they were; they could hold you any length of time, detailing how unmercifully they were pressed with work, and fooled away (that is the exact phrase to fit the exact fact) enough time talking about their work to have done it. They simply mistook sputter for speed and execution. Work is done in calm just as boats which build the breakwater on windy seas must have calm for the prosecution of their industry; so must a preacher. He can not bully a sermon nor bluster his way through serious labors. He can command a calm.

The Tyranny of Books.

Now, for a preacher to use a book is legitimate; but for a book to use a preacher is illegitimate. If a congregation can discover by a preacher's Sunday utterances where the preacher's week-day reading has been, then is that preacher in sore need of amplifying. A preacher's entire life of reading (in so far as a book may) should minister to each Sunday's utterance, and not some book on which he has browsed during the week. I know a preacher whose preachments Sunday after Sunday will counteract each other with as much fidelity as the sentiments in some of Emerson's essays. The reason was apparent. He was a cheap man and belonged to the book of the hour. Books of the hour are petulant. Especially if a man reads theology (calling each tome theological which avers itself to be theological) he will find himself conducting a menagerie with many anomalous beasts in his tents, but the names of them he does not know.

Bookish Preacher.

The bookish preacher is defective because people are more than books; and when a man can not digest books and brings them into the pulpit as if he brought them in his hand, he becomes a ditto mark with many another preacher. His sermon is not him. It has a tang of a school. He has gotten it by heart, but his heart has not got it. The sea drinks all rivers which crowd from mountain levels to the sea sands; but all rivers become sea when once the mighty thirst of the ocean has engulfed them. So the reading of many books is in keeping with the preacher's manliness and ministry if all he reads he appropriates as the sea, and gives his multi-information the color of his personality and thought as the sky may give its color to the sea.

The reason why so many ignorant preachers are more interesting than many cultured preachers is that the ignorant man has not been mutilated and mastered, but comes such as he is fresh from the fields, with his own force backed up by his own personality, saying the things he thinks. There is in him a freshness like the dewy fields, and strength like the rocks which apply their massiveness to constructing mountains, and are a surprise like the finding of a new wild flower. When books master a preacher they are his foes: when the preacher masters books they are his good friends.

The preacher must read: he must read widely; he must be aware of things; he must want knowledge and feel its thrill; he must want to know and feel, not that the cutaneous hearer shall say, "How much he knows!" but that all hearers may feel how far afield he has gone to bring the message to their immortality. The untechnical reading of the preacher, this is his influential reading.

Theology he must read and ponder, lest he be a guide who knows not the road; but what pertains to humanity is, after all, the profoundest sea. Here all ships will sail. And it is heartening to my mind, having been my lifetime a reader of many books, to note with what sure persistency the human sea reaches its tide out toward God. The world books are feeling after if haply they may find God. The world's wisest love is in happy fact, in glorious fact, in quest of God.

About Themes.

As a specialist the preacher has that which forever renders his going to new fields for themes a needless expenditure of effort. I am no stickler in regard to the often mentioned sensationalism. That is often a blessing. The gospel on Pentecost was confessedly sensational. It aroused, fired, amazed. Some so-called sensational preaching is, instead, sense preaching. Being dull and uninteresting some divines interpret as being non-sensational, while the living Word, the keen thrust of wit, or irony, or strength of presentation they interpret as sensational. I have no fellow-feeling with this narrow mood. It is narrow and unphilosophical. The preacher's business is to create a hearing. A preacher is commissioned of God to make men listen. "How can they hear without a preacher?" is Paul's putting of the case. God commissions the preacher to bring forth from the armory of intellect every weapon with which he can make execution for God. But some ministers take topics to lecture on. They fail to preach. They seem to have a call to turn the pulpit into a lecture platform. In my humble opinion this is coming down from the eminence to grovel in the morass.

Current Topics.

Some take current topics and discuss them: as, "Robert Elsmere," "John Ward, Preacher," and similar topics. They turn themselves into a newsdealer's bulletin-board and receive no compensation for their services. I think it is generally accepted as a truth that the sale of "Robert Elsmere" was indefinitely extended by this method of advertisement. The doubt in the book was effete: its skepticism was diluted and colorless. The character of Elsmere was as weak a thing to be called character as one can well conceive. The book was prosy and unsatisfactory. The author's polemic and philosophical power were patently of a mediocre sort, and she herself appeared a weak imitation of Matthew Arnold. The ministry took the book in hand and gave it a notoriety and sale wholly disproportionate to its merits. A minister of my acquaintance gave an hour and a half to a review of the novel of the day, when he might have been discussing the themes of eternity. He sent his auditors home eager to buy the book. It seems a misfortune to take Goliath's blade to slay a weakling.

The Disciples' Congress

The eleventh annual congress of the Disciples of Christ will meet with the church at Bloomington, Indiana, March 29-31. Bloomington is 221 miles south of Chicago, and 104 miles north of Louisville, on the Chicago, Indianapolis and Louisville R. R., and fifty-six miles southwest of Indianapolis on the Indianapolis Southern R. R., a branch of the Illinois Central which connects Indianapolis and Effingham, Ill. Bloomington is the seat of Indiana State University, which enrolls over two thousand students every year. This was the first state university established in the United States. Over two hundred students from Christian church homes are in attendance at this school and there is no better Bible Chair opportunity in the brotherhood than here. Professor E. H. Lindley of the department of Philosophy in the university will speak on Wednesday evening during the congress on "The Psychology of the New Thought Movement." Hon. Ira C. Batman, an officer in our church in Bloomington, a lawyer of wide prominence in Indiana, and a trustee of the university, will deliver the address of welcome. Mr. Batman is a brother of Levi Batman of Youngstown, Ohio.

Bloomington is in the limestone belt of southern Indiana and the quarry and stone mill interests of the city and surrounding country make quite an industrial center. A visit to the great quarries is one of the most interesting experiences of visitors.

The church was organized in 1818 by immigrants from Kentucky. The first meetings were held in the homes of the members or in the open air. John Henderson was their minister for twelve years. In 1826 a lot was purchased for $61 and a log house built and used for church and school purposes. Barton W. Stone held a meeting in 1827 and gave the church a new start. In 1833 Michael Coombs was pastor, during what is known as the "coming out into the reformation." Then James N. Mathes, Elijah Goodwin, John C. Miller and B. M. Blount. In 1864 James H. McCullough became pastor. He is still living, in California, was at the Centennial convention, and visited the church here last October. Amzi Atwater was pastor from 1865 to 1868 and has made this his residence for the most part since that time and is responsible for much of the progress and growth of the church. Then W. B. F. Treat and H. D. Carlton. Allan B. Philputt was pastor from 1879 to 1886 and was followed by James B. Peak, Peter Martin, W. F. Ross and L. T. Van Cleave. Thomas J. Clark was pastor from 1894 to 1908, and under his ministry the church received its greatest growth and development. The church has a resident membership of 1,200, is a Living Link in the Foreign Society, has recently doubled all other offerings, including the local budget, and is planning to erect a new $60,000 building.



Rev. Joseph C. Todd, Pastor at Bloomington, Ind.

All who intend attending the congress should send their names to Joseph C. Todd, 213 East Kirkwood avenue. Lodging and breakfast will be furnished in the homes of the church according to the custom of the congress.

Our Readers' Opinions

A Parable on Baptism

"The discussion of baptism, which continues to be a vital problem for the Disciples, has suggested the following parable: A farmer bought a tree through an agent, who told him that in planting it he should cover the roots with water before filling in around them with soil. A few years after, the agent visited the farmer, and found the tree in good condition, bearing the finest fruit. The agent inquired whether his directions to cover the roots with water at the time of planting had been followed. He found that the farmer had not done so, but instead had used moist earth. 'That will never do,' said the agent. 'You must take up the tree and plant it exactly as you were told to do.' The farmer reasoned that it was the fruit which was important to him, and concluded that it was not necessary to replant the tree. Neither could the agent prove that the fruit would be improved or increased by obeying his directions."

I think the above parable may have some interest for your readers in connection with your renewed discussion of the subject involved. E. S. AMES.

Chicago.

Formal Church Membership

Editors Christian Century: Years ago, soon after entering the ministry, the writer felt that there was some inconsistency in our practice in regard to "church membership." We were apparently attaching too much importance to the formal acceptance of members by the local congregation. The right hand of fellowship and enrollment seemed to carry with it great consequences, involving some of the important doctrines of the church. As long as a Christian was willing to work and worship with us without asking this formal recognition we were willing to grant him the privilege of actual fellowship in all the blessings and service of the church.

What is involved in fellowship more than a joint participation in the service and blessings of the church? If we are simply a movement in the church in the interest of unity why make so much of "church membership?" Why emphasize those things that tend to denominationalism? Why not make an effort to get back to the original ground of the Campbells? Here is the crux of the situation. Can we better serve the cause of Christian unity as a distinct denomination as or simply a voice crying, "One is your Master, all ye are brethren?" This matter needs careful consideration. The tendency has been towards denominationalism, with denominational machinery and denominational tests of fellowship and all the denominational peculiarities. Is this desirable? If it is then we are headed in the right direction. If it is not, we need to call a halt and modify some of our teachings and practices. L. E. MURRAY.

Washington, D. C.

Tampering with God's Law

Editors Christian Century: I feel like offering my endorsement to the several editorials which have recently appeared in your periodical relative to baptism. The position of Dr. Gates, Col. Church and many others amongst us that we can promote the cause of Christian union by becoming optionists on the baptismal question seems utterly at variance with the philosophy of church history. The ideal of the earlier reformers seems to have been the restoration of the church to its pristine condition as to government and ordinances. They only tolerated subdivisions with reference to such matters on the broad principle of expediency for the sake of Christian unity. I am persuaded that this was their great mistake. The great mistake with the Jewish church was that they were not steadfast in the maintenance of the laws and ordinances given them of God but thought that they must make changes in order to be like others. One can scarcely read with discernment the history of the Christian church without realizing that they have made a similar mistake. We can readily see this illustrated in the government of the early church, every official in the Roman government from the Emperor down gradually finding a counterpart in the government of the Christian church.

I am persuaded that the most potent work that any man or set of men can do in behalf of Christian union is to impress it upon the minds and consciences of all men that it is both sinful and inexpedient to compromise or subvert God's laws and ordinances and that if we seek Christian union we are likely to find it only by returning to the old paths and walking therein (Jer. 6:16). Will the reader kindly read and ponder well Isa 24:1-6, on tampering with the laws and ordinances of Almighty God. H. MILES.

Chicago.

A Live Issue

Editors Christian Century: As long as it continues necessary to proclaim the gospel, the question of baptism will remain a live issue. Whether considered a carnal or spiritual ordinance, it is evidently destined to remain with us. Two thousand years of discussion pro and con, and still it is alive, and with no signs of death apparent. It seems bound to connect with some phase of the Christian religion in spite of all protest on the part of the world, the flesh and the devil.

Why did the Author of Life introduce what many are pleased to term a "carnal" ordinance into a purely spiritual religion—especially when He could fore-see what an awful bar it would be to church membership with so many people, and also what a barrier it would be to Christian unity?

When the time has come when everybody (who is anybody) is wanting to show his loyalty to the Christ, how sad it is that anything so infinitesimally insignificant as a mere "form of doctrine" should obstruct the pathway and cause the brave soldier of the cross to flinch or jeer aside or turn back altogether.

I for one am sorry the question seems to be so big a bug-bear. It is a feeling akin to sorrow for all who reject the blessed Christ in any particular. The baptism test is a great test. I have an explanation which helps to reconcile my own rebellious senses, and which leads me to sort of say to my own worldly wisdom and scholastic (?) mind, "There is doubtless a reason."

Of course no one can see any vital or philosophical connection between water and salvation. Perhaps there is none. But might it not be that the Christ foresaw that it would be the best test of our faith and of our love that He could give. He saw how the "smart set" or worldly wise rejected John's baptism, and He knew that worldly pride and wisdom, being much the same in all ages would reject His baptism. So He inserted it into His plan as a part of the sifting process. He knew that the man of simple faith and true love would ask but one question, "Did Christ command it?" If so, his faith and love would prompt him to gladly do it, whether he saw any sense in it or not. This may be one reason why Jesus chose baptism and placed it at the very threshold of His kingdom. Just as in the case of Naaman. The spirit of unquestioning obedience must be in the heart or there is no salvation. What a wise and gracious God will do with the "pious un-immersed" who really desire to do His will is another question. "The Judge of all the Earth" will do right. But the spirit of obedience must be in the heart, and it looks from the evidence in the case as though the command of Christ to be baptized was chosen to both test and to help perfect the spirit of obedience in our hearts.

The great tendency of people both in the church and out of the church is to get away from that little word "do" as emphasized in the Sermon upon the Mount. Anything that requires inconvenience, or self-denial, or humility, or sacrifice, is repulsive to the flesh. This is the tap-root cause of much of the objection to Christian baptism; the balance of the objection is due to lack of faith, due to much erroneous teaching upon the question, and a failure, therefore, to see its spiritual import or to comprehend its beauty.

I have heard more or less all my life about the "letter" and "spirit" of the law living. Is it not possible to obey "the letter of the law" and obey it also "in the spirit"? Must I do away with the letter of Christ's commands and make null and void His law before I can obey him in the spirit. Is it not possible to obey form and at the same time "obey it from the heart"? "Form" is not to be traduced and discarded because it is form; nor "letter" because it is letter. "What God hath joined together let no man put asunder." Some churches are ruling out the bread and wine because they are carnal. They put on the table-linen and sit around the table and commune spiritually. When they get a little more spiritual they will rule out the linen also, I suspect, and then the material table, and the material meeting house, and perhaps the material preacher.

There is an old shoemaker here, who recently got out a little booklet, entitled, "No natural water needed." The gist of it is, " Water never means water in the Bible. It invariably means spirit or law. Jesus, when He was baptized, simply went down into the law and came up out of the law."

When teaching a Bible class once, a man from another church started to cut out of my Bible (Acts 2:38) because it taught "baptism for the remission of sins." The poor man afterward landed in the insane asylum. People should be careful and not get insane in their effort to expurge baptism from the Bible. It is dangerous business—and very likely to prove unsuccessful.

Whatever the relation also, which "baptism" sustains to Christian unity, I cannot believe, brethren, that any weak-kneed compromise of truth will help in bringing about that glorious consummation. There must first be a unity of faith on these vital questions before organic unity is possible. Meanwhile we can be tolerant and charitable, working with and for one another, until love, guiding us into all truth, shall bring us together in Christ, where there shall be forever "one body and one spirit."

J. WILL WALTERS.

Sullivan, Illinois.

More About "Baptizo"

Editors Christian Century: It is gratifying to know that my recent questions greatly interest our eminent state librarian, Professor Demarchus C. Brown. He doubtless gives the only answers that up-to-date, accurate knowledge of Hellenic scholarship can make to the critical questions asked, without conceding the entire immersionist contention.

He says: "The fact that it (John's baptism) is from men makes it a part of righteousness." It is easy to say: "The theologians have read into these terms meanings foreign to them." It is as easy and more accurate to say that modern Hellenists are seeking to read out of these terms what the united scholarship of the world finds in them which do not suit modern uncertainties.

As the authorities cited—Stephanus and, later, "Papiri"—do not give sprinkle or pour among the meanings of baptizo, it is fair to assume that neither of these words can be honestly found in any recognized lexical authority.. Stephanus is not quoted in full, and the meanings given are secondary and "per consequence" and cannot apply in the passages cited from the first gospel.

Hence the hoary old question is still unanswered by new scholarship.

It stands as concededly true that there is no such lexicon in existence. The only seeming exception is Grove's lexicon, into which some editor foisted sprinkle, which the author did not put in.

It is quite the fashion in these days to belittle what cannot be fairly met by not deeming it "worthy of an answer," but this is simple weakness. This baptism controversy must be settled by determining the meaning of one word in one sentence, viz.., *baptizontes*, in Matthew 28:19. The same word with the same meaning occurs in Matthew 3:13-17. These are the example and command of our Lord on which hang the whole question. If modern thought cannot determine this little matter of scholarship, it cannot be trusted with the weightier matters of justice, mercy and faith. "I think we should be ashamed of the whole thing" of seeking to break the force of one of even the least of these commandments and teaching men so. Faith follows Jesus implicitly, as one who knew his mission and how to fulfill it, and does not deem unworthy or little anything that is supported by his example and precept, which may be easily understood.

When my questions are conceded or fairly disposed of otherwise, by grace of the editors I hope to show their bearing on the present problem of religious fellowship.

Indianapolis, Ind. W. L. HAYDEN.

Important, If True

Editors Christian Century: I notice in your issue of March 3, a communication from my good friend, Prof. Demarcus C. Brown of Indianapolis, in which occurs the following statement:

"The greatest lexical authority" Stephanus gives a meaning of baptizo in the latter days of the Greek tongue (the period of the New Testament) as—tingo, *to moisten—to wet;* abluo, *to wash off* (by throwing water on the object washed); lavo, *to wash.*"

This is an important piece of news. Very important, if correct. I know my friend, Brown, is a good authority on Greek and I am a very poor authority but I wish to inquire if the above statement is taken literally from Stephanus. I must confess that I have not Stephanus in my library but was always under the impression that it was a bi-lingual rather than a tri-lingual lexicon. I may be wrong about this matter and I will thank Brother Brown for giving me a proper correction, if I am. Sincerely and fraternally, Z. T. SWEENEY.

Columbus, Ind.

The Man in the Porch

Editors Christian Century: I like to read your writings. "The Man in the Porch" article interests me, for your treatment of it is unique in my experience. Do you sufficiently emphasize that expression, "He was made whole," which is used five times of this case? And in the maze than twenty times the word whole is used in the New Testament with regard to restoration, it has reference to unsound bodies, incomplete bodies, made miraculously sound, complete, whole, your illustrations are of cases where a great shock or jar relieved a nerve or brain cell. The man in the porch did not know Jesus, and there is need of some illustrations showing where thirty-eight years of hopelessness is relieved by a look and word, and no shock. WM. ROSS LLOYD.

Bellevue, Pa.

Prominent Virginia Laymen on Unity

In a recent issue of The Congregationalist and Christian World (Boston) the statement is made that "The plan of a great church trust, or union, does not accord with the ethical standards of our time." The main body of the article in question presents as the basis for such judgment the experience and results of the union between the Free and United Presbyterian churches of Scotland, as the United Free Church, some ten years ago.

I am glad the writer of that article uses the words "organic" and "corporate" in describing the proposition in which he cannot figure a leading indication of successful and pleasing issue.

Now Scotland is a "bonnie" land, peopled with men and women strong in the faith and clinging to it with steadfastness, a noble trait. But will the writer of that article aver that the action, either with or without controversy, of two Christian brotherhoods in Scotland, nearly allied as they were; furnish a controlling index as to what may be accomplished under the leadership of a combination of evangelical brotherhoods in some larger country, say the United States. Further, when the effort is put forth seriously in this country we will not have to contend with the difficulty arising from "corporate" existence and possessions because none of the "communions" as such, have "corporate" existence.

Again, among the real friends of unification or "unity," of the Christian brotherhoods, union, organically, has not been advocated. The most advanced and thoughtful worker in promotion of unity believes that the prayer of the Master, John 17:21, will in large measure be answered when every person calling himself a Christian, who has publicly confessed Jesus and obeyed the ordinances, will feel as free to enter and worship in the church building of any other congregation of Christians as if it were the one on the roll of which his name appears, and because he knows he is welcome.

Unity will come because God will have it so. The prayer of our Lord and Master will prevail. What matters it in the twentieth century, that at its inception Methodism blazoned its banner with "Holiness." Do they not believe in "faith and works?" Do not all the evangelical brotherhoods believe, too, in "faith and works"? If Calvin emphasized foreordination and predestination, those leading tenets in the Presbyterian canon in its early history, is this true of that brotherhood today, do not they, too, preach and teach "faith and works"?

If earlier in her history the great old Protestant Episcopal brotherhood, declared for strict interpretation of "apostolic succession," it is surely far from unanimous on this score now. If she now exhibits pride in the "Historic Episcopate," surely she has lived long enough under her form of church government to be called "Historic." In all good conscience there be nothing in her claim in this behalf to annoy another brotherhood. Aside from our immersionist brethren, the communions not specifically named may be fairly compared to those already mentioned. A great obstacle seems to loom ominously when we approach the differences between immersionist and non-immersionist.

This should not be so, because every intelligent Christian brother, Methodist, Presbyterian, Episcopalian, Lutheran, Baptist or Disciple, admits that each enjoys the same prospect of salvation with the other. Nearly every one cordially greets the other around the Lord's Table in the most sacred of ordinances. In this presence surely we do find the very acme of Christian fellowship. *Do we mean it?* Every active member of the communions named above has been baptized with water in the name of the Father, Son and Holy Ghost.

Having acknowledged each fully and freely, as a Christian, deserving all we can and do hope for, as in the sight of our Heavenly Father; how can the non-immersionist question the conscientious performance of obligation as understood, on the part of the immersionist, or how can the immersionist raise the question as to conscientious performance of obligation as understood, by the non-immersionist? Both have obeyed according to understanding. This is what God asks, shall man demand more?

The writer firmly believes that within the first half of the present century will be found the dating time for the "new era" in Christianity; when mind, heart and purse of all Christians, yes, including the Romanists, shall be joined in one earnest and impassioned diapason of effort to bring the "kingdom of our Lord and Master" into the hearts of all men everywhere. I am strengthened in this belief because of what I veritably conceive to be divine leading; in the many earnest attempts in recent years, in the shape of "federation meetings"; by the great "Laymen's Missionary" movement in this country, Canada and England, and the wonderful success that has so far crowned this really glorious work. Evidences are not lacking that a leaven has been incorporated and is now at work. The writer is personally cognizant of a movement to this end having its origin in the minds of members of the Protestant Episcopal Church, in what is probably the most conservative diocese in the United States, as it is certainly one of the oldest.

Richmond, Va. O. A. HAWKINS.

Baptism and Bethany Lessons

Editors Christian Century: I want to thank you from the bottom of my heart for what you are giving us in The Christian Century. These articles on the baptism question are going to the bottom. More than once have I tried, in sermon, to present the subject as you are giving it to us, but I did not succeed, of course, as you are succeeding.

The Century of February 17, ought to prove one of the most helpful numbers you have ever issued, because of all those most excellent articles on the Graded Sunday-school Lessons.

Surely the long-looked-for and much desired new day for teaching is breaking upon us. I enclose 25 cents for which send me as many numbers of the Century of February 17, as you can. I want to give a copy to each of my Sunday-school teachers and members of my training class. Send samples also of the Bethany Graded Lessons.

Fullerton, Cal. A. N. GLOVER.

The Book World

THE PASTOR PREACHER is Bishop William A. Quayle's latest book. The bishop is the most popular preacher in the Methodist church today. His book is written out of his heart and is rich with the juice of his experience. It deserves extraordinary notice. But the best review of it is to let it speak for itself. This we have done in pages 8 and 9. (Chicago: Jennings & Graham. Pp. 411; $1.50 net ;$1.62 postpaid.)

THE STANDARD DOMESTIC SCIENCE COOK-BOOK. compiled and arranged by Milian H. Lee and Jennie A. Harvey, author of the Century Cook-book. The possession of a good cook-book is a joy to any housekeeper. The present volume has thirty-two departments and 135 especial drawings and is indexed so that any department is easily found. The recipes are good and such as people in ordinary circumstances can use, which cannot be said of all cook-books. Any one using this book will find no difficulty in serving good meals. (Chicago: Laird & Lee, publishers.)

MEN THE WORKERS. By Henry Demarest Lloyd. This work by the splendid champion of industrial democracy, Henry D. Lloyd, was issued after his death. It is a series of twelve addresses, delivered by Mr. Lloyd at times covering a period of twenty years, and represents the best of his ideas on labor themes. They were delivered under varying auspices, such as labor unions, church societies, at public receptions, etc., and thus represent his ideas as spoken from all standpoints. Mr. Lloyd was the firm friend of organized labor and believed in the future of industrial coöperation. His religion was that of brotherhood, and though a man of large means himself, he devoted all his time and great powers to the advocacy of the cause of the workers. He was a man of extraordinary literary gifts and there is rare charm in all he has written or spoken. These addresses are no exception. He is cogent, poetic, true to facts, and keenly logical. He was an interpreter to his time of the things the morrow promised, a sort of social prophet in a material age. These brilliant addresses read well and one is cheered by their humanity and optimism. (New York: Doubleday, Page & Company. Pp. 280.)

THE ARMENIAN AWAKENING, by Leon Arpee. Armenia has been the land of desolation to our minds so long that we have little idea of the integrity of their national life or of their ecclesiastical government. They are a powerful factor in the Ottoman Empire and have for many years had a kind of governmental autonomy through their Patriarch, the official head of their national church, who was endorsed with civil powers by the Sublime Porte. The tendency of this ecclesiastical government has been to become both Romanistic in its quest of authority and the tool of the wealthy Armenian oligarchy at Constantinople for the advancement of their privileges. This book tells the story of the revolt from both and the triumph of evangelicalism in the church by the democratization of it and outside the church by the success of Christian missions under the support of the American Board (Congregational.) The missionaries began in the early thirties with the design only of leavening the ancient Armenian church with evangelical ideas. This succeeded so well that the ecclesiastical authorities persecuted converts to the evangelical cause and attempted to bind a Romanistic creed and polity upon the national church. The persecution forced the native progressives out of the church and into a purely Protestant movement. The result is that the missionary churches now number some 14,000 active members with an evangelistic community of 56,000, the old obligarchy of merchants is completely dethroned, the Patriarch is elected by representatives of the church and the ecclesiastical rule is under a constitution. The volume is a very interesting accession to history. (Chicago: The University of Chicago Press. Pp. 253. $1.25 net. $1.36 postpaid).

THE GATEWAY TO THE SAHARA, by Charles Wellington Furlong. This well published book has the halo of the romantic about it. It is of strange yet real lands and lands of the present day. Old Tripoli is yet new to us. It is the "Gateway to the Sahara," that vast desert that we are accustomed to think of as an arid half continent, as extensive as our republic, but which is in reality a vast half desert populated by millions of human beings who are yet living in the feudal days and many of them under the sway of Moslem fanaticism. Of the Hausas alone there are fifteen millions and they form a great feudalistic nation in the southern Sahara or Soudan, and traffic in slaves and Central African wild products. It is rather shocking to us to find that their slaves literally number millions and that there is a well defined code of dealing in them as well as of feudalistic tribute. Through all the book there is the sinewy form of the Arab, the misty glamor of the strange unknown, the adventurous spirit that is upon the men who dare the unexplored. In it is the thrill of adventure through the telling of tales of a Hausa slave story of his escape, a night ride with Arab bandits, and stories of the wild white Tauregs of the interior. The book is valuable to those who have the missionary interest at heart. Not because it has any interest in the missionary problem but because it reveals the extent of those Soudanese lands into which the missionary has as yet not pushed his pioneer work and the vastness and virility of the population that are yet to be sought out by him. (New York: Charles Scribner's Sons. Pp. 306. $2.50 net).

MEN AND MISSIONS, by Wm. T. Ellis. This book has a lofty note in it. It is a clarion call to the Knight Errantry of a new chivalry, the chivalric care of the strong of the earth for the weak among nations and peoples. It rings vibrant with the robust and masculine and calls for a presentation of missions in terms that pass beyond sentimentalism and advance to the heroic. It challenges men to put into this cause the moral heroism that other ages put into war and to get into the heart of the greater thing in today's world movement. Mr. Ellis's trip around the world studying misions brought him home a confirmed advocate of them and to the cause he is now devoting his best energies and talents. He is not the first man who has received a call to bigger things by such an investigation and he is but a promise of the multitude that will follow. The Laymen's Missionary Movement is full of intelligent enthusiasm. It challenges the biggest in big men and they are answering. It proposes nothing less than that the virile and successful manhood of Christendom take the world for all that is best in our Christian civilization. It is the logical reaction from an overdone commercialism. Mr. Ellis does not claim that every missionary undertaking has been an unqualified success, but he does claim that missions as a whole have been the most surprising of successes. He does not think there should be no criticism but he does think the cause is so great that every fault in it should be discovered and remedied. There is the sweep of big things in this book and every Christian man should read it. (Philadelphia: The Sunday School Times Co. Pp. 316. $1.00 net).

THE IMMIGRANT TIDE: ITS EBB AND FLOW. By Edward A. Steiner. Prof. Steiner is well known for his books on "Tolstoi, the Man," "On the Trail of the Immigrant," and "The Mediator." He is an extraordinary man with an extraordinary experience. An immigrant himself, he has a viewpoint few students of the problem possess. He not only came from the land of the immigrant, but he has made several voyages with him in the third class passage, and is familiar with his emotions, the reasons for his coming and the hopes he has when he comes. A year or two ago he conducted a class of home missionary students through the southern lands of Europe in an investigation of the folk who make their future parishioners. In this book he does not study statistics but interprets the phenomena of immigration and discusses the meaning of the new country to the newcomer and his relation to us and our institutions, and seeks to "disarm prejudice and to give it no new weapons." This volume is full of the human touch. It tells the stories that are typical and searches the hearts of the immigrants for their weal and woe. It is wholesome for us to be made familiar with them from that point of view and the more we know of it the less we will be prejudiced against them because of the superficial externals we see in the passing. A book like this makes one ashamed that he ever passed judgment on a people whose human side he never knew but of whom he saw only those things that we posses and they do not. Prof. Steiner's greatest contribution will be to the true Americanism of those who look through his sympathetic eyes at the poor of the old lands who come to share our hopes and our prosperity. (New York: Fleming H. Revell. Pp. 370; $1.50 net.)

THE SOCIOLOGY OF THE BIBLE. By Ferdinand S. Schenk, Professor of Practical Theology in the Theological Seminary of the Reformed Church in America. This is a rather gratifying book with an entirely new title. It gives to the sociology of the Bible the sort of discussion that is generally given to its theology. Its province is the effect in society rather than the cause or fact of the idea of a revelation of God. It accepts the methods of higher criticism as a means of investigation and holds fast to the fact of a revelation and proceeds to discuss the work of that revelation and the immanence of the God who gave it on the evolution of the society that accepted it. The social attributes of Christianity are taken up and their bearing on the contemporary problems of the family, property, culture, government, etc., is discussed. The church is treated as a great potential social force, designed by Christ as the means of bringing the Kingdom of God to a full realization and as just awakening to its ministering duty and power. The historical manner in which Christianity has led civilization from the days of Rome until today, and the way it is leading it today in the mission field, is described, and the glories of the future held in promise are portrayed. It is a thoroughgoing book on the theme that is to receive increasing discussion. It is good reading for any close biblical student and is especially commended to theological students and professors. (New York: Board of Publication, Reformed Church. Pp. 428; $2.00.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XX.

Breaking the News.

When his unwelcome visitors had gone Randall sat absorbed in his unhappiness, his elbows upon his desk, supporting his bowed head in his hands. He saw, in anticipation, the terrible suffering and loss which must follow the enforced closing of the Works—a loss which he could afford, but which would fall with crushing force upon the men and their families. To the credit of his manhood tears ran down his face and fell upon his desk. He could not refuse the sum offered by the Trust, even though he realized that he was being shamelessly robbed; such refusal would only lessen his power, by that much, to help his men hereafter. It was useless to appeal to the courts of Indiana; for inevitably their decision would be reversed by the courts of New Jersey, the Court of Last Appeal for Trusts in every State in the Union! He knew too well what invincible defences such corporations had built up.

For the present, he could arrange to lend his men, at a nominal interest, and an indefinite length of time, such sums as they might require, and meanwhile, he would look about and ascertain if it were possible to establish some other industry in which they could be re-employed. But this would take time and careful study. Furthermore, they had had twelve years' training in the business which had come to so sudden an end. He was compelled to the admission that it had come to an end! Many of his workmen, while plodding and faithful, were slow of intelligence; they had mastered the routine of their tasks and would find it hard to make a new beginning. He himself had little heart for a fresh venture after this day's experience. He could have no assurance that the same thing might not happen again, and yet again. He was not living, as he had supposed, in a peaceful country where he could count upon the protection of mere moral force. It was a hostile land; every situation was an ambuscade for relentless enemies, waiting to attack where they dared to plunder and despoil!

He realized that sacrifices on his part would be necessary; even a great capitalist could hardly go on as before after having sustained such a blow as that under which he was now staggering.

The day dragged on, and at five o'clock Randall sent for Clark, the foreman, and said that he wished the men to wait a moment after the closing hour; he had something to say to them. Clarke looked at him curiously, but as Randall proferred no explanation, turning to his papers again, he went out.

Randall watched the clock in nervous apprehension. He shrank from the duty he had to perform, as a humane man always shrinks from inflicting pain upon his helpless fellow creatures. He sighed deeply as the whistle blew at last.

To the men it was not only the signal for knocking off for the day, but for turning their faces homeward. They were sober and industrious, for Randall would not employ any other kind. He sighed again, more heavily than before, then passed into the outer office where Mary Benson, having closed the typewriter, was putting on her cloak.

"Come with me," he said, and, astonished, she looked at him inquiringly as if she had not understood him. "Only to the door of the shops, Mary, I have something to say to the men, which you must hear as well."

He found them waiting for him, wondering, but without anxiety; Clark was the only man amongst them who habitually borrowed trouble. The older men were talking indifferently, while the younger ones were scuffling like awkward, shambling puppies, the laughing onlookers backing their favorites.

Randall threw open the door, and, at the sight of his stern face, a thrill of foreboding went through them. Even the young men were sobered instantly. They waited then, as men standing with their backs to the wall, for the volley that kills.

It was useless to prolong the scene so Randall began at once: "My men! Today the Trust has forced me either to shut down at a total loss, or sell out to them. They have bought up all the wire in the country and we cannot go on when our stock is exhausted. I have refused to join the Trust; it would be of no benefit to you or to me if I did, for I believe that they intend to shut down the Works never to reopen it. It would be folly for me to refuse what they have offered me—not half the value of the plant—as its agents have informed themselves—otherwise we would have been let alone. It would only deprive me of the means of lending you a hand should you need it, or of establishing some other business here in Carlinville in which I can once more offer you places, as I hope to do. It is a heavy blow for us all. The Works will be compelled to close at the end of the month."

It was some moments before the men could fully grasp the meaning of his words and when at last it penetrated their bewildered minds, each received it as his peculiar nature inspired him. The light died from their eyes. The faces of several grew rigid and of ashy paleness. They stood motionless in their places for a few seconds and Randall's keen ear, straining for every sound, heard deep, shuddering breaths; the sighs of men suddenly stricken with almost unendurable anguish.

He waited a moment, no one spoke to him and no one made a movement to approach him. They could not, just yet, grasp the hand that had delivered the blow, which they realized threatened the destruction of all they cherished; that for which they had toiled cheerfully and honestly for so many years. It had come without warning—at a time when they had reason to look for better things.

The thought uppermost in the minds of the married men was: "How can we go home and tell our wives?"

"Out of a job—out of a job"—they repeated it to themselves over and over, the anathema, maranatha of their doom.

The young men having few responsibilities—although several were supporting their parents—were more self-confident and hopeful, and bore the news more stoically. A few assumed an air of bravado and walked out of the shops with smiling defiance. The older and more despondent—those who had tested life and knew its bitterness—followed in silence. Not a word of either regret or reproach was spoken; they were stunned and dazed.

Randall closed the door, and Mary Benson turned to him with appealing eyes. She saw the home that, of late, had been her constant thought, crumble into nothingness, and she broke into passionate weeping.

Randall was pierced to the heart. "Oh Mary, child, don't—don't," he pleaded. "Have courage; Have more faith in me! You shall not suffer. Teddy shall not give up the little home if I can help it!"

But Mary knew her lover better than Randall did. He would sacrifice everything before he would accept from any man money that he had not earned.

When she was sufficiently calm, she bade Randall good-night and he was left alone. It was dusk when he finally locked the office door. As he drove slowly across the bleak common toward the town he glanced backward across his shoulder. The Works loomed up black and forbidding against the murky sky; the darkened windows, the tall chimney from which a thin film of smoke curled upward, were prophetic of the day when the place should stand abandoned and desolate.

CHAPTER XXI.

Susan Rises to the Occasion.

Teddy and Alonzo were late, and Susan watched the clock somewhat anxiously for Teddy had remained with them after his recovery. Both were usually prompt, compelled to be by Susan's complaints when "victuals were spoilt"; and she had also made it clear to them "that it kept back her work dreadfully."

Alonzo had eaten very little dinner and Susan was of the opinion that he felt "poorly, but he wouldn't say so if he was dyin';" He had seemed out of sorts for several weeks, was more silent than ever, and—an unusual thing for him—somewhat peevish. He was annoyed with the children when they were noisy, and he had been impatient with Susan when she was disposed to argue some unimportant matter with her usual spirit.

With all her sharpness of tongue Susan never contradicted or quarreled with Alonzo—she had too much genuine respect for him. She looked ruefully at the toast she had prepared specially for him, which she hoped might tempt his feeble appetite; it was slowly drying up. She endeavored to divert her mind by hearing Ned say his speech.

It was his first appearance as an orator, and Susan was anxious that he should do himself credit. It was short and of her own selection and abounded in that wholesome moral sentiment which good women believe in administering to children regularly with the simple remedies, which their physical well-being occasionally calls for.

Ned stood on a stool in a corner, and was shrouded from head to foot in a gingham apron, "to keep himself clean because he would waller on the floor playin' with Jody 'stead of settin' down in his chair and lookin' at his picture-book, like a nice boy!"

Ned's attention was distracted by his playfellow, who was beguiling him from his duty, chasing a ball, a pastime in which his little master always took part.

"Do for mercy sake, look at me! and leave Jody go for five minutes," exclaimed Susan. "You don't half know these pretty words, and I don't know what your teacher'll say."

"She won't say nothin'," Ned replied with a sense of injury. "'Cause I do know 'em already!"

And he set off in a high, loud voice, taking his breath in gasps, and swallowing where no punctuation marks were required:

"How pleasant is Saturday night,
When we've tried all the week to be good,
Not spoken one word that was bad,
And obeyed every one that we should."

"Well," said Susan, mollified, but still feeling it her duty not to excite Ned's vanity by over-praise, "I reckon that'll do, but it would have been a heap prettier of you to have said it right in the first place!"

(To be continued.)



Spring Months

March, the first month of the season,
Often brings us snow;
Part of spring and part of winter
In this month, you know.
Such a boisterous, noisy fellow,
Making high winds blow.

April is a little teaser,
And I'll tell you why;
She can brightly smile one minute,
And the next she'll cry.
Better take a good umbrella,
Or you'll not keep dry.

May is just a little darling,
Bringing flowers gay,
Birds that sing the sweetest music
All the sunny day.
There is not a bit of wonder
Every one likes May.

Where the Doll Comes From

Doll making did not become conspicuous as an industry in the Thuringian Mountains until the middle of the nineteenth century, when a citizen of Sonneberg brought from London a doll, which was regarded as a great curiosity. It had come originally from China, and its head, legs and arms were movable. This furnished an inspiration to the ingenious Thuringian toy-makers, who promptly improved upon it. Up to that time they had made dolls only of wood and leather, but soon they evolved the wax head—at first a crude article, the wax being applied with brush, but later brought to perfection, thanks, it is said, to an accidental discovery. A man engaged in making the heads dropped a thimble into his pot of fluid wax, and, on taking it out, found it covered with a smooth and beautiful coat of the substance. He was not slow to seize the idea, the result being the adoption of the dipping process, the final touches of color being put on with a camel's hair pencil. Later on the movable eyes and closing lids, to fein sleep, were added, and the fleece of the Angora goat was substituted for human hair in the making of wigs, holding its color and curl much better, the doll, as it is known today, thus assuming its final and highly artistic form.

Dressing the dolls after they are made has become an industry in which numbers of women and girls are employed. For the small, inexpensive dolls, little chemises, finished with a ruffle of lace around the neck and arms, are made by hundreds and require no skilled labor for their construction.—The Circle.

Five Seattle Boys

Postmaster George Russell, according to the Post Intelligencer, is one citizen with a high regard for the honor and principle of that numerous genus known as the Seattle small boy.

"A few days ago," said the postmaster, "three badly frightened and exceedingly nervous boys were ushered into my office. They had informed the clerk in the outer office that the matter in hand was for my personal ear.

"'We done it, and we'll take what's coming to us,' said the smallest of the trio.

"'Done what?' I asked.

"'Him and him and me and Beany and Scotty were playing 'follow the leader,' and Beany jumped over the mail box, and then I jumped and the box tipped over and hit a rock and broke the lock, and the letters all flew out on the ground,' said the spokesman.

"'Where is the box?' I asked.

"'It's the box on the corner of Thirteenth and Union,' answered the boy, 'and Beany and Scotty is guardin' it with clubs.'

"'We knew we had done something awful, and we was goin' to run away. Then we decided to put our names and addresses in the box and let you find us if you could. Then we decided to come and tell, and we're here.'

"I'm not strong on the sermonette,' said the postmaster, "but I will assure you that I did my best to show those boys that they had done a very brave and manly thing, and that such a principle, if followed through life, could not lead them far astray, I assured the boys that their honorable conduct in not only confessing, but in leaving some of their number to guard the government's property, entitled them to absolute forgiveness."

"Three very happy youngsters left the office to convey the tidings to the guard at the mail box. As they left, one boy said, 'I knew they wouldn't hang us.'

"I sent a man for the broken box. When it came in we opened it, and there was the letter the boys had written before they had decided to face the music:

"'Mister Postmaster: We done it, but we didn't go to. Yours truly,

"'Henry ————,
"'Beany ————
"'Scotty ————,
"'Louis ————,
"'George ————.'"

—The Watchman.

The Sleepy Song

By Josephine Dodge Daskam.

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next,
Their colors are white and gray.

And over they go and over they go
And over the top of the hill,
The good little sheep run quick and soft,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

—Interior.

In the Days of the Air-Ship

By Theresa R. Robbins.

Elsie Lewis peered out from among her furs at the great, bleak stretches of snow and ice over which the air-ship was speeding. She had long wanted and begged to go to the north pole, and now at last she was to have her wish.

"We shall be at the pole soon, deary," said her father, smiling. A few minutes later he called to the aeronaut: "Slow up, please, Carter! I think we are about there." He made his observations, then announced: "Yes, here we are!" and the air-ship dropped slowly to the ground.

Elsie, aglow with delight, jumped out and stood beside her father and Carter. She, a girl of fifteen, was actually at the top of the earth! They looked about at the desolate waste on all sides.

"Think of the men who made their way here with only sledges and dogs!" said Mr. Lewis. "What a length of time it took them! Why, we have come in a day!"

Just then there was a snap and creak behind them. They turned to find the air-ship floating off, the cable which bound it to the ground having been broken in the high wind. It was whirled rapidly away by the blast, dwindled to a speck, and was lost to sight.

They were thus abosolutely deserted—without even a sledge such as the old-time explorers used.

"Our only hope is to wait here on the chance of an air-ship," said Mr. Lewis. "We must keep walking for fear of freezing."

So they walked about on the snow and ice in the piercing wind, hour after hour. Elsie, mechanically lifting one foot after the other, could not keep back the tears that froze on her cheeks.

At last, when she was almost worn out, Mr. Lewis pointed to the sky and cried: "An air-ship!"

It was a large air-ship, making swiftly for the pole. When it arrived, the three were cordially welcomed by its occupants. Elsie, wrapped in fur rugs, was soon in a deep sleep, homeward bound.—St. Nicholas.

Bobby's Exchanges

John Kendrick Bangs.

I wish I owned a motor-car—a slashing big red-dragon.
I'd swap it in a minute for a handsome horse and wagon.

And then I'd take that horse and cart, delaying not a minute,
And swap 'em for a new canoe with nice soft cushions in it.

And then I'd take that new canoe—I wouldn't wait a jiffy—
And swap it for a puppy dog with manners fine and sniffy.

And then I'd take that sniffy dog for fear that I'd be bitten
And swap it off with someone who preferred it to a kitten.

And then I'd take that kitty-cat and sell it for a quarter,
The which I'd swap for one big pail of fizzy soda water.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 20.

Theme for the Day—The Triumphal Entry.

Scripture—On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.—John 12:13, 4.1

All glory, laud, and honor to Thee, Redeemer, King!
To whom the lips of children made sweet hosannas ring.
Thou art the King of Israel, thou David's royal Son,
Who in the Lord's name comest, the King and blessed One.

—Anonymous.

Prayer—Our Father, we open with joy the gates of our souls to let the King come in. Not for a passing hour of triumph would we receive him, to send him hence away with broken heart and frustrate purpose, but we welcome him to abide forever as Lord and King. Prepare us for his coming. May our hearts be cleansed of sin and our purposes purified from evil. Search us as with candles. Create in us clean hearts, and renew right spirits within us. Then with gladness and the voice of praise we shall greet him whose right it is to reign. Amen.

MONDAY, MARCH 2d.

Theme for the Day—The Brooding Spirit.

Scripture—And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.—Gen. 1:2.

Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant.

—John Milton ("Paradise Lost," I.)

Prayer—Merciful Father, our lives need recall from the waste and chaos of sin by Thy voice, and by the calm and hovering presence of the Spirit of grace. Into our hearts may he come, and may we make for him such room and such supremacy as shall give us kinship with all the holy and the pure. Bless our home, our loved ones, our daily work and our hopes for better things. May we find for ourselves the deeper springs of joy, and may Thy good presence sustain us in all the hours of trouble. We ask for Thy name's sake. Amen.

TUESDAY, MARCH 22.

Theme for the Day—The Tides of Cities.

Scripture—Who by his strength setteth fast the mountains, being girded about with might; who stilleth the roaring of the seas, the roaring of the waves, and the tumult of the peoples.—Psa. 63:6, 7.

The city is the sea,
Its waves go to and fro,
And the thunder of its waters
Rolls in the depths below.
And night is in its hollow caves,
And men go down beneath its waves.

—Marianne Farningham ("The City Sea.")

Prayer—Our Father in heaven, Thou hast set our lives in places where there is much to be done for Thee. In the quiet of remote homes, in the activity of village or town, or in the rush and roar of the city, we have still the consolation of Thy presence. Give strength, we beseech Thee, to those whose lives are cast amid the fret and worry of busy places. Save them from the lonliness of the solitary among the multitudes, and from the pressure of conflicting and compromising influences. And help us all so to use our lives that we may be worthy of a place in the City of God. Amen.

WEDNESDAY, MARCH 23.

Theme for the Day—The Blessing of Sleep.

Scripture—He giveth his beloved sleep.—Psa. 127:2.

Care-charming Sleep, thou easer of all woes,
Brother to Death, sweetly thyself dispose
On this afflicted soul; fall like a cloud
In gentle showers; give nothing that is loud
Or painful to its slumbers.

—John Fletcher ("Invocation to Sleep.")

Prayer—Our gracious Lord, we thank Thee for the rest of the night. Thou art very good to us, and in Thy protection and love we find our comfort. As the day has for us its duties and blessings, so may the night bring to us the restoration of our strength for the new day. If we are sleepless, may we find refuge in Thy Word, with its glorious hopes and its counsels of grace. As our Saviour found his chief satisfaction in nights of prayer, may we count all time precious, even the hours of night, that we may spend with Thee. Amen.

THURSDAY, MARCH 24.

Theme for the Day—Progress Toward Perfection.

Scripture—Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.—Ephes. 4:13.

While man knows partly but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark alone,
Not God's, and not the beasts': God is, they are,
Man partly is and wholly hopes to be.

—Robert Browning ("Death in the Desert.")

Prayer—Our Father, Thou art the source of our life, and toward Thee our best life ever takes its way. Our Master has taught us that we are to be perfect, even as Thou art. Save us, we beseech Thee, from contentment with any lesser goal. May we crave that daily growth that brings us the increasing sense of attainment of holy things. We love Thee; may we love Thee more each day, till we meet Thee in a world without end. Amen.

FRIDAY, MARCH 25.

Theme for the Day—The Crucifixion.

Scripture—And he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew Golgotha; where they crucified him.—John 19:17, 18.

O come and mourn with me a while;
O come ye to the Saviour's side;
O come, together let us mourn;
Jesus, our Lord, is crucified.

—F. N. Fever ("Christ and the Cross.")

Prayer—Merciful Father, we stand in wonder at the foot of the Cross. Thy love, made known in the death of Jesus for the sin of the world, has given us the final proof that Thou dost count us worthy of even the highest price. May the cross draw us to the side of our Master, that as he bore our sin away, we also may be the sin-bearers for others. Help us to die to the world, that the life of Christ may be manifested in us. For His sake we ask. Amen.

SATURDAY, MARCH 26.

Theme for the Day—The Sepulchre of Jesus.

Scripture—Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet lead. There they laid Jesus.—John 19:41, 42.

All is o'er, the pain, the sorrow,
Human taunts and fiendish spite;
Death shall be despoiled tomorrow
Of the prey he grasps tonight;
Yet awhile, His own to save,
Christ must linger in the grave.

—John Moultrie ("The Sacred Tomb.")

Prayer—Divine Father, in solemn reverence may we think of our Saviour's tomb, of his burial, and of what the world would have been if it had held him fast! In his tomb help us to lay our lesser selves, our selfish aims, our unholy thoughts; that we may henceforth not be holden of them. Then may we wait with confidence his coming back to life, in whose hands are the keys of death and the grave. Amen.

A Dream

A good Christian lady, we are told, once opened a home for crippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasant in his ways that she could not bring herself to like him.

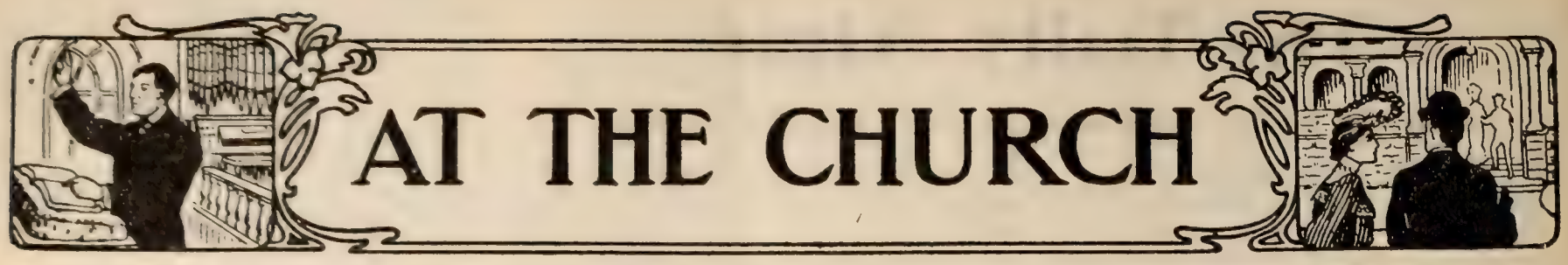
One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness. So, in the half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more foul and more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of rebuke as if he meant to say: "If I can love you, who are so full of sin, surely you ought for my sake to love that suffering child."

Just then the lady awoke with a start and looked into the face of the little boy who lay on her lap. He had waked up, too, and she expected to hear him begin to cry; but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and kissed his forehead more tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheek, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.

From that day forth a complete change came over the child. Young as he was, he had hitherto read the feeling of dislike and disgust in the faces of all who had approached him; but the touch of human love which now came into his life swept all the neevishness and ill nature away and woke him to a happier life.

Do you know that there is no power in this world so strong as the power of love? As some one has truly said, "love is the greatest thing in the world."



Sunday School Lesson

By Professor Willett

Risen from the Dead*

The sentiment which hails the return of Easter day as a fitting reminder of the glorious fact that our Saviour rose from the dead is appropriate and helpful. To be sure it has often been mingled with observances so formal and superficial that many sections of the church have hesitated to give to it and the days immediately preceding it the emphasis that might otherwise have been accorded to a precious day in the calendar of the church. But the fact that the Greek and the Latin churches have invested the Lenten period and the Easter time with gorgeous and elaborate ceremonies ought not to prevent the Protestant churches from a due appreciation of the value of such periods in the annual calendar. For there is something deeply impressive to be found in days that bring vividly to mind the great events in Jesus' life.

The Value of Easter.

Whatever may be the grounds on which the hope of the life to come is based, it is evident that the most beautiful expression of the sentiment will evermore gather about the Easter day. There at least, so far as the period of the year and the great events of the life of Christ are concerned, we are on fairly certain ground. The Jewish Passover, which was, of course, a movable feast following the lunar rather than the solar season, gives a slight variation from year to year, but we are always aware that at the Easter time we are very close to the period that marked the great crisis in Jesus' ministry, and brought to the world its most convincing proof of the persistence of life after death.

Next to that wonderfully beautiful narrative of the interview between Jesus and Mary in the garden of the tomb, as it is recorded in the Fourth Gospel, there stands this account of the women bringing spices to the tomb of their dead Master, that they might complete at leisure the hasty offices of love in which the coming of the Sabbath sunset hour had interrupted them. The disciples were plunged in hopeless gloom; no ray of light pierced for them the darkness. But the women at least had the sad consolation of caring for the body of the great Friend who had meant for them the resetting of life in new perspectives. They could not bring him back; they had no hope that he would ever speak with them again in the old familiar ways. But they took a melancholy pleasure in pouring out their affection in these simple ministries for the lifeless body, which still seemed to them the most precious thing on earth.

The Glorious Morning.

Accordingly, early on the morning following the long, lonely Sabbath-day, they journeyed out of the city toward the tomb which had been sealed and guarded on that sad Friday evening when Jesus was laid away in the new rock-hewn sepulchre. Already the sun was rising when they reached the place. And the question they had asked themselves as they came along, Who shall roll away the stone? was still unanswered. They hoped that some attendant might be near, or perhaps the guards posted by Pilate would be good enough to assist them in their undertakings.

But to their astonishment they found the tomb was open. The stone had been rolled back in its groove. Their emotions as they looked at the open door were many and tumultuous. Had some one stolen the body away or was it still within, exposed to the rudeness of any chance passerby? They knew that the disciples had not been back to the tomb. In their heart-broken dejection they had given up all hope, and felt it useless to invite the taunts of the Roman guard posted by Pilate in case they should revisit the spot. As the women thought of these things their astonishment and alarm grew, and they hastened to the open door of the tomb to make sure of the facts.

A Message fro mJesus.

But there they were met by one who seemed to know whereof he spoke. A youth sitting quietly within the tomb assured them that the crucified was no longer there, but had come forth from the grave and would meet them in the north among the old familiar Galilean spots, where so much of his ministry had lain. Meantime they were to return at once and tell the disciples of these things.

With this injunction there was joined a word of tender sympathy and forgiveness. Probably no heart in the company of disciples was so bitterly torn as that of Peter; for to the sorrow of the general bereavement in the death of Christ there was added the anguish of personal remorse over his own panic-stricken denial of the Master. Of course, now Jesus was gone, and he did not think of him as likely to pass his way again. But if he could only have wiped out that one scene from his life, he would have been able to bear with greater composure the awful blow that had fallen upon them all. What, therefore, must it have meant to his burdened spirit to hear the wonderful news the women brought, and most of all the words which Jesus had sent to him, singling him out from all the rest for special assurance, as if he wanted no moment of uncertainty to elapse after Peter knew of his resurrection. The gracious kindliness of this message of forgiving remembrance is one of the astonishing and inspiring touches of the Gospel story. The human sympathy of the Master for his wayward and impulsive disciple was not for a moment lost in the strange transfigurement that had fallen upon his own life. He was the risen Lord, but he was still the friend and companion of these disciples.

The Return of Hope.

No wonder the women fled from the place with their souls filled with a mysterious terror, an awful consciousness of the wonder and glory of what they had seen and heard. That must have been a great moment when they came breathless into the presence of the grief-stricken disciples and overwhelmed them with the unspeakable news that Jesus was risen from the dead! It seems easy enough to tell today, when eighteen centuries have confirmed its wonder and made it the commonplace of Christian history and one of the foundation stones of our holy faith. But it was all quite different then, and none but those who have gone down into the shadow of death only to behold in some transporting moment the light of immortality breaking in waves of quiet and irresistible power upon their lives, can ever know what the disciples experienced of returning faith and supreme happiness in that hour.

The manner of Christ's rising from the dead is one of the mysteries of our holy faith whose explanations rise beyond the sphere of our knowledge. Of only one thing can we be assured, and that is that Jesus gave to his disciples such indubitable proofs of his presence and power that they went forth as men arisen themselves from the dead, to preach with confidence and heroism the great fact that he was not dead but alive, and alive for evermore. There are many hints that nature, science and philosophy give us concerning the reasonableness and probability of the continuance of life after death. But in the nature of the case there are three proofs which rise beyond all others, significant and convincing.

They are, first, the fact that beyond all questioning and misgiving the disciples were convinced that Jesus had conquered death and risen into the glory of his new life; second, the fact that death is evermore convincing us of its futility and powerlessness when those who are a part of the very fabric of our own being leave our side to enter into whatever other experiences lie beyond. It becomes increasingly real to us then that those lives at least which have been noblest and best in their influence upon us cannot have ceased to be. God is the great economist, and nothing that is worth while can perish. And how supremely worth while are some of those we have loved and still love, though they have ceased to walk with us. And the third great proof is our own sense of infinite survivals. In our best moments the truth whispers itself in our hearts that we are greater than death, through the companionship of Him who lived and died for us.

*International Sunday-school lesson for March 27. Easter lesson—The Empty Tomb, Mark 16:1-8. Golden Text, "I am he that liveth and was dead; and behold, I am alive for evermore," Rev. 1:18. Memory verses, 6, 7.

A Blessing

The Lord bless thee!
How shall he bless thee?
With the gladness that knows no decay,
With the riches that can not pass away,
With the sunshine that makes an endless day
Thus shall he bless thee,
And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings—
Thus shall he keep thee.

Christian Endeavor Lesson

By W. D. Endres

Topic March 27 Getting Ready to Live Forever. Eccl. 12:1-7.

Naturally at this Easter time our faith turns to the doctrine of immortality of the soul. On the anniversary of the resurrection of our Lord, which we have long been taught is the pledge and guarantee of the immortality of our own lives, it is but natural that our minds should dwell on this the most fascinating of all themes.

The form in which the subject is stated seems to presuppose that our lives are divided into two epochs; one, our temporal life here upon earth; the other, our life after death. The former is further conceived of as the time and place of preparation for the latter. Such a classification may help us somewhat in our thinking, but as a matter of fact, the stream of our lives is hardly so disconnected. The Christian might better say, "My life is eternal. Immortality is not a matter of choice, it has been thrust upon me. In its evolution, it changes form as in death, but the same life, the same personality, the same soul continues." We do not, therefore, have a time to get ready in order that we may begin living forever at some future date. We are living forever now and will continue to do so. By the thoughts, deeds and intents of our lives from day to day, we are weaving fibers, good or bad, into the woof of our own characters.

With this conception of the problem, life in all its seriousness, looms up before us. Let us not be deluded, thinking that God by miraculous power will relieve us instantaneously and completely from the folly of our own sins. If a man abuses his body with drink, breaks down his constitution and ruins his health, and then turns to lead a better life, he will carry marks of his dissipation to his grave, though the change in his manner of living may greatly improve his health for many years. And so with our abuse of the soul. If conscience is outraged, if moral and decent laws are disregarded, although the Father willingly and gladly forgives, the mark stays on the soul. Who has ever been guilty of a foul slander, a wicked untruth, or a filthy story in earlier days that he does not remember it after years of moral and spiritual growth with deep humiliation and regret? If, therefore, we are practicing things now which in our heart of hearts we know are wrong BE SURE that they will rise up in after years, yes even when we will have passed into the great beyond, to humiliate us.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Life then presents a task of the strongest. Appearances were never so deceptive as now. The greatest dangers are the most attractive. Real temptations were never so promising and, therefore, so deceptive. The inducements for the pleasure seeker are richly gilded and alluring. The cheap music of the nickelodion, the cheaper associations of the public dance hall, the delirium of the wine room, and the dens of social vice and crime are but steps on the road to ruin. They mark the soul for all time. For all who will travel this broad high way, "evil days" will come. For such "the sun and the moon, and the stars shall be darkened," "strong men shall bow," "the daughters of music shall be brought low," and "the keepers of the house shall tremble." He who can move in the midst of all this, keep his vision clear when the white light of temptation glares in his eyes and maintain his pose when the impact of immoral forces strike him, has the heart of a hero. Such a one is living forever now.

Missions and Benevolence

Congratulations

The Brotherhood is to be congratulated upon the splendid returns from the March offering. Note the following cheering points:

1. More churches ordered March offering supplies than in former years.

2. The first nine days of March the churches gave $3,352, a gain over the corresponding nine days last year of $2,285. However, weather has been more favorable this year than last. The number of contributing churches for the first nine days of March is 150, a gain over last year of ninety-five.

3. The total receipts for nine days amounted $15,869, a gain over last year of $8,604. Of the above there were two good sized annuities.

4. Fifteen new Living-link churches have been reported, and a number more are expected, before the month closes, and after Children's Day.

5. Many of the Living-link churches have greatly increased their offerings of last year, some doubling, and even more.

All the signs are most favorable. We congratulate the missionaries, the native churches, the friends who have worked so hard and all who are vitally interested in the spread of the gospel throughout the earth.

Let the churches be prompt in forwarding their offerings. F. M. RAINS, *Secretary*,
F. M. RAINS, Secretary,
Box 884, Cincinnati, Ohio.

Glorious News from the March Offering

The following telegrams concerning the March Offering tell their ow story:

Our greatest offering taken. Exceed $750. Apportionment $600.—W. H. Smith, Harrodsburg, Ky.

El Paso, church enters Living-link column. We rejoice.—P. J. Rice, El Paso, Texas.

Continuance of Living-link assured and we are happy.—C. B. Reynolds, Alliance, Ohio.

Two large audiences. Enthusiasm began in the Sunday-school with 311 present. The full amount will be raised. Congregation proud to keep Doctor Macklin as Living-link missionary.—C. R. Hudson, Frankfort, Ky.

$376 today. Will continue Living-link.—John P. Sala, Elyria, Ohio.

Church becomes Living-link, all membership contributing. O. L. Cook the pastor, is happy.—A. E. Asher, Hutchinson, Kans.

Continue Living-link. Offering for missions over $1,200.—A. K. Browning, Independence, Mo.

Offering this A. M. $600, a number giving double.—W. S. Lockhart, Fayetteville, Ark.

Angola exceeds her apportionment as usual. Morning offering $623. Vernon Stauffer, Angola, Ind.

Offering will reach $800.—R. F. Trapp, Jacksonville, Ill.

Midland continues Living-link. Great victory.—H. R. Ford, Midland, Texas.

Double apportionment for Foreign Missions at Soniat Avenue Church today, and gave three times what they gave last year.—G. C. Aydelotte, New Orleans, La.

Living-link assured. Passed apportionment, $600. Church rejoices.—C. R. Oakley, Pastor, Mansfield, Ohio.

Still a Living-link. Largest offering we have ever taken.—Carey E. Morgan, Paris, Ky.

Great day. Exceeded apportionment.—S. W. Traum, Richmond, Ind.

Offering $650.—H. D. Smith, Hopkinsville, Ky.

Northside exceeded apportionment. Expect to double it.—C. A. Mangum, Omaha, Neb.

Wilkinsburg raises $709. McCallum is to be our living link.—G. W. Knepper, Winkinsburg, Pa.

Central pledges $550. Both churches support Mrs. A. F. Hensey, Bolenge, Africa.—C. H. Bass, Huntington, W. Va.

The Frankfort, Ind., church continues in the living link rank by raising $600 although without a pastor.

San Antonio, Texas, subscribed $754 for foreign missions this year.

The Kirkwood Avenue Church stays in the living link column. The church would not think of doing less.—Joseph C. Todd, Bloomington, Ind.

The First Church, Louisville, Ky., raises $1,200 for foreign missions.

It gives me very great pleasure to announce that the Broadway church will this year become a living link in the Foreign Society. We have the money already pledged.—W. N. Briney, Minister, Broadway, Louisville, Ky.

Our missionary committee of the official board voted ananimously to recommend to the church that it take up the living link fellowship this year.—W. W. Burks, Nevada, Mo.

Echoes from the March Offering

I shall try to make our church an Every Member Church this year, and perhaps by that means we can become a living link. It is my ambition and I shall not be satisfied until I realize it.—G. L. Peters, Central Church, Springfield, Mo.

Congregation not so large as usual today, but think we shall remain in the living link class.—Levi Marshall, Minister, Hannibal, Mo.

Made a beginning last Sunday calling for $10 gifts. I have set the mark at $150. The church raised $42 last year.—Kyle Brooks, Artosia, N. H.

I feel sure that the Charleston church will take the greatest offering in its history.—G. H. Brown, Charleston, Ill.

Last year our offering was $51 and the apoprtionment this year $55. Offering yesterday more than $51 with more to follow.—M. O. J. Edgerton, Ohio.

Raised 130 per cent of our apportionment as against nothing last year, and $27 in 1908.—H. D. Webber, Morristown, Ind.

We more than doubled our apportionment.—E. W. Sears, Pontiac, Ill.

The Vine Street Church, Nashville, Tenn., P. Y. Pendleton, minister, started their offering with $320.

Cash and pledges exceed apportionment.—W. C. Pruitt, Niagara Falls, N. Y.

We hope to make $300. This is a record-breaker.—L. E. Murray, Vermont Avenue Church, Washington, D. C.

Exceeded our apportionment yesterday.—H. W. Carpenter, Shelbyville, Ind.

It looks as if our offering will go at least to $700. Quite a little in advance of last year.—Madison A. Hart, Columbia, Mo.

Total of cash and pledges yesterday, $757. We hope to raise this to $1,000.—W. J. Lockhart, Acting Pastor, Union avenue, St. Louis, Mo.

The Walnut Hills Church, Cincinnati, Ohio, A. W. Fortune, minister, becomes a living link in the Foreign Society.

Our offering yesterday was $50, doubled our apportionment, the best in the history of the church.—W. M. Mayfield, Butler, Mo.

We were apportioned $15. We raised $50. Every member gave.—O. P. Spiegal, West Point, Ga.

First Church of Christ, Sterling Place, Brooklyn, N. Y., is again a living link. Foreign mission collection yesterday over six hundred dollars, not all in.—William A. Sinclair.

We passed our apportionment the first call. Expect more.—E. J. Nickerson, Laurens, Iowa.

Offering for foreign missions from Main Street Church yesterday was $106, an average of $1.49 per member. This church is not a year old. We hope to grow substantially and rapidly until we become a living link.—Claude C. Jones, Jacksonville, Fla.

You can count upon us as a living link.—John G. Slayter, Portland avenue, Minneapolis, Minn.

I think that we will about double the March offering of last year because of the personal canvass.—William Ross Lloyd, Bellevue, Pa.

Last year Twenty-fifth Street Church, Baltimore, Md., gave $23.45. This year a little over $50 is already in and some more to come.

Reached our apportionment at Bay Christian Church.—J. H. Bovee, Bellevue, Ill.

The March Offering in Bolenge

A Letter to Chicago.

Dear Brethren of the Christian Century:

I am not addressing any one in particular because I want this to be a personal message to you all. This is personally to you Brother Morrison, Brother Willett and Brother Taylor and all of the rest of the Chicago "Boosters." I sure enough think that you are the "Boosters" for the Congo. The fellowship we enjoyed was very real to me. The expressions of sympathy were very practical and the interest was so unanimous, more so I will say that in any other town we were in in all of our travels.

The proposals of the Englewood friends in by dear wife's behalf make me realize more than ever that Christianity is still powerful in the old home-land and bridges over, yes surpasses the ties of "blood." Brethren, my heart warms to you and to my own "living link" church of Seattle and I do not worry for I know that loyal and true and warm-hearted brethren are doing their part more than ever. It makes much of the sacrifice worth while.

I want to tell you of the Bolenge Church's "March Offering."

Bolenge Church has outdone itself this time in its usual Christmas offerings. We did not have the big feast this time, there seemed to be a need for a closer fellowship and heart-searching, and so for the week preceeding the "day," we had a series of special meetings for the church only We talked about several things about which they had been remiss. Friday before Christmas we began with a special early morning prayer service, 5 a. m. There was a spirit of conviction so pronounced that many stood, one at a time, while the rest bowed in prayer for each one specifically as he confessed. This was so remarkable and there was such a desire for it that it lasted three hours and a half, adjourning to convene again at 5 p. m., when again for three hours and a half we had a service that was remarkable for its power and effectiveness. There was an evident presence of the Spirit of God. They were amazed themselves after it was over, saying this was indeed the coming of the Holy Spirit into our hearts.

This was the introduction to the "March Offering" (Christmas gifts) of the Bolenge Church. At 5 p. m., the whole church gathered in the big tabernacle (but few from the farther distant towns, and the sick not able to come being absent). After an opening exercise and prayer service, they passed around in single file, singing the songs they have learned to love so well, each placing on the tables prepared aforehand, their "birthday" offering to the Christ. In all the offerings amounted to 11,620 brass rods in goods and currency. Goats, bags of salt, chickens, brass rods in neat little packages, glasses, plates, dishes and even articles of clothing from their scanty stock from those who had no money and who wished to have a share in this wondrous service. It was most solemn, most impressing.

The joyous gladness of it all, "hilarious giving" and our own Brother McLean calls it, was the predominant note. It was good to see. Men and women who cared nothing for their fellows weal or enlightenment previously, now giving in a spirit of self-sacrifice that those who were erstwhile hereditary foes and feudal enemies, might have the same joy and "life" that they had received. You may call it what you wish; you may think of it as you may; it is a miracle of transforming grace and ours, yours and mine, is the privilege of spreading this still farther to the millions still in darkness and sin. Our prayer for you is that you may have a like joy in your "March Offering" so soon now to be consecrated.

Brethren, be true to the very heavenly vision you have had. Our God is calling us in no unmistakable way to the conquest of these people. We, your workers in Africa, are not calling for you to provide for pet schemes, but we are trembling before the great responsibility that He is giving us, a race begging for the gospel message and messengers. Men must come this year. Money must be given to enlarge or we will be held responsible! Your part, friends of the home-land, yours is what is lacking. Bolenge's little body of Christians is nobly doing a great share. It is for you to send your best sons and daughters, as your share. Oh! do it now! Could I make Matt. 9:36-38 more emphatic, I would. Men and the means for lighting up of the darkness of "Darkest Africa."

ROYAL J. DYE, M. D.

The Next Thing

Our next task, now that our great campaign in the interest of foreign missions is over, is that of providing for the widow and the orphan. Easter comes close to the first Lord's day in March. Having done well in making a generous offering for world-wide evangelism, we must complete our well-doing by a generous provision for the poor of the church; 500 unfortunate children and sixty-three aged, indigent veterans of the cross are anxiously awaiting the church's response to their appeal. Remember the saying of Jesus, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," and therefore make your Easter offering large.

Eight aged indigent Disciples of Christ made application for admission to the Jacksonville Home in the month of February. The appeal of these worthy brethren had to be denied because first, our homes are all full, and second, if we had room we have not the means for their support. Surely the churches that stand for the return of primitive Christianity will not say to these aged brethren in distress "Be ye warmed and be ye filled." The Master says "Give ye them to eat." The Easter offering is our answer to this command.

The beautiful new $12,000 building erected in Denver for the Colorado Christian Orphanage will be dedicated on Easter Sunday. $6,000 will be needed to clear this home of indebtedness. There is a widely growing interest in the Gospel of the Helping Hand. Everybody will want fellowship in this beautiful ministry.

By the unanimous verdict of those who attended the Centennial Convention, the National Benevolent Association presented to its friends the most attractive souvenir. It is unique in design. It was artistically gotten up. It told the story of the Gospel of the Helping Hand at a glance. Everybody wanted one as a memento of the great Centennial occasion. The Association has a few thousand left. It will give these free, as long as they last, one to each person who contributes $1 or more towards the Easter offering.

JAS. H. MOHORTER.

Giving to the Orphan Not Stealing from Our Own

Teddy and Lee were wandering among the graves of the cemetery. Many were placing flowers on the graves of loved ones and the two little boys watched the decoration with peculiar interest. In their stroll they came to one little grave that had no slab at its head and no flowers were placed on it. Teddy, the younger brother, hastily looking about to see that no one was watching, slipped over to a grave that was covered with costly roses. He selected two beautiful flowers and holding them under his coat, crept up to the neglected grave and tenderly placed the flowers upon the tiny mound. The boys hurried away. Not a word was spoken until they were outside the gates. Then the younger said,—"That wasn't stealing, was it?" Promptly the reply came, "Course it wasn't. Don't you suppose that little baby had just as much right to a flower as some of them grown folks?" Beloved, it will not be stealing from your own if you take some of the flowers out of their lives, especially when they have so many they can not appreciate their beauty, and use them to brighten the lives of others who are friendless and lonely. Often we spend upon our own more than they need and more than is good for them. We should let them know that there are children who are cold and hungry and naked. Awaken their sympathy in behalf of such and teach them to share their good things with these unfortunates.

From an address by W. T. HILTON.

Pay the Lord

'Twas curly-headed Muriel,
Of two years and a half;
That she was having lots of fun,
We knew by her merry laugh,
With kitty, all in baby's dress;
A lovely dolly, she,
Was next to mamma's darling girl,
Or sister Marcia.

'Twas time her child should go to bed,
And say her "Now I lay!"
If kitty goes to sleep, she said,
She ought to learn to pray.
She held poor kitty in the crib,
In spite of the discord;
And said to her in firmest tones,
"Now, Kittie p'ay the Lawd."

The words kept ringing in my ears,
Of little curly head,
As much of sound advice in them,
As if by elders said.
Sometimes more hopeful subjects than
The kitten, so they say,
When asked to pay the Lord his due,
Squirm hard to get away.

—Central Christian Advocate.

Church Life

May 9-12 is the date of the state convention of Texas.

The church at El Campo, Texas, has called to its pastorate W. T. Selby, and he began work March 1.

A two thousand dollar pipe organ has been installed in the church at Jeffersonville, Ind., where M. C. Hughes is the minister.

Claris Yeuell, Paulding, Ohio, writes, "Three confessions, liberal offering for Foreign Society, Endeavor Day observed with good results; splendid prospects."

Charles S. Medbury, pastor of the University Church, Des Moines, has been invited to deliver the commencement address at Butler College in June.

Colby Hall is pastor of the University Church, Waco, Texas, and is doing a good work in the community and with the students, keeping in close touch with them.

Mr. and Mrs. R. E. Hieronymus of Eureka, will attend the Edinburgh world missionary Conference in June and visit the Passion Play at Oberammergau.

Peter Ainslie, Baltimore, Maryland, began a meeting with the Central church, Des Moines, Iowa, the sixth of March and will continue until the 27th.

The Missouri state convention will be held in Jefferson City, in June. Robert Graham, pastor of the church at Liberty, is president of the convention.

J. W. Lowber and wife began one of their social reform meetings with the First Church, Fort Worth, Texas, the first Sunday in March.

Charles W. Perry was recently ordained to the ministry by Hugh Wayt and the church at Zainesville, Ohio. Mr. Perry has accepted a call to the church at Quaker City, Ohio.

The church at Lyons, Kansas, will give four times as much for Foreign Missions this year as last. Such growth in giving speaks well for the work of the pastor, J. W. Reynolds.

The readers of the Christian Century will rejoice to know that F. D. Power of Washington, D. C., has so far recovered his health as to be able to attend services of the church.

The calendar of the church at Millersburg, Kentucky, not only announces the service of this church, but those of the other churches of the community as well. W. A. Gardner is the minister.

W. J. Lhamon goes from Humiston, Iowa, to Beaver City, Neb., for an evangelistic meeting. His work in evangelism is spoken of in the highest praise by the churches where he labors.

The Englewood Church in Chicago and the First Church, Springfield, hold the record for large giving to the anti-saloon campaign now on in Illinois. The former collected about $300 and the latter about $600 on a recent Sunday.

Everything is on the upward move at Gainesville, Texas, where Ernest C. Mobley is the energetic pastor. He is preaching regularly to audiences that fill the church building, and there are baptisms nearly every Sunday.

An error in the printer's reading of A. W. Taylor's article on Dr. Butchart two weeks ago made him say "the credulous who love Christianity more than they love a certified experience." Mr. Taylor wrote "mystery" instead of "Christianity."

The Springfield, Ill., United Brotherhood, includes the men of the three churches of the Disciples in the city. At their last meeting early in March, the men of the Stuart Street Church were the hosts. Stephen E. Fisher, pastor of the church at Champaign, Ill., was the speaker of the evening.

W. S. Johnson recently held an eighteen days' meeting with the church at Missouri Valley, Iowa, with twenty additions. This is Mr. Johnson's third meeting with this church, the second since the present pastor took charge. The church has purchased a lot and will build at once.

R. L. Prunty, pastor of the church at LaBelle, Mo., says the apportionment of the church for Foreign Missions was raised in three minutes at the close of the service the first Sunday in March. We venture to suggest there must have been three months of preparation for such quick work.

A missionary rally of the churches of Wayne and Henry counties, Ind., was held at Richmond, Ind., March fourth. The speakers were, President McLean, L. C. Howe, New Castle; T. H. Kuhn, Richmond; R. R. Eldred, Africa, Dr. J. A. Walls, Richmond.

The Memorial Church, Rock Island, Ill., now under the leadership of E. T. Mac Farland, is to continue in the Living-link class. The church has started its third mission Bible-school. There have been forty-five accessions to the Memorial Church since Mr. MacFarland began his ministry there last November.

At the farewell reception, held for evangelists Wilhite and Tuckerman at the close of their meeting with the church at Vincennes, Ind., pledges were made for $11,000.00 for the purpose of enlarging and finishing the basement of the church. It is the purpose of the church to bring the amount up to $I4,000.00.

B. Franklin Hall, who has been pastor of the church at Woodbine, Iowa, for the past five years, has been given a unanimous call to remain for the sixth year at an increase in salary. This is the sort of record that counts in a man's life work and in the growth of the kingdom.

C. L. Morrison, pastor of the church at Wellsville, Ohio, recently preached a sermon on "The Value of Character in the Life of the Individual, the Home and the City." The mayor of the city, the head of the police department and the firemen all attended in a body.

Rev. C. H. Hands, who has just come to the Disciples from the Baptist church, uniting with the church at Springfield, Illinois, has been the preacher in a meeting at Riverton, Ill. Mr. Hands sermons are highly commended as reaching to the consciences of men and impelling them to the best life. His work in Riverton is very successful.

The card gotten out by the Laymen's Missionary Convention held in Witchita, Kans., Feb. 17-20, giving a comparative statement of the strength of the churches of the city, and their offerings for home and foreign work, shows the Disciples to be the largest $1.15 per capita; the Presbyterians $1.21; the United Presbyterians, $1.61; the Baptists 63 cents; and the Disciples $1.76.

The follwing is the tabulated report of the work at Iago station, Philippine Islands, for the past year:

Whole number of patients treated	5082
Actual number of treatments and sales	9896
Number of new patients treated	1729
Number visits made to the homes of the sick	382
Number of visits made to outside towns	84
Receipts for the year	4589.22
Expenditures	pesos 4113.90

A commendable use of the daily press is made by Leroy M. Anderson, pastor of the Christian church at Honey Grove, Texas. He is editor of a small space in the paper called "Paragraph Pulpit," in which he each day writes in short and telling sermons some truth which he feels will strengthen the cause of righteousness. In a recent number of the paper the subject was "The Church and Its Twentieth Century Task."

W. T. Hilton, Greenville, Texas, at the invitation of the university, spent several days in meetings held in the auditorium of the

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No Alum—No Lime Phosphate

The poisonous nature of alum is so well known that the sale of condiments containing it is prohibited by law.

school. One of the happy results of the meeting was that one of the best students in the university dedicated himself to the ministry of the word. Others are seriously considering the same calling. Mr. Hilton gave much time to personal conversation with the students, and enjoyed the helpful ministry.

F. M. Rains will have charge of the delication of the new twenty thousand dollar church at Amarillo, Texas, the third Sunday in March. Walter P. Jennings is the pastor of this growing congregation.

The Sunday schools of the First Christian Church, Fort Worth, Texas, and the Presbyterian church of the same city, have been in a fourteen weeks' contest for membership. The Christian church won by a majority of 109. J. E. Dinger is the hustling pastor.

L. H. Stine, pastor of the church at Aberdeen, Mississippi, gave on a recent Sunday evening an address which attracted the attention of the entire city, and was published in the daily papers with favorable comment. The subject of the address was, "The Reformers Under the Administration of the Spirit," in which he traced the development of the church from the first century to the present time, showing the progressive reformations.

The First Church, Springfield, Ill., is making careful preparation for the Laymen's Missionary Convention in that city. This church has the reputation in the city of leading in all good work, and is sustaining its reputation in this matter. The offering of the church for local option this year was $618. Dr. Hugh Morrison, editor of the parish paper, says: "We are entitled to a degree of pride that our offering was more than double that of any other local congregation."

At Everton, Ontario, where G. G. Welsman ministers, things are moving encouragingly, as shown by the following word: All branches of church work have taken on new activity, the Sunday school in particular having ended the most successful year's work in its history, both from the standpoint of attendance and other things attempted. The Y. P. S. C. E. and the Junior Mission Band gave encouraging reports. We hope for better things during the present year.

I. J. Spencer, who has been holding a series of meetings in the University Church, Des Moines, Iowa, has taken occasion while in the capital city to study its government under the commission, and will report the results of his investigation to the leaders of the progressive element of his own city, Lexington, Ky., with the hope that the same plan may eventually be adopted by that city. This is a fine illustration of the attitude of the best ministers toward the larger interest of their communities.

William Oeschger, pastor of the church at Vincennes, Ind., announces a fine program for his church and city during the next few days. March 9, Rev. A. W. Conner, made an address on "Doing Things for Boys." March 15, Harry G. Hill, the popular pastor of the Third Church, Indianapolis, gave an address on "The Church and Civic Righteousness." March 16, S. D. Dutcher addressed the church on "Financing the Kingdom." The closing address of the series was by T. J. Clark, pastor of the church at Albion, Ill.

Hugh McLellan, for many years pastor at Richmond, Ky., has been persuaded by the Central Church at San Antonio, Texas, to accept a unanimous call to their pulpit. Mr. McLellan is one of the brilliant orators of the Kentucky pulpit, and has been sought after by some of the best churches of the brotherhood. His Richmond congregation has hitherto succeeded in holding him against all comers. We predict an era of exceptional prosperity in the San Antonio church under his leadership.

J. W. Rose, is pastor of the small band of people at Belen, New Mexico, but he does not mean that the church shall remain small. He says that "Territorial Evangelist Stout" has just closed with this church the most successful meeting ever held in the town. There were twenty accessions to the church—eighty by baptism. At the close of the meeting the church pledged $150.00 for the purchase of lots, upon which to erect a new church building. Plans have been adopted for a great tabernacle meeting to be held with the church in June or July, next.

G. W. Woodbury, and the church at Belle Vernon, Pa., has just closed a meeting "with home forces," which lasted three weeks and brought thirty-one additions to the church. Mr. Woodbury has been with the church since January first and has seen the Sunday grow from an average attendance of eighty to 162. The attendance at the church services has more than doubled. "The Christian Endeavor Society has been reorganized, the prayer meeting revived, and a great outlook for additions at regular services in the future."

Special meetings are to be held at the Englewood Church, Chicago, beginning March 13. Evangelists W. J. Wright and H. S. Saxton will assist. It is not often that our stronger Chicago churches attempt the revival meeting, but the strong church at Englewood, under the leadership of C. G. Kindred, always does large things, and has the courage to face any situation. Mr. Wright announced the following sermon subjects for the first week: "What I Owe to Jesus Christ," "A Chance for Every Man," "A Venture of Faith," "A Penitent Sinner," "A Good Confession for the Soul."

W. J. Wright has been invited by the church at Enid, Okla., to preach for them during May and June, next, with a view to becoming permanent pastor of the church. It is announced that after some extensive correspondence in regard to the matter, Mr. Wright has decided to accept the invitation and will make a careful study of the field, with the probability that he will accept the call of the church. This caution which Mr. Wright is exercising in the choice of his pastorate is commendable. Were it followed more generally we should have longer and happier and more useful pastorates.

H. Erwin Stafford, whose announcements of sermon subjects has attracted our attention several times, has just made in his parish paper the announcement of the following suggestive topics for passion week, services being held each evening: General Theme, "Jesus, the Interpreter of the Real and Full Life As Needed Today." "The Man Christ Jesus," or Idea Human Life; "Jesus Our Brother," or Our Need of a Friend ;"The Ministry of Jesus," or The Debt We Owe to One Another; "They Had Been With Jesus," or The Power of Divine Companionship; "We Would See Jesus," or The Longing of the Human Soul; "What Would Jesus Do?" or Christ, the Solution of Onr Problems; "Jesus and the Young Man," or The Best Answer to Life's Greatest Question, and "Jesus the Risen Lord," or Life's Uplifting Magnet.

The Hyde Park Church, Chicago, E. S. Ames, minister, has undertaken an enterprise which, if carried to success, will be a great accomplishment for this comparatively small church. At the suggestion of the pastor, and with the sympathetic help of the missionary society of the church, the money is being raised to send two members of the church, Mr. and Mrs. Guy Sarvis, to Japan, as the living-link missionaries of the church. Mr. and Mrs. Sarvis are graduates of Drake University and have for the past two years been doing postgraduate work in Chicago. They are therefore well equipped for the very best work. To send them will cost the

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church twelve hundred dollars per year. The membership of the church is not more than two hundred, and it will therefore be seen that this is no ordinary undertaking, but there is at present good promise of its success.

J. C. Crosby, pastor at Wellsville, reports a splendid meeting held by W. J. Lhamon of Des Moines, Iowa, with Byron L. Burditt of Lafayette, Ind., as singer. There were forty-seven confessions and Brother Crosby speaks highly of both the evangelist and singer.

Friday evening, March 11, the Vinctus Honore Choral Society of the Central Church, Anderson, Ind., gave a great concert under the leadership of Edward Podmore. There are sixty voices in the chorus, and its work attracts the attention of the entire city.

The movement toward unifying Disciple and Baptist churches moves on apace. At Ladysmith, Wis., the two churches have agreed to unite their forces for one year, with a view to permanent union later on. The united body will be known as "Church of Christ." R. E. Stevens is the minister.

The Foster Avenue Church of Buffalo, N. Y., H. A. Baker, pastor, is at present writing in a meeting with O. L. Hull of Garrett, Ind., as evangelist and his brother as singer. An enlarged Bible school and careful preparation on the part of pastor and church make the prospects of a great ingathering good.

Hugh T. Morrison, although having received a unanimous call to continue a second year as pastor of the Union church at Bothwell, Prince Edward Island, finds it necessary, on account of the severity of the Island winters, to close his labors there and seek a different climate. His address until further notice will be 434 South Central Park avenue, Chicago, Ill.

The elders of the church at Fort Collins, Colo., have prepared resolutions expressing their regret that their pastor, J. F. Findley, is to leave them to make a trip around the world, and commending his work in the following words: "We cordially commend him to any and all people among whom he may work in the future, for his devotion to the duties of his high calling; for his irreproachable character; for his tireless efforts in behalf of the poor and sick and suffering, whether in the church or out of it, and that we extend to him our sincere good wishes for many successful years of labor in the Lord's work."

The wisdom of the old tithing system of the Jewish law, and of the early Christian church, has been again demonstrated by its operation in the First Church Terre Haute, Ind., where S. D. Dutcher is pastor. When Mr. Dutcher took this pastorate about two years ago, the congregation faced the task of building a new house of worship, and was not at all sanguine about its ability to build as it wanted to. Mr. Dutcher led in the forming of a tithing league, composed of those who would try the plan of tithing their income for at least three months. The plan worked so much to the satisfaction of the people who tried it, and to the church, that it was continued and by an increasing number of people until today there are four hnudred people in the church who give regularly one tenth of their income to religious and benevolent work, and the offerings of the church on a single Sunday morning are sometimes as high as $600.

The following word concerning some of the men recently called to New York state churches will have interest: V. W. Blair has located with the First Church of North Tonawanda and reports everything on the move. M. M. Ammunson has located with the Sterling Place Church of Brooklyn and reports eight additions recently, a men's brotherhood class of thirty, and all departments advancing. D. H. Patterson has located with the church at Gloversville and reports from there show that both pastor and church are happy in the new relationship. C. M. Kreidler has located with the church at Elmira and very hopeful reports have been received. Bayard Craig has become pastor of the Lenox Avenue Church and things are moving in the right direction. G. H. Steed has assumed the pastorate of the Tabernacle Church of North Tonawanda. A recent decision day resulted in nine additions to the church. Mr. Bower remained two weeks after the coming of the new pastor, with the result that there was no break in the work, a very commendable thing to do.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The Great Centennial Communion Service

Was one of the most memorable of the many historic happenings at the Pittsburgh Convention.

It is not well that the memory of it should grow dim.

Many delegates to the Convention have purchased the

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and after setting it in a frame Have Hung it in the Lecture Room of their church.

Any congregation will appreciate such a gift.

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THE NEW CHRISTIAN CENTURY COMPANY

700 E. Fortieth Street, Chicago.

E. E. Violett started March 5 on a trip to the Holy Land. He will return in the autumn.

Lou D. Hill is in a growing meeting with the church at Vernon, Ill. The church is a child of the state society.

Walter L. Martin, of Mitchell, Neb., has accepted a call to the church at Douglas, Ariz., and will begin work at once.

S. G. Fisher, pastor, and the church at Walla Walla, Wash., are in a meeting led by C. H. Hilton of Milton, Oregon.

Joseph Keevil, pastor of the Second Church of Brooklyn, is leading that church in preparation for special meetings in May.

It is announced that the Jefferson Street Church, Buffalo, N. Y., is planning to erect a gymnasium and an institutional work shop.

Marion H. Gerrard, minister of the church at Saginaw, Mich., is enlisting the men of his church and community in definite work for the church.

The Fifty-fifth St. Church, New York, will soon move into the new property which they have just purchased on West Eighty-first streets.

Z. L. Lobdell, pastor of the church at Chico, Calif., has been leading the First Church, Sacramento, in a meeting with fine results.

The church at Niagara Falls, W. C. Prewitt, pastor, is placing emphasis on evangelistic effort in connection with the regular services with splendid results.

Bayard Craig, minister of the Lenox Avenue Church of New York City reports twenty-two additions and all departments of the work advancing.

The church at Rockford, Ill., has called W. B. Clemmer as its pastor to succeed W. D. Ward, who resigned recently to accept a call to Ohio.

"The Service and News Bulletin" is the name of the parish paper of the church at Weatherford, Texas, where Owen Livengood ministers. It is a neatly printed leaflet.

C. H. McCord is now pastor of the church at Oskaloosa, Ill., succeeding S. H. Zendt. Mr. McCord came from the pastorate of a Presbyterian church in Marshalltown, Iowa, about a year ago.

A reception was given Mr. and Mrs. C. H. Devoe by the church at Mason City, Iowa, recently, in which they heartily welcomed their new pastor to their fellowship and their tasks.

At Sterling, Colorado, where W. B. Harter ministers, we have a growing church. Many people are going into the northeastern section of Colorado and there is a bright future before the Disciples there.

J. E. Cresmer has resigned his pastorate at Valley Junction, Iowa, and will close his work there the last Sunday in March. Mr. Cresmer will become managing editor of a daily paper in Kalamazoo, Michigan.

A. McKenzie Meldrum has been elected to the pastorate of the church at Athena, Oregon. Mr. Meldrum closes a two years' pastorate at Pendleton, Oregon, to accept the work at Athena.

F. F. Grim, corresponding secretary for West Texas and New Mexico, has been holding a meeting in the Baptist church at Estancia, N. M. It is his purpose to lead in the organization of a church of the Disciples.

The annual report of the church at Eureka, Ill., shows $8,504.90 raised for all purposes. This includes $900.00 for parsonage improvement. Total gifts to missions and benevolences, $4,392.28. David H. Shields is pastor.

After two years of service at Paxton, Ill., S. Elwood Fisher has resigned to accept a unanimous call to serve the church in Dixon, Ill. He feels that prospects are bright at Dixon for a good work. He will close work at Paxton April 30.

W. E. Ellis, pastor of the Cynthiana church, will assist William D. Ryan and his congregation at Ashland, Ky., in a series of revival services, to begin April 3. The Ashland church will soon break ground for a new $35,000 house of worship.

The First Christian Church of Colorado Springs, Colo., has contracted for a pipe organ to cost $3,350 and to be installed by the beginning of the tourist season. For about fourteen years this object has been the ambition of the church. Mr. Carnegie donates $1,250 of the amount. The offering for foreign missions will exceed the apportionment of $200. The Laymen's Missionary convention was a great success in the Springs. The church is enjoying a healthy growth under the leadership of the pastor, George B. Stewart.

At the close of the fourth year of the ministry of W. H. Bagby with the church at Missoula, Montana, the chairman of the church board made to the church a statement of the work that had been accomplished during this successful pastorate. During the last year the church has raised through all channels, $3,500. Fifty-seven members have been received into the membership of the church. The Sunday-school has an enrollment of 150, and is noted for its wide awake work. "'A good growing Young Peoples Society, a large active Ladies' Aid Society, and Auxiliary to the Christian Woman's Board of Missions, are notable factors in the church life." During the past four years 126 names have been added to the church roll, and the present membership of the church is 171. "In results achieved the past year has been one of the best in the history of the church."

As We Go to Press

Canton, Ohio, March 13—Began an eight day meeting this morning; the Kendalls assisting; P. H. Welsheimer preaching. Forty-eight added today, 1603 in Sunday-school. Katherine Stants pastoral helper.—P. H. Welsheimer.

Moberly, Mo., March 13.—Closed great twenty days' meeting with home forces at Central tonight with 130 additions, seventy-two by conversion. Many adults and heads of families. Church united, happy and preparing for great things.—S. Boyd White.

Kansas City, Mo., March 12—We just closed Missouri meetings at Lockwood and Salisbury with over 150 additions. Plea presented powerfully, plainly and persuasively by Evangelist Richard Martin. Urged to return for another campaign.—Martin Family.

Larned, Kan., March 13.—We are in a splendid meeting here with the well known evangelist, James Small, and Edward McKinney as singer. There have been forty-six added first week. Great crowd and deep interest. W. R. McCrea is our able minister. He is a busy man in the meetings. We continue with great prospects.—W. H. Hoffhins.

Chattanooga, Tenn., March 13.—Closed at Newark, Ohio, with 219 additions in fifteen days of invitation. New members pledged $700 to the current expense funds. We began here Wednesday with I. M. Boswell. Twenty-six additions the first day of invitation. We continue with bright prospects. Tapp and Lewis are doing fine work.—W. T. Brooks.

Lockwood, Mo., March 7.—Dade county's greatest meeting. Richard Martin, evangelist, of the Martin family leading. Over fifty additions already, mostly adults by confession and baptism. Greatest crowds, most perfect attention. Evangelist wise, tactful, kind, educated, eloquent and strong on Scripture. Four special meetings filled greatest auditorium here each time. Sunday collections meeting all expenses. Continue another week. Home forces helping gloriously.—Elder J. T. Arbegasit.

Kansas City, Mo., March 13.—Ninety-six added today. Was with the great Independence Boul. Sunday-school this morning. George P. Taubman, superintendent; Dr. Combs, pastor. Thirty-five responded to the invitation. Then came back to Linwood Boulevard, reaching sixty-one here today and 382 in all to date. Church board unanimously requested us to continue another week, but we are one month behind schedule, hence must close Monday. Dedicate building in Pendleton, Ore., next Sunday and continue one week en route to Tacoma, beginning the 27th. Have greatly enjoyed the fellowship of Dr. Jenkins here. He is a true yoke-fellow and the Linwood Boul. Church is a great church in a great field. We regret seriously our inability to stay on. This is the largest meeting ever held in a Kansas City church.—Chas. Reign Scoville.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

A Large Offering is Needed at Easter for Orphanage Work in Mission Fields

For the past three years the National Benevolent Association and the Young People's Department of the Christian Woman's Board of Missions united in a joint appeal at Easter to all our Bible Schools, Mission Bands and Intermediate and Junior Societies of Christian Endeavor for offerings in behalf of Orphanage work in this and other lands. This year the National Benevolent Association has decided that it will be wiser that they and the Young People's Department do not unite in a joint observance of Easter, but that each make its own appeal for its own work.

The Young People's Department of the C. W. B. M. supports six large Orphanages and one Babies' Home in foreign lands in which hundreds of boys and girls who have been rescued from idolatry and other sins of heathen lands are loved, cared for and fitted for efficient service in the Kingdom of our Lord. There are no Christian Homes in mission lands in which to place orphan children, so those taken by our missionaries must be kept and supported in our Orphanages until they are grown, thus giving an opportunity for fitting them for service. In addition to maintaining the hundreds of orphan children we must erect a new building for our Girls' Christian Orphanage in Porto Rico. The old building that was used for an Orphanage was examined and condemned by the officials of the city where it is located. So our girls had to be taken out at once. A new building that is substantial and commodious should be erected in the spring.

We give a few telling testimonials to the value of our Orphanage work from some of our leading workers:

I know of nothing in the way of foreign mission work which is being more used of God to advance the kingdom than the care of orphan children; these helpless ones are saved from their awful condition and at the same time led to Christ and trained under the missionary tutelage for future service in the church. STEPHEN J. COREY.

Orphanage work is a process and requires continuous and extended support. Results justify the expenditure. Orphanages furnish workers. Maintain the orphanages and Christianity in heathen lands will some day begin to "work from the inside." E. C. DAVIS.

God is no respecter of persons and one orphan child is as near His herd as another, we might argue. But we remember the parable of the one lost sheep and the ninety and nine; and surmise that the orphan in the heathen land lies heavy upon the heart of God. In the homeland there is apt to be a heart to love and a hand to help it somewhere? But in the darkness of heathenism its pitiful cry is most likely to reach no willing ear. What can it do but die? No more beautiful work can engage our hands than to help care for God's little ones who have no friend but Him. MARION STEVENSON.

I can conceive of nothing so beautiful in all the activities of the church as that which our C. W. B. M. is doing in their orphanage work in the foreign field. It is going to the head waters of the heathen races and means the uplifting of those races to such planes of life and service as promises their redemption to God for the good of others.

PETER AINSLIE.

Taking orphan children from the conditions in which they are usually found in heathen lands and placing them in Christian Orphanages and Schools is one of the most beautiful ministries done to mankind, and I doubt if anyone could do anything more pleasing to the Master than the taking of helpless orphans out of surroundings that are detrimental to their moral growth, and placing them where the environments would be of a tendency to make them nobler, better men and women. This of course is not only helpful in an individual sense, but in a collective sense as well. R. A. LONG,
Kansas City, Mo.

Orphanage work in foreign lands appeals to me as a most important phase of our present activities. Here in this favored land the call for such work is most urgent. What must it be in the darkened lands beyond the civilization and Christianity and prosperity which we enjoy here at home! You can hardly put too much emphasis upon this call to our people. C. J. TANNAR,
Detroit, Mich.

The greater future good, at least present expense, can be wrought for God and humanity by the orphanage work on foreign lands.
CHARLES A. YOUNG,
Oakland, Cal.



A Christian Young Woman in Bengal, India.

No investment can yield larger returns than that in an individual life. To take a little child from heathenism and transplant him into a Christian home where he can develop amid conditions making for the largest possible Christian life is nothing short of divine. Other gifts he may lose, but the gift of life —real life, the "life that is hid with Christ in God," remains as his permanent possession, a source of constant joy to himself and the greatest asset to the church which made that life possible.

HOWARD T. CREE, Augusta, Ga.

Our Orphanage work in foreign lands is a feature of missionary effort that takes strong hold of every heart that has any capacity for sympathy; any desire for service or any power to love. The appeal is irresistible. Especially is this true when related to countries less favored than our own. Such work raises our holy faith high in the estimation of the world without and wins approval of the One we care most to please—Jesus Christ our Lord.

E. RICHARD EDWARDS.
Kokomo, Ind.

Nothing on this earth affects my heart so much as the needs of children. With Victor Hugo I can say, "Even about the rags of childhood, there hangs a halo." When we consider what Christians owe to non-Christian lands, I believe there is no one department of our work so rich and prompt in its returns, as our Orphanages. Remember the golden words of the Great Teacher when He said, "Unless *ye* become as little children."

REBEL WITHERS,
Ocoee, Fla.

To take a child from the midst of heathenism, and train up this child in the way it should go, leading it to Christ, giving it education and culture, and then sending back a full grown Christian man or woman to his or her own people—it looks like the leaven that is to leaven the whole lump. Surely no work can be greater than such a work, and may the Lord raise up multiplied thousands to assist you in thus doing the King's work in the King's way.

CHARLES REIGN SCOVILLE.

The key to the situation in any land is the child. The training that the children receive in the orphanages supported by the C. W. B. M. in heathen lands, means much for the future. These children so trained will become light bearers among their benighted people. The children in the home land should every one help this work. Easter will afford a special opportunity for helping. Let every Church do its duty on that day. WILLIAM OESCHGER,
Vincennes, Ind.

If, in our own home land, where the historical proofs of Christianity are accessible, the best apologetic the Church can give to the world is its unselfish work in behalf of humanity, how much more must this be true in those lands where Christianity is now being introduced? Every child rescued from dire want, disease and neglect and trained to intelligent and useful manhood or womanhood, becomes a "living Epistle" certifying to the beneficent influence of the Christian religion and to its divine origin.

J. H. GARRISON.
St. Louis, Mo.

I do not know anything, technically of orphanage work in foreign lands. Its appeal to the Christian heart of America ought to be immediate, and the response ought to be generous. I can hardly think of any work in connection with foreign missionary enterprise that comes with greater insistence, and at the same time is a most beautiful and gracious ministry. There can be no two opinions about so simple a proposition. There are some enterprises that stand out so clearly on inherent merit, that you need only to say "Look!" and you are forever more pledged to the support of them.

E. L. TOWELL.

From such information as I have been able to get, it would seem to me that not only the spiritual interests but the physical welfare of the children in heathen lands depends upon the substantial maintenance of our orphanage work. And it is of the most supreme importance in the evangelization of the world that these who have been nurtured and trained under close inspection and through years of companionship of missionaries shall go out among their own people strengthened by force of habit and convinced through experience of the value of Christ in the life, to speak the message each in his own native tongue. In my estimation no work is more important. FINIS IDLEMAN,
Des Moines, Ia.

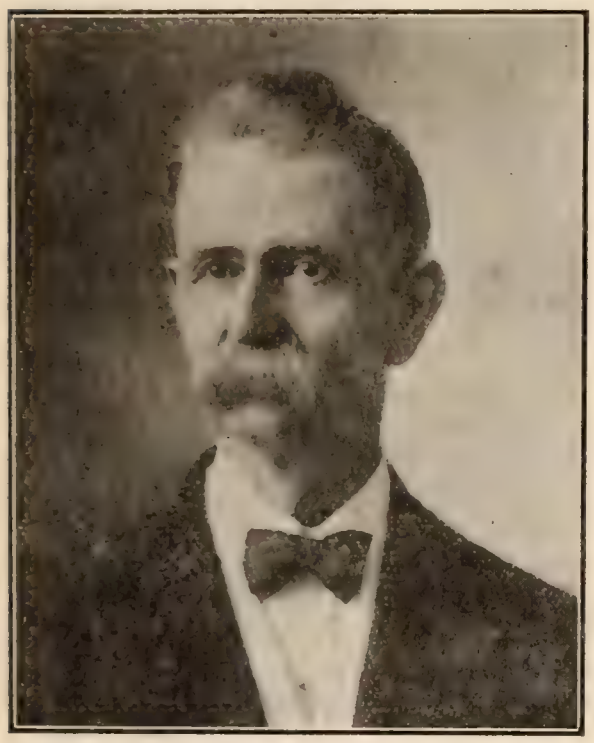
We ask for $25,000 *at Easter for our Orphanage work. No better thing can be done by the young people of your Church than to make an offering at Easter in behalf of Orphanage work in mission fields.*

A C. W. B. M. Life Membership will be given for every $25 *raised by a young people's organization. Also a small missionary book to each person who contributes one dollar or more.*

Send all Easter offerings and all orders for Easter supplies to Miss Mattie Pounds, Missionary Training School, Indianapolis, Ind.

Pioneers in Union

C. C. Morrison preached at Monroe, Wis., Sunday, March 6, in the Union Church, whose pulpit is made vacant by the recent resignation of the pastor, J. H. Berkey. This union church is well known throughout the brotherhood for its pioneer efforts in bringing about the unification of two congregations—Baptists and Disciples—some five years ago. Mr. Berkey had been the pastor of the Disciples Church for nearly five years when he resigned and removed to a distant state. Later his old congregation recalled him to its pulpit and he made his acceptance conditional upon the uniting of the immersion-practicing congregations of the town. Under his leadership overtures were made and the details worked out for the organization of the "Union Church in Christ." In the union compact it was provided that all missionary offerings be divided equally between Baptists and Disciples, that



Rev. J. H. Berkey.

the Lord's Supper be observed on the first Sunday of each month, that delegates be elected to both Baptist and Disciples' conventions and that the church house owned by the Disciples be leased to the union congregation. For five years this work has gone on in peace and blessing. Mr. Berkey as pastor has emphasized constantly the deeper fundamentals of the gospel ignoring the petty differences that cause division. He has been a leader in every cause of righteousness in his community, and holds the respect of all Christian people. The prohibition party recently called him to head their ticket as a candidate for governor of Wisconsin. He will be engaged after May 1 in lecture work for the temperance cause. In any community where Baptists and Disciples are striving to break down their sectarian walls Mr. Berkey's aid would be invaluable. Such communities should send for him and allow him either by a protracted meeting or personal counsel to contribute his experience to the effecting of union. The church at Monroe offers a splendid opportunity for a vigorous and broad-visioned man to accomplish a great work.

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The chairman of the lecture committee was a very absent-minded man, and when he had reached that portion of his introduction of the Eminent Lecturer wherein it was fitting that he should mention the name of the honored visitor he forgot it completely, and in the hope that it would return unto him, began to spar for time:

"When I say that it is a household word all over this broad land of ours, from the Atlantic to the Pacific, from the Penobscot to the Gulf, I make no mistake. When I say that it is the name of one of the Princes of Literature, I but do its honored bearer scant justice. When I say that in oratory the mere mention of it calls to our minds the days of Demosthenes, I but speak the simple truth."

Still the name did not come.

"And to think that he is with us here tonight! To think that I should be privileged to stand upon this platform here, in this town, with—ah—with him!"

Still no glimmer of the Immortal Name.

"I can hardly believe it, and yet my eyes tell me that he is here. My very being echoes to his honored name. My spirit rejoices that one like this should pause in the midst of his inspired labors to be our guest tonight."

Identity of gentleman still elusive.

"My friends, in a life-time of happiness, and I may say of honor, among you, I have known no happiness, attained no no! I will not speak the name, for is it not graven in letters of golden fire on all our hearts? It is. And so, let me say to you simply, but in all sincerity, that he is here, that we are privileged to look upon him, to hear his voice, to drink in the wisdom of his utterances and the splendor of his eloquence."

Sits down amid uproarious applause.—Lippincott's.

Every day is a loving cup, only some of us see only one of its handles: our own.—Zona Gale.



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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Resurrection of Christ

The Solid Ground of the Easter Hope

This great theme, perhaps the most impressive of all the facts of early Christian evangelism, is significant at this moment for the double reason that it appropriately concludes the series of studies we have been making in the field of Jesus' work of miracle, and also because it is the overshadowing consideration of the Easter season. In accordance with our plan of investigation of this side of Jesus' work, it is our first privilege to consider the facts as they are set down in the early Christian documents.

The earliest witness of the New Testament to the resurrection of Jesus is found, not of course in the Gospels, but in the writings of the Apostle Paul, most of which antedate all of the Gospel records. The Resurrection is one of the most familiar and outstanding themes of Paul's preaching and writing. Throughout the record in Acts, which describes in the language of another the evangelism of the great missionary, Paul preached everywhere the return of Jesus from the dead. Perhaps in later years the fact of the sacrificial death of Christ, at first so difficult to explain to Jews and Greeks, occupied a larger place in the apostle's thought, but the resurrection was never for a moment lost to sight. And its evidential value was regarded as easily first in the apologetic of Christianity.

Paul seems to have laid no stress upon any particular theory regarding the manner of the resurrection. As a Jew he naturally accepted the doctrine of physical revival, without which it was difficult for one of Semitic training to realize the possibility of any survival of death. On the other hand, to men of Greek training the physical resurrection seemed a repulsive and impossible belief, although immortality had long been a tenet of their schools. The effort to reconcile the thought of Jewish Christians to the larger fact of the future life without the presence of the body that had been left behind, is evident in Paul's great utterance in First Corinthians 15, which is, to be sure, a mild, but unquestionably a definite, departure from accepted Jewish belief in the return of the old body from the grave.

When one comes to the Gospels the same facts are observed. There is a clear and definite insistence upon the resurrection of Jesus, with a puzzling vibration between two different conceptions of the way in which he was manifested to his disciples.

Unfortunately the earliest of the Gospels, Mark, gives us no record of the resurrection. It assumes it, and seems about to begin the actual description of the event, after stating that the women at the tomb were assured by an angel that Jesus was risen. Then it breaks abruptly off. The fragment that has become attached to the end of Mark's Gospel is from some other hand, and therefore worthless beyond the fact that it agrees with the general tradition of the first group of witnesses.

In the other two synoptic Gospels we have, however, explicit testimony to a number of features regarding the resurrection of Jesus. These fall into two groups, bearing evidence of coming from different sources even where they are at times embodied in the same paragraph. On the one side we have what seems a definite and consistent story of the physical resurrection of Jesus, in the body which suffered on the Cross, although none of the records states in explicit terms that Jesus came forth from the tomb. But the implication is clear. The women at the tomb find the stone rolled away. They learn that Jesus has departed alive from the sepulchre, and that he is to meet his disciples in Galilee in the near future. This is in substance the testimony of the first Gospel.

In Luke other incidents of similar character are recorded. The stone has been rolled away and the body is gone. Two men in white announce that the Lord is risen. And Peter, hearing the strange news, runs to the tomb. Later on Jesus meets the disciples and shows them his hands and feet, insisting that he is not a spirit as they feared, but a veritable man. He eats before them, and later still is taken up bodily out of their sight. To the same effect is the story of the ascension as given in Acts.

All these facts speak of a physical resurrection, a bursting of the tomb, a baffling of the guards set by Pilate, and a return in full physical power to the life of the world.

But side by side with these details, and in some instances interwoven with them, without regard for the difficulties thus involved, there is a variety of phenomena which seems definitely suggestive of an immaterial, unearthly, mysterious manifestation of Jesus, in a manner so elusive and yet so convincing that the disciples were held in the grip of wonder and alarm, even while they could not doubt that their Master had conquered death.

In these narratives Jesus walks among the disciples without being known. The two friends on their way to Emmaus are joined by an apparent stranger, who is only revealed to them by his familiar gestures and words at the moment when they join in the evening meal; and at that moment he disappears from their eyes. To the ten disciples gathered in the upper room behind bolted doors Jesus suddenly appeared in a manner so unearthly that they hardly knew him, and were sure it must be a spirit.

But it is in the Fourth Gospel especially that this phase of the post-resurrection manifestation of Jesus is most prominent. Mary of Magdala, who perhaps had most cause to know and love the Lord, met him in the garden but did not recognize him. When at last he had made himself known to her, and she would have thrown herself at his feet, he charged her not to touch him, as if some mysterious element separated him entirely from those whom he had known and loved. To the disciples in the upper room Jesus was manifested in the same mysterious and unaccountable way; and once again when the questioning Thomas is present. On both these occasions Jesus enters in a manner beyond the comprehension of the disciples. And though to Thomas he offered the privilege of inspecting the sacrificial wounds, yet that disciple, over-awed by the mystery and majesty of Jesus, could only prostrate himself with the words, "My Lord and my God."

At the seaside Jesus again met some of the disciples after an interval of time. And thougn he stood upon the shore as the boat drew to land, they could not recognize him. But something in his bearing, or some familiarity in his words, made them whisper one to another in awed surprise, "It is the Lord!" Yet in this whole interview by the sea they seemed to be dealing with one who was both a friend and a stranger. His appearance and conduct were so mysterious that they could hardly believe it was really their Master. And yet the deeper evidence of his words, his commanding and assurred behavior toward them, and the spell he cast over their hearts, held their lips when they would have asked him "Who art thou?" for they knew it was the Lord.

Linked with these narratives are the appearances of Jesus to Stephen and to Paul, where no physical survival is credible, but such spiritual recognition as even men who had never seen him in the flesh, could enjoy.

These two sets of facts, so simply and advisedly set down upon the pages of the New Testament, seem to be the best of proofs that in the earliest circle of believers there was mingled the assured confidence that Jesus was alive from the dead, with a certain wavering of thought as to how his return had been accomplished. The fact was not obscure, but the manner of it was beyond precise statement. They knew that Jesus was alive, and alive for evermore. He had manifested himself to them so convincingly that their minds never doubted the great fact. But when the question arose as to the way in which this marvel of his triumph over death had been accomplished, there were various views, and a resulting hesitance of word.

In the development of Christian doctrine each of these sets of phenomena has received at times strong emphasis. There have been periods in which the church has united in urgent defense and explicit statement of the physical resurrection of Jesus. There have been other times when this side of the question fell into obscurity, and

(Continued on page 6.)

Editorial Survey

The Conservation of Child Life

There was held at Clark University last July a conference of workers for the welfare of children. It was called under the initiative of Dr. G. Stanley Hall, the well known authority on child psychology and related matters. Most of the notable workers in the world of child life were there and it was decided to effect a cooperation for the good of the work. This cooperation will prevent duplication of effort, waste of resource, misunderstanding of aims, bring the strength that comes from unity and utilize all the power of public opinion that a firmly united group of workers can arouse. It will conduct research that its recommedations for help may be wise and the work of the various agencies most far reaching. It will be scientific in method and endued with the philanthropic spirit. The contribution of one dollar will make any one a member of the Conference and bring the proceedings to his table. Any larger contributions will be well used in promoting the work. The official address is The Child Conference for Research and Welfare, 936 Main St., Worcester, Mass. Dr. Henry S. Curtis is the secretary.

This Conference correlates the efforts of twenty-seven different organizations, all working for the common end of aiding children who need. It includes those who are interested in the child labor problem, the problem of the child offender, the school attendance problem, that of the orphan and the outcast, and the work of the Conference urged upon Congress the necessity of establishing bureaus of the government. Surely if it is wise for the government to conduct scientific departments for the study of agriculture and horticulture, to learn how to grow more wheat and better cattle, finer apples and more varieties of vegetables, it is wise also to conserve child life by governmental means.

The End of Lamaism

The Chinese have occupied Lhasa and reports received in England have it that they have looted the monastaries of their great treasures and even the Buddhist Holy of Holies of its idol, the most valuable in existence, made of heavy gold with the most costly of jewels for decoration. An effort seems to have been made to capture the Dalai Lama, the revered head of Thibetan Buddhism, but he escaped over the Indian border to Darjeeling in the Himalaian mountains. His person is sacred to the Thibetans and to millions of Buddhists and for political reasons the British Government in India will guard him closely and offer him a residence in Calcutta but will quarrel between him and the Chinese.

Thibet has for many centuries been regarded by China as a satrapy and has been required to send a caravan to pay tribute to Pekin every three years. China has not always been able to enforce this demand but of late years has done so and has partially ruled at Lhasa through a Chinese Resident. She guaranteed the treaties with England made by the Younghusband expedition and in other ways enlarged her authority within the past two or three years. In 1908 the Dalai Lama made an official journey to Pekin where he asked for a royal reception but was denied it and hustled out of the country. This was doubtless meant as an official intimation that he could no longer be looked upon as the civil overlord of Thibet. Now that he is out of the country, either the Chinese will have to assume arbitary rule, the Thibetan chiefs will have to change their creed to permit another ruler appointed before the death of the "Divine One," or there will be anarchy there on "The Roof of the World."

Thibet was one of the last countries to be opened to the outside world, if indeed it can properly be so considered yet. Travelers have journeyed through it at peril of their lives until of late years, and even then none have been allowed to come near the sacred city of Lhasa. Peter Rhijnhart lost his life while nearly two-hundred miles from the city. His wife escaped after terrible perils, afterward returning to take up the missionary vigil on the Chinese border. Miss Anna Taylor waited for years on the outpost, preparing for the entry that she knew must come some time. The Moravians have had sentinels at Darjeeling for thirty years and have gathered a few converts whom they are teaching for work when it is possible for them to cross over the border among their own folk. Sven Hedin has made the most extensive explorations ever made in the land, his last journeys being very successful, traversing the entire land. Colonel Younghusband's expedition forced its way to Lhasa to compel respect for trading rights, and opened the sacred city to the eye and camera of the white man. Our missionaries are now at Batang on the Chinese border holding thus one of the most remote stations in the world.

The effect of the Chinese occupation will doubtless hasten the day of missionary occupation though it need not necessarily be expected immediately. China will be more anxious about trade than missions and the prejudice of the Thibetans may delay any opening of missionary doors. One Thibetan lad out of every seven is said to be compelled to become a Lama or priest. If China breaks up the Lamasaries and puts thousands of them into the common life and introduces industry and trade and turns the people from their nomadic habits somewhat she may do them good. But China is more likely to rule with Pekin in view, and the benefit to the Thibetans may prove to be at a great cost of life and freedom. Like the wind they may tear the coat from the back in shreds. The missionary, like the sun, would take it from his back by the gentle arts of self help.

Despising the Toiler

J. E. Hurley, General Manager of the Sante Fe R. R. expressed some frank opinions in his testimony before the Illinois State Board of Arbitration in the Chicago hearings on the switchmen's strike. Frank is a demure, kindly word to use to describe this gentleman's candor in expressing his opinions. Brutally frank better benefits the description and the adverb better characterizes the description than does the adjective. He said "I think twelve or thirteen hours a day not too long for the men to work. It is just as good for their families." The great man evidently has in him the blood of tyrants. The sunshine of fortune's favor has not softened his nature much. His nature has been of the quality that is hardened by sunshine rather than made fertile for all good and heartfelt things. Mr. Hurley may have worked his way up. If so it would be good if he could work his way down again and earn a living at a few cents per hour by working more than one half all his working hours with overtime most of the time and then let the judgment be passed that he was so unfit for the liberties of a few hour's rest that his family needed protection from him, and a great charity was done his wife and little ones when he was kept away from home. It may be so of some switchmen just as it may be true that some General Managers would fittingly grace a felon's cell for their lordly disdain of the land's law. Mr. Hurley despises the lowly evidently. He thinks them made of mud while he is of finer clay. He takes himself and his good fortune as a special gift of God to his day and generation and does humanity a favor when he deprives the less fortunate in brain and opportunity of the spare hours wherein they might better their mental and moral selves and give their families some of that presence that fatherhood ought to imply. His judgment is an insult to every working man in the land. He judges them all by the worst he finds among them.

A Better Day in Madagascar

Madagascar was won by great tribulation. The intrepid men who crossed from the Zulu country of South Africa two generations ago met with determined opposition. Though a progressive King seemed anxious for news of the outside world he was jealous of his prestige and authority and would not allow any teaching of religion. What he would accept was taught and the way thus opened for the larger lessons. In time it was possible to teach them and in due course large numbers were won to Christianity.

A bitter persecution broke out under Queen Ranavolona. Thousands suffered death in the most barbarous manners. They were impaled on steaks, flung over a great cliff, boiled in oil, decapitated, sold into slavery, imprisoned, flogged, deprived of their homes and livelihood, and suffered every persecution a savage mind could ingeniously conjure for their affliction. Yet at the end of the quarter century of her presecution there were four times as many Christians as when she began. They wandered in the woods, lived in the caves, concealed their faith, held secret meetings in face of death for so doing, and both so lived and preached their secret faith that converts were won in the very household of the ruler. After her death a Christian queen was crowned and the cause prospered. The

Hovas are a splendid people of the Malaisian rather than the negroid type. Their representatives visited this nation and Britian some years ago to protest against the subjugation of their country by the French. They were cultured, courteous gentlemen but they failed. For nations that themselves make subject peoples cannot well protest when their sisters desire to do so and the Malagasy cause was lost.

The French are generally favorable to Catholic missions in their dependencies but rarely do Protestant missions receive just protection. When they took over some of the South Sea groups from England the missions that had made the islands places of peace where there was once but unspeakable savagery, practically lost their heritage. In southern China the government of "Equality, Liberty, Fraternity" so favored the claims of Catholic prelates that the Chinese government was compelled to grant them civil powers and ranks in which a bishop was equal to a Viceroy. In Madagascar discriminations began with the coming of the French governor. The mission schools were arbitrarily closed in many places and the policy has been pursued until but 300 remain. M. Augagneur stated his determination to suppress these also. The churches have been closed under various pretexts. His madness has not been against Protestantism alone but against religion and the Catholics have been shown few favors under his administration.

He has recently been at home making a defense of his polisy but it resulted in his defeat. The London Missionary Society, the mother of missionary Madagascar, presented so strong a case to the new government in Paris and was so admirably backed by the British ministry that this modern Saul has been recalled and a fair minded administrator in the person of M. Cor appointed to take his place. This era of less savage, but nevertheless brutal, persecution of the native church finds a Christian community of 147,000 ready to urge their common faith with more zeal than ever. The deposed governor made no apologies for his work but boldly stated that "the work of disengaging the natives from their Protestant missionaries is almost finished" and is said to have declared he would destroy Christianity on the island. His zeal may yet make it a more completely Christian nation.

How Germany Makes Socialists

Berlin has been the scene of riots of late and through them Germany has been making more socialists. An American student landed in Leipsic one evening just at dusk and while hungrily awaiting his supper was stumbling as best he could through an evening daily. There he saw for the first time news of McKinley's assassination. He was horrified and engaged the proprietor in conversation about the matter, striving for more information, having been across country on his wheel for some days. Mine host told him little of the news but roundly anathematized our country, England and Switzerland for harboring anarchists and brought his wrath to climax by declaring we but received our deserts when they killed our presidents. The indignant student reminded him that all the anarchist assassins were made in Germany and other lands where the policy of repression was pursued and we were compelled to suffer for their sins.

So Germany is exceedingly mad against the socialists and in her imperious hate represses their rights of speech and suffrage and thus compels all who love liberty to turn to socialism as their only recourse. Dangerous political doctrines have short shrift where they are allowed to expose their subtleties and false theories. Suppression but prepares for an explosion, for the opinions of men, like volatile gases, are safest in the open. There are three and one-half million socialists in Germany. As suffrage is limited to men of twenty-five and over, it is safe to say that there are quite one-half the German people in full sympathy with the Social Democratic party. However, the representation to the Reichstag is so gerrymandered that they get but about one-third the representation an equal division would entitle them to, while the Centrists, the Roman-Catholic party get one-half more than it would entitle them to. This is done by giving the cities where the workers dwell, small representation as compared with the country where, as in Germany, Catholicism is strong.

In Prussia the qualifications for voting are the same i. e. all males of twenty-five or over, but there is a grouping system in use that discriminates even more severely against the industrial classes. Members of the legislature are elected by groups of electors, made up according to the amount of tax paid. One group is composed of the great tax payers and they elect one-third of all the legislators. Another group is composed of the middle class who elect another third while the workingmen, great in numbers but small in wealth, elect but one-third of their legislators. Thus while the third class make up the great majority they can elect but one-third the members of the Landtag. They are socialists and one of the reasons is that while the aristocratic powers keep them from a proportionate representation the social democrats contend for that proportionate representation. Thus the repressive measures of the aristocrats make socialists.

A bill for electoral reform has been before the Prussian legislature. It fails to abolish the three class representation and the social democrats have atempted to hold political meetings. It is difficult for us to understand how any political group that has a political program with members elected on it and represents one-half the people can be repressed to such measure that the police are ordered to even suppress attempts to hold a "walking meeting" i. e. an assemblage of the people with no set program but merely walking back and forth in peaceful manner, conversing and perhaps displaying banners that blazon their political creed of equal representation. Yet the police forbade these assemblages even and brought on riots and again the German government made numberless more socialists, for intelligent people tend to rebell against such methods. The government thinks it cannot allow equal representation because the socialists would be in a majority and so proceeds to repress and deny freedom and creates greater numbers of socialists.

Is It Dignified? and, Is It Christian?

To those who have long discerned the debasing influence of popular types of revivalism upon modern church life there is encouragement in even the most timid protest of leaders of our churches against its more obvious abuses.

The Christian Union, of Iowa, in a gingerly worded editorial takes exception to the undignified character of certain revival methods, particularly the so-called "personal work" that has come to be an indispensable factor in revival machinery.

In all the meetings we remember in the earlier days we never knew of any personal work done in the audience during the invitation song. That was too much like the denominations to suit the evangelists of only a generation ago. He who would unite with the church must go of his own accord. No one coaxed or begged or pulled at him to get him to the front. Personal work might be done before service, but not in the service. People must decide for themselves. The writer of these lines has never been in favor of pulling and coaxing people during the singing of the invitation song. To take advantage of a man in a company or before others brings the church into disrepute and lessens its power to reach the world. Some of these modern methods have crept into our own evangelistic effort. Of course we borrowed them from others and not from the fathers. We are neither condemning them wholesale nor finding fault with our evangelists who use such methods, but we say frankly that we do not like them a little bit. They are in our judgment lowering the standard of evangelism. They are going backwards rather than forwards. They do not appeal to the intelligence of the people. Any man ought to be allowed to go to any evangelistic meeting and stay until the close without being embarrassed. Often he has no confidence in those who coax him and this tends to disgust him. While a pastor we have longed to go to evangelistic meetings of other religious bodies and would have done so if we could have gone in and heard the sermon without having to be embarrassed by having to vote on a lot of questions and be misunderstood by refusing to go out in the audience and talk to people. Many a lawyer and doctor and business man longs to go to the evangelistic meeting but refuses to go because he is coaxed to go forward against his will.

We welcome such words as these. The reversion to the primitive in present day revivalism, the bad taste of its method, its breakdown of the finer habits and feelings which good society has by much pains established, is a sufficient condemnation of the enterprise. But the crucial criticism which such evangelism must face is not the aesthetic, but the ethical. The vital question is not, Is it dignified? but, Is it Christian? The building up of an artificial situation about the individual will, which, by the principle of social hypnotism, induces him to act without a clear perception of the significance of his act, is essentially an immoral enterprise, debasing to religion and an outrage upon personality. The editorial from which we quote above does well to point out that the prevalent revivalism of today would be repugant to our fathers. The truth is that it was essentially this type of revivalism against which they protested. Their protest was not alone against the Calvinistic preaching of the revivals of their day, but against hypnotic manipulations as represented in the "mourners' bench" and such phenomena as the "jerks." Our fathers were orderly and quiet in their appeal. Theirs was an evangelism through instruction. Our present method is a revival of the revivalism against which the fathers protested. It is alien to the historic spirit of the Disciples.

Palestine Travel Class

The Palestine Travel Study class of the University of Chicago, which has now become a biennial feature of the biblical department, will be conducted next winter by Professor T. G. Soares. The class of last year under the direction of Professor Ira M. Price made a highly successful visit to Egypt, Palestine and Asia Minor. The class of next year, profiting by the experience of all the previous groups, will undoubtedly surpass in interest the work of any previous company sent out by the University. These travel study groups combine the advantages of first class equipment and arrangements for definite and complete instruction on the history, geography, manners and customs and biblical interests of each of the places visited. The class is limited to twenty-five, and in this manner avoids the unpleasant features of a large company of people hurriedly taken from place to place, without competent instruction and with only brief time at each point of interest. Those who are desirous of receiving further information regarding the work of next year may correspond with Professor Soares at the University of Chicago.

Palestine Exploration Fund

Mr. R. A. Stewart Macalister, who has for some eleven years been connected with the Palestine Exploration Fund, and has rendered such notable service to the cause of biblical archaeology by his excavations at Gezer in southern Palestine, has resigned his position as field director of the work in Palestine to accept the position of Professor of Celtic Archaeology in the Irish National University at Dublin. Mr. Macalister's work has been of very great importance. The work of the Palestine Exploration Fund has been one of the most important contributions made by the English speaking world to the work of biblical exploration. Mr. Macalister worked with Petrie and Bliss in their researches further south, but is chiefly known for his remarkable finds at Gezer. Dr. Donald Mackenzie, another Scotchman, has been chosen to succeed Mr. Macalister as the field director of the work in Palestine. He comes to his task splendidly equipped. It is understood that the Fund has selected another site and will soon begin active operatoins. For obvious reasons the location is withheld until work is actually begun.

The Co-operative Council

The Co-operative Council of City Missions, an organization representing the different denominations, has been making a canvass in the suburbs of Chicago with reference to new churches needed. It is the plan of this organization to prevent as far as possible the overlapping of denominational interests and to suggest to the different religious bodies the places where each ought to make an effort to plant a church in order to care for neglected territory. Along the north shore all the way from Chicago to Waukegan there is a series of growing towns where church arrangements have been, for the most part, without order thus far. It is with special reference to just such opportunities and needs as this that the Co-operative Council makes its studies of the situation. If the Disciples had many times the small fund now at their disposal for the planting of new churches in very needy territory, it would be a most timely enterprise. The Presbyterians are putting $100,000 into Chicago city missions this year. The Congregationalists more than half that amount. The Methodists about $60,000, and the Baptists at least $10,000. The Disciples have much more to do than any of these denominations if they are to make for themselves the place in Chicago religious circles which they ought to occupy.

An Appeal

In the Christian Century of March 10th editorial mention was made of an important commission to which Dr. Errett Gates has been appointed by the trustees of the Disciples' Divinity House. His year of residence abroad during which he will visit all the scenes of interest in connection with the lives of the Campbells, and the leading figures in the religious movements that gave impulse to their work, will enable him to discover and come into possession of many literary materials of great importance for the adequate study of the origins of our religious reformation.

It has been felt by the trustees of the Divinity House that this opportunity should be utilized in securing as complete a collection as possible of the works which bear upon the history of Christian unity in the various countries where serious efforts were made looking to its realization. Every year increases the interest in this theme. And at the same time decreases the available literature bearing upon its beginnings.

The trustees have proposed the creation of a small fund of from five hundred to a thousand dollars to be devoted to the purchase of such materials. These, in addition to the spendid library of the Disciples' Divinity House which now contains most of the literary products of our own movement, would be of inestimable advantage in the own connection with it. No one has ever gone upon such a journey as Dr. Gates is undertaking. No one has ever been commissioned to gather the materials in which the Disciples are particularly interested. No one in the history of our work has been so admirably qualified by temper and training for this task.

It remains therefore to put at Dr. Gates' disposal the modest amount of money necessary for the collection and purchase of these volumes. The Divinity House has no library fund and cannot devote its general funds to this purpose. Those who are interested in the history of the Disciples are, therefore, invited to contribute to this fund in sums which they feel they can afford to devote to so important a plan. As all arrangements for Dr. Gates' journey are practically completed it is necessary that this matter also be arranged as quickly as possible. Will not those who wish to share in the creation of this fund send their contributions either to the treasurer of the Disciples' Divinity House, the University of Chicago, or to myself. And suitable acknowledgement will be made.

HERBERT L. WILLETT, Dean.

University of Chicago.

The Resurrection of Christ

(Continued from page 3.)

the spiritual manifestation of the Lord seemed more attractive and convincing. Strong arguments are made in our own day upon both sides of the question. To the advocates of the physical resurrection of Jesus the evidence seems clear and convincing, and the references to the perplexity of the disciples and the elusive nature of Jesus' personality are explained with confidence and some degree of adequacy.

On the other hand, there is a growing company of those who find satisfaction in the view that the physical resurrection of Jesus is neither capable of proof nor of special significance even could it be proved. But they hold with confidence and enthusiasm the faith that our Lord rose from the dead, manifested himself to the disciples in perfectly convincing ways, and gave to the church the deathless confirmation of his power as the Master of life. And it is the fact of the resurrection rather than its manner that the church must preach. What the Christian wants to know is that Jesus has conquered the powers of the grave; that the life he lived could not submit itself to subjugation by death; that one dowered with the fullness of life, as was he, has a survival value which the forces that make war upon the soul are powerless to defeat.

It was with that confidence that the early preachers of the Cross went forth to their glorious work. Jesus had lifted his friends from the nadir of despair to the summit of confidence. The miracle of the return of hope seen in that little company of bereaved and disheartened friends, who came back to the city that sad Friday night saying one to another, "We trusted that it had been he who should redeem Israel," is second only to the miracle of Jesus' conquest of death.

In that faith, that our Master is the Lord of life and death, and remains such forever, the church has won her victories. In that faith her saints have lived and her martyrs have died. And in that faith we go with unhesitant step to meet death when at last we round the curve in the road where the Shadow sits and waits for us.

It is that confidence that makes the Easter beautiful for us. It is no mere revival of a heathen festival, but the glorious arousal of human hearts at the thought of the return of the Firstborn from the Dead. And since death had no dominion over him, it is powerless to betray us into fear. In him we have learned the secret of the death of sin, the death of sorrow, and the death of Death. And he who was once among us as the Son of Man, of the seed of David according to the flesh, is now and forever declared to be the Son of God with power by the Resurrection from the Dead.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and someone always loves them.—Frances E. Willard.

The Wonderful Forty Days

During the trial of Jesus before the high priest, Peter "sat with the officers, to see the end." Unfortunately, he did not wait long enough but denied his Master before the conclusion of the trial. Not even did the decision of the judges fix the limits of the power and influence of Jesus. The man who appeared a few weeks after the death of Jesus to preach repentance and remission of sins understood some things that were not clear to him when he sat with the officers to see the end. He had learned that the end was not to be determined in courts of law but in human history, the tribunal of God.

The lesson of patience is difficult to learn but every successful man knows it. Man is often in a hurry when God is moving calmly to accomplish his purposes. More than once in the history of Christianity its enemies and many of its friends have thought they were witnessing its struggles of dissolution. But friend and foe have alike been many times shown to be false prophets. In the past the defeats of the church have increased the loyalty of her children. He is a cheap sort of Christian who demands immediate and spectacular success for all his efforts.

The worker waits, not the idler. The worker has something definite in view and he is moving toward his aim. He is therefore ready to size every opportunity. No opportunity comes to the loafer because he is incapable of seeing it when it is at hand. During the forty days the disciples were busy. They were together in prayer. They talked over the life of the Master. They took thought for the future. Their minds were alert. Words of Jesus which had hitherto been enigmatical began to have significance for them. They had a new sense of their obligation to use what they had received from their Master.

Our curiosity concerning the things of the kingdom spoken by Jesus during the forty days finds little in the record to gratify it. Our knowledge of what was communicated to the disciples must come from their conduct. Their despair was changed to confidence. Cowards became brave men. Discussions as to the honors of the kingdom gave place to the proclamation of the grace of God to sinful men. The ambition to serve succeeded the desire to exercise the authority of political and military rulers. The barbarian splendor of earthly courts lost its impressiveness for men who saw the glory of the spiritual kingdom.

The unity of these early disciples is of the kind the church needs today. They were united against common foes. They had sense enough to recognize the necessity of standing together. They had a common allegiance. They had facts and truth which they wished to give to the world. They felt the importance of their mission. The foes of our faith are today helping to unite the churches. The good sense of the Lord's disciples is coming more and more to be used in devising methods of destroying bad customs and institutions and of introducing right habits of thinking and acting, and there is increasing indignation at the conduct of those who think they serve God best who fight their Christian brethren most bitterly. We have as much of a fight before us as the first disciples had but we may be so busy with old sectarian controversies that we have no time to gain knowledge of the real war against sin this generation is making. Unity comes when Christians realize why they are in the world. The first disciples knew what they had before them.

The lessons Jesus had to teach were not fully learned during the forty days. Peter had to receive further instruction before he could go to the house of the Cornelius and say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." The truth of religion cannot be communicated to the soul all at one time. Growth is the method of acquiring truth. Men understand a fact, a statement, when they are prepared to understand it and not before. "What I do thou knowest not now; but thou shalt know hereafter." God does not force religion upon men. He manifests himself to them and gives them a chance to understand him and love him. We are apt to think that telling a man something once is sufficient. We blame him for not acting immediately upon the information we have given. We ourselves may be to blame for our impatience and ignorance of human nature. God is a patient teacher. He allows time for his truth to come home to men.

Midweek Service, March 30. Acts 1:3-5.

Biblical Problems

By Professor Willett

How can such a horrible act as Samuel's "hewing of Agag in pieces before the Lord" be justified? (I. Samuel 15:33.)
Reader.

It is of course incapable of justification when viewed in the light of Christian ideas. It was merely the prophet's way of manifesting his intense hatred of a heathen king in an age when religious zeal was untempered by any quality of mercy. That Samuel believed himself to be performing God's will, both in sending Saul to accomplish the slaughter of the Amalekites and in his own ruthless cutting down of their king, we need not question. He was himself the child of a cruel age, and the divine Spirit ever striving with men had to teach them as their capacity for knowledge could accept new and higher truth. Such an act on the part of any of the great prophets of later days would have been inconceivable. But we cannot judge Samuel by any standards save those of his own time. Happily, later prophetic teaching, and especially the great ethical ideals of Jesus, have brought the world out of that lowland of superstition and savagery into the higher and broader spaces of brotherhood and kindness.

"Is there authority for the statement that baptism or immersion was practiced by the Jews before Christ's day? What are the sources for knowledge regarding this subject?"
Reader.

The necessary requirements for the admission of proselytes into the Jewish community were three: circumcision, baptism (that is, a bath with a view to a Levitical purification), and sacrifice (literally a gracious acceptance of blood). The following literature bears on the subject:

F. C. Porter, in his article on "Proselytes" in Hastings' Bible Dictionary, says: "If circumcision was the decisive step in the case of all male converts, there seems no longer room for serious question that a bath of purification must have followed. Baptism of converts is not mentioned by Philo or Josephus, but the Mishna presupposes it" (Vol. IV., p. 135).

W. H. Bennett, in the Encyclopediae Biblica, says: "One condition, therefore, of becoming a proselyte was that required by the priestly code, circumcision, to which the later Jewish usage adds lustration by immersion in water, and the presentation of a sacrifice" (Vol. III, col. 3905).

Graetz, the greatest Jewish historian, says: "Different opinions were held as to the admission of proselytes, by the severe Eliezer and the mild Joshua (the leaders of the conservative and progressive schools respectively); whilst the former held circumcision to be absolutely necessary to admission to Judaism, the latter considered baptism, that is, the bathing in the presence of qualified witnesses, to be sufficient" (Vol. II., p. 384).

The greatest authority on Jewish customs in the times of Christ is Scheurer. Regarding the three required forms already mentioned, he says, "In the Mishna all three are presupposed as being already of long standing. Nay, for rabbinical Judaism they are so much matters of course that even apart from any explicit testimony we should have had to assume that they were already current practice in the time of Christ. Strange to say, with regard to one of the things herein questioned, namely, the baptism or washing with water, the view has prevailed among Christian scholars since the beginning of the eighteenth century that it was not observed as yet in our Lord's time. Originally it was for dogmatic reasons that this was maintained, while in modern times nothing but an imperfect acquaintance with the facts of the case can account for the way in which the once dominant prejudice has been allowed to linger on." Then after discussing the derivation of the rite from the Levitical law for the sacred community, and still the greater necessity for baptism in the case of the unclean Gentile, he adds: "It is an unmistakable fact that in the Mishna the taking of the bath by the proselyte is already presupposed as an established and authoritative practice."

The passages on circumcision and baptism in the Mishna are the following: Pesachim 8:8; Edujoth 5:2; also, Sibylline oracles 4:164; and Arrian, Dis. Epict. 2:9; these are too long to quote, save the last, which is as follows:

"But if any one adopts the mode of life required of one who has been baptized and elected (received into religious fellowship), then is he really a Jew and entitled to be called such."

Essentials In Church Architecture

Practical Counsel in Building a Churchly Church

By Rev. William E. Barton

He who visits many churches experiences many joys, and not a few disappointments. To his sorrow he must confess that many church buildings are badly constructed. Though it be but the exception that proves the rule, yet the exception is sufficiently prominent to make the judicious grieve. And the worst thing about it is that some of the worst examples in church architecture are among the most recent. If the old church buildings were blunderingly uncouth, they had at least the simple dignity of uncompromising utilitarianism and availability. But not a few of the new ones in departing from the severe lines of the old are of the cheap and gaudy, and have gained a superficial and spurious beauty at the cost of much that is essential to dignity and reverence.

Utility in Church Architecture.

The fundamental need of church buildings is that which demands the use of any other buildings for the requirements of men and women, the comfort and shelter of our physical bodies during frequent and somewhat prolonged spaces of time in which we are likely to be gathered for the purpose for which the building is constructed. It must provide shelter from wind, rain, and oppressive heat; must resist the weight of winter snows and the force of summer storms; must be commodious, strong, light, well ventilated, and capable of being made reasonably warm in winter and cool in summer. The exterior, therefore, should be strong, and should look strong; its roof and walls should be adequate, and appear adequate to their respective uses. The danger of fire should be considered, and the building, if not fire proof, as few buildings are, should be of slow burning construction, and as nearly impervious to fire as economy of material will permit. The exterior of the building should be a visible declaration that these considerations have not been overlooked.

Within, the first requisite is a room within which the people may assemble for the purpose of united worship. There should be approximately eight square feet of floor to each seat. The aisles should be laid as nearly in right lines as may be, making entrance convenient, and exit safe. The seats should be comfortable, and should look comfortable. And there should be a convenient and elevated space, for organ and choir, and a platform with a desk sufficiently elevated to permit all the people to see, and thereby the better to hear and interpret the message of the minister.

There should be provision, and preferably in other rooms, for the social and teaching functions of the church. While many churches must conduct all their activities under one roof, it is better for many reasons if there may be a parish house, or chapel, or Sunday-school room, adjacent, and conveniently entered, either by wide vestibule or by provision for the rolling up or depression of movable partitions. The provision of parlors, kitchen, library, and class rooms is not only legitimate but in every way desirable, and it is better for many reasons if the church can provide these in a separate but connected structure, on the same floor level with the auditorium. In cities where land is high, it will often be necessary to provide for these auxiliaries in rooms underneath the auditorium, but this is not the ideal method where land can be obtained for the separate roofing of the parish building.

All the foregoing has respect to the mere utility of the church building. It contemplates the erection of a weather-proof structure, well lighted and heated, and economical of repair, constructed with reference to the physical well-being of the various groups of people whose activities combine to make up the work and worship of the modern church. And thus considered, the architectural essentials are to be found in the necessities of the modern church, and in the forms of its work and worship, and not necessarily in any traditions derived from the work and worship of the church or any of its branches in former times.

But utility is not the sole requisite, and so we come to

Beauty in Church Architecture.

Here I cross swords at the very outset, and that willingly, with those good people who say or seem to say that in doing the Lord's work, and spending the Lord's money, every dollar must purchase its utmost in brick, mortar, boards and nails. God may be worshiped acceptably in a sod or log building when it is the best the people can do, but people who live in comfortable and ornamental homes, have no moral right to build stingy churches. Read the story of the tabernacle and temple, and consider whether it is well to worship God in dingy, shabby houses. Read how He reproved the people who dwelt in ceiled houses, and permitted the temple to be neglected.

The church should be the most beautiful building in town. There should be no meaningless display, no ostentatious or vulgar use of money, no lavish waste, but a simple, dignified beauty of exterior and interior, appealing to the soul through the eye and ear. Its organ and its bell or chime should be not the cheapest that can be made to work, but the best that can be afforded. And in every detail there should be a consideration both of stability and beauty.

Spiritual Significance.

The outside of every building should express its purpose. I once heard a minister boast of having erected "a church which no one would suspect of being a church." I should be sorry to make that confession. He thought that such a building, erected as a sort of spiritual club house, would appeal to his heterogeneous constituency in a down-town distict. I doubt if he was right. The very exterior of the building should preach a sermon.

The lines of a church building, however broadly their bases parallel the horizon, should catch the eye, and carry the vision upward. If there be a spire or tower, the height of it should be not only proportioned to the height of the building, but suited to its environment. In a down-town district, surrounded by office buildings, it may be worse than folly to have a spire at all; a spire is to look up to, not to look down upon. The solid Norman tower, or the colonaded Greek front may become more significant in a hemmed-in building than any possible spire. But who has not seen, as he drove from town to town, a little village in the distance with its white spire rising above the tree tops, and felt in his heart the influence of that upward-pointing finger, admonishing him who passes, even a mile away, to look up and think of God?

Should Be Restful.

The auditorium should be restful, worshipful, sufficiently light, and easy to speak in. There are some beautiful church buildings of which you can say everything good except these few things: You cannot see in them; you cannot hear in them; you cannot sing in them; you cannot preach in them. Though you speak with the tongues of men and angels, you are as sounding brass, because some fool committee or crank architect was permitted to sacrifice the real uses of the auditorium to some theory or whim.

If one were building a ritualistic church, he would wish to make the communion table the center, and put the pulpit into any odd corner that might remain, or stick it like a wasp's nest on a beam but if he wants a church for the preaching of the Gospel, the communion table, which ought not by any means to be hid, or used for secular purposes, should not usurp the pulpit's place. A solid, substantial pulpit, not easily removable, should stand with the large open Bible upon it. And the minister should use this Bible, and not his own limp-backed portable book. The Bible and the desk it rests upon should be a part of the permanent furniture of the church, not for convenience only, but for its spiritual value.

The auditorium should be treated with reverence, and not commonly used for secular purposes. The theatrical plan of construction is hard to combine with churchly ideals; the sloping floor is not an aid to reverence; the pitch of the seats makes it difficult to bow in prayer. It is better to elevate the pulpit than to slope the floor; though a gentle slope at the extreme rear may sometimes be a help.

In planning the parish house, or Sunday-school rooms, it is well to make a sufficiently radical departure from the severe lines of the auditorium to emphasize the social uses of these adjunct rooms. The color scheme , too, can be more bright and warm. The rooms that are dedicated to the work of the women's societies, and to evening classes and innocent pleasures may be and should be as truly dedicated to God as those that are dedicated to public worship.

In a church building, the room for worship will be kept all the more sacredly if there are other rooms for other legitimate purposes. There should be a well planned kitchen; there should be light and well ventilated toilet rooms, easily found, yet not obtrusively located. There should be a place where children may romp without losing reverence for the house of God, and where the social life of the parish may center.

Semi-Gothic Well Suited.

The pure Gothic church, with its obstructing pillars and its bad acoustics, is not suited to the purposes of congregational worship. But a semi-gothic church is well suited, and it is possible to preserve some real suggestions of cruciform structure and inspiring Gothic elevation without sacrifice of practical convenience.

There can be symbolism in number. Do not have six windows on a side, or eight; if you are so near to the number seven, have

seven. And do not have eleven or fourteen petals in your rose-window; have twelve. And while the decorators are at work, they may just as well cut stencils that weave in the Cross, or other Christian emblems, as to put on merely conventional ornamentation. This need not, should not, be obtrusive, but it may be and ought to be intelligible and appropriate.

How numerous in Scripture are the references to building, and how beautifully significant they are! How easy it is, when a church edifice is to be erected, to include their essential lesson, all the way from the cornerstone to the sacred emblem that gilds the spire.

Even the humblest, and poorest church may make its modest building a little more beautiful if it will learn how; for many of these things cost nothing extra, and are the free gift of God to those who seek His message in beauty and grace as well as in utility.

Every church building, then, should express three things, and these both outside and inside; utility, beauty, and spiritual significance. There should be strength, sincerity, and sacrifice, with dignity and aspiration.

Two Competent Instructors

By Hilda Richmond

"Thank goodness! They couldn't spoil our little girl, could they, Maggie?" said Mr. Cutler as the door closed after Emily, and they saw her flying down the snowy walk to greet a party of friends arriving in a big sled. "I feel that I ought to beg the child's pardon for being so suspicious. I just expected she'd come home with a lot of foolish town notions in her head, and everything would be uncomfortable."

"I was a little worried myself," said Mrs. Cutler, smiling at the scene at the side gate. "Not that Emily is foolish or easily led, but a young girl is apt to have her head turned a little by fashion, no matter how carefully she had been brought up. Richard's folks are not exactly leaders in society, but they put on quite a bit of style and live in a modern house, so I didn't know what might happen. But the minute I saw her put her arms around Sadie I knew everything was all right. Sadie has been worried I could see, but she is as happy as can be now. Lucy keeps two maids, she calls them, and they wear caps and white aprons, so Sadie probably felt that Emily might want something of the sort at home."

The evening passed very pleasantly, and when the guests departed Emily urged them all to come back soon. "Cousin Margaret from New York is coming after Christmas for a few days before I go back to town, and I want you all to meet her. She is an accomplished musician and I am sure we will all enjoy hearing her play."

"I suppose we ought to have a little party of some sort for Margaret," said Mrs. Cutler as they sat around the fire later. "I am sorry she will be here such a short time."

"Yes, I suppose so," said Emily. "I imagine one of our country frolics would be a great treat to her, as she knows nothing but city customs. I'll be so glad to get back to one of the dear old parties, mamma, I won't know what to do. I've been to a few in the city, but they are no fun. Everything is so stilted and formal to me, and so different. They are such dress up affairs that I feel out of place, after our little informal picnics and parties. I went a few times, but after that I stayed at home. At first Helen and Georgia argued the case with me, but after a while they let me alone."

"Why, dear, if you needed a new dress for parties, you could have had it," said Mrs. Cutler.

"I didn't want it," said Emily. "My white serge was plenty good enough. You have no idea, mamma, how many foolish notions they have about things. The two maids eat in the kitchen after the family get through and I didn't like that. O yes, they have plenty of warm food, but it looks as if Aunt Lucy and the family thought themselves too good for the maids, as they call them. I often was late to meals on purpose and ate with Jennie and Julia just to show them how I felt on the subject. At first I was all worn out with the little petty restrictions, but in time I declared my independence, and now everything is all right. They like to get up late and go to bed late, but I never could stand that, so I just go down and have breakfast with the maids, and do as I please. I don't bother them and I don't allow them to bother me."

The Christmas festivities passed all too soon, and two days later Miss Margaret Cutler arrived at the farm house. She was a tall, beautiful girl with the unmistakable city stamp on her garments, but the Cutlers welcomed warmly and installed her with her two trunks and array of hand baggage in the big guest chamber that glowed with cleanliness.

"If you aren't tired, come right down to the sitting room," urged Emily when the guest wanted to change her dress. "What difference does the dress make in the country? You have such a short time to stay that we can not spare you a minute."

"Dinner is ready," called Mrs. Cutler from the lower hall. "Come, girls."

"Is that some relative of yours?" asked Margaret as Sadie was introduced and then hurried out to the kitchen to bring in the dinner.

"No, that's our Sadie," said Emily. "She's been with us since before I was born. We couldn't keep house without her."

"She doesn't eat with you, does she?" said Margaret, noting the number of plates.

"Certainly, why not?"

"I wont' eat with a servant," said the young lady, firmly. "You may tell her I have a headache, which is the truth, but I won't eat at the same table she does. I think it's absurd."

Emily fairly gasped with astonishment, but Sadie was coming in at that moment, and nothing could be done. "Mamma, Cousin Margaret doesn't feel very well," she stammered, "and she thinks she'll lie down a little while." She gave her mother an appealing look, but that lady did not heed.

"The rest of you go right on with your dinner," she said, "and I'll make some tea for the poor child. No, don't wait."

The "poor child" recovered sufficiently to come down half an hour later with Mrs. Cutler, and made a substantial meal of the good food Sadie had prepared. This good woman, all unconscious of the cause of the delayed meal, was all solicitation for the sufferer, and insisted on making a mustard plaster for the back of her neck, an attention which Margaret declined coldly.

"Mamma, what in this world am I to do?" said Emily that afternoon as the guest went upstairs to write letters, and they were left alone in the sitting room. "I've asked the young folks to come, and something dreadful will happen. Why in the world can't she have a little sense? I don't see how we are to contrive the meals to keep from offending Sadie. I believe in conforming to customs and not making extra work when one is away from home."

The party came off and, as Emily predicted, it was a miserable affair. Margaret came downstairs in a low necked, silk frock, perfectly proper for a city function, but sadly out of place in a farm house. The rooms had to be kept extremely hot to prevent her catching cold, and the other young girls in their sensible light wool gowns nearly roasted. The city girl characterized the games as silly and absolutely refused to play because the piano was out of tune. A sort of panic seized the guests, and they were not free to chatter or sing or play games as usual. Emily was profoundly thankful when they trudged off at an early hour down the road in perfect silence, instead of with the usual merry laughter.

"Is it possible that there is no chaperone with them?" said Margaret when Emily came back from seing the tongue-tied young folks depart. "I never heard of such an astonishing thing."

"What in the world would they want of a chaperone?" said Emily rather sharply. "They are all brothers and sisters and cousins and neighbors so a chaperone would be the height of silliness." She had about reached the limit of patience, and if her mother had not given her a warning look, there is no telling what Miss Margaret would have heard.

"Well, I think it is extremely common to fly in the face of established custom," said the young lady. "If that is the way you are planning to go to the party to-morrow night, you may send my regrets, or I will if you will tell me the name of the hostess. They all call each other by their first names, and I can't remember who she was."

By careful contriving and getting the relatives in to meet Margaret, the question of meals was solved, for Emily proposed very often that she and Sadie wait on the table, and eat together afterward. Mrs. Cutler was beginning to hope that nothing would hurt Sadie's feelings, because Emily managed very cleverly to keep her away from the city girl, but in spite of all precautions the fatal moment came.

"That's an awful pretty apron you've got on, Margaret," observed Sadie complacently, as Margaret came into the kitchen the last day of her visit with a chafing dish affair of crisp lawn and fine laces over her smart frock. "Did you make it yourself?"

"Sadie, I think it my duty to tell you that you are altogether too familiar for a servant," said Margaret calmly. "I can't imagine what Aunt Margaret is thinking of to stand such ways." Then she turned and went out of the kitchen, leaving a broken-hearted woman to scorch a hole in her best white petticoat while the tears had their way behind the checked gingham apron.

"Don't pay any attention to what she says, Sadie," said Emily, trying to soothe the poor soul. "She hasn't any gumption!"

There was no necessity to contrive at dinner that day, for Sadie with her face all out of shape from weeping would not venture near the dining room. Margaret wore the virtuous air of the one who has freed her

mind and done her duty, and the rest of the family nervously tried to act as if nothing had happened. Everyone was relieved when the trunks and the hand baggage were loaded up and Margaret departed, and even hospitable Mrs. Cutler said she hoped it would be a long time before she returned.

The next week Emily returned to the little city where she was taking special work in music and the languages, and her relatives wanted to know at once how she enjoyed her cousin's stay.

"Helen, it's a dreadful thing to talk about one's guests, and mamma would feel disgraced if she knew I whispered a word, but Margaret is the limit. Yes, there isn't another word to express it." She laughingly related some of the happenings of the week before, and wound up with: "I can laugh about it all now, but it wasn't funny then. Why, Aunt Lucy, we had to plan and contrive the meals with about as much strategy as a general does a campaign in order to keep peace in the family, but Margaret couldn't see it that way. She is inordinately selfish, but she thinks her ways and her opinions the only ones worth considering."

There was a queer light in Aunt Lucy's eyes, but she bent over her sewing to hide it, as the story went on. Helen opened her mouth at one point to say something, but she closed it again, and Georgia seemed to have a great deal of trouble with her throat, judging from the coughing she was forced to do. "You'll see when she comes here, as she intends to do next month," warned Emily, rising to go to the kitchen for a drink. "You'll think I haven't make it half strong enough."

When she reached the kitchen she was astonished to find Jennie vigorously packing her garments in a small trunk, while Julia looked on sorrowfully. "Are you going to leave, Jennie?" she asked in surprise. "What is the matter?"

"You are the matter!" burst out the angry girl. "I just can't stand it another minute."

"I!" cried Emily, allowing the glass to fall into the sink with a great crash. "What on earth have I done?"

"I should think you wouldn't have to ask that question," retorted Jennie. "Always late to meals and always bothering Julia and me to death. It's little enough time we have to ourselves, but you've got to come out when we could enjoy ourselves and listen to everything we say. And you won't stay in your room in the mornings and give us a chance to clean things up, but have to come poking down about daylight and sit where we want to sweep. I've stood it just as long as I could, and if I hadn't felt sorry for Mrs. Hopper I could have gone long ago. She's just lovely, but I can't put up with everything."

"Go on!" said Emily faintly. "I want to hear it all."

Jennie flushed deeply, but she continued her tale of woe. "No young man likes to go to see a girl and have some person running to the kitchen every few minutes," she went on indignantly. "I don't mind it once in a while, but when it comes to every night in the week, there's no sense in it." Emily remembered how many times she had tried to cheer up the lonely maids in the kitchen by carrying down books and fancy work and stopping to chat with them evenings, and she leaned against the sink for support. "When a girl has only the kitchen and dining room downstairs to have for her own occasionally, she don't like to have somebody mixing in all the time. Miss Helen and Miss Georgia are just lovely, and I did think all along you'd take pattern by them. Since I'm going to leave, I'll say my say right out. Maybe it'll do you some good."

"It certainly will," said the listener with energy. "Is there anything more?"

"Not on my account," said Jennie, "but I guess Mrs. Hooper could say some things if she wanted to, only she's too nice to hint such a thing. I think if you'd dress up and act like other girls, and not keep her explaining about you all the time, she'd like it better."

"Jennie, forgive me," said Emily, impetuously. "I'll do better in the future if you'll only stay! I truly will! And—and I thank you for telling me this today." She vanished hastily, and Jennie, having vented her indignation, sat down to cool off and consider the advisability of unpacking.

Mrs. Hooper and her daughters never knew certainly what caused the transformation in the household, but they never doubted for a moment that things had been transformed. As if by magic the old tribulations vanished, and all was peace and serenity in the hospitable home. The only clue they ever had came one day when a letter arrived saying that Cousin Margaret Cutler had been suddenly called home, and would have to postpone her visit to her relatives till another time.

"Hurrah! Cousin Margaret can't come!" cried Georgia, waving the letter above her head. "We can all breathe naturally again."

"I am sorry," said Emily with real regret in her voice. She was standing for the dressmaker to fit a lovely girlish muslin frock that was to make its first appearance at a party two days later, and her cousins were admiring the effect.

"Emily, you look stunning in that dress," said Helen, coming closer to take a more critical look. "You were the belle of the ball last night at the entertainment, and when you wear this beautiful dress I don't know what will happen."

"Why are you sorry Cousin Margaret can't come?" asked her aunt, who had been listening to the conversation. "I thought you had so much trouble when she visited you."

"I did," said Emily, turning scarlet, "but she did me a lot of good, anyway. And another thing, I hoped she might come under Jennie's influence a little while. I don't know whether Jennie could help Margaret, but she did me."

"I don't know who transformed you," said Georgia with a squeeze that threatened destruction to the new dress, "but I know the very day it happened, and since then you have been a thousand times nicer than before. You don't need to look at me like that, mamma! It's true!"

"I hope it is," said Emily, "and that it will last."

Making Chicago God's City

By George A. Campbell

Man has become a "communal being." More and more he is finding his life in the vast cities of his own rearing. Half the population of the United States is now found in cities and towns of no mean size. Nearly 80 per cent of the people of Massachusetts and nearly 70 per cent of the population of New York live in cities of over 8,000 inhabitants. Even in our Prairie state of Illinois over half our people have left the quiet of the country. Is the church awake to this momentous change? Have the Disciples any conscience with regard to the modern city? We have a foreign missionary conscience; we have a doctrinal conscience. But certainly our conscience with regard to our woeful indifference of the real cities of our land is not loudly accusing. The need must first be felt. But surely the need of the city is apparent, though not yet felt. Its continuous growth is assured. Its industrial importance is pre-eminent.

That the modern city is to determine the weal or woe of modern civilization is generally believed. The problems of the city are the problems of the age. America is to be born anew out of its cities. They are the melting pots into which is cast every race of God. A new humanity is to be produced. All the worst and all the best meet in the American metropolis of our day. To them come the brave and fair from the rural homes of every state. The kingdom of God is going to be realized in the Chicagos and New Yorks. The Brotherhood which Jesus taught is to become a fact in our centers of teeming population. Here all are to live for the good of all. Everyone is to be dependent on everyone. Individualism could never bring the kingdom of God. The city compels a tremendous interdependency. In it every man will finally serve his brother. The world's best will be brought to the door of every man and child. The artist will bring his painting and statues to the altar of brotherhood, the musician his song, the architect his temple, the farmer his grain, the clothier his garment, the doctor his skill and balm, the author his book, the dramatist his story of love and the minister his ministry. The city will thus become a holy city. New Jerusalem is already descending from heaven—a thousand agencies and more devoted souls have ascended to bring it down. It is descending as fast as the present developed state of our Christianity will allow it to come. It is much to believe in the ideal; and everywhere men are today believing in a large portion of heaven on earth. Chicago is a city of ideals. Chicago's socialist is preaching them. Chicago's single taxer is crying them. The church is being baptized anew, and coming to have a social consciousness. The social settlement is believing in the man we used to call bad. He had not had a fair chance. The city itself is alert to prevent disease ravaging its people. It is raising the question as to its slums, districts of vice, saloons, etc. The schools demand for every child opportunity to be taught. The great charity and philanthropic organizations reveal the responsive heart of this great city. Our small park system gives the children of Chicago an opportunity to play as that of no other city does. The policy of the public library to have community libraries is carrying the best within easy reach of all. The open halls of art are beautifully fruitful in deepening life as well as giving recreation and pleasure, and the alertness of the health commissioner guards well the life of the people from contagion and from impurities in food and water. Chicago is a city of over 2,000,000 people, trying to establish Christian relationship among themselves. It is awake to ideals. It is trying, awkwardly perhaps, but surely trying to weave its ideals into the warp and woof of its common life.

Do the Disciples know Chicago? They know it as being on the map. They know

the board of trade and the stockyards. They know of Chicago University. They know the big stores. They could mention a few names of brother Disciples living here. They know of its graft and dirty streets. But these are not Chicago. Chicago is spirit. It is hope and determination. Chicago to be known must be known in its heart life, in its vision. Chicago is faith in the future. It looks up and believes. It looks out and loves. It looks down and repents. Chicago is life, wild, riotous life at times, but life in the main that promises to be a city of God. Does the brotherhood of Disciples with their liliputian missions know Chicago in its unconfined bigness? The imagination of Chicago cannot be captured with a store-room Gospel. Chicago believes in the skies and stars. It has in its heart something of eternity, and demands the suggestion of the same in its temples.

The human throb is here, Chicago does not stand for disputatious theology. It stands for usable religion. It has no time nor disposition for academic hair-splitting. It believes in that which comforts, strengthens and binds man to God and to his brother man. It believes in the church that serves and in the God that loves. It likes the enthusiasm that brings things to pass. It believes in the united church because it believes in brotherhood. Its schools, its water system, its streets, its parks, its street cars and its libraries are all of common brotherhood interest. It is only a step to ask why not the churches as well. God is more universal than the sun. He is an inclusive God. It is natural to ask, why not his church? Chicago does not stress creed, but life. If only the Disciples, in spirit much like Chicago, only knew Chicago, they might capture and be captured by this great city of God.

To make Chicago of today a city of God is the task. To aid the spirit of his purging to sweep through the slums, the vice districts, the political graft rings, and the hearts of the indifferent should be one of the chief missions of the Disciples.

English Topics

By Leslie W. Morgan

The political situation continues to absorb the main interests of the public, and no one can tell two days in advance what will happen. The leaders of the parties that hold the balance of power are enjoying themselves, if no one else is. Mr. Redmond particularly is having a good time. One moment he is deeply grateful to the Liberal party for all they have done in the interest of true democracy, and the next he is full of threats as to what the Irish party will do if certain tactics are not adopted. There is no doubt but he holds the situation in the palm of his hand, except that for the time being he cannot, if he wanted to, defeat the Government; for strange to say, the Conservatives even do not want them defeated. In fact no one wants another general election at once. The party treasuries are all empty. Besides there is too much money required at once to make it a desirable task for any party to find it at a moment's notice.

The policy of the government has been changed in-so-far as that they will now deal with the question of the veto before passing the budget. This is what the Irish want. They believe in doing away with the lords' veto power, for the sake of Home Rule, but they do not believe strongly in the budget, for the sake of their whisky. The veto resolutions which the government propose laying before the commons after Easter will probably pass and be sent up to the house of lords some time in May; these they will without much doubt reject. Then, if the King does not give consent to create sufficient new lords to pass the bill, an appeal will immediately be made to the country on the single issue of the veto. On this one issue the Liberals, and their supporters, will win. On this issue Ireland, Scotland and Wales will vote almost solidly. When the veto is settled the promise of Mr. Asquith is that the matter will be taken up of making the house of lords an elected body instead of hereditary.

* * *

The second annual dinner of Hornsey clergy and ministers recently took place. This is a pleasant feature in this North London suburb. The first was held last year at the invitation of the clergy of the established church, and this year's gathering was arranged by a committee appointed at the first dinner. The object is the cultivation of good fellowship and the sole topic discussed on both occasions was Christian union, the most passionate appeals for which came on both occasions from Church of England clergymen. For the most part our Freechurch representatives uttered platitudes. The Rev. Robert Linklater, Prebendary of St. Paul's, and rector of one of the Hornsey churches, whose guest we were last year and who was ours this year, grew quite passionate in his appeal for union. "Brethren," he exclaimed, "we really must see if we cannot manage it, the need of the world is so great." In the light of such exclamations one would become quite hopeful were it not that at once a hundred difficulties arise connected with the "conditions" of union. Not until we come to believe that the necessity for union is greater than any or all of the conditions and difficulties, will union be accomplished. The difficulties in the way of the evangelism of the world a hundred years ago seemed unsurmountable, and perhaps they seem even more so now that the real magnitude of the task is apparent, but this did and does not deter the enthusiast for missions doing what he can. When once we realize the world's need and the magnitude of the task set the Christian religion, our petty differences will sink into nothingness. We will then be willing to make Christ and a "Christian God" our "common denominator" and our chief point of "conscience" will be to make Him known to a sinning and sorrowing world!

* * *

Does the position of a large per cent of the Baptist denomination in this country throw any light on the solution of the Baptism question as related to Christian union? It is doubtless a position fairly well known to your readers. They refuse to make baptism a church ordinance. It is looked upon as an individual matter to be settled between the candidate and his Lord. The baptism of the candidate for church membership is optional. He is received into church membership without it. He is baptized, if at all, because he is already a Christian, and not to make him one. If this is a right position, the inconsistency of the Baptists would seem to be in the fact that they require the minister in every case to be an immersed believer, and again in the fact that it is immersion or nothing for the individual member. It is evident from this that the one step that has been taken is an attempt at compromise. It would be interesting to have exact figures as to the effect of this, but they are not at hand. I can only say that in conversation with various Baptist ministers I have been told that the great majority of their members choose immersion; being left free they do not abuse their freedom, but use it rather for the attainment of additional grace by their voluntary surrender. However, many of their leading members do not choose to be baptized, Dr. Clifford telling me several years ago that some of his deacons had not been.

Is it not a matter of grave concern that after nineteen hundred years of Christianity we should still be debating the question as to the relative importance of an ordinance, and its particular form, in the face of the urgent need of our helping to answer the prayer of our Master "that we may all be one." Whether it be the friends of the enemies of immersion that erect this into a barrier to Christian union, they will have something to answer for.

It must be admitted, however, that it is easy to write thus, but that it is most difficult to act. The freest of us are bound,—bound by the chains of our own forging, no doubt as by those of others; this makes the chains all the stronger. I sometimes envy my son and the atmosphere which I hope he will be permitted to breathe in future years. To have some small part in the creation of this atmosphere is his father's chief prayer.

"Wringcliff," Priory Road, Hornsey, London.

To Live in a Book

By Annie L. Hannah.

I wish that I lived in a book,
  Where everything's cheerful and nice!
Had I but Aladdin's old lamp,
  I would put myself there in a trice!

The fire's bright—in a book;
  The milk's never watery and thin;
The ice on the pond is just right;
  In a ball game your side's sure to win.

Such aunts as you have—in a book!
  Such uncles, and grandfathers, too!
They think that in all the wide world
  There is not such a fellow as you!

And then the adventures you have!
  You'd hardly believe they could be
Unless you had read for yourself
  Of those exploits by land and by sea!

Yes, it must be fine in a book!
  I wish I could go there to stay!
Where everything's cozy and nice,
  And there's never one commonplace day!

—Christian Advocate.

The Glory of a Stainless Life

An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure, and, lo! on the satin linings lay a shroud of rust; the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear, pupil, learn a lesson in your life. This trinket, when enclosed, had upon it a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."—Selected.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXI (Continued)

At that moment Susan, who had been unconsciously listening for it through the speech-making, heard the click of the gate, followed by Alonzo's heavy step on the walk—more lagging that usual; for to the ear and eye of such a wife, every footfall, every changing expression, is fraught with meaning which she alone can interpret.

As Alonzo entered the kitchen he looked at her strangely—a fixed melancholy gaze that was full of tragic significance.

"Why, what's the matter, Lon? You're not sick, I hope?" she said, going to him and helping him off with his overcoat.

"No; I'm all right," he said wearily.

"Where's Teddy?"

"He's comin' with Mary; she stayed late this evening. He says he don't want any supper."

"What's the matter? Something's happened I know—something dreadful; you act so strange." And she stood regarding him anxiously, waiting for him to speak. He said nothing, but went to the sink and washed his face and hands.

Eldora was in the sitting-room, neatly copying the next day's arithmetic lesson; but she overheard her parents' conversation, and, sharing her mother's apprehensions, she came to the kitchen door.

"Don't let's bother about things now," said Alonzo. "Let's have supper. I'll have time enough to talk, God knows!——Give me something to eat."

Susan's keen intuition informed her of impending trouble. She quietly complied with Alonzo's request and called the family to supper.

She prepared Alonzo's coffee as she knew he liked it, and passed it to him steaming hot. He sat gazing down into his plate and Susan noticed how worn he was, how colorless his face has grown, how parched his lips, his forehead seamed with deepening lines.

She made only a pretext of eating, and Ned, taking advantage of her inattention, was feeding Jody from his spoon, the cat standing on his hind legs beside his chair, now and then tapping the child's arm with a supplicating paw.

When she found him out, Susan gave him an impatient little shake, and said sharply:

"Haven't I told you a dozen times, Ned, that you musn't feed Jody at the table? I'll put him out if you don't stop it."

"Oh, Susan, don't scold!" said Alonzo, petulantly. "Do let's have a little peace!"

This from Alonzo! Whatever he did he never interfered with the management of the children. She gave him one reproachful look, then put her apron over her eyes, burst into tears, and abruptly left the table.

Alonzo made no remonstrance, but finished his coffee with an effort. Eldora had never seen her mother give way to such a burst of feeling and she was shocked and frightened.

"Now you see what you've done, being a bad boy!" she said to Ned, who, bewildered by his mother's tears, began to whimper, pushed his chair back, and climbed down to go to her.

"Let him be, Eldory, and 'tend to your own business!" said Alonzo sternly. "And you, Ned, come back and finish your supper, or I'll send you off to bed without any."

A lump rose in Eldora's throat and tears came into her eyes, but she winked them away. To be scolded by her father was always terrifying; and tonight—when everyone was out of sorts and something dreadful had happened that was making them all unhappy—his reproof had added emphasis. It was a miserable meal for them all. After a little while Alonzo arose and went into the sitting-room. He told the children to stay where they were, closing the door behind him.

Susan sat on the lounge wiping her eyes. He stood before her and said: "Oh, Susan, my girl, forgive me! I didn't mean to speak to you like that! But I'm beat—I'm clean beat! And I don't know where to turn!"

Distressed less by his asperity than the unspoken trouble which she knew was torturing him, she rose instantly and threw her arms around his neck and kissed him, as she would have kissed Ned had he come asking pardon for some childish offence.

At this Alonzo broke into stifled sobs; his irritation—that of a man suffering helplessly—had passed, and the tears which were wrung from him, like drops of blood, ran slowly down his face. Susan wiped them away with pitiful tenderness, which was the sympathy of a mother for her child, rather than that of a wife for a husband. When he could speak, Alonzo said brokenly:

"The works—the Trust has bought the works, they'll shut it down in a month, and I don't know what to do!"

"Why, Lon! Is that all? Why, I thought something awful had happened."

She spoke bravely and cheerfully, but it was well for her poor dispirited husband that he could not know what a tremor seized her—with what a pang at heart she learned the calamity that had befallen them.

The children must be fed and clothed, and kept in school; the rent must be paid, and the payments on the lot met. It would be a steady outgo with no certain income, and the fact that Alonzo had had regular employment for twelve years, made him only the more helpless when his habits of work were suddenly broken up, and he should be forced to look about for another place.

To Alonzo it was as if the house that had sheltered him so long had been swept away, and he had found himself, with wife and children, bewildered and lost, exposed to the fury of the elements.

Susan went on talking cheerfully and hopefully, and Alonzo gradually absorbed something of her optimistic spirit.

"It ain't like you to give up this way, Lon," she said, not conscious that the opinion was a figment of her own fine loyalty. "The world ain't come to an end yet! The Works ain't the only place in this country, and though Dick Randall's been a mighty good friend to us, there are other good men in the world besides him! You've got some money in the bank, and the rent's paid for three months. You'll get a job before long, and, likely as not, a heap better than that'n at the Works. Everybody knows what a fine engineer you are and they'll all be wantin' you!"

She thoroughly believed that Alonzo's fame was wide-spread and far-reaching, and did not doubt that he would be immediately overwhelmed with offers; that, indeed, he might almost dictate his own terms when it was known he was free to accept another position.

"And if the very worst should come," she went on dauntlessly, "I could support the children—and you, into the bargain—sewin'."

"I don't want my wife supportin' me, or my children, either!" said Alonzo, with sudden decision.

"Well, 'tain't likely I'll have to," said Susan quickly, "but I just wanted to show you that we ain't in no danger of goin' to the poor-house—at least not just yet!"

Alonzo said nothing, but he held the faithful hand in a tighter grasp,—the hand which had ministered to all his needs with cheerful devotion, and that he knew would serve him to the last,—strong, tender, unwearying.

"You scared me nearly to death!" Susan said in her old, brisk, decided tones. "And I'm sure I don't know what the poor children'll think." She kissed Alonzo again and hurried to them.

Ned had only partly obeyed her as to Jody, who had retired to a warm place under the stove, but he had now recovered his spirits and was pretending to feed with crumbs a circle of gorgeous birds which adorned the rim of his plate. Eldora was waiting patiently until the closed door should open.

Susan said quietly: "Pile up the dishes and clear off the table, Eldory, Teddy isn't comin'."

She did not rebuke Ned "for messing with his victuals," as she might have done at another time, but lifted him from his chair and said gently: "You must make ready for bed now. It's long past your bed-time. You musn't fuss and make a noise; poor pa's got a headache, be a good boy and go upstairs as quiet as you can." For once he obeyed willingly, tired with the strange excitement that had so stirred the ordinarily quiet household.

Before Susan and Eldora had finished washing the dishes, Teddy came and Mary Benson with him. It is strange how men in the humble walks of life naturally gravitate to the kitchen; it is there that domestic crises are discussed—the place first sought when there is news to be told, good or ill. Teddy and Mary came straight through the house to where Susan stood over the dish-pan, washing dishes that Eldora neatly wiped. Alonzo, too, summoned heart enough to follow them.

Teddy was not apparently cast down. He was smiling and confident, but Mary's eyes were red and tear-stained.

"Well, Susan, I see you're not all broke up over it!" was his greeting, and Susan tossed her head.

"I guess not!—Lon felt pretty bad at first, but it was on account of me and the children. Now that he's really found out that he's got a wife that ain't likely to set down and cry over 'spilt milk,' he's feelin' a heap better, too!"

And Alonzo, thus rallied, smiled faintly.

"You're a brick, Susan! You're the right sort!" cried Teddy. "I wish Mary was more like you."

But Mary's sore heart could endure no more, and this slight rebuke, though spoken in jest, was too much, and she wept again.

"Now Mary," said Susan, "You just stop that! It's no way to act!"

"I—I don't care! You're already married, Susan, and—and you've got your home, and—Teddy—and ——" The sense of her misfortune could not be uttered, and Alonzo looked at the girl mournfully; their deep discouragement was a common bond between them.

"She's borrowin' trouble, and I've tried to make her see it. The wedding may have to be put off a little while; but nobody's going to pick up the house and carry it away bodily," said Teddy sturdily, patting Mary's shoulder gently. "And if they should—I hope it ain't the only house in the world!"

"Of course not!" said Susan cheerily. "That house'll stand there sometime yet, accordin' to my way of thinkin'!" She rolled down her sleeves and said, "Come, let's go into the other room!" and led the way.

Eldora now understood the situation; she had her mother's intelligence, with somewhat of her father's impassiveness, and no one could have dreamed from her collected manner the poignant heart-ache she kept to herself.

(Continued on page 18.)

Our Readers' Opinions

Pres. Mullins on Baptism, and His Critics

Professor B. C. Deweese, of the College of the Bible, Lexington, Ky., recently quoted in The Christian Century a statement of Pres. Mullins of the Baptist Theological Seminary, Louisville, in which he says:

"Baptism has no spiritual efficacy whatever. Our Baptist position, as of course you well know, is that the ordinance of baptism has no spiritual efficacy."

The Christian Evangelist, referring to the quotation writes as follows:

This position was clearly brought out in the able paper which President Mullins read before our Congress a few years ago on the subject of baptism. It is clear that he conceives of baptism as wholly an outward act, and so regarding it he could not hold otherwise than that it is purely ceremonial, and without "spiritual efficacy." Our writers do not so conceive baptism. They think of it as an act of faith; the outward expression of the soul's confidence in Christ, and its glad surrender to him. Is it any wonder that while the two bodies hold these two differing conceptions of what baptism is, they should differ somewhat as to its design or spiritual significance? Here, then, is the point, so far as we and the Baptists are concerned, which needs to be settled. Is a simple immersion in water, baptism in the New Testament meaning of the word, or must there be back of that immersion, and suffusing it, faith in Jesus Christ, penitence for sin, and the spirit of obedience, in order that it measure up to the baptism which Christ commands?

There is evidently some confusion of thought here—some misunderstanding. Or is it a fact that when a Baptist takes the position of a Disciple, the Disciple becomes doubtful of his own position and retreats from it or seeks to modify it?

Pres. Mullins says: "Baptism has no spiritual efficacy whatever." Had Prof. Deweese or the editor of the Christian Evangelist written that sentence I do not believe it would have ever been objected to by any Disciple. Did Pres. Mullins mean to insinuate that the Disciples hold that there is spiritual efficacy in baptism? If so, he misrepresents them. We have often been charged with that, and have spent much time in repudiating the charge.

Dr. Mullins does not say that baptism has no efficacy. He knows and we all know it is physically efficacious to the extent of wetting the body and sometimes making it very uncomfortable. Baptism, Dr. Mullins will agree, is also ecclesiastically efficacious. It is the initiatory ordinance by which a penitent believer passes into the church of Christ, the kingdom of God on earth.

What Dr. Mullins affirms is that baptism has no spiritual efficacy. Repentance has spiritual efficacy. It affects a man's psychological and ethical nature, changes his thoughts, his feelings, his character, his life, his relation to God. Does baptism do anything of this sort? If these things do not precede, there can be no spiritual baptism.

The editor of the Christian Evangelist says: "Is a simple immersion in water, baptism in the New Testament meaning of the word, or must there be back of that immersion and suffusing it, faith in Jesus Christ, penitence for sin, and the spirit of obedience, in order that it measure up to the baptism which Christ commands?" The Baptists hold that there must be "faith in Jesus Christ, penitence for sin, and the spirit of obedience," in order to a scriptural baptism, just as tenaciously as do the Disciples.

The Disciples do not repudiate the idea that "a simple immersion in water is New Testament baptism" any more indignantly than do the Baptists. And when the editor of the Christian Evangelist, referring to Pres. Mullins, says, "It is clear tnat he conceives of baptism as wholly an outward act," he does Dr. Mullins an injustice, as I see it.

Again the editor says, "This position of Pres. Mullins was clearly brought out in the able paper which he read before our Congress a few years ago on the subject of baptism."

I read that address of Dr. Mullins with a great deal of satisfaction. On this point he took precisely the position which Alexander Campbell took in his debate with McCalla, and which he reaffirmed in his debate with Mr. Rice, and on many other occasions. The only difference was Mr. Campbell in speaking of the relation between baptism and the remission of sins, used the word "formal remission," and Pres. Mullins used the term "ceremonial remission."

Prof. Deweese, in criticising Pres. Mullins' position, that "there is no spiritual efficacy in baptism" says: "Of course, we all know that this baptism which the Lord commanded is just as spiritual as uttered prayer, or confessing Christ, or giving money, or performing any other religious act whatever we perform in loyal obdience to the Lord."

This is very true, nor would Pres. Mullins deny this. But when Pres. Mullins says there is no spiritual efficacy in baptism he is not considering the reflex but the direct influence of baptism on the spiritual nature.

That there should be a religious frame of mind accompanying every religious act all will agree.

In stating the relations of baptism to psychological conditions Pres. Mullins is right, Prof. Deweese is right, the editor of the Christian Evangelist is right, we are all right.

Let us all try to understand each other, and strive to reduce our differences to a minimum rather than magnify them. Has baptism any spiritual efficacy—does it, like repentance, create a spiritual condition in the mind? No, is the universal answer.

Liberty, Mo. A. B. JONES.

Another Parable on Baptism

Some one went into the home of a Hyde Park professor, took the picture of the professor's mother from the mantel, and left another in its place inscribed: "This will answer just as well; it is the picture of another respected person, and every respected personage has fruitage in memory and love."

"Buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead."

"Else what shall they do that are baptized for the dead. If the dead are not raised at all, then why are they baptized for them?"

Christian baptism pictures the resurrection from the dead. Removal of that picture and substitution of another disturbs the peace of the owner and perverts the aim of the artist.

The professor's parable, on page 10 of the Century of March 17, is incomplete to his inference: His farmer on his theory would have said: "Planting is not essential; I will therefore moisten the roots and fasten the plant to a trellis—bother this law of planting—I'll show you a specimen without it of up-to-date fruit!"

A set of directions from any good modern nursery will save the doctor and his patients from any such parabolic dilemmas in the future, for the burial of the roots of his parabled tree was essential to the risen life of its fruitage. The inevitable conclusion of his own parable is immersion.

Chicago. WILL F. SHAW.

Where the Bible Speaks

Concerning the old war cry, "Where the Bible speaks we speak and where the Bible is silent we are silent," it is time to call a halt in our talk and consider that Christ did not authorize the writing of these books called Scriptures, true though they may be, and they were not received as Scripture till more than a century after his resurrection.

Christ did not tell his apostles to write books, and only one of our gospels was certainly written by an apostle, and he, the only one who was commanded to write anything, and the only book he was commanded to write was the one which he said that God the Father had given to him to show unto his servants and that he sent his messenger to signify to his servant John. This is the only Christian scripture that expressly and directly claims to have come from heaven and it is the only one which is not considered scripture, but was rejected by Martin Luther and never incorporated in any religious system, certainly not accepted at its own appraisements, and yet it is Christ's own self-revelation and expressly commanded to be written in a book and sent to the churches. What Christ here said is quite outside all our systems and as it must have been received upon the spot upon its own claims and the personal testimony, it was the earliest Christian scripture properly authenticated and from the bosom disciple John. Now this undoubted Scripture closes with a curse upon him, "who shall add to or take away from its words of prophecy" and yet these other books were afterward gathered up and one by one added to it, contrary to its warning and these books came gradually to be regarded as "Holy Scripture," and later still with the Reformation, we began to evolve our religious systems out of these other books and dropped not a part of The Revelation of Jesus Christ, but the whole of it bodily, so that when we say the whole Bible, or the whole New Testament, we leave out the one book which was itself alone the written New Testament of the early church for a long time. JASPER S. HUGHES.

South Bend, Indiana.

The Singing Heart

I spoke a traveler on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"
"Comrade, I bear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you this life's thorny smart?"
"Comrade, I bear a singing heart!"

I cried to one whom adversity
Could not make bend the hardy knee,
"How such brave seems! Tell the art!"
"Comrade, I bear a singing heart!"

Friend, blest be thou, if thou canst say
Upon the inevitable way,
Whereon we fare, sans guide or chart—
"Comrade, I bear a singing heart!"



"Father"

By Katharine Norton.

My father's just the queerest man!
Why he can't do things Mother can.
He's twice as big an' brave an' strong,
An' yet he always does 'em wrong.
They say my mother's gone away;
It's been so lonesome all the day!
The house was awful strange and still;
I kept real quiet, waiting till
My daddy came. You see, he said
He'd put his little boy to bed,
Himself, tonight. I thought he'd know
How Mother tucks me in just so,
An' smooths my pillow, soft an' white,
An' kisses me, an' says good night.
But he forgot an' shut the door;
My nightie's on hind side before.
I wanted both my Teddy bears,
An' oh, I should have said my prayers!
But Father wouldn't laugh an' play;
He told me Mother'd gone away.
An' said he'd try to kiss me just
The way she does. I think he must
Have cried, too, 'cause my pillow's wet.
Oh, hasn't Mother come back yet?

—St. Nicholas.

The Mocking Bird's House-Raising

By C. E. Jenny.

I was present at a house-raising last month that interested me very much. Sunday afternoon I was lying in the hammock under my apricot trees, the warmth of the day fast carrying me toward slumber-land, when the active motions of a mocking bird caught and diverted my attention. She was dancing about the crinum bed, picking up and dropping dry twigs. Evidently she was looking for one of a particular size and I soon understood that she was carefully selecting the timbers of a home, just as you and I might, were we capable of building our own house, select seasoned timbers for its underpinning. Whenever she got one that suited her she flew up into the nectarine tree, where the site was, and where I could indistinctly see her through the leaves, arranging the laying of the cornerstone and the building of the base of the structure.

Often, in the early stages of the nest, the stick she seemed to require and which she essayed to carry to its proper place, was too large for her strength. Sometimes a twig, half as big around as a lead pencil and longer would over-balance her in mid-air and after a vain flutter she would have to drop it and select a lighter one. Most of the larger twigs that formed the base of the nest were carried direct to the crotch of limbs where the nest was placed, and carefully adjusted. Some of the lighter material, which she carried in large bunches, she flew above the tree and dropped down, so that it would catch in the foliage and later be picked up.

Very careful was the assorting of material and its selection. For the fixing of the very first sticks, the gum that stews out of most trees of the peach family and which was quite plenty on the nectarine tree, was used for gluing. Perhaps it was this as much as the foresight in having the ripe fruit close at hand that led her to select the nectarine tree for building. She did not work too steadily, but after three or four loads had been carried, she flew off to the tip-top of a neighboring wind-mill and there sang rollicking snatches, interspersed with perfect imitations of the call of the valley partridge, "Shoot right here, shoot right here" as the old settlers so well interpret it.

Then after drinking at a tub where the water hyacinth is growing, she is back at work again. Gradually on the second and third days, the material became of a lighter finishing kind. Dried grass and thin strips of grape-vine bark was the finish she chose. Yet she never seemed in a hurry for its completion and stopped work always by five o'clock, to get supper and sing a while before dark. Later, in the night, when the moon came up, she would often awaken me by the glorious trills and bursts of song.

During the building of the nest, the male kept oversight like a sentry, from a neighboring tree, following her around so as always to overlook where she was at work, often sending some remark to her and at times voicing a warning when a stray cat, with quivering mouth, crept too near, or if a curious biped wandered too near the location of the nest.

A few days after the completion of the nest, four handsome eggs, reddish-brown on a greenish background, filled the hollow, and the mother bird spent most of her time in covering them. Then one morning a noisy buzzing or low chattering announced four insistently hungry newcomers, which had to be fed constantly in the day with bugs, worms and other nutritious delicacies that mocking-bird hygiene prescribed for baby mockers. Later, not wholly through the arguments of vegetarians but principally through the plentifulness and convenience of the diet, they will feast on ripe nectarines, apricots and peaches, but this will be after they are able to feed themselves. I shall not begrudge them their hearty appetites, for the songs lighten the days for me as well as for them. Even now, with the cares of providing for the nestful, the parents stop to sing and give praise for the glorious sunshine and the exceeding bounty of all good things. Accustomed as we are to their antics and their mocking imitations of other birds, often when they break into their own inimitable warblings, we say to each other "Listen to that mocker sing," for it is no mocking now, but pure, overflowing happiness.

The Little Legend of the Mignonette

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. But she was so amiable and good that people forgot how beautiful she was and only spoke of her goodness. She had long golden curls; but, when the maid combed them and got the fine hair tangled, the princess never cried or got cross. At the table she never spilled her soup, and used her napkin and knife and fork properly. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which one you want, and it is yours, always. First, you may be a bird, to go from one end of the earth to the other with no one to say nay or interfere. Second, you may be a butterfly, with no care in the world, only to be gay and happy and beautiful and to charm those who want to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are sick, and will be a cheerful companion always."

Then the princess said: "If I were a bird, I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of my duty, and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need."

Then the fairy queen waved her wand, the the princess became the flower Mignonette.—Selected.

Open Our Eyes

There are to be found today men and women to whom Christo is as real as though they held his fleshly hand and looked into his sweet human face. They are as sure that heaven is around them as that their heart beats within them. They know that God loves them, as certainly as if he awoke them each morning with a kiss. . . . Some time ago I met with a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his sympathetic consolation, and with all his helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull,
Unseen, because our eyes are dim.
He walks on earth—the Wonderful—
And all great deeds are done for him."

What we need is the power to see—to see the chariots and horses on the mountains; to see God all about us; to see the strong, right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walter Jubb.

Woman's Lot

This, O this, is woman's lot,
To be a friend when others fail;
To look on death and fear it not,
To smile when other cheeks grow pale;
To trust in danger and in care,
To love when love seems almost dead;
To hope when other hearts despair,
And pray when love and hope are dead.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 27 (Easter Sunday)

Theme for the Day.—The Resurrection of Christ.

Scripture.—And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus whom they crucified. He is not here for he is risen from the dead. Matt. 28:5, 6.

The day of Resurrection, Earth, tell it out abroad,
The Passover of Gladness, the Passover of God.
From death to life eternal, from this world to the sky,
Our Christ hath brought us over, with hymns of victory.
—John of Damascus ("Resurrection").

Prayer.—Father of life, Thou giver of every good, we rejoice in the holy memories of this day. Thou hast shown us the empty tomb, and our hearts are glad with the knowledge that in Christ death has no dominion over us. Bestow upon us the joy of those whose lives are hid with Christ in God. Help us to live in the glory and strength of that eternal life, which already we begin to possess, and whose secret is that we may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. Lighten all our days with the clear shining of Thy presence, and may we find the evening time bright with the radiance of the endless day. Amen.

MONDAY, MARCH 28

Theme for the Day.—The trumpet call.

Scripture.—Watch ye, stand fast in the faith, quit you like men; be strong. I Cor. 16:13.

O, for a trumpet call to stir the throng
Of doubtful fighting men whose eyes and ears
Watch till a banner in the east appears
And the skies ring that have been still so long!
—F. W. H. Meyers ("A Child of the Age").

Prayer.—Gracious God, Thou hast summoned us to a great campaign against the powers of darkness in the world. Too often we grow weary or discouraged, and lose the ground we ought to hold. Save us, our Father, from the shame and sin of defeat, and may we find such assurance in Thy help, and such return of valor in Thy call to duty, that we shall win the fight. The grace of God be with us. Amen.

TUESDAY, MARCH 29

Theme for the Day.—The great refusal.

Scripture.—And Jesus looking upon him loved him, and said unto him, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possession. Mark 10:21, 22.

After I had recognized some amongst them,
I saw and knew the shadow of him
Who from cowardice made the great refusal.
—Dante ("Inferno," III. 58).

Prayer.—Father of Mercies, the gifts of Thy hand have made us rich. We are amazed at Thy goodness to us. Save us, we beseech Thee, from the tragedy of making the blessings Thou hast given us the means of our own undoing. Keep us from selfishness, from cowardice, and from the ungenerous heart. Deliver us from hesitence in the presence of opportunity, and from slackness in Thy service. For Jesus' sake. Amen.

WEDNESDAY, MARCH 30.

Theme for the Day.—Back from the grave.

Scripture.—The common people therefore of the Jews learned that he was there: and they came not for Jesus' sake only but that they might see Lazarus also whom he had raised from the dead. John 12:11.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not or something seal'd
The lips of that Evangelist.
—Tennyson ("In Memoriam").

Prayer.—Heavenly Father, Thou art the giver of life, and its sustainer. Thine is the power that brings us into the world, and Thine are the cords that hold us back from death. Deliver us, we pray Thee, from the fear of evil and of death. And may we follow our Lord, who called back from the grave the friend he loved; for he can save us too, not from the tomb alone, but from the death that cannot die. May we ever trust in him. Amen.

THURSDAY, MARCH 31

Theme for the Day.—Israel's deliverance at the sea.

Scripture.—Pharoah's chariots and his hosts hath he cast into the sea, and his chosen captains are sunk in the Red Sea. But the children of Israel walketh on dry land in the midst of the sea, Exodus 15:4, 19.

The Red Sea Coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen who beheld
From the safe shore their floating carcasses
And broken chariot wheels.
John Milton ("Paradise Lost," I).

Prayer.—God of our life, Thy mercies have been over Thy people through all the past. Thou leddest Israel through the Sea, and didst guide them like a flock in the wilderness. We too need Thy sheperding and protection. Go with us as the pillar of cloud and fire. Set all the stations of our journey, and may our sorrow be turned ever into joy as we near the land of heart's desire, where we shall find our eternal rest. Amen.

FRIDAY, APRIL 1

Theme for the Day.—The comfort of Nature.

Scripture.—The trees of Jehovah are filled with moisture; The cedars of Lebanon, which he heath planted; Where the birds make their nests:

O Jehovah, how manifold are thy works! In wisdom hast thou made them all; The earth is full of thy riches. Psa. 104:16,17; 24:2.

If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet looks that Nature wears.
—Longfellow ("Sunrise on the Hill").

Prayer.—Loving Father, we thank Thee for this fair world in which we live. Thou hast made it very beautiful for us, and the springtime makes us glad with a new joy in all the works of Thy hands. Help us to find the satisfaction that Nature can give us. From the struggle of the day, and the turmoil of the world may we take time to leave the secret of quietness and peace that Thou canst teach us in the calm solitudes of hill and forest and field, where also our Savior loved to be. Amen.

SATURDAY, APRIL 2

Theme for the Day.—The light that shines.

Scripture.—Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light to shine before men. Matt. 5:15, 16.

Heaven doth with us as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 't were all alike as if we had them not.
—Shakespeare (Meas. for Meas. 1:1).

Prayer.—Good Father, we thank Thee for the light Thou hast sent us in the open day and in the gospel of our Lord. May we also learn the secret of the light that lighteth ever man. Deliver us from darkness and the love of things that lurk in darkened ways. May our light, however feeble, shine forth as Thou wouldst have it. And may the true Light, that never was on sea or land, lead us safely home. Amen.

"Pray for Us"

The weary ones had rest, the sad had joy
That day, and wondered how!
A ploughman, singing at his work, had prayed,
"Lord, help them now!"

Away in foreign lands they wondered how
Their simple word had power!
At home the Christian, two or three, had met
To pray an hour!

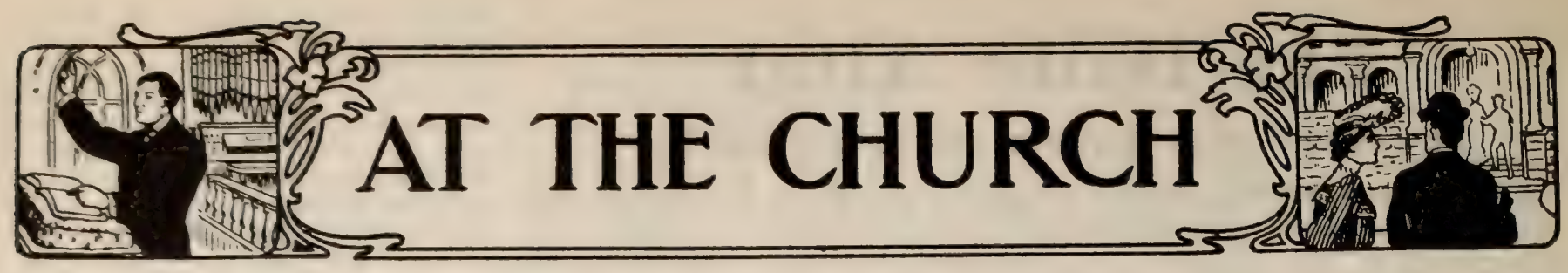
Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.
—Miss F. M. Nesbit, in Awake.

The Great Guest Comes In

By Edwin Markham.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to mother's arms,
Out of reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice he heard:
"Lift up your heart, for I kept my word:
Three times I came to your friendly door;
Three times my shadow was on your floor;
I was the beggar with bruised feet;
I was the woman you gave to eat:
I was the child on the homeless street."



Sunday School Lesson

By Professor Willett

Four Works of Power*

It is not without significance that the Gospel records contain so large an element of the miraculous in the life of Jesus. This is precisely what we should expect. Those who first walked with him must have been earliest impressed by the greatness of his work and life. But that greatness did not at first manifest itself in the region of character and teaching so much as in those activities which seemed astonishing to the beholders. The earlier Gospels, Mark and Matthew, deal more largely with miraculous events than those that came later in the life of the early Christian community.

This fact proves two things: first, that the narratives of miracle did not grow up in a later period of the life of the church, but were the record of events that actually took place in the ministry of Jesus. Before the days of the higher criticism it was freely asserted that Jesus never wrought these works of power, but that the second generation invented them in its effort to create a more vivid impression of the life of Jesus and to extend his influence in the world. But the severe criticism to which the early documents of our faith have been subjected has disproved this theory, and shown that they actually come from the very generation that knew Jesus personally.

Reality and Value of Miracle.

But there is a second element equally impressive in this early record of miracle, and that is the fact that though at first the friends of Jesus were greatly impressed by his works of healing and were aided in their faith in him by these means, later on it was rather to his character and his teachings, his redemptive purpose and his world-wide program of righteousness, that their attention was directed. Therefore the miracles appear in greater abundance in connection with the early ministry of Jesus, and are more abundantly recorded in the first of the Christian documents. They were not fictitious, but real. They were not the product of later religious imagination, but were actually observed events. Yet their value was not at all comparable with the teaching and self-revelation of Jesus in the larger events of his life. They were valuable as an appeal to a lower order of reflection in reference to him. But when men came to know his character and to respond to the higher call of his life, miracle ceased to have signnficance to them, just as it has ceased to be of special value to us.

In this lesson there are recorded four events of this kind. All of them are of deep interest to the student who is anxious to learn the kind of life Jesus lived, and to know something of the sources of his power. They include the healing of the invalid woman, the raising of the daughter of Jairus from her bed of death, the healing of two blind men, and the restoration of speech to a dumb man. It was in this kind of work that Jesus found one of the great satisfactions of his life. It was a joy to him to bring health and soundness to those who were in distress. Yet it must always be borne in mind that he healed far fewer than he had opportunity to heal. There were circumstances in which he felt himself incapable of responding to the appeal of the sick, not from lack of those powers of will and of sympathy with which he was so richly endowed, but rather because he chose to reserve all acts of this character for use in behalf of men who could really be aided by his power, and in an atmosphere of faith in him. He had no mind to gratify the mere curiosity of the passers-by, nor was he anxious to respond to the appeals of men who only wanted physical aid. He wished rather to make his work effective in behalf of character, and this may account for both the significant nature of the healing work that Jesus really did, and for the comparatively few cases in which that power was actually displayed, in spite of what seems at first glance the crowded nature of the New Testament pages. In reality Jesus healed only a limited number of people.

The Infirm Woman.

The first of the incidents in this study is the healing of the infirm woman. For twelve years she had been the victim of a disease that was perhaps as much due to the foolish and superstitious medical practices of the time as to actual malady. The parallel narrative gives the information that she had done all she could to relieve her distress by consulting physicians, but was in no manner helped. She stole up behind Jesus as he passed, feeling sure that the mere touch of his garments would be effective in bringing her relief. She had seen him lay his hands on the sick, with that mysterious touch which seemed to impart blessing and health. And without the courage to ask of him the actual favor of his power, she was still intent upon securing, even unknown to him, the aid which he could render.

Something in her action attracted Jesus' attention to her. The curious expression is used in the parallel narrative, "he felt that strength had gone out of him." In this account we are merely told that he turned and saw the woman. But interested in her confidence in him, and pleased that she had been willing to run even the risk of his displeasure if she could touch his garment, he said to her kindly, "Daughter, be comforted. Your faith has availed to cure you." Perhaps Jesus meant by this far more than the mere colorless meaning which is often attached to the word. Did he have only in mind the fact that her faith had led her to touch him in order that she might be healed? Or did he really mean that her faith in him had really worked the cure and restored her to health? To elicit such faith from human life is itself an act of healing and uplift. If Jesus imparted to the woman some subtle power that restored her to health, he did much for her. If, on the other hand, he aroused in her a faith which was itself sufficient to react upon her weak body with the force of reorganization and revival of health, that was a still greater blessing. It is evermore the work of our Lord to deal with human life at the point where he finds it, and to bring out its own latent and unused powers of health and happiness. Where these are insufficient, he is ready to supply greater. But his first and most important work is to summon human life to such activities as are themselves redemptive and restorative.

The Ruler's Daughter.

Enclosing this incident of the woman who was healed is the narrative of the revival of Jairus' daughter. In the editorial columns of The Christian Century a week ago reference was made to this event, and it need not be treated at length here. It seems not to be a case of the recall to life of one who was dead, but the revival of one whom the attendants and family believed to have died. Jesus' words, "The damsel is not dead but sleepeth," seem conclusive on this point, and there is no need of giving them a forced or symbolic meaning. The significant fact in connection with this episode in the Life of Jesus is his tender solicitude for the grieving parents, his indignant thrusting forth of the professional mourners, who were only desecrating the sanctities of the home by their shrieks and simulated sorrows, and the calm majesty with which he summoned back the spirit of the child, hovering on the borderland of death, to animation and health. No wonder events of this kind caused the fame of Jesus to spread through all that region.

The Blind Men.

The third incident relates to two blind men who followed Jesus and his company, and implored him, with the title of Son of David, to take pity upon them. Jesus gave them no immediate response, perhaps the more fully to elicit their faith. If they had given up their effort, of course no help would have come to them. It was their confidence and their persistence in their request that brought to them the blessing they were seeking.

When they reached the house where Jesus was staying in the town, they pressed through the throng to his presence. In a country where diseases of the eyes are so common Jesus must have encountered thousands of blind men. Some few of these he healed when he saw that good could be done beyond the mere physical advantage. He said to these two men, "Do you believe that I can do this?" and when they confidently answered that he could, he seemed rejoiced at their faith, and putting his hands upon their eyes in his accustomed way he said, "Then, in accordance with your faith, it shall be done."

The Injunction to Silence.

The injunction of Jesus to these blind men that they should not tell what had occurred was no doubt due to the fact that the first value of his miracles, the attraction of the multitude to listen to his words, had long since been more than realized. In the multitude of hearers and witnesses that thronged his ministry he preferred to create a faith that did not rest on marvels but rather on his preaching of the kingdom of God. So, as far as he was able, he silenced his friends and the people he helped, so that they might not increase the morbid curiosity of the crowd concerning him. But we cannot marvel that such blessings made themselves known, and we can hardly blame the men for their course in proclaiming widely the

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*International Sunday-school lesson for April 3, 1910. The Power of Faith, Matt. 9:18-34. Golden Text: "All things are possible to him that believeth," Mark 9:23. Memory verses, 28, 29.

story of Jesus' help to them. It was only the natural result of their gratitude to him.

The last event of the lesson relates to a man bereft of speech, and classed by the popular superstition with those believed to be possessed with demons. Jesus healed the man, which was the casting out of the demon as the witnesses interpreted his action. And when the afflicted man spoke, the people wondered at the event. No such leader had appeared before in their history. And the troubled Pharisees, seeing how little the work of Jesus fell to the credit of their order, tried to diminish its significance by insisting that Jesus was in league with the prince of demons, the lord of misrule, by whose power he was enabled to work these signs. Such charges were frequent in the speech of the rulers, but Jesus for the most part passed them by as the angry words of spiteful men.

Christian Endeavor Lesson

By W. D. Endres

Topic, April 3, Christ Our Teacher (Consecration Meeting). John 12:44-50.

Jesus is our teacher as to the will of God, and the manner in which we are to make our lives conform to it. He is God's representative on earth, exemplifying the Father's will and he calls men to a little task. This is the sense in which he is our teacher. He tells us repeatedly that the Father sent him, and in our lesson says, "He that believeth on me, believeth not on me, but on him that sent me." It is as if Jesus were saying, "Look on me, here is a sample life of how the Father wants men and women to live. You are in a dark world. You do not know God. I am in your presence making God known to you. To you I am a light in this world dispelling its darkness. Even the words that I speak are not my words, they are the Father's. If, therefore, you reject them you are not rejecting my words but His, and I know that he who accepts and follows them lives the life eternal."

But we cannot be too careful as to how we are to maintain our discipleship. Certainly it does not consist of a literal legalistic interpretation of his words. "The letter killeth." He who learns aright will seek to emulate Christ's fidelity to his moral and spiritual ideas, however trying the circumstances. His willingness to serve at heavy personal cost in time and labor; his broad sympathies so great that they were touched by all classes; his spirit of fairness in all his dealings with men and women however unjustly they may have treated him; and the moral courage with which he faced every crisis, however great the odds, should always be the objects of study from our great teacher. He has learned Jesus best who has caught the spirit with which Jesus faced life's problems and who tries to do a similar thing in his own life. That is why Paul says, "the spirit giveth life." The question which we as Christian disciples raise, is not what did Jesus do, but what would he do if he were confronted with the problem or problems which now face us?

The importance of this question appears when we begin to apply it to the routine of our daily lives. Christian Endeavorers should endeavor to be Christian—Christ-like. To do so is to reproduce Christ's fidelity to his moral ideal in their own lives. Now let each of us apply it to his own life. Are you a student in the grades, the high school, the college, or the university? Are you courteous and kind to your instructors, and your fellow students? Are you conscious in the faithful preparation of your lessons from day to day? Are you true always to your own conscience on examination days? Are you in business, as a clerk, a proprietor, or the director in a stock company? Do you resist the temptation of the cash drawer? Does the yard of calico contain thirty-six inches? Is the sugar free from sand? Is the suit all wool or is it just so labeled? As director did you vote for just and equitable working conditions for those in your employ or for the largest dividends merely? Do you labor in a shop, on the street, or in the ditch? Does the work you do not only pass inspection but does it stand the test of usage?

Roosevelt, Okla.: Enclosed please find our February report. It would be necessary for you to be on the ground to appreciate the great work being accomplished here. Cooperton is a fine inland town in a fine farming country—a railroad is soon to run through the town. We knew nobody there when we began, had a few members and a small house, though the weather was fierce we have not lost a day—went to streams daily—broke ice to baptize the people. There were eighty-five additions; fifty-eight baptisms; forty-two heads of families; twenty-one united families; twenty-eight land-owners—most of them own fine farms. Bankers, merchants, clerks, ranchmen, barbers, teachers, ex-saloon and ex-pool hall men were among additions. Notwithstanding the meeting was growing in interest daily, the demand for a meeting at this place caused us to close at Cooperton and came here. Have no church here, but some outsiders attended Cooperton meeting and said we must come here. All church houses were refused us, but another non-church member and non-church goer came up and said he had the largest house in Roosevelt and we should have it, so we began there. The large folding doors in each end of the house have been thrown open and seats put back and front of house but still we cannot take care of the people. A baptistry is to be put into the house today. We expect a glorious meeting here. Denominationalism is strong here, but the masses are tired of it and want the simple gospel we bring. Pray for us. This is a hard field, but opportunities are numerous for the preachers who know nothing save Jesus and His word.

Fraternally,
J. L. HADDOCK AND WIFE.

March 3, 1910.

J. L. Haddock and wife are living links of Central Church, Lexington, Ky.

Elkins, W. Va.: I enclose report covering February. I am still at Elkins with Brother Lord with 129 additions to date. We are looking up a lot and a preacher, and will have this work self-supporting I hope. Will be here until the 20th at least. Among the number are numbered twenty-seven husbands and wives. Less than twenty former members. You will see by this report that the greater number have come during March. Have baptized thirty so far in March. With regards, Yours, ORILAS G. WHITE.

March 12, 1910.

Missions and Benevolence

National Societies of Disciples of Christ

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 3TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

Items from American Missions

By Grant K. Lewis, Secretary.

There is enough news in the following two reports of missionaries of The American Christian Missionary Society to make the entire budget for this week. Besides this these reports are characteristic of the kind of evangelism the American Christian Missionary Society does. It is the only Society which gathers funds from the states where we are strong and distributes them in the states where we are weak. There are multitudes of churches capable of becoming living links and raising from from $3000 to $500 wherewith to support missionary evangelists North, East, South and West.

The Benevolent Association

Our great Foreign Missionary offering for this year has been taken. From present indications this offering has been such as to awaken thanksgiving in the heart of every true disciple of Christ. The next thing demanding our attention is the care of the widow and the orphan in our midst. We feel sure that God is pleased with our growing interest in world-wide evangelism. We are equally confident that he will not excuse us if we neglect to answer the cry of the orphan and the appeal of the helpless, homeless veterans of the cross. The world will not excuse us if we neglect the poor in our midst.

The Association has just received $400 from the estate of a good sister who remembered the poor even in her death. During life she sought to bear the burdens of the weak and so fulfil the law of Christ. In death she recognized Christ as her guide by providing for some of the "least of these" His brethren.

A gift of $125 was recently received from a good woman in memory of her sister. The sister had been a devoted friend of the Gospel of the Helping Hand through life, and the surviving sister in sending in her gift said, "I desire to continue my sister's good work in behalf of the poor." She could erect no more beautiful and lasting memorial.

One of the important features of the work of the Benevolent Association is to find Christian homes for orphan children. Not long since a good man and his wife, substantial farmers, devout members of the church, came to one of our homes and decided to take a pair of twin boys to rear them as their own.

If the churches and Bible-schools can not observe Easter in the interest of the orphan and the widow, they should observe some other day. It is not so much a question of times and seasons, but a question of doing the will of the Lord in a Christlike ministry. Money sent at any other time is as good as money sent at Easter, but Easter is the day set apart for making our offering. JAMES H. MOHORTER.

Notes from the Foreign Society

Our offering will be at least $100, maybe a trifle more.—W. B. Hendershot, Martinsville, Va.

The church at Liberty, Mo., enters the living link rank. Graham Frank is the minister.

Dr. E. A. Layton, late missionary of the Foreign Society, who now resides in Seattle, Wash., is organizing a Bible class among the Chinese at the University. He is building up a good practice in that city.

The total receipts of the year of the Foreign Society to March 15 amounted to $53,822, a gain over the corresponding time last year of $10,081.

Since the first of October last the Foreign Society has received $22,550 on the Annuity Plan, a gain over the corresponding time last year of $10,,080.

The church at Hiram, Ohio, and the students at Hiram College, are hoping to be able to raise enough to support their own living link on the foreign field.

The church at Paducah, Ky., W. A. Fito, minister, enters the living link rank in the Foreign Society. This is a great victory.

Our offering is all in and reaches $800. It was a very free and joyous offering.—W. H. Smith, minister, Harrodsburg, Ky.

The church at Langdon, Kans., is not large, but it will average from $3.50 to $4 per member for missions.—Frank A. Jalagess, minister.

I like your new plan of having One Day Churches. That's fine. Will be one of them soon.—J. E. Davis, Beatrice, Neb.

This congregation passed all previous records in missionary giving.—O. D. Maple, Cameron, Ill.

A little daughter gladdens the home of M. B. Madden and wife. They are sojourning at Topeka, Kans. They are our missionaries at Sondai, Japan.

The Ashland church makes the biggest foreign Missionary offering in its history, despite the fact that we are building a new church.—W. D. Ryan, Ashland, Ky.

The friends and churches are requested to to help secure the school property in Shanghai, China.

The friends and church are requested to forward their March Offering for foreign Missions promptly to the office of the Foreign Society.

Eighteen new living link churches have been heard from and a number more are expected.

A Great Missionary Congress

The men's National Missionary Congress will be held in Chicago in the Auditorium, May 3-6. This will be one of the most significant meetings the world has ever seen. Only a few can attend the world's missionary conference in Edinburgh, Scotland, next June, but here is a conference, in many ways as signficant, right at our doors. It marks the calmination of the campaign which has awakened the Christian men of a hundred cities to their responsibility in the evangelization of the world. Five thousand leading men of the American churches will meet in Chicago, May third, to formulate a national missionary policy—the first in the history of the United States. The 135 delegates apportioned to the Christian church will represent our people in the deliberations of the congress. It is hoped that the busiest man will feel the importance of making the sacrifice of time. This is the King's business. We should have our full quoto there. The importance of this congress cannot be estimated. The proportionate representation should be sixty preachers and seventy-five "laymen." If you can go, send your application to the Foreign Christian Missionary Society, Cincinnati, Ohio.

A Merger of Near Kin

In a certain square mile in Chicago are more than thirty struggling Protestant organizations, no one of them adequately equipped for large service to the community, and two Catholic churches with cathedral-like buildings and overflowing congregations at every service. A way to local union through independency causes as great evils as it attempts to cure. The undenominational church, lacking relation to missionary agencies, almost inevitably induces parochial selfishness. But an interdenominational form of church union is possible which both attains larger local efficiency and conserves denominational loyalty. An example of this type of union is Memorial Church of Christ, Chicago.

Nearly two years ago Memorial Baptist Church was pastorless. It possessed a well-appointed building but in a shifting population which made the problem of filling it exceedingly difficult. A neighboring church had one of the most popular preachers of the city, Dr. H. L. Willett of the Disciples' Divinity School, and its growing congregation was in need of a new building. The Baptists' and Disciples' leaders took advantage of this combination of circumstances to effect a union, advantageous to both parties, the Memorial Church of Christ. Dr. Willett became pastor in the building erected by the Baptists and Dr. R. N. Van Doren, an editor of the Standard, associate pastor. With supplementary gifts they have administered the affairs of the united churches in harmony and efficiency. Strength has come with union, and problems exceedingly difficult to the separate congregations have found easy and happy solution.

In purely parochial matters the two churches act as one. In extra-parochial undertakings they remain loyal to their respective denominations. It broadens and enriches the life of both pastors and people to be in touch with two denominations, instead of one, and to feel responsibility for an enlarged circle of missionary agencies. The plan for missionary offerings provides for a regular presentation of the vaious causes with an equitable apportionment to the Board of the two denominations. As both parties to the union are immersionists, no provision for differing forms of baptism is necessary. In deference to the custom of the Disciples, the communion is celebrated every Lord's Day; but it is an open communion.

Perhaps the greatest gain is limitation of the denominational shibboleths. It is too much to claim that all who are parties to the union never look back and desire to return to the former status of unmarried independence. There are occasional murmurings like the lustings of the manna-fed children of Israel for the "leeks and onions of Egypt"; but, for the most part, the members of this church of Christian union, Baptists and Disciples, realize that they are pilgrims to a better country and rejoice that they are counted worthy to blaze a way in which others may follow.—J. H. C., in The Congregationalist (Boston).

The Coign of Vantage

(Continued from page 12.)

Though Teddy talked with much confidence, he felt the impending loss of his place far more than he would acknowledge; but he was young, strong and sanguine. He had never come into actual, desperate conflict with want, and he could not dread an evil of which he had no personal knowledge. He had always had a good-natured contempt for men who "lost their job," and could not readily find another; in the arrogance of his own buoyant youth and splendid strength, he thought and said that "it must be their own fault."

"I wouldn't feel so bad," said Mary, "but I've spent so much on my clothes and in buying things for the house; and Teddy's spent a good deal more than he could afford, too!"

"I think I'll be able to keep from beggin' a few weeks longer!" cried Teddy, jestingly.

Notwithstanding the bold front that he had assumed, no one but himself knew how ruinously he had drawn upon his carefully accumulated savings. He had, in fact, just one hundred dollars, and no more. It would not have worried him were the Works kept running—his salary going on—for Mary had determined to be as thorough and frugal a house-keeper as Susan and both would exercise the most careful economy.

"As I've told her, we may have to wait a little while till I get a job, but it won't be for long—a few weeks maybe, at most," said Teddy encouragingly. "Plenty of other folks have had to do the same thing and have come out all right. Come, Mary, be sensible!"

"I'm sure she will!" cried Susan, heartily. "She's got too much good feeling to tease you with fretting and worrying!"

"I hope I have!" sighed Mary, but it was toward Alonzo that she looked.

They talked until late into the night, the four poor creatures whose present circumstances and whose immediate future had been suddenly overcast, as a summer day is darkened by the rising cloud which has lain hidden below the horizon, biding its time. They were like castaways, who, thankful for any salvation, with supplies still sufficient for their immediate wants—faced none the less, starvation and unimagined perils.

It was almost midnight when they separated, but they had all reached that state of composure where they were able, as Susan said, "to look things in the face." They were resigned, if not confident, but none realized that it was to the indomitable Susan Johnson that they owed their sudden access of courage. Such a spirit not only endures its own tribulations, but lightens the load of others, sending them on their way with renewed faith.

(To be continued.)

ALL CORRECT.

The professional point of view is rarely that of the humanitarian. A passenger on a London omnibus calls out to the conductor:

"Ere, there! Whoa! There's an old chap fallen off the 'bus!"

"All right," responds the conductor, cheerfully, "E's paid his fare!—London Sketch.

CORRECTED.

At a dedication festival service at a country church the following announcement was made by the vicar: "The collections today will be devoted to the arch-fund, and not, as erroneously printed on the service papers, to the arch-fiend."—London Daily News.

Church Life

Easter should be made significant for the deepening of the spiritual life of the church.

The inexhaustible theme of the deathless life will occupy the attention of our churches next Sunday.

The months from Easter till summer may be made the most successful in the entire calendar of the church year.

"Our Readers' Opinions" is always a refreshing page, giving as it does the point of view of many minds.

The First Church, Bloomington, Ind., sends out a cordial welcome to the brotherhood to attend the meetings of the congress to be held in that city, March 29-31.

The Easter offering for the Benevolent Association is worthy of the attention of all our churches at this season. Little children and aged saints wait upon this offering for the supply of their daily needs.

* * *

The church at Princeton, Neb., is planning for a new building to cost about $12,000.

Evangelist T. L. Gray is leading in an evangelistic meeting at Winfield, Kans.

The Tabernacle Christian Church, Columbus, Ohio, has invited the State Convention to meet with them next year.

There are frequent additions to the church at Orlando, Fla., under the ministry of A. M. Chisholm, pastor.

John Young, pastor of the church at Hallister has accepted a call to the pastorate of the church at Bethany, Mo.

The church at Red Bluff, Cal., is said to be "quite taken" with its new minister, L. O. Ferguson.

The Virginia State Sunday-school convention will be held at Norfolk, April 11-14. Meeting in the Epworth M. E. Church.

Thomas H. Popplewell, Arkansas City, Kansas, reports five accessions at regular services of the church March 13.

An organized class of Dallas, Texas, on one Sunday gave $427 for missions; another gave $200 at the same time for the same cause.

The Bible-schools of Oklahoma report 8,240 additions to the church from their membership. This shows us the value of the school.

Announcement is made of the birth of a daughter to Mr. and Mrs. Royal J. Dye. Mrs. Dye is in a Chicago hospital and may be addressed at 6827 Perry avenue.

The church at Healdsburg, Cal., has extended a call to N. S. Johnson to become their pastor. Mr. Johnson has been serving the church at Lakeport, Cal.

Otto B. Irelan, who recently resigned his work with the South Berkeley church, has been called to the pastorate of the Santa Clara, Calif., church.

James R. McIntyre, pastor of the church at Santa Monica, Cal., is pushing the work with vigor and there are frequent additions to the church.

Kansas and Nebraska are in a contest for the largest number of organized adult classes. Kansas started with 309 classes. Nebraska with 254.

J. A. Lytle has resigned as pastor of the church at Catlin, Ill., where he has been a little more than a year. The congregation had extended him a call to remain another year.

Randolf Cook, editor of the Christian Advance, Wichita, Kansas, is announced as a candidate for Congress on the Democratic ticket.

Good audiences are greeting B. H. Hayden, London, Ontario, at every service. Sunday, March 4, four good young men made the confession of their faith.

F. M. Rogers, pastor, assisted by Princess Long, leader of song, closed a meeting with the church at Long Beach, Cal., February 6. There were sixty accessions.

The church at Dublin, Texas, has called R. H. Simmons to become their pastor, and he will accept. Mr. Simmons is an alumnus of Texas Christian University.

Hugh McClellan, of Richmond, Ky., it is announced, has accepted a call to the Central Church, San Antonio, Texas, and will begin work about the first of May.

I. N. McCash, secretary of the American Christian Missionary Society, preached at the Second Church, Milwaukee, and in the First Church the evening of March 13.

L. O. Herrald has resigned the pastorate at Jasper, Okla., and is visiting the parental home at Grass Creek, Ind. W. T. Wells takes the work at Jasper.

W. B. Clemmer is now at work as pastor of the church at Rockford, Ill. Sunday evening, March 6, the chorus choir of thirty-five voices rendered "The Ten Virgins," by Gaul.

O. C. Bolman has served as pastor of the church at Havana, Ill., for two years and has accepted a call for four months more of service. He is available for meetings during August and September.

The Baptist, Methodist and Presbyterian churches of Healdsburg, Cal., adjourned their services to unite in a farewell tribute to George W. Brewster who resigned to accept a call to the church at San Jose.

C. M. Watson, pastor of the church, Connersville, Pa., is holding a series of meetings in his church the evenings of passion week. Easter will be observed as decision day by the Sunday school of this church.

State Evangelist J. S. Raum has closed a successful meeting at Deer Lodge, Mont., where G. H. Kemp ministers. There were twelve additions. The work in general was built up.

The church at Jacksonville, Ill., is preparing to erect a parsonage, and the pastor, R. F. Thrapp expresses the belief that this will be the greatest year in the history of the church.

The church at Liberty, Mo., has honored itself and A. B. Jones by electing him pastor emeritus as a recognition of his long and efficient service in the ministry and in the local church.

C. H. Hilton, Milton, Ore., has for three weeks been assisting Pastor S. G. Fisher and the church at Walla Walla, Wash., in a meeting. There were twenty-five accessions to the church.

The church at Ames, Iowa, has in the last two months raised a sufficient amount in cash and pledges to pay off the last indebtedness on the church, amounting to $2,200. John T. Houser, minister.

Le Roy M. Anderson will begin work at Ada, Okla., April 1, and will introduce the Bethany Graded Lessons as early as possible. Mr. Anderson is very hopeful of a fruitful ministry in Ada.

The annual district convention of the Indiana Christian Missionary Society will be held with the church at Tipton, March 31 and April 1. Guy Israel Hoover is pastor of the church at Tipton and is doing a fine work.

Guy I. Hoover, pastor of the church at Tipton, Ind., read a paper on "The Movement for Church Unity in American Christianity," before the meeting of the Central Indiana Ministerial Association at Indianapolis, March 14.

J. M. Lowe, evangelist, is in a meeting at Kensington, Kansas, where Nelson Gardner is pastor. Mr. Lowe has just closed a meeting with the Central Church, Topeka, in which there were forty-three accessions to the church.

President Braden held a ten days' meeting at Keuka College during February, at which there were thirteen confessions, all students. Mr. Braden also assisted C. R. Stauffer, Syracuse, for ten days, with thirty-four accessions to the church.

At the Howett St. Chapel, Peoria, Ill., a Sunday school rally was held Sunday, March 13, with an attendance of 307. In the evening there was a good company of people to hear the sermon by the pastor, William Price, and six additions to the church.

We were misinformed badly about the sort of a house the church at Norman, Okla., is projecting. Instead of a $2,200 building they are planning to spend $25,000 and erect a church home adequate to their important city. H. F. Reed is the able pastor there.

J. Frank Green has located at Cadillac, Mich., under instructions from the state board to plant a church there. Several of the more important centers of that state are being considered by the board for this same purpose.

The Sunday-school of the Central Church, Des Moines, recently had an attendance of 831 and they immediately went to work to secure 900 the following Sunday. Peter Ainslie of Baltimore, is now in a meeting with this church.

The Men's clubs of Spokane, Wash., have recently formed a federation with the hope of bringing all the men of the churches frequently together in a social way and to interest them in the task of city evangelization.

The faculty of Cotner University have presented us with a copy of resolutions adopted upon the death of Prof. Ellen B. Atwater, former student and teacher at Cotner, whose life and genuine Christian spirit are remembered as a benediction.

The Highland Park Church, Los Angeles, Cal., has become self-sustaining, thus releasing $20 per month which they have been receiving from the C. W. B. M. The church has made rapid advancement in the last few months under the leadership of C. L. Green, minister.

Walter S. Rounds, pastor of the church of the Disciples, Dorchester road and East Fifteenth street, New York, has announced the following themes for sermons during passion week: "The Sifting of Simon," "Impulse and Duty," "The Supreme Rejection," "The Ready Excuse," "The Voice From the Cross."

The Indiana Avenue Church, South Bend, Ind., will begin the erection of a new building about the middle of April. This church, organized under the ministry of P. J. Rice, in 1902, then pastor of the First Church of that city, has made great growth under leadership of C. C. Buckner who has been there fifteen months.

F. W. Emerson, pastor at Redlands, recently closed a fine meeting with the University Church of Los Angeles, J. W. Maddux, pastor. This is one of the newer churches in the city and has been meeting its problems with worthy zeal and determination. It has one of the best possibilities before it to be found in the city.

Mr. Clark Oberlies, state Bible-school superintendent, spent Sunday, March 13, with the church at Beatrice, Neb. Mr. Oberlies spoke at the morning service and here at a conference with the teachers during the afternoon.

The Winfred Ferrall Bible Class of the Jefferson Street Sunday-school, Buffalo, N. Y., gave a St. Patrick Social March 17. When it is remembered that the pastor of the church is named Ferrall (B. S.) it will be seen in what esteem his family is held in the church.

The kindly feeling between the Baptists and Disciples of Athena, Ore., was manifest recently by a union communion service. Many in each congregation are praying that this shall become a usual practice in the future between these two, and also many other congregations.

John G. Slayter, formerly pastor of the East End Christian Church, has entered upon his ministry with the Portland Avenue Church, Minneapolis, and is directing the work with vigor. March 20 a "reunion" service was held with special effort to secure the attendance of all Disciples of the city.

The Central Church at Portland, Ore., is making good progress toward erecting their new stone building. The spirit of this congregation seems to be strictly evangelistic. Their minister, J. F. Ghormley, never loses an opportunity to preach the gospel to neighboring communities.

The First Church of Los Angeles is attracting the largest audiences in the twenty years' ministry of A. C. Smither. At a recent business meeting of the church it was found that all current bills were paid and more than a hundred dollars remained. A great work remains to be done by this mighty force, for the problems of the "down-town" church are met only by heroic effort which reaches afar.

In the two years O. C. Bolman has served the church at Havana, Ill., there have been 270 additions to the church, as result of regular services and two revival meetings. The attendance of the Christian Endeavor Society has been quadrupled, and a Junior society of forty-three members organized, also a Men's Brotherhood, Loyal Sons and Loyal Chorus Choir.

Dr. L. C. Moore, the youngest son of Dr. W. T. Moore, official chemist and food inspector of Dallas, Texas, is superintendent of the Sunday school of the Central Church of that city. Mr. Moore is leading in the preparation for a large Sunday school parade in which all denominations will participate. The meeting will be held at the time of the Texas state convention, May 9-12.

C. L. Morrison, pastor of the First Christian Church, Wellsville, Ohio, gave an address in his church Sunday evening, March 13, on "The Brotherhood Principle," before a number of the fraternal orders of the city. The address as well as the music furnished by the choir under the leadership of Minnie F. Duck, were favorably commended by the local press.

A. M. Growden, whose ministry in Ohio and Pennsylvania is widely known, has begun his work with the Santa Barbara church. This church has the problem of a vast pleasure resort, frequented for many months of each year by people of wealth and leisure. The faithful band who have "held the fort" there with splendid fidelity are bound to reap the reward of faithful labor. Pastor Growden is a splendid leader.

The fourth district convention of the Indiana Christian Missionary Society will be held at Tipton, Thursday and Friday, March 31 and April 1. This district includes the churches at Logansport, Delphi, Peru, Rochester, Tipton, Kokomo and outlying churches. A strong program has been prepared. The Tipton church will entertain both for meals and lodging those who may come. The churches of the district are most cordially invited.

T. L. Noblitt has been pushing the work with vigor at Guthrie, Okla. In the twenty-six months of his pastorate there have been 260 accessions to the church. The property has been freed from debt, and improvements made at the cost of $350 during the past sixty days. As a result the church declined to accept Mr. Noblitt's resignation which he recently presented and instead of complying with his request in this, voted him a five hundred dollar increase in salary.

Miss Una Dell Berry has been secured by the church at Bloomington, Indiana, to lead the music during the sessions of the congress to be held there March 29-31. The church is planning a big men's meeting on Monday night before the congress with P. C. Macfarlane present. All who intend to attend the congress and desire lodging and breakfast to be provided by the church at Bloomington should send their names today to Joseph C. Todd, Bloomington, Indiana.

John T. Brown closed a meeting last week at Eugene, Ore., with 275 persons added to the church. Eugene is the site of the State University and the Disciples' Bible College. J. S. McCallum is pastor of the church which now has about 1,500 members. A result of the meeting was the launching of a new building enterprise with $25,000 raised toward a $500,000 structure. The new converts pledged $700 to current expenses of the church. Mr. Brown is now in a meeting in Scranton, Pa., assisted by Leroy St. John, as singer.

Sumner T. Martin, has been preaching for several days at Colexico, Cal., and has gathered together a band of thirty-four disciples who will organize a church and Sunday-school. Mr. Martin will soon engage in a similar work at Brawley, and then hopes to be able to get these two fields to unite in the support of a pastor. Under Mr. Martin's ministry at Holtville there were fifty-three accessions since he began there last December. A Christian Endeavor Society of fifty members has been organized, also a C. W. B. M. and Young Ladies' Mission Circle.

J. N. Johnson, pastor of the churches of Trumbull, and East Thompson, Ohio, recently led his church in a union meeting with the M. E. Church of Trumbull, which resulted in twenty confessions of faith, eleven of these becoming members of the Christian Church. Mr. Johnston says the meeting was thoroughly enjoyed by each church, and helped to a closer sympathy between the two organizations. Mr. Johnston has just resigned his pastorate of these churches that he may remove to some place where he can secure better school privileges for his children.

Mr. T. Kawai, pastor of the new Japanese church, Los Angeles, is thirty-eight years old. His mother was a Christian woman and gave him a Christian education. He was baptized in 1885 and studied for four years in Doshisha, a Christian school established by Joseph Hardy, and then at Waseda University, Tokyo, graduating in 1893. Since 1894 he has spent three years in Drake University. He has been engaged in Christian work and editor of a paper since 1896. He came to America in 1909 and is now serving the Los Angeles church under the C. W. B. M.

The congregation at Fort Smith, Arkansas, is jubilant over raising, Sunday, March 13, $8,000 to pay off a debt upon the church property, which has been a great burden to the church since the new church was built seven years ago. Four thousand of this was a loan from the Church Extension Board. This happy result was made possible by an offer from one family in the church to pay one-half of the indebtedness provided the congregation would give the remainder. The offer was quickly accepted and now with the large increase of membership from the Brooks meeting the church feels that it will enter upon a new era of accomplishment. Edward B. Bagby is the energetic pastor.

The annual report of the First Church, Seattle, has just come to hand. Joseph L. Garvin is pastor. This church has 383 active members, thirty-three "out-of-town members," 267 inactive members, or who can

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Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

not be located, making a total of 683 members. There were eighty-eight accessions last year and fifty-nine removals leaving a net gain of twenty-nine. Financially the church made a fine showing. It gave to home missions $259.01, foreign missions, $608.27; church extension, $74.55; current expenses, $3,992.15; Italian relief, $42.25; other benevolences, $1,230.52, making a total of $6,366.06 raised during the year. The average attendance at Christian Endeavor meetings, was forty-nine; Ladies' Aid Society, membership, sixty-eight; C. W. B. M. membership, ninety-eight; Junior C. E. membership, forty-one; Men's Association, ninety members; average attendance at Sunday-school, 165; average attendance at morning church service, 211, evening, 122. Money raised by auxiliaries of the church was: Sunday-school, $461.87; Ladies' Aid, $213.04; C. W. B. M., $271.75; C. E., $196.15; Junior C. E., $47.16; Men's Association, $106.60; Business Women's Association, $13.55. Total receipts, $7,675.88.

The Central Illinois Convention of the Laymen's Missionary Movement will be held in Peoria, April 7-10. This convention will be one of seventy-five now being held throughout the United States, in a national campaign to arouse interest in this great laymen's missionary effort. The opening session will be a banquet the evening of April seventh, at the auditorium. It is expected that 1,400 will be seated at this banquet. The motto of this great movement is: "The Evangelization of the World in this Generation." Tre great crowds of men who have attended these conventions in other cities have universally gone home with a new vision of the meaning and significance of foreign missions. All churches within a radius of sixty or seventy miles of Peoria are entitled to send to this convention its pastor and the largest possible number of laymen. Men of expert knowledge on the subject of missions will speak. Speakers whose presence is assured are, George Sherwood Eddy of India, Dr. M. B. Eubank of China, Bishop Lewis of China, S. Earl Taylor of New York, and Bishop W. F. McDowell of Chicago. The registration fee for the convention is one dollar, and those who attend the opening dinner will be expected to pay one dollar also for that. No collections or subscriptions will be taken at any time during the convention.

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(Five feet long)

and after setting it in a frame Have Hung it in the Lecture Room of their church.

Any congregation will appreciate such a gift.

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THE NEW CHRISTIAN CENTURY COMPANY

700 E. Fortieth Street, Chicago.

W. H. Allen, pastor at Muncie, Ind., has been compelled to relinquish his work at the Jackson Street Church for a few months that he may regain his broken health in a Flotida sojourn. Mr. Allen has been most active in his church work and especially prominent in the Anti-Saloon movement in his state.

Nelsonville, Ohio, Meeting

We have just closed a splendid four weeks' meeting in which Chas. Darsie, of Uhrichsville, Ohio, did the preaching and singing. It was a quiet, helpful and strong meeting. Mr. Mr. Darsie's sermons were logical and convincing. He preaches his convictions and convinces his audiences. There were eighty-two accessions. Fifty-six baptisms, forty-eight were heads of families, sixty over twenty years of age, and one third of them men. The church is left much stronger to carry on its great work. The Bible-school reached its highest attendance during the meeting, having March 13, 906 present, of whom over 400 were men. The school averages over 600. In the four years of the present pastorate, the school has grown from an average of 200 and there have been more than 350 additions to the church.

W. Scott Cook.

Central Illinois Ministers, Attention

The Central Illinois Ministerial Association will be held in Peoria, instead of Clinton as heretofore announced, on Wednesday and Thursday April 6 and 7. This change of time and place is made on account of the desire of many to attend the Laymen's Missionary Meeting at Peoria April 7-10 and is rendered possible by the courtesy of the Peoria church. The full program will be published later.

J. H. Wright, Sec'y-Treas.

The Brooks-Lewis Revival at Newark, Ohio

It is no light task to attempt to describe a series of evangelistic meetings. The most important features of a revival can not be tabulated; they defy description. No writer could adequately set forth the benefits and power resulting from the series of meetings recently held in Central Church of Christ of this city by W. T. Brooks, evangelist, and Samuel Lewis, singer. The meetings began February 5 and lasted four weeks, lacking two days. The writer had been on the ground as minister just a month before the evangelists came. There was but little oportunity for the usual, systematic, preparatory work. There was much uncertainty in the minds of the members as to the wisdom of attempting such an enterprise at the beginning of a pastorate, although the contract had been signed for nearly a year. But one of the chief benefits of the meetings was the unifying and reviving of the church membership. The invitation to accept Christ was not urged until the second Sunday. The first week was spent entirely in the attempt to enlist and reconsecrate those who were already members. It is the profound conviction of the writer that every revival should be begun that way. On the first Sunday of invitation, or the second Sunday of the meetings, ninety persons were added to the Lord. The church was refreshed and ready for the victory when it came, and prepared to press on to larger conquests. One of the features of the revival was the splendid hearing obtained by the evangelists. The church building seats easily seven hundred people. The house was full at almost every service, and on Sunday nights the crowds could not be adequately accommodated. Two hundred and nineteen persons responded to the gospel invitation, which with seven who united with the church before the meetings began and five since they closed, makes a total of 231 since the present ministry began, January 9. W. T. Brooks is a strong, fearless, effective preacher of the gospel; and best of all, he is a pure-minded, consecrated man of God. His influence for righteousness in Newark will long be felt. As a sweet singer, as a chorus director, and as a personal worker, certainly Samuel Lewis has no superiors, and few equals, among us. Aside from his unquestionable musical ability, his chief power lies in his quiet, cheerful, Christlike life. We thank God for the coming of these men into our midst. We face the future with courage and hope.

Most fraternally,

W. D. Ward, Minister.

The Two Events of May, 1910



And The Offering for American Missions

Begin Now to Take Observations

The following Supplies will aid you in computing Longitude, Latitude, Time, Distance, Weight and Velocity

1. "Uncle Johnny Appleseeds."
   Grant K. Lewis.
2. "The Unfinished Task of the Reformation."
   Peter Anslie.
3. "A Shorter Catechism."
   I. N. McCash.
4. "Contribution of American Christian Missionary Society to the Restoration Movement."
   Wm. J. Wright
5. "Dixie Land for Christ."
   O. P. Spiegel.
6. "The Empire of the East."
   D. C. Tremaine.
7. "An Excursion into Southwest."
   S. R. Hawkins.
8. "The Empire of the Northwest."
   J. W. Baker

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PLACE YOUR ORDER AT ONCE FOR THE BETHANY GRADED LESSONS. Be Ready for the New Quarter which opens April 3. The supplies you order now will supply your three elementary grades until July 1. Remember, the Bethany Supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

Keuka College

It will be of interest to all the friends of Keuka college to learn that the Ball Brothers have offered the school $5,000, next year conditional upon a like sum being raised from the Disciples of Christ. This constitutes a challenge to our great brotherhood. It will be remembered that our people are conducting this college in coöperation with the Free Baptists. The provisions of the union are that the Disciples of Christ shall have the Bible department, one-half of the board of trustees and one-half of the executive committee. The president is also one of our men. Surely no terms could be more liberal than these. In fact they constitute a test of our stand on Christian union. This challenge of Ball Brothers ought to be met immediately. Our deplorable weakness in the East demands that we shall have a center of influence from which we may carry on our work. This we believe is to be found in such a Christian college as is Keuka.

Some Illinois Items

D. E. Hughes, pastor at Monmouth for twelve years, is doing a fine work for the church in this historically difficult field. He has a large Sunday school—perhaps the largest in the city—which compels them to spend $6,000 to provide more room. There are regular additions and never were the prospects better for a great work. The Biederwolf union revival is a great gain to the Christian church as many are placing their membership.

J. A. Barnett, the genial Galesburg pastor, is a general in another hard field; nevertheless he is "doing things"; his church becomes a Living Link in the Foreign Society; they are preparing for a great meeting in the fall and expect to erect a new house of worship soon. Galesburg has 25,000 and no saloons. She's not dead yet.

The Cameron, Ill., church is entering her eightieth year (organized April 30, 1831) yet is as young as ever and is not going down the valley. The congregation gives more for missions than ever before in her history, raising her "raised" apportionment.

O. D. MAPLE, Pastor.

Texas State Convention

The Texas Christian Missionary Convention assembles this year in Dallas, Texas, May 9-12. This has been a season of great gatherings in Dallas. The Baptists marshalled 2,500 delegates at their state convocation, the Methodist laymen brought 2,000 men, and the Interdenominational Sunday School Association is on the eve of gathering 2,000 more workers. Realizing that an ordinary gathering of our state forces after all this would be ridiculous, especial effort has been made to bring not less than one thousand Disciples to Dallas in May. J. O. Shelburne reports prospects for six hundred men at the brotherhood session and banquet on Tuesday, May 10. It is believed by leaders that an equal number of women will assemble in the C. W. B. M. sessions. F. M. Rains, P. C. Macfarlane, G. W. Muckley and Mrs. M. E. Harlan are expected from "abroad."

Railroad rates will be published within a few days. Delegates notifying the local committee in advance will receive lodging and breakfast. Names should be sent at once to Charles Chasteen, Station A, Dallas Texas.

EDWIN C. BOYNTON,
Secretary Convention Bureau.
Dallas, Texas.

A Missionary Pentecost

A Pastor's Own Story of His Call for Missionary Volunteers and the Response He Received.

By H. O. Pritchard, Bethany (Lincoln), Neb.

I have been getting ready for the March Offering which we expect to take next Lord's Day. A week ago I preached on "Modern World Progress and the Church." I tried to show that God is laying the world at the very door of the church and challenging the church to come out of itself and take possession of the world, making of it the kingdom of God and of His Christ. Yesterday morning I preached on "The Call of the Macedonias." At the close of the sermon I quietly but earnestly gave an invitation for volunteers to answer the call of the Macedonias of the earth. And in answer to that invitation, thirty-three strong, noble young men and women walked from their places in the audience and took their stand in the pulpit, and said "we are willing to go, even unto the uttermost parts of the earth, if God wills it."

What a meeting it was! I have never been in any meeting, in my life, which displayed more of the presence and power of the Spirit of God. It was like another Pentecost. There was nothing of excitement, but with bowed heads and with deepest reverence they came, one after another. The spirit of consecration was wonderful. Many of the best students of Cotner University came (and all of them were either students or graduates of this worthy institution), some were juniors, some were seniors, and some were post-graduates. Mothers and fathers were trembling with self-surrender as their sons and daughters came—no one knew whose child would be next to come. Old people exclaimed that they wished they might roll back the years in order that they might go. Every eye of the great audience was dimmed with tears—the tears of spiritual joy. The influence of that hour upon this church, upon Cotner University, and for the Kingdom of God can not now be measured.

May I say that this occasion was not the result of one hour's worship, but rather was it the climax of the influence of years. Cotner has ever been characterized by her deep and genuine religious spirit. Many of those who came yesterday had previously decided to do so, and each one who came had been seriously considering the proposition for days and even months, in some cases. It was the legitimate result of the impress of a great school, having a consecrated faculty, and deeply spiritual Chancellor. Then again, the influence of Mrs. Royal J. Dye, the living link of this church, is inestimable. Several of those who came have been studying her "Bolenge." The former pastor of this church, Brother J. W. Hilton, is genuinely missionary, and under his ministry the church became a living link. It was a fusion and culmination of all these influences that brought to this church the great joy, untold blessing and spiritual uplift of yesterday.

There are many others to whom I have spoken who are on the border line of decision, to consecrate their lives to world-wide evangelism. And by the pleadings and leadings of the Spirit, we hope to have fifty student volunteers from this church before many months have passed. Reader, will you not pray that it may be so?

University Church, March 14, 1910.

Illinois Notes

J. Fred Jones, Field Secretary.
W. D. Dewese, Office Secretary.
Blomington.

A meeting is just closed at Hamilton, H. G. Waggoner, with thirty-seven additions.

J. W. Kilborn, Mt. Carmel, has been assisting G. W. Wise, DuQuoin, in a very successful meeting.

J. H. Gilliland, Bloomington, is in a meeting at Palmyra.

Andrew Scott, Sixth District evangelist, held a meeting at Bement, with thirty-three conversions and six additions otherwise.

A. Martin, Davenport, Iowa, held a meeting for the Kewanee church and he will probably locate there.

FROM "CLANG" TO "CHIME."

A pleasant recreation for spare moments is to change words from one to another by altering one letter at a time. If you have never tried it you will be surprised to see how interesting and, often, how difficult this is. Making "clang" into "chime" is not easy by any means; but more wonderful still is the change effected by transforming the "clang" of steel into the sweet "chime" of bells.

For almost as many years as bells have been made they consisted of an alloy of tin and copper, and this combination has become known as "bell metal." The advancing cost of these metals to a point where they are now spoken of as "semi-precious" meant increased prices until bells, except for rich churches, were almost out of the question.

Right when such a condition seemed certain, American ingenuity made a discovery—that steel, made into an alloy with certain metals, formed a perfect "bell metal." How this combination of metals is made is a trade secret; but the joyous fact is sufficient that church bells of unexpected tone may now be had at reasonable cost. These bells are now made in peals and singles, and are adapted to all uses. Perhaps the day will come when we will be using steel in the same proportions for church bells as we are now making it into cannons.

The story of this new bell metal discovery is told in a beautiful book issued by the Cincinnati Bell Foundry Co., manufacturers of the historic Blymyer church bells, Cincinnati, O. A request will bring you a copy.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

The Lexington Church, J. P. Givens, is to have a new parsonage.

J. D. Williams, third district evangelist, held meetings at Plymouth, Adrian, Camden and Oak Grove.

F. L. Maltman, Saybrook, will serve the church at Rushville.

L. D. Crandall, Niantic, has resigned and he is now open for engagement.

M. W. Yocum, Taylorville, proposes to deliver a choice series of four sermons to churches within reach of him. Kindly write him about them.

Joel T. Brown, evangelist, would like to work for two or more churches through the summer months. Address him at Perry, Ill.

Jesse H. Story recently closed a meeting at Mulberry Grove with about seventy additions to the church.

Central Illinois Campaign—Laymen's Missionary Movement

Arrangements are actively under way for the big Central Illinois Convention of the Laymen's Missionary Movement to be held in Peoria, Ill., April 7 to 9. It is probable that 2,000 men, representing practically all the Protestant churches in the central counties of Illinois, will be in attendance at the convention, which is one of the series of seventy-five being held throughout the United States as a part of the National Campaign of the Movement.

I. J. Spencer in Des Moines

Just recently the University Place Church of Christ, Des Moines, Iowa, conducted a three weeks' meeting in which the writer assisted the minister, C. S. Medbury. Inasmuch as 1,000 persons had been added to the membership within the fourteen months just preceding our meeting it seemed best not to preach the usual revival sermons but to set forth in a series of discourses the simple, vital and confirmatory doctrine essential to beginners in the Christian life, fulfilling the latter part of the commission by teaching them to observe all things commanded and authorized of Christ. Hence the sermons were nearly all on such themes as: The One Authority; The One Authorized Name; The One Great Spirit; Two Phases of the One Faith; The One Authorized Confession of Faith; The One Baptism In Its Fourfold Aspect; The Essential Regeneration and Its Essential Instrument; The Great Universal Commission; The Birthday of the Kingdom and The New Covenant; The One Scriptural Church; Model Conversions; The One Thing Essential; The One Hope of Heaven; The One Personal Basis of Christian Union; What the Disciples of Christ Should Teach, and Christ is All and in All. A goodly number were added and hundreds gave testimony that they had received a new and clearer vision of Christ and His gospel and had determined with new purpose of heart to live for His glory and service. The singing, under the direction of Dean Cowper and Prof. McRae was exceptionally inspirational and edifying. The minister, Brother Medbury, is a man full of the Holy Spirit, and greatly beloved. The church is well-organized, the Bible school is growing, the church is full of Christian inspiration and good hope. It was a joy to assist in the meetings and to have daily fellowship with the devoted disciples of our Lord who have made famous the city of Des Moines. All the congregations had fellowship in the meeting. Brother Finis Idleman is now in a meeting in the Central Church, ably assisted by Brother Peter Ainslie of Baltimore.

Lexington, Ky. I. J. SPENCER.

The Centennial Testimonial to W. R. Warren

As custodian of the Centennial Testimonial Purse for W. R. Warren, I wish to make the following report:

Of more than $650 pledged, $516.60 was paid into my hand. This I have paid over to Mr. Warren.

I feel this to be but a slight token of the real large esteem and gratitude our brethren feel for him.

He was insistent that I refund this money to the several donors, when it became evident that his new relation to The Christian Evangelist would require his giving up the trip with the Moninger Tour. I refused flatly to do this, for the following reasons: First of all, the money was given without any "strings" to it. It was a testimonial of our love for him and of our appreciation of his sacrificial and efficient services.

I incidentally mentioned that he might go with us on the Moninger Tour and take the rest I knew he sorely needed; but that was mere selfishness on my part; for I wanted him with me.

In the second place no one has asked that his money be refunded, and I do not believe anyone has thought of such a thing.

Third, to refund it would be impossible. Many gave their money and not their names. Others gave their names with the money, but gave no postoffice address; and others definitely stated when they sent the money that it was a straight gift and was to be turned over to Mr. Warren to be used ad libitum.

I did not care to make any statement at all to this point, and was perfectly willing to personally assume all responsibility for the course I pursued in the matter; but his extreme modesty has led him to underestimate the value of the services he rendered us, and it was this same modesty that caused him to hesitate when I turned the money over to him.

No one could be more keenly appreciative of this token of our esteem than is he. I wish it were an even $1,000.

The part I have had in this gift has been a source of sweetest pleasure to me; and on Mr. Warren's behalf and on my own, I thank you for your part. WALLACE THARP.

ST. LOUIS

VIA THE

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Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

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2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

MEN'S NATIONAL MISSIONARY CONGRESS, CHICAGO, MAY 3-6

THE CHRISTIAN CENTURY

Volume XXVII. March 31, 1910. Number 13

Mrs. Annie Besant

India's English-woman, High Priestess of the New Hinduism and Most Subtle and Influential Foe of Christian Missions in the Orient

By Austen K. de [illegible]

Chicago's Playgrounds

Municipal Responsibility Recognized for Social and Physical Life of Young and Old. Significant Work of Former Christian Pastor

By Orvis F. Jordan

The Road To Yesterday

Editorial

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Wisconsin

During the two months that I have been corresponding secretary of our work in Wisconsin I have come in personal contact with most of our churches and ministers. I find most of our work possessing great promise. I have not visited a field which did not appear to me to be ripe for a harvest. What a wonderful opportunity we have in this great state! But it will require men and money.

I do not hesitate to say that our plea would receive hearty response in scores of places in Wisconsin, and that in a short time it would be given adequate support. The pure, simple gospel of Jesus Christ is surely needed. People are becoming tired of mere form and speculation; they want the life and love of Jesus Christ. I never have seen more unrest, more uncertainty in religious circles. We are under obligation to do our part in satisfying the intense longings of these souls which are virtually adrift on the sea of doubt. There is surely a new era dawning for our work in this long neglected section of our country.

On March 27 we begin a meeting at Chippewa Falls, hoping to locate a capable man at the end of the meeting, and to make the work self-supporting.

FRANK L. VAN VOORHIS.

Green Bay, Wisconsin.

ST. LOUIS

VIA THE

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THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Road To Yesterday

Has Church Federation Lost an Erstwhile Leader?

The progress of the Disciples of Christ toward the realization of Christian unity has been so steady and purposeful in recent years that any tendency toward the backward way surprises and disquiets those who are taking seriously our great enterprise. For the most part the voices that have called us to the completion of our historic work have been inspiring and consistent in their summons. We know that there are utterances of another sort within our ranks, and these not a few. But with the passing of time such words become less significant as we learn our duty and press forward to its fulfilment.

It is for this reason that any faltering on the part of those who have led in this high adventure brings surprise and regret to the rest of us. We had supposed that the Christian Evangelist, our amiable and usually progressive neighbor at St. Louis was beyond the likelihood of looking back with regretful eyes upon the way to Egypt. But a recent utterance makes us wonder if with the change of the journal from a private to a brotherhood organ it has changed its program of Christian unity; or if the curious and inconsistent message of two weeks since, is to be accounted for by the fact that the senior editor is in the south on a journey of rest and recuperation.

In an editorial under the heading, "What he should do," there is an astonishing departure from the accustomed message of Dr. Garrison, though it is given in a tone which appears to assume even more than his authority. An inquirer presents a situation that has arisen in a town of Oklahoma, and requests advice as to whether the Disciples in the circumstances ought to enter the place and organize a church. The circumstances as stated in the editorial are somewhat as follows:

An evangelist is conducting a meeting in a town where the Disciples have no church. He has been induced to undertake the effort by the fact that two individuals, not connected with any church, attended a meeting of his in a near-by place, and urged him to come to their town for a similar effort. There were a few Disciples in the place, some of whom had united with other churches, and some were still unattached. The ministers of the place, learning of the proposed meeting, canvassed the town against the proposal to start a new church, and it was unanimously decided by the leaders of the churches already working there that the Disciples ought not to make such an effort.

In this situation the evangelist writes to ask advice of the Christian Evangelist, but the fact that the advice is asked after the meeting has been begun leads one to wonder whether the evangelist really wishes advice or commendation for the course on which he has already entered.

In this emergency the Christian Evangelist editorially urges the inquirer to "go ahead and preach the old gospel for which the people are hungering." He is to gather in the members who are there, to baptize those who are willing to accept the message, and not to mind the protest of the other Christian people in the place, because without reference to any plans of federation, comity or union, the Disciples have the perfect right to go in and win.

We have no doubt that such advice from the Christian Evangelist to the preacher who wrote the letter met his hearty approval, and encouraged him in his campaign. But we are wondering what will be the impression it makes upon the minds of that large constituency which the Christian Evangelist has for years been training to a more generous appreciation of our Christian faith, and to some recognition of the claims of brotherhood upon us.

We can conceive of circumstances which would have made it not only permissible, but even urgent that the Disciples should enter the field thus described. If the place were unprovided with sufficient Christian agencies to afford opportunities for worship to a considerable part of its population, or if there had been a large group of Disciples in the place with the desire to organize a church, or if the churches of the town were so inactive that Christian interests were suffering in their hands, there might be excellent reason for our entrance into the field.

But not one of these conditions is named as the justification for the meeting already begun by the evangelist in question, or the unhappy advice offered by the Christian Evangelist. If these conditions were known to exist, then they should have been stated frankly. As the matter stands we have from a journal in whose judgment we have long trusted, and whose transformation into something like a brotherhood organ we have hailed with pleasure, a piece of counsel which is a distinct repudiation of the very cause of unity for which it has so long pleaded, to say nothing of that courtesy which is due from any Christian body to other followers of Christ.

What we wish to point out, however, is the fact that quite apart from all concern for the work which church federation is accomplishing in promoting the cause of Christian unity, there is a higher principle involved, one to which the Disciples of Christ should be most sensitive. That principle is the cause of Christianity itself, the desire to bring the kingdom of God to its true effectiveness in every community. In comparison with this ideal, questions of denominational prestige and success disappear.

There was a time when our brethren were largely persuaded that the interests of the kingdom of God in any community depended largely upon our representation in that locality. Indeed, one still hears such belated statements as that a given district or county has "not a single New Testament church in it," meaning of course, no church of the Disciples. But we are glad to believe that the number of our brethren holding such sectarian views diminishes rapidly. Such representation of New Testament Christianity as could be afforded by that type of exclusiveness would totally misrepresent both the New Testament and the ideals of our brotherhood. The men who are seeking for "the road to yesterday" are still to be found among us, but their influence wanes, and their message belongs to the past. Wherever we fail to interpret in its true sense the New Testament and its spirit, there we only intrude to hinder the triumph of righteousness.

According to the conditions described, the ministers of the churches already at work in the city referred to felt that there was no adequate reason for the organization of another church. It is very easy to attribute this attitude to alarm, narrowness, fear of the truth, or sectarian jealousy. But this is an interpretation which the Disciples cannot afford to put upon such a situation. What will be the effect of a campaign on our part in that place? Will it promote the cause of Christian unity? Will it even promote the cause of New Testament Christianity, beyond a certain insistence upon immersion, which in the minds of too many of our people is the very essence of "the old Jerusalem gospel?"

The crying sin of our generation is the planting of unnecessary churches in communities where there are already enough to supply Christian leadership and employment for the people. Especially is this true in face of the appalling need of the gospel in hundreds of unevangelized portions of America, to say nothing of the lands beyond. While whole sections of our larger cities and of the country rapidly filling with new populations are unfurnished with any sufficient agencies for worship and social service, it is a pathetic spectacle that a people pleading for the union of all Christians should force themselves in where there is no need of their presence, where their testimony will be divisive and not unifying, where their emphasis on New Testament truth will be overshadowed by their example of disregard of the New Testament spirit, and where the Christian forces of the place have already raised vigorous and persistent protest against their advent.

In the face of these facts it seems very clear to us that such advice as the Christian Evangelist gives to its inquirer is in the direction of those very antagonisms from which we are happily emerging into a larger work. No man of vision wants to take again "The road to yesterday."

One Thing Baptism Certainly is Not

The extent to which the fiction-making faculty can go under stress of argument in magnifying so simple and natural an ordinance as Christian baptism has had many illustrations in recent issues of Disciple newspapers.

The advocates of immersion are in danger of harming their cause by absurd overstatement. Indeed, it is a serious question whether the exaggeration of the importance of baptism by certain dogmatists is not the chief bar to a settlement of the controversy. Certainly so long as wild and unreal claims are made for immersion, there is no likelihood that we can so much as gain the ear of those who practice other forms.

The Christian Century believes, and has many times declared, that there is a reasonable, undogmatic, good-tempered plea that can be made for the practice of immersion only. Such a plea, if it were made by such a body of Christians as the Disciples of Christ, would command the thoughtful attention of the religious world and would, we believe, bring about uniformity of practice in this initiatory rite of the church.

In our own pages of late there have appeared a considerable number of statements on the baptism question. These contributions of our readers have expressed all manner of opinions. Here is the good brother who professes seriously to believe that none but immersed people are Christians. He writes of the qualifications for church membership, and concedes that we have no right to refuse church membership to any one who is a Christian. "I refuse church membership to one who has not been baptized [immersed], not because he has not been baptized, but because he has not become, and is not, a Christian." This course, he says, is consistent, and we quite agree with him, more consistent, as he intimates, than it is to deny fellowship in the church to any who are conceded to be Christ's disciples. But this conception of immersion-baptism as essential to salvation is bound to be treated by other Christian people with pity, if not contempt. Certainly whatever connection immersion has with salvation it is not an essential condition of salvation.

But there is a view of baptism more repugnant to enlightened Christian intelligence than even this. It is expressed in the statement that baptism is a sheer test of faith.

With not a few preachers of the immersion dogma this is a favorite way of putting it. Baptism, it is conceded, is an enigma. We can see no reason why one form rather than another should be insisted upon. But God arbitrarily insists upon immersion as a test of our faith and trust in Christ. This view was brought out with such brash frankness by a featured article in the Christian Standard, recently, that we can do no better than to copy the author's exact words:

> A man may think that he believes, but his faith may not be strong enough to stand the test to which it will constantly be put in the Christian life; so, by the simple act of Christian baptism, his faith is tested in the very beginning. Man says, "I believe." God says, "Well, we will see if you do: be baptized." Man may say that he believes, but that is in his own heart; and the world can not see it. Let him adequately express, embody, his faith before the world, let him illustrate his creed, by being baptized.

By certain preachers of this crass ethics the point is illustrated thus: If God had said, "Believe, repent and give a loaf of bread to that hungry child and you shall be saved," there would be no virtue in the bestowment of the loaf, because you would be able to see some reason in such an act. But when God says, "Believe, repent, and be baptized," there is virtue in baptism, because, not being able to see any meaning in it at all, or any reason for it, it is a sheer test of our submission to the will of God!

Most of our readers, no doubt, who have been through the baptism debates are familiar with this argument. It was common in the older days. The story of Naaman's final submission to the prophet's arbitrary command to wash in Jordan seven times, and that of King Saul's rebuke at the hands of Samuel for disobedience to the letter of his instructions, furnished the texts for many a sermon on exact obedience to God's un-understood command of immersion.

But in most enlightened communities the unethical character this mode of reasoning imputes to God has long since become apparent. That this sort of logic should, therefore, reappear in our time only shows to what lengths men will go who are obsessed with the baptismal dogma.

One of our readers in expressing his opinion on our page especially devoted to free discussion, gave this conception as the one that satisfied his soul. He said:

> Of course no one can see any vital or philosophical connection between water and salvation. Perhaps there is none. But might it not be that the Christ foresaw that it would be the best test of our faith and of our love that He could give. He saw how the "smart set" or worldly wise rejected John's baptism, and He knew that worldly pride and wisdom, being much the same in all ages, would reject His baptism. So He inserted it into His plan as a part of the sifting process. He knew that the man of simple faith and true love would ask but one question, "Did Christ command it?" If so, his faith and love would prompt him to gladly do it, whether he saw any sense in it or not. This may be one reason why Jesus chose baptism and placed it at the very threshold of His kingdom. Just as in the case of Naaman. The spirit of unquestioning obedience must be in the heart or there is no salvation. What a wise and gracious God will do with the "pious un-immersed" who really desire to do His will is another question. "The Judge of all the Earth" will do right. But the spirit of obedience must be in the heart, and it looks from the evidence in the case as though the command of Christ to be baptized was chosen to both test and to help perfect the spirit of obedience in our hearts.

It is with difficulty that we exercise due patience with this sort of teaching. To our mind just this is the one thing that baptism certainly is not.

Our God does not devise arbitrary tests of our faith. The faith he desires of us is so intimately and vitally connected with the real life we are living that it finds its true test in the concrete tasks of that life and nowhere else.

Obedience to an arbitrary command of God would have absolutely no significance for the life men really live. And perhaps the very fact that men have conceived of the tests of faith as consisting of certain specially devised ordinances to be submitted to, or dogmas to be subscribed to, or works of merit to be performed is the explanation of the wide chasm that has so long existed between religion and life.

A Nation Responsible for Missions

May and June of this year will witness two of the most significant and far-reaching missionary gatherings of modern times. The later month will bring together representatives of all the missionary societies of the Protestant world in Edinburgh, Scotland, to consider the strategic problems of missionary method and aim. This World Conference will be constituted of 1,100 delegates, of which number the Disciples of Christ are entitled to fourteen. The indications encourage the belief that a considerable company of American Disciples, besides those regularly appointed as delegates, will attend this meeting.

Nearer home, however, but hardly less important, is the Men's National Missionary Congress to be held in Chicago, May 3-6. This gathering, coming as the climax of the unprecedented campaign of missionary evangelism, which has been sweeping across our land since the beginning of February, will set a new mark for missionary enthusiasm and raise a new standard of missionary method.

In seventy cities in all parts of the nation the Laymen's Missionary Movement has been arousing the manhood of the churches. Business men, by whom missions were conceived as, perhaps, a proper enough sentiment for the women and children to foster, have come away from these mighty conventions with their hearts burning with a great new vision of their masculine responsibility to carry the gospel to the ends of the earth. They see the enterprise now as the essential task of Christian civilization. It is a man's job.

From all these cities representatives will come to Chicago for the National Congress in May. The great Auditorium has been secured for the sessions. It will seat 5,000 people, and the delegations will therefore be limited to that number. It will be a strictly delegate gathering. But each delegate may be self-appointed. By application to the Foreign Missionary Society of his church any man may register as a delegate until that church's quota is complete. The Disciples of Christ are allotted 135 delegates. Mr. S. J. Corey, Cincinnati, is allowed two weeks more in which to complete the registration of that many Disciple names. After that date if there are any of our seats not taken they will be assigned to the waiting list of other denominations.

Disciple men will not permit one seat in their section to be vacant. Men could afford to come from the farthest boundaries of the land to have a part in this great gathering. Its significance for the Disciples' plea for union is greater than any convention held in modern times. The question asked in these laymen's gatherings is not, What can Presbyterians do for the spread of the gospel? or, What can Methodists do? or, What can the Disciples do? But, What can America do? What is our national responsibility? What is America's share of this white man's privilege of carrying the gospel to the unevangelized? It is an unsectarian question. It assumes a common denominator of Christian consciousness underlying all our artificial differences. It assumes Christian union, and by assuming it, does more to promote it than a decade of doctrinal argument

could accomplish. We shall give our readers a glimpse of the program as soon as it is issued. Meantime let our men prepare their hearts and adjust their business interests so they can attend.

The Liquor Traffic and Missions

A missionary in Africa says: "I would rather face heathenism in any other form than the liquor traffic in Africa." In the Century Magazine, April, 1905, an African prince writes: "I can prove from my own knowledge that all the wars that have been fought by my tribe since the advent of civilization have been brought on by rash action on the part of drinking men. If we have not advanced higher in the scale of civilization, neither had we (I speak again for my own people), until this fatal liquor was forced upon us, fallen so low as many. . . . If the present policy continues, we cannot fight as men should fight against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors."

The vices of civilization destroy the primitive peoples. As we protect children against habits whose ruinous consequences they cannot forsee, so ought Christian nations to protect the child races from evils that so easily follow the contact of a superior race with an inferior. There is drunkenness among savage and barbarous peoples that have not learned the bad customs of civilized nations, but they have not the means of making intoxicating drinks in sufficient quantity and of sufficient strength to produce the results which are charged against the liquor traffic. It may be doubted whether any uncivilized tribe on the face of the earth can, unaided, save itself from destruction if it has control of natural resources which the liquor traffic can convert into gold.

Much of the misrepresentation of the work of missions can be traced to the liquor traffic. The missionary is teaching men to be sober, to find their enjoyment in the activities of a well balanced life. He is the foe of the liquor traffic. He warns men against the dangers of drink. He tells the governments of the world what the liquor traffic is doing for the weaker races. He insists that these races be protected and be granted the privilege of acquiring the virtues rather than the vices of civilized nations. The missionary, therefore, is interfering with the plans of the man who sells rum to savages and barbarians. The rum seller looks to his profits. He is not in the business of teaching religion and morals. His standard of judging is different from that of the missionary. His language is that of Demetrius to the craftsmen of Ephesus: "Sirs, ye know that by this business we have our wealth." He raises the cry against the missionary, as Demetrius did when Paul interfered with his business, and the crowd he gathers knows as much of the real issue as the mob in Ephesus knew of Paul's preaching. He is much concerned for the prosperity of his business. The missionary is interested in the welfare of the non-Christian peoples.

It is not by accident, therefore, that there is a feeling of hostility between those who manage the liquor traffic and those who are engaged in preaching the gospel to those that have never heard it. There is a conflict of ideals. Peace is impossible. The success of one side must come at the cost of the other. The only danger that threatens the church is that the ideals that are behind the liquor traffic will be too much respected by members of the church. Uninformed persons lend willing ears to slanders against the missionary. They listen with eagerness to the most absurd stories of what is happening on the foreign field. They do not stop to examine the reports with respect to their credibility. Evidently they are glad to believe the bad news. But what is to be said of their faith in Jesus if such evil reports are pleasing to their ears? Have they moral enthusiasm? Or have they the cynicism of the liquor traffic?

Enlightened Christians can dispose of the falsehoods uttered against their representatives. They do not become frightened if they discover that mistakes have been made by missionary societies and by missionaries. They know that mistakes characterize all human undertakings. They are willing to give a Christian teacher and preacher a chance to correct mistakes. The criticism of mission work that comes from men who live by the ruin of others is evidence to the intelligent disciple that the missionary is attending to the Master's business. The ministers in America are not popular with saloon keepers, and they ought not to be. The saloon keeper may be possessed of many good qualities, but he would not be human if he liked the men who fight his business. The effort to evangelize the home field and the foreign field must be combined with the struggle against the drink evil.

Midweek Service, April 6. Acts 19:23-41.

Social Survey

By Alva W. Taylor

Chicago's Drink Bill

Chicago spends $64,000,000 per year for intoxicating drink. Halstead street is the longest single city thoroughfare in the world. It could be covered from end to end of its twenty-one miles with 64,000,000 dollar bills. Put in silver dollars the sum would stack up a pile 101 miles high. It would require two goodly freight trains to carry them at one time.

The "wets" reminded the voters that their "Industry (?)" was "worth" $150,000,000 per annum to the city. That means that an average of $341.00 goes from each family income in the city to support the drink traffic. Business men are learning that it means just that much taken from the channels of legitimate business and that the saloon is the worst enemy of legitimate business.

Replacing the License Money

The stock scare kept before Chicago citizens by the brewers has been that the city would become bankrupt without the $7,200,000 license money paid into the city treasury by the grog shops. Note that one dollar out of every nine spent for liquor goes into the city's treasury. The Mayor pleads the cause of the saloons in guise of a plea for the city's revenues. The Corporation Counsel joins him in the ignominy. Charles Merriam of the famous Merriam mission says his commission has shown how it could be saved by eliminating graft and waste. The tax list shows that the saloons pay a little over three dollars apiece in taxes each year. They also show that the breweries are assessed on less than half their value. Two of the big coal companies pay taxes on $25,000 and dividends on $4,475,000. The nine largest banks in the city have deposits amounting to $559,000,000, yet all the personal property in Chicago, including these nine banks and forty-three others, is but $548,333,265. If every dollar paid its share saloon revenue could be replaced many times over.

What Another Labor Journal Says

The "Teamster," official journal of the International Brotherhood of Teamsters, joins the temperance hosts in a way that is indicated in the following excerpts:

"We believe liquor to be the greatest injury that can be imagined to our people and to all working people."

"A man may take a drink or two and continue to be a man, but if he can do without it he is a much better man and he is not so liable to meet with accidents during the hours of work."

"If you can see the way to cut out the beer, do so for your own sake, the sake of your family and the sake of your employer."

"The workingman cannot afford to spend even ten cents a week out of his wages that he may fatten the brewer or the saloonkeeper."

Liquor and Union Labor

Mr. Nathan A. Cole, the hired advocate of the brewery interests in the Chicago Local Option campaign, operates under the name of an association supposed to represent manufacutrers. It is nominally an association of those who manufacture saloon furniture, etc., but is of course really the brewers and distillers slinking to their business under a title whose respectability they expect to help them. Mr. Cole ordered tens of thousands of buttons with the flag and "liberty" printed on them and now it is found they were not union made. Yet he boasts of their loyalty to union labor. It is also a fact that every case and barrel of liquor handled in Chicago is handled by a non-union man. The 1400 brewery wagon drivers are not affiliated with the Chicago Federation of Labor. True, they have a union of their own but they are alone. They have no Federation recognition.

Alcohol and the Ability to Think

Interesting experiments have been made to discover the effects of alcohol on the ability to work—in other words, the effect of alcohol on muscular powers. One experiment made the measurements on twelve consecutive days at the same hour of the day, under identical circumstances. It showed a decreasing power where the alcohol was taken though the abilities were slightly increased at

first. At the end of the twelve days the test with no food had much the better of that with alcohol, which showed decreasing powers the longer the experiment was continued. Another test was that of taking alcohol with food in the one case and the food alone in the other. The latter showed the larger powers in every case. The taking of a single glass of wine at the meal showed a loss of 8 per cent in muscular powers during the twelve days' period.

Alcohol and the Ability to Think

Like experiments have been made to test the effect of taking a dram on the mental processes. The test showed that when no alcohol was taken the ability to add numbers increased steadily through a twenty-seven days' test. From the beginning the tetotaler had the better of the man who took the dram while at the end of the time there was a difference of over 15 per cent in their abilities. It was proven that alcohol does not stimulate a person in intellectual activity but that moderate daily drinking reduces the powers of habitual mental association. The test in ability to write showed a loss of 8 per cent after eight days and of 27 per cent after thirteen days. Thus it was shown that the free association of ideas was more markedly affected than the simple habitual associations. The third experiment had to do with memorizing. Where no alcohol was taken the power to memorize increased steadily through the daily experience, while taking the alcohol even moderately showed a decreased power amounting to 6 per cent. It is ruinous to thinking.

Alcohol in the Laboratory

A statement signed by the medical experts who were delegates at the World's Alcoholic Congress in London last July said, "Exact laboratory research has demonstrated that alcohol is a protoplasmic poison, hence its use as a beverage is destructive and degenerating to the human organism. Its effect on the tissues and cells is depressing and narcotic."

Sir Frederick Treves, physician to King Edward, declares that "alcohol is an insidious poison and should be subject to the same restrictions as opium, morphine and strychnine."

Dr. S. S. Thorn, an army surgeon of wide surgical practice says "Beer drinkers are absolutely the most dangerous class of subjects that surgeons can operate upon."

Professor Kraeplin of Hiedelberg, Germany, made over 2,000 experiments, using instruments of greatest precision, in order to determine the exact effects of alcohol on the five senses. Here are the results summed up:

Sight.—Man with normal vision, who could read letters thirty feet away, after taking one ounce of alcohol or two and one-half ounces of whiskey will have to move ten feet nearer to see the letters.

Hearing.—When a watch could be heard tick at a distance of forty inches the drinker had to move ten inches nearer to hear it after taking the above amount.

Taste.—A bitter, salt, or acid taste that could be easily detected had to be increased from one-third to one-half after drinking the liquor.

Smell.—Disturbed the power likewise to discriminate between odors.

Touch.—More markedly diminished than the senses of taste or smell.

The great thing determined is that alcohol is a positive poison. As arsenic affects the stomach, mercury the salivation, strychnine the spinal chord, manganese the liver, and lead the muscles of the wrist, so alcohol affects the brain.

Temperance Notes

Judge Ben Lindsey points out how the so-called loyalty to party threatened his efforts and in many cases defeated them. So partizanship defeats all good measures after the party becomes of more moment than principle. The Anti-Saloon League occupies the strategic position by holding aloof from all parties but using all for the sake of its moral issue.

Abraham Lincoln said: The legalized liquor traffic, as carried on in the saloons and grogshops, is the tragedy of civilization. The saloon has proved itself to be the greater foe, the most blighting curse of our modern civilization."

The United Mine Workers of America overwhelmingly adopted an amendment to their constitution providing for the dismissal of any union officer or delegate who appears for duty in an intoxicated condition. It is said that the debate sounded like an Anti-Saloon League meeting.

Such railroad companies as the Sante Fe, Rock Island, Illinois Central, and the Erie, print magazines for their employes and solicit advertising to make them pay their own way. Of course the saloonists apply for large space and would pay good prices for it. But none of the magazines will accept a line of their stuff at any price.

Thomas Edison says: "Society will have to stop this whiskey business—it is like throwing sand on the bearings of an engine."

Jas. J. Hill says: "Do not employ drinking men. If men under you drink, tell them they must stop or make way for men who do not."

Theodore Roosevelt says: "No man should take a public office unless he is willing to obey his oath and enforce the law. If the poor man has a right to break the law on Sunday to get beer he has a right to break it every day to get bread.

Germany, the home of lager, is conspicuous for the loss in use of that amber fluid. There was a decrease of more than 60,000,000 gallons last year.

The Supreme Court of Ohio joins that of Mississippi in ruling that "near-beer" is prohibited by the temperance laws. "Near-Beer" is nothing but real beer of low alcoholic percentage and generally of very doubtful ingredients.

In Great Britain sixty-five out of every 100 committed to jail are sent there on account of being full of whiskey or some other intoxicant.

Outside of the postoffice receipts our Uncle Sam's income in 1909 was $603,589,490. Of this total $246,109,554 came from internal revenue licenses. Thus 40 percent of the U. S. expense account is met by a tax on men's appetites. It is in the name of law enforcement to be sure but that which was first enacted for the sake of law enforcement has through that very power become a law defier.

It looks as if both houses in the Massachusetts' legislature would be favorable to the Anti-Saloon League's program.

Montana has the Initiative and the Anti-Saloon League will try to get laws through the use of it. Missouri's petition has been filed. The quickest way to temperance legislation and all other good laws is through the Initiative and Referendum.

Wm. Jennings Bryan will return to Nebraska from his South American trip to ask the democratic party in that state to espouse local option with the county as the unit. He is also considering speaking in every county in the state on behalf of county option. He argues that the local option principle i. e., the right of the majority to rule on the saloon question is fundamental democracy.

The True Mission of the Church

The business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The church cannot afford to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive, and that rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.—President Woodrow Wilson.

The Mirror of Life

From rustic bridge o'er the woodland pool
I leaned and I saw the drifting leaves—
Swept by the current's wandering flow,
Blown by a breeze from the skirting trees;
And I said, "So shallow the little pond
That the brook must dry in the wood beyond."

The child looked down from the arching span,
And rapt with peace was her dreamy face;
She said, "I can see where fairies live
Away under there in the water space,
Where the trees grow down and their leaves wave high
The pool is as deep as the far-off sky."

—Edith Livingston Smith.



GUIDE OF DR. DE BLOIS ON BOAT ON THE GANGES.



HINDUS GOING TO A FESTIVAL AT DELHI.

The High-Priestess of the New Hinduism

Marvelous Leadership of Annie Besant in India

By Austen K. de Blois

SHE IS THE most wonderful person in the world! Her intellect her genius—they are sublime. She understands perfectly our language, our religion. She knows India and she loves the people of India."

The occasion on which these words were uttered I shall not soon forget. An educated Hindu gentleman, of the Brahmin caste, whom I had met during my stay in Calcutta, was speaking to me of the faith of his fathers. He was a man gracious in spirit, cultured, earnest and eloquent even in ordinary conversation.

As he spoke the words I have just quoted, he leaned forward, his eyes flashing, his whole face illumined. I was astounded. For this young Hindu was eulogizing, in an eager and almost impassioned manner, a foreigner, and a woman! When you have thoughtfully considered the conservatism and seclusiveness of the East, and the utterly contemptuous attitude of Hinduism toward womanhood, the reason of my surprise will be apparent.

The Foremost Woman of India.

I went through India with a question-mark on my tongue. It is not an exaggeration to say that no other impression or fact combined had so powerful an effect on my mind as this startling truth, that the influence of a foreign woman, Mrs. Annie Besant, high-priestess of modern Hinduism, has done more to retard the work of the missionary, and has achieved far greater results in the rehabilitation of primitive Hinduism, than any other influence.

The career of this woman is without a parallel in the history of religious movements, in India or elsewhere. This foreign woman has won the hearts of multitudes of educated Hindus. She has gained the enmity of many priests. She has done a greater work, in the reënforcement of the original principles of Hindu faith than all the leaders of that faith have been able to accomplish.

Mrs. Annie Besant is a famous woman. She is, I suppose, an intellectual genius. She is certainly a diplomatist, a born leader and a unique personality. Like George Eliot, she was the daughter of an English clergyman, but early wandered from her father's faith. She became a co-laborer with Charles Bradlaugh in the propaganda of anarchy and free love. After various experiences, this strange and terrible woman went to India. The life of that mystic land captivated and enthralled her. She became and still remains a Hindu. She has reëstablished Hinduism. She has become the leader of a great reactionary movement. She has won the confidence of rajahs and maharajahs, and they have poured out their wealth to aid her ambitious projects. She holds the hearts of the Hindus of culture and training.

"The Educated Hindu" in Plain Prose.

There has been much inexact statement with regard to the educated Hindus. We have heard of them as exceptionally alert and quick-witted, intellectually brilliant, keen, profound. We have been told that these men have largely broken with the Hindu faith, and have become skeptics and materialists; or have drifted into agnosticism through study of the works of Huxley and Herbert Spencer.

As a matter of fact, however, the Hindus are not especially keen or profound. In the matriculation examinations, in connection with the great Indian universities, 50 per cent of the candidates fail; at the end of two years of university work about two-thirds of the remainder fail.

The successful students, who graduate at the universities, and pass on to places of civic and professional influence, are for the most part men of average ability. The "multitudes of peculiarly brilliant and able young Hindus who are streaming forth, year by year from the doors of the great universities," and of whom lecturers and book-writers have told us, simply do not exist. It is not pleasant to abandon the illusion which has stimulated our imagination; but men who have been for many years in practical contact with large numbers of the educated classes have assured me that the exceptionally able or exceptionally brilliant man is rather rarer in India than elsewhere.

It is a mistake also to suppose that any large proportion of the educated Hindus are definitely denying the faith of their fathers. The years between 1830 and 1880 have been styled, "the half-century of the illumination." It was a period of intellectual stress and change throughout India. It was the period of reform and revolt. The reform movements integrated themselves in the Bramo Somaj and other societies, some of which approached Christianity in the purity of their ethical teaching and in the lofty ideals which governed their religious life.

The radical spirit expressed itself in a bitter revolt against Hinduism, and carried many of the most advanced thinkers into skepticism on the one hand, or excess and profligacy on the other. Agnosticism was popular for a time; but it was hardly more than a fad, and its influence has passed away.



CENTRAL HINDU COLLEGE, BENARES.



BATHERS AT FESTIVAL AT DELHI.

"The New Hinduism."

During the last thirty years a crusade, strikingly different from the former movement of revolt, has been growing and spreading. It is a reconstructive movement. It is not revolt, nor even reform, but reaction. It has won the loyal support of the great majority of educated Hindus, the same class of men that formerly led in the struggle to unbind the fetters of the ancient faith.

At the beginning of this new period in the development of religious thought the attention of the leaders was focussed upon the sacred writings. The beauty and strength of these were emphasized. An apologetic type of literature appeared, glorifying this heritage, and defending Hinduism from the criticisms of Christian teachers and missionaries.

The propaganda grew in power and productiveness. Many lecturers, monks and teachers entered upon an itinerant ministry. They went from town to town throughout India. They spoke in halls, in temple-courts and on the streets. They sought to popularize the study of the sacred books. They preached, taught, lectured, wrote, and conducted "campaigns of education." The people responded, and waves of enthusiastic response swept the country.

Into the beginnings of this vigorous forward—or backward—movement, Mrs. Besant injected her resourceful personality. It may be confidently affirmed that the vast majority of present-day teachers and leaders are members of the great central party, of which Mrs.



Mrs. Annie Besant, Wearing High Masonic Regalia.

Besant is the moving spirit. This party seeks to defend the entire heritage of Hindu faith and demands a minimum of reform. It is safe to say that if Mrs. Besant had attempted a reform movement her efforts would have been hailed with derision and utterly repudiated. Having announced herself as a Hindu of the Hindus she is listened to breathlessly, and followed ardently.

This alien priestess—or prophetess—seeks through the agency of her well-organized party, three or four distinct ends. In the first place Christianity is seeking the downfall of Hinduism; therefore Hinduism must be defended and its superiority to the Christian faith must be clearly proved. In the second place, by every possible means the lethargic Hindu mind must be awakened to the glories of its faith and made active in the propagation of its principles. In the third place, certain reforms are necessary in order that the old faith may emerge into new purity and a victorious strength.

The Use of the Printing Press.

The question of method is of prime importance and always interesting. The methods of "the New Hinduism" are few, practical and easily stated. They are lectures, advertising and instruction. The advertising takes the form of leaflets, pamphlets and books, setting forth the exalted merits of Hinduism. Cheap editions of the more popular of the sacred books, manuals of doctrine and ethics, and innumerable controversial works, written in answer to missionary criticism, are the "stock in trade." The chief claim of all this advertising material, which is circulated in vast quantities throughout India, is that Hinduism is as good as Christianity, as consistent in its theology, as pure and lofty in its ethics, as humane and practical in its social arrangements. Hinduism, it is constantly said, is as fit to be a universal religion as Christianity. This assertion sounds preposterous, almost ridiculous, for Hinduism is emphatically and essentially a local and ethnic faith; yet missionaries have actually been sent in recent years to other lands to advocate its principles and win converts to its ranks.

The Power of Public Speech.

Lecturers abound. Many university graduates find themselves without an occupation. The few professions they might enter are overcrowded. For other lines of work, where there is opportunity, they have no inclination, or their pride interferes. Talking is easy, travel is pleasant, lecturing is dignified, so many well-educated Brahmins become itinerant lecturers. The lectures like the literature, are expositions of the text which is one of the central principles of the propaganda: Hinduism is older than Christianity, greater than Christianity, better than Christianity.

Mrs. Besant accepts Hinduism in its entirety. The sacred books are her law and gospel. She shows her shrewdness in her solution of difficult questions. Instead of clumsily eliminating the immoral and obscene passages in the sacred books she explains them on the ground of allegory. Thus by a single clever stroke she banishes the uncleanness and introduces the highest moral and spiritual truths, for, as has been said, "by means of allegory anything can be made to mean anything." So the noblest ideas of the Christian religion are found hidden in the grossest stories.

To the objection that the acceptance of all Hindu teaching would involve the free use of magic, which admittedly can no longer be performed, Mrs. Besant makes answer that if the proper pronunciation and enunciation of the magic phrases could be regained the same magical effects would follow as of yore. She hints that the depravity and lack of devotion of many of the modern priests are responsible for the loss here. Let the priests recover their fervor and signs and wonders will follow their incantations. As may be supposed the priests are not flattered by this reference. But there is no love lost, anyway, between Mrs. Besant and the priests. They resent and resist her interpolation in their affairs.

Educational Agencies.

The adoption of modern educational methods, and the establishment and use of educational institutions as aids in her work, are noteworthy features of Mrs. Besant's leadership. She founded the Central Hindu College at Benares. This college has already a far-reaching influence. Its faculty consists of well-equipped and scholarly men, some of them Indians, some foreigners, nearly all graduates of the English universities and specialists in their departments. Most of the teachers from abroad have accepted Hinduism, though some have not. All the aids of the most recent culture and research, all modern scientific appliances, are provided. The professors are allowed perfect freedom in their class-room work.

Mrs. Besant has a scheme for the establishment of similar colleges in various parts of India. She has a persuasive way with her, as the princely rajahs can testify, for she has secured from them scores of lakhs of rupees for her great undertakings, and especially for her educational work. Now a rupee is about 32 cents, and a lakh is 100,000; so a lakh or rupees is $32,000.

I have said that the new Hinduism is reaction rather than reform; yet it has a few elements of reform. Mrs. Besant advocates the raising of the age of marriage amongst Hindu women. She also favors the elimination of many of the sub-castes, and seeks to abolish anything definitely immoral in practice, such as temple-prostitution. She believes in female education and has encouraged the teaching of the women in the zenanas.

She asserts the lofty character of Christ as a reformer, but rejects and antagonizes Christianity as a system. Everywhere in India her followers work against the missionaries. Much damage has been done. The practical working of the Christian missions has been hindered. The half-awakened minds of a multitude of educated Hindus have been steeled against Christianity.

One of the leading educationists of India told me of an address he had heard Mrs. Besant deliver in the town of Cutack. Several missionaries were present. Toward the close of her lecture she turned to the Brahmin gentlemen, the prominent men of the city, who were seated on the platform. In tones vibrating with intense earnestness she besought them not to send their children to mission-schools, and urged them to found Hindu schools of high grade to counteract the harmful and proselyting tendencies of the Christian institutions.

Theosophy and Hinduism.

Mrs. Besant is not only the acknowledged leader of the new Hinduism. She is also the president of the Theosophical Association. She regards theosophy and Hinduism as virtually the same. She came from infidelity to Hinduism through theosophy. Theosophy is the philosophical system which "fits in with" Hinduism, the religious and social system. It starts with the theory of being and affords a philosophical justification for Hinduism.

This resourceful English lady has had much more trouble with her philosophy than with her religion. There have been factions and divisions. The "old line theosophists," which she represents, have had many hostile encounters with the members of the new school of advanced thinking. Mrs. Besant and her forces won the day; she was elected world-president of the society, as successor to the late Col. Henry S. Olcott, formerly of New York; and she will hold office until 1914 at least, by the terms of her election.

The modest claims of theosophy may be gathered from the following extract from Mrs. Besant's letter of acceptance of her high office: "The society asserts itself as the nucleus of universal brotherhood. . . . It is its function to proclaim and spread abroad theosophy, the divine wisdom, the Brahma Vidya, the gnosis, the hermetic science—the one supreme fact, the truth of all truths, the light of all lights."

A Woman's Influence.

To a foreign woman, with a checkered and dramatic career behind her, has been committed the leadership of a religio-social system, to which 200,000,000 adherents are attached. She is the patron saint of the New Hinduism and the guiding genius of the theosophical society. She is a subtle and astounding personality.

It is not without reason that one of the keenest students of Indian affairs said to me that "Mrs. Besant, in her strenuous propaganda, has done more to check and to injure the cause of Christian missions in India during the past few years, than has been achieved by all other forces and agencies combined."

Chicago's Municipal Playgrounds

The People's Own Centers of Social and Athletic Life

By Orvis F. Jordan

Chicago leads the world in a number of social remedies, and in no new enterprise has she distinguished herself more than in the development of the playground idea. It has been only in the past ten years that the idea has been taken seriously, but in that time there has been spent on the south side alone over ten millions of dollars and a million a year will be required for maintenance. The west side and the north side are beginning to develop play centers, and when the entire city is covered with these breathing spots, as it will be in a few years, we shall have one of the most splendid pieces of work ever done by a municipality for the uplift of the rank and file of her population.

The playground in its incipiency was simply a place where children came together to play. Before this there had been no place but the street. The boys had been arrested for playing ball on the streets or rudely driven away, only to find less legitimate amusement in other ways. Once they got themselves pursued by the police, but now find the same nerve thrill in races and games of tag. Formerly the boys had flipped street cars to find some relief from monotony. Now they fly around on the flying rings and have lost in large measure their interest in the old sport. Once the boys smashed windows when they were not allowed to play ball in the streets. Now baseball on the playground diamond takes the place of this anti-social amusement. It has been the testimony of the policemen in every district where the playgrounds have been established that the juvenile delinquency has greatly decreased. The policemen who now patrol the playgrounds have a sinecure and have their chief function in keeping objectionable adults out rather than in restraining the youngsters. They are fathers to the little children and this new generation of children will not grow up with the seeds of anarchy in their hearts, but with a mighty well of patriotism lying deep within.



CHILDREN AT PLAYGROUND NEAR CHICAGO AVENUE.

Salutory Effect on Health.

The effect of these open-air spaces with their out-door amusements upon the health of the district is also one worthy of note. Tuberculosis is to be found in certain plague spots of the city that are crowded and where the houses are bad. An alarming number of school children have been afflicted with it. The playground is shown by statistics to have a real relation to the health of the children as we might expect. The systematic exercise, the wholesome sports, the open air, the more normal life of childhood all tend to react greatly upon the health and vigor of the coming generation. It has been said in the past that the city would die in four generations if not recruited by the fresh blood of the country. Playgrounds may change all that for the better.

Nor must we fail to realize the function of the playgrounds in the education of a child. We are understanding that play is the natural method in education. The young among the animals all play. Their play is educative. All play is either anticipatory or reminiscent. The kitten plays with the ball and pounces upon it in anticipation of the time when it shall catch mice. All through the natural world we see this process going on and observe that education instead of being a terror to the young animal is its chief delight. This point of view has been utilized in human education by such leaders as Froebel, Pestalozzi and others. This being true, the playground becomes almost a necessary adjunct to the public school. It ceases to be the remedy given the poor but becomes as much an educational force for the whole community as is the public school. Through its games and sports, when intelligently directed, some of the very best lessons of life may be learned.

Palmer Park in Pullman.

We turn, however, from a survey of the significance of the playground movement as a whole to a study of a single playground at work. We have selected Palmer Park for a number of reasons. First of all, it is one of the newer playgrounds, and the evolution of things is more easily traced here. Then, again, we were acquainted with Mr. A. T. Campbell, the newly appointed field director, and could learn from him not only the surface things but an interpretation of the ideals that guide the operations.

After having listened to a stereopticon lecture by Mr. Campbell and having had some conversation with him in reference to the work of the park, we went down to Pullman to see for ourselves the equipment and the work.

Palmer Park lies west of the Illinois Central tracks and within a few minutes' walk of the celebrated Pullman works. Everything here once belonged to the Pullman company. The houses, the stores, and even the building in which the government post office did its work, were Pullman property. The great company was compelled to disgorge, however, and now there is a considerable portion of the property that is owned by the citizens. As we walked over to the Palmer Park, we noted that it was surrounded by numerous churches. To the north was a large vacant tract of ground upon which we were told that the Pullman company, by the will of the late founder, proposed to erect a school for the trades which would cover the forty-acre tract.

An Institution for the Whole Community.

The Park itself is centrally located. It is young yet and the trees are not grown up. It is laid out, however, in a way to make



A. T. CAMPBELL, SUPT. PALMER PARK.



RING SWING NEAR CHICAGO AVENUE.

it a beautiful spot. We examined the buildings and found them constructed to last, though not built of expensive material. The central building was a large auditorium which would seat a thousand people. On either side were the indoor gymnasiums, one for the women and the other for the men. These were well provided with equipment, shower baths being attached. Near these on either side were outdoor gymnasiums and to one side was the children's playground with the swings, toboggan and other things that delight the child. It was interesting to us to note that in this new playground the thing which gave the movement its name was almost a side issue. This was no children's affair but an affair for the whole community. The little playground for the children was quite eclipsed by the larger enterprise that would make Palmer Park the binding tie in Pullman democracy. Stretching to the south was the large athletic park. There are several baseball diamonds and an abundance of tennis courts. As we turned around again we saw a large swimming pool out of doors and farther away was a wading pool large enough for hundreds of little tots to get in at once. It was constructed of cement and was having its spring cleaning preliminary to the busy season that awaits it.

The Staff of Workers.

We noticed quite a number of people around and began to make inquiry which of them were employes. We found to our surprise a large staff of workers about the grounds. Besides Mr. Campbell, there are two women instructors who help in the gymnasium work. There are also two men instructors who are doing a similar work. On each side of the building there are two attendants who keep the place cleaned up and a perfect model of neatness. There are two police officers who patrol the grounds from noon until midnight. It is true their duties seem light, but they are by their presence able to prevent the development of any rowdyism and keep away characters who might not use the privileges of the grounds according to their original intent. There is a building foreman and two janitors. We undertook to learn what this single plant was costing the city of Chicago but got no accurate statistics. We were assured by the employes, however, that they believed that this plant was expending a hundred thousand dollars a year. This is either a wonderful thing or it is a colossal folly, we meditated.

We then began to inquire more of the activities of the place. We found that there were various nationalities around the playgrounds and that these appreciated different features of the work. The Polish people hold aloof from other races and it is hard to get them interested in games or in dramatic performances. They do love the baths, however, and we found a number of them taking advantage of the showers. They flock to the swimming pool in the summer. The Swedes and the Hollanders are of a more sociable nature and they take part in the various social functions about the playgrounds with great interest.

Antidote for Vicious Dance Halls.

We found that the playground had a well-developed camera club with eighteen members. Some flashlights taken in the building the night before were shown to us. The work was good. We were shown the club room that is being fitted up. Lockers are being provided for the members and the room will have all the conveniences for the photographic processes.

When the playground was first opened the young people of the neighborhood were going to cheap dance halls to find their amusements. Mayor Dunne once expressed the conviction that of all the forces of evil in the city the dance hall is the worst. Perhaps church folks will not all agree with the playground remedy. It is to have dances but under different surroundings. The playground attitude is that the dance itself is not wrong but it has been the associations of the dance that have wrought the harm. We shall watch the results of this experiment with interest. There



AN ARGUMENT FOR PLAYGROUNDS.

are now over sixty couples that come to the playground hall once a week for a dance. They are made to go home at a reasonable hour. It need not be said that liquor is barred from these dances.

Utilized by a Variety of Interest.

The boys are given interest in the grounds by the military drill. An officer of the regular army takes a large company of boys through all the maneuvers. They are much engrossed in this work and there has been no difficulty in keeping the boys off the street with this device.

There are various neighborhood clubs that take advantage of the hospitality of the playgrounds for their meetings. The price of hall rent has been prohibitive to many voluntary associations that perhaps would have formed in our city life, but the playgrounds meet the need by providing a meeting place free of charge.

In the summer time, the gang spirit in the boys finds expression in the various athletic teams that are formed. Baseball gives an outlet to friendly rivalry between different groups. This is a safer and more elevating outlet to this activity than it formerly had under rival leaders that led the groups to back alley fights and to other unsavory experiences.

Nor are we to forget the reading room. Here the latest periodicals are kept and, even in the afternoon, there are so many idle men in the community who must while away their time that the room is comfortably filled.

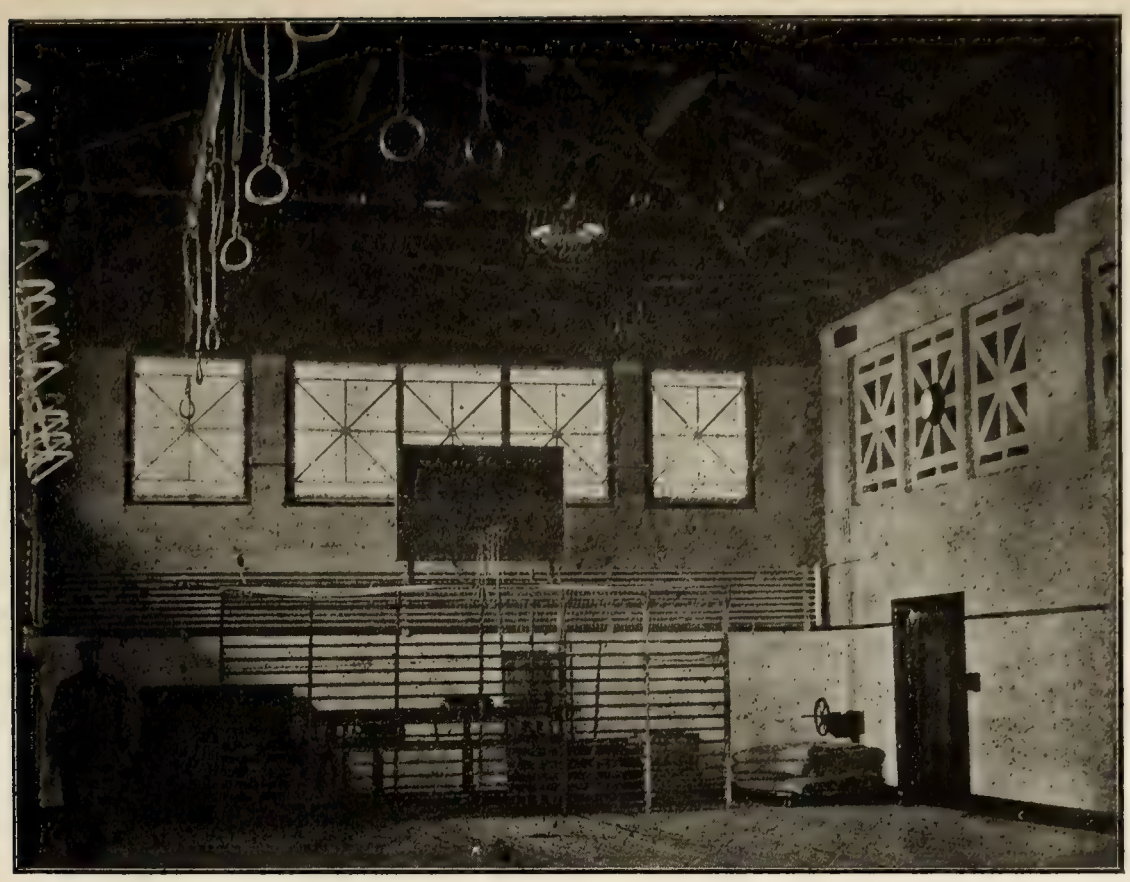
On a recent evening, a banquet was arranged for forty fathers each of whom was to be accompanied by his son. The city father often neglects his children in the terrible grind of his toil for bread. His strife with a hostile world to gain subsistence often crushes the tender father-feelings out of his soul or holds them in abeyance. Such meetings as these ought to be productive of much good.

Sunday Afternoon Uplift.

The Sunday afternoon meeting interested us most of all, however. That may be due to our clerical calling but we think not. We have seen in the public school a binding tie for the whole community. The church divides, through our sectarianism, but nearly the whole community of children is brought together through the public school. The children of a neighborhood all know each other and their elders learn the names of the next door neighbors from the children. What can we have that will bind the adult section of the community as the children are united in the public school? What institution shall combat all the devisive tendencies of our city life and preserve our democracy? We think we found it in the pleasant Sunday afternoon at Palmer Park. On last Sunday afternoon a thousand people were admitted and two hundred turned away for lack of room. Some afternoons there is music. At other times there are addresses. There is an intellectual curiosity among the laboring people that makes it easier to get them together for a public lecture on a scientific subject than it is to get their blase neighbors to attend after the weary round of fashionable parties. Among the events booked at the Sunday afternoon meetings are addresses by Professor Allen



PALMER PARK ASSEMBLY HALL.



GYMNASIUM IN PALMER PARK ASSEMBLY HALL.

Hoben and Dr. Willett. These will not be doctrinal but in the very best sense they will be religious. Sunday has been a demoralizing day for those who do not go to church in the city. It is a day of dissipation and wickedness. Through the Sunday afternoon meetings, Sunday will bring the higher life to many who have not had it. The program of Palmer Park is nothing less than to make the playground the social center of the entire community and the binding tie through which the different elements of society will find their helpful fellowship. Already the park is drawing many people from what we term the better grades of society. What no other institution has been able to do, the playground is doing.

What All this Means to the Church.

We cannot help asking from our point of view what all this means to the church. There are all those little churches ranged around this park. What will it mean to them? What will it mean to the Y. M. C. A?

As we looked at those churches we reflected that, after all, they had triumphed in a larger way than they had dreamed. Providence is greater than the largest human plan for the church. The ideals of the Christian religion have been adopted by the municipality and are being carried out as no voluntary association acting for a part of the community could carry them out. By the side of this triumph, the conversion of Constantine pales into insignificance. It is to be feared that Constantine converted the church rather than the church Constantine. The rescue of the Holy Sepulchre is an idle dream by the side of this great work of extending essentially Christian ideals beyond the range of ordinary church activity.

But will there still be a church? Must the mother die with the maturity of the child? Has the time already come for the church to give way to the kingdom? Most decidedly no. The dynamic of this great movement must still live. The playground does not cover the whole nature of man. It dare not provide worship. Man is a worshipful being. The public institution dare not penetrate into those great life problems which we term religion. Somebody must still teach the young the fundamental ideas of our holy religion. Someone must still lay a kindly hand on the erring. There might still be revivals around playgrounds perhaps greater than ever before.

The Church's Work of Pioneering for the Kingdom.

But must the church abandon that idea try to do the work of the park or they will fail. They do not have the equipment. They would inevitably be worsted and the interests of the community would demand that they be defeated in this. But as the churches have pioneered the way for nearly every social remedy we have, so we may hope in the future to furnish the laboratory for these experiments. That will save the church from the reproach of idleness and will give a clinic and a workshop for her members. As the church goes on feeding the religious life of the community, providing worship in the congenial forms, giving instruction to the young, and to practice in useful ways the religion it professes, even the playground people who have not gone to church may come to love and help the church.

Let us rejoice then that even great and wicked cities, before they are able to learn self-government properly are yet reaching out to larger ideals of service. Truly the Kingdom of God is near at hand.

Moral Regeneration

By Carlos C. Rowlinson

"And that repentance and remission of sins should be preached in his name among all nations." Luke 24:47.

It seems to be the lot of ordinary mortals to commit errors, to make failures, to be self-centered and blindly wayward. Sometime conscience awakes. It brings us to consistency. It shows us the folly of our old life. Then, if we are true, we resolutely set about the correction of our errors. We forsake the companionships and the habits of sin. We endeavor to establish associations and customs which will bear us up in our resolution to lead a true and correct life.

But conscience does not always produce this moral regeneration. Perchance our errors may drive us to remorse. From remorse, one is apt to plunge into deeper excesses. From maudlin remorse to unlimited excess is the too frequent course of the drunkard, the gambler, the libertine and all sorts of the violently wicked. Even remorse without violent reaction eats out the heart, and has no regenerative values.

Again it is possible somewhat to quiet the conscience. Scripture speaks of those who have their consciences seared as with a hot iron. These are the half-moral men of our streets—sometimes degenerating to the respectably bad, breaking the hearts of their mothers and their wives by their secret sins. These are good men to meet in a worldly sense. They show a respect for purity of life while doubting if any are pure. They easily become skeptics and scoffers. They rail at the real or supposed hypocrisies of professed Christians, and make them the excuse for their own lapses. These blase rebels against the life of the spirit call all things good. In philosophy they are gross materialists.

The genuine man is neither remorseful nor indifferent. He seeks repentance. He has a sincere desire for and determination to have a regenerated life. The cry that comes to him in his wilderness of sin is full of hope, as well as judgment. "Repent, for the kingdom of heaven is at hand." God does not expect or require remorse in men, for it eats out the heart or pushes into limitless dissipation. God calls to repentance, for it works regeneration and salvation.

Repentance is possible—indeed is common—for a good man; remorse cannot be. A good man, gaining ever clearer vision of truth and duty, throws away limiting and destructive habits, and ever builds anew.

Repentance, therefore, is just the necessary prerequisite for the forgiveness of sins. Repentance is the beginning of the spiritual process which is finished in forgiveness. Repentance prepares the soil for new life; forgiveness plants the seed.

Evidently forgiveness is, in a sense, an act of the man himself. On the other hand, it is God's love which leads to repentance quite as truly as it is his love which grants forgiveness. To think of forgiveness as wholly an act of God is to cling to our legalism. Man and God are not set over against each other as our cold old theologies asserted. The processes of spiritual development are co-ordinated and transfused elements of both human and divine energy. It is always true that the "Son of Man hath power on earth to forgive sins." This is blasphemy to the ordinary supernaturalist. The beautiful prayer, "Lord forgive the sin I cannot myself forgive," is largely impossible to answer. It is a very natural cry of the humble spirit. But the one who utters it does not really fail to forgive himself, else he could not utter it. Such a prayer breaks from the heart of one only in whom repentance wrought by God's love has already compelled the sense of forgiveness.

The man who repents, but cannot forgive himself, (if such use of words is permissible), is really consumed with remorse. On the other hand, the man who forgives himself but does not repent, is "sold to sin," is the "slave of sin," is a reprobate.

To the reprobate and the remorseful the exhortation of the gospel is "repent ye;" its promise is "repentance and remission of sins."

Evidently also the daily need of every life is "repentance and remission of sins." The continuous process of moral regeneration is the fundamental need of every life.

Our Readers' Opinions

"Too Many Ministers"

Editors Christian Century: Your editorial, "We have too many ministers," is not only the latest, but the best thing on the subject from A to Z. If we can keep that line of thinking squarely to the front, great good will come therefrom. Too many little struggling congregations and little struggling preachers. Brother Willett is making the Family Altar page very fine indeed.

Bellevue, Pa. WM. ROSS LLOYD.

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Editors Christian Century: In your editorial, "We Have Too Many Ministers," you take the "other side" in earnest; and while, at first blush, it might impress the average reader of our papers these days as somewhat startling, allow me to record my humble opinion that you have made a pronounced "strike" in what you write. Though possibly incidental to your main contention, the editorial appeals to me as a notable contribution to the union problem, for the solving of which we stand. Quite likely you intend in another article to make it clear that the province of the Christian colleges would be in no wise restricted or interfered with by putting into practice what you advocate, because there can never be a "glut" of thoroughly trained and instructed Christian workers and teachers of the gospel of God's grace. The Christian Century is making a commendable reputation for fairness in its "Readers' Opinions" page. Sincerely,

Chicago. W. P. KEELER.

The Centennial: A New Vision

We came home from the Centennial last October much as the Crusaders of Peter the Hermit—to begin a new reformation. The door was opened there and suppressed voices now begin to speak. "Christian Union" is for its time again in the ascendant and baptism will be handed down from the court of ecclesiastical authority to be and to remain in the realm of personal affairs. We are even to view "The Declaration and Address of Thomas Campbell" with our own eyes. One of our young men makes free to say that declaration "has a great truth and a great error."

Against our dreams of Christian Union there lies the inherent tendency of Protestantism to fracture, to cast off sects that go whirling apart, each in its turn to cast off others, and with all previous ones to gravitate back to forms and authority Romeward. Not even the tendency of the Disciples has been toward organic union, they having cast off two or three sects and never gained one. Accepting the New Testament collection as the last will and testament of a deceased testator which makes the Pope administrator, instead of church journals, as it is with us, we set the fatal limit to Christian liberty and make Christian union impossible. The several appearances of finality found in the New Testament have a strong influence in closing the door to our growth on union grounds. The synoptic gospels are a great mystery, having been written long after the Pentecost and the startling events of the Acts, and yet they are closed circles and hardly anticipate the greater events that were known to the writers when they were finished. The Acts of Apostles have all the appearance of a new beginning—a new circle which seems to close with the ministry of Paul. Paul was commissioned an oral messenger and yet his letters, entirely casual, became the center of gravity of our protestant system.

Paul regarded his own call as the completion of the apostolic circle, saying "He was seen of me last of all as of one born out of due season." We know no apostle after Paul. We are environed by his program as much as Rome is by the order of Peter, her patron saint as Paul is ours. Paul closes the circle of his apostolical office further by saying "if any man or angel preach any other gospel to you than that I have preached let him be anathema." To close the door against other sects we fairly pound the pulpit to give emphasis to these words of finality. And we even quote Paul's words as though they were themselves scripture when he, referring entirely to the Old Testament scripture, says, "All Scripture given by inspiration of God is profitable for doctrine for reproof for correction and instruction in righteousness that the man of God may be perfect." While Paul himself was not a "scripture" writer we feel that this very writing itself closes the scripture canon giving us a magna charta which no man can reopen or question. This is the great blunder of Protestantism. We accepted it. But neither those gospels, nor the Acts, nor Paul's being the last witness, nor his dictum of the entire sufficiency of the Old Testament Scripture, nor his anathema upon any who preach another gospel completes the circle of divine communication, either oral or written or apostolic.

Although the revelation seems to close by pronouncing a reprimand upon whoever adds to or takes away from "this word of prophecy" it is only barring against meddling with its message as such. The notion of a closed program that views these books as a last will and finished legal testimony like the law of the Medes and the Persians is delusive and obstructive as well as divisive.

When men like Professor James Denny go back of the gospels and allow all that the critics contend for and out of what is left rehabilitate the eternal and glorious Christ and stand him forth in the fullness of his Messianic power, we have begun the great new day, the restoration of primitive Christianity. But never while we are slaves to incidental writings that make no claims to the place we have assigned them. If the Declaration and Address of Thomas Campbell is not large enough to take in and include these things, if it does not leave us as free as he was to see facts, it is unworthy.

It is strange talk we hear about our fathers having settled certain questions for us. The Bible can not be held to settle any question till it first be shown that it entertains that question even if it pretended to be a settler of questions which our academic protestantism is always raising. The Bible did not entertain our baptismal question. If there is any kind of scriptural finality, if there is a closed circle, it would certainly be in the Revelation. But this very book is not in practice in any part of our New Testament canon nor incorporated in our system, which closes earlier. And here when we understand the book better we hear Christ saying, "I am alive forevermore" and "Behold I stand at the door and have the keys of David and I open and no man can shut, and shut and no man can open." And again, "Behold I stand at the door and knock, and if any man hear my voice and open I will come in and sup with him and he with me." Did Christ or did Martin Luther open the door to the Reformation? Did Christ or did Thomas Campbell open the door to the Disciples' movement? Who can answer; and yet the door was open and is still open, and every great opening for the ever expanding light of the kingdom of God is a surprise to us.

JASPER S. HUGHES.

South Bend, Indiana.

The Basis of Christian Divisions

Editors Christian Century: While the growing idea of the Fatherhood of God is leading the Christian world to the necessity and duty of cultivating the spirit of brotherhood among men, the Disciples should not mistake this growing tendency toward Christian union as a general endorsement and acceptance of their distinctive views of Scripture teaching.

Then, while they are making Christian union their special plea, and trying to convince others that this union must take place on their basis, they have but little to say about the basis or cause that has led to the divisions among Christians. Now it seems to me that it is impossible to bring about any permanent union while the cause of division still exists; and no permanent union is possible until the cause of division is taken out of the way.

God has given to every man the divine right of private judgment, or the right to do his own thinking, and to honestly draw his own conclusions as to what is the true import of scripture language; and as this is a divine right, every man should respect the religious views of every other, and a want of this respect leads to intolerance, and intolerance leads to misrepresentation; and such alienation of feeling as leads to the division among Christians.

Intolerance, then is the very basis of the divisions among Christians; and it is simply nonsense to try to bring about any permanent union as long as any people claiming the name Christian, continues the un-Christian practice of refusing to felloweship and tolerate the honest religious views of others just because they cannot see out of their little eyes and hear out of their long ears. Then, as every man has the right to look out of his own eyes, those who try to prevent it are disunionists; and instead of being eye-openers they get to be "blind leaders of the blind."

Fulton, Mo. W. H. THOMAS.

Another Parable on Baptism

God commanded a certain king to do a certain thing. When the king returned and met God's man he said, I have performed the commandment of the Lord. God's man said to him, What meaneth then this and this which I hear? The king said, I have found a more convenient and pleasanter way of doing the thing than the Lord's way which reaches the same results. "In good condition bearing the finest fruit."

God's man said to the king, you have not obeyed the voice of God. The king said I have obeyed the voice of God.

But he was told that he had not obeyed the commandment of the Lord, and also that for his disobedience he had lost the kingdom. I think the above parable may have some interest for your readers in connection with your renewed discussion of the subject involved. E. L. FRAZIER.

Morristown, Ind.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXII.

A Tragic Outlook.

To poor, morose Tim Clark, with his large family, the closing of the Works was only one more irrefutable proof that "luck was against him." It always had been. He had lost the little patrimony he had inherited from his father, and he was one of those unfortunates who fail in almost any venture, through no particular fault of his own, but because he lacked financial acumen, and hardihood. Every failure made him still more sour and hopeless.

Randall discovered that Clark had his good points, which by the exercise of a little tact, could be utilized, so he took him into his employ, bore with him patiently, and as he mastered the details of his duties, he promoted him until he was made superintendent of the drawing department of the Works. Indisposed, by nature, to look on the hopeful side of life, even his promotion did not reassure him.

Clark had loved his wife in his own way, although he had never spared her, and the touch of bitterness that tainted every source of happiness was that she was no longer living to profit by their improved circumstances.

Jessie's unselfishness he accepted as a matter of course. Like thousands of others, he imagined the house kept itself—that the three daily meals were cooked and came upon the table without human intervention, and he did not see that the girl's youth and strength, talents and happiness were absorbed by those for whom she drudged uncomplainingly. She was the most talented of all his children and he appreciated and loved her the least.

He went home, not sorrowful, but consumed with a deadly burning rage against Randall, the Trust, Mullins,—everything! But with what sense of discrimination yet remained to him, most bitter of all toward Mullins.

Supper was waiting; Jessie had set the table and prepared the meal carefully, as she always did.

While passively kind, or, at any rate, rarely violent, there were times when Clark's children angered him, and he then beat them cruelly. As he entered the house the two younger boys who were romping noisily and did not see him until too late, ran under his feet; he struck first one, then the other in the face. Knowing better than to anger him further by an outcry, they crept away, not daring to fly openly to Jessie for comfort. She knew also that silence was the part of wisdom when her father was in this brutal mood.

He glanced at the table, and cried fiercely: "You wasteful huzzy! I've told you a thousand times that you'll have us eaten out of house and home!" and he pointed at it with a finger shaking with the rage that possessed him. "Loaded with enough stuff for twenty men. You'll mind me, mebby, when we're starvin'—you and the brats!"

Jessie poured out his tea, and, as was her habit, bore his injustice without protest. She spoke gently to one of the boys who dropped a spot of gravy on the cloth.

"Let him alone, d—— you! I paid for this cloth; he can smear it from one end to the other if he wants to. I'm the one to find fault, not you! We won't have any more table cloths after this, nor much of anything else. We'll land in the poor house yet."

He had often made this threat and they had grown so used to it they paid very little attention. It had ceased to make any impression.

"Mebby you don't believe me!" he said furiously, "but I'm a beggar, and I've got a lot of beggar brats tied to me!"

They were his own; but he was not the first son of Adam disposed to forget his own individual responsibility for their existence.

He brooded sullenly for some time, then it came out at last:

"The Works are goin' to shut down for good. I don't know which way to turn! There ain't any jobs any more for men growin' old like me!!" he cried desperately.

Jessie lay awake all night in her hard bed under the roof. She realized that her father had spoken the truth. The outlook was tragically desperate. There was little work remaining for men past their prime. A gray head had ecome the stigma of uselessness. She revolved in her mind plans by which she hoped she might be able to feed and clothe the children.

It had already sadly taxed her strength to keep the house, cook their food, and make their clothes, but she believed, that, if it were necessary she would be enabled somehow to do still more. She had dreaded—she did not know how much until now—lest the family might be separated, the children scattered amongst grudging relatives or strangers, to grow up untaught and neglected. There was none among all those affected by the imminent closing of the Works on whom the blow fell so heavily as on Clark's overburdened, innocent daughter. When morning came, sad and somber, she faced the future with dread. She fully realized that this last misfortune was the culmination of all her father's "bad luck"—a phrase she had heard all her life—and each time it had befallen him it had worked a little more disaster, till now the outlook was indeed hopeless!

CHAPTER XXIII.

"Shut Down."

The day came, at last! The machines, whose cheerful clamor meant work and bread, grew silent, the fire in the furnace died out to be no more re-kindled, and whirling band and flying wheel were stopped as by an authoritative and relentless hand. The men received their pay. Some who had been with the enterprise from the start, were pitifully dazed; they could hardly hold in their trembling fingers the last wage from the Works. It was over! Randall bade them good-bye briefly, scarcely able to speak a word. The gates were shut behind them for the last time!

No man among them all, unless it were Clark, harbored the slightest grudge against Randall. They had learned the true situation—the unequal conflict—in which he had had, as they said, "no show from the start!"

The few weeks which had elapsed since they had known that they must quit had been spent by most of the men in inquiring for work elsewhere, and the result had not given them much encouragement. Those who had been paying for their homes, with no provision that their wages would suddenly be cut off, were terribly anxious. Upon the usual terms of such arrangements, where the payments could not be met, it meant not only the loss of the home, but of all that had been invested in it; the savings of months and years—every dollar of which represented stern denial and deprivation of both the common comforts and the necessaries of life. One man had gone without an overcoat in the bitterest weather; the wife of another had taken in washing to swell the savings that the house might be sooner paid for; the boys and girls who were at work had contributed their mite, and all without avail.

"What encouragement do men and women have nowadays, to be saving and self-denying?" demanded Teddy Wilkins at the Sunday afternoon club. For, notwithstanding that Brainard, the moving spirit, was in Washington, the club kept up its organization and still met in his library, at his express desire.

"What use is it for a man to try to own the roof over his head? It is getting to be more and more impossible. Men are forced to be tramps and vagabonds—they can't help themselves. A system which makes paupers of those who are willing to work is a danger to the whole country. There's fifty tramps today where there was one twenty years ago." And none could deny it.

Carlinville had never been a manufacturing town. The Wire Fence Works was its "leading industry," as the *Clarion* put it. It was the commercial center of a rich agricultural region and drew much of its support from the farms beyond its environs, but the farmers were in need of no more hands. No man could have supported a family on the wages of a day laborer, had there been work for them.

After the Works closed, a dozen or more families were forced to move away. Many of the houses were, therefore, abandoned—doors and windows boarded up, standing vacant, yielding no income, the expense, nevertheless, going on. Some were advertised for sale in the delinquent tax list, and others were bought for a trifle by men who had the ready money for such ventures, able to hold the property until circumstances should increase its value.

Of those who were thus evicted—for it was eviction to all intents and purposes—and had gone to other towns, tidings came at irregular intervals, stories of suffering and distress, of aimless wanderings from place to place; of girls clerking in great department stores at starvation wages and then falling into vice; the older men rejected on every hand, where employers, demanding the utmost strength and endurance for their money, retained only the most stalwart of the young.

Susan had believed stoutly that Alonzo would have no trouble in finding something to do. But the days passed and he could hear of nothing, though he sought diligently wherever there was the slightest chance. Idleness was intolerable. He was now in increasingly feeble health. He could not throw off his despondency, and he had a cough with a hectic fever that filled poor Susan's heart with foreboding.

She had counted with much certainty on getting all the sewing she could do, but the closing of the Works affected even this class of workers.

"Everybody's economizin'" said Susan to Eleanor, showing for the first time signs of distress. "Nobody's buyin' anything new; they're makin' over their old things themselves. I don't see just what I can do!"

"Don't give up, Susan. Something will turn up," encouraged Eleanor.

She had made up her mind to go about amongst her friends, explain Susan's case and ask work for her. In the hard times they could help, and they ought to. Work was the only form of assistance which could be offered to a woman like Susan Johnson.

At last, through Eleanor's solicitation, Alonzo was given a temporary job at the waterworks. He accepted it with something of the eagerness which a man feels for life, who has been reprieved from death. He counted each day's certain employment, and certain

(Continued on poge 17.)



Melitta

Dear little lass from far away,
You're called Melitta, so they say,
And out beyond the ocean's foam
In fair Vienna is your home.
But here a welcome waits for you,
With flowing curls and eyes of blue;
You need not speak to make a friend,
Just smile on us and gain your end.
We should not understand a word
Of German—isn't that absurd,
When you can chatter all day long
In nothing else? The very song
That wooes your drowsy eyes to close
Has words each German mother knows.

That wooes your drowsy eyes to close
Has words each German mother knows.

But Russian, French, or Austrian,
Or born in Persia or Japan,
It matters not. The magic spell
Of babyhood we know so well
Is yours, and with its sorcery
You win all hearts, where'er they be.
The witch by whom the world's beguiled—
A sunny-hearted little child.

—F. W. M., in St. Nicholas.

The Mouse and His Friends

A Story For Little Readers.

'Twas a winter night. The cold wind whistled loud and shrill, and the cold moonlight fell on all around.

But the old kitchen was warm. A fire blazed on the hearth and lighted up the brass andirons and bright tins wonderfully, a streak of pale moonlight lay across the floor, and a merry little cricket was singing on the hearth while the old clock beat time for him.

"Tick, tick, tick, sing," said the clock, and the cricket began. He sang of the beautiful summer time and of the warm glowing meadow.

A mouse put his head out of a hole. "Don't let me interrupt you," said he.

"Hullo," said the cricket. "We are waiting for you. Come through the moonlight for good luck."

"What good luck can there be for a three-legged mouse?" said the new comer, as he limped in and took a seat before the fire.

"O don't be unhappy," said the cricket. "It will grow again."

"Never!" said the mouse.

"Somebody will mend it," said the Table. "I have had two legs broken off short and mended again."

"Impossible!" said the Mouse. "I wish that old trap was—"

"My dear fellow," interrupted the Trap, "don't be unreasonable. I've nothing against you. It was only in the way of my business."

"Is it your business to nip off my leg?" said the Mouse, in a passion.

"It is my business to catch you if I can," said the Trap. "That's what I am here for."

"I wish you were not here then," said the Mouse. "It was very pleasant before you came."

"It was indeed," said the Cricket. "You used to come and see us every night, and dance and frisk about as lively as a cricket, almost."

"My dancing days are over," said the Mouse.

"O dear, no! don't be down-hearted!" said the Andirons. "Here, blaze away, you Fire, and make it look more cheerful."

"You'll find something to eat in the crack under the table," said the Broom. "Some split peas and a raisin. Cook tried to make me sweep them away, but I wouldn't."

"An old Broom knows where the crumbs are," said the Cricket.

"You are very kind," said the Mouse, as he went under the table and brought out the feast.

"Perfectly delicious," said he as he nibbled away. "It is a long time since I have tasted a split pea."

"Have some cheese?" said the Trap.

"For shame!" said the Broom, "Another word and I'll sweep you away." So the trap said no more.

"Come," said the Cricket, "now tell us about the old times."

"Where did I leave off?" asked the Mouse.

"She didn't like cats," replied the Cricket.

"O yes. Polly didn't like cats," resumed the Mouse. "She threw water at them and drove them away whenever they came near the house. So we were safe from them. She lost the trap. She said she couldn't tell whatever had become of it, and that loss was our gain. When she went out of an evening she always left the doors open so we could come in from the shed and go straight into the pantry, and help ourselves to cheese and pies and everything good."

"Catch Jane leaving the door open! said the Broom.

"No," said the Mouse. "If you want to go in now, you must gnaw a hole, and by the time you get it gnawed, they fill it up. I am expecting every day they'll stop up the one I have made behind the door."

"Not if I can help it," said the Broom. "That's where I stand, you know, and I try to hide it."

"Thank you," replied the Mouse. "I have some friends."

"I should think so," said the Cricket.

"She always left the bread box open a little," continued the Mouse, "so that we could easily go in and out of it. We never nibbled a whole loaf or a whole pie. Take what was cut. That was the rule."

"I wish I had been there then," said the Cricket.

"Ah, well," sighed the Mouse, "it was not all pleasant. Accidents happened. Once a cousin of mine fell into a deep pan of milk, and with all we could do we couldn't get him out. I ran around the edge of that pan as many as fifty times, and came near slipping in myself, but did no good. We had to leave him there, with his whiskers and the tips of his ears sticking up through the cream. 'Twas sad."

"O dear! If you had only had one of my straws he could have clung to it," said the Broom.

"Perhaps so," replied the Mouse, as he wiped his eyes. "Another friend of mine fell into a high pitcher, and couldn't get out, and we could do nothing for him. He was taken prisoner and we never saw him again."

"O horrors!" exclaimed the Cricket.

"And though Polly was so kind to us in some ways," continued the Mouse, "she didn't really seem to like us. I've known her to scream and jump up on the table if one of us ran out on the floor."

"So have I," said the Table, "to my sorrow."

"Come, come," said the Clock, as he struck twelve. "It is time to go to sleep. I'm going to take a nap myself, now I have come to the small hours, so good night."

"Good night, then," said the Mouse. "I'll take home the raisin for tomorrow."

"Do," said the Broom.

"Good night," chirped the Cricket. "Come again." —Selected.

Glass Bricks

Glass bricks are coming into use in France because they are hygienic and of easy make. The glass brick does not crumble or receive the norious ambient dust found in the worn earth brick of ordinary manufacture, and it can be made of refuse glass, old window panes, broken bottles, and the like.

In the best method the bmolten glass is run into molds capable of resisting the different heating and cooling degrees. The finished brick present a smooth, impervious surface.

The new brick is supplanting the old brick in walls, pavements and side walls and flooring of bathrooms and hospitals, the waiting rooms of railways stations and places of similar character.

For use in laboratories it offers the advantage of being immune from the inouence of chemical products. In Grenoble, France, and in Germany (Hamburg and Berlin) houses are being built entirely of glass bricks. In Dresden and in other cities of Saxony they are coming into use in theaters, museums and other public buildings.

In Hamburg they are used in meat markets, where they convey the impression of dazzling purity. In Milan the hospitals have adopted their use, and the schools use them because rooms walled with glass bricks receive more light.—Harper's Weekly.

Elizabeth

By Grace Wood Castle.

"A beautiful stately woman
  My daughter will sometime be,"
And the proud young mother fondly
  Kissed her first-born at her knee;
"So the name that I have given her—
  Hers to her latest breath—
Is beautiful, too, and stately;
  Her name is—Elizabeth."

So every one tried to remember
  To give to the winsome mite,
The charming adorable baby,
  The name that was hers by right;
But it was of no use whatever,
  Soon each of her kith and kin
Had a name for the dainty maiden—
  Sweetest baby that ever has been.

Lizzie and Lisa and Lisbet,
  Betty and Beth and Bess,
Elisabetta and Elise,
  A score of them, more or less;
But as years go by swift-footed
  These will slip from her, one by one,
And the name her mother gave her
  Be hers till her years are done.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 3

Theme for the Day.—The Divine Guest and the unreceiving world.

Scripture.—He came into his own, and they that were his own received him not. But as many as received him, to them gave he the right to become sons of God. John. 1:11, 12.

To Our alone my thoughts arise,
The Eternal Truth, the Good and Wise,
To Him I cry,
Who shared on earth our common lot,
But the world comprehended not
His deity.
—Longfellow ("Coplas de Maurique").

Prayer.—Our Father, we bless Thee for the life of Christ, our Friend and Teacher, who walked the ways of life with us to show us how rich and beautiful our lives can be. May we not be of the company who receive him not, but rather may his companionship be our supreme desire. We thank Thee for this good day, made memorable by the conquest of death, and the observanee of the Feast of Love through the ages. May we enter the sanctuary today with the joy of those who have received the right to become the sons of God. And may our souls respond to Thy call to the higher life of faith and trust. Amen.

MONDAY, APRIL 4

Theme for the Day.—The glory of maturing life.

Scripture.—Now that I am become a man, I have put away childish things. 1 Cor. 13:11.

I have written unto you, fathers, because ye know him who is from the beginning. John 2:13.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our lives are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all nor be afraid!"
—Robert Browning ("Rabbe ben Ezra").

Prayer.—Heavenly Parent, from whom we receive all the gifts of life, we bless Thee that our pathway grows brighter as the years go on, and that we have faith to believe the best is yet to be. Help us to grow old with dignity, goodness of heart and cheerfulness. May we not be spoiled by life's successes, nor made bitter by its troubles. May children find us loving. May men and women younger than ourselves discover in us optimism and appreciation of all that is good; and may those of mature life welcome us to their circle as friends and companions of the upper way. We ask in Jesus' name. Amen.

TUESDAY, APRIL 5

Theme for the Day.—The great Teacher.

Scripture.—Jesus went out of the house and sat by the seaside. And there were gathered unto him great multitudes, so that he entered into a boat and sat; and all the multitude stood on the beach. And he taught them many things. Matt. 13:1, 2.

On a rock,
With the broad moonlight falling on his brow,
He stood and taught the people. At his feet
Lay his small scrip, and pilgrim's shallop-shell,
And staff, for they had waited by the sea
Till he came o'er from Gadarene, and prayed
For his want teachings as he came to land.
—U. P. Willis ("The Daughters of Jairus").

Prayer.—Merciful God, we adore Thee for Thy abounding love. Thou hast sent to us the great Teacher, in whose words we have found all wisdom and power. Save us, we beseech Thee, from the sin of slighting his message. May we give ear to his story of eternal life even as those who first brand him by the sea. And with the desire to hear may there also be born within us the will to understand and follow him. Good Father, grant us the humble heart and the obedient spirit, and may the Master find us among his own in the day of the homecoming above. Amen.

WEDNESDAY, APRIL 6

Theme for the Day.—The holy city.

Scripture.—And he carried me away to a mountain great and high, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Rev. 21:10.

And straight beyond the star
I saw the spiritual city and her spires
And gateways in a glory like our pearl—
No larger, tho the goal of all the saints
Strike from the sea.
—Alfred Tennyson ("The Holy Grail").

Prayer.—Our Father, we thank Thee for the City which hath foundations, Jerusalem above, which is free, and which is the Mother of us all. In the visions of faith we may see its glories, and rest our weary souls in the contemplation of its beauty. For its fair and spacious life we long, not as some far-off goal of after days, but as an ideal toward which it is our privilege and duty to strive. Help us, O Father, to believe more confidently in that city that is to be, that cowes down out of heaven from Thyself to us, as we give it place and room, and make ready for its coming. Then shall come our true and lasting joy. Amen.

THURSDAY, APRIL 7

Theme for the Day.—The pillar of cloud and fire.

Scripture.—And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light. Ex. 13:21.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day, along the astonished lands,
The clouded pillar glided slow;
By night Arabia's crimson sands
Returned the fiery column's glow.
—Sir Walter Scott ("Ivanhoe").

Prayer.—O Thou who leadest Thy people through all the ways of life, we thank Thee for the record of Thy gracious leadings of old. With strength of hand and with an outstretched arm Thou didst bring Israel into a land of Thine own choosing. So, Father, bring us out of our bondage to sin, and by the pillar of cloud and fire wake us to discern Thy presence and know the safeyt of the way we take. Thou hast been our fathers' God; forsake not us their children. And may our journey through the wilderness lead at least to the highlands of God. Amen.

FRIDAY, APRIL 8

Theme for the Day.—The eternal song of the skies.

Scripture.—There is no speech nor language where their voice is not heard. Psalm 19:3.

When the morning stars sang together, and all the sons of God shouted for joy. Job. 37:7.

Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings.
—Shakespeare ("Merchant of Venice," 5:1).

Prayer.—O Thou great Creator, who hast set Thy glory upon the heavens, we praise Thee for all the wonders of Thy universe, which in its wonder and beauty fills us with joy that we also are the creatures of Thy hand. And Thou has taught us that these things which Thou hast made are only the short-lived tokens of Thy power. They shall perish, but Thou remainest. And we, too, who wear Thy image, shall abide into the long eternity ahead. Help us to make our lives worthy of Thee and of the destiny held out to us. And may our song of rejoicing be not less pleasing to Thee than that of the morning stars. Amen.

SATURDAY, APRIL 9

Theme for the Day.—The passing world.

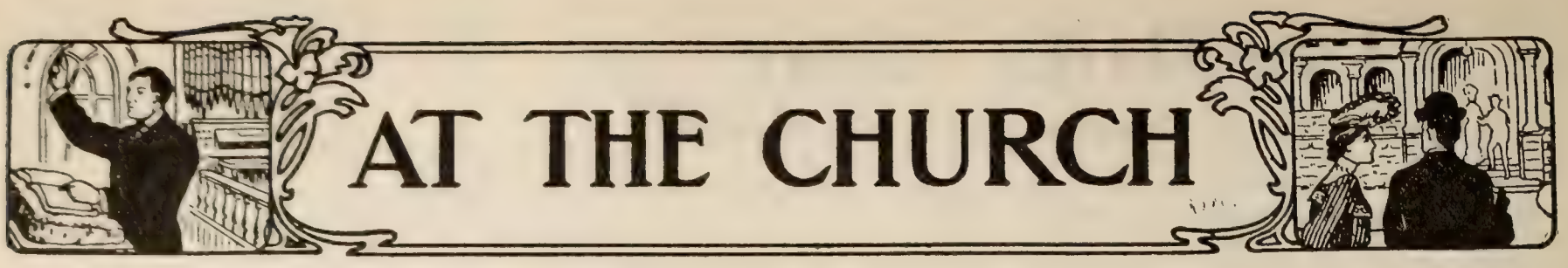
Scripture.—For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but is of the world; and the world passeth away. 1 John 2:16, 17.

The worldly hope men set their hopes upon
Turns ashes—or it prospers; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two—is gone.
—Omar Khayyam ("The Rubaiyat").

Prayer.—O Thou Unchanging Friend, teach us the lesson that much of what we see and desire can only satisfy us for a brief time, for it will not last. Save us from the mistake of giving our best affection and effort to that which can not endure the testing of time. Our lives are in Thy keeping, gracious God, and may we be content to leave them in Thy care, lest they be wasted in unprofitable ventures. We close this week with prayer to Thee for wisdom and comfort. So may all our times be in Thy hand, till time melts into eternity. Amen.

Love and Service

If in thy life on earth,
In the chamber, or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of joy to burst
On a soul in sadness nursed;
Spare not thy hand, my child;
Though the gladdened should never know
The wellspring amid the wild
Whence the waters of blessing flow.
Find thy reward in the thing
Which thou hast been blest to do;
Let the joy of others cause joy to spring
Up in thy bosom too.
And if the love of a grateful heart
As a rich reward be given,
Lift thou the love of a grateful heart
To the God of love in heaven.
—George Macdonald.



Sunday School Lesson

By Professor Willett

The First Ambassadors*

The closing words of the ninth chapter of Matthew give an admirable summary of the work of Jesus and of the feelings with which he contemplated the vastness of the program which he only had time to begin. His methods were three: Teaching, preaching and healing, and these are the examples of what the church must always do. In the final issue all educational work is the result of Jesus' activity as a teacher. Although we have separated between church and state and have grown to be very cautious of any mingling of the two interests in our modern life, yet we are quite aware that it is the Christian interest in a community which leads to all educational activity. The schools are in reality Christian foundations, even though they may be devoted to entirely secular disciplines. Where Christianity is unknown, education is either totally neglected or is of the poorest sort.

Jesus preached, and his preaching has been the example of all effort to gain the attention of society to the great tasks of religion and the moral life. Wherever the message of religion goes out in any aggressive form of evangelism it is inspired by the Christian ideal. The church that fails to teach and to preach has little to justify its existence. For it is the business of the Christian church to call the thought of the world to the holy life. This is the very heart of teaching.

The Work of Healing.

But not less truly must the church imitate its Master as the healer of the world's distresses. Too long it neglected this task, and fell under the reproach of other-worldliness and indifference to human need. In recent years it has come dangerously near the opposite extreme of devoting itself too largely to the physical wants of humanity. And many have even gone the length of insisting that the chief business of the church is to heal the bodies of men. Proper attention to the program of Jesus would correct both these tendencies. He came to call attention to the full and normal life of humanity. That of course included physical welfare. Jesus healed the diseases of humanity in token of the fact that the church must always give some of its attention to the distressed and delinquent members of the race. Nor was it his intention that men should so misunderstand his call as that they should attach to the mere healing of bodies so large an importance as some divisions of the church have done in recent years. Least of all was it the purpose of our Lord that men should go about claiming the power of miracle in his name. For this would be sure to lead to a false conception of his work in the world, and it would be sure also to fail of accomplishing what was claimed.

But every institution or effort that contemplates the uplift of social and physical conditions is in part the fulfillment of the ideals of Jesus. He not only fed the hungry, clothed the naked and healed the sick, but taught his disciples that they must do the same. And wherever by medical knowledge, by surgical skill, by the provision of asylums for the blind, the deaf and the orphan, or of hospitals for the diseased, the spirit of Jesus is interpreted to the world, there the great enterprise of his church in behalf of the unfortunate again discloses the spirit of the Lord. It has long been the glory of the Roman Catholic church that it gave due and serious attention to the physical needs of society. Too long have Protestants lagged behind in this good work. It is one of the satisfactions of our age that a fuller gospel is being preached, a gospel which includes physical welfare as well as education and the regenerate life.

The Wide Field.

As Jesus looked upon the people whom he was thus attempting to help he saw the vastness of the work. The multitudes pressed upon him daily. In spite of his tireless devotion to his mission there must have been thousands even of those who were attracted to his ministries, whom he could not even reach with his preaching, to say nothing of that more careful instruction which he reserved for the most intimate circle of the disciples, or that healing power which he bestowed upon a comparatively small company of appreciative and believing supplicants. But who would take up the task of leadership among the multitudes who lacked guidance, and were as sheep without a shepherd? This condition burdened his heart, and made him often enjoin the disciples to keep the needs of this great harvest field, this vast and unshepherded flock, in their minds. They must pray earnestly that more laborers might be sent forth into the harvest.

As if to illustrate this need and the source of its supply, Jesus at some point in the early Galilean ministry, sent out his own disciples, the twelve, upon an evangelistic tour through the neighboring towns. His purpose was two-fold; to reach the communities he could not visit in person, and to give the disciples experience in handling aright the message with which he was soon to entrust them. His sending forth of these witnesses is characteristic of his own conception of the tasks of the ministry. He never called men into the work of preaching in masses. He rather selected here and there those whom he could trust with the precious message of his life. The church has not always remembered this example. Too frequently it has thought that the mere calling of numbers of young men into the ministry would meet the needs of the church. Jesus' method is better. He begged his disciples to pray that the Father would call such as he chose for the great adventure. A praying church will have a conquering ministry. But any cheaper and less personal method of increasing its preaching force will have only secondary and too often unhappy results.

Instructions to the Twelve.

When he had called the disciples to this work of evangelism, he laid upon them certain instructions regarding their plan of work. They were not to leave Jewish territory. They must not even go across the border into the half-Jewish region of Samaria, but rather confine themselves to their own people, the lost sheep of the household of faith. They were to proclaim everywhere the coming of the kingdom, which was present already in the person of Jesus, and was in a measure present in their own lives. They were to do the things they had seen Jesus do, heal the sick and minister to helpless and demoralized humanity, realizing that as they had partaken so fully of the nature of Christ, they were freely to give it forth to others.

They were to make no provision for the way. No money was to be taken, nor any extra garments. They were to depend entirely upon the free gifts of those to whom they came, knowing that their message was worthy of reward. They were to seek reputable homes to dwell in, and in them they were to remain as long as they tarried in a city. They were to bring the atmosphere of peace and good will into whatever house they entered, as all servants of Jesus are to do. If, at last, in spite of their earnest efforts the people of the place refused to listen to their message, they must leave the town with that characteristic gesture of condemnation, the shaking of dust from their feet, as a token that they put upon the people themselves the responsibility of their present action. And surely a heavy judgment rested on any community that refused them hospitality and hearing.

By a comparison of this body of teaching with the similar records in Luke (Luke 9:1-6, 10:1-24) it will be seen that in the first gospel the instructions to the twelve and the seventy have been combined. They differ little save in the sterner note used in the instruction to the larger body toward the close of Jesus' ministry. But these instructions stand as a model of direction for those who go out in the name of the Christ. And though the conditions of our modern life have modified some of the details of this commission, they have not altered in the least the principles which Jesus there set forth

*International Sunday-school lesson for April 10, 1910. The Mission of the Twelve. Matt. 9:35, 10:15, 40, 42. Golden Text: "Freely ye have received, freely give." Matt. 10:8. Memory verses, 9:37, 38.

Christian Endeavor Lesson

By W. D. Endres

Topic for April 10: God is Here. Psa. 139:1-12.

God is here. Do we believe it? do we realize it? Do we act as if we thought it true? Think for a minute of what it means. There are inner courts in the lives of us all, upon which the public cannot gaze. Even our most trusted friends are not allowed to enter, indeed, there are holy of holies into which not even the life-long companion, husband or wife, is asked to come. The most faithful biographer charitably draws the mantle of silence over the inner life of the man or woman about whom he writes if there be those things there which would humiliate. This is right. Who of us wants

to know of the things which are out of keeping with the great and good lives of Washington, or Lincoln, or Frances E. Willard. They have been so glorious, so helpful and so inspiring that we do not want the unfortunate things of their lives revealed. But God knows them all. Not only the things of darkness away from the gaze of the world but all the unspoken thoughts and controlled and smothered impulses. Yea, those things of the heart which they have felt but never expressed even to themselves.

But let us remember that God is here with us. He is not a God of the mountains, of the sea, of the valley merely, but of human lives. He knows the inmost recesses of your heart and mind. Would we be willing to have the thoughts of our minds, the feelings of our hearts, and the deeds of our bodies to be written out and displayed on a canvas in large letters over a thoroughfare of the city? From such a thing we all shrink. Then we do well remember that, think what we will, say what we may, and do this deed, or that, God is ever present and sees and knows them all. We can literally say to Jehovah as the Psalmist did centuries ago:

Thou searchest out my path and my lying down,
Thou art acquainted with all my ways.
There is not a word in my tongue,
But, lo, O Jehovah, thou knowest it all together.

We are young people, and strong is the temptation to do things which our conscience condemns and our elders disapprove. Many are the times, too, when we slip away and do under the cover of the night's darkness these same things because we are sure they will not be found out. But do we forget that God is there. Says our lesson again:

Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.

There is only one way then for Christians (Endeavorers) to be acceptable to God and that is to be genuine. In just a word, it is justly assumed that the Christian, as such, is committed to the defense and extension of righteousness. This is what God wants, with nothing less than an earnest effort to do this will He be satisfied. Are we doing this? Let us be careful how we answer, for God is here. He hears the answer and knows if it be true.

The Coign of Vantage

(Continued from page 13.)

pay with the feverish greed of a miser. When it came to an end he collapsed bodily and mentally. He gave up, and sat for hours, drowsy and inert in his chair, by the window in the sun. Death was stamped on his gaunt face.

In his presence Susan was the same cheerful and hopeful creature that she always had been; she laughed and joked and sang at her sewing machine which ran all day long, for Eleanor succeeded in getting many orders for her amongst her own friends. Then, too Randall's wife brought quantities of material to make up into garments for the children of the Orphan Asylum. Of necessity Eldora had to quit school. She brought her books home and made no complaint, but Susan knew that she cried herself to sleep that night.

Eleanor was a haven of refuge, and the next morning she slipped away to have a talk with her, taking a bit of hand-sewing along that she might lose no time. She let her tears flow while she talked, filling Eleanor with that compunction and dismay which she might have felt at such signs of grief in a strong man. It was utterly unlike anything that she had ever known in the self-sufficient, resolute creature.

"That Gates was right," she said abruptly, "things have turned out just as he said they would. Randall couldn't help himself when the Trust got ready to swaller him. And it's the trusts that make such fellers as Gates and keeps 'em busy." She sighed deeply and continued: "Seems to me I feel as sorry about Eldory as anything. She was so ambitious and took such an interest in her studies."

"It is hard," replied Eleanor sympathetically, as she saw a bright drop splash on the little garment Susan was finishing. "But the hard times cannot last always; when the weather is warmer Alonzo will be better, and he can look for another place."

"Hain't he looked and looked!" exclaimed Susan despairingly. "That is half what's the matter with him, poor man. He wasn't strong when the works shut down, but he wasn't what you'd call 'sick.' Now he's clean broke down; he'll never be any better and I know it as well as you do, Miss Eleanor."

Eleanor was silent; she could not truthfully contradict her.

"He's fell behind with his dues at the lodge, so he ain't entitled to any help from them—after payin' assessments all these years. Randall's been good as gold, but we can't take any more from him—not seein' any way of ever payin' it back."

"I'm sure he'd never press you."

"No. In spite of all I can do, what with medicine and doctor's bills and payments on the lot, our money's goin' fast." Her deep discouragement pierced Eleanor's heart.

After a moment Susan went on: "If I'd had sewin' all along I could have managed better, but I couldn't get that, till you helped me. Poor Eldory, she has to do most of the work and help me sew besides. It's hard on her—and to lose her schoolin' too——"

"She need not lose it. I would be glad to help her. I'm dreadfully rusty; but I'll study up, and perhaps what I once knew will come back to me."

Susan looked at her gratefully, unable to speak for some time, then she said: "Your comin' here was certainly a blessin' to us. The good Lord, himself, must'a sent you." She thought sadly a moment: "Ain't things strange! The ones that don't want things has to have 'em, and them that does has to go without them all their days."

"It is always so," replied Eleanor.

"Ned hates school; he'll never want to go, an' when he gets old enough he'll quit an' go to work, if there's any work left anywhere for such as us, by that time! But Eldory took such an interest. She was proud of standin' at the head of her class, and she's set her heart on bein' a teacher.

"She shall be a teacher, yet," said Eleanor with conviction. "We will see to that. And, Susan, think of what people have done who had no schooling at all—the teachers, the presidents, and great editors, who have had almost no education."

"That's all right," replied Susan, "and, if they done well without, they'd a' done a heap better with it. I don't take no stock in all this talk about adversity trainin' and helpin' us. Many a one's had the life crushed out of him by the terrible trials he's gone through, fittin' himself for his place, when he needed all the strength for the work he'd been countin' on doin'." Eleanor did not attempt to make denial.

"The folks that talk that 'a way, don't know nothin' about it. I don't mean you; God knows you've had your full share. If they had to hustle like the folks they're so fond of preachin' at, they'd change their tune." She picked up her sewing, wiped her eyes and resumed her work.

After a short silence she said abruptly: "I sold my organ. Wells & Company said they'd give me fifty dollars for it, as I'd kept it so good. It was worth twict that, but I needed the money so, with Lon havin' to have so many things."

Eleanor pitied her deeply, as only a woman could, for she knew that poor Susan felt that one more claim to respectability was gone with the organ. She had not time to say a word of comfort for Eldora's voice was heard calling:

"Ma! Ma! Pa wants you!"

"He's just like a teethin' baby. I can't leave him a minute," said Susan pityingly as she hurried away.

With the sale of the organ began the spoilation of Susan's home, in which she had taken such innocent pride. Eleanor soon missed the hanging lamp with its scintillating prisms. Then the plush-covered album disappeared. The bartender of the "Bird-cage," the new saloon which had been opened in one of the recently vacated grocery stores on the outskirts of Wakefield, bought the couch at a bargain. He also took Teddy's house off his hands, paying him liberally for the painting and other work he had done.

Teddy was even less fortunate than Alonzo. He was one of the many who could find no work of any sort in the town. He even asked to dig in the streets, but found the places filled by the tools of the "ward-workers." He was forced to modify his fixed belief that "a man out of a job can get another for the asking, if he really wants work."

The wedding was postponed of necessity. It was impossible to keep up a home with the little money he had left and with no cerainty for the future. Mary folded up her pretty trousseau, which she had prepared with such fond anticipations, and packed it away, with the delicate lingerie and initialed linen which were her especial pride. She had not in the least shared Teddy's hopeful views; she could see no prospect of better times, and she was haunted by a certainty that ill luck had overtaken them, and that everything was at an end.

Eleanor realized how unhappy she must be, and invited her to come and stay with her, and Mary, sick of her dismal boarding house—indeed, unable to stay there longer—accepted the invitation gratefully. She was installed in the little room that Eleanor has occupied before her mother's death, and which she had occupied on her frequent visits, and in the quiet, well ordered household began to regain her shaken courage.

She was not willing to settle down on Eleanor—a helpless burden—and she was fortunate enough to get another situation. Her employer was not a second Dick Randall, she soon discovered, but heaped work upon her, the bookkeeping as well as the correspondence, until she was often detained late into the night.

She was never able to pass the little house that was to have been her home. Every association connected with it was now a source of pain, and almost unendurable regret. Mary had not yet attained that "patience under affliction" for which the Litany makes special petition, and which, if acquired, at last schools the soul to submission.

As but few of the Neighborly Club had been directly dependent on the Works, they were not so greatly affected by its closing down, and the meetings were not discontinued. But, with sorrow and distress all about them, they found much to do in the imperative work of relief. Many were the plans that they devised which would help without wounding the self-respect of those who, for the first time in their lives, found themselves in need of assistance.

Brainard's letters were now Eleanor's chief comfort. She thought she had had some comprehension of his sympathy, his helpfulness and strength in the past, but she realized in their closer relations, how far her estimate of his mind and character had fallen short.

(Continued on page 24.)

Church Life

From Easter till Children's Day—one of the most fruitful times for the aggressive church. Many of the results of the year's work will be gathered up at this time.

The offering for the work of the churches in May will call for careful preparation on the part of pastor and people that the offering may be worthy of the strength of the church.

The Congress of the Disciples is in session at Bloomington, Ind., this week, a report of these meetings will be made in our pages next week. This has come to be one of the significant meetings of our Brotherhood each year.

The call of the National Benevolent Association should not be neglected by any of the churches. If the offering was not taken last Sunday it should not on that account be allowed to go by default. Next Sunday will not be too late.

* * *

American Missions in May.

A new church has been organized at Cedar Falls, Iowa, and articles of incorporation filed with the court at Waterloo.

J. W. Marshall, Evangelist, is leading the forces at Waterloo, Iowa, in a two weeks' meeting.

Stephen J. Corey, Secretary of the Foreign Christian Missionary Society, spoke at the First Church, Bloomington, Ill., March 13.

Charles E. McVay is singing in a meeting at Morrell, Kansas, for C. H. Mattox. He has one or two open dates for the summer.

The attendance of the Sunday School at Urichsville, Ohio, is near the 400 mark and the pastor is trying to push it over the line.

"Growth Through Loss and Defeat" was the subject of the sermon by Edward Scribner Ames, at the Hyde Park Church, Palm Sunday.

H. W. Head reports the work at Pacific Grove, Cal., moving along nicely. H. W. Wilson is the pastor, and his work usually goes along in good shape.

The office of the Board of Church Extension has been moved to 603 New England Building, Kansas City. This change was made necessary in order to secure more room.

A series of Decision meetings were held in the Central Church, Syracuse, New York, during Passion Week. Joseph A. Serena, the pastor, did the preaching.

At three o'clock on Easter Sunday afternoon, the Colorado Christian Home, West 29th Ave., and Tennyson Street, Denver, was dedicated.

W. J. Wright will hold a meeting in Norfolk, Va., during April, which it is expected will mean much for the growth of the churches in that city.

Mrs. J. P. Pinkerton. wife of the beloved pastor at Springfield, Mo., died March 20, and was buried on the 22nd, is the sad news announced by telegram.

The Christian Church at Marshalltown, Iowa. has secured the services of C. W. McCord, formerly Presbyterian Minister of that city.

Charles Darsie, pastor of the church at Urichsville. Ohio, has been leading the church at Nelsonville, in a meeting in which there have been nearly one hundred additions.

The Sunday Schools of Denver, Colorado, have an athletic Association, and have this year elected James A. Semple, of the South Broadway Sunday School, as president.

Mark S. Peckham, son of G. A. Peckham, Hiram College, is now pastor of the church at Sumter, South Carolina, and reports frequent additions to the membership of the church.

Miss Olive Griffith, Living Link missionary from the First Church, Lincoln, Nebraska, is planning to return in April for a brief visit in the homeland. Miss Griffith's work is at Damoh, India.

Walter L. Martin, formerly pastor of the University Heights Church, San Diego, has been called to the pastorate of the church at Douglass, Arizona, and begins his labors at once.

W. E. Bobbitt, Pastor of the church at Woodland, California, has been giving generously of his time during the last few weeks in assisting in the temperance campaign in his county.

A. M. Meldrum has resigned at Pendleton, Oregon, after a very successful work in which a new church has been built. Mr. Meldrum is highly commended as pastor and preacher. He will remain on the Coast.

E. W. Cole, pastor of the church at Huntington, Ind., observed Passion week, by giving in the church each evening, a series of illustrated lectures, on events connected with the closing days of the Master's earthly life.

The church at Liberty, Mo., R. G. Frank, pastor, is rejoicing over the fact that their offering for Foreign Missions this year puts them in the Living Link class. This is a fine accomplishment for this fine old church.

B. H. Melton has resigned as pastor of the Marshall St. Church, Richmond, Va., after eight years of successful work there. He has not yet accepted a call to another church and will remain in Richmond until September.

The choir of sixty voices of the University Church, Des Moines, sang "The Crucifixion," at the service of the church Palm Sunday morning. The Pastor, C. S. Medbury, gave a short sermon on the crucifixion.

There were 519 in the Sunday School of the church at South Lawrence Avenue Church, Wichita, Kan., Sunday, March 29, and two additions to the church. The offering for Foreign Missions was $150. C. C. Sinclair is the pastor.

James M. Helms has resigned as pastor of the church at Lawrenceburg, Indiana, that he may give his time to developing oil and coal interests which have just been discovered on some land which he holds in Virginia.

The attendance of the Sunday School at the South Broadway Church, March 13, was 410, and the offering $32.99, including an offering from one of the classes of boys for state missions, amounting to $10.00, and another offering of $11.00 for the organ fund.

Special Decision services were held at the South Geddes Street Church, Troy, New York, under the leadership of the Pastor, C. R. Stauffer, and Arthur Braden, President of Keuka College, beginning Sunday, March 20, and closing Easter Sunday.

Harry G. Hill of the Third Church, Indianapolis, was assisted by L. E. Sellers in a special series of meetings preceeding Easter. Work is progressing on the new church building which will be the best of our Brotherhood in the city.

A. R. Liverett, Minister of the Christian Church at Cameron, Mo., lectured Friday night, March 18, at Troy, Kan., under the auspices of the Young Men's Sunday School Class. He will lecture at Princeton, Mo., March 31.

The meetings at the Englewood Church, under the leadership of W. J. Wright and H. S. Saxton are in progress. There have been a number of additions to the church, coming mostly from the Sunday School, and naturally so, for the Englewood Church has a large and flourishing School.

The churches of Huntington, Ind., held a union meeting the afternoon of Palm Sunday, with addresses by the different pastors of the city. The subject of the address by E. W. Cole, pastor of the Christian Church was, "A Godly Manhood."

At the close of the meeting with the Central Church, Des Moines, Peter Ainslie, President of the American Christian Missionary Society will go with I. N. McCash on a tour of the Central States, speaking in several of the more important churches.

A forty thousand dollar church was dedicated by F. M. Rains, at Amarillo, Texas, March 20. More than ten thousand dolars was raised, which provides for all indebtedness against the property. W. P. Jennings is the pastor.

Announcement has been made that W. H. Book, pastor of the Tabernacle Church, Columbus, Indiana, has been offered a position as teacher in Virginia Christian College, with the condition that half of the year should be spent in work as evangelist for the college. It is said that he will not accept.

S. Ellwood Fisher, who has been serving as pastor of the church at Paxton, Ill., will begin his ministry with the church at Dixon, the first of May. Until Mr. Fisher can take up the work at Dixon the pulpit will be supplied from Sunday to Sunday by various ministers.

Dr. J. M. Philputt, formerly pastor of the Union Avenue Church, St. Louis, Mo., has sent word from Athens, Greece, that he and Mrs. Philputt are in good health and having a fine trip. A rare privilege was accorded Mr. Pilputt, when at the invitation of the ship committee he preached to a large assembly on Mars Hill.

The Sunday School of the Evanston, Ill., church made an offering to the building fund of the church at the close of their services on Easter Sunday. The offering was deposited in a huge Easter egg. It was proposed that fifty adults should bring one dollar each for the fund and that each of the children should bring a silver offering.

The Broadway Church, Denver, observed Passion week with services each evening. The beloved Pastor, B. B. Tyler, preached on the following topics: "The Triumphal Entry," "The Cleansing of the Temple," "Solemn Warning," "The Unanswerable Question," "The Agony of the Garden," and "The Trial and Death of Jesus."

S. D. Dutcher, pastor of the church at Terre Haute, Ind., is commended by a local paper for his ability to recall names and faces. It is said that he can recall at an instant the name of every one of the more than twelve hundred members of his church. No member of the church has yet found ground for disputing the claim. This is an accomplishment worth possessing.

The Christian Messenger, Georgia, announces the death of T. M. Foster, one of Georgia's veterans, after a service of 37 years, as pastor of local churches and in the service of the state society as Evangelist. An interesting item comes from the diary of this soldier of the cross, showing that in all this time Mr. Foster received for his services an average salary of $415.00 per year.

The First Church, Springfield, Mo., is said to have extended a call to E. W. Bowers, of Des Moines, Iowa, to become their pastor, succeeding N. M. Ragland, who gave up the work here several weeks ago. Mr. Bowers was pas-

tor of this church before going to Iowa, and it is thought that he will yield to the voice of the church in its call to a second service with them.

A Cedar Rapids paper recently gave large space to the report of a sermon by F. E. Smith, Pastor of the Second Church, on the subject, "Towel as Weapon." The sermon was based on the narrative of the washing of the Disciples' feet and from this was impressed upon the hearts of the audience the greatness of humility in service. A large audience was in attendance.

I. J. Spencer, who has just closed a successful meeting with the University Place Church, Des Moines, took occasion while in Des Moines Capitol City, to study the commission form of government and upon his return in a Sunday evening sermon described and commended the plan to the people of Lexington, Ky. This is a fine illustration of the place the live preacher will occupy in the life of his city and community.

The annual report of the North Carolina Christian Missionary Convention has just reached our office. The work in this state is being pushed with enthusiasm, and the people of the state are hopeful. The officers for the present year are: J. W. Hines, President; J. H. S. Hodges, Vice President; C. Manly Morton, Corresponding Secretary; J. R. Rountree, Recording Secretary; and George Hawkney, Treasurer.

The choir of the church at San Jose, California, has just given the last of a series of seven sacred concerts to the new building of this church. These musical services have attracted large numbers to the church, and the work of the choir has been of the very best. Geo. W. Brewster is the pastor of the church.

The churches of New York recently held a "Disciples' Banquet," at the Central Hotel. The attendance broke all records. Addresses were made by Attorney Williams, who has been working for the Layman's Missionary Movement, and I. N. McCash, Secretary of the American Christian Missionary Society.

The Central Illinois Christian Ministerial Institute, will be held in Peoria, April 6 and 7 (Wednesday and Thursday). Addresses are to be made by T. T. Holton, Bloomington; B. H. Sealock, Petersburg; S. S. Jones, Danville; W. F. Turner, Peoria; C. S. Medbury, Des-Moines; O. W. Lawrence, Decatur; O. C. Bolman, Havana; J. H. Smart, Decatur; David H. Shields, Eureka; R. B. Sloan, Streator; C. C. Morrison, Chicago; and Edgar Jones, Bloomington. The change from Clinton to Peoria was made on account of the Laymen's Missionary Movement Convention held in Peoria, April 7 to 10.

At the missionary rally at the First Church, Oakland, March 1, the following question was debated: "Resolved, that the evangelization of China is of greater moment to the future prosperity and trade than the construction of the Panama Canal." Pastor Fred Newsome, of Richmond, and Prof. E. E. Washburn, of Fruitvale, took the affirmative; while attorney Hugh Brunk, of Berkeley, and Otto B. Irelan, also of that city, brought up tne negative. Leon V. Shaw was moderator. The judges were Prof. H. C. Ingram, of Oakland, Mrs. Louise Jones Taft, Berkeley, and A. N. Daniels, Alameda. The decision was in favor of the affirmative.

Andrew P. Johnston, Pastor of the Church at Chickasha, Oklahoma, is sending through the mails to the membership of his church a series of bulletins informing them of the progress of the work and calling their attention to things needed. From Bulletin, No. 2, we gather some interesting facts. There have been fifty-eight additions to the church in the past five months. The parsonage has been repaired, the Sunday School attendance has doubled; and is now striving for an attendance of 500. Earnest effort is being made to strengthen the financial work of the church so that there may be no danger of any embarrassment at any time.

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John A. Jayne, for fourteen years pastor in Pittsburg, Pa., who made himself so favorably known to the Disciples by his service as secretary of the Publicity Committee for the Centennial Celebration has accepted a call to the pastorate of the church at Hampton, Virginia, and is already at work in his new field. Mr. Jayne is a graduate of Transylvania University and has been for the last ten years pastor of one church. In addition to his preaching, Mr. Jayne has written extensively for the Pittsburg papers, publishing in one of them a sermon each Sunday morning. With this fine record behind him, he and the church at Hampton look forward to many years of happy ministry together.

Nathan E. Corey and wife, Keokuk, Iowa, celebrated their fiftieth wedding anniversary March 19th, spending the forenoon with their son, where a number of guests were invited to dinner, and the afternoon in receiving callers at their own home. Mr. Corey has been pastor of many of the churches of the Disciples in Illinois, Iowa, and Missouri, and has received into the membership of the church over 7,000 persons. Mr. Corey has done his share of travel having visited Europe six different times. There are four sons of these good people still living, H. M. Corey lives in Chicago, and best known among the readers of our papers is A. E. Corey, Dean of the Union Bible College, Namkin, China. Mr. and Mrs. Corey are still in good health and have the promise of many days of happy and useful living.

To the surprise of his congregation, J. R. Perkins has resigned his pastorate of the West Side Church, San Francisco, and will return to the middle West when suitable occasion offers itself. Mr. Perkins was called from the church at Paris, Mo., to the church at Fresno, California, the largest group of Disciples on the coast, and from there he was called about a year ago to the West Side Church, San Francisco. The Church was unanimous in its desire that Mr. Perkins remain with them but personal plans for his life make it imperative that he accept a work in the Middle West, preferably in Missouri. We have no doubt but that Mr. Perkins will have abundant opportunity to return to the state of his choice as soon as this desire is known.

The church at Lathrop, Mo., has purchased a new parsonage. It is a commodious house and will answer a very urgent need. The church raised $2,000 as first payment. The offering for foreign missions thus far is over $85, the best in the history of the church.

The West Jefferson Street Church, Fort Wayne, Indiana, has under the leadership of their pastor, Earle Marion Todd, adopted a systematic plan by which they will hereafter make their offering to all missionary purposes. Their plan is to create a "Fund for Missions and Benevolences." Subscriptions for this fund are solicited from members of the church and the congregation, and are payable the first Sunday in each month. A Church Missionary committee is appointed each year which is to recommend to the church annually the amount that should be appropriated from this fund for different missionary interests. A secretary and treasurer of the fund keeps an account with each contributor, and issues regular statements. This fund for the present year is to be divided between the following interests: F. C. M. S.; A. C. M. S.; State Work; Church Extension; Benevolent Association; Ministerial Relief; Local Charities; and Church Federation.

John L. Brandt and wife in their tour around the world, are now in Japan, whence they go to China, India, and Burmah, before entering the Mediterranean. Of the progress of the Kingdom in Japan, Mr. Brandt writes: "There is a gradual zut sure change going on that means a complete transformation of religion. The missionaries have done great work, but it is only a beginning. All are hopeful. The prejudices against the Christians are rapidly disappearing, and the principles of Christianity are better understood than ever before. The scriptures are being studied by many students who have never been in a mission school. The statesmen are studying the Bible and every where one can see the benign influence of Christianity. With the wide spread study and use of the English language has gone the many benefits of our civilization. Now is the time to sow the good seed. What is done today will count immeasureably for the future."

"The Breadwinners Bible Class," taught

J. W. Marshall, evangelist, is holding a meeting at Waterloo, Iowa.

The church at Leston, Mo., is making plans for a new house to be built this coming summer.

Dr. W. E. Macklin and family of Nankin, China, sail for America next month for a six months' furlough.

J. M. Helms has resigned at Lawrenceburg, Ind., to care for certain business interests at Parkersburg, W. Va.

W. B. Crewdson leaves Corning, Iowa, the first of April for a pastorate in North Dakota.

Dr. W. N. Lemmon, Greenville, Texas, will soon go to the Philippine Islands as a missionary.

The congregation of the University Place Church at Urbana, Ill., is planning extensive improvements on its property this year.

Fine progress is now being made on the new building of the First Church, East St. Louis, Ill. The building will cost when complete $30,000.00.

President Miner Lee Bates, Hiram College, recently visited Warren, Ohio, occupying the pulpit of the First Church both morning and evening.

The church at Healdsburg, California has called M. S. Johnson to become its pastor and he will enter upon his work early in April.

The church at Pendleton, Oregon, has just completed its thirty thousand dollar building which replaces the fram building destroyed by fire in 1908. The building was dedicated March 20.

Miss Katherine Ruckner of Somerset, Ky., reached Tokyo from Kyoto Jan. 14. Miss Rucker is an artist and will spend some time in Tokyo studying Japanese art. She is living with Miss Miller.

The Sheffield Ave., Church, Chicago has reduced its indebtedness to $2,500.00 and is facing the future with courage strong. W. F. Shaw, the pastor, has been a faithful leader of this church in its fight against great odds.

W. M. Vories who has been doing independent mission work in Japan since 1907, supporting himself by teaching English and by doing architectural work, is on his way to America to secure funds for erecting suitable building for his work. Some of the rope-holders of the Yotsuya Mission are also helping Mr. Vories. It is a deserving work.

Nelson Hastings Trimble, pastor of the Metropolitan Church, Chicago, has announced on an attractive calendar a series of Sunday evening sermons, "To Young Men and Other Folk." The following are the subjects: "The Man Who Was First," "The Man Who Wanted Vision," "The Man Who Stuck to It," "The Man Who did Nothing," "The Man Who Obeyed," "The Man Who Refused," "The Man Who Chose Best." In this calendar Mr. Trimble shows ability in advertising, in such a way as to command the attention of the community.

We have received the program of the dedicatory services of the Magnolia Avenue Church, Fort Worth, Texas, which was held, March 27. Edward McShane Waits is the pastor. The service began at 10:45 a. m., with the sermon by F. M. Rains, Cincinnati. In the dedicatory ceremony the church used a service prepared by Robert J. Burdette, and adapted by the pastor to the particular field. The music used on the occasions was by the best composers. In the afternoon was held a fraternal service in which the pastors of the various churches of the community were represented.

Yet Another Kansas City Church

And One of the Fairest in the Brotherhood

The Linwood Boulevard Christian Church was started about twenty-five years ago as a mission Sunday-school over a store room on Holmes street, Kansas City, Mo. This Sunday-school was organized by a class of boys in the Sunday-school of the old First Christian Church, Eleventh and Locust streets, of which T. P. Haley was pastor. Miss Ellen Hackett taught this class, and a number of men, now preaching in various parts of our



BURRIS A. JENKINS.

brotherhood, were members of this class, among them the present pastor of the Linwood Church, Burris A Jenkins. He was present at the first session of this Sunday-school. After a while a church organization was formed and a building erected at the corner of Thirty-first and Charlotte streets. For a long time the church was called the Springfield Avenue Christian Church. Brothers Gilham and Jinnett were the first two pastors. When Dr. Haley resigned his work at the First Christian Church, he went out to this little Springfield Avenue Church and preached for them without remuneration for a good many years, until finally about six years ago the church purchased ground and built a foundation at the corner of Linwood boulevard and Forest avenue, removing to this basement as their place of worship. Dr. Haley, on account of his advanced age, resigned his work and suggested the name of Dr. Jenkins as his successor. Two years ago last fall he was called and accepted the work, with a membership of about 550.

On December 26, 1909, the completed edifice was dedicated by Drs. Haley and Jenkins together. The total cost of the building was $132,000 including a $10,000 pipe organ, which is the finest in the city. $25,000 was raised on dedication day to pay off the floating indebtedness on the structure. A bond issue of $50,000 yet remains to be taken care of, though this issue was made for ten years.

Dr. Charles Reign Scoville has just closed a meeting with this congregation by which over 300 have been added to the church roll and something like 400 to this and other churches combined. The congregation now numbers about 1,100; the Sunday-school on last Sunday reached 644. The church has the usual departments and organizations, all of them healthy and vigorous. Since the close of Dr. Scoville's work about $1,700 has been subscribed to the current expense fund of the congregation. The official board has voted to become a living link for foreign missions. It has already been, for several years, a living link in the home work and everything looks bright for the future work of the church.



LINWOOD BOULEVARD CHURCH.

"The World"s Cry"

By S. W. Traum.

"For we know that the whole creation groaneth and travaileth in pain together (with us) until now," says Paul. Creation has "an earnest expectation," and this waits on "the revealing of the sons of God." Not, as I take it, that the sons shall be revealed, so much as it is a revealing by the sons of God. Creation groans and travails, and its cry is inarticulate, but it is the "glory of the sons of God" to interpret that cry, and to give it answer. Creation's abasement was through no will of its own, but through the will of him who subjected it, that in hope deliverance should be given from this "bondage of corruption into the liberty of the glory of the children of God."

When Paul says "and in like manner the Spirit also helpeth our infirmity," speaking for us when we cannot speak for ourselves, the argument is that we perform a like office for the world. If we walk in the light, we speak as those who thus walk. Our advantage over the world is our new view-point. The God whom others ignorantly worship we declare. The Spirit works in us and through us to the salvation of the world. If in the progress of the world's redemption there is delay, we must know what causes it. It is a hurt world with which we are dealing, and its cry ascends to heaven. But the answer that God gives is through us.

A deputation of disciples once came from John to Jesus to inquire as to his ability to make good in healing the world's diseases and dispelling its distempers, and assuaging its pain. "Art thou he that should come or look we for another?" John's cry is the analogue of the world's cry. The world yet wants to know whether in the midst of this new world in which we live Jesus is sufficient. For reply we must have the "revealing of the sons of God," just as Jesus in his reply to John "revealed the Son of God." The world needs that message, and care must be taken that it be not lost in the midst of the complexity of our mechanical contrivances by which we endeavor to carry on the Lord's work.

If in our day we are disposed to ask whether Jesus can make good, it surely is not an irrelevant question to ask, make good in what sense? Everything is in that question. Has not the world expected Jesus to make good in regions over which he has not assumed jurisdiction? Has there ever been a time that Jesus has not made good? May it not be that any disappointment known to the questioner has grown out of his mistaken notions as to what Jesus has come to accomplish? That Jesus understood John, and under the circumstances gave him the fittest reply, I have not the least doubt. And if we may judge from what Jesus said in reply, we may discover something of the difficulty that lay in John's way. John was looking for the Messianic reign, and doubtless measured it after the material splendor of earthly courts. But Jesus corrected this by indicating the kind of work that needed yet to be done to bring about that universal reign of God.

That vision of the kingdom of God the church has lost in the centuries that have intervened since the Lord ascended. As an institution, she has concerned herself with things less matter-of-fact than the present distresses of the world. She has pictured her Lord as having gone to glory, and drawing her imagery from the splendor and pomp of earthly courts, and adorning her speech with the phraseology of the twenty-fourth Psalm, and embellishing it withal with the first verse of "Coronation," has worked up quite a rhetorical effect. Her attitude has been that of contemplating the glories of the King at an almost immeasurable distance, and seeing that the ravages of sin continue cries out: "Is this he who should come, or look we for another?" The manifest answer to John would be (if we might paraphrase it): "Go tell John that I have not gone away. I am still here. There is a great work that I have to do. I am not content to rest in a supernal glory while my brothers, my kinsmen in the flesh, are bowed down with heavy loads. I am no sinecure, who seeks office for his own enrichment, but am come to serve. My scars will tell the story of my heart's supreme desire. On my way back to God, I must take my weaker brother. The halt and maimed, the blind and the lame, the lepers of body and of soul, I want to help. I am come not to be ministered unto but to minister. Go back and tell John that I am spending my days and nights in this kind of work. Tell him that."

If corrective we need in our estimate of the work of Jesus, or what is the same thing, of the work that Jesus would do through us, it must descend into particulars of just this type. Since the days of Christ's life on earth, but few species of oppression have become extinct. They are all here and life is still hard. The hedgerow work is still at a premium among the children of men. The symbol that best suits the age of the son of man is not the ecstasy that leads the dervish to fall down in frenzy, nor yet of the Musselman who can for hours sit and devoutly contemplate his navel, but a Christianity that is willing to spend and be spent in errands of mercy, inspired by a heart that loves and feels, and a mind that plans, and that is able to make a body render a service on purpose. I believe that there are people who can do this for Jesus who could not do it, for any other person in all the world. It is because this number is legion, and the hosts of Christ's servants increase daily that we are full of optimism. As we hear the world's cry, let us not alone give it the message, but the service; not alone say, but do it, and so will we accomplish the "revealing of the sons of God."

Richmond, Ind.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

Notes from Paducah, Ky.

The writer closed his work in Fulton, Mo., the middle of December last, and began work at once with the First Christian Church in Paducah. He found a church property worth about $45,000, centrally located, in the very heart of the fifth city in Kentucky with 30,000 inhabitants. The church has an auditorium which seats 1,100 people, the largest and most beautiful in the city, Sunday school room, class rooms, dining room, etc., well equipped in every way for modern, aggressive church work. The membership of the church is about 350, among the best and most consecrated people of the city.

In addition to the First Church the Dis-

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ciples have two other congregations. The Tenth Street Church is ministered to by G. D. Wyatt, who accepted the pastorate January 1. This congregation has a membership of about 200. It is one of the most aggressive religious bodies in the city. A new church home is needed and a movement is now on foot to build a $15,000 church. The church on Goebel Ave. has 130 members. H. M. Philips is their minister.

These three months of service with the church, where George E. Flower and W. H. Pinkerton spent possibly the most fruitful and happy years of their ministries, have been months of accomplishments beyond our most sanguine expectations. The church board decided to use the individual envelope system for current expenses and this was installed the first of the year. The plan is always successful, for it is the reasonable, scriptural and convenient way of raising the church finances. The Ladies' Furnishing Society presented the church with a very handsome individual communion service. Some needed improvements have been made on the church property. The Bible school has grown steadily, with E. B. Bell as superintendent. A number of members of the church have adopted tithing as the minimum measure of their financial obligations to God. Twenty persons have been added to the church.

Our great achievement has been in making the church a living link in the Foreign Christian Missionary Society. This church has not been recognized as one of our great missionary churches. There has not been so much antagonism to missions as the spirit of indifference, due largely to the fact that the church has had heavy financial obligations at home to meet. Previous to the offering, for a month a campaign of education on missions was waged. The climax of the campaign was reached in a visit from Stephen J. Corey. He spoke on Sunday, March 6, on "How the Missionaries Work" and "The Accomplishments of Missions during the Past Century." On Monday evening, March 7, a banquet was given, under auspices of the men's Bible class, prepared and served by the Ladies' Furnishing Society, to 100 men. The ladies gratuitously provided the banquet, which was pronounced by all the most beautiful and bountiful which they had ever enjoyed. J. C. Utterback was toastmaster, C. C. Grassham spoke on "The Bible School the Basis of Christian Citizenship." George C. Wallace on "Reducing the Church Debt," Dr. I. B. Howell on "The Elements of Success." The closing address was made by Brother Corey on "Men and Missions." That week pastoral letters were sent to the membership and each member provided with a collection envelope with name written thereon. The following Sunday at the close of the sermon, without any begging or soliciting amounts, the baskets were passed. The count showed that we were a living link. This was six times the apportionment and sixteen times the amount given last year. One of the leading church officers said that he had been giving $10 a year to foreign missions from a sense of duty wth absolutely no interest in the enterprise, but that now he had a new vision of it, a new interest in it, a new sense of obligation toward it. This year he gave $50. The experience of this man was the experience of many others. I have never found a more responsive people than the members of the church here.

We have a church debt of $8,000. We shall reduce the debt this year $1,000, and possibly $2,000. Before any pledges are taken the Ladies' Furnishing Society agrees to give $500.00 and possibly more on the debt this year. Two of the elders, Bros. H. C. Overbey and George C. Wallace agree to give $100.00 each of every $1,000 raised. The church debt is not a burden now and we hope to do more for Missions than ever before. As the pastor I have suggested three ambitions of mine for the congregation, viz., to make the church an evangelistic church, and certainly in a city like this there are the opportunities, to make it missionary in spirit and in service, and to emphasize the teaching function and thereby build up a large Sunday School. We have seen "the hand of the Lord" with us thus far and our faith guarantees its continuance.

W. A. FITE.

The Appeal of the American Board

The Disciples of Christ stand at the threshold of their second century. Under His guidance we have become a great host which no man can number. Generous critics among our religious neighbors credit us with having changed the thought and practice of all religious bodies in America. Sects and denominations still remain, but the spirit which creates and maintains them has undergone great change. A host of leaders in all the bodies are of one heart and one soul with us in our plea for **CHRISTIAN UNION ON THE NEW TESTAMENT BASIS.** Party walls are fast crumbling, and the sheep will ere long be of but "one flock, one Shepherd." The great historic creeds, works of genius and piety, have lost both their significance and power. Our first century has taught both church and world that to hold fast to Christ is enough. **ONE CHRIST, ONE BOOK, ONE CHURCH, IN ORDER TO ONE REDEEMED HUMANITY,** represents the best thought and prayer of our age. For "our plea," " 'Tis daybreak everywhere."

The American Christian Missionary Society stands on the threshold of its seventh decade. To have come through sixty years' warfare and work argues its fitness to survive in order to more work. From weakness which was all but inanition, the Society has waxed lusty and boasts a multitude of friends. The churches it planted and cultivated to the point of self-support are the greatest of our brotherhood, and are numbered by thousands. But frontiers and foreigners, cities and sects, mountaineers, Mormons, and the millions away from Christ, call more loudly for our aid now than ever. About two-thirds of the American population are unchurched. It is at once our privilege and duty to give them the Gospel of the grace of God. The Society can do no more without larger means. We beg and bombard, we beseech and besiege individuals and congregations for the money with which to enlarge our work. A thousand importuning and deserving bands of brethren appeal in vain to us annually for aid. We can help hardly one in ten making application. Scores of groups of Disciples in cities, towns, and on frontiers dissolve annually and are lost in the rush of the world or swallowed up by vigorous denominations because our people fail to provide an adequate Home Mission fund. In countless places our chance is lost beyond recovery.

How long shall these conditions obtain? How long shall this Board say "no," because our appeal has fallen upon leaden ears or hearts? We have done our best to get more money; we are proud of what we have done with small means. When will you enlarge our means? When will you enable us to do our part in American evangelization?

I. N. McCASH,
GRANT K. LEWIS,
} Secretaries.

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Missions and Benevolence

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.

Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July; and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.

President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.

Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.

A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.

Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.

President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

Announcement Extraordinary

The Crescendo Compaign for American Missions.

Pursuant to its policy of publicity, the American Christian Missionary Society announces to all the churches its plan of campaign for the May offering. In order to relate the A. C. M. S., vitally and effectually to all the churches, a large campaign committee has been appointed, representing the entire country. Each missionary district in the states of our strength, and each of the other states, has a member of this committee. This committeeman has charge of the campaign in behalf of American Missions in his district. His work will be to act as our agent, interviewing pastors and elders, soliciting from them the pledged fealty to this great basic enterprise of the Disciples of Christ; arranging for addresses, conferences, and in every way developing an interest among the churches in the May offering. Through these men every church will be reached with an appeal from the A. C. M. S. We entreat the pastors and leaders in church activities everywhere to receive these men graciously, both on their own account and for their work's sake, coöperating with them and us, and thus making this the greatest year in the history of general home missions.

GRANT K. LEWIS,
I. N. MCCASH, Secretaries.

Notes from the Foreign Society

Our school for native evangelists at Nankin is gaining a splendid reputation among the similar schools in China. A. E. Cory is in charge of the work and is training a large group of young men for the native ministry.

The new church building in Vigan, Philippine Islands, was recently dedicated. It is the largest Protestant building north of Manila and well fitted for our strong work there. There was great enthusiasm on dedication day. At night the Catholics vigorously stoned the roof of the building, but the day was a great success and full of joy.

Our people should have their full quota of 135 at the great Men's Missionary Congress to be held in Chicago May 3-6. If you can go please report to the Foreign Society.

Our preachers and men who are near should not fail to attend the great Laymen's Missionary conventions at Davenport, Iowa, April 1-3; Peoria, Ill., April 7-10; Indianapolis, Ind., April 12-14; St. Paul, April 26-28, and Chicago, April 29 to May 2. This last convention will come just before the Men's Missionary Congress at Chicago.

There are about two hundred in the great mission study class in Hiram, conducted by Professor C. T. Paul.

First Church becomes living link. Northside and South Omaha combined, become diving link.—J. M. Kersey, H. J. Kirchstein and E. A. Jordan, Omaha, Neb.

Great and enthusiastic offering this morning in our East End Church. Final amount will probably reach more than one thousand dollars, may reach twelve hundred. This would mean $4 per member. Nearly everyone gave something. The missionary idea pushes up the dome of your head and extends the capacity of your heart.—John R. Ewers, East End, Pittsburg, Pa.

Mrs. P. A. Davey of Tokyo, Japan, reports that three young women were baptized on February 20, at the Koishikawa Church. They are gaining a greater interest from the younger women. The cooking and singing classes are a means of bringing them together and they are attending the church services more faithfully.

Professor K. Ishikawa, president of our Boys' Middle School and teacher in Drake Bible College, Tokyo, recently spent five days lecturing in Sendai district. His addresses on our Centennial Celebration and other things in the United States that impressed him were very interesting to the Japanese.

The church at Akita, Japan, has taken a forward step by deciding to become independent of mission support. The members of the church have assumed all the financial responsibilities connected with the church except half of the pastor's salary which the missionaries will pay for a while. The Akita church was the first church organized by our mission and it is but fitting that this church should be the first to take such a decided step forward. Two young men were baptized in Akita February 20.

The church at Nevada, Mo., enters the living link rank. They will probably reach $700. W. W. Burks is the pastor.

FREE SUPPLIES FOR CHILDREN'S DAY
For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

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In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

Though weighted by unfamiliar duties he found both time and means to alleviate the despair and suffering of the broken-hearted and disconsolate in Wakefield, Miss Abigail faithfully carrying out his plans. He stood almost alone in the Senate in his determined opposition of the trusts, and he was the butt of brutal ridicule, hated by the Lobby of the Corporations. One man can do little in the face of such combined, well-financed opposition, save stick stubbornly to his righteous principles and preserve his own self-respect.

(To be continued.)

Denver Doings

George B. Van Arsdall is making good at the Mother Church. Nine persons confessed Christ, Lord's Day, March 20. Forty-five have entered the fellowship of the church at the regular meetings of the congregation during the last two or three months. The missionary spirit is taking possession of the members. Brother Van Arsdall is preaching and making emphatic an altruistic gospel. The preaching is producing fruit. The offering for missions will be taken Easter Sunday. The indications are that the offering for foreign missions will be the largest in the history of this grand old church.

J. B. Horton of the East Side Church baptized two persons last Lord's Day. One other confessed Christ. Brother Horton is an active and influential member of the Philosophical Society, in Denver, an organization of wise men who go about with their pockets full of interrogation points! The new building of the Colorado Christian Home will be dedicated Easter Sunday. B. B. TYLER.

W. H. Pinkerton at Kenton, O.

W. H. Pinkerton of Kentucky, has just closed a three weeks' meeting in Kenton, where his brother, T. W. Pinkerton, is the pastor of the Church of Christ. Mr. A. L. Haley of Butler, Ind., assisted as singer in this meeting, proving himself a good chorus director and an effective soloist. His ability and high personal character won friends to him eveywhere. This is the third time that Evangelist Pinkerton has been with the church at Kenton, having been called there for the first time five years ago during the pastorate of C. C. Rowlison.

The active influence of Mr. Pinkerton's splendid preaching can not be estimated, even by the great number of those whom he leads to confess Christ. It must be said of him that he is among those most worthy to preach the gospel. N. L. MYERS.

Kentucky District Convention

The Kentucky churches are preparing for their annual district conventions. This year these conventions will be more comprehensive than at any previous time. They have formerly been devoted to the interests of the Christian Woman's Board of Missions and the Bible-schools. Provision has been made, however, for the cause of Christian Education and Kentucky State Missions to have special sessions this year. The varied program and the mighty interests to be presented make it imperative that the churches shall be well represented in the conventions. Every local church has already signified its hearty willingness to prepare for a much larger attendance of delegates than has been customary. The list of the dates follows: 18—Rochester, April 12, 13; 13—Stanton, April 15-17; 10—Stanford, April 19, 20; 8—Winchester, April 21, 22; 5—Harrodsburg, April 26, 27; 1—Clifton, Louisville, April 28, 29; 12—Eliza-ville, May 3, 4; 9—Central, Lexington, May 5, 6; 22——Princeton, May 10, 11; 23—Bardwell, May 12, 13; 21—Earlington, May 17, 18; 2—Leitchfield, May 19, 20; 20—Smith's Grove, May 24, 25; 3—Irish Bottom, May 27-29; 7—Dry Ridge, May 31-June 1; 6—Warsaw, June 2, 3; 11—Mt. Vernon, June 15, 16; 4—Dunnville, June 17-19; 16—Fullerton, June 24-26. State convention, Owensboro, September 19-23. ROBERT H. HOPKINS.

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2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

THE CHRISTIAN CENTURY

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Scholarship's Growing Faith

Dr. Errett Gates Affirms that the Typical Ideas of Modern Religious Thinking are Rooted in a Deeper Faith than that of the Past

The Rural Church

American Christianity's Great Opportunity in the Country Communities, discussed by Vaughan Dabney

The Disciples' Congress

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Trinity Church Tenements

In the past there has been much unfavorable criticism of the condition of tenement-house property belonging to Trinity Church, New York City. The report of an investigation conducted for the Tenement House Committee of the Charity Organization Society has just been made public. It presents conclusive evidence that the houses "are, in marked degree, better than they have been painted." A large majority were found in good condition—about sixty-two per cent of the whole number examined. Thirty-four per cent are buildings with some or many defects, while only fourteen are in bad condition Of these one has been demolished, and improvements have been made in others since the investigation was concluded. The inspection covered 334 houses, comprising 810 apartments, and included all the houses owned by Trinity Church and used as dwelling houses. Doctor Manning, the rector of Trinity, commenting on the report, says it shows "that we are doing our best to make things better. . . . . But the report is by no means final. We are going ahead with our work." Due recognition of such honest effort to meet its responsibilities in a creditable manner should now be as frankly accorded this ancient parish as it was previously vigorously blamed for its neglect.—The World Today.

An Unknown Tongue

Mr. Howard was a man of exceedingly few words. He positively disliked to talk, as an Indian dislikes to smile. One day he went into a music store to buy the music of an opera for his sister. The clerk came up, and to him Mr. Howard said in his quiet way:

"'Mikado' libretto."

The salesman frowned.

"What's that?" he asked.

"'Mikado' libretto," repeated the other.

"Me no speakee Italiano," said the clerk, shaking his head. Washington Sun.

FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

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With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

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The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of The *Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

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The Mettle of the Ministry

The question of young men for the ministry is so impressive and of such significance for the churches that it seems worth while to give it frequent consideration. A short time since we raised the question as to whether there were not too many young men entering the ministry for the good of the work itself and the future of the church. It was then pointed out that the frequent defection from the work of preaching to other tasks indicates less that the ministry is losing its character as a desirable calling than that a considerable number of those who undertake it are unprepared both in character and disposition for the responsibility it imposes.

We are satisfied that the ministry is too much regarded as a soft snap by the young men of our generation. This has a double result. It attracts to the ministry many young men who are looking for easy work, with fair financial returns and good social position, and at the same time it deters that considerable body of young men who are of really aggressive and heroic mould, from taking up what appears to be a trivial and unmanly work.

That this impression of softness and ease in the work of the preacher is totally and inexcusably wrong we make no question. No one who puts into the tasks of an ambassador of Jesus the blood and nerve and passion demanded finds the work a sinecure. We are only speaking of the impression too likely to be made by features of the ministry that are thrust upon public attention.

For example, the impression prevails that a young man preparing for the ministry should be looked after, encouraged, endowed and coddled to a degree which has made the ministerial student too frequently a synonym for the cloistered and pampered child of luxury. No one, who is aware, questions the struggle that most ministerial students have to make to win through their college courses, to say nothing of those graduate studies that are now more than ever indispensable to the success of the servant of Jesus. It takes constant self-sacrifice on the part of a young man who is not endowed with a plentiful degree of this world's goods to secure for himself the training he knows his work will demand.

Therefore there has arisen in the church the feeling that ministerial students must be provided with funds, scholarships, gratuities, gifts, and tuitions, which are never thought of in the case of students preparing for other types of work. We seriously question whether this old plan of endowing ministerial edueation is not a serious handicap to the effectiveness of the individual and the standing of the entire group in the minds of observers. We are not saying that many ministerial students are not strong enough to resist the insidious and enervating effects of such gifts. We are only concerned to point out the serious detriment wrought in the cases of many, and the unquestioned resentment of other types of students against the entire system of gratuities for preachers.

There was a time when the preacher was treated as an object of charity by the entire community. His salary was low and his service was community service, so everybody took a hand in his support. The shoe-maker provided him with shoes, the grocer furnished some of his provisions without expense, the clothier reduced the price of his garments, and the stage coach driver chalked his hat in token that he was a free passenger. This was in a day when the local church could not very well pay a reasonable stipend, and everybody took his share in the effort to make up a living for the spiritual father of the place.

Conditions have radically changed today. When the minister consents to accept gratuities it is at the cost of manhood and standing. It is a fortunate thing that half-fare permits, and worse still, free travel, on the railroads have been abandoned in the case of ministers. It seemed a very small and not unreasonable thing to grant a minister reduction of fare in his railroad travel, considering the service he rendered the community. But it was perfectly evident to the thoughtful that the community itself had to make up the cost of this reduction to a particular class, and it finally decided that it was better that all should share in the reduction than that it should be limited to the favored few. Today this reproach against the ministry, that it accepts favors denied to other people, has largely passed away. To be sure there are ministers who still expect reductions on the prices paid for commodities, but their number is decreasing, and happily decreasing, annually.

Is not the same principle true as applied to ministerial education? Is there any reason why a ministerial student should receive free tuition, scholarships, and gifts, when students preparing for teaching or any other life work are compelled to pay the full price in every instance? The principle of the fellowship, where a student who is worthy of the honor performs actual service in compensation for money voted him to prosecute his studies, is above criticism. But this is a very different principle from that of the gratuities with which some theological seminaries and divinity schools go out into the field to buy students to pursue their courses. It is no reflection on the strong men who are working under these handicaps to say that some considerable section of the ministerial student body of the present time has been induced to take up that work through the inducements offered by theological schools, and will either turn away from the ministry after the educational work is completed, or will contribute permanently a secondary type of service to the work of the church.

It is our definite conviction that all gratuities to ministerial students which cannot be justified on the basis of exacting work performed, precisely as with the fellowships granted to all other students, should be abolished, and that the ministry would instantly show the advantageous effects of such a change. We know all the arguments that are used in support of the gratuity system, but we believe that they are more than overborne by the conditions which the ministry today presents. The work of a servant of Jesus Christ is not an easy one. It is not greatly remunerated; it has many hardships; it calls for definite and persistent self-sacrifice. But in these facts lies its chief value and its strongest appeal to the heroic and purposeful young men of the present day.

Why is it that many of the strongest of our young men are ready to volunteer for the life-long hardships and self-denials of the foreign fields, while they turn away from what seems to them the comparatively easy activities of the ministry at home? It is because the heroic note of self-denial is not sufficiently struck in the appeal which the ministry makes to the young manhood of our day. There is as much chivalry in the spirit of the youth of the twentieth century as was to be found in the Round Table of King Arthur, and those callings that promise high and purposeful adventure win the regard of young men of heroic type. Why should not the ministry make this appeal? It can only do so when it disengages itself from the semblance of hesitancy, timidity, disinclination and dread of hardship, and accepts with high courage the splendid and self-sacrificing work for which the cross of Christ must ever stand.

In Congress Assembled

"My only criticism of this Congress is that there is such a fine Christian spirit here that we seem not to be able to get up a live discussion. Won't somebody please start something!" These were the half-impatient, half-humorous words with which Acting-President Allan B. Philputt tried to spur the delegates at the Bloomington Congress to fill up the time assigned in the program to "general discussion."

But he said this before Errett Gates had read his paper on "The Increasing Faith of Present Day Religious Thought," a good share of which we are giving our readers in this issue of The Christian Century. With the presentation of this paper everybody wanted to talk.

The lack of talk in the other sessions, however, must not be taken as a measure of interest manifested in the congress. It was a deeply interesting program. Rarely, if ever, has so high a level been maintained by all the lecturers and reviewers as in this Eleventh Annual Congress. From the opening session when Professor E. S. Ames of Chicago spoke on "Education and Initiative" to the closing session when President R. H. Crossfield of Transylvania University spoke on "The Educational Problem of the Disciples" there was hardly a dull moment.

* * *

The Kirkwood Avenue Church of Bloomington, Ind., was host to the Congress. This is one of the best churches in Indiana or any state. With twelve hundred members they find their chief glory not in their numerical strength, but in the character of their ideals and the quality of their service. Fourteen years of pastoral leadership by the sweet-spirited Rev. T. J. Clark put the church into helpful relationship with every civic and moral interest of the community. With the coming of Rev. J. C. Todd a year and a half ago, the conservation of the ideals of his predecessor was assured, and new paths of progress opened up. Mr. Todd's people characterize him laconically. "He's just genuine," they say. And that is the way he impressed the "congressional" visitors. Unassuming, unselfish, thoughtful, easily approached—he gets his work done noiselessly. Through his teaching style he is drawing from 250 to 300 students of the state university to the services constantly and commending Christ's gospel to them in terms of their own life and thought.

* * *

It was somewhat regrettable that the Congress came during the Spring recess in the university. The visitors would have greatly enjoyed attending assembly sessions of the students, and, no doubt, certain papers on the Congress program would have drawn many students had they been in town. Our contact with the university was made through Professor E. H. Lindley, who read a paper at the Congress and attended most of the sessions, occasionally taking part in the general discussion. Professor Lindley is head of the department of Philosophy and Psychology. He read a paper on "The Psychology of the New Thought Movement." It was pronounced by members of the Congress one of the most lucid statements they had ever heard. The various types of so-called "New Thought" were examined in a survey of the whole field. Its pervasive influence through organization and through current literature was traced. The speaker held that the phenomena of healing common to the various cults were traceable to a common psychological principle—the law of suggestion. How this principle operates in mental life was described by means of vivid illustration. Professor Lindley developed a point of view from which such cults as Christian Science may be sympathetically regarded for the good that is in them, while their inevitable mischief in social and spiritual life is laid bare.

* * *

We are a little ahead of our story of the Congress, however, for Professor Lindley's address came on Wednesday evening, while the program opened on Tuesday evening. Following Mr. Batman's address of welcome, which was responded to by President A. McLean, of the Foreign Society, in his characteristic fashion, the opening paper was presented by Professor E. S. Ames of the University of Chicago. "Theological Education and Initiative" was his theme. He pleaded for greater freedom of experimentation in the ministry. Science and practical enterprise must justify themselves by repeated experiment and re-examination. Why should the minister and the church be shut up to traditional and accepted dogmas and methods? "Could not the minister be more vital and important if he claimed less and took his place on the humbler level at the side of the scientist and the practical man? Sunday-school work especially in the sphere of the so-called teacher-training and adult Bible class work is a kind of patent process for the wide and easy diffusion of the more obvious and least significant facts of Biblical history. It affords a semblance of mental activity engaged upon religious matters, but it may leave one as remote from the great spiritual forces of religion as do the revolving prayer wheels of the Buddhist monks. Another device for the diffusion of uncritical ideas and unorganized emotion is the modern revival. Every one would agree that the successful evangelist has plenty of second rate initiative and audacity, but none suspects him of exercising any freedom of thought or any constructive power in reference to the fundamental concerns. Evangelism, like the press of color, takes the quick way of numbers and does not trouble about ideas or logic."

* * *

Wednesday forenoon proved a rich occasion. "Primitive Christianity and Christian Union" was the theme discussed by Rev. Alva W. Taylor, editor of the Social Survey department of The Christian Century. Mr. Taylor's paper was a distinct contribution to that rich literature of the Disciples of Christ on the primitive church. The abiding impression left by his paper is that the essential element in primitive Christianity is the mind of Christ—not a particular form of organization nor a particular formula of belief. Statements of faith will change as man grows. Changing social conditions will call for new machinery on the part of the church. But the constant element in Christianity is the mind of Christ, which is the spirit of loving service.

Rev. Edgar DeWitt Jones, of Bloomington, Ill., read a review of Mr. Taylor's paper that was a literary gem. This session revealed the growing sense among leaders of the Disciples that, after all, the unity of God's people will not be accomplished along lines of creedal agreement or correctness of organization, but along the line of Christlike service. When the church awakes to the immensity of its human problem it will quickly settle its technical differences on the basis of practical effectiveness in doing Christ's work.

* * *

The session of Wednesday afternoon brought forward a paper by Rev. W. S. Lockhart, of Fayetteville, Ark., and its review by Rev. O. W. Lawrence of Decatur, Ill., on the subject, "The Church and Men." Messrs. Macfarlane and Shellenberger of the Brotherhood officiary had conducted on the preceding Monday evening a men's meeting for the Bloomington church men. So there was electricity in the air when this session of the Congress opened. Mr. Lockhart diagramed the complex problem of the modern church, giving evidence of strong social sympathies. Mr. Lawrence discussed the practical problems of the new Brotherhood movement, and released a cyclone in Secretary Macfarlane when he asserted that the Brotherhood lacked "definiteness." Mr. Macfarlane and others replied to this assertion by citing the definite purport of the national constitution, together with testimony of the definite things undertaken and accomplished by local Brotherhoods. Finally Mr. Lawrence arose and made it clear that the definiteness which he said was lacking in the Brotherhood movement was a definiteness of ideal, not of task. There are many definite enough tasks for the Brotherhood, but as yet there has not been formulated a definite idea big enough to serve as a constant motive for the men of the churches. Dead Brotherhoods are scattered throughout the churches, Mr. Lawrence said, and it must be our purpose to avoid the multiplication of Brotherhoods which do not have in them adequate spiritual motive. With the work that the officers are doing Mr. Lawrence declared himself in complete accord. Their problem is big. Precedents are few. Room must be allowed for experiment.

* * *

Next day, Thursday, Dr. Gates read his paper. It provoked such a discussion as made the face of Chairman Philputt beam with satisfaction. "This *is* a Congress now," he said. Dr. W. T. Moore had arrived, and the chairman characterized him as a Congress all by himself! He and Rev. W. L. Hayden contended that Dr. Gates' so-called Modern Thought was centuries old, and had been refuted long ago. The reviewer of the paper, Rev. H. A. Denton, and the first speaker in the general discussion, Rev. J. M. Rudy, assumed that the paper denied the miracles and preached Pantheism, and both based their criticisms upon these assumptions. Others took part, speaking on the conception of God developed in the paper. We are glad to be able to give so large a portion of this paper to our readers this week and will take pleasure in extending the discussion beyond the circle of those who attended the Congress. If a reader of Dr. Gates' address is moved to say anything for or against, he may have the use of The Christian Century's weekly Congress, "Our Readers' Opinions" page.

"The Unification of our Missionary Interests" was discussed Thursday afternoon after an introduction of the subject by Chairman Philputt. Three alternative plans were proposed, (1) The merging of all our national organizations into one. (2) The merging of these organizations into two, with our entire set of Home interests in one and our entire set of Foreign interests in the other. (3) The merging of our organizations into three—Home, Foreign and Christian Woman's Board of Missions. We have not space to give a report in detail of either this "open parliament" or that on "The Brotherhood Publication Society," which was led by W. R. Warren, managing editor of the Christian-Evangelist. It must suffice to say that the consensus of opinion seemed to be concerning the first, that either unification or reduction to some simpler system of organization is both desirable and inevitable; and concerning the second, that the only vital thing the brotherhood will ask is that the paper shall really represent the brotherhood.

* * *

"The Disciples and the Educational Problem," a paper by President R. H. Crossfield, of Transylvania University, was a thoughtful and thorough organizing of the facts of our educational history in comparison with other religious bodies, and a comparison of denominational schools with non-denominational schools. An interesting discussion followed in which the plea of Mr. Crossfield was reinforced by speakers from the floor.

The report of the joint committee on the union of Baptist and Disciples' congresses reported favorably to the proposal to unite biennially. It seemed to be taken for granted by the delegates that there is an inevitable trend toward the union of Baptists and Disciples, and everywhere there was shown a disposition to do anything possible to promote it.

The officers chosen for the Disciples' Congress two years hence are: President, Rev. C. H. Winders, Indianapolis; Vice Presidents, Pres. R. H. Crossfield, Lexington, Prof. Elsworth Faris, Waco, Tex., and Rev. B. A. Abbott, Baltimore; Secretary, Rev. J. C. Todd, Bloomington, Ind.

The Congress is serving its place among the Disciples of Christ. It furnishes a free forum within which growing opinion may be tested as steel with steel. It is developing a spirit of tolerance and fairness among us that keeps us open constantly to the enrichment of all new truth which is ever breaking from the word of God.

Passages in the Psalms that Have Helped You

There are devout souls that make little use of the psalms but it can hardly be said that a disciple of Jesus is enjoying all his privileges if he does not frequently turn to the psalms for guidance in worship and for inspiration to holy living. The psalms help us to feel the need of God and they give assurance that God can be found by the pure in heart. They reflect the glory of the heavens and the beauty of the earth. In them the lonely exile cries out to God and the man of faith mocks at the evil intentions of the mighty. A passionate patriotism breathes through them. The sinner makes full acknowledgment of his guilt and the forgiven soul expresses gratitude for divine mercy. Joy and sorrow mingle in the psalms. Every mood of the soul is met by some word of this ancient book of worship.

In the one hundred and third psalm the frailty of man aand the never failing kindness of God are contrasted. It is one of the many passages of scripture in which the brevity and pathos of human life are celebrated. "He remembereth that we are dust." There is a dignity in the shorrt life of man becanse it is under the tender care of God. Faith in the mercy that is from everlasting to everlasting takes away the bitterness of death and reconciles man to his fate.

The theme of psalm 104 is the activity of Jehovah in creation and in providence. The universe as we see it is his creation. Every living thing depends upon him for the satisfaction of its wants. The inventiveness of the modern man causes him to forget at times his dependence upon God. He is prone to imagine that by his great wisdom he is the author of his own prosperity. He gets a little more of nature's bounty than the ancient man was able to get but he is not thereby rendered independent of nature. If he thinks he is, he ought to go to school to the Hebrew singers. They were nearer to the heart of things than the glib descriptions of popular science bring the modern man who thinks nothing was known in the former days.

"O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches."

Midweek Service, April 13. Ps. 119:9-16.

Social Survey

By Alva W. Taylor

Chicago Grog Sellers Testified

At the last moment the Chicago grog sellers succeeded in having the Anti-Saloon petition thrown out. Just what the Local Option forces will do is not decided at the time of this writing, but they will either resort to court action in an effort to compel the election commissioners to allow the vote, or will immediately begin a campaign for a vote at the next election.

The petition contained 74,026 names. This was 10,500 more signatures than was required on the petition. The saloonists claimed that fully one-half of them were not legal. The election commissioners sustained their claim in regard to 26,128 of the names and marked 3,620 others as "doubtful." If such a condition were found to exist in regard to a petition that had been circulated by saloon interests the public would not be at all surprised and would immediately conclude that it was a characteristic piece of liquor crookedness. But when the temperance people are so defeated the public suspects that there has either been a faulty law or a faulty ruling under the law.

What disfranchised these thousands from the right of petition on a legal matter? The ruling of the election commissioners that a "registered voter" must be a voter who is registered in the precinct in which he lives at the time he signed. This means that every qualified voter who moved across a precinct line in the annual May change of flats is not a qualified petitioner. "Registered voter," then, does not necessarily mean qualified voter. The fact that there has been no chance to register does not remove this fictitious disability, and the man who has a right to vote on a question has not the right to ask for the right to cast a vote on it. If it is a lawful ruling it is manifestly not a common sense one, and the dictum that that interpretation of the law should obtain which is most nearly the dictate of common sense and equity does not obtain.

Many jokers signed the petition, but not thousands. Some signatures would be found that were not yet qualified from the fact that they never had registered in the city, though their first ballot could be cast in April. A few forgot and signed twice. But all these were not enough to invalidate the petition. It was invalidated by the ruling that a "registered voter" was not a voter who was registered, but one who had not moved into another precinct since he registered. This technicality saved the grog sellers from seeing the vote taken and they heaved a great sigh of relief.

The Anti-Saloon forces have not lost anything. The frenzied efforts of the barkeeps to prevent a vote show how much they feared it. They feared it not because they expected to be defeated at this election and compelled to close their saloons, but because of the moral effects of the great vote they felt sure would be registered against them. Their action has given the lie to their earlier professions that they welcomed a vote because their majority would be so great that the question would be closed up once and forever. Their terror has shown the power of the Anti-Saloon element. Their action has caused thousands who were mildly against the idea of closing all the saloons in the city to be disgusted at their cowardice. It has cost the brewers an immense amount of money and cheered the Local Option hosts to a mightier battle.

If only the whole moral force of the campaign can now be turned to the more politic effort of electing a legislature that will pass a county unit and residential option bill and thus allow the country counties to do as they have done in Ohio and Indiana, and the residential districts of the greater cities to wipe out the saloon, the victory will be colossal. It will be a much greater victory than to attempt to close all the saloons in Chicago before there is sufficient sentiment to properly enforce the law.

What Are the Actual Catholic Figures?

Our census gives the Catholics a total count of, in round numbers, 12,000,000. One statement is that the Director of Census deducted 15 per cent from their total to offset the number, under nine years of age, who have never taken communion. To put them on the basis of a fair consideration with Protestants, the percentage would have to be more than doubled, and the age of nine raised to that of twelve or thirteen. It is a better estimate to say that most children of twelve and under are counted ineligible to church mem-

bership. This, putting the Catholic total on the basis of a fair comparison with Protestants, would leave them only 9,000,000 members. If, then, the lines of voluntary professions were drawn as the Protestants draw them and only those counted who had a voluntary church membership or who would take one if they were compelled to face the same test as Protestants do, the numbers would be again greatly reduced.

In the general sense, there are about 13,000,000 Catholics in the country. Thus, if we have a population of 95,000,000, there are at least 80,000,000 who are Protestants in the same sense that the 13,000,000 are Catholics. But only 21,000,000 are assigned as Protestants. By the same method of accounting the Protestants would be given 68,000,000, and there is little doubt that a very large proportion of the nominal Protestant population goes to church about as often, contributes to the churches in some slight way at some time each year, and is about as genuinely Protestant as the great numbers of nominal Catholics are genuinely Catholic. The difference is that every Catholic born in the church is counted by the church without regard to his morality or his fealty to the church, while only those Protestants are enumerated who make open profession of their fealty to the organization and whose morality is approved by some church organization.

Protestant and Catholic Comparisons

It is often said that the Catholics set Protestants a good example in the matter of church attendance. The Catholics have one priest to every 600 members, the Protestants one minister to every 145 of their members. The Catholics have one church to every 1,000 members and the Protestants one to every 100 members. In the great cities the Catholics will have but one church to an average of from 4,000 to 5,000 members, while the Protestants will have one for from every 200 to 300. It will thus be seen why the former can fill their edifices for several masses on a Sunday, while the latter have seats to spare at most of their services. Whatever success there is in Catholic over Protestant church attendance is the success of unity over division. The Protestant minister perhaps cares for half as many souls on the average as the Catholic priest, for he does much for those nominal Protestants who send their children to his Sunday-school and attend his services intermittently, and the rest of his energy he wastes in duplicating the effort of his fellow pastor of a competing denomination in the same vicinity.

More Men in the Churches

The wail that men pay so little attention to the church is perhaps more the sign of an awakening and of a determined effort to bring men to church than it is of the fact that fewer men are interested than at former times. The estimates of the census show that of actual membership in the churches, forty-three out of every 100 are men.

The Congregationalists have been working at the problem and are increasing the proportion in their denomination. They say that up to 1890 only one-third of their membership were men. In the past year the increase has been more rapid than in the seven preceding years, and the men now number a total of 16,725 more than the old time one-third out of a total membership of 720,000.

The Catholics claim a larger proportion of men than do the Protestants. It is doubtful if they could lay just claim to as large a proportion if their members were reckoned, as are those of the Protestant bodies, by the number whose profession is indicated by a personal and purely voluntary moral test. Women greatly predominate at the confessionals. The most nominal Catholic will go to mass at least once a year when he lives among Catholic neighbors. It is quite as much by the constraint of custom as by volition and the priests exhort them to come to confession, bewailing their negligence just as Protestant pastors speak of the neglect of the church by men.

Many good men do not unite actively with churches. They contribute to charity and many other philanthropic causes that were once church cares, but are today functions of government or of public societies regardless of religious affiliation. Because the church is divided into sects she has lost many of her birth-rights, among them the privilege of administering public charity.

What Proportion Are Unchurched?

The total number given in the enumeration of church members is 33,000,000. If the total population has increased at the same ratio in the past ten years as in former decades, there are today about 95,000,000 people in the United States. One-fourth of these must be deducted as not eligible to church membership because of youth. This would leave but little over 71,000,000 eligible. If we put the Catholics in at 9,000,000, the actual number of church members would be 30,000,000, or more than 42 per cent of all. If the total population should be found to be only 90,000,000, then the percentage is raised to 45 per cent.

The question may well be asked about the quality of the membership of this 30,000,000. How many of them are merely nominal and really do little more for the church or live no more righteously than do a great number of those who claim no church membership. Such a test would doubtless apply to more than one-half the Catholic adult membership and to at least one-third of that claimed by the Protestant communions. In other words, if the church were to claim its membership on the Catholic basis of birth and nominal adherence to its tenets, the largest part of the entire population would be counted. If it were to apply strictly the canons of what Protestant membership ought to imply, the numbers would be cut at least one-third.

It is quite the custom for missionary workers to deduct the total number of actual Protestant church members from the total population and speak of the remainder as uncared for religiously. They will even count the five or six chief evangelical denominations only and dump all minor communions with Catholics and infants and even the children in their own families and Sunday-schools into the total of the "unchurched." It would be a good rule to at least deduct infants under four and add the enrollment in the Sunday-schools to the church membership before making the subtraction.

Was Cannonism Defeated?

Few have mourned the fall given Uncle Joe. Yet, unless much more is done, we have not unhorsed the grim old man. He fought like an old tiger until defeated and is not out of the fight yet by any means. He knows the resisting power of party fealty and counts upon it to win for his methods in the end. There are some real "insurgents" who voted to depose him, but the "near insurgents," those who listened tremblingly to the rumble from the home districts, and those who are at heart against the system, but who dread to break the party bonds of regularity, joined with the compromise faction of the "regulars" and kept the old man in his chair.

But even the deposition of Cannon is not the main thing to be achieved. Cannonism is not a thing of Cannon alone. It is the name fittingly applied to that species of partisan rule that comes to any party long and successfully in power. Uncle Joe gives it name in our time simply because fate has made him the head and mouthpiece of the thing. He has carried it into our governmental methods further than it has ever been done before, but he has not done it alone. He has done it as the acute and bold leader of a partisanship that has been unusually favored with long and powerful domination. If Cannon were deposed the situation would only be less aggravating in the measure that a less dominant individuality was put in his place. The system would still be in vogue and it is the system more than the Speaker that is at fault.

Was Cannonism defeated? It can scarcely be so affirmed. It does not break up the system to either leave the Speaker off the Rules Committee, or deprive him of the right to appoint it. That committee has just the same power it had before and can do just what the former committee did, if it so chooses. The same power that made and keeps Cannon Speaker can make and keep the new committee of the same kind. No power of the committee has been changed. The only thing done was to remove Uncle Joe from it and change the method of selection. He still has power to appoint all other committees, and that is too great a power.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Abraham Lincoln.

No amount of effort to save the world can make up for failure to sacrifice for the salvation of your own little world.—Henry F. Cope.

As the morning sun brushes the darkness from the world, grant us today to brush aside the shadows from some unhappy heart.—Stevenson.

Teach us the strength that cannot seek
By deed or thought to hurt the weak.

—Kipling.

Some people take their pleasures as if God begrudged them. But look at the apple trees, with a hundred blossoms to one possible apple! How extravagantly fond is God of all sweet and beautiful things!—William E. Barton.

The Rural Church in America

A Study of the Church's Great Opportunity

By Vaughan Dabney

The condition of rural life in America is attracting attention as never before. Our papers and magazines are replete with information concerning dry farming, irrigation projects, and the wheat fields of the great northwest. We read of the prosperous farmer with his telephone and automobile, who sends his son away to an agricultural college; we follow with interest the work of the country life commission, appointed by former president Roosevelt; we discover that land shows and stock exhibits are common occurrences.

And as we note these signs, which indicate an awakening people, it is with chagrin that we discover the apparent inertitude of the country church. The farmer, disdaining the use of an antiquated plow, is content for the church to use the worn out implements of a preceding generation. His children must receive instruction in schools and colleges of high rank, where they sit at the feet of trained and efficient teachers; yet in the rural Sunday school they are taught but little of the fundamentals of pedagogy. Training and organized adult classes are rare; missions, home and foreign, are neglected.

Who is to blame for this condition? It may be the city man, who, because of his absorption in his own problem, has neither the time nor the inclination to attempt the betterment of rural conditions. It may be the country man, who, becoming so engrossed in the erection of new barns and the installation of better equipment, has for a season neglected the interests of the kingdom. But whoever may be to blame, it is evident that this question is of vital import and merits the earnest consideration of every one—whether he be citizen of "no mean city" or an inhabitant of a country town.

Exodus from Country to City.

Probably we can best determine the importance of this subject by a brief review of a much discussed topic, which deals with the exodus from the country to the city. Those on the affirmative side of the question present plausible arguments and bring to light many facts worthy of our close scrutiny. The population of America a century and a half ago was largely rural; in fact, over 93 per cent of the population of the colonies lived in the country. John Fiske states that when Jefferson entered William and Mary's College in 1760—but a lad of seventeen—that he had never seen as many as a dozen houses grouped. And the condition a half century later was but little changed. For in the beginning of the nineteenth century when Virginia possessed one-sixth of the population of the United States, her largest cities were Norfolk, with 6,926, and Richmond, with 5,737. In the entire north there were but six cities that had a population of over 8,000. But the passing of another hundred years shows a marked change, for at the beginning of the twentieth century there were in the United States 517 cities having more than 8,000 inhabitants. The cities of Maine, Vermont, Massachusetts, Rhode Island, New York, Maryland and Illinois in the decade preceding the year 1890 gained 2,509,00, while the country lost 200,000 of its population. In the year 1880 the committee on agriculture and immigration for New Hampshire reported 1,442 vacant and abandoned farms; while the ninth annual report of the bureau of labor statistics for Michigan shows that in the above mentioned state there were 7,419 less farms inhabited in 1890 than a decade previous. In brief, out of forty states of 25,746 townships, 10,003 lost in population during the years intervening between 1880-1890. And the affirmatives, besides calling our attention to the fact that the last census shows two-fifths of our population are inhabitants of our large towns and cities, predict that when the report of the next census is made, about one-half of the people will be urban inhabitants.

Granting that these arguments are true, and agreeing to their prediction that ere long one half of our population can be found in our towns of over 8,000, it causes one to feel all the more anxious concerning the efficacy of the country church. It is to the advantage of the city resident that a clean type of manhood should reside in his midst. Men, moral men, child-like in their faith, untiring in their zeal and patience, have ever advanced the best interests of the cities. Yet they are all too few; and woe to our urban life if the incoming thousands have lost their faith in God, and forgotten their obligations to their fellow man! The rural church has



VAUGHAN DABNEY.

an excellent opportunity to demonstrate her usefulness to the world, and prove her right to an existence by furnishing to the urban inhabitants a splendid type of manhood, which would fight with vigor for the speedy rectifying of existing evils. But at the present time it seems as though such an opportunity has not been grasped. Those familiar with the true state of affairs in the city, tell us that one of the most discouraging features of a city pastorate is the lack of interest the new inhabitant shows in church work. He becomes lost in the throng, and his indifference to things spiritual causes him to seldom gravitate toward the house of the Lord.

But the champions on the negative side of the question present equally convincing proofs. They admit that the cities are growing but point to their evident congestion and predict a speedy exodus. With the construction of interurban lines and the introduction of the telephone the farm makes no lonesome home. W. L. Anderson, in his book, "The Country Church," says that while the population of the United States fell from 96.6 per cent in 1790 to 66.9 per cent in 1900, it was because of rapid multiplication. On reading further we note that during the six decades preceding the year 1890 the increase of our population by reproduction varies from 14 per cent to 28 per cent. If Massachusetts had not received a single immigrant since 1830 and could have kept her people, at the beginning of the twentieth century she would have had only 225,000 people less than the statistics show. Under the same conditions, Connecticut would have passed her actual figures and had at least 222,000 in addition. New Hampshire could have reached her population and with her surplus of 500,000 have filled a Boston where Portsmouth now stands. In the words of the author, "If a Chinese wall had been built around New England, and no one escaped and their population grew, they could have provided for all the cities and furnished to Newport 1,500,000 people." The negatives claim that it is time for the pendulum to swing in the other direction, and consequently they prophesy a rush to the rural life.

Strategic Position of Country Church.

Now if those on the negative side are correct, and if in the near future a great throng will pour into the country districts, the condition of the country church is still a matter of great importance. For in her present condition, with preaching once or twice a month and manifest laxity in regard to systematic work, the church could hardly care for the increased population in an efficient manner. Our opinions relative to this question of an exodus from country to city may differ, but we certainly agree that the position occupied by the country church is a strategic one.

What is the condition of the average rural church. First let us notice the building—its appearance and construction. We know of a few handsome country churches; quite a number present an inviting appearance, but were it possible to strike an average we have our doubts about the cheerful aspect of the mean. From personal observation in many states of the union, and from an examination of photographs of rural houses of worship in several denominations, we conclude that the appearance of this average building would not be especially inviting. It would suffer in a comparison with the neat and attractive public school. And as to its construction, every one is aware of the unfitness of the building for efficient work. As yet the rural mind has not conceived of the church building as a useful work shop. In this structure of one large room, we find no separate class rooms; sections are not even curtained off; pandemonium reigns while the lesson is being taught.

But what of rural spiritual life? Are most of the inhabitants church members, and do they attend regularly? We hear much of the fidelity of the rural communicant. We say that the ringing of the church bell always summons a crowd. But an examination of facts tends to upset any such theories. Judging from statistics we must conclude that the country membership is small and interest on the wane. The Evangelical Alliance in the summer of 1890 investigated this matter in New England, and unearthed facts which caused no little surprise and dismay. They found from one fourth to one tenth of the population in the small towns and country districts at church on a pleasant Sunday. Less than 50 per cent said they were church



A METHODIST COUNTRY CHURCH IN WEST VIRGINIA.

members or attendants. In fifteen villages of about 2,000 population, only 23 per cent were church members. They found the services uninteresting and enthusiasm on the wane. It is a difficult matter to obtain accurate statistics from the various religious bodies relative to our theme, and we must be content with general statements. In the minutes of the General Assembly of the Presbyterian church in the United States for 1909 we find expressions which may safely be said to indicate the true condition in the various denominations. We read that "about a year ago the attention of the committee was called to the possibilities of a simultaneous revival in rural communities. Emphasis was laid upon the fact that most churches in rural districts have lost heavily in the past two years." And it is fitting that the Disciples should take their condition more seriously. We are often too optimistic about our marvelous growth. One of our leading educators recently said, "Right now we are probably losing at the rear of the procession as fast as we are gaining at the front. While we are planting new churches, old churches are dying; while we are strengthening our stronger churches, our smaller churches are growing weaker." And again, in the report of our Centennial secretary we find these statements: "Many of our country churches in all states are actually losing in membership and in many instances are ceasing to exist." It is evident then that the condition of rural spiritual life, if measured by the strength of the church, is far from satisfactory.

Bitter Spirit of Sectarianism.

But there must be causes for these effects, and what are they? In the first place there is the bitter spirit of sectarianism so prevalent in rural communities. Federation is unknown, and any effort which tends toward the union of forces is chilled by the frost of indifference. One writer displays the true condition of affairs when he tersely says: "The churches have chosen to die in independence, rather than yield to a prudent consolidation. But the churches of Massachusetts are making an attempt to eliminate this cause. They have chosen an inter-denominational committee, and urged them to rectify such an apparent evil. This committee has divided the rural churches into three groups. There is the strong church, which is a help to the community. This is allowed to develop unhindered. There is the weak church, which is given material aid. There is the superfluous church, which is eradicated. Of course such attempts are by no means entirely successful, for they are not heartily received by all. Yet they are indications that the churches in that state are not ignoring their weaknesses, and are trying to bring about a better condition of things. Would that every state would make just such an attempt!

Again, individualism so rampant in the country hampers the progress of the church. It destroys the cohesion essential to a well-directed organization; it causes the church to become self centered. And because of its presence it is a difficult matter to carry out successfully a systematic program with a unity of forces. To overcome such a condition is no child's play. Individualism thrives when a more advanced state of agriculture prevails. Few farmers' clubs exist; sociological agencies are unknown. And yet the church to be true to her mission, must grapple with this problem; and her ministers and laymen should welcome any suggestions made by students of rural life. The suggestion of President Butterfield of the A. and M. College of Masschusetts is worthy of note. He tells us that only by a slow process of education can this cause be eradicated, and that it is the duty of the church to begin now to create public sentiment against individualism.

Country Church's Civic Function.

Then the rural church fails to realize its civic function. Graham Taylor indicates a three-fold civic function of the church in the small towns and country districts.

(1)) To have better ideals for country religious life. It is evident that the standard set by many of our country churches (and city churches as well) is too low. No distinction is drawn between the church and the kingdom. To obtain salvation one must only be enrolled on the church book. But with more teaching and less preaching these false ideals will gradually die away.

(2) To initiate agencies for realizing high ideals practically and progressively. Institutional work is needed as much, if not more, in the country as in the city. Few places of amusement and recreation can be found in the country, and such an action on the part of the church would accomplish great things. But care should be taken in choosing the methods to be employed. The warning of Professor Bailey of New York is worth heeding. He tells us that we need country institutions developed from the country viewpoint, rather than city institutions taken to the country. Good reading rooms and illustrated lectures on subjects of interest will be more beneficial to the rural inhabitant than swinging clubs and vaulting bars.

(3) To develop the spirit of sacrifice. This seems to be an unknown element in the rural church. The farmer, unlike the city man, is not accustomed to the daily expenditure of money, and consequently the rural church does not receive his hearty financial support. It is a burning shame that the well to do farmer gives so little to the work of the Lord. In the southern part of this state there are four members in a certain church that are worth $100,000 each, yet together they give only $100 to the church work. And this case is by no means exceptional. When the farmer learns to give liberally the future of the country church is assured.

The Call for Leaders.

But who is to lead the forces in this great campaign against the destroyers of the rural church life? Who will preach federation? Who will uplift these high ideals? Who will introduce institutional work? At first thought these questions seem superficial. But as we attempt to answer them we soon realize that we cannot find the men to lead the cause. But, as you say, what are our schools for? We have a goodly number of young men studying for the ministry, and so why be alarmed. That is true. We have our schools and our ministerial students, but how many of them are preparing to fill a country pulpit? How many of them are anxious to live in the country and pastor a rural flock? These are grave questions, and unless they are answered by the church she will continue to lose ground in the country districts. Young men are looking for the large city churches, and pass with scorn the country pastorate. It is sad to note that there is so great a number of old ministers in the country. Not that they are not able and godly men. Not that their wisdom and experience counts for naught. But the country as well as the city has a right to demand the services of young men—men full of optimism, and rejoicing in the strength of youth, who can successfully handle the rural problems. But who will go?—that is the question. One cannot be forced to take the rural pastorate; and if he could be forced his heart would not be in the work. We must have volunteers. Our brightest young men and women are volunteering to go to the foreign field. Why not have volunteer bands for the country work? This is the suggestion of many of our leading educators, and it should be acted upon by our various religious bodies in our land.



A MORE MODERN TYPE OF COUNTRY CHURCH.

Will the rural church develop and wax stronger as the years come and go? This is a natural question. When a great struggle is on, men are anxious to have some idea of the outcome. It is a dangerous thing to prophesy, but we believe that the rural church will triumph, and that right speedily. The farmer by nature is more pious than the city man. The leisure and solitude possessed by him favors mysticism, and "mysticism and the absence of social problems permits concentration upon individual relations. These two breed the revival fever." We are not here to discuss the results of revivals; but where can you find more apparent interest in spiritual affairs than at a country meeting? Rain or shine the farmer comes, over smooth turnpikes or in the mire of a dirt road. Family worship, too, is not neglected in the small towns and rural district, and there are few rural inhabitants who are really ignorant of the Word of God. Also the farmer is aware of the new methods of church work, and is anxious to have them applied in his locality. In some places modern church buildings are found, with the stables in the rear lighted by electricity.

And as the young men and women return to their rural abodes, from the colleges and universities, they will bring freshness and strength to the church life.

So the future looks bright. Though the problems are difficult they are capable of solution. Rural zeal is aroused; urban interest is excited, and soon a great step forward will be made. The night has been long, but the dawn is at hand. The laborers enter the harvest. The fields of waving grain fall before the sickle keen.

Scholarship's Increasing Faith

An Interpretation and Appreciation of Modern Religious Thought

By Errett Gates

Modern religious thought is constantly making its appeal to two principles: (1) The principle of reason, and (2) the principle of right; the one emphasizing the intellectual, the other the moral basis of modern thought. It would serve the same purpose, and mean practically the same thing for the present discussion if I spoke of these two principles as the principle of *truth* and the principle of *goodness*.

What I mean to indicate is that the modern religious man requires that his religion shall satisfy his rational and moral nature; and he is not deeply concerned to make it conform with the authoritative religious standards of the past. This is how the modern religious mind differs from the ancient; not that the modern is rational and moral, while the ancient was superstitious and immoral. That may be the way it appears to the modern mind. But the ancient believer believed his religious faith to be just as moral and rational as the modern believer. They were his convictions, and he was just as sure of rational grounds for them. Even what appear to us his superstitions were reasonable to him, and his immoralities, moral. Even his subordination of reason to revelation, and of faith to authority was reasonable, and he had the best of reasons for it. He frequently deceived himself and his authorities, as when Origen asserted his belief in the inspiration and infallibility of Scripture and then practiced the allegorical method of interpretation upon them. The ancients were just as jealous of the rights of reason as the moderns, but it was a reason according to the light that was in them.

Reason Always in Ascendant.

Neither did they hesitate when there was a conflict between reason and revelation to set aside revelation in favor of reason by one device or another.

We are greatly mistaken if we suppose that the early disciples of Jesus held their faith by a suppression of their reason. Jesus was just as reasonable to them as to us, but under the forms of the experience and rational canons of the time and place. It was reasonable then and natural, too, that there should be wonders in the heavens above, and signs on the earth beneath; blood and fire, and vapour and smoke; and that young men should see visions, and old men should dream dreams. Faith looked for them, and fed on them. It would have despaired without them. As Dr. Rowland says: "In the ages when men believed in voices, they heard them; when they disbelieve in them they hear them as heavenly voices no more." "A man who hears an unseen speaker nowadays does not answer, but goes to a nerve specialist; and if we all heard voices, we should consider ourselves mad, but not religious."

There is nothing new, therefore, in the appeal to reason. Men have never in any generation rested in an irrational faith,—a faith, in other words, that did not seem true according to the criterion of truth recognized and used by that generation. The criterion of religious truth in one generation may be visions and voices, healings and tongues; in another the satisfaction of the metaphysical intellect; in another the harmony of terms in an Aristotelian category; in another rational clearness, and universal validity; in another, agreement with moral intuition, or religious feeling, or human needs.

Paradoxical Indictment.

How paradoxical it seems that modern religious thought should be charged in the same indictment with rationalism and irrationalism. As a matter of fact it is less rationalistic, but not less reasonable than the older orthodoxy. The logic of the older was formal and metaphysical; that of the newer is real and empirical. That is why the older orthodoxy seems more logical. It is more logical; it is buttressed by a more imposing dialectic; it is logically answerable. And the modern answer to it is not a syllogism, but an insight; not a knock-down argument, but a human experience. "One thing I know, that whereas I was blind, now I see."

Logic ruled the mediaeval mind; life rules the modern mind. Permit a single example of the difference between the rule of logic and of life. The mediaeval church reasoned thus: It is better for a man to lose his body than his soul. Heresy is poison and death to the soul. If the heretic is allowed to live and propagate his heresy, he will destroy not only his own soul but the souls of many others. It is better, therefore, to put him to death; for the longer he lives and the wider he propagates his heresy, the more souls he will destroy, and the greater will be the burden of his guilt to be atoned for in Purgatory.

Many a good man was made an offering to such reasoning. It is good logic but bad life; praiseworthy end, but abhorrent means. The only answer of the modern religious mind to such logic is life. The whole consciousness of human feeling revolts against it. To the mediaeval mind a thing was true and right if it could be reasoned out satisfactorily in thought; to the modern mind a thing is true and right if it can be carried out satisfactorily in experience and action. The modern religious man gets no satisfaction out of hurting one of his kind, not even for the sake of supposed spiritual, future benefit.

I. The Modern Thought of God.

The modern man believes in an immanent deity; in more and not less God.

The change which has come over our thought of God has been necessitated by our new scientific knowledge, and our new ethical feeling.

Men's knowledge of the world has always been reflected in their conception of deity. The gods will be great or small, beneficent or vindictive, one or many, according as men understand or view the world. A new universe will mean a new deity; and that is what we have in the modern age. Instead of the universe of caprice and disorder we have one now of law and order. This was the first step in the change. Place was found for God in his universe, according to the mediaeval mind, only where there was magic and miracle. Disorder, mystery, and catastrophe meant to him the presence of the divine; law, regularity, and intelligence of nature's processes, meant to him the absence of the divine. When modern science reduced all to law and order, it eliminated God from any part in nature, and gave us the Deism of England, the Skepticism of France, and the Enlightenment of Germany. Orthodox theology thus adjusted itself to a transcendent, an extra-mundane deity. There is where religious thought began in the ancient Greek and Latin Churches, and there is where it remained until the present.

But science took a new step in the nineteenth century, and found that the universe was a growing universe. Instead of mechanical it was vital; instead of fixed, it was moving; instead of static it was kinetic. It nowhere yielded evidences of an instantaneous creation in time past, and gave no promise of completion in the future. Creation has always been going on, and we are the privileged spectators of a continuous creation.

Religion and a Transcendant God.

Religious thought was no longer able to rest in a transcendent deity. A universe which is alive and growing in every part at once, cannot be cared for by a God who sits off in space viewing the on-going of a wound-up machine. The cosmos of our latest knowledge concerning it, must have a God in whom circling worlds, growing nebulae, changing species, and the spirit of man can live, move and have their being. Nothing can satisfy it but the thought of

"A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

Is this more or less faith in God, a richer or a poorer faith—to believe in a God who is in the whole, or only in a part—in all events, or only in mighty revolutions; in all

persons, or only in the Hebrew prophets; in all times, or only in ancient times?

The Hebrews had a richer faith than this poor mediaeval creed, for, as Professor Rauschenbusch declares: "They went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book." "It takes more faith to see God in the little beginnings than in the completed results; more faith to say that God is now working than to say that he will some day work."

It seems the most difficult thing in the world to get some men to believe in a present, living, indwelling God. They find it easy enough to believe in a God who lived and moved upon men in the past, or will move among men in the future; but the present seems to be abandoned by God, and one's own generation and life emptied of the divine. And all because there were no events that look like miracles!

God Must Be Moral.

The modern man believes in an ethical deity, as well as an immanent deity. He finds it impossible to believe in a God who is not as good as the best man he knows or can conceive.

"The wrong that pains my soul below
I dare not throne above,
I know not of his hate—I know
His goodness and his love."

The ethical has come to sovereignty in the ideals of the race, and it must be sovereign in the character and conduct of deity. We can part with every other attribute of the divine—with omniscience, omnipotence, and omnipresence—but not with goodness.

As Dr. Rowland says: "Rather no God than one who is not wholly good. The good character of God is for us all the essential part of God's character, and, arguing from analogy, very probably it is the first demand He makes of us. However much we may yearn for the love of our creator, I suppose the most despairing religious penitent would be less revolted by the scorn and wrath of a good God, than by the love of a bad one. The beauty of holiness has at least this charm for us: that whether we believe it to exist in God or in man, if a God exists at all, that must be his eternal attribute."

This is why the modern man turns away from so many Old Testament representations of God. They outrage both his reason and his moral sense. He refuses to believe that the God he worships in Jesus Christ commanded the heartless extermination of the Canaanites, or the spoliation of the Egyptians, or the Amalekites, or the slaughter of the priests of Baal. The condoned immoralities of Noah, Abraham, Jacob, and David he will not defend, he cannot defend, as expressions of the will of God, and every clever device for the explanation and justification of them as acts of God, whether the allegorical method of interpretation, or the covenant idea, or the principle of pedagogical accommodation, he repudiates as dishonest and temporizing. He is obliged to do so to keep his faith in God. It is because he wants to believe in the God of Jesus Christ, and wants this present generation to believe in him, that he rejects many of the stories of the Jehovah of Israel. He cannot believe in both.

Faith Unafraid of Science.

The most beneficent result that has come out of this modern movement is the peace which the modern man has in his religious faith. He does not fear the discoveries of science, for science herself, along with Scripture, has been his teacher, and a revelation of the nature of God. The scientists are his modern prophets, for each in his sphere—biologist, chemist, geologist, and astronomer—has been "thinking God's thoughts after Him."

Is it the result of more or less faith to be able to stand unafraid in the presence of learned research and critical inquiry and confess faith in the God and Father of Jesus Christ? Who believes most or least: he who denounces free inquiry and the higher learning as enemies of religion, and lives in the world in momentary dread of some discovery of science which will overthrow all faith; or he who rejoices in all the achievements of modern learning, and counts himself living in a world whose every disclosure is a new word of God? Is our religious faith going to the bad under the influence of the world's growing knowledge? Then we are of all men most miserable, we men who by a necessity of our nature must believe in the immanence and goodness of God, and by another necessity of our destiny must live in a world that nowhere expresses that immanence and goodness.

But that is the awful fate of the man who believes in a God who never comes into this world except to work a miracle, and never speaks to his children except in external ghostly appearances.

II. The Modern Thought of Christ.

Professor Harnack declares in his book on "What is Christianity?": "The most important step that was ever taken in the domain of Christian doctrine was when the Christian apologists at the beginning of the second century drew the equation: the Logos is Jesus Christ."

"It gave a metaphysical significance to an historical fact; it drew into the domain of cosmology and religious philosophy a person who had appeared in time and space."

As a rival in importance to this first great equation of the ancient world, I would place the last great equation of the modern world: the Ethical is the Divine. This is the highest reach of religious thought. It is the synthesis of twenty centuries of Christian experience. But it was also the highest word of Christian revelation: "God is love." This does not mean that he is love when he is not something else. That would be to say that God is merely loving. As much could be said of men or animals. But the affirmation of John is that the essential principle of deity is love; that he is never anything else. The essence of divine being is thus conceived as spiritual principle; not physical power; not metaphysical intelligence; but ethical nature.

This may be said to be the culmination of all revelation in Jesus Christ; the divine in human form. To this end was he born, and to this end came he into the world to bear witness to this truth. If it is so—that God is love—whoever loves shares the divine nature; and he that loves most is most God-like. The Incarnation does not look so difficult after all, nor the divinity of Christ so incredible.

Christ's Heavy Burden.

That was a heavy burden which the person of Christ had to bear when divinity was identified with physical power; scarcely less when it was identified with metaphysical intelligence. The one called for mighty miracles which Jesus found it difficult to supply, while the other called for a universal range of knowledge which Jesus nowhere claimed. But in the face of all the risks of such a crude supernaturalism, the earliest apologetics bound up the proof of the divine in Jesus with miraculous powers and prophetic wisdom. And he carried that impossible burden of proof until historical criticism and scientific discovery removed it, and ethical idealism reclothed him in the primitive robes of divinity, which he himself chose to wear.

This modern equation of religious thought—the ethical is the divine—has prepared the way for a new appreciation of Christ, a wider confession of his divinity, and a sounder apologetics.

The antagonists of the older orthodoxy prepared the minor premise for the new orthodoxy. Turn to such a "collection of impartial testimonies to the character of Christ" as Philip Schaff has brought together in his "Person of Christ." Read what all the noted skeptics have said, from Celsus to Renan. Goethe said, "I consider the gospels to be thoroughly genuine; for in them there is the effective reflection of a sublimity which emanated from the person of Christ; and this is as divine as ever the divine appeared on earth." "No matter how much the human mind may progress in intellectual culture, in the science of nature, in breadth and depth; it will never be able to rise above the elevation and moral culture of Christianity as it shines in the Gospels."

Carlyle said of Jesus: "Our divinest symbol. Higher has the human thought not yet reached."

Channing said: "In regard to miracles, I never had the least difficulty. The grand miracle, as has often been said, is the perfect, the divine character of Christ."

Strauss said: "He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

Renan said: "Whatever may be the surprises of the future, Jesus will never be surpassed."

Affirmations of Skepticism.

That is enough. What these older skeptics and unorthodox denied—that Jesus was "of the essence of the Father, God of God, and Light of Light, very God of very God, begotten not made, being of one substance with the Father"—very few orthodox think it necessary to affirm today. But what the older skepticism affirmed of Jesus—his moral greatness and his redemptive influence—is now taken as the middle term of the newer orthodoxy. Of all the surprises with which history presents us, none is more interesting than this. When Trinitarian theology was clamoring for so much from its enemies, it was securing all it could ultimately use.

This is how the argument runs:

(1) The ethical is the Divine.

(2) Jesus is the highest expression of the ethical ideal that has ever appeared in human form.

(3) Therefore Jesus is Divine, and if God has ever revealed himself to man, that revelation must have been made in Jesus.

But there was something in Jesus which has made all the difference between him and other teachers and prophets. That distinction was one of spiritual life. It was not what he said; it was what he did—the kind of life he lived, the kind of spirit he manifested. Others said things, but did not do them. What he said he did. His sayings were his doings; both together made a revelation of the divine nature. "He that hath seen me hath seen the Father." This does not refer to his physical person, or his miraculous power, but to his moral nature. "The Father and I are one." Not one in substance, or in knowledge, or in power; but one in spirit and purpose: "for God is a Spirit."

Distinction in Love.

The uniqueness, the distinction, the greatness that belonged to him, was the kind of greatness he set before his disciples in the kingdom of God. He that would be greatest, let him be servant of all. "The Son of Man came not to be ministered unto, but to minister and gave his life a ransom for many." He achieved the greatness before he described it to the disciples.

But it was a greatness into which every disciple could enter. He said, "Be ye perfect as your Father in heaven is perfect." It was a uniqueness which did not separate Jesus from man by a difference of nature, but by a difference of attainment. It was a separation between him and other men which lies between the ideal and the real, the complete and the incomplete, the perfect and imper-

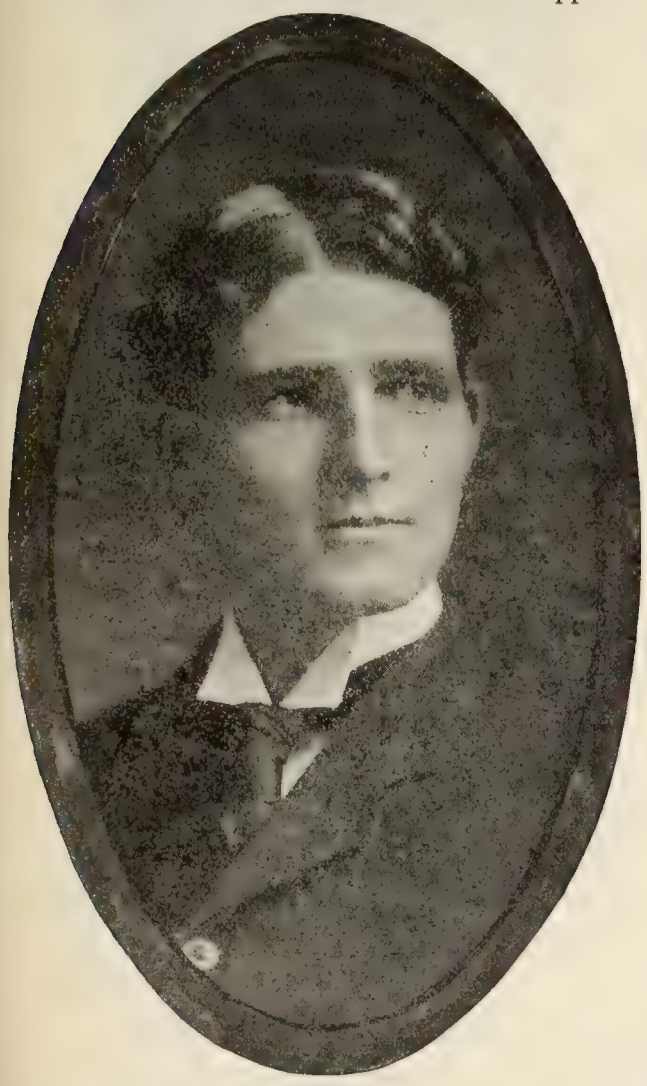
(Continued on page 21.)

A Great Missionary Achievement

Heartening Story of a Small Church's Unselfishness

By Richard W. Gentry

It is the purpose of the following lines to tell, as briefly and simply as possible, the story of an achievement. It seemed at first an impossible thing for the Hyde Park Church of Chicago to attempt—to send two trained missionaries abroad. This did indeed appear



GUY SARVIS.

a staggering proposition for a church of one hundred and sixty members. And when, in addition, that church was situated in the heart of a great city where the church problem is most complex and difficult, where people all too often move on before the church has had time to win their loyalty, it seemed as if they were almost foolhardy who had given the plan its birth.

However, the dream had behind it some very vital realities. Mr. and Mrs. Guy Sarvis, both exceptionally well qualified people, were members of the Hyde Park Church and highly esteemed. Personally, they are attractive and convincing. Both are experienced. Mr. Sarvis was for two years a secretary of the Y. M. C. A. in Calcutta, India, and later traveled across the continent of Africa as companion and secretary to William Edgar Geil. Mrs. Sarvis, a sister of Rev. A. W. Taylor, of the Irving Park Church, Chicago, has had much experience in Y. W. C. A. and other religious work. Both were student volunteers. Both were graduates of Drake University and would be students of three years standing in the University of Chicago at the time of taking up this work. Mr. Sarvis has made Sociology and Ethics his specialty in the University and is splendidly equipped to take a position in the faculty of our college at Tokyo, Japan, or in Nankin, China. Mrs. Sarvis has been working in Domestic Science, Sanitation and other subjects which would fit her to do admirable work in the girls' school either at Tokyo or at Nankin.

Such is the character of the volunteers who were ready to sacrifice American comforts and surroundings of culture to go. Probably our foreign society never sent out two persons better equipped for work in the most strategic and far reaching of all missionary endeavor, namely, in education. The most vital missionary work of the future is certain to be that of the educator. The Orient desires the full measure of Western civilization, and the best medium for conveying this is the school. Moreover, the influence of teachers is broader than the class room. They are admitted into the inner circles of the country, and have a wonderful opportunity to influence life at its most sensitive points. Mr. and Mr. Sarvis were competent to take an active part in this statesmanship of missions as well as in the general social life and academic work of the school and the community.

On the other hand, there was the church. Many aspects of its life justified the undertaking of an ambitious plan. For a year it had had the services of both a minister and an assistant, and had generated enough activity to keep them both busy. Many trails had this little church blazed through the forest alone. It had worked out an effective financial system. Especially interesting was that portion of it known as the Chicago Fund, ramifying into the different worthy philanthropies of the great city. Recently it had reached that consummation in which churches find themselves most happy, a pledge list which more than covered its budget of expenses.

It had been among the leaders in the establishment of a church library. In one corner, beneath a bronze tablet inscribed in memory of Lillian White Grant, stood a large library of the very best and latest books that are published.

On Sunday mornings there met the Sunday-school. Ever had its two aims been—trained teachers and a scientific curriculum. The school was carefully graded, working up its material independently to fit the years and needs of the child, and seeking for its teachers men and women who were experts in their line.

The evening meetings of the men's club had been indeed true "experience meetings" in which with freedom and fearlessness the men had talked to their religious problems and helped one another to solve them. An order of "The Knights of King Arthur" for boys was proving so vital and attractive that it took energy and attention to direct its overflowing life. The constructive preaching from the pulpit was reaching more and more successfully those individuals who found no help in outworn dogmas and mediaeval catchphrases. Especially winning had it been of late with the young men of the college community.

Such was the teeming, vigorous activity



MRS. GUY SARVIS.

which could be made to function in missionary channels. Those who were behind it and responsible for it felt that we had all this to give and much to get in return. Such an undertaking would identify our local church with the world-wide progress of modern Christian civilization in a way that would be incalculably beneficial. It would help the individuals and the country to which these friends would go; it would quicken our own interest and deepen our knowledge with reference to these world concerns; it would enlarge the meaning and value of our religious life; it would enable us to realize on a magnificent scale and in a most satisfying way the constructive and practical



THE HYDE PARK CHURCH OF DISCIPLES, CHICAGO.

ideals of our faith; it would relate directly and effectively to many "home" problems which immigration and foreign relations are



EDWARD S. AMES, MINISTER.

forcing upon our own American people and religious institutions.

The thing, talked over and yearned for, came spontaneously into life. The officers of the church at their regular meeting Feb. 6, unanimously authorized a letter requesting subscriptions. The undertaking was cordially endorsed by the Women's Missionary Auxiliary of the church. The first definite subscription of twenty-five dollars a year from our own active members was made by Mr. and Mrs. H. W. Caldwell. Mr. Geo. E. Scranton, of Philadelphia, on hearing of it, volunteered a subscription. Pledges began to come in slowly. One man said earnestly, "I want to think it over, and perhaps I'll give more." The days passed by and the pledges increased. A stenographer gave fifty dollars. A young man gave ten and joined the church the next Sunday. An individual who had delayed took the minister's breath for a moment by saying quietly, "I have decided to give a hundred dollars." Easter Sunday drew nigh. On that day success or failure was to be announced. At the opening of the final week it became apparent that the thing would be done and the hearts of the leaders sang. By Friday night preceding the Easter the twelve hundred dollars was reached. In the midst of the telling of it another pledge came over the phone. Others followed until the sum passed considerably beyond the mark.

Such is the history of the achievement. We are still close up to the recent events, too close for a good perspective. Has the church done a remarkable thing? Perhaps on reflection there are some of us who will feel that it is not so remarkable a thing for a church of such earnestness of purpose and largeness of vision.



RICHARD W. GENTRY, ASSISTANT MINISTER.

Our Readers' Opinions

An Open Letter to G. W. Gerwig

My Brother: Your painstaking write-up in the Christian Century of March 3 as teacher of Bellevue, Pa., men's Bible class, furnishes interesting and helpful data, accounting in part for the phenomenal development of this the largest men's Bible class in our brotherhood. The methods as you enumerate them, employed in bringing so great results are worthy the emulation of all—with a single exception, which will appear further on.

Writing of your recent "course of class entertainments," you say: "One of the most successful was its minstrel show." This forms the exception above noted—"the fly in the ointment," from my humble viewpoint. Out our way a "minstrel show" always means a burnt cork show. If, in addition, yours was given in your church building, that would appear more surprising still—for an evangelical people; even outdoing a certain Congregational club in a Chicago suburb, just now rehearsing for a minstrel performance to be enacted in a public hall, which fact may serve as a slight palliative.

Please understand me as being fully enrapport with every consistent effort to reach and hold the men. I was reading only today what a writer says of a large men's Bible class in another suburb of our city: "Many a man has been attracted to our class by first attending one of our social functions, and then joining our number." Granted that "talent" should be developed, and all that—on safe lines; but seriously, brother, would you popularize minstrel shows, vaudeville, and the like, as a method in seeking to win men for the Master, and is this a measure that will pass muster with Him—the standard He would have us maintain? Some are seemingly answering in the affirmative.

What might be regarded as a yet more ultra departure, is the plan introduced a couple of years ago by a Presbyterian men's club near here, viz., the giving of "smokers" in the church club room as an aid to sociability. My informant as to this said, "I was present at the initial club meeting when this was tried, and I smoked with the minister, who was the first to light his cigar." It might be added that said minister has since been succeeded by another; and the "smokers" may have been discontinued.

Believing that you will "read between the lines" and construe me as writing in the spirit of one whose chief desire is to best serve the cause of our common Lord, I am, Yours in the love of the Master,

Chicago. W. P. KEELER.

"Scholarly Opinion"

Editors Christian Century: Allow me to express my appreciation of the excellent paper you have been giving us. I have been pleased to note the spirit with which you have approached many subjects of discussion among us. I have been surprised occasionally at the warmth with which you have stood for our practices. However, I have not been in agreement at all times either with the editors or some of the contributors. Sometimes you have made statements which I have wished you either had not made or had backed up then and there. This applies to the statement that it is not the consensus of scholarly opinion that baptizo means in the New Testament "I immerse," "I dip," "I plunge," and never sprinkle or pour. And, too, I have always thought futile and even injurious the assumption of authority in critical matters. I cannot stop to cite instances. But it has seemed to me that until you could show to us why certain critical positions were taken it would be better not to take them. So long as you simply say "The scholarship of the world saith so and so" we will doubt. We want to know why the scholars of the world say so and so. I have tried to look into their reasonings in my own study and am frank to say that much of it seems absolutely idle and foolish, mere leaps in the dark, and yet I doubt not that to many as good minds as mine or better this is not so. I am persuaded that an elementary course in criticism in the columns of The Christian Century would be of service in letting us know where we are "at."

Walla Walla, Wash. S. G. FISHER.

[Certainly our correspondent is in error in attributing to us the statement that "it is not the consensus of scholarly opinion that baptizo means in the New Testament 'immerse,' 'dip,' 'plunge,' and never 'sprinkle' or 'pour.'" The Christian Century holds the contrary opinion.—Editors.]

Baptism and Salvation

Editors Christian Century: Some years ago, during the continuance of a series of revival services that was being conducted by the Disciples in the little Ohio town in which I lived at the time, the pastor and evangelist called on me. Our conversation turning on the subject of baptism, and not being able to reconcile my views on the subject with those of the evangelist, I asked the pastor whether in his belief one whose conscience recognized and who accepted sprinkling as baptism would be lost because he had not been immersed. His answer was: "No. My good old grandfather and grandmother were Presbyterians; They were sprinkled, lived Christian lives and I expect to meet them in heaven as surely as I expect to go there myself."

A year or two later, another series of meetings was held in the same church during which, in the course of a conversation with the evangelist, I asked him, in substance, the same question I had previously asked the pastor. His reply was: "I don't know. Such an one might be saved through ignorance."

Is the quotation of Burn's familiar lines,

"O wad some power the giftie gie us
To see oursels as ithers see us"

out of place in this connection?

I believe that a good work is being done in the agitation of the baptism controversy in the columns of The Christian Century, and that ultimately Colonel Church's position on the admission to full membership in our congregations of members of other churches, regardless of the mode of their baptism, will be sanctioned by a large majority of our churches. FRANK J. SAGER.

Carrizozo, New Mexico.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXIV.

Affairs at Clark's Home.

There was wide-spread suffering and demoralization throughout Wakefield, and nowhere had its results been more disastrous than in the home of Tim Clark.

Men who were sober and steady so long as they were employed, now despondent and idle, finding time heavy on their hands, began to lounge at the new saloon—"The Bird-cage,"—wasting there the last remnant of their savings—losing the last vestige of their self-respect and pride.

"Well, thank God, poor Lon aint goin' there squanderin' what little there's left, 'a drowndin' his troubles!" Susan said severely. "I reckon the men's wives has troubles too, but I take notice, they're expected to drown theirs in the wash-tub!"

At this propitious time Gates re-appeared, and he was hailed as a prophet. Now, sore, despondent, helpless, the men listened with avidity to his diatribes against capital, and still excepting Randall,—were solidly and inveterately arrayed against capitalists and corporations. They could realize that capital had created the works which, in return for unflagging industry on their part, had supported them and their families for twelve years; but they had learned now that a greater aggregation of capital—men with millions where Randall commanded thousands—had power to shut down the works in the face of the owner's protest, and plunge a whole community into misery and penury.

They were, under such circumstances, easily and naturally influenced, wrought up to the pitch of justifying almost any violence, but less through the harangue and cant of the professional agitator than by what they had been made to suffer. The mischief-making delegate would have argued in vain, but that those against whom he inveighed had, themselves justified his utterances.

Clark was one of the most regular of the habitues of the "Bird Cage." He had a place as assistant janitor at the Court house, where he earned a few dollars a week doing the most menial work. It seemed a hideous degredation to the morbid, half-crazed man, after the responsible position he had held. He had become so fierce and surly that the men agreed, that "his room was better than his company." The slightest contradiction threw him into a violent rage. When he came into the saloon the talk ceased by degrees and the loafers slipped out, one by one, until he was left alone. The proprietor complained that Clark "hurt his business," yet he had not the courage to order him to stay away.

At home where there was no restraint, he had become an ever-present dread to his family. The children were beaten and kicked upon the slightest provocation; even Jessie, a woman grown, bore the marks of his cruel hand. The younger ones shrunk out of sight when they heard his footstep, although now and then they were detected and called back, only to suffer the worse for their attempted escape.

"That's the way you treat your father, is it?" he raged, siezing Tom, the eldest boy, by the throat, because he protested when the half-crazed creature's brutality was directed against Jessie.

"Get out of here, if you don't like it! Go—and don't come back!" And the boy was pushed out into the darkness, the door shut and locked after him.

"There," he said with a bitter curse, "that's what'll happen to the rest of you, if you give me any more of your talk! I'll let you know, if I'm not much account any where else I'm boss of my own house yet!"

With the loss of his wages his old fear of poverty was intensified. He watched Jessie ceaselessly, and even in her stern economies found cause to complain of reckless extravagance and waste. They were slowly starved; the small allowance of the coarsest food, the meal and potatoes to which they were reduced, was doled out with niggardly hand by Clark himself, who kept the supplies under lock and key, though it was bought for the most part, with the pittance Jessie earned by sewing, and he prowled restlessly around the house, searching every nook and corner for the stores he suspected she was buying and concealing.

The poor girl kept all her troubles to herself, but finally, through Susan, Eleanor learned their desperate straits and came to the rescue. Mrs. Randall also volunteered assistance which Jessie could not refuse, the boys being given such work as could be invented for them, by way of repayment, to satisfy Jessie's pride. The baby had been ill and required nourishing food, and this with other comforts her friends provided regularly. These delicacies were secreted, as Clark suspected, and after long searching he came upon them. He was beside himself with fury and he crushed and stamped them under his feet. He struck Jessie in the face shrieking:

"I knew it—I knew it—You lying, sneaking—! You have ways of your own of gettin' money, and I've thought so all along. You hypocrite! I can't help what you do, but you shan't stay here and ruin my children—You'll leave!"

The children began to cry piteously, and they gathered close around the girl that had been both mother and sister. The baby also frightened, put out his little lip, ran to her and hid his face in her skirts.

She had hardly felt the blow that left a livid mark, but she turned like an animal at bay, defending its young. She stood erect, white and determined, her stern and unfaltering voice subduing the irresponsible wretch. Lifting the baby in her arms, pressing his head against her bosom with one hand, she said:

"I have borne from you all I mean to bear. You are not yourself. You've not been for sometime and you're growing worse and worst. I would not stay here one minute but for the children, but so long as they need me, as they do now, I shall stay!"

"Not if I put you out!" growled Clark.

"I shall not be driven away," she went on firmly. "They need me now as they never have since mother died. And you shall not lay your hand on me again. If this goes on—the next threat,—the next blow—I shall complain to the police, though you are my father.

Clark sank weakly into a chair and stared at her in silence.

"As for your suspicions of me, she continued calmly,"—your insults, I do not care for them at all. Whatever you may think or say, does not make me what you have called me. But I warn you I'll bear no more of it."

The girl's sudden access of courage, so unlike her customary submission cowed the man. He broke into wild weeping and loud and loud protestations:

"I wish I was dead,—that I'd never been born! O, if these miserable pauper children had only died with their mother!" He rocked in the excess of his trouble, which was aggravated by the fiery whiskey which he now drank habitually.

Jessie, exalted above fear, took the children upstairs and put them to bed. Then she went to her own room and raising the blind, sat by the window, wondering—wondering what she could do—the eternal unanswered question of the helpless and broken-hearted.

She sat there long, deriving neither hope nor consolation in her weary vigil, until the east began to brighten with the coming day; then she threw herself upon her bed and slept the heavy, unrefreshing slumber of misery.

From that night Clark's manner changed. he kept them to himself. He said nothing when poor Tom came creeping back humbly in the morning. He searched no more for Jessie's hoarded supplies, nor objected when now and then she made some trifling change in their poor fare. He rarely looked at the children or spoke to them, and sat for hours plunged in gloomy silence which Jessie had no wish to disturb. But this strange apathy gave her new cause for anxiety, that never left her.

(To be continued.)

A Little Nonsense

THE NOVICE.

Old Lawyer to young partner—"Did you draw up old Moneybag's will?"

Young Partner—"Yes, sir; and so tight that all the relatives in the world can't break it."

Old Lawyer (with some disgust)—"The next time there is a will to be drawn up I'll do it myself."—New York Sun.

EXPERIENCE.

Joynes—"I tell you, Singleton, you don't know the joys and felicities of a contented, married life, the happy flight of years, the long restful calm of——"

Singleton—"How long have you been married?"

Joynes—"Just a month."—Tit-Bits.

ONLY A FEW OF US.

Teacher—"How many make a million, Johnny?"

Johnny—"Not many."—Judge.

ZDS.

Each night on an upright she lbs.
Making strange and cacophonous sds;
Her muscles gain ozs
As wildly she pozs,
Till the cop hies him then on his rds.
—Scranton Times.

IN A SHOWER.

"May I offer you my umbrella and my escort home?"

"Many thanks, I will take the umbrella."—Fliegende Blaetter.

A GENTLE INSINUATION.

Lady—"My husband gives me a piece of jewelry every birthday."

Friend—"You must have quite a collection of them now, my dear." Meggendorfer Blaetter.

SHOWING MERCY.

"Young gentlemen," announced the professor in English literature, "tomorrow I wish you to come prepared to discuss this sentence from the works of Henry James."

"The entire sentence, professor?" groaned the class.

"Well, take it as far as the first semicolon."—Pittsburg Post.



A Real Hunter

He never shot a lion,
  He never hunted bear;
He never chased a glub-glub
  Or a boojick to its lair;
He never tamed a snortle
  Or laid a yapper low,
And yet he is a hunter
  Whom it's worth your while to know.
In breathless expectation
  He creeps on hands and knees,
On unfamiliar pathways,
  Afraid to even sneeze.
He is indeed a hunter,
  A martyr of the chase,
Who hunts his collar button
  Underneath the dressing case.

—Washington Star.

Not the Best of It

By Sydney Dayre.

"Grandpa," said Fred, "don't you want to see my new knife?"

"I think you showed it to me last week," said his grandfather.

"No: this is another. The one I showed you then only had two blades. This one has four, and a nail file besides."

"That looks like a good knife," said grandfather, examining it.

"That's what it is. It's tiptop steel and not a bit damaged except a nick in the smallest blade and that little crack in the horn on the handle. But the best part of it is how I came by it. It really scarcely cost me anything."

"There are few things in this world we get for nothing," remarked grandfather. "We pay the price in some way."

"Well, the price I paid for this was small, and you'll say so when I tell you the whole story. First, I had a gimlet with the point broken off. Little Jack Deems wanted it because he's fond of working with tools, and the little goose didn't know enough to see the point was damaged. He wanted it, and wanted to trade me a knife for it, for his uncle had given him a new one and he was willing to let the old one go. It wasn't much of a knife, but it was worth twice as much as the gimlet."

"So you traded?"

"Oh, not even, grandpa," said Fred with a laugh. "I'm a little too sharp for that. As he was so anxious about it, I told him I'd do it for five cents to boot. And he did it. Why," Fred laughed louder, "he could almost buy a gimlet for five cents."

"Is this the knife?"

"Oh, no! I haven't finished the story. This was Rob Hill's knife. I've wanted it for ever so long, for I do like a four-bladed knife. I happened to know that Rob was pretty hard up for money. He couldn't go over to the Fourth of July celebration at Radnor with the rest of the boys because he couldn't get hold of a quarter to pay his fare. So I offered to trade knives with him and give him a quarter to boot. He hated to, but he wanted to go, so he gave in. This," Fred snapped the blade, "is worth at least a quarter more than I gave for it. So, you see, I've got the best of it in both my trades."

"I don't know about that," said grandpa gravely.

"Why, haven't I been telling you exactly how it was?"

"Yes, but it hurts me to think of your paying such a price for your knife."

Fred's face fell. "I wonder if I could have got it for less? Perhaps he would have taken twenty-cents, or fifteen. But it's no use trying to undo it now, for we both said 'done.'"

"I don't think you take my meaning, my boy," said grandfather gently. "You tell me that you believe that you got more than the worth of your gimlet from Jack?"

"Yes, five cents, and a better value in the knife."

"And that this knife is worth more than you gave for it?"

"Of course, grandpa. I always get the best of it in a trade."

"Then you got a quarter's worth of Rob and five cents and more from Jack without their getting any equivalent. Did you say to them, 'I know that what I am getting is worth the most'?"

"That would be queer kind of trading," said Fred with a laugh. "I tried my best to make them think they were getting the best of it."

"Was that true?"

"Ho! You take such a serious view of it, grandpa," said Fred.

"What do they call it," went on the old gentleman, without noticing the remark, "when one person takes from another something for which he does not give a fair and honest price?"

"Why—grandpa," Fred hesitated a little, still attempting a laugh, "they call it—trading."

"But what is it? What is its real name?"

"Well, I suppose that depends on how you look at it," said Fred a little unwillingly.

"Yes, on how you have been told to look at it when you think seriously of it. One name for such transactions is cheating. An ugly word, isn't it? Another name is still uglier, but we won't apply it here, for I know that through your love of a trade you have allowed yourself to do things of which you have failed to see the true significance. Now, my boy, when it appears that you have sacrificed truth, honor, and honesty for your knife, I think you have paid too high a price for it."

Color rose to Fred's face. "Then, it seems, I haven't got the best of it, after all," he said slowly.

"Now, Listen Here!"

Mr. Sanderson sighed when the voice of his daughter floated into the library. She was bubbling out her good news at the telephone to her most intimate friend.

"Listen here, Ruth," she was saying excitedly, "father has decided to take mother and me to Europe!"

"Sudden? Yes. We will sail next week. Now, listen here, we take the Mediterranean trip!"

"Yes, all winter. Italy most of the time; and, listen here, we'll be in Rome for Christmas!"

Mr. Sanderson looked at his wife with a whimsical expression of despair. "Do you realize that Gertrude scarcely makes a remark without first commanding some one to 'listen here'?" he asked. "Do you ever hope to break the child of using that disagreeable expression?"

"My labors certainly seem in vain. All the high school girls say it. Perhaps, when we get Gertrude away, she will overcome the habit."

There seemed to be little promise of this hope being fulfilled, for as Mr. and Mrs. Sanderson, snug in their steamer chairs, watched their more energetic daughter march up and down the deck, they frequently overheard her, as she passed them with a smile or wave of the hand, telling the companions of her walk to "listen here!"

"I think I have found a treasure of a guide," said Mr. Sanderson, the first day in Rome. "He seems very intelligent and he says he has been in America. He is quite an archeologist and he speaks English well enough to tell us all he knows about these old ruins."

"Oh, that's fine," said Gertrude, "for, now, listen here, father! my history teacher suggested that I make notes about the Forum for a graduating essay."

"That's a good idea." Mr. Sanderson's eyes twinkled mischievously. "It will be very impressive when you unroll your paper, and begin to read, 'Now, listen here! the Forum Romanorum'——"

"O father," pouted Gertrude laughingly, "in our school we don't read the graduating essays."

"Well, if it were the custom, I know one sweet girl graduate who would surely begin by saying, 'Now, listen here!'"

When, a few moments later the guide arrived, the little party, at Gertrude's request, went at once to the Forum, where Luigi Pelagi proceeded to explain the wonderful relics of Rome's past. To the intense amusement of Mr. and Mrs. Sanderson, he placed his finger on the side of his nose and began almost every sentence by saying, "Now, listen here!"

"He has certainly been in America," remarked Mrs. Sanderson, in an aside to Gertrude, who, catching her father's eye after one of these oft-repeated phrases, colored with discomfiture and lifted her head with a little defiant air. But that evening, as they sat together, she turned to her parents with a droll imitation of the guide's gesture and accent.

"Now, listen here!" she said, "henceforth I am going to let Signore Luigi Pelagi have a complete monopoly of a certain English phrase which I have just used for the last time."

"Foreign travel is remarkably educational," remarked Mrs. Sanderson, with a loving smile at her daughter.

Eating Between Meals

'Twixt breakfast and dinner,
  And dinner and tea,
A boy may get hungry
  As hungry can be.

But if he's impatient
  And eats right away,
His apeptite's gone
  For the rest of the day.

Whereas by just waiting,
  This fact I assert,
His bread and potatoes
  Will taste like dessert.

—St. Nicholas.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 10.

Theme for the Day—Prayer and good will.

Scripture—See that none render unto any evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks.—I. Thess. 5:15, 16.

He prayeth best who loveth best,
All things both great and small;
For the dear God, who loveth us,
He made and loveth all.
—S. T. Coleridge ("The Ancient Mariner")

Prayer—Inspirer and hearer of prayer, Thou Shepherd and Guardian of Thy people, we rejoice in the glory of this new day of rest and worship. Safely through another week Thou hast brought us on our way. May our prayers rise like incense to Thee, and find access to the ear of Him who never slumbers or sleeps. Most of all, may our lives so manifest the love that knows no evil, that our prayers shall be no mere form of words, but the expression of spirits that are in love with Thee and intent on helping all the world. Grant us a day such as shall send us forth strong for the duties of the coming week. For Jesus' sake. Amen.

MONDAY, APRIL 11.

Theme for the Day—The fall of Satan.

Scripture—And he said unto them, I beheld Satan fallen as lightning from heaven.—Luke 10:18.

And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him.—Rev. 20:2.

Him the Almighty Power
Hurled headlong flaming from the etherial sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
—John Milton ("Paradise Lost" I.)

Prayer—Our Father, we rejoice in the knowledge that Thy will is at last to prevail in all the world. To Thee every knee shall bow one day, and every tongue confess Thy glory. To that time we look forward with expectancy and joy, for then all Thy foes shall meet defeat, and the kingdoms of this world shall become Thine own. May the knowledge of this good day to come dispel our doubt and hesitation, and arm us with courage for the daily contest with evil. Cheer us evermore with Thy presence, and may our hope grow brighter as we journey toward the end of the way. For Christ's sake. Amen.

TUESDAY, APRIL 12.

Theme for the Day—Longing for the heavenly rest.

Scripture—I would not live alway.—Job 7:16.

For to me to live is Christ, and to die is gain, ... having the desire to depart and be with Christ, for it is very far better.—Phil. 1:21, 22.

Who would wish back the Saints upon our rough
Wearisome road?
Wish back a breathless soul
Just at the goal?
My soul, praise God
For all dear souls which have enough.
—Christina Rossetti ("Heavenly Homesickness.")

Prayer—Loving Father, we give Thee praise for the glorious hopes that inspire our hearts. We are happy in our daily work and in the love of our homes and friends. But better than all we look forward with eagerness to the rest and the service of our "house not made with hands." As time goes on it grows dearer to us, for those we love leave our side and enter into the true life. We would not call them back. They will not return to us, but we shall go to them. It is this confidence in which we labor and wait, for Thou wilt bring us to our own in the aftertime. Amen.

WEDNESDAY. APRIL 13.

Theme for the Day—Glory and the grave.

Scripture—At rest with kings and counsellors of the earth, which built solitary piles for themselves, or with princes that had gold, ... the small and the great are there.—Job 3:14-19.

Here are sands, ignoble things
Dropped from the ruined sides of kings;
Here's a world of pomp and state,
Burned in dust, once dead by fate.
—Francis Beaumont ("Lines on the Tombs in Westminster.")

Prayer—Our Father, whose providence supplies our needs, we thank Thee that life is made rich not by what we have but by what we are. When we realize how little joy there would be in a life full of luxury but empty of holy purpose and Christlike living, we thank Thee afresh for the limitations in which we are placed, and the simplicity to which we are kept. Teach us the art of right living, so that we shall be above envy, distrust, worry and fretfulness, and so prepare us for the better life that is to be. Amen.

THURSDAY, APRIL 14.

Theme for the Day—"Down to the sea."

Scripture—They that go down to the sea in ships, these see the works of the Lord. He maketh the storm a calm, so that the waves thereof are still; then are they glad because they are quiet; so he bringeth them to the haven of their desire.—Psalm 107: 23-30.

God guides across the trackless sea
The children of his love;
The mild winds gather round the ships,
The clouds are dark above,
But He keeps watch through all the night
And they are safe as in the light.
—Marianne Farringham ("He Bringeth Them.")

Prayer—Ruler of Nature, Thou God of power, we thank Thee that sea and land are alike in Thy keeping. The call of life takes some of those we love into distant waters, and we tremble at the passing winds lest they should bring them harm. But Thou, O Father, art the Master of the storms. The sea is Thine, and Thou hast made it. Calm the violence of all rough waters where our fellowmen fare forth, and bring all souls in safety to their journey's end. So will we praise Thee for Thy mercy evermore, for Jesus' sake. Amen.

FRIDAY, APRIL 15.

Theme for the Day—Domestic Love.

Scripture—Therefore doth a man leave his father and his mother and cleaves into his wife; and they become one flesh.—Gen. 2:24.

Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling times that throw the world;
She mental breadth, nor part in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man
Like perfect music unto noble words.
—Alfred Tennyson ("The Princess.")

Prayer—Dear Father, we owe Thee our unfailing praise for the loving provisions Thou hast made for our happiness. Thou settest the solitary in families, and teachest Thy children to honor domestic love, to choose with discretion and forethought those with whom life is to be spent, and to set up the altar of worship in the new-made home. Protect and bless our households, we beseech Thee. May husbands and wives live together in love and fidelity; may children answer to the summons of love, and grow to strength and beauty in the atmosphere of homes where Christ abides. Thus fit us all for the fellowship of the divine Family above, through Christ our Lord. Amen.

SATURDAY, APRIL 16.

Theme for the Day—The Touch of healing.

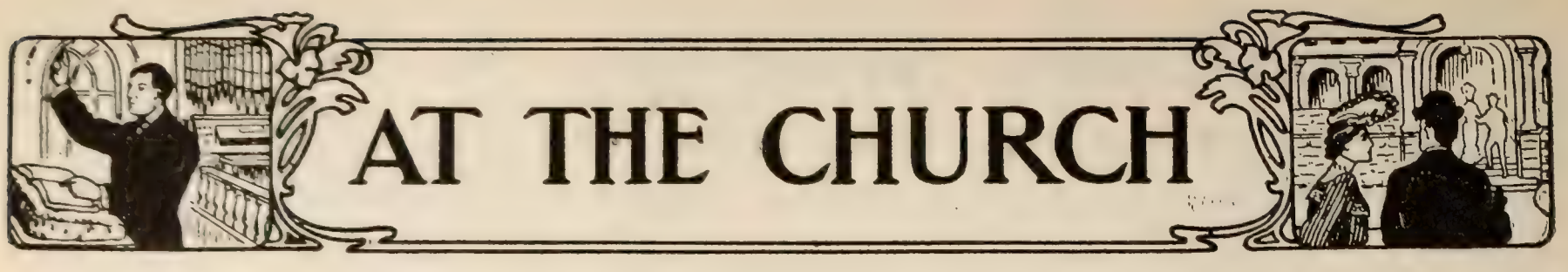
Scripture—And behold a woman which had an issue of blood twelve years, came behind him, and touched the border of his garment; for she said within herself, If I do but touch his garment, I shall be made whole.—Matt. 9:21.

The healing of his seamless dress
Is by our beds of pain.
We touch him in life's throng and press,
And we are whole again.
—John G. Whittier ("Our Master.")

Prayer—Father of help and of mercy, we contemplate with joy our Saviour's career of healing and friendliness among the poor and afflicted of old. We would learn the lesson of his life, and though we have not his mysterious and convincing power, yet we have our own, and can do much in his name. We would not shut up his works of mercy to the distant past, but seek to diffuse his spirit of sympathy and good will, which is better than any healing, and may often work even the return of health. Endow us with his spirit of love, his touch of helpfulness, and his yearning for kindly activity. Amen.

The Grace of Gentleness

We must not confuse the "grace" of gentleness with that sort of gentleness which some people are born with, and which is no more a virtue with them than a hot temper would be a blame to one with a different inheritance. Gentleness as a grace which comes through the crucifixion of passions in us, and indicates self-control, and restraint for Christ's sake is worth infinitely more than any inherited mildness of disposition. Gentleness has a hard time making headway in the world because of the mistaken ideas which many good people have held concerning it. It is astonishing how many Christians there are who regard real gentleness as a weakness, a kind of soft sentimentalism which in some way interferes with thorough integrity and righteousness. Now no one who labors under that mistake will ever know true Christian gentleness, for gentleness is a grace which will never come to us unless we desire it, and make up our minds to pay the price for it, but it is worth the price.—Central Christian Advocate.



Sunday School Lesson

By Professor Willett

Voice from the Prison*

The relations between John the Baptist and Jesus were always intimate and sympathetic. They had grown up in different localities to be sure, but they were related and probably met on several occasions before they began their public work. John's home was in the vicinity of Jerusalem. Tradition still insists that the little town of Ain Karim, a short walk from Jerusalem, was his native place. His retirement to the desert was doubtless the result of those absorbing meditations which grew out of his studies of the Old Testament and his observation of the degenerate life of his age. Somewhere in the rough region which lay between Jerusalem and the trench of the Jordan he passed months, and, perhaps years, in quiet preparation for his work.

The Call.

After all that human institutions of education can do for a man there is a certain graduate school of silence and of prayer into which God seems to take the choice and elect souls whom he destines for special work, and of these John was one.

John at Work.

When he came back to undertake that task whose call rang in his soul, he did not re-enter the populous districts about Jerusalem, but remained at the Jordan between the desert and the town calling the people to alignment with the new enterprise that he felt sure was about to be launched. To him thus dowered with strength of body, clearness of mind and passion of soul there came the throngs of his fellowmen attracted by the wonderful reports that reached them of his message. As long as it was possible, Jesus remained in the shadow cast by John's spectacular and tremendous work. The Savior's plan was to make his campaign as early as he could in the vicinity of Jerusalem, and if possible to win its rulers and its people by his message. Failing in this he would have to choose a group of interpreters who could carry on his work after his departure and to spend all the time that he could command in the education of these men. For this purpose John's attraction of the crowds to the Jordan region was propitious. It left Jesus to pursue in quietness his earliest period of public work.

In Prison.

John's arrest, the result of Herod's fear lest he should meet assassination at the hands of emissaries sent by the angry Herodias, abruptly changed all the plans of the two great teachers. John was now the victim of solitude and inaction. Like an eagle immured in a cage, all his soul demanded the freedom and activity which his splendid ministry of repentance had hitherto supplied. Now in the dungeon at Machaerus he was compelled to meet with what patience he might the slow dragging days whose gloom hardly differed from that of night.

John's Message.

Any careful study of John's nature and message will show how full he was of the hope and expectation that the one who came after him, the greater preacher into whose hands he stood instantly ready to surrender his work, would be a stern and relentless foe of every form of iniquity such as was flaunted by the rulers in church and state. All those rugged figures of speech about the threshing shovel, the wheat and the chaff, the ax lying at the root of the fruitless tree of Judaism, the offspring of serpents and the wrath to come were taken by him from the stirring words of prophecy. He himself was a prophecy, an apocalypse composite of earthquake, lightning and eclipse.

The New Teacher.

When, therefore, the reports of the quiet work that Jesus did reached him through his devoted disciples in the dungeon among the cliffs east of the Dead Sea, he grew perplexed as to whether the seeming inoffensiveness of Jesus was not the mark of failure to fulfil the great Messianic hopes that John had cherished. Shut away from the world, he could know but little of the effect that Jesus' work produced. But even in its most aggressive form that ministry never matched what he anticipated was the work of the great prophet who was to come.

The Messiah?

His question then was quite natural. Was there still another to appear? He felt sure that Jesus would at least know the answer to his question. The irrepressible character of his own work and expectations demanded some satisfaction as compensation for the dreary months he was wasting when there was so much to do.

Jesus' Answer.

The disciples of John found Jesus in one of the towns where he had been preaching since he sent the twelve out on their evangelistic mission. When John's friends presented their question Jesus did not answer it at once, but bade them stand near him and take note of the things he was doing in the regular process of his ministry. That day they saw his works of healing, they heard his message to the people, and they marked that for the first time in their lives they saw rich and poor treated alike. Here was a democracy of love and sympathy, a new order of life in which healing and uplift went hand in hand. To be sure there was nothing of wrath or of vindictiveness in the work of Jesus, yet it more than satisfied them even though they were not without a certain jealousy for their imprisoned master. Let us hope that as they returned to John in his cell they were able to comfort him by the report they brought, and that from that moment on till the tragic day when John came forth from the prison to enter into the wide liberty of the eternal life, he found peace of soul in the words of his disciples.

Jesus' Tribute.

After these friends had left, Jesus' used the opportunity of emphasizing the greatness of John's character to his audience. They had gone out eagerly into the desert to hear and see him. Had they really understood how great a man he was? To be sure he had none of the outward trappings of royalty. He did not live delicately nor was he clothed in purple, but of all who had lived none had compared with John in true greatness.

John, than which man a sadder nor a greater
"Not to this day has been of woman born,
John like some lofty peak by the Creator
Fired with the red glow of the rushing morn."

They might look down the entire list of New Testament heroes and no such man as John would be found. Above Moses, above Elijah, above Isaiah even he towered in majesty and grandeur. Truly he was the prophet of the portal opening the door by which the world passed from the old to the new, and like a porter he caught glimpses of the glory yet to be revealed which he could not tarry to enjoy. So those who came after him, though only of slight moment in the new society of righteousness which Jesus was establishing were none the less greater than John in the privileges they enjoyed and the visions of services which opened before them.

False Hopes.

They had been looking for the Elijah promised in the prophecy of Malachi. If they had only possessed the wisdom of discrimination they might have known that John himself was that expected prophet, for in the spirit and power of Elijah he came. Something of John's fiery nature the men of the age possessed, for they too expected that the kingdom would come with military power and some of them even tried to force this militant side of Jesus' work. And this has always been the misfortune of Christianity. But there were those who understood, and to them Jesus had to trust the end of his plan.

Death of John.

Thus with a eulogy such as few men have merited or received John the Baptist passed from the scene of New Testament story. One other brief and lurid moment there was of which those same friends of John told in later days. But John's work was over and a greater than he had entered upon the task of revealing God to the world.

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*International Sunday-school Lesson, April 17, 1910. The Question of John the Baptist, Matt. 11:1-19. Golden Text, "But the witness which I have is greater than that of John; for the works of which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me." John 5:36. Memory Verses, 4, 5.

Christian Endeavor Lesson

By W. D. Endres

Topic April 17: Good Cheer in Dark Days. Acts 27:20-36.

Dark days come to the lives of us all, but most of them are not so dark as we make them, and many of them are only creatures of our own imaginations. Indeed for the most part we are the creators of both our joys and our sorrows. The gloom or happiness of our lives depend, therefore, largely upon ourselves.

But we must not be believers in a blind optimism. There is such a thing as trouble and it is not always under our control. No optimism could ever have warded

off the days and weeks of gloom which followed the earthquake and fire of San Francisco, or the burning of the Cherry mine of last autumn, or the Iroquois Theater disaster in Chicago. But even in these calamities the gospel of good cheer has its indispensable mission. In those times of terrible calamity, of such unspeakable horror, it was no time for the survivors to sit and wail or to escape from the scene. The words of cheer and consolation from the leaders and rescue workers in the midst of those frightful scenes, not only strengthened their own hearts and nerved them for their task but they eased the aching breasts of the victims and the grief-stricken relatives and friends.

Elijah is a splendid example of the cheerless man and how helpless he is when the tide of battle goes against him for a time. He was resisting the encroachments of Baal, as it threatened to displace the worship of Jehovah. He had declared a drought, he called and conducted a successful contest against this strange worship, and ordered that its prophets be slain. But when the news was taken to the king's wife who was the promoter of the foreign worship and when she swore that she would make Elijah's life like that of the prophets he had slain, he forgot all about the power of Jehovah and ran for his life. Nor did he stop until he was safe under a juniper tree in southern Judah, where he implored Jehovah to take away his life. So far as he was concerned the cause of the worship of Jehovah was lost and he wanted to die and end all his troubles. This too when success had attended his efforts. Such a spirit never wins great victories after prolonged efforts.

When Washington assumed the position as Commander-in-Chief of the American Army it had less than 15,000 men, many of whom were untrained, some already weary of the hardships of war, all poorly clothed and half armed. But his words of cheer, and his sublime faith in a cause which he believed to be just, enabled him to keep the fires of patriotism burning brightly in the hearts of his shivering, unsheltered, hungry troops at Valley Forge, to resist the intrigues of selfish and jealous commanders and the unjust censures which were sent by Pennsylvania and Massachusetts to Congress, to win the freedom which we all enjoy.

In our lesson it remained for the cheering counsel of Paul in the midst of a prolonged storm at sea when experienced sailors had lost all faith in any possible hope of salvation of all on board, to call them back to their senses. For a fortnight they had foolishly fasted and their strength was gone. He besought them to take food and giving thanks to God, he himself partook of it and gave it to them saying, " for this is for your safety." With the further reassurance that not one should perish they partook of food. These words of cheer not only dispelled their fear but restored them to their senses and saved a ship load of nearly three hundred souls.

Rest

My feet are weary and my hands are tired,
My soul oppressed,
And I desire what I have long desired,
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways;
'Tis hard to sow and never garner grain,
In harvest days.

The burdens of my days are hard to bear,
But God knows best;
And I have prayed, but vain has been my prayers,
For rest—sweet rest.

'Tis hard to plant in spring and never reap.
The autumn yield;
'Tis hard to toil, and 'tis hard to weep,
O'er fruitless field.

And so I cry a weak annd human cry,
So heart-oppressed;
And so I sigh a weak and human sigh
For rest—for rest.

My way has wound across the desert years,
And cares infest
My paths, and through the flowing of hot tears
I pine—for rest.

'Twas always so; when but a child I laid
On mother's breast
My weary little head; I then prayed,
As now—for rest.

And I am restless still; 'twill soon be o'er,
For down the west
Life's sun is setting, and I see the shore
Where I shall rest.

REV. FATHER RYAN.

AMERICA'S ANSWER TO HER WORLD-OPPORTUNITY

By J. Campbell White, General Secretary Laymen's Missionary Movement.

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every state in the union have expressed themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the spirit of God. There has not been a note of failure in the entire National Missionary Campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies for Christian men ever gathered together for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only chief result. This is but one evidence of altered life-purposes on the part of multitudes of men.

The National Congress, May 3-6.

With only another month intervening until the National Missionary Congress meets in Chicago (May 3-6) it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this Congress. All desiring to attend should apply first to the secretary of their own foreign missionary board. In case the seats allotted to that church have all been taken, application may be made to F. J. Michel, executive secretary of the Congress, at 108 La Salle street, Chicago, in case any church fails to use all the seats allotted to it. Applications should be sent in at the earliest possible moment. Tickets of admission will be transferable, in case delegates are unavoidably hindered from attending.

A National Missionary Policy.

Special railway rates of one fare and one-half have been granted from all parts of the country.

Not only will the leading missionary speakers of North America be heard at the Congress, but more important than that in many respects will be the framing up and adoption of a worthy National Missionary Policy. It is already clear that the churches of North America are responsible for reaching about 60 per cent of the non-Christian world. The National Missionary Policy adopted at this Congress should mark a new era in the history of Christianity.

The Association quartet, which sang with such acceptance at the Canadian National Missionary Congress, and at the Student Volunteer Conventions, will sing at each session of the Congress. The concluding feature of the Congress program will be the "Hallelujah Chorus," rendered by the Apollo Club of Chicago.

Prayer for the Congress.

In view of the vast issues involved, will not pastors and Christian people everywhere make this Congress an object of habitual prayer during the next few weeks, that the will of God for the church of our day may be both clearly understood and completely obeyed? A conquering Christianity abroad will be the surest guarantee of a dominant and regnant Christianity at home.

Tails and Their Uses.

A cat never actually wags its tail. Why should it when it can purr? But, nevertheless, it seems to serve the same purpose in permitting a temporary expenditure of excessive nervous energy when the animal is under great strain. For instance, when carefully stalking a bird or man, as is the case of a kitten or a lion, the tip of the tail is never still for a moment—ever curling and uncurling. We may compare this to the nervous tapping of the foot or fingers in a man. When an angry lion is roaring his loudest, his tail will frequently lash from side to side, giving rise among the ancients to the belief that he scourged his body with a hook or thorn which grew from the end of the tail.

When a jaguar walks along a slender bough or a house cat perambulates the top of a board fence, we perceive another important function of the tail—that of an aid in balancing. As a tightrope performer sways his pole, so the feline shifts its tail to preserve the center of gravity.

The tail of a sheep seems to be of little use to its owner, although in the breed which is found in Asia Minor and on the tablelands of Tartary this organ function has a storehouse of fat, and sometimes reaches a weight of fifty pounds. When viewed from behind, the animal seems all tail, and when this appendage reaches its full size it is either fastened between two sticks which drag on the ground, or it is suspended on two small wheels.

Take another of our animals, a fierce little weazel, clad in summer in a coat of brown, in winter turning white, but always with a jet black tip to the tail. The er- ?? ?? ????

Church Life

The convention of the fourteenth district of Indiana was held at English, April 28, 29. F. F. Porter is secretary.

C. O. Reynard, pastor of the Second Church, Warren, Ohio, occupied the pulpit of the First Church the last Sunday in March.

Oscar Ingold, evangelist, Oklahoma City, has been chosen pastor of the church at Hobart, Oklahoma.

S. W. Nay, evangelist, and R. C. Davis, singer, are in a meeting with the Broadway Church, Sedalia, Mo.

Linwood Boulevard Church, Kansas City, becomes living link in Foreign Society. Burris A. Jenkin, pastor.

There were two confessions at the service of the church at Bloomfield, Iowa, Easter Sunday morning. F. D. Ferral is the pastor.

The Independence Boulevard Church, Kansas City, has just closed a contract for a $29,000 organ which will be installed at once.

There have recently been four confessions at regular services of the church in Rochester, N. Y., where Robert Stewart, is pastor.

C. H. Mattox has closed a good meeting with the church at Bedford, Iowa, and accepted a call to the pastorate of the church.

The church at Ames, Iowa, has just paid off a debt on their building and are now giving more to missions than at any time in their history.

Miss Florence E. Lanham, Indianapolis, spoke at the First Church, South Bend, Ind., March 28, in the interest of the work of the Christian Endeavor Society.

H. O. Breeden, California, will hold a meeting with W. S. Lockhart and the church at Fayetteville, Ark., during the early days of this month.

There were seven confessions at the regular services of the church at Danbury, Conn., Easter Sunday. E. J. Teagarden is the pastor.

The church at Lakeport, Cal., is in need of a minister to succeed U. S. Johnson, who has accepted the call extended him by the church at Healdsburg.

At London, Ontario, where B. H. Hayden is the pastor, there were eight confessions Easter Sunday, making a total of fifteen in the past three weeks.

John P. Sala, pastor of the church at Elyria, Ohio, writes that he will attend the Men's Missionary Conference in Chicago, May 3-6.

J. Durham, one of the pillars of the work in California, says that the prospects are for the best year's work in the history of the Golden State churches of Christ.

Thompson, the Egyptian, is at Plymouth, Ill., but has been unable to preach because of ill health, and Mrs. Thompson has supplied his place. W. H. Wellcome leads the singing.

The quarterly assembly of the Disciples of Chicago was held at the First Methodist Church, April 3, at three in the afternoon. Dr. Arthur Holmes, of Philadelphia was the chief speaker.

After a six weeks' trip through the northwest, J. P. Myers, pastor of the church at Shelbyville, Ind., writes enthusiastically of the prospects for a great work on the part of our churches there.

W. B. Clemmer is in a two weeks' meeting with the church at Rockford, Ill., of which he became pastor in February. Since that time there have been fourteen accessions to the church at regular services.

C. C. Morrison, Herbert L. Willett, E. S. Ames and Alva W. Taylor were among those attending the Disciples Congress at Bloomington, Ind., last week.

George L. Snively will assist George B. Stewart and the church at Colorado Springs in a meeting next November. Mr. Snively was with Mr. Stewart in a like service in Warrensburg a year ago.

After six years of labor with the First Church of Christ, Tonawanda, N. Y., where there have been ninety additions in the past six weeks, Edward F. Randall has resigned the pastorate owing to climatic reasons.

The Central Church, San Diego, where W. E. Crabtree ministers, stands among the ten leading churches of the brotherhood in the amount of its offering for foreign missions. Last year the offering was $827.40.

Large audiences, fine music, two confessions and seven hundred dollars contributed for paying the debt on the parsonage, was the record made by W. H. Bagby and the church at Missoula, Mont., Easter Sunday.

There have been nine additions to the church at Santa Maria, Cal., since January 1. J. Charles Rhodes is the tireless pastor. Willis S. Myers, Southern California State Evangelist, is to begin a meeting there April 10.

All indebtedness of the Magnolia Avenue Church, Fort Worth, Texas, was cleared up on the day of dedication, under the leadership of F. M. Rains. The church raised during the day $5,700. E. M. Watts is the pastor.

S. Grundy Fisher, Walla Walla, Wash., writes of his work: "Work here goes well. Eleven added the Sunday following the Hilton meeting. One confession Sunday last. Sunday-school near the 300 mark all the while."

J. J. Handsaker of Arleta, Ore., is helping organize a $6,000 co-operative printing plant to flood Oregon with "dry" literature for "Oregon Dry 1910." D. Errett of Salem, president of O. C. M. C. is one of the incorporators of the company.

The Ninth District of the Indiana Christian Missionary Society will meet at Greenwood, April 19 and 20. The district includes all churches in Johnson, Monroe, Morgan and Shelby counties. J, P. Myers, Shelbyville, Ind., is president of the district.

Richard W. Wallace, pastor of the First Church, Valdosta, Ga., is preaching a series of Sunday evening sermons on "Old Testament Characters." The first of the series was entitled: "Joseph—The Man Who Conquered His Environment."

The Evanston, Ill., church has begun the erection of its new house and is occupying temporary quarters in the Y. M. C. A. building, at 1621 Orington avenue. The total offerings of this church for Easter Sunday amounted to $210—largely on the fund for the new building.

J. N. Crutcher, pastor of the church at Sioux City, Iowa, who has been with his wife in the Ozarks, whither Mrs. Crutcher went seeking to improve her health, has returned to his pulpit and Mrs. Crutcher who is much improved in health will return to the home in Sioux City in a few weeks.

The church at Davenport, Iowa, is progressing in all branches. There are good audiences. The Sunday-school attendance is making an average attendance of 250, with 340 Easter Sunday. Under the leadership of the Y. P. S. C. E. the church has opened a mission school in the business district.

O. C. Bolman, secretary, announces that the place of holding the Fifth District Convention has been changed from Latham, Ill., to Petersburg. The date is June 14-16. The officers of the district are: C. H. Metcalf, president; O. L. Read, vice president; C. W. Ross, evangelist, and O. C. Bolman, secretary.

The men of the church at Galesburg, Ill., recently dined together, and were addressed by David H. Shields, pastor of the church at Eureka, Ill., on the subject, "Patriotism and Good Citizenship." An address was made also by J. A. Barnett, pastor of the Galesburg church, and C. W. Cummings of Knoxville, acted as toastmaster.

A commendable thought for Easter was that of the church at Connellsville, Pa. The members of the congregation were urged to buy carnations for the Easter decorations of the church, and it was systematically arranged for these to then be taken to those who on account of ill health were kept indoors on that day.

C. R. Wolford has been the force at Blandinsville, Ill., in forward movements and growth. Since he began work there the Sunday-school attendance has increased from eighty-five to 215, and Mr. Wolford teaches a men's Bible class which started with a membership of seven and now enrolls 107, with an average attendance of seventy.

S. O. Landis, Chicago, has just returned from a successful meeting with the church at Washington, Pa. Under the work of Mr. Landis the church was brought into fine harmony and spirit and there were ten accessions the second week. The church extended Mr. Landis a call to the pastorate, but he has not yet accepted.

The church work at Dorchester, Neb., is moving forward at a good pace. The foreign missionary offering this year was more than $40, as compared with $10 last year. The Sunday-school is growing rapidly, and there are frequent additions to the church. An offering was taken Easter Sunday for the National Benevolent Association.

The Christian church at Paris, Ky., gave between $500 and $600 for foreign missions the first Sunday in March. Carey E. Morgan, the minister, has gone for a trip to the Orient, and enroute delivered an address at Boston. R. H. Crossfield, of Transylvania University, is filling Brother Morgan's pulpit in his absence.

W. C. Hull of the First Church, Pasadena, Cal., addressed the first of a series of noonday meetings March 20 in the Board of Trade rooms there. These were arranged for by the united efforts of all the churches of the city, the object being a general moral uplift. His subject, "The Kind of Men Needed," was well received.

J. K. Shellenberger, field secretary of the Brotherhood, was chief speaker at a banquet of the men's clubs of the Douglas Park Church, Chicago. On the following Sunday evening he spoke to a large audience in the church on "The Masculinity of Jesus." Pastor Vaughn Dabney says of his visit: "He left our church brotherhood greatly strengthened by his messages."

The church at Weatherford, Texas, held a recent open business meeting in which every member of the church was asked to tell of some definite thing which he thought the church should do to increase its usefulness in the community, and ways in which the Sunday service could be made more attractive and helpful. The meeting was planned and directed by the pastor, Owen Livengood.

The Sunday-school at Canton, Mo., has been unitedly at work to bring their standing up to the highest and have made good. The pastor, G. W. Buckner, says that much credit is due to Miss Mattie Hedges, the Sunday-school superintendent, for the district, who is a student in Christian University, and a teacher in the Sunday-school at Canton. Miss Hedges will graduate in June.

The Indiana State Convention meets in Anderson, May 16-19, and plans are for a convention of unusual significance. Several questions of greatest concern will be presented to the convention for its consideration, among them a plan worked out by the newly elected secretary, E. M. Barney, for getting the literature of the Brotherhood into the homes of the people of the churches.

In Waterloo, Iowa, there has just been concluded a successful effort to unite the Central Church and the Church of Christ, East. This east side church has been meeting in the library building for the past year; but now abandon their separate organization and unite with the Central Church. It is a happy culmination of an effort to restore a united force in the work in Waterloo.

John P. Sala, who has recently accepted a call to the church at Dayton, Ohio, writes of his belief that the prospects for the church work there are most encouraging. This is indeed a fine old church. Dr. Herbert L. Willett, of the Christian Century, was at one time pastor of the church, and the Christian Century feels an unusual interest in its work, and a satisfaction in the thought that Mr. Sala has accepted the call of the church.

Dr. Herbert L. Willett is announced for the following series of addresses before the Bible Study Section of the Men's League of the Memorial Church of Christ: "Man and the Social Order," "The Individual and the State," "The Liquor Traffic," "The Home," "Marriage and Divorce," "Social Morality," "Business Ethics," "Recreation," "The Press and the Man," "Patriotism." This class meets in the church auditorium every Sunday morning from 10 to 10:45 a. m.

The church at Auburn, Neb., will erect a new house this summer at an expense of about sixteen thousand dollars. The plans as adopted provide for a building of the temple style, with Sunday-school rooms, and fully equipped basement. The membership of the church is liberal, willing, earnest and enthusiastically hopeful. The pastor, G. J. Chapman moves confidently forward in his leadership with the hearty support of the congregation.

The announcement has reached us of the calamity that has befallen Texas Christian University, Waco. The main building of the school, used for lecture rooms and dormitories, has been burned to the ground. The fire started on the fourth floor, and completely destroyed the building. The young men who were rooming in the building all escaped uninjured. The trustees were called into session the following day, and purpose to rebuild at once.

James Burkhardt, pastor of the church at Connersville, Ind., has accepted a call to the pastorate of the church at Frankfort, Ind., and will begin work with his new charge about the first of July. Mr. Burkhardt's work in Connersville has been unusually successful, beginning there in 1902 with only a small congregation poorly housed, one of the first things he did was to lead the church in a building plan which was completed in 1906, giving the church a house of worship which with the parsonage is valued at $40,000.

The church at New Paris, Ohio, has just closed a short meeting under the leadership of I. J. Cahill, during which there were twenty-one accessions to the membership and the attendance of the Sunday-school greatly increased. C. G. Baker, the pastor has accomplished a good work with the church, and has brought the work in the entire country to a degree of vigor it has never known in the past. The church in Paris is now the strongest in the town and has every promise of moving on to even greater strength.

Tht annual convention of the Christian churches of the Third District, Missouri, will be held at Aurora, May 2-5. Addresses are to be made by A. P. Finley, Springfield; F. L. Moffett, Springfield (district president); Mrs. M. E. Harlan, J. H. Jones, Ashgrove; Prof. J. R. Roberts, Springfield; W. F. Richardson, Kansas City; R. W. Blunt, Marionville; J. H. Bryan, Kansas City; J. B. Hunley, Neosho; George L. Peters, Springfield; Barclay Meador, Lebanon. Joseph Gaylor is district secretary.

H. W. Hunter, Higginsville, Mo., has displayed no mean ability at advertising in his announcement of the missionary rally which was held in his church March 31. He first sent an announcement to the membership, and then followed this with a postal headed S. O. S. (wireless Distress Signal). This signal must not fly Thursday, March 31, at the Christian Church, for every member and all our friends will come to the missionary conference. Business ability counts in the work of the church as in the work of the world.

A splendid meeting of two weeks has just closed at Mt. Zion, near Hannibal, Mo., in which there were 32 added. The preaching was done by F. W. Allen, of Paris, Mo. It was one of the very best meetings held with this church in years. During the last eight months the Sunday school has more than doubled its membership and progress is everywhere in evidence. Two new rooms have lately been added to the equipment and other improvements are to follow soon. Dean C. A. Lockhart, of Canton Bible College, preaches for this congregation.

Greencastle, Ind., March 26, 1910.—Have just returned from assisting Brother J. C. Todd of Bloomington, Ind., in a revival. Brother Todd and his good wife are very greatly beloved by the people of Bloomington. The church is one of the best in the state, and God has greatly blessed the work there. I have never met a more loyal people in their love for their pastor. It was a great pleasure to labor with them. Miss Una Dell Berry led the singing and her work gave great satisfaction. She is one of our noblest and ablest leaders of song.—J. M. Rudy.

Pastor George C. Ritchey of Newberg, Ore., recently closed a meeting with home forces which resulted in forty-eight additions. twenty-seven being by confession and baptism. Following the meeting the Ladies' Aid Society gave a very enjoyable reception to the new members. Although only about three years old, this congregation now numbers about 200. The Bible-school has an attendance of upwards of 100, and they have a teacher training class of sixty. From now on the "merger service" is to be used. Miss Ellen Flook, of Portland, led the music in the meeting, to the delight of all.

W. W. Burks, Nevada, Mo., says: "We have been having a week's rally, F. F. Walters of Joplin, assisting us. Our board had recommended to the church the plan of becoming a living link and we used the rally week to carry out the plan. The result of the offering is about $700 and we are very happy. We were at Joplin Sunday, March 20, at the First Church, filling Brother Walters's pulpit, while he was leading our people at Nevada in their campaign. He is doing a faithful work at Joplin in the face of difficulties that are not easily overcome, and his people greatly appreciate him. The Nevada church expects to lead all others this year in South Central Missouri in missionary work."

The following note from O. F. Jordan, secretary of the Chicago Christian Missionary Society tells its own story of the spirit with which the Disciples of Chicago are approaching their task: "We have put a Russian at work in Chicago this week. He is to investigate for two months and if the favorable opening exists, he will be put to work permanently. He was a priest in the orthodox church but was banished for leaving the church. He has worked for the British Bible Society in the Orient and was educated in this country for the Lutheran ministry. He is the most alert foreigner I have met in Chicago. He has been with us only a few months, but has the lingo all right, though he has along with it the modern idea of how to work in the city. I am going to run around with him tomorrow and photograph some of his subjects. He has a most thrilling story to tell of his experiences, which has the ring of the genuine with me."

From the News-Messenger of the South Broadway Church, Denver, we take the following note about the work of the Central Church: "This church has taken on new life under the inspiration of George B. Van Arsdall, the new pastor. There is a genuine revival in progress; the audiences are very large, attentive, sympathetic, and enthusiastic; from a hundred to a hundred and fifty men and women attend the midweek service. Nine persons confessed Christ last Lord's Day. Forty-five have united with the church, in various ways, during the last two months. Today the annual missionary offering will be received, the pastor hopes that a thousand dollars will be contributed. The old church falls into line as a living link church. It is safe to predict that before many months, new churches will be planted, churches of "our faith and order," in two or three places in Denver. Brother Van Arsdall is making good. The Lord be praised."

Monterey, Mexico

There have been sixteen additions to the Mexican church since the first of October. They have now about 250 members. I say "Mexican" church, for many of the brethren in the homeland do not know that we have an English speaking congregation here, to which J. H. Fuller ministers along with his superintendency of the evangelistic work, teaching in the Bible department, and editing the English edition of the Via de Paz. There have been eight added to this congregation since the first of October, all by baptism with the exception of my wife and I. We have not only an English speaking church, but also an English department in the Christian Institute. It is the desire of the Mexicans and especially among the higher class, to speak the English language. We have therefore three departments, one of which is strictly Spanish, another in which English only is used, and a third presided over by Miss Irelan, where the Mexican children are taught English. Just as soon as they are able to do their studying and reciting in the language they are enrolled in the English department. The teachers in the English school are as follows: First, second and third grades, Mrs. Alderman: fourth, fifth and sixth grades, Miss Orvis: seventh, eighth ninth and tenth grades, Miss Boyd. Nearly every room is filled to its full capacity. I have spoken this time of the English department only. Later I shall write concerning the Mexican teachers, eight in number. Shall also have something to say concerning the evangelistic department and the printing department.

W. L. MELLINGER.

The Central Church at Dayton, Ohio, has extended a call to John P. Sala who recently resigned at Elyria.

E. C. Harris has accepted a call to the church at Bedford, Ohio. Mr. Harris is a brother-in-law of W. J. Wright, former secretary of the A. C. M. S.

The Masillon Messenger is the new push paper of the church at Masillon, Ohio. It gives evidence of a useful career in its live editorials and pointed announcements.

V. G. Hostetter is holding a meeting at Cygnet, Ohio. After this he will become pastor at Charleroi, Pa. He was pastor for three years at Fostoria, Ohio.

Marion Stevenson, national superintendent of Bible-schools, will spend a few days in Des Moines, April 17-22. His work will be largely at Drake University, though he will be heard in the churches of the city.

Charles Darsie of Uhrichsville, Ohio, will preach Sunday evenings during April on the following "Questions of the Day": "The Fool's Question," "The Young Man's Question," "The Skeptics Question," "The Faith Cure Question."

H. B. McCormick has resigned at Lexington, Ohio, to take the church at Norwalk, same state. The church at Norwalk was organized by J. L. Deming who was working under the Clark Fund. The church has been pastorless since Mr. Deming went to Yale last fall.

The Bible-school at Millersburg, Ohio, where C. A. Freer, ministers was the largest Easter Sunday in the history of the school. The offering for foreign missions this year is 60 per cent above anything the church has ever made. A mission study class of about thirty-five has just been organized.

At the Jefferson Street Church, Buffalo, N. Y., there were twenty confessions on Easter Sunday and two the previous week. The Bible-school is a constant joy to the heart of the pastor, although it demands much time and pains on the part of many. There were 556 present March 27. B. S. Farrell is pastor.

J. S. Raum, state evangelist of Montana, preached for the church at Helena, Mont., during the week preceding Easter, and in the brief meeting twenty-five persons were led to make a confession of their faith. Charles W. Barnes, pastor of the church, says he will gladly answer inquiries about a position for a first class superintendent of city schools, at a salary of about $3,500.

H. G. Connelly, Ardmore, Okla., gave a sermon in the Episcopal church on Good Friday, his subject "The Atonement." He was also one of the speakers at the Easter service Sunday afternoon. The Ardmore church began the tithing system the first Sunday in March, and during the month the treasurer received more than $300. The experiment was so successful that many members decided to continue the plan. The church has been able to cancel all indebtedness and will soon begin to build.

L. E. Murray, acting pastor of the Vermont Avenue Church, Washington, D. C., preached on the following themes during passion week: Palm Sunday: Morning, "The Triumphant King"; Evening, "The Weeping Prophet," and "Nothing but Leaves," "What Think Ye of Christ?" "The Alabaster Box," "Gethsemane," "Calvary." Easter Sunday Morning, "The Resurrestion"; Evening, "An Honest Doubter." Easter Sunday there were three confessions at each service. The Sunday-school made an average of 100 more attendants during March than any preceding month.

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Larned, Kans., March 21.—We continue here with immense audiences and seventy added in two weeks. Brother Small is giving us some great sermons. His sermon on the plea for the twentieth century ought to be published in the Christian Century. That one sermon will do us good here for ten years to come. Brother McKinney is leading a large chorus.—W. H. Hoff Hines.

Cincinnati, Ohio, March 21.—Pittsburg great foreign offering. East End may reach twelve hundred dollars. Ewers, pastor.—S. J. Corey.

Cincinnati.—Wonderful news from stubborn Tibet. Dr. Shelton and Ogden write nearly one hundred have burned idols at Batang and asked that Christian worship he established in homes.

Denver and Vicinity

Easter was a great day with us. The missionary offering in the Central Church was $1,090, with $150 more sure to come in. There were eight or ten additions to our church. Brother Van Arsdall has gone to Cedar Rapids, Iowa, this week to bring his family and goods to Denver.

J. H. Mohortor is in Colorado for a month, in the interest of The National Benevolent Association. He delivered a moving address in the South Broadway Church Easter Sunday morning to a congregation that more than filled the audience room.

The Colorado Christian Home was dedicated in the afternoon. Brother Mohortor delivered the address. This property has cost $20,000. There is room in the building for fifty children. This is the first of a group of buildings. "Warren Hall" is the name by which it will be known. The name is given in honor of Mr. and Mrs. Warren, who started the work by the gift of 200 acres of land. The location of the Home is ideal. Life is worth living in such days as these! Things are coming to pass! B. B. Tyler.

A Historic Occasion

The meeting of the Boston Baptist Ministers' Conference for last week was held on Wednesday, March 23, instead of Monday, in order to receive the delegation of the Pittsburg Centennial Convention of the Disciples of Christ. A large party of the Disciples sailed from Boston, Thursday, March 24, for the Holy Land, and this brought an unusually large delegation of Discipes to the meeting Wednesday morning. It was a representative gathering of the Disciples and of the Baptists of Boston and vicinity. Rev. L. A. Clevenger, D. D., President of the Conference, presided, and Rev. Gilbert L. Harney, of the Disciples, conducted the devotional services. Dr. A. McLean, President of the Christian Foreign Missionary Society, was the first speaker. He expressed the great appreciation of the Disciples of the courteous and fraternal act of the Baptist Conference in sending representatives to the Pittsburg Centennial Conference, and also for the invitation to hold the Convention of the Disciples in 1911 in Boston. "It was an act unprecedented in the religious history of America. Baptists and Disciples ought never to have separated. Eminent men of both bodies have always regretted it. The points of agreement are far more important and numerous than the points of division. On all the great principles of the Christian faith we are identical. There are but three points of difference, the meaning of baptism, the name, and communion. There is no difference on these points which cannot be overcome. The separation has lasted long enough. We should labor and pray for the union of these two great bodies." The views of Dr. McLean were fully indorsed by Rev. C. H. Watson, D. D., Baptist, of Arlington. He found himself entirely at home in the Pittsburg Convention, and received a distinctly new Christian attitude toward Christians of other names. The new relations between Baptists and Disciples will surely ripen into a bond. Dr. William R. Warren Editor of the Christian Evangelist, of St. Louis, said, "It is of vital importance that these two bodies come together. The continuation of the division is having far-reaching and unfavorable influences. The future Christianity of America is to be a high church Baptist church represented by the union of the Baptists and Disciples." Rev. O. P. Gifford, D. D., Baptist, of Brookline, Mass., said, "The Baptists have changed since the Disciples separated. They had to change to live. We must come together some way. By agitation we will start a movement which will compel union of Baptists and Disciples." Rev. S. T. Willis of New York City, Disciple, heartily indorsed the movement for union. "We can hasten the day by working together wherever possible." He proposed that where an existing Baptist church could adequately minister to the wants of a community, no new Disciples church should be started, but the Disciples should be recommended to unite and work with the Baptist church, and vice versa. He also suggested that it would prove the reality of the unity between the two bodies if Disciple ministers were occasionally called to pastorates of Baptist churches, and Baptist ministers to Disciple churches. Dr. L. A. Clevenger, President of the Boston Baptist Ministers' Conference, and Dr. A. McLean, President of the Christian Foreign Missionary Society were authorized to select a committee of six, three Baptists and three Disciples, to help on the movement toward fraternity and ultimate union, by all suitable means and on all proper occasions. It was stated that The Baptist Congress and the

Disciples' Congress will meet biennially together, alternately in Baptist and in Disciple churches. In the evening of Wednesday there was a reunion and banquet of Baptists and Disciples in Lorimer Hall, Tremont Temple. After an hour of social intercourse in Gilbert Hall, the company adjourned to the banquet hall. Rev. A. Judson Hughes of Everett, Mass., happily presided, and pleasantly welcomed the representatives of both bodies. Rev. M. A. Levy of Newton Center, Mass., said he did not know whether to address the company as "Disciples and other Baptists" or "Baptists and other Disciples." He advocated getting together in faith in the common Lord Jesus Christ. Dr. Carey E. Morgan, Disciple, of Paris, Ky., presented an impressive scriptural argument against Christian divisions, and in favor of return to the primitive church unity. Creeds are divisive. We must unite in the Lordship of Christ. Rev. L. A. Clevenger, D. D., Baptist, of Somerville, Mass., said we must unite as Protestants or we shall be destroyed. Loyalty to Jesus Christ is our ground of union. Rev. H. H. Moninger, Sunday-school Representative of the Christian Standard, of Cincinnati, Ohio, said, "Only names hold us apart." He is teaching the Bible to great companies of both Baptists and Disciples. The significance of this reunion of Baptists and Disciples in Boston was acknowledged to be very great. The speaking was fraternal but frank, and not a single note of real discord was sounded during the day. It was evident that the two bodies as represented in this meeting are really one, and as Dr. Gifford said, they must come together, and such progress toward fellowship and better acquaintance is being made that they will come together. A case of denominational union cannot be forced, but suitable efforts may aid in bringing a state of things which will make it inevitable.—The Watchman (Boston).

Scholarship's Increasing Faith

(Continued from page 10.)

fect, between which there is no impassable gulf, but only a straight and narrow way.

It was a kind of greatness which he would go in search of if he should come again to earth. If he should come again he would be the Good Samaritan that he was before, if there was a single man in need. It is inconceivable that he would accept exemption from the common human lot and ask to sit in ease upon a splendid throne. Did he tell men that it was more blessed to give than to receive, better to lose life than to save it, better to serve than be served? Did he say that that was the eternal order? Then why should we suppose that he would be any different if he came again? Did he cease to be servant when he became chief servant?

After twenty centuries of worship of him as Lord of Lords, and King of Kings, Very God of Very God, he has all but lost his human form. There has grown up in the church a latent conviction that he has risen above service and lowliness, and now sits among the great ones who scorn the lower seats; that being worshipped is better than serving, and that the one condition cannot be exchanged for the other; that he went through it that he might escape from it, and earned, as a reward, exemption from the law of service and humility. No wonder the church has preferred to worship, rather than to serve.

Jesus nowhere presented his person for men's worship; it was always his spirit and life for men's imitation.

This has been the worst effect of the Greek and Roman deification of knowledge and power in the realm of the spirit; the emphasis has ever since lain upon creed and government. If instead of that early equation—The Logos is the Christ—this other equation had been made, which the modern church is trying to establish—the ethical is the divine—how different would have been the history of Christianity. How hard it is to return to the most primitive kind of Christianity—the gospel of the Kingdom.

In that fatal equation Jesus lost his human serving form in the glory and splendor of the more exalted occupation of ruling. We are trying to make ourselves believe now that Jesus really meant what he said, and loved what he did,—and that there is no greatness, no Godlikeness, above the life of self-giving service. That is not divinity enough for our Christ, for we doubt whether he would assume it again.

Modern religious thought declares that that is divinity enough, and that it is the only divinity that can do the world any good. It is the only kind of divinity man can understand or respond to; and it is the one he needs. He needs to be made to feel that God really has his dwelling place in the life of humble human service; and that to find him one does not need to ascend into the heavens above, or descend into the depths below, but to enter, with clean hands, and pure heart, and loving sympathy, into the house of need next door. There, by the bedside of affliction, at the table of hunger, filling the empty chair of loneliness, where little faces peer wistfully into the night without father or mother to guide, there is where God has bestowed the secret of his presence, and there he can most quickly and surely be found by those who seek him. Surely the Lord is in this place, and we know it not; this is none other than the house of God and this is the gate to heaven.

The ancient equation—the Logos is the Christ—which, as Harnack says, "drew him into the domain of cosmology and religious philosophy," took away our Lord from human affection and helpfulness for long ages, and men knew not where they had laid him. But the new equation—the ethical is the divine—is drawing Jesus once more into the realm of human service, and is putting infinite leverage underneath the burden of the world's woe. From walking the aisles of marble temples, or sitting upon a throne, high and lifted up, Jesus has descended, and is now seen walking the dusty way where men come and go bearing their daily burdens, one with them, in toil and sorrow. At evening he may be found, as long ago, in the home of Mary and Martha; in the morning out on the highway where lepers meet him, and blind eyes strain eagerly for the shadow of his passing, and cry out, "Thou Son of David, have mercy on us."

"Behold him now where he comes!
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame,
All passions of mortal ken."

Why—

Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

Missions and Benevolence

"The Ainslie-McCash Parliaments"

The president of the American Christian Missionary Society hitherto has filled the office of presiding officer for the day of the convention, or fraction thereof, announcing committees and delivering the annual address. It has been thought that a larger service could be rendered by the man selected by the great Brotherhood for such a position than that usually rendered. In keeping with that idea, arrangements have been completed by the secretary, by which President Ainslie obtains leave of absence from the Tabernacle Church in Baltimore, Md., to deliver addresses in a series of "parliaments" preparatory to the annual May offering.

This itinerary will begin at Lexington, Ky., on April 12, and will be in the nature of a "parliament," concluding with a banquet and inspirational address. The "parliament" will deal with the practical phases of the establishment, extension and maintenance of the Churches of Christ in our homeland. The difficulties involved in the city and rural churches will be considered. Pithy, pointed, practical suggestions will compensate all who attend.

The second meeting will be at Louisville, Ky., April 13, followed by St. Louis, April 14, Kansas City, April 15; Lincoln, Neb., April 16; Cedar Rapids, Iowa, April 18; Springfield, Ill., April 19; Indianapolis, April 20; Cleveland, April 21; Cincinnati, April 22, and Pittsburg, April 23.

A widespread interest already awakened in the plan betokens a large attendance and greater things for the home missionary work.

Now for a Large May Offering

We ought to have a great May Offering for Home Missions this year for the following reasons, at least:

1. The whole work of our American Christian Missionary Society needs to be enlarged. The opportunities are nation-wide.

2. We ought to honor this great Society for what she has done. Many of the most splendid churches of our brotherhood were planted or helped by her. Cities like Topeka, Wichita and Lawrence, Kansas, for example, and hundreds of others in the East and West and South have received timely aid. Let us show our appreciation of what she has done by helping her royally now.

3. This is the time to cheer the hearts of our new secretaries. I. N. McCash and Grant K. Lewis are names that stand for the best things among us. Let us make their hearts glad by our loyal and enthusiastic support.

4. If we are interested by a world-wide proclamation of the gospel, we can demonstrate that interest by helping our Home Society. The way to the ends of the earth is by way of America. If we can not or will not save open-minded, large-hearted, cheerful-faced, bright-eyed Americans, how can we hope to reach ignorant, superstitious, sad-faced, down-trodden Asia? If we will not save this land, we can not save other lands.

5. This is the nick of time. There never was a day before like this for Home Missions. The whole situation is unique, and the field is wide-open for us. The people hunger for the gospel! There is a growing desire everywhere for Christian union,—nothing like it ever before in this land. Our success is a constant inspiration to all good people, and almost a wonder to ourselves.

Let all as one man strike now.

F. M. Rains.

Something New for Our Colleges

A new and larger vision of home missions has come to our colleges and universities. A practical plan has received the unqualified endorsement of presidents, professors and enthusiastic acceptance by bands of students in all the educational institutions where proposed.

The plan was suggested by Secretary I. N. McCash, and presented by him to the following schools, where bands are organizing, —Valparaiso, Eureka, Christian University, Mo., Transylvania and Bible College, Lexington, Ky., Johnson Bible College, Milligan College, Virginia Christian College, Bethany College, Hiram College, Drake and Cotner Universities and Butler College. To our other schools the same will be submitted as rapidly as opportunity permits.

The plan in brief is this. A definite territory, state or province, unoccupied, or partially occupied by the Disciples of Christ, is assigned to each school, and the students who will pledge themselves to make that assigned region their field of life labors, form a band under the name of their chosen territory. They will study the climate, geography, history, resources, strategic points, present and prospective government, educational system, and prepare themselves to do pioneer work. A chosen field will give definiteness and adaptation to the students' preparation.

The bands are composed of seniors and lower classmen, so that all of a band may not go to a field this year. Those who go first will be able to open the way for the coming of their comrades in service, in later years. This band is not a colony, but permanent workers in strategic parts of each state. They are sentinels of the Lord's army; scouts of a conquering host.

Some of the advantages of such a plan are apparent, and commend themselves as being far-reaching in their results.

1. This plan will shape the career of many young men.

2. The colleges will be enlisted, as never before, in the evangelization of our homeland, and from the territory of their bands will

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be drawn an increasing college patronage. Graduates everywhere will feel a personal pride in an enterprise carried forward by alumni of their alma mater, and will help support those engaged in it.

3. The coming of such a band of workers to live, love, labor and die with them, will hearten struggling congregations and give great joy to the scattered sheep of His field.

4. They will be helpers of each other in the hardships of a new country, and become part of the religious, civic and educational life, and shape its laws. Among such bands will be founders of new colleges,—Milligans, Carltons, Lasuses, Vawters, Carpenters, with Drakes to endow them.

The territories assigned to the various colleges for which bands of students are being formed, are as follows:

Valparaiso,a North Dakota Band; Eureka, an Idaho Band; Christian University, Canton, a Saskatchewan Band; Lexington, an Alberta Band; Johnson Bible College, an Arizona Band; Milligan College, a New Mexico Band; Virginia Christian College, a Utah Band; Bethany College, a Wyoming Band; Hiram College, a Michigan Band; Drake University, a British Columbia and West Washington Band; Cotner University, a Minnesota Band; Butler College, a North California Band. The other colleges have not yet been visited by the Secretary.

In the same colleges visited there are bands being organized for Georgia, and the great body of students is considering the Eastern and Southern States as well as the Northern and Western. The newness of the Western field calls loudly for pioneer work in order to secure property advantages before lands and lots become so expensive as to prohibit entrance into the growing cities. The Secretary has exercised impartial interest in all parts of our lands, and urged the students to prepare themselves with the probable territory of their life work in mind. The above list expresses the definite preparation on the part of groups organizing.

Such an aroused interest in home missions has evolved definite work, and a specific proposition to the churches and disciples of our Lord who are blessed with means. Three hundred thousand dollars are needed to protect what has been already created, and to inaugurate what duty and opportunity demand shall be undertaken. Let "all come up to the help of the Lord, to the help of the Lord against the mighty."

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

The Greatest March Yet

The receipts for Foreign Missions during March were the largest the Foreign Society ever received in that month. They amounted to $57,730.41, a gain of $3,807. The gain was not as much as was expected, but it is the highest mark ever reached for this month.

Already twenty-two new Living-link churches have responded and more are expected.

The churches are requested to forward their gifts as promptly as possible. No doubt April will be a great month. Send to F. M. Mains, Box 884, Cincinnati, Ohio.

Notes from the Foreign Society

B. F. Clay secured $1,385 from special friends in Kentucky for the school building in Shanghai, China.

A friend in Indiana turned over $3.000 to the Foreign Society on the Annuity Plan.

The Linwood Boulevard Church, Kansas City, Mo., B. A. Jenkins, pastor, enters the Living-link column this year.

The church at Lawrenceville, Ill., continues the support of Mrs. F. E. Hagin in Japan. H. C. Holmes is the minister.

A. F. Hensey and wife returns to Bolenge, Africa, May 28.

Dr. R. J. Dye and other missionaries are making active preparation to rebuild the mission steamer, the "S. S. Oregon." The steamer has reached the Congo by this time. It will be floating on the Upper Congo within a few months.

G. M. Brooks, Carlesle, Ky., a live "layman" is working industriously to secure $600 from the churches in Nicholas County towards the support of the work of J. C. Ogden at Batang, border of Tibet, who was raised in that country.

At a recent service on Sunday morning at the Bethany, Nebraska, Church, H. O. Pritchard called for volunteers for the mission field, and thirty-three young men and women walked to the platform and offered themselves for foreign service.

I took today my fifteenth consecutive annual March Offering for the Foreign Christian Missionary Society from a South Dakota Church.—A. H. Seymour, De Smet, S. D.

East Orange, New Jersey

That the spiritual awakening created by the union evangelistic meetings, which ended three weeks ago, remains unabated is evidenced by the fact that since that time large and enthusiastic audiences have been in attendance at each meeting, while the number attending each weekly prayer meeting has doubled. Over thirty persons have been baptized since the great revival was brought to a close.

One of the most eventful periods in the history of this church was Wednesday evening, March 23, the occasion being the formal opening of the new pipe organ recently installed. The program opened by prayer by the Rev. L. N. D. Wells, pastor of the church, following which Mr. L. Carroll Beckel, the organist, rendered several choice selections, much to the delight of all who heard him. Mrs. Beckel, soprano, sang three solos. Sufficient money has already been subscribed to nearly offset the cost and installation of this instrument.

The Men's Club of Ampere (which is an offspring of the Park Avenue Church of the Disciples of Christ) held its first public entertainment at this church on March 16, when Booker T. Washington delivered a lecture to over 1,000 people. The subject of his talk was "The Progress of the Colored Race," and in the course of his remarks, he gave a brief history of the Tuskegee Institute, of Tuskegee, Ala., of which he is the founder. The large audience was most generous in displaying its enthusiasm and delight in the philosophy and devoted purpose of this great leader of the black race. L. M. BREWER.

East Orange, N. J., March 24, 1910.



Let me say to you the time has come to insist on

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2. This is the Order of March in "Our Marching Orders."
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4. In America, unless the East Christianizes the West, the West will paganize the East.
5. The Evangelization of the world hangs on the Redemption of America.
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7. In Christ's campaign for a world's conquest, America is the "Gettysburg," and its "Cemetery Ridge" 's Christian Union.

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Texas Christian University at Waco Burned

The main building of this university burned last Tuesday night. It was by far the largest college building in the southwest and the largest in the brotherhood. It cost about $130,000, and contained a library worth about $15,000, laboratories about $4,000, pianos and organs about $3,000, and furniture about $20,000. Total insurance, $29,000.

The building had four stories, including classrooms, chapel, library, laboratories, administration rooms, society halls, business college rooms, museum and about sixty student living rooms. It was located upon an eminence in the edge of the city and was visible for fifteen and twenty miles around.

Some students saved most of their belongings, but some students and teachers lost everything. The university records, safe and business papers were all saved by the presence of mind and earnest efforts of the business manager, Professor J. F. Anderson. The Waco fire department rendered valuable assistance in saving two other large brick buildings that stood near by. Fortunately the wind was favorable. President's home was saved only by hard work, as it stood in the path of a rain of fire from the burning building. One frame house was set on fire twice, four blocks away.

The fire occurred at 8 p. m., when most students were at their studies; they worked manfully to save their own property, that of fellow students and of the university. No lives were lost and only slight injuries were sustained in handling furniture. All the buildings were vacated immediately; but those that remain were reoccupied as soon as the fire had wrought its work. The girls' home, the dining hall, music building, the gymnasium, the printing house and the president's home were practically uninjured.

While the fire was raging the announcement was made by the president and business manager to the people on the campus that work would be resumed at once in the buildings that stand. Next morning chapel was held in the dining room, with all students, teachers, and many citizens of Waco present; and it was there announced that no department nor class would be discontinued, but that arrangements were being made for all classwork to resume next day. The gymnasium was partitioned into classrooms, and all available rooms in other buildings were utilized for classes. No students left on account of the fire. Real enthusiasm prevailed. The citizens of Waco assured the university that the building should be reconstructed and highly complimented the wonderful spirit of the institution in the hour of deepest discouragement. Later many thousands of dollars were pledged in the city for a new building. The Waco baseball league played two benefit games with the T. C. U. team, netting about $500. The college team had lost nearly all of its property, but in borrowed clothes and unused gloves, right out of the excitement of the fire, outplayed the city league, composed of some of the best players, gathered up from all over the land. T. C. U. teams have been doing the like of that for years. The same spirit prevailed in all other forms of university work and life. A spirit never dies; and the falling of brick and mortar cannot extinguish it.

A meeting of the friends of the university is called for the 29th in Waco to consider the next important steps. While Waco will put up probably nearly $100,000, it is probable that other cities will bid heavily for the university. Waco is a fine city, and students and teachers are much attached to it; yet all feel that the best thing for the university should be done. The trustees are disposed to act advisedly for the future good of a great cause. They fully realize the crisis that the fire has brought to them. They are asking the advices of thoughtful brethren from all over the state before making any decisions. If the subscriptions recently made to the debt fund will be paid unconditionally, the university, with certain other assets, can clear all indebtedness. The property today is probably worth $135,000, insurance $29,000. Other assets will just about balance liabilities except the incalculable fund of friendship that the institution has won in all the southwest. It is known as one of the most vigorous, enterprising, scholarly and progressive universities in the southland. Its reputation is rather astonishing when it is considered that it has only four hundred students. In large measure the scholarship and push of its faculty have won the place it has in public confidence. Students quickly catch the spirit of their teachers.

It may be some time before definite plans can be announced for the future, but the brotherhood will be kept advised regarding these matters. I beg to express thanks to scores of good people who have sent letters of sympathy and hopefulness. We appreciate the generous feeling toward us rising up all over the country. Some of these expressions are assuming a very real form, the promise of liberal gifts when we are ready to rebuild.

CLINTON LOCKHART, President.

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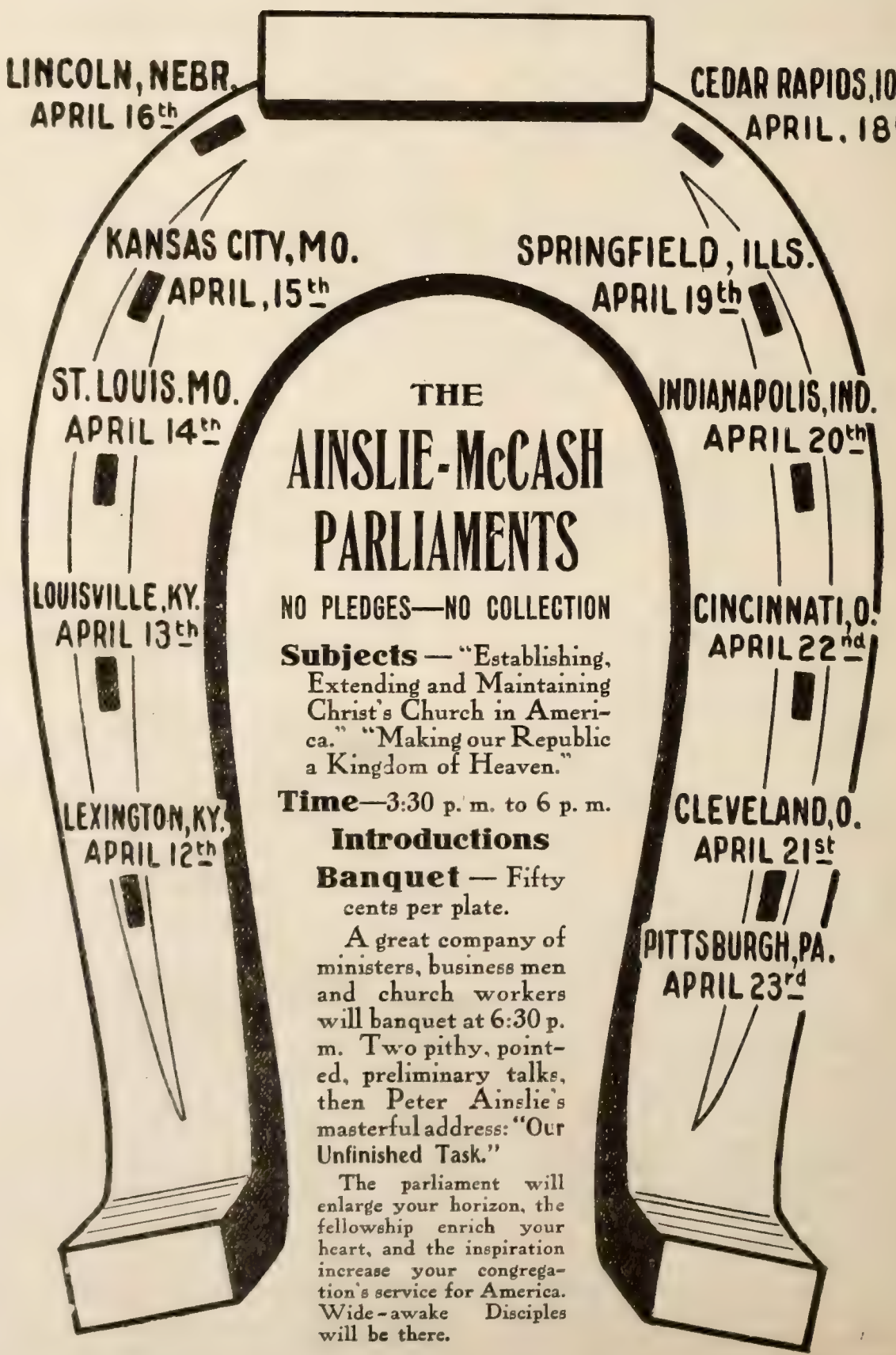
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THE CHRISTIAN CENTURY

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By Orvis F. Jordan

Unity and Love's Regnancy
By F. Trendley

Workingmen and the Church
By Charles Stelzle

The Men's National Missionary Congress
Chicago, May 3—6

Interesting Opinions of Our Readers
On Various Subjects

To A Young Minister About to Leave the Disciples
Editorial

Baptism and Dogma
Editorial

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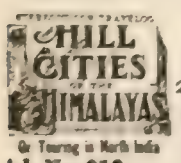
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THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Why Depart?

To a Young Man Contemplating Departure from the Ministry of the Disciples of Christ to Another Religious Body

Dear Brother: We have learned with some concern that you are inclined to believe that you could find a more congenial field of activity in the ministry of another denomination, and that you are about to resign your work with this brotherhood and betake yourself elsewhere. Will you permit us to talk with you quite frankly regarding this plan of yours? We are sure that you will not misunderstand our concern in the matter. We have no feeling of resentment or chagrin that you should take this step. We recognize your entire freedom to choose for yourself the path which seems most likely to bring you to usefulness and true success.

More than this, we are genuinely anxious that every young man in the ministry should work in congenial circumstances as far as possible, and we believe it his duty to discover the place where it seems to him as he prayerfully considers the matter, he can render most efficient service in the task of proclaiming the will of God. In this feeling we are not willing to be biased even by any denominational desire that all men of your type should consider relations with our own people the most desirable in which they could be placed. We have a not unnatural pride in our own brotherhood, but we are not without the knowledge that other Christian bodies have associations and friendships of the same sort, and that to participate in the traditions and privileges of several of these great organizations is no small satisfaction.

We should even be willing to go further than this. So confident are we that one who has seen something of the glory of that plea which the Disciples make for the oneness of the people of God can never quite release himself from its spell that we are quite content that a reasonable number of our young men should go into the ministry of other churches, there to interpret the principles which they have learned with us. Particularly are we hopeful that a considerable exchange of this character can be practiced between the Disciples and the Baptists, leading to closer unity and ultimate union. And within wide limits we believe that just such exchanges between ourselves and other Christian bodies will not be without excellent results in bringing about a better understanding of our relations one to another and to Master of us all.

It is because of these inclinations to approve a certain amount of interchange of this character, and the confidence it gives us that we are not influenced by merely selfish considerations, that we are the more concerned to point out to you some of the factors that seem to be involved in your departure from the fellowship of the Disciples, and your contemplated relationship with another people. We have reason to believe that you have been led to this step by some of the difficulties you have encountered in your ministry among the Disciples, and your belief that these difficulties would largely disappear from your personal ministry if you went elsewhere.

You have found the Disciples of Christ largely an unorganized people, in comparison with the centralized and efficient Christian forces around us. You have felt that we are losing a large amount of our power in those spaces that lie between pastorless churches and churchless pastors. You have felt that the looseness of our organization permits the depredations of unworthy men to go unrebuked. You feel that we have been too frequently disgraced by ministers who escaped the indignation of one church only to impose themselves on the credulity of another.

Again you are discontented with the conservatism which too many of our churches and ministers exhibit. You have become impatient when you have seen newspapers filled with controversy over evolution and biblical criticism and you knew that most intelligent people have passed out of that initial stage of modern religious life and are making constructive and inspiring use of these great disciplines. You are wondering whether you will not have a life-long struggle to preach a gospel which is intelligent, fresh and effective if the churches are to be controlled by men of the reactionary type. And perhaps there are other problems that have given you concern. Perhaps you have come to feel that the debate over baptism is fruitless and trivial, that it partakes too much of the spirit of tithing mint, anise and cummin, and forgets the weightier matters of the law, mercy, justice and truth.

But will you not stop to consider some of the other elements involved in your decision? You are proposing to go out from a company of people, young in years, buoyant in spirit, intensely devoted to the cause of the Gospel, full of the passion to win the world, not simply to themselves, but to Christ, and entering upon their second century with a deepening sense of responsibility and a wider vision of their powers.

You are proposing to leave a fellowship such as we confidently believe you will find nowhere else on earth. We do not mean alone that other religious bodies have not something of that warmth of appreciation, that devotion to their own people, which the Disciples have, although from a fairly wide acquaintance we have reasons for believing that the appreciation of the brethren one for another, the sense of interest in each other, and the devotion to all things that represent the cause, is keener with the Disciples than any people we know. But what is more, you are going out from your own people to those who can never know you as we do. You will never find elsewhere, believe us, the same sentiments of good will and appreciation that you may here enjoy. We know the story of many who have taken the step you now contemplate, and we believe that we are speaking with awareness on this point.

If it is the conservatism of the Disciples that concerns you, we have two things to say. The first is that we know of no religious people with any convictions worth mentioning that does not have the same problem of a reluctant and hesitant, perhaps even a polemical, conservatism. This is true not only of the denominations that have a name for rock-ribbed orthodoxy, but it is also true of those who pride themselves on their liberalism. The man who wishes to be a free man in the service of Jesus Christ has problems to face wherever he may go. But the second thing we wish to say is that if you are seeking a place where the work of leading men out of twilight into the day has already been accomplished, and you have only to enter into the fruits of other men's labors, your going will be no loss to the Disciples, and your coming will be a misfortune to any who may welcome you.

The ministry is no place for seekers after easy tasks. Rightly interpreted, it takes as much heroism to be a minister today as in the times of the martyrs, and this we believe is the chief attraction the ministry has for young men of the type we have believed you to represent. If you want a place where you can prosper without hard labor and can preach a full gospel without danger of hurting anyone's feelings, you may find it elsewhere, though we doubt it this side of the millenium. Take your path, and the Lord be with you. But if you want a place where every power you have can be utilized in the development of a great, a growing, a noble-hearted and an appreciative brotherhood, then stay where you are, plan the greatest things of which you are capable, accept the humblest tasks that fall to your hands, and count upon the divine blessing which comes without measure to those who help to bring in the kingdom of God.

Baptism and Dogma

Editors The Christian Century: If I get your view on the baptism question, it is that you would treat a candidate for baptism just as Methodists do, except that whereas they suggest and urge affusion, you would advocate immersion, the principle of freedom of choice being the same in both cases.

You assert, if I understand, that to act otherwise would be to affect dogmatism, and this you reject, at least with reference to baptism. Now a question. If we should not be dogmatic about baptism, why should we be so about the divinity of Jesus? Why not allow the candidate for church membership freedom of choice in his view of the nature of Christ?

I shall be glad to have an unequivocal reply from you, through the paper, on this matter. Fraternally,

B. H. CLEAVER.

Lewiston, Ill.

It is clear from the above letter that Mr. Cleaver entirely misconceives The Christian Century's view of baptism. If so clear-headed a reader as he has failed to understand our utterances, it calls upon us to present a resumé and restatement of our position not for his benefit alone, but for those who read with less discernment. We shall try, therefore, to be as "unequovical" as possible.

The Christian Century adheres to the accepted custom of the Disciples of Christ in the practice of immersion only. How the conception implied in Mr. Cleaver's first paragraph above could be deduced from any of our statements we cannot imagine.

We see reasons enough why no other form except immersion should be administered. Among these reasons the only one that we have felt it necessary to state is the fact that the practice of any form except immersion is divisive and is bound to continue to be divisive as long as there is an immersionist conscience in Christendom. The practice of immersion only, is not divisive; it is unifying; all evangelical churches already practice it; it is the common denominator of the baptisms.

Apart from other reasons this one consideration alone is decisive with us because of our conviction that there should be no divisions among God's people. Pleading for union as we do we would be inconsistent if not dishonest were we to do those things which have been and still are the occasions of division in Christ's church.

If any reader will point out how a Baptist church and a Congregational church, for example, in a local community can unite, without the sacrifice of conscience, upon the practice of any other form of initiation than immersion only, he will make a distinct contribution to the problem of Christian union.

In its adherence to the prevailing practice of the Disciples of Christ on the baptism question The Christian Century is not guided by dogmatic considerations. We do not believe that immersion is essential to salvation. Neither do we believe that it is an arbitrary test of faith. Nor do we believe that immersed Christians show signs of having been buried with Christ and rising with him to walk in newness of life, which sprinkled Christians do not show.

To our mind the immersion dogma is pure fiction, as most dogmas are. It is based upon a literalistic method of reading the Bible. It assumes a legal relationship of God to man which is to us, intellectually unthinkable and morally repugnant. It makes God finical. It puts Christ in the attitude of contradicting in his great commission what he had been teaching through his entire ministry.

It is not dogma, therefore, that is decisive in our advocacy of the Disciples' position, but the love of Christ. We believe that the unification of the forces of evangelical Christianity is the immediate, imperative and most conspicuous duty that fronts the church today. To allow the scandal of sectarianism to continue while we argue longer about the immersion dogma, or any other dogma, is a sin against Christ. His prayer for the unity of his disciples constitutes the most mandatory commandment which rests upon the church.

Our decisive, if not supreme, reason, then, for practicing immersion and immersion only, is not that Christ commands it—that is a point in dispute among Christ's followers, with a probable great majority denying that he does command it—but that Christ's prayer commands Christian union, and the practice of any other form save immersion hinders and indefinitely postpones the answer to the Master's prayer.

As to the candidate's "freedom of choice" in his view of the nature of Christ we have only to say that we do allow such freedom, and the Disciples have always allowed it and taken pride in the fact that with them no particular theological classification of Jesus was regarded as prerequisite to church membership. Probably it will be difficult to find two independent minds among us who agree in their conceptions of the nature of Jesus. Faith in Christ, the Disciples have always taught, is not an intellectual classification of him, but a personal acceptance of him as divine Leader, Lord and Savior.

The one thing which, from the very start, the Disciples of Christ have opposed is the setting up of a human creed or dogma as a test of fellowship.

Whether that dogma is on the subject of future punishment, eternal predestination, the so-called Trinity, the nature of Christ, immersion-baptism, or any other subject—the essential principle and true spirit of the Disciples' movement for Christian union will not tolerate that it be made a cause of division among Christ's people.

The visit of Mr. Roosevelt to Rome developed even more plainly than that of Mr. Fairbanks the intolerant attitude of the Vatican toward all who are not the open adherents of the Roman Catholic faith. It was a semblance of excuse for the conduct of papal authorities in declining to have Mr. Fairbanks presented to the Pope after he had made an address before the Methodist church in Rome. It is, of course, well-known that the relations between the Pope and the Protestants in the Eternal City are exceedingly hostile. Protestantism has been making so many inroads upon papal authority that the Vatican is unwilling to grant the least recognition to any who represent Protestant interests. But Mr. Roosevelt had made no arrangements of any sort to address the Protestants, nor did he intend to do so. He came as a visitor of note, the most distinguished American of his time, and the conduct of the Pope in refusing to receive him unless he put himself under bonds to keep the peace, as it were, was an affront so unwarranted as to make impossible any interview. The Christian churches throughout the world will be thankful that Mr. Roosevelt preserved the dignity of an American citizen and a Christian in an incident which so thoroughly illustrates the spirit of medievalism in the Roman church. Those most humiliated by the incident are the Roman Catholics themselves, many of whom, if their own expressions are to be trusted, feel that a grave and unwarranted mistake was made by the Vatican authorities by their conduct on this occasion.

* * *

The Central Young Men's Christian Association of Chicago is engaged in a heroic effort to greatly increase its endowment fund, which received new impulse a year ago, when the association celebrated its fiftieth anniversary. At that time steps were made to increase the endowment by a fresh gift of $1,000,000. Nearly three-fourths of this was raised. During the present week the effort is being made not only to complete this subscription, but to add about $150,000 more, so that several of the departments of the association may share in the benefits along with the central department. It seems almost an impossible thing to accomplish, yet with 100 canvassers the daily work is being pushed with such persistence that the promise of success within the brief period planned is excellent. A great dial has been placed prominently in the business section of the city, on which the moving hand indicates the growth of the subscription towards the sum total of $1,150,000. When this immense task is achieved it is probable that the largest single endowment for religious purposes ever made will have been completed.

* * *

The question of the unification of our missionary work continues to receive increasing attention. The examples of most of our religious neighbors would seem to show the advantage of such a combination of executive action. It is the feeling where the plan of unification has been tried that much friction between the various missionary interests is avoided, and many economies are rendered possible that hitherto were beyond reach. The Disciples need to reduce their missionary machinery to a businesslike and satisfactory method by such a unification of their forces. People need to be educated to missionary and philanthropic work, rather than to some particular form of missions and philanthropy.

* * *

We are very glad to note the fact that the American Christian Missionary Society is pursuing the plan of organizing a campaign for its president, Peter Ainslie of Baltimore. Arrangements have been made for him to address representative gatherings of Disciples in quite a number of the leading cities of our brotherhood. We are certain that his message will emphasize the great issues now before the Disciples, and put appropriate insistence upon the work of this decade, the first in our second century. This campaign is in harmony with a suggestion made by The Christian Century some weeks ago, and it is our conviction that the results will be of immensely valuable character.

The Suffering of the Righteous

In the first chapter of Job the suffering of the righteous is a test of sincerity and disinterestedness. It is boldly asserted that Job fears God because it pays in worldly possessions and that if prosperity forsakes him he will renounce God. Job, however, holds fast to his integrity when he knows that all his property is gone and his children are dead. This test of faith is of immense practical use today. Every disciple of Jesus has a chance to meet it. There is no need of creating arbitrary tests of men's integrity; those who do this get for themselves the reputation of fanatics and fools. The work of the world compels good men to suffer if they are loyal to their convictions. The man outside the church believes in the church when churchmen have sensible plans for the betterment of the world and are willing to sacrifice for the sake of the gospel.

The great, original thinkers of religion have endured much. Not out of the study of the philosopher, but out of the hard experiences of common life have come the satisfying interpretations of experience. Why this should be so we may not be able to understand, but that it is so hardly admits of doubt. It was Jeremiah, the persecuted prophet of Judah's last days, who saw the truth of individualism in religion and created an epoch in the history of faith. The author of our salvation was himself made perfect through suffering. The insight of the easy-going man is never profound. His thinking is of the surface variety. In our more serious moments we have no confidence in his judgment. His statements about spiritual matters are usually sheer nonsense.

The road to freedom is through suffering. If we make it the first and most important rule of our lives to avoid pain, we shall be the slaves of animalism. Of course it is our duty to fight pain. The bodily afflictions of men challenge us to the warfare against disease. There is no virtue in a high death rate. We have no right to feel pious because we are sick. We ought to be ashamed of ourselves for violating the laws of health. Nevertheless, they are slaves who seek nothing larger than personal comfort. The world does not seem to be constructed for the benefit of men and women who choose to live without taking thought for anything except their own convenience. Extraordinary stupidity may keep such persons from discovering the slavery of this sort of life.

The friends of Job reasoned that sin had brought upon him his troubles. It was the common opinion of the day that all suffering was due to sin. The extreme misfortune of Job was accepted as evidence that he was a great sinner. He was merely experiencing the punishment merited by his wickedness. There was, then, no problem of the suffering righteous in Job's day. The righteous man was supposed to be prosperous and happy. The favor of God was manifested in the warding off of ruin to his property and of disease that threatened his body. The man who experienced trouble regarded himself as a sinner. But Job was unwilling to deny the testimony of his own conscience and submit the judgment of his conduct to external circumstances. Since he could not see any reason in his past life for the calamities with which he was afflicted, he stoutly refused to admit that they were due to his sin. He declared himself free from the prevailing opinion and he won the freedom of all men who receive instruction from him.

If we wish to have fellowship with the benefactors of the race, we must not shun the painful tasks. The book of Job does not give us the final word on the problem of suffering. When we read its last sentence, we have not had our questions answered. Jesus reminded his disciples that when they were persecuted they ought to rejoice, for so were the prophets of old treated. We estimate ourselves by the company we keep. The deserter from the army finds himself put in a class that he abhors. The satisfaction the old soldier has in looking over his army record is in a very large measure due to the feeling that he belongs to the company of patriotic men of all ages. He likes the company in which he is placed. We may not be pleased with the way this world is run and we may say what we think are wise things about the laws to which we are compelled to submit, but unless we endure hardness neither we nor anybody else will be ignorant of the fact that we belong to the class of parasites. Suffering is redemptive and the real benefactors of the world are giving themselves for its redemption. We cannot be of much use in relieving distress and in turning men from sin if we stand in a sheltered and comfortable corner and watch the weak and ignorant and sinful as they struggle against evil conditions and evil passions.

Midweek Service, April 20. Job 1.

Social Survey

By Alva W. Taylor

Rome and Politics

The Roosevelt incident in Rome illustrates the persistency with which the Roman church clings to its ancient ecclesiastic privileges and attempts to enforce them in matters of modern times. American politicians are careful not to offend the Catholic vote, for there is yet an awesome regard for the power of the priest to influence his people in any matter that impinges on the welfare of the church.

The chief political interests of Rome today center in France, where an election is coming soon and the Briand Ministry has the enmity of Rome for having made the schools state instead of church institutions. The ecclesiastics are centering all power for its defeat and the restoration of education to the church. It is a safe prophecy that France will never give up her schools to Rome again.

To Pension 17,000,000 Workers

The French Senate has passed Premier Briand's bill for the pensioning of the working aged. It will benefit some 17,000,000 people. Those who are sixty-five years of age and have been working for thirty years will be eligible to its benefits. The law will obligate workingmen to contribute $1.80, women $1.20, and children 90c per annum. The employer must make an equal contribution. The state will contribute about $36,000,000 per year, the remainder of what it is estimated will be necessary to meet the obligations involved. The pensions will run from $83.00 per year up to about $140.00. The benefits are thus fairly comparable to those of the British law.

The Deputies will doubtless pass the measure substantially as it came from the senate. It will add greatly to the popularity of the Briand Ministry and bring great relief to the aged poor of the republic. With the economical habits of life and the lower cost of living in France, what would seem a small sum to us will prove a great boon and relieve much distress as well as largely abolish the expenses of poor relief.

Mr. Carnegie's Belated Ethics

Mr. Carnegie says many wise and wholesome things. His advocacy of peace and his ideas on many economic issues have marked him for a man of large and generous nature, possessing the true spirit of the statesman and philanthropist. But his lament over the Pittsburg grafters is pathetic, not so much because of the weeping of the Laird himself as for the fact that he would weep over self-confessed looters of public confidence and traders in public trust. "He gave money for the vacation of that street," says the tearful millionaire, "and he thought it was alright, no doubt. I am sure he thought it was alright and if I were a member of that committee up above I would pardon him sure. He didn't know the rascals he was dealing with." Who were the rascals? None but the men St. Andrew's virtuous friend bribed and whose greater crime must have been that they afterwards confessed that he bribed them. Poor, honest millionaire who "gave money for the vacation of that street" and who "thought it was alright, no doubt"! Diabolical deceivers who took that honest money and then confessed that they took it and so involved the good man who gave it to them! Surely our aged, canny Scot has suffered from a revival of some old time ethics of the Homestead days. It is a sad moral lapse for one of his eminent preaching ability and unusually high civic standards.

What Massachusetts Thinks of the Tariff

It will be recalled that the Republican majority of 60,000 was reduced to one of but 8,000 last autumn, while Mr. Foss, candidate for lieutenant-governor, was defeated by but 5,000. This was no doubt because one of the great manufacturing states of the union was not pleased with stand-pat tariff leaders. This same Eugene B. Foss has just recently been elected to Congress on the Democratic ticket by a plurality of over 5,000, in a district that is Republican by more than 14,000. His campaign was an avowed attack on the Payne-Aldrich tariff bill.

There were doubtless other considerations entering into the campaign, but no minor considerations could account for a total turnover of nearly 20,000 votes. Mr. Foss was once a Republican, but his radical tariff reform ideas drove him into the ranks of the opposition. His whole political career has been one of radical protest against high tariff, therefore his victory is all the more signally a defeat for the Payne-Aldrich law.

Massachusetts is the most nearly an exclusively manufacturing state of any in the union. A larger percentage of her people live in factory towns and by factory work than any other. Her tendency toward tariff reform shows that she is not convinced that the present high tariff is fulfilling its functions as even a protective measure, but has come to be the means of defeating the small manufacturer by increasing the power of the trust, and instead of helping the workingman, hurts him by raising the cost of living, taxing out the raw product, and making the trust so powerful that his wages are lowered, while the larger profit goes into the pocket of the monopoly. In other words, the tariff principle, enacted to increase the workingman's wages, has run to seed and become the entrenched privilege of corporate monopoly.

Chicago's Saloon Fight

The invalidating of the Chicago local option petition reveals the size of the scare thrown into the saloon crowd by the effort to take a vote in that city. It is now revealed that the decision of the election commissioners that a man was not a registered voter within the meaning of the statute was only a part of the means used to get away from the consequences of a vote. The fact seems to be that the commissioners had no right to so much as examine the petition at all or to pass upon the question of what constituted a valid petitioner under the statute. If this be so, their offense was not in ruling the election out on a technicality alone, but in usurping judicial powers and making any examination of the petition.

The same contention was made before the commissioners at Springfield, Ill., and a judge of the Circuit Court cited the opinion of two previous test cases in ruling that the commissioners were not the proper authorities to examine the petition. The Attorney General of the state gave the same opinion. A few days previous to the Chicago decision by the commissioners, the Supreme Court of Michigan decided a like case for that state and denied that such a power existed. It will thus be seen that there was plenty of precedent for the election commissioners to refuse to go behind the face of the petition, and none for their action in usurping judicial powers, let alone in the giving of an unjudicial decision after usurping them.

Illinois Local Option Elections

The liquor interests profess great satisfaction with the result of the local option election in Illinois. They won back several of the larger cities and lost but one or two. Among the smaller towns, the great majority are yet with the "drys." Clinton, Decatur, Dixon, Mattoon, Rockford, and Pontiac went back to the "wet" column. In three cases the majority was much smaller than that of the "drys" two years ago, and in no case was it large at all. Canton and Monmouth went "dry," while Galesburg, Carbondale, Champaign, and Urbana remain in the "dry" column. Springfield, Bloomington and Lincoln remain "wet." The net results are that the "wets" won in 111 towns and cities, while the "drys" won in 131. The vote for the "wets" in the larger places gives them a majority of the total vote cast, but it must be remembered that few of the safe "dry" towns voted, while many of the safe "wet" ones were put to the test, and the fact that the "wets" may claim the majority testifies to nothing more than that the "drys" dared most where doubts were greatest.

Is the election a reversal? Not at all. Anti-saloon gains are to be always counted net. That all the remarkable gains of two years ago could be held, even the most sanguine never expected. That the final settlement is more nearly effected now than two years ago, none will conclude. Two years hence several of these cities and many of these towns will be won back, while others will be lost, but the net victory will be increasingly for the "drys" as time goes on. With a county option law it is safe to say that 90 per cent of the state outside the larger cities will go "dry" and stay "dry." Without a county option law, thousands are practically disfranchised from voting on the question in the towns and villages where the only saloons that affect them are conducted. A Search and Seizure Act will make the law effective and it is safe to say that the reversals are more due to lack of enforcement than to any other cause.

Socialist Victory in Milwaukee

The most surprising city election in the country on April 5 was that in Milwaukee. The Socialists won the election by a plurality of 8,000, the largest ever given any party in the city's history. In round numbers their candidate, Emil Seidel, received 28,000 votes, while the Democratic candidate received 20,000, and the Republican but 11,000. The entire Socialist ticket was also elected. They elected all six of the aldermen-at-large, and carried fourteen out of the twenty-three wards. This will give them absolute control of the municipality and prove an interesting experiment in American city government for the next two years at least.

Milwaukee is practically a German city. A majority of its population were either born in Germany or are of German parentage. Fully one-third of its population were born abroad. Its type of life is Germanic and its politics is now such as that of most German cities would be if every man had a vote and there was no coercion in the Fatherland. Its socialism is also of the same brand. The nervous need not be alarmed. Milwaukee Socialists do not carry firebrands nor decry all property holding. The new administration was elected on a platform that was practically the same as that upon which both the candidates of the old parties ran. It demanded the Initiative and Referendum, an eight-hour working day, three-cent car fares with a seat for every passenger, municipal ownership of such natural monopolies as light, telephone and transportation, clean street cars (by the Glasgow plan), municipal ice plant, and that the corporations be compelled to pay taxes equitably with other property. Both the old party platforms demanded practically the same items.

It seems the people wanted the Socialists to have a try. The other parties had made and broken promises until they had forfeited any right to confidence. Thus it is that the people of one of the most misgoverned cities in the country turn to the most radical party for a solution of their perplexities.

The Children of the Poor and the Death Rate

The Milk Committee of New York City has finished a canvass to determine the relative death rate for children among the rich and the poor. They found the birth rate to be approximately one to every two hundred per annum among the rich, and one to every eighteen among the poor. The death rate for children under one year was practically a negligible quantity among the rich, while among the poor it was one out of every twenty-five.

These figures are hardly conclusive, however significant as they are as an index. They covered too short a time, and being made in characteristic districts only, have not the scope that other investigations have given.

In Erfurt, Germany, an investigation covering twenty years showed that the death rate for infants under one year was eighty-nine to the thousand among the rich, while among the poor it was 505 per thousand and 173 among the middle working classes. A general summary has estimated the rate to be 8 per cent for the rich, and 40 per cent for the poor. Germany shows the largest mortality of the three nations, including that empire, Britain, and the United States.

The effect of tenement life is shown in the following table. Where the tenement was one room the death rate was found to be 219 per 1,000; where two rooms it was 157 per 1,000; where three rooms it was 141, and where four rooms but 99 per 1,000. The effect of tenement life is shown by the fact that while the general death rate is decreasing, that of infants is increasing, owing to unsanitary conditions, malnutrition and neglect through mothers being compelled to work. In the New York Hosptial for Children, 75 per cent of the deaths are due to malnutrition.

In London statistics have been collected for the three classes. It was found that among the rich, 18 per cent die before five years of age, while among the poor, 55 per cent die in the same period, and that among the middle class 36 per cent are lost for the same period.

A century ago one-half of London's population died before they became twenty years of age. Today one-half live to the age of fifty-four. In Prussia, two-thirds of the children died before reaching the age of ten, while now less than one-third go to their graves at that tender age. Fifty years ago twenty-seven out of every 100 children in New York city died in their first year, while today the average is but sixteen.

The infant mortality is yet great among the colored folk of the southern cities. It totals about thirty-nine out of every 100 before the first year of life is gone. In Charleston it was found to be forty-two. In the country districts of the south the rate is twenty-two per 100 for the colored people.

A high infant mortality demonstrates either a low state of civilization and intelligence or an environment that is disastrous to life. In the Philippines and among the negroes of our southern cities it is the former more than the latter. In our crowded tenements it is the latter more than the former. The fact that the cities show greatly increased mortality for infants over the country districts in all countries shows conclusively the effects of crowding among the poor and the need of governmental supervision of living conditions.

The Gospel and High-Churchism

Use and Abuse of Ritualism in the Church

By Rev. Orvis F. Jordan

Editors' Note: Mr. Jordan has appeared in the columns of The Christian Century so many times as a practical worker and administrator of Chicago missions that our readers who are not acquainted with him personally or with his specifically religious ministry in Evanston may not know of the richer notes that enter into his preaching. We have asked him to interpret the Gospel in the light of present day tendencies in a series of four articles. He has chosen as the typical and characteristic movements in today's serious life the following: High-churchism, Revivalism, Christian Science and Liberalism. The present article on the Gospel and High-churchism will be followed by similar articles on the other topics.

The nineteenth century will doubtless be known in the history of the church as the age of criticism. Among the forces that have been counter to this critical movement, none will be accorded a more important place than the high church movement. In its fundamental premises, it stands across the path of the modern movement at almost every important point. While the modern has been exalting the new, the high church theologian has pleaded for the medieval and has brought to light many forgotten virtues of the past.

The Tractarian Movement.

The Tractarian movement in England began early in the thirties of the last century. It was a time of spiritual deadness in the established church. Non-conformity had made great advance and the Establishment had come to be wholly under the domination of Low Church tendencies. It was at this time that a group of pious men found each other at Oxford, the mother of religious movements, and planned for a spiritual revival in the church through a new appeal for the church and her sacraments. Foremost in this brilliant group was Newman who later became a Romanist. We are all indebted to him for his beautiful hymn, "Lead Kindly Light." Another of this group was Keble. We are still singing his hymn, "Sun of My Soul, Thou Saviour Dear." In his utter self-abnegation, he retired to a country parish and lived his beautiful life in the service of people who probably never realized what a treasure they had in their parish priest. In this group was Dr. Pusey who had recently returned from a German university. He brought the tidings of the rise of the school of criticism in Germany and the prophecy that it would invade Anglican territory. He prepared himself to meet this school with the best scholarship that he could command. There were other younger men who later gave their names to fame. Great preachers arose advocating the return to the medieval conception of the church. Obscure scholars came into public attention through the translation of the writings of the fathers into English. Such novelists as Scott helped them in making the middle ages to stand no longer as the symbol of cruelty and superstition but as the ideal era of faith. Later, great statesmen like Gladstone gave them prestige with the powers that be, until, today, the high church movement is the dominant tendency in the Anglican church.

The movement made its first public appearance through a series of tracts that were scattered all over Great Britain and put especially into the hands of every Anglican clergyman. These tracts advocated the return to the ancient practices of prayer and fasting. They took the point of view that baptism was for the remission of sins in the catholic sense. They insisted upon the real presence in the sacrament. They thought it advisable to encourage celibacy among the clergy, though it should not be required. They advocated a greater freedom of the church and looked with jealousy upon the usurpations of power by the government in church affairs. They laid especial stress upon the apostolic succession of the Anglican church, insisting that the bishops of the church had an unbroken succession from the apostles which gave validity to the priestly orders.

As these tracts burst upon England at the time of prevailing low church and broad church opinions, the effect may well be imagined. The new party was accused of being in league with Rome. Newman was censured by the bishop and went into the Roman church, from which vantage ground he fulminated



ORVIS F. JORDAN, PASTOR AT EVANSTON AND SECRETARY CHICAGO MISSIONS.

against the English church. This but deepened the conviction that there was treachery. In such books as Walsh's "Secret History of the Oxford Movement," the movement is interpreted entirely from this point of view. It is only fair to say, however, that Newman was the only great leader who ever left his church.

Revival of the Liturgy.

The originators of the movement had done nothing to change the liturgy. It was entirely logical, however, that a reversion to the medieval point of view should carry with it a revival of the liturgy and customs of that period. The saints' days were kept with new interest. The priest adorned himself with more care as to his robes and vestments. There were now candles before the altars and the people were encouraged to pray before the crucifix. This change in the forms of worship widened the breach between the three parties of the church until only the advantages of the establishment kept them all in the same ecclesiastical body.

As the movement is now at its full tide, it is time to undertake some valuation of it. We must admit first of all that it has done more to revive vital piety than anything in the religious world since the days of the Wesleys. If the high-churchman prays before a crucifix, he prays, and that is more than can be said of many evangelicals. Worship is one of the great and permanent elements of religion. Indeed some would not make religion anything other than worship. When the instinct for prayer dies in a religious body, the organization is nigh unto death. The Anglican church, which came to this country among the first of the religious bodies and which has been outstripped here by almost every competitor, is now growing with a rate of gain that has great significance. There can be no doubt that this growth is in the high-church dioceses and is the direct result of the revival of vital piety.

Another important service of the movement has been to direct attention to the value of the church as a social institution. Under the individualism of the French Revolution, men came to question the utility of every social institution. Our age, however, is sounding another note. We have labor unions and trusts. These are signs of the times, when we are organizing a new society every day and continually emphasizing the value of organization. It is quite as absurd for a man to say he will get an education without schools as to speak of living a religious life without the church. In all ordinary cases, the institution is essential to the accomplishment of individual aims.

Nor need we deprecate the revival of interest in form and ceremony. All churches have forms of some sort. Some have haphazard methods. It has not been unknown for a Protestant church to start worship by ringing a Sunday-school call bell. In most cases, no attention has been given to the aesthetic side of the ordinances. All this has created disgust in men who are used to beautiful ritual in the lodges and who like to see things done decently and in order. The men have never been made to see the value of mob methods of conducting worship and they are to be found in Episcopal churches in larger proportion than in any other church.

It has been good, too, that the consciousness of historic continuity has been revived in the church. It is a consciousness that does not depend after all upon so mechanical a matter as the laying on of hands by bishops. It is a consciousness that all of us can have. It will greatly dignify our work and our message, and we might all preach more from the lives of the saints without taking any risk of reviving the worship of the saints in our churches. It is only fair, however, that we should square up this movement with the earliest ideals of the church's life. Do high-churchism and the gospel agree? There is no more abused word in our vocabulary than the word gospel. Every one with a hobby to ride speaks of his "full" gospel. Whether it is the holy jumpers, or millennial dawn, or Dowie—all claim to have the "full" gospel. It is no difficult matter, however, to find in what sense Jesus and Paul employed this good word. With Jesus it was the "gospel of the Kingdom." He believed that the new order that was imminent would bring great blessings and that the announcement of the kingdom was good news. Paul spoke of the Kingdom but far more of the King. Jesus

of Nazareth was the fulfilment of Messianic hope. He was to return soon to complete his work. Through his resurrection, all his disciples had hope of eternal life. This was indeed gospel. The emphasis upon the importance of the King led the church finally to call everything gospel that in any way related to the life and words of Jesus, and the narratives of his life were called gospels. In comparing any modern party or tendency with the exponents of the gospel in the early church, we must ask not only as to the content of their teaching but also as to their distribution of emphasis. Does the high-church movement teach the same things and give the same emphasis as Jesus and his apostles?

The high church movement has no New Testament authority for the spiritual power which it claims flows from the sacrament. Nowhere in the New Testament is there anything that looks like the sacrifice of the mass. Jesus' whole point of view was radically opposed to the sacramental view-point. These high-church brethren have sometimes told us that they believed that the Disciples held their view of baptism. A few Disciples perhaps do, but these also have been guilty of a perversion of the emphasis of the New Testament in talking a great deal on a subject which receives but scant attention in the early church.

We find also a difference in the view of the church as taught in the New Testament and in the writings of these modern theologians. Both emphasize the importance of the church but in different ways. The New Testament makes the church in a mystical sense the body of Christ. The high-church sees not the spiritual church, but the visible historic organization and tries to idealize an organization that has made many mistakes. The New Testament shows the evolution of the officers of the church and leaves no word indicating that any system of officers is essential to the life of the church. The high church movement insists that where there is no bishop, there is no church, ruling out all the earlier churches of the New Testament period, and really breaking their own historic succession.

The high-church movement has looked for the wrong evidences of the Christian life. With them it is confirmation by a bishop. With Paul it is the graces of the spirit. The early church had parties. The most radical was the one at Jerusalem as opposed to the more liberal churches founded by Paul. These two different tendencies worked together with mutual understanding and sympathy, however, as contrasted with the bald proselyting campaign carried on by the present high church movement. Paul recognized goodness wherever he found it. This movement must first have the imprimatur of the bishop before it will recognize goodness.

There are not lacking signs that the high-church point of view is invading other bodies. Any church that claims to be the only apostolic church has already started on the road. Some of the southern Baptists have claimed apostolic succession. Need we say that a few closer home have taken a somewhat similar position?

Workingmen Look to Church for Help

An Address Delivered at the Chicago Sunday Evening Club

By Charles Stelzle

Rev. Charles Stelzle, superintendent of the Presbyterian department of church and labor, representing the general assembly of the Presbyterian church in America, speaking recently before the Sunday Evening club at Orchestra hall, declared that the modern church must adopt new methods and agencies if it desires to win to its support the laboring men of America. He spoke on "Capturing the Labor Movement."

"Twenty-five years ago," said Mr. Stelzle, a famous French statesman said that the social problem is a fad upon which serious minded statesmen should waste no time. To day no serious minded man will question the fact that the social problem is the most important that confronts us.

"This awakening has come none too soon, for already the horizon is dark with clouds of social unrest, which may either distill into blessed showers, or break upon us in a storm of fury. There are thousands of people who are being deluded by the vain hope that if they can abolish the labor union they will have solved the labor question. These men forget that the labor union is not the labor question. If every labor union in existence were wiped out today the labor question would still be present, and I sometimes think, in a more aggravated form than we have it today.

Industrial Democracy is Coming.

"There are forces organized and unorganized which are comprised in the labor movement. It includes the 25,000,000 socialists of the world, 9,000,000 of whom have cast their ballots for socialist candidates. It embraces the 9,000,000 trade unionists from every land. It includes that movement among the Russian peasantry, 20,000 of whom in a recent year suffered martyrs' deaths because of their befiel in the ideal which somebody had given them.

"It includes the movement among the working people in Germany, 40 per cent of whose entire population are working and voting for the success of the social democracy in that country. It embraces the movements among the working people of England, in Italy, in Austria, in Australia, to say nothing about the social unrest that exists in our own country. In view of this it does not require a very wise man to say that this is the era of the common man.

"Slowly but surely the masses of the people are coming to their own. For long years they fought for the religious democracy—and they won. Then for 400 years they shed their blood upon the battlefield in the struggle for the political democracy—and they conquered. Today they are fighting for the industrial democracy, and no human power can stop their onward march. This, then, is the labor movement, and we dare not be sidetracked in our discussion of it by a specious argument against the labor union. Important as the labor union may be, it is a mere incident in the industrial evolution through which we are passing.

"There is so much religion in the labor movement and so much social unrest in the church that some day it will become a question as to whether the church will capture the labor movement or whether the labor movement will capture the church. We hear a good deal in these days about the church saving the masses, but some day the masses and they will agree in this—all of them will and spiritual vision the people are bound to perish, but without the rugged strength that comes with and through the common people the church is going to fail.

Christ is Honored by Labor.

"The great mass of working people almost universally honor Jesus Christ as their Friend and Leader, and most of them believe in His divinity. The average workingman is naturally religious, although that religion may not always be expressed in the accepted orthodox manner. The labor question is fundamentally a moral and religious problem. In the end there will be not simply one answer to the social question, but many, but they will agree in this—all of them will be religious. History has prophesied it. The best labor leaders have come to recognize it. The social reform measures that workingmen are hearing most about today indicate it.

"Socialism, communism, and anarchism, stripped of their practical programs, are moral and religious problems, and before any one of them can be successfully introduced there must first of all be a radical change in the naturally selfish hearts of men. Josh Billings once said, 'Before you can have an honest horse race you must have an honest human race.' Workingmen are today responding to the appeal of the church as they have rarely done during any time in the history of the labor movement in this country.

"The tendency of the American workingman today is toward the church rather than away from it, and this statement is based not merely upon a local experience, but upon an experience which is as wide as America and comes as the result of a study of practically every industrial center in the United States.

Church Must Use New Methods.

"For these reasons the church is already supreme in the matter of capturing the labor movement. Unfortunately, however, the vision of the church has been too narrow. When the church has thought of the great mass of the people outside of its doors, and when it has planned some method whereby it might reach them, it has usually planned simply for an evangelistic campaign.

"I believe in evangelism, but I would say very amphatically that no amount of evangelistic work engaged in for the purpose of reaching the masses can ever take the place of some other things that the church must do if it would capture the labor movement. What must the workingmen find in the church, and what must the church do in order to permanently retain its hold upon workingmen?

First, the workingman must find in the church an absolute sincerity. Betrayed so often by those who have posed as his friends and made to believe that all business is a trick of which he is the victim, it is not surprising that the average workingman has come to be suspicious of every movement which pretends to be in his interest. Sometimes the very men who have betrayed him in political life and in economic life have been prominnt in the work of the church.

"We forget sometimes that the church is simply a means to an end in itself. Let us talk less about building up the church and more about building up the people. Jesus did not heal the sick in order that they might come to hear Him preach. He healed them because He had compassion on them and because they needed healing.

"The workingman must find in the church a greater democracy. There is nothing that he resents quite so quickly as the spirit of patronage or paternalism. The spirit of democracy is found in the organizations with which he is now identified—the trades unions, the lodge—and even in the saloon, where a single 5 cent piece places a man on

(Continued on page 17.)

Prominent Chicago Laymen in Missionary Movement



H. P. Crowell.



E. M. Bowman.



B. F. Firman.



W. A. Petersen.



Prof. Shailer Mathews.

Men's National Missionary Congress

Chicago, May 3—6, 1910

Provisional Program

TUESDAY, MAY 3—3 P. M.

1. The Will of Christ for the World.
2. A World-Wide Purpose in the Life of a Christian.

7:45 P. M.

1. Laymen and Missions.
2. America's World-Responsibility.
3. The Supreme Opportunity of Our Generation.

WEDNESDAY, MAY 4—10 A. M.

The National Missionary Campaign.

1. The Power of the Whole Appeal to the Whole Church.
2. The Nation's Response to the National Campaign.
3. What Laymen Can Do for Missions.
4. Business System in Missionary Finance.

3 P. M.

Sectional Conferences. I. Physicians and Surgeons.

1. The Unnecessary Burden of Suffering in the Non-Christian World.
2. How Non-Christian Ideas and Practices Affect Physical Life and Health.
3. The Debt of Medical Science to Missions.
4. The Peculiar Opportunity of the Medical Missionary.
5. The Place of Medical Colleges in Mission Fields.

II. Ministers.

1. The Spiritual Significance of the Laymen's Missionary Movement.
2. How a Minister May Miss His Opportunity of Leadership.
3. How Explain the Church's Failure to Be More Alive to Its Primary Work of Spreading the Kingdom Throughout the World?
4. The Church the Force; the Work the Field.
5. How Can Laymen Be Enlisted and Developed as Missionary Advocates and Organizers?
6. The Power of the World-Appeal to Attract and Hold Strong Men.

III. Church Officers.

1. Features of a Standard Missionary church.
2. The Responsibility of Church Officers in Setting the Missionary Standards for the Church.
3. What Policy Should Church Officers Adopt in Order to Produce and Maintain Proper Missionary Interest in a Church?
4. What Financial Methods Produce the Best Results?
5. Reasons for Having a Separate Treasurer to Handle the Missionary and Benevolent Funds of the Church.
6. The Effect of an Aggressive and Adequate Policy on the Spiritual and Financial Life of the Church Itself.

IV. Sunday School Workers and Bible Class Teachers and Officers.

1. The Opportunity in Adult Bible Classes to Promote Missions.
2. Practical Methods of Missionary Instruction in the Sunday School.
3. Advantages of Having All Sunday School Offerings Used for Missionary Purposes.
4. The Contribution Which the Sunday School May Make to the Evangelization of the World.

V. Business Men.

1. Some Principles of Business That Have Application to the Missionary Enterprise.
2. Opportunities for Business Men on Mission Fields.
3. Business System in Missionary Finance.
4. The Art of Advertising Missions.
5. What Business Men Are Now Doing to Promote Missions.
6. The Necessity of An Adequate Financial Basis for the Evangelization of the World.
7. The Commercial and Economic Fruitage of Missions.

VI. Lawyers.

1. Some of the Flagrant Injustices of the Non-Christian World.
2. Interesting Legal Questions That Arise on the Mission Fields.
3. Why Missions Should Appeal to Lawyers.
4. How Lawyers Can Be of Special Use in Promoting Missions.

VII. Brotherhoods.

1. The Scope and Significance of the Brotherhood Movement.
2. The Best Proved Methods of Developing Lay Readers in the Church.
3. The Brotherhood and Volunteer Preaching.
4. The Brotherhood Task in America.
5. Will the Brotherhoods Back Up an Adequate Missionary Policy for the Evangelization of the World in This Generation? By What Method?

VIII. Editors.

1. Is the Denominational Missionary Periodical the Most Economical and Effective Method of Disseminating Missionary News?
2. The Growing Demand and Use by the Secular Press of Missionary News.
3. Are Our Religious Journals Meeting the Present Missionary Opportunity?
4. How Provide Missionary News Commensurate with the Awakening Abroad and the Uprising at Home?

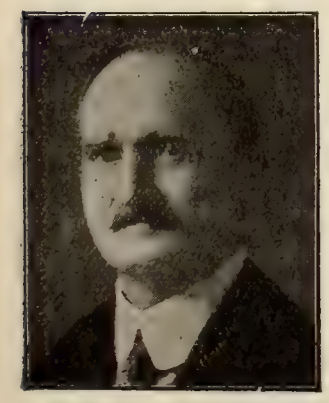
(3 P. M.—Simultaneous Mass Meeting for Women—A Survey of the World Field—Turkey, Southern Asia, Korea, Japan, China, Africa.)

7:45 P. M.

1. Southern Asia.
2. The Far East.
3. Africa and the Near East.

THURSDAY, MAY 5—10 A. M.

1. The Stewardship of Life.
2. The Church's Need of a World-Field.
3. The Nation's Power for Missions.



J. Campbell White,
Sec. Laymen's Movement



David R. Forgan,
Pres. National City Bank



J. Wilbur Messer,
Sec. Y. M. C. A.



McKenzie Cleland.



Frank H. Burt.

Secretary and Prominent Chicago Laymen in Missionary Movement

4. A Worthy National Missionary Policy.

3 P. M.

Conference of Congress Delegates on How to Conserve and Extend the Influences of the National Missionary Campaign.)

7:45 P. M.

(3 P. M.—Silmultaneous Mass Meeting for Students.)

7:45 P. M.

1. The Mission of Christian Nations to the Non-Christian World.
2. Money and the Kingdom.
3. Prayer and the Kingdom.

FRIDAY, MAY 6—10 A. M.

Three Immediate Demands.

1. An Adequate System of Christian Education in Non-Christian Lands.
2. The Development of a Medical Profession in the Far East.
3. The Impact of the West Upon the East Must Be Christianized.

3 P. M.

Conferences by Churches; Program Arranged by Mission Boards.

(3 P. M.—Simultaneous Mass Meeting for Women.)

7:45 P. M.

1. Brief Reports from All Conferences by Churches.
2. Adoption of National Missionary Policy.
3. The Spiritual Equipment for Our World-Task.
4. Christ, the Universal Savior.
5. The Hallelujah Chorus.

The following speakers, among others, are expected: Bishop C. P. Anderson, the Archbishop of the West Indies, Dr. George Alexander, Professor Apple, Ambassador Bryce, Dr. James L. Barton, Dr. Arthur J. Brown, Dr. Charles H. Bradt, Mr. H. M. Beardsley, Mr. Samuel B. Capen, Rev. S. J. Corey, Dr. George B. Cromer, Mr. Clement Chase, Dr. J. L. Dearing, Dr. O. S. Davis, Mr. George Sherwood Eddy, Dr. M. D. Eubank, Rev. Robert Freeman, Mr. R. H. Gardiner, Colonel Elijah W. Halford, Dr. Isaac Taylor Headland, Rev. Willis R. Hotchkiss, Dr. F. P. Haggard, Mr. Harry Wade Hicks, Professor J. T. Henderson, Mr. Arthur O. Holmes, Mr. Charles S. Holt, Dr. W. W. Keen, Dr. Howard A. Kelly, Rev. D. Clay Lilly, Dr W. R. Lambuth, Bishop Arthur S. Lloyd, Mr. William H. Lewis, Dr. Ira Landrith, Mr. Thomas Lippey, Mr. R. A. Long, Bishop William F. McDowell, Mr. J. A. Macdonald, Rev. J. P. McNaughton, Dr. E. Y. Mullins, Mr. John R. Mott, Mr. Alfred E. Marling, Mr. Silas H. McBee, Mr. Burton Mansfield, Mr. H. Walton Mitchell, Mr. George Wharton Pepper, Mr. John R. Pepper, Dr. W. H. Park, Hon. F. W. Parker, Bishop William A. Quayle, Bishop J. E. Robinson, N. W. Rowell, K. C.; Mr. Charles A. Rowland, Dr. T. B. Bay, Dr. Homer C. Stuntz, Mr. William C. Stoever, Mr. Robert E. Speer, Dr. William E. Sweet, Judge Selden P. Spencer, Mr. John B. Sleman, Jr., Mr. S. Earl Taylor, Mr. J. Campbell White, Mr. Mornay Williams, Mr. John W. Wood, Hon. T. H. Yun, Dr. S. M. Zwemer.

The Association Quartet, which sang so acceptably at the Canadian Missionary Congress, and at the conventions of the Student Volunteer Movement, will sing at each session of the Congress.

The Apollo Club of Chicago will render "The Hallelujah Chorus" at the closing session of the Congress.

Our Readers' Opinions

Baptism and Fellowship

Another question has been thrust upon the Disciples relating to baptism and fellowship. In his recent book, "A Comprehensive History of the Disciples of Christ," Dr. W. T. Moore says: "While the Apostle Paul distinctly asserts in his letter to the Ephesians that there is one baptism, it is highly probable that there were at least three elements connected with this one baptism, viz., water, spirit and suffering. The action performed is immersion and if we should say that this one action takes place in at least three elements "it is more than probable that this view of the matter would be not far from the truth."

This is a new thought evidently springing from a desire to treat this mooted question comprehensively. Such probabilities are not convincing and the attempt to put three such diverse conceptions as an immersion in water by a man, an overwhelming in the Holy Spirit by Christ and the submergence of the same human spirit at the same time in suffering by the devil into "one baptism," is repugnant to clear thinking.

He repudiates this confessed notion when speaking of the baptism in the Holy Spirit and referring to an alleged specific "habit of language," he says: "It is highly probable that the meaning is that, in all subjective uses of the Holy Spirit, reference is made to Spirit as an element, or as an essence, and that for the time being the personality of Spirit is distinctly suppressed in order to make the indwelling of Holy Spirit a thinkable reality. With this idea before us it is not difficult to understand Paul's statement to the Corinthians when he says, that 'in one Spirit were they all baptized into one body.'"

Such an indistinct suppression of the highest conception of Spirit for such a purpose is not considered with the dignity and candor that characterize the holy scriptures. That it is easy "to understand Paul's statement," means that the baptism that brings believers into the one body of Christ is the baptism of the Holy Spirit. If this be Paul's meaning in this passage (I. Cor. 12:13) the Disciples have been wrong in all their history as baptism in water is not the initiatory ordination, and "the vexed question" should be eliminated.

Dr. Richardson, in his work on the Office of the Holy Spirit, says, in substance: "John and the disciples of Jesus baptized in water. Men can fulfil such a ministry. Christ alone can baptize in the Holy Spirit, hence he baptized no one in water. Baptism performed by men was an overwhelming of the person baptized by a submerging in water. Baptism performed by Christ was an overwhelming of persons baptized in the Holy Spirit which was poured out, shed forth, or came upon them in such fulness and copiousness as brought their own spirits into a position within the Holy Spirit so as to be in its power or under its direction. The recipients of the Spirit were said to be filled with the Spirit and the act of receiving it is described as drinking of the Spirit." Dr. Richardson shows that the baptism of the Holy Spirit is not limited to the Apostles on Pentecost, and Cornelius' household at Caesarea, and adds:

"It was the simple fact of the impartation to the Gentiles of the Holy Spirit by which unity was to be established in the body of Christ which at once removed all doubt. Unless this had been first done, they would not have been received to baptism or admitted to fellowship in the church. The fact undoubtedly shows furthermore, that God did not formerly forbear to give his Holy Spirit to those whose hearts were purified by faith, even without baptism, and that a want of faith, therefore, is the only insuperable obstacle to the reception of the Holy Spirit. It is, then, a just conclusion that he does not now withhold this precious gift from any true believer, even though he may, from ignorance of his duty, have remained unbaptized, in this age of religious error and confusion. This is a corollary, indeed, which necessarily follows from the concession that God has a people scattered among all religious parties." P. 116.

The Campbells discriminate between the essential and the formal in religion and the inward and the outward Christian. They reasoned on baptism under this dispensation of grace as Paul reasoned on circumcision with the Jews under a dispensation of law. (Rom. 2:25-29.) They regarded baptism as an immersion in water of a penitent believer into the names of Father, Son and Holy Spirit. If anything can be settled by the New Testament and the consensus of scholarship, they were unquestionably correct. They regarded it also as the first formal act of the obedience of faith. But they did not make this act or any other specific act, a standard of Christian state or character. Since the world has for a long time been misled about baptism, they regarded an intelligent and consistent profession of faith in Christ as the formal reason for religious communion in all acts and ordinances of gospel worship. This has been the position and practice of the Disciples in all their history with few exceptions.

If then we bear faithful testimony on this as on other themes, and practice according to our conscientious convictions, we may contistently welcome to our fellowship all believers who bear the fruits of the Spirit even though we regard them defective in their formal, initial obedience.

As to the small matter of entering their names on church records, this, like the record itself, is a matter of order, or of expediency, to be determined by each local congregation, without prejudice, in view of local conditions and as to whether or not it will be to edification, according to Paul's law of expediency and the higher law of love.

Indianapolis, Ind. W. L. HAYDEN.

"The Road to Yesterday"

Editors Christian Century: Believing that you are open to friendly criticism, and that you stand for the freedom in Christ, I offer these words regarding your editorial, "The Road to Yesterday," in current issue of your paper. I do not offer these in defense of the Christian Evangelist. Too many are alive to the defense of men and papers; but rather, I am dead in earnest in defending my Master and His word. Now to the point at issue: I am in the third year of my ministry with the church of Christ at Nickerson, Kansas. The work when I came was comparatively young and unorganized. A small house costing about $1200—seating capacity 150—had been erected three years previous to my coming. This was done by about thirty members traveling "the road to yesterday." In our labors together with Him, we have outgrown these former conditions. Today we have a splendid workshop costing $15,000, with seating capacity 750, a membership of 250—many of them coming from the denominations—and are thankful for the light and freedom which they now enjoy, and are loyal to the one Lord. At the time this work began there were already seven denominations at work in a town of 1,500. How foolish it was for these brethren with no "vision" to

insist on starting the work here, where already there were too many churches in a town of this size, and these were most bitterly opposed to having another work started. Now the question that arises is this: Have I done wrong and wasted my time and opportunity in leading the faithful band in the building of our new house of worship, and receiving many from denominationalism as a result of a plea for unity? We have here not only the scriptural plea for unity, but the practice of it, for many of our constituency came from the denominations. They have come from the Baptists, Presbyterians, Congregationalists, Methodists, United Brethren, Dunkards, Adventists and Universalists, having laid down all the things which divide for the Christ. If this sort of work is wrong here it is wrong everywhere, or at least throughout Kansas, because of the fact that the denominations have been the first upon the field—"enough to supply Christian leadership and employment for the people." Is this not the case throughout our land? In Kansas we are in the building period—entering new fields and building new houses of worship. This is the slogan of a faithful ministry in a great state: "Kansas for Christ and the unity of all Christians." Have we any reason to go on with the work so well started? If a denomination, or "the Church of the Disciples,"—No! But if simply Christians—giving all authority to the only begotten Son of God—Yes! Pre-eminently then our mission is to go to every town, whether large or small, and plead for unity in the name of Jesus Christ that the world might believe. "The crying sin of our generation" is a divided church, and how shall this be remedied except there be leaders to cry out against this "pathetic spectacle."

If this be not the mission of the Christian ministry and the host which they are leading, they have no mission and no right to exist. As a young man in the ministry, it is the uppermost desire of my heart to be as useful and fruitful for the cause of Christ as it is possible for me to be. First of all I am determined to be loyal to Him who had all authority, and to His messengers who were guided by the Holy Spirit from the Father. As a disciple I am willing to learn from the great teacher of men. In my estimation the man of "vision" is the man who sees the world redeemed through a united church; who preaches Christ, and all things whatsoever he commanded, in the face of all opposition and contention.

Such a one will see the fruit of his labors, and the Christ will be exalted and given a name that is above every name.

Nickerson, Kansas. D. J. Howe.

Scholarship's Increasing Faith

Editors Christian Century: The reading of "Scholarship's Increasing Faith" has suggested the following observations:

1. The history of religious thought is not to be formulated in terms of perfectly balanced, sharp antitheses. "Logic ruled the mediaeval mind; life rules the modern mind," is a typical illustration of a glittering generality. But is it true? Would Mr. Gates have us infer that there was no life in the Middle Ages, and that there is no logic in the thought of the present day?

2. Dr. Gates has worked out the doctrine of God on the basis of a mathematical equation—it is simply a question of more versus less. He has removed an imaginary line, and thereby, transformed a dualistic into a monistic world. Thus he is enabled to substitute immanence for transcendence, and more of God for less of God. But such a solution is too easy. A serious discussion of this problem must seek an answer to the question, What meaning has the concept "God" conveyed to the human mind throughout the ages? Realities are more fundamental than imaginary lines.

3. In the discussion of the christological problem homiletical equivalents have apparently displaced mathematical equations. But such a technique is practically valueless in any scientific study of theological problems. Their academic discussion of christology is due largely to the following facts: (1) the inadequate discussion of the doctrine of God; (2) the non-recognition of the christological concepts in the ages past; (3) the failure to even vitally suggest the relation that now exists between the values of the past which have persisted in modified forms and the new values which are being created in our own day.

Practically, there is no such wide charm between the past and the present as Dr. Gates would have us believe. Psychological insight rather than rhetorical antitheses and mathematical equations is to be desired in the discussion of theological problems.

C. A. Exley.

Chicago.

Isaac Errett on Other Christians

Editors Note: Apropos of the current study of the question of receiving into our fellowship Christians who hold membership in other churches, our attention has been called to the address on Isaac Errett delivered by Prof. C. M. Jefferson at the Pittsburg convention. While Mr. Errett never advocated their reception into formal membership nevertheless our correspondent believes these are more suggestive implications in the statement of his views as interpreted by Professor Jefferson.

"Isaac Errett's attitude towards other religious bodies, especially the great Protestant parties of today, implied in what I have said, deserves more explicit statement. While consistently refusing to recognize them, in their exclusive denominational organizations as realizing the ideal of New Testament churches, he regarded their established congregations, in so far as they are constituted of obedient believers, as real though imperfect churches of Christ, in a fair if not in the full sense of that term. Justly discriminating what is essential to the being of a thing from what is essential to its well-being or perfection, he admitted the real existence of the former even where truth demanded the denial of the presence of the latter. He claimed that all religious parties should abandon whatever in tneir doctrine or practice is inimical to true Christian union and where needful follow the way of the Lord more perfectly. But in view of the Christian character and conduct of their members he did not regard the great Protestant parties at anti-Christian or unchristian sects. Sects in a sense they are; but there is a fundamental difference between them and the sects reprobated in the New Testament.

"The word 'sect' therefore, must be freed from much of its bad meaning before it can justly be applied to them. He esteemed all sincere believers in Christ as brethren beloved in the Lord, and sought for mutual fellowship with them so far as this is possible without sacrificing the principles of the gospel. The sectarian spirit, with its divisive and disruptive practices, the spirit of bondage to party and of refusal to labor for the unity and union of God's divided and scattered people—whether found in the ranks of others or in our own, he denounced as sin and opposed with all his power. But he welcomed in Christian fraternity all who were giving diligence to keep the unity of the spirit in the bond of peace; one body, one Spirit, one hope, one Lord, one faith, one baptism, on God and Father of all.

It was not from lack of love or of liberality, but in humble loyalty that he contended for the one baptism of this seven-fold bond of peace. He would have the church faithful to her commission: 'Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you.' He would give sinners scriptural assurance of salvation in the words: 'He that believeth and is baptized shall be saved.' But he was too great both in head and heart to convert this affirmative into the proposition, 'All the saved are baptized believers,' or to infer from it that none but the baptized will be saved.

"He often quoted with approval the words of Alexander Campbell: 'Who is a Christian? I answer, everyone who believes in his heart that Jesus of Nazareth is the Messiah the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A perfect man in Christ, or a perfect Christian is one thing; a babe in Christ, a stripling in the faith, or an imperfect Christian is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. I cannot therefore make any one duty the standerd of Christian state or character, not even immersion into the name of the Father and of the Son and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven.

Longing for Home

By Anna D. Walker.

A little guest was ours one day,
As happy as a bird in May;
A three-year-old, who laugh'd and sung.
And chatted fast with lisping tongue.
Her cherub face, and laugh and shout
Cheered all the place within and out,
She seemed so bright, so gay, so glad,
That naught could ever make her sad.

But when the stilly night came down,
In blackest robe and starry crown,
And Sol had run his utmost race,
Deep sorrow filled the child's fair face,
And her great eyes were wet with tears,
And her young heart was full of fears;
She cried amid the gathering gloom,
"I long for home, I long for home.' '

Her sorrow we could not withstand,
We took her tiny, dimpled hand
And led her to her own home nest,
Where, safe upon her mother's breast,
She soon forgot her grief and woes
In childhood's innocent repose;
It chased away all shade of gloom,
The going home, the going home.

Life's traveler when his day is past,
And evening shades come on at last,
Has oft a weary, aching heart,
And naught below can heal its smart,
How blessed if he can lift his eyes
Beyond the ether of the skies,
And cry amid the gathering gloom,
"I long for home, I long for home!"

For, lo, the Father takes his hand
And leads him to the better land,
Where safe upon the Savior's breast
He finds a rest, a perfect rest.
No grief can e'er disturb him there,
He knows no want, no pain, no care,
No darkness sees, no evening gloom,
For, like the child, he has reached home.

—Central Baptist.

The Book World

LAGGARDS IN OUR SCHOOLS, by Leonard P. Ayers, A. M. This is one of the series of eight books issued as publications of the Russell Sage Foundation. The Standard of Living Among Working Men's Families in New York City has been reviewed in these columns and three others follow in this issue. It is typical of the thoroughness of the investigations made by the Foundation as well as of the character of the problems studied. It was found that one-third of all school children fall behind their grades. If this could be avoided there would be a saving of some $27,000,000 per annum. Better there would be a saving to society of much good in that one-third of the future citizens who contracted the habit of failure at school and are thus given an additional handicap in the battle for success. It is surprising to find that the children of American parentage furnish more illiteracy than those of foreign parentage. It is also surprising to find that boys fail much oftener than girls, and that the authors conclude that our schools are better fitted to the peculiar needs of girls than to those of boys. The chief causes of retardation are found to be irregular attendance,. physical defect, and defective methods of promotion. All could be met and almost entirely overcome. In Germany but one man out of 2,000 in the army is an illiterate and but one in 10,000 among the volunteers in the navy. Even in the United States they lead all others in the low percentage of "repeaters," i. e., those who have to take work over again. This is due to the strictness of German laws for compulsory attendance. Physical defect requires a great enlargement and strengthening of the powers of the medical staff in the schools. Better methods of promotion as well as improved records could be brought about by a larger general supervision by the state. (New York: Charities Publication Committee. Pp. 236. $1.50, postpaid.)

THE SALARY LOAN BUSINESS IN NEW YORK CITY, A Report Prepared Under the Direction of the Bureau of Social Research of the New York School of Philanthropy by Clarence Wassam, Ph. D., with Extracts from an Unpublished Report, by Julian Warne, Ph. D. This is another of the valuable studies furnished by the Sage Foundation for the sake of improving social and living conditions. It reveals startling conditions in the salary loan business. It defends the need of loans to men who have no property but their salaries only for security, referring to the study on "The Standard of Living Among Workingmen's Families" for proof. It reckons that 75 per cent of all the loans are taken because of need. But four states regulate the interest that may be charged. Several require a license of the loan agent and a number make it compulsory that the employer be notified. This latter but works hardship if the rate be not fixed. The average loan is about $20, and the interest runs from 20 per cent per month up to any figure obtainable. Illustrations of as high as four and five times the amount received being paid back are given. The loan shark makes from 250 per cent up, annually upon his capital. His main hold is the fear of the borrower, that his employer will discover that he has assigned his wages. Where employers refuse to discharge employes who do so the loan agent blacklists the employes and refuses them money. It is simply a business for exploiting the poor and unfortunate as it exists today. Secrecy is its main asset.

The remedies proposed are those of publicity, close inspection by some such officer as the bank examiner, the establishment of a maximum legal rate, and the founding of societies which will loan at a moderate profit after a thorough investigation of the need. (Pp. 143. 75 cents postpaid.)

MEDICAL INSPECTION OF SCHOOLS, by Luther Gulick and Leonard P. Ayers. This is another of the volumes issued under the support of the Russell Sage Foundation. It is a critical study of the theme that gives it title and the account of a thorough investigation of what is being done along the line of publicly supervised inspection in the schools for the prevention and cure of contagious diseases and the care of children with curable physical defects. The fact is revealed that ten per cent of all school children need attention by nurse or physician and that where it is systematically given four-fifths of them are saved from sickness and from absence from school of longer or shorter duration. In the old countries medical care is given by the state, especially where the parents are careless or poor. In this country the parents are strongly urged in all cases but the care is not insured in many places. The authors think the need of compulsory care is even greater here than in most of the older countries because we have much less regard for law and officials and mere recommendation does not bring the results. That we have only begun the work is apparent enough and that the economy and humanity of it will give rapid increase to it there can be little doubt. The employment of the school nurse is one of the most telling innovations. She makes preliminary inspections, keeps card reports of all pupils, visits and gives instruction in the homes, and cares for such cases herself as she finds imperative. (New York: Charities Publication Committee. Pp. 276. $1, postpaid.)

A MODERN CITY, (Providence, Rhode Island,) and Its Activities, by William Kirk, Ph. D. This is a scientific study of a city. It is not clamied that the city is out of the ordinary in any way but rather that it is typical. If it is the study is very useful as an illustration for other cities. If it is not the manner in which the study was made is a model for other students. The Introduction is written by President Faunce of Brown University each of the eleven chapters is contributed by an expert. They treat the Geography, Population, Industry, Labor, Government, Finance, Education, Art, Philanthropy, and Religion. It is well indexed and there are ten illustrations. Such investigations are valuable to more than the student of municipal problems. They are valuable to the intelligent citizen and could be made of great value of high school and college students of civics and government. The historical study with which each chapter approaches its theme is interesting as Providence dates back to the days of Roger Williams. The curious survival of the old colonial fear of democratic suffrage is well described and arouses one's wonderment, for the curtailing of the suffrage by property qualification is not proven to be to the advantage of good government. The religious situation also shows many traditional survivals but the fact is pointed out that there are churches adopting modern means and doing much good among those who need the help. (Unity of Chicago Press. Pp. 363. $2.70 postpaid.)

THE CHURCH AND LABOR, by Charles Stelzle. Any word from this mediator between church and labor-union is a significant one and welcomed by an increasing number of readers. In this little volume, of the Modern Religious Problems series, edited by Dr. Ambrose W. Vernon, Mr. Stelzle fearlessly arraigns the church as the champion of the established order and lacking such an awareness to the rights and needs of the common people as Jesus exemplified. The church does not understand the working people, he declares, and one of the principal reasons why it does not understand is that the ministry is recruited almost entirely from the farming, the commercial and the professional classes. Very few working men, fresh from the ranks of the toilers in shop, mill, mine and factory go into the ministry. Moreover, the seminaries do not prepare men to meet the situation adequately. "Their courses of study are antiquated, and their professors as a class know nothing, and seem to care less, about the questions that trouble the masses. They take refuge behind the worn-out excuse that the simple gospel will solve all these problems, without knowing what the problems are." The church is exhorted to talk less about "helping" and "service," and more about "exchange"—the return to each common helper of the social welfare of his just need of life's goods. A suggestive, untechnical and Christian book. (Boston: Houghton, Mifflin Company. Pp. 95. $.50, net.)

REPORT ON THE DESIRABILITY OF ESTABLISHING AN EMPLOYMENT BUREAU IN THE CITY OF NEW YORK, by Edward T. Devine. There are some who do not desire work. There are others who are incapable and cannot work efficiently and so are much of the time out of a job. There are times when there is not work enough to supply all hands. An employment bureau cannot meet any of these conditions. But there is always a considerable number out of work because the man and the job cannot get together. This mal-adjustment an employment bureau can meet. The next question then is as to what kind of a bureau is necessary. There are commercial agencies but they have been generally found inefficient and many of them given over to dishonest methods. The state or municipal agencies have generally been so made into political adjuncts for the party machine that they are not commendable. The charity bureaus are undesirable because it is not a matter of charity, but of economic adjustment and ability to pay its way. Dr. Devine finds the need is great. Even in the most prosperous times there are many in the congested centers out of employment while work is asking for men elsewhere. The means at hand are not sufficient. The "Want Ads" in the dailies do not meet the need and for men to go tramping for a job is both unscientific and unhuman. His recommendation is that some one should establish an employment bureau with a capital of $100,000 and put at its head a man of great executive ability. This bureau would establish branch agencies throughout the country and provide for the transportation of men for which it would receive a fee, to be taken from the wages if necessary. This plan would make the bureau self-supporting and keep the men's self-respect. The whole study is enlightening and valuable to the social student. (New York: Charities Publication Committee. Pp. 238. $1.)

THE CHURCH AND HER PROPHETS, by Dwight Edwards Marvin. A pithy little book that clears away the non-essentials and calls in sententious language for the dominance of the men of vision and the courage of righteousness in the church of today. It can be read and reread with profit and is itself a prophetic little volume. (New York: Broadway Pub. Co. Pp. 94. 75 cents.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXV.

Teddy Looks for Work.

The season was cold and backward. The belated black-birds had not arrived till late If he still harbored his former suspicions, world, swept and harried by the biting east in March, and there was only a tinge of green in the grass by the road-sides. The the lambs and the calves—fretted and shivered, finding it for all the care and solicitude of their tender mothers, an unfriendly morning were still frosty, the roads frozen hard over night, and the willow, whose yellowing boughs heralded the first glimpse of spring, as yet gave little hint that it was near at hand. The new-born creatures,—wind.

In the afternoon, as Susan sat with her head bent over the sewing machine—her usual post now, morning, noon and night. Teddy Wilkens passed the side window with a lightness of step, and a hopefulness of bearing that she had missed for many a day. He came in, full of happy excitement, his eyes sparkling and his cheeks glowing; he did not wait to take off his hat or overcoat:—

"There, Susan," he said delightedly, "No more loafin' for me!"

"What is it?" she asked, looking up, interested in his news.

"A telegram from Jackson—a fellow that used to be in the Works. He's in Chicago now, and he's just sent me this telegram. I wrote and asked him to look out for me, and if he found anything to let me know."

"Susan read on the yellow slip:

"Job in box factory; hustle."

"I am glad, Teddy. An' it'll be good news for Mary too, though she"ll miss you bad! Still, it won,t be for long."

"No; I shall send for her just as soon as I can; or rather, I'll come back for her some Saturday night. We can be married on Sunday so I can be back at work Monday. It don't do to lay off nowadays for anything, even for funerals."

Teddy unconsciously glanced at Alonzo who was dozing on the lounge, but Susan did not notice it. In spite of tearful outbursts to Eleanor, in her calmer moments she tried to persuade herself that her husband was not seriously ill. As often happens, those who are constantly with the sick are unaware how certain is their decline. To Susan, Alonzo seemed only a little more tired, a little more dull. That all he did—and it was very little—now cost him a painful effort, she had not observed. He slept much of the, day, but lay awake in feverish restlessness through the night. He was not disturbed by Teddy's entrance, and apparently did not hear what he said.

Lowering his voice as the sick man began to cough feebly, Teddy went on:

"No; you can't knock off now, for any cause, hardly; so many wantin' work, someone will step into your place before you can turn 'round. With no hope of the Works openin' up again, there's no good stayin' on in Carlinville."

"Do you think you'll like Chicago?" asked Susan, as she left the machine and began overcasting the seam she had just stiched.

"Well, I don't know," he said doubtfully. "But, anyhow, it isn't what I like but what I've got to do. Beggars can't be choosers! Neither can workin'-men. There's a heap of talk about young people crowdin' to the cities, but they're forced to do it. Look at this place,—what is there here for a man like me?"

"Not much, sure!"

"I reckon I'll miss the folks, and feel pretty lonesome, but I'll have to get over it!"

Susan knew that the loss of the five dollars a week he paid her for his board would be severely felt, but she was too unselfish to discourage him.

"You'll have a better chance in Chicago; it's so much bigger, and there's so much more work there for everybody. I would have advised Lon to try it, if he'd been able," she said, sadly, "Mebby I will yet, when he gets better."

There was a moment's painful silence, then she asked:

"Have you told Mary?"

"Not yet; but I told her I'd go if I could get anything to do. She'll think it's all right. She knows it's the ruin of a man to be layin' 'round idle. I mean to tell her tonight."

"Miss Eleanor's just told me some good news about her, too. I'm glad somebody's havin' a little good luck!—it's time, the Lord knows!"

"What is it?" he asked, eagerly.

"The stenographer that's been in Rankin's law office—you know he took Judge Brainard's practice—well, she's goin' to Indianapolis, and Miss Eleanor's got her place for Mary!"

"Well, that is good news!" cried Teddy, elated.

"Yes, it is. Poor Mary's had a hard time with them skinflint Bivenses. They think if they pay a body five dollars a week, they can't wring enough out of them. Mary couldn't pay her board if Miss Eleanor hadn't taken her in."

Teddy looked grave and he answered in a discouraged tone:

"I know it. I've felt mighty bad about Mary's havin' to work so hard. She wasn't home but one night last week before ten o'clock. She's gettin' thin and pale under it. I'm thankful she's got this new job."

"Well, you may be!" assented Susan. "I heard young Bivens had given his wife a diamond ring worth a thousand dollars."

"He can afford to, when he only gives five dollars for a stenographer, typewriter, and bookkeeper, all in one, and works her from seven o'clock in the morning 'till ten at night; and for fear she might think she ought to get more, complains at everything she does!"

"Well, it's over! that's one comfort.—Is there anything I can do for you, Teddy?" asked Susan. "Any mending, any buttons to sew on? Bring 'em down here and me and Eldory'll tend to 'em. She's sayin' her lessons now, with Miss Eleanor, but she'll be through directly. Little did we think when Miss Eleanor moved in here what a friend was bein' raised up for us!"

"She's a friend to everybody," said Teddy, remembering how he, too, had profited by her good offices.—"There are some things, Susan, that need a stitch or too, but I hate to bother you with 'em!"
them right down here, and then go pack your trunk."

Teddy obeyed, and it was not long till Eldora came in:

"Teddy's goin' to Chicago tonight, you must help me get his things ready," said Susan.

Teddy's spirits sank perceptibly when he began to dismantle his plain but home-like room. He was extremely neat and tidy—one characteristic which found favor with Mary—and the little chamber was as bright and fresh as when he took possession of it. How much has happened since then!

His whole life had altered, nothing turning out as he had planned. The place was associated not only with the sweetest happiness he had ever experienced, but also with proportionate physical and mental suffering. This unexpected chance involved separation, exile from al. that made life worth living. Here were loyal friends, the like of whom he could not hope to find in the indifferent multitudes of the great city.

But with determination he threw off this melancholy and Susan heard him singing, as he collected his belongings and packed them. She brought up the mended articles, watched him put them in the trunk, turn the key in the lock; then looking about her at the naked mantel, the table stripped of its papers and inkstand, she put her aporn to her eyes and began to sob bitterly.

"Oh, Susan, don't!" pleaded Teddy, shrinking at the sight of her grief. "I can't bear to see you give up like that! You've kept us all up, and if you break down I don" know what'll happen."

"I can't help it, Teddy," she cried, "I've kept up, an' kept up till I haven't any more courage left. Lon don't get any better. I don't care what the doctor says. Oh, if my man's goin' to die I ain't got nothin' to live for!"

"Why, Susan! Think of the children," said Teddy, pitying her deeply.

"They'll be took care of, somehow——"

"No; they can lose their father better than they can their mother. But we're not going to talk like that. Lon'll be better when the weather gets settled."

"He'll never be any better," sobbed Susan, "and I might as well make up my mind to it, first as last!"

Teddy could not dispute this, he had realized for some time that poor Alonzo was only waiting for the order "to quit for good," which would soon be given.

"Oh, the sorrow and ruin and misery one man can cause!" Susan cried wildly.

"Look at all Wakefield—a year ago everybody was busy and happy. Now see the men that have lost their homes—made beggars and wanderers. If there is such a bein' as a God he'll remember their sufferin', and them that's responsible will be made to pay, I hope, their wives' hearts broke—their children made beggars as ourn have been. I hope it'll come to pass—and it will."

"Why, Susan! Hush—hush—You're not yourself—you don't know what you're saying!"

"I mean it—I mean it—all and more! They'll pay for all—to the very last life that they've crushed out!"

"Don't talk so, Susan! Don't let Lon hear you; it will worry him to see you so distressed," said Teddy, using the one appeal he knew she could not resist. She grew calmer, and went sorrowfully down-stairs.

After supper Teddy went in to break the news to Mary. Luckily, for once, she had not been detained at the office. And while she felt the strain of separation, it was borne bravely.

Eleanor congratulated him on his bright prospects and left them to talk it over.

"It's the only thing that can be done, Mary, but I hate to leave you!"

"It will only be for a little while," she

(Continued on page 21.)



Rachel Miller's Birthday Gifts

BY A. F. CALDWELL.

The sparsely-settled mining town of Prescott, with its narrow, irregular streets and small, low-posted houses, seemed to Rachel Miller a marked contrast to the bustling, well-laid-out New England city, where she had always lived until her father moved West, three months before. The people, too, were different, and Rachel found it hard to accommodate herself to their ways of living, so unlike the manner in which she herself had been brought up.

There were but two in the little family, Rachel and her father. Mr. Miller would not have selected Prescott as a home for himself and daughter, from choice. He had gone there as vice-president and manager of the Valley City Mining Company; it was regarded by his friends as a splendid opening—a position he couldn't well refuse.

"Will we have to live here—always?" Rachel had asked, shortly after reaching the frontier mining town.

"Why, perhaps—not," replied her father, thoughtfully. "But we'll like it here—after awhile," cheerily, "after we get acquainted."

"I—I hope—so," and there was a touch of uncertainty in the girl's voice. "But it's so different here—from home."

At the end of three months, Rachel had made but few—what she called "really-and-truly"—friends, and her longing for New England was still strong. Nevertheless, she was getting more accustomed to the free and easy ways of the little mining hamlet; and there was much about the life among the mountains that was agreeable—even fascinating to her.

One afternoon, she took her work-basket out on the vine-covered porch, to sew. Before her stretched the narrow valley, dozing in the warm spring sun. Two miles away, were the works of the Valley City Mining Company—"our company," Rachel was growing fond of saying—where her father was directing a force of busy men.

"Thursday is my birthday," and Rachel paused a moment to thread her needle. "But it won't seem like a birthday—not as it did back home—for there'll be no one here to remember it with me—except father. How odd 'twill seem to have a birthday—without any gifts, books and pictures and flowers—from all the girls," and Rachel's face assumed a wistful expression. "It won't seem like a birthday; not—one—bit!"

Rachel looked thoughtfully over towards the mountains, lying there so majestic and tranquil in the afternoon sunshine. Then she took up her work again.

"It isn't that I want the gifts; that isn't it! It's the feeling—the pleasure—that comes in the giving and receiving. That's what I shall miss—not the presents."

Several minutes passed before Rachel spoke and getting ready for Thursday. Some of the gifts were selected from her own things—those which she had bought before leaving home, or which had at some time been given

"Last year I received," and Rachel tried her; others she made.
again. Suddenly she exclaimed eagerly, "I wonder if I can—do it!"

Then she laid her sewing quickly aside, for Rachel couldn't sew and plan at the same time—especially anything that was so unusual and unconventional as what she now had in mind—giving one's own birthday presents.

"They would be birthday gifts—just the same!" And that would bring real pleasure—that which Rachel longed for. "I'll do—it; I'll have a birthday celebration—after all."

That night, Rachel made out her gift list, and the next few days she was busy planning to remember the number of presents that had been given her on her birthday. "I can't tell—exactly—how many—there were. But there's be ten—this year; no matter if it isn't just the same number."

On Wednesday evening—before Mr. Miller came home from the mining company's office—Rachel "went over" her list of gifts, to see that everything was in readiness for the next day. Spread out on the table in her room were the presents, neatly done up, while attached to each was a small white card, on which was written: "Rachel Miller's Birthday Gift."

"What will they think—at first!" smiled Rachel, radiantly. "Perhaps I'll have to explain to some of them; I wouldn't be at all surprised."

In a large hamper, partly hidden in white tissue paper, were two tumblers of jelly—one light and the other dark— two loaves of whole wheat bread, a jar of sweet pickles, a glass of golden honey, a square of pressed meat, and a long pasteboard box filled full of delicious cookies. On the card attached to the handle of the basket was written: "Mrs. Hannah Lufkin."

"I don't believe she's tasted anything like this—since she broke her hip," thought Rachel, replacing around the top of the hamper a clean white napkin.

"Mary Louise does the best she can for her mother, but she can't cook—not according to my notion. But how can she," indulgently, "with those five children to look after; I don't believe I could do any better."

Beside the basket was a black silk apron, very daintily made.

"Grandma Chilton will look quite dressed up—when she gets that on," mused Rachel, happily. "Father thinks it hardly is in keeping with her surroundings; but such folks like pretty things. I know I'd just be hungry for something like this—if I were old—and had no more to make my life bright and cheerful than Grandma Chilton has; I know I should."

Two volumes—one, Eugene Field's "With Trumpet and Drum," and the other, Stevenson's "New Arabian Nights"—were marked with the name of Emily Schmolsmire, who taught the one ungraded school of which the town of Prescott boasted.

"She told me—only last week—that she has never read either one of you," confided Rachel to the little books she herself had so fondly admired. "And I want you to give her just the same pleasure that you've given me; and more—if possible. Don't forget!"

There was a dressing-sack—it had been Mr. Miller's, but was now too small for him—for the frontier missionary.

"It's as good as new," commented Rachel, holding the garment up, to examine where she had refaced it with new black silk. "It looks as though it just came out of the store."

A box of water-color paints, with some "studies" in fruits and flowers, bore a card on which was painted in old English gold letters: "Anna Olson."

There was a bundle of magazines—but very little worn—marked with the name of "Peter Henry Jillson," a man who had been injured, three weeks before, while in the employment of the Valley City Mining Company.

"He is fond of reading, father says, and there are some good stories in them," and Rachel re-tied the string more securely around the periodicals.

Close to the magazines was a plump little book—"home made," to be sure—labeled "The Cook's Treasure House," in which Rachel had carefully copied recipes from her own cook-book, and many of those which her friends had either given or sent her.

This was for Stella Kingman, a young bride who had come with her husband to Prescott, since Mr. Miller had assumed the charge of the mining operations there.

"These will be just what she needs," smiled Rachel, wisely.

"I hope Mrs. Greeley will find these useful," and Rachel took up from the table three neatly made holders. "Anyhow, when she uses them she won't need to burn her fingers, as she did—taking the coffee pot off the stove—the last time I was in there."

Then, too, among the birthday gifts were a Jerusalem cherry plant—which had been "slipped" from the root Rachel had brought from the East—for Lois McCanliss; and a chamois skin case for "Daddy" Patton to keep his glasses in.

"If they aren't very nice—my birthday gifts—they carry a lot of good wishes with them," and Rachel once more looked fondly at the small array on the table, before leaving the room. "And they're better than having no birthday gifts—at all!"

Thursday was an ideal spring day—soft and balmy. Rachel got her work out of the way early, and was ready to direct Oscar Downey—her father's assistant boy—where to take each gift, when he arrived at eight o'clock.

"Just say, when you leave them—one at each place," suggested Rachel, "that it's a birthday gift from Rachel Miller. It's written on the cards, but that won't matter—you'll need to make some explanation."

Before night, Rachel heard from every one to whom she had sent a birthday gift. Some sent notes, written with painful effort—every word expressive of gratitude; others came in person to thank her for "remembering a body so lovely like—and almost a perfect stranger, too."

"It's the most beautiful birthday I've ever had," declared Rachel happily, a tender expression in her deep blue eyes, as she stood on the little vine-covered porch, that evening, in the mellow moonlight. "Of the ten birthday gifts—mine has brought the greeatest amount of pleasure!"

"Yours?" queried her father, setting back his rocking chair.

"Yes; the giving was my gift—this time; and I've found it, father, to be the sweetest gift of all."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 24.

Theme for the Day—Departing Guests

Scripture—To depart and be with Christ, which is far better.—Phil. 1:23.

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some, who helped me once to do thy will
Behold and praise thee on the heavenly shore.

—T. C. Williams.

Prayer—Our Father, we accept this good day as Thy loving gift to us. It is the memorial of our Saviour's victory over death. It cheers with the confident assurance that those who go out from our fellowship along the dim ways of death are not departed forever, but have only gone a little earlier than we into the Father's house. May our worship today be gladdened by this thought as we miss the friends who once sat with us in the sanctuary. And may we meet them all again in the better home. Amen.

MONDAY, APRIL 25.

Theme for the Day—God's view and man's.

Scripture—Look not on his countenance, or on the height of his stature; for God seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart.—I. Sam. 16:7.

Through all disguise, form, place, or name,
Beneath the flaunting robes of sin,
Through poverty and squallid shame,
Thou lookest on the man within.

—John G. Whittier ("Democracy.")

Prayer—Our Father, we give Thee thanks for the gifts of life. Not only do we require the blessings Thou sendest us from day to day, but much more we need Thyself, the source of life and happiness. We need Thy spirit, that we may see things as Thou seest them, not with the partial and imperfect vision of the flesh. And may we tremble yet grow happy at the thought that Thou knowest us completely, and art acquainted with all our ways. Save us from contentment with the second best things of life, and so fit us for eternity. Amen.

TUESDAY, APRIL 26.

Theme for the Day—The Gift of Peace.

Scripture—Because of the tender mercy of our God, whereby the dayspring from on high shall visit us. To shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace.—Luke 1:78, 79.

There is a place which no men know
Save those whom suffering hath laid low,—
The peace of pain.

A strength, which only comes to those
Who've borne defeat,—greater, God knows,
Than victory.

A happiness, which comes at last,
After all happiness seems past,—
The joy of peace.

—Anonymous.

Prayer—Good Father, we adore Thee for the gifts which enrich our lives. In the contemplations of all Thou sendest us, our gratitude is quickened, our complainings are hushed, and our troubles seem as the fine dust of the balance. Yet we thank Thee even for the difficulties we have had to face, the hardships that have befallen us, and the defeats that seemed at first to crush us. Thou art teaching us that it is not success or victory alone that gives life worth, but that the finer graces of character blossom in the pathway of failure and defeat. Grant us, we beseech Thee, the culture of soul that adversity brings, and may we rise to the joy of Thy companionship, in which alone true peace is found. Amen.

WEDNESDAY, APRIL 27.

Theme for the Day—In the hour of trial.

Scripture—I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thy hand.—Psalm 39:9, 10.

O teach me in the trying hour,
When anguish swells the drying tear,
To still my sorrows, own thy power,
Thy goodness love, thy justice fear.

—Thomas Chatterton ("Faith.")

Prayer—Divine Father, we seek Thy comforting presence in times when all earthly help seems nothing worth. In such hours we learn how much Thou canst mean to us, and how Thy grace can sustain our souls. Like the psalmist of old, we can find even in sorrow a certain consolation if we can feel that Thou art not far off, and that Thou art aiding us to find the light. Thy love is more than ever manifest in our days of affliction, and Thou waitest only to do us good when we are ready to accept Thy aid. Comfort us by the clear shining of Thy mercy, and give us rest in the after-time. For Jesus' sake. Amen.

THURSDAY, APRIL 28.

Theme for the Day—Too late!

Scripture—But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut.—Matt. 25:6.

No light had we; for that we do repent;
And learning this, the bridegroom will relent.
Too late, too late! ye cannot enter now.

—Alfred Tennyson ("Guinevere").

Prayer—Merciful God, Thou art a just and loving Father, and we bow before Thee with deep reverence and daily thanks. Teach us the need of constant attention to the high obligations of Thy will. Thou hast called us into Thy service, and our greatest peril is that we may slight our duty of love and loyalty, and fail of Thy approval. Save us, we beseech Thee, from the sin of neglecting the true means of culture anad usefulness. May we escape the fate of those who too late discover that the summer is past, the harvest is ended, and their work not even well begun. For Christ's sake. Amen.

FRIDAY, APRIL 29.

Theme for the day—The wages of sin.

Scripture—For the wages of sin is death, but the free gift of God is eternal life, through Christ Jesus our Lord.—Rom. 6:23.

Another blow has fallen, Lord—
Was it from Thee?
Is it indeed Thy fiery sword
That cuts our hearts? We know Thy word;
We know by heart wherein it saith
"Whom the Lord loves He chasteneth"—
But also, in another breath,
This: "The wages of sin is death."

—Charlotte Perkins Stetson ("Death").

Prayer—Father of mercy and love, we thank Thee for the words of life and love which fell from the lips of our Master in the days of his flesh. But not less are we grateful for his words of warning against the supreme dangers of sin and stubbornness that so often make ungracious and questionable the lives we live. Thy love is as truly manifested in Thy chastisements of evil as in Thy approval of good. Deliver us, we pray, from deception of ourselves regarding our true standing with Thee, and make us responsive to the call of the Holy Spirit. For Thy name's sake. Amen.

SATURDAY APRIL 30.

Theme for the Day—Contentment.

Scripture—For I have learned in whatsoever state I am, therewith to be content.—Phil. 4:11.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

—John Bunyan.

Prayer—Gracious God, when we think of Thy daily gifts beyond all counting, we are humbled that any thoughts of discontent should ever arise in our hearts. We crave from Thee more joy in the work of the kingdom, more gratitude for the wonder of Thy love, and more consecration to the holy life to which Thou hast called us in the gospel of our Lord. And may all the experiences of life bring us further on the way to the city of God. Amen.

The Meaning of "Baraca"

C. E. Crossland.

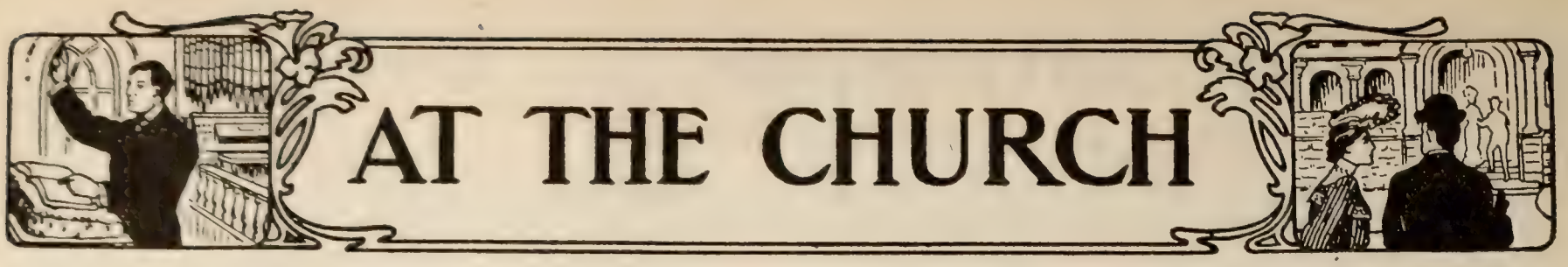
There are a great many people who do not know the unique origin and the meaning of the word "Baraca." Indeed, there are some Sunday-school workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday-school workers throughout the entire world, it will be well to know how we came to have it.

In the twentieth chapter of II. Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the twenty-sixth verse, as follows: "And on the fourth day they assembled themselves in the valley of Berecah; for there they blessed Jehovah. Therefore the name of that place was called the valley of Berecah unto this day." The margin translates this Berecah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly, so as to permit the making of the monogram design which is so familiar in well organized Sunday-schools today.

Nashville, Tenn.



Sunday School Lesson

By Professor Willett

Severity and Sympathy*

It is difficult to conceive of a more radical contrast than that afforded by the two sections of this lesson. The attitude of Jesus in the first part of a stern and uncompromising critic of the popular indifference to his teachings. In the second part his speech overflows with tenderness toward those who are at all appreciative of his mission. In the first the cities which have known most of his work are called to account with caustic and stinging words; in the second part the teachable spirit which he likens to that of little children receives his warmest approval.

Jesus had been long enough engaged in his public work to know the attitude of the different communities toward him. Around the Sea of Galilee there was a circle of cities, all save one of which have so totally disappeared that even the sites of most of them are disputed. Tiberias alone of all this circle of the sea remains, and that had scarcely been built in Jesus' day.

At the northern end of the lake were such places as Capernaum, Bethsaida, and Chorazin, the latter two probably somewhat back from the sea among the hills. On the western shore were Magdala and Tiberias, while on the eastern side the Greek communities of the Pentapolis were to be found. In all of these places Jesus had taught, but particularly in those towns at the northern end of the sea, in one of which, Capernaum, he had lived. These were the places of privilege and opportunity. They had received such gifts of life as fell to few districts.

The Heathen Cities.

Far away on the coast of the Mediterranean there stood the two Phoenician cities of Tyre and Sidon. Only once had Jesus visited that region, and then only for the purpose of escaping the crowds that thronged his path in his own country. Tyre and Sidon were excellent examples of heathen cities, untouched by the messages of prophecy, and characterized by all the elements of heathen worship and immortality.

Far down in the Jordan valley, probably at the northern end of that Salt Sea in which the river Jordan meets its suicidal end, there had once stood the cities of the plain. The catastrophe that destroyed them, and the evil name that they bore, lingered in the mind of the nation as proofs of the chastisement of God upon iniquity. Sodom perished in its sin. No prophet voice had ever warned it against the wrath to come. Even Lot, who dwelt there for a time, seems to have had no influence if indeed he made an effort in the direction of reform.

The Contrast.

How different such cities as Capernaum, Chorazin and Bethsaida ought to have been from the communities of Tyre, Sidon and Sodom! Yet in Jesus' trenchant words they are subjected to even severer condemnation than the cities of the heathen world. To them had come the message as it had not come to the regions beyond. Upon the places where Jesus taught there rested a responsibility far greater than that belonging to the unevangelized. By this striking contrast he must have made his countrymen alarmingly aware of their accountability to God for the gifts of life. We can only make this principle clear to ourselves when we understand that the responsibility of the Christian world is far greater than that of the heathen world.

From him to whom much has been given much will be required. To the complacent and self-satisfied Israelites who prided themselves that because they were the chosen people therefore God was under obligations to spare them from all discipline and hardship, the prophet Amos cried, "You only have I known of all the nations of the earth, therefore I will chastise you for your iniquities." It is the Christian who has most to answer for, because his privileges are so great.

If one wanted to see the chastising hand of God in the ruin which overtook that circle of cities by the sea, certainly the devastation that has fallen upon them might well seem the visible token of divine wrath. But far more certain and disastrous are those moral penalties that fall upon the violation of privilege and the evasion of responsibility.

The Great Quotation.

The words of Jesus in his meditation upon the joy of disclosing the truth to the humble-hearted people who gathered about him is a revelation of his own nature. He delighted to make known to men the great truths that were reserved for no inner circle, but were the common possession of all who gave their hearts to God.

The invitation with which the chapter closes has made its appeal to all the generations. There are no sweeter words in the Bible than those winning sentences which call the weary and the burdened to the heart of Christ. It is to be noticed that the invitation is not to a form of belief, or of worship, or of organization, but to Jesus himself. He summoned men to his position, his point of view, his attitude toward life, his relations toward God, his belief in humanity, his program of righteousness. It is this which makes his invitation so practical and compelling. Indeed it is so simple and workable that men have hesitated to accept it in all of its noble brevity. It has seemed to them that some more formal interest must lurk behind these simple words. But the church is coming to understand Jesus as he intended all men should do. He summons men to himself, not to any belief regarding him, not to any ritual, and not to any organization. He understood that all these would come in their own time and way. Men cannot have religious convictions without organizing some kind of a creed. form of service. They cannot unite in Christian activity without some organization. But these are the incidents and not the end. It is Christ himself, the personal Friend and Saviour, the Teacher and Master of lives, to whom we are summoned.

To accept him as the one whom we serve, to sit at his feet and learn of him, to surrender ourselves to his gracious authority, to study his qualities of mind and heart as ideals to be organized into our own characters, this it is, to be citizens of his kingdom, this it is to call ourselves Christians.

*International Sunday School Lesson for April 24, 910. Warning and Invitation. Matt. 11:20-30. Golden Text, "Come unto me all ye who labor and are heavy laden, and I will give you rest." Matt. 11:28. Memory verses, 28, 30.

Christian Endeavor Lesson

By W. D. Endres

Topic April 24: Christ Winning the World. John 12:20-32.

Christ winning the world, what a stupendous conception! Not only Americans, North and South; not only Europeans, made up of numerous races and nationalities, but the yellow races of the Orient, the still darker races of Africa, and the cannibals of the islands of the sea,—"all men." Here is an opportunity for us to overcome our race prejudice. If we will take our stand here with the reverent and sympathetic attitude of Jesus, we will cease to talk about the "dago, the pollocks and the sheeney, but we will speak respectfully of the Italians, the Poles, and the Jews."

Christ says, "and I, if I be lifted up, will (tend to) draw all men unto me." Jesus announced himself as the Saviour, and the method by which he seeks to bring about this salvation best reveals its nature. His method was not mandatory. He sought to draw men. Islam used the sword as a means to promote his religion. He compelled men to accept him at the point of the bayonet. Through this physical mastery he subjected his "converts" to a most degrading fear. The same kind of fear which makes the heathen parent sacrifice his child in the firey arms of Moloch, or the muddy waters of the Ganges. This annihilates all self-respect, shuts out all appeal to the finer sensibilities, smothers every ennobling impulse—it blights the soul. But, on the other hand, these are the very things which Jesus seeks to develop. His appeal is from the heart to the heart. His love for us awakens our love for him. His human sympathy which prompted not only his coming, but also his service to the poor in both soul and body, his endurance of hardship in order that he might serve. The whole healing ministry which we have lately been studying in the Sunday-school lessons is indicative. Do you think any one could have come under the influence of that service and not have his own sympathies aroused? Who would not feel kindlier to one who has rendered such a service whether it came directly to him or to some one else? All will the more quickly hear the words of such an one and follow him. Notice he leads and we follow. He does not drive us with a lash like so many cattle. He woos us that he may win us to himself.

Does he do so still? Yes. How? By the great life-ideals which he sets before us. Who reads the gospels and seriously contemplates the life there set forth that he does not feel its attraction and long to live it himself? But most of all we are won to him

by his disciples who embody these ideals in their lives and manifest them in our presence. Not only as it expresses itself in the great amount of charity work for the needy and the suuffering, but also in those who seek to rescue men and women from sin. Nothing short of Christian love will induce self-respecting men and women to enter the haunts and dens of vice and filth and literally rescue men and women from a living death, cleanse them and help them to stand on their feet once more.

Again Jesus is winning us by the plane of life to which he has been able to raise mankind. This manifests itself in our refined Christian homes. Their comfort, their joy, their peace, are unimpeachable testimonies of the value of the Christian ideals. The great and growing volumes of Christian literature, the fine arts; drawings, paintings, music, sculpture, etc., all bear record of the true life value of Jesus Christ.

Then we must never forget that in all this we must have a part. Jesus inaugurated his work. Then he gave his disciples a message to live and proclaim to all the world. And that commission has been passed from one to another until now. It remains for us, therefore, in this winning of the world to Christ not only to assume that we have a part but that we must co-operate with other disciples in the great task. Christ is winning the world through us.

Workingmen Look to Church for Help

(Continued from page 8.)

an equality with every other man in the place, without any apology. He must find the same spirit in the church if he is to be permanently attracted to it.

"The church must preach a clearer social message. When our young men go to the average theological seminary to study for the ministry they study about the social life of the Israelites, the Jebusites, the Hitites and the Perizites, and when they become our ministers and preach about these very interesting people who lived so long ago, we listen to them with considerable pleasure—but when a minister studies into the social life of the Chicagoites, the Pittsburgites or the Brooklynites, and preaches about it, in precisely the same way that he would preach about the social life of the Amalekites, for instance, some one will remind him that he might better preach the 'simple gospel.' But the gospel is as broad as humanity and as deep as human experience. Any gospel which falls short of this ideal is an insult to Him who gave it to us and a slander upon our Christianity.

"There are thousands of men, women and children who would not listen to the gospel message as most of us understand it—even though it were preached by an angel sent by heaven. With them, to smile has become a lost art. The look of care has come into their faces so frequently and for so long a period at a time, that it now seems almost indelibly impressed upon them. They go through life like lean, warped animals.

"The lack of a living wage, the long hours of labor, the back-breaking toil, the inability to pay for medicine and for doctor's services, their children dying off like files, put out upon the streets because they cannot pay their rent, a hopeless old age—these are some of the things which weigh down the hearts and lives of multitudes in our great cities. Talk about preaching hell-fire to such! What they want to know is how to get out of the hell in which they are now living. No hell in the future can hold as many terrors for them as the hell which they know most about. It is in meeting the needs of such that the church in coming days will be most severely tested.

"If the social vices in Chicago are to be wiped out it must be done by the church and the laboring man working together hand in hand. And if the social vices in Chicago are not wiped out I believe God and man will hold the church and the laboring man both responsible.

Labor Looks for a Prophet.

"The workingman must find in the church more of the prophetic spirit. Too long have we been boasting of our glorious traditions—traditions with which we have had nothing to do because they were created by our great grandfathers. The workingman rightfully wants to know what the church is doing in the twentieth century. The danger is that the church will so long hold herself aloof from the movements being inaugurated by the common people that the day will arrive when the justification for their existence will become so self-evident that there will no longer be any need for leadership on the part of the church.

"Some day God will raise up a prophet who shall again win to himself the common people—those who once heard Jesus Christ gladly. That day shall reveal whether the church will capture the labor movement or whether the labor movement will capture the church. Much will depend upon whether that prophet comes out of the organized church or whether, as it happened 2,000 years ago, he shall come from the ranks of the common people—a lowly, despised, rejected Nazarene."

A Gracious Influence

By Erie Waters.

"It is certainly very beautiful. How it towers above its fellows! It reminds me of Constance."

"A tree remind you of Mrs. Forrester? How absurd!"

"Not so absurd as it seems, Mary. I have known them both all my life. Look at the tree now; not a leaf left, yet it is a 'thing of beauty,' so noble, so lofty, so sturdy and yet so graceful, with those smaller branches and twigs, standing out like a fret-work against the wintry sky.

"It appeared to me at its loveliest in spring time, in its delicate, marvelous coloring. Then, in mid-summer, its deeper greee, its wealth of foliage, its grateful shade, were the very perfection of its life. And, today, with all its embellishments gone, it teaches its lesson still, it gratifies the eye."

"True, every word, Mary,—of a tree; but why is it like Constance Forrester?"

"You must remember, child, I have known her all my life. I remember her a beautiful girl; lovely, unselfish, useful, accomplished. I remember her a wife; a mother, a friend; more beautiful in maturity; gracious in all her ways; a very source of strength to her husband, despite her gentleness. She shared the good things of life with those less fortunate. She drew men, women and children to her. Then the summer of her life passed; the clothes of circumstance, the charm of youth, the advantages of wealth, left her. Her dearest and nearest were taken away by distance or death.

"But, today—wanting all these—she still draws us to her, with invisible cords. Her hair is white; her face is thin; but the beauty of holiness, of patience, of calmness, rests upon her. To us she is a fountain of wisdom, a tower of strength, because the grace, the charm, the beauty, were but the ornaments of a strong character. Firm of will, and steadfast in faith, unshaken has she been by the storms of life; strong through vicissitudes, as is the trunk of the sturdy old tree."

A Little Nonsense

FLETCHERIZING.

A witty woman has coined the word "muncheon" to describe one of Horace Fletcher's feasts.—Good Housekeeping.

WARY.

Thompson—"Suppose a man should call you a liar, what would you do?"

Jones (hesitatingly)—"What sized man?"—Jewish Ledger.

NOT PARTICULAR.

"What kind of a man would you like for a husband?"

"O, either a bachelor or a widower. I'm not particular which."—Universalist Leader.

THE COMPLIMENT FEMININE.

"Do you like my new hat?" asked Mrs. Brooke.

"Yes," replied Mrs. Lynn. "I had one just like it when they were in style."—Lippincott's Magazine.

OVERWORKING THE METER.

Mother—"Come, William, quick. Minna has tried to kill herself by inhaling gas!"

Father—"Good Heavens! Think what the gas bill will be this month!"—Meggendorfer Blaetter.

MORE SUGAR SCANDAL.

The Grocer's Wife—"Ach! no, my child, ve can not to de beach go in de vinter; but ven de gustomers have went away, you may take your liddle pail und shofel and play mit de granulated sugar.——Harper's Magazine.

QUALITY, NOT QUANTITY.

"It's such a small chunk of ice you give me for fifty pounds," complained the housewife.

"But notice, ma'am, the firm and excellent quality of it," said the iceman. "In buying ice your motto should be 'Not how much, but how good.'"—Chicago Tribune.

UNBUSINESSLIKE.

A Berlin financier, who had celebrated his eightieth birthday about a quarter of a year previously, fell very sick. His business friends visited him and tried to cheer him up.

"You, with your strong constitution, will come out of this sickness all right," said one. "God will leave you with us until ninety at least."

The sick financier smiled and said:

"Why should he wait to take me at 90 when he can have me at 80¼?"—American Hebrew.

THE FIRST GARDEN.

"And how are the potatoes coming on?" asked Mr. Younghusband of his little wife.

"Well, dear," began the lady, nervously, I'm rather afraid we shall have to buy them after all."

Mr. Younghusband frowned.

"But, my dear Maria," he expostulated, "I distinctly understood from you a couple of months or so ago that you had planted a whole row!"

"That's quite right, dear," explained Maria, "but I've just remembered that I forgot to open the tins!"—Answers.

NOT RUNNING.

When Senator Vance was running for Congress, he called on an old negro, who had in early life served the Vance family. Asked after his health, the negro replied, "Mighty po'ly in this worl', but it's all right over yander." "Do you believe in the doctrine of election?" asked Vance with great solemnity? "It's the doctrine of the Bible," answered the old man. "Uncle Ephriam, do you think I've been elected?" asked Vance again. "Massa Zeb, I'd a leetle ruther you wouldn't draw that question. I'm too near de grabe to tell a lie, but de fac' am, I neber yet knowed nor hear tell of no man bein' elected what wasn't a candidate."—Christian Register.

Unity Through Love's Regnancy

A Layman's View of the Basis of Religious Fellowship

By F. Trendley

All who are students of God's Word are aware of Christ's injunction to his followers that they should be one. He sought to have them cultivate within themselves peace, harmony, good will, tender affection and power of co-operation. He had had presented to him many proofs that human nature is essentially combative for "Jesus knew what was in man." "The senses divide," said old Parmenides. What shall unite? Our Lord was in the midst of warring forces. Life was tense. It was easy for men to slay their fellowmen and this because of the depreciation of the value of human life by reason of its ability to co-operate on terms of justice and good will, and thus demonstrate its worth.

The leading Jewish sects sought co-operation upon terms of doctrinal belief, an impossibility whose proof the world is ever exhibiting. They would force the intellect, this most royal and independent faculty whose virtue resides solely in its freedom, into ways of thinking foreign to itself. Their methods were the methods of Jason when he sowed the dragon's teeth. It is the method of the inquisition. Galileo's protest is the protest of man's intellectual faculty, the faculty of truth, against any sort of coercion. Indispensable to all progress is the right of the individual to do his own thinking and to take his own place. It is the right of truth also to propagate itself. It is legitimate for it to invade any dominion of thought not in harmony with its belief and try to convert. It is equally the right of any unconverted man to resist, that is, to challenge the argument and appeal, to demand proof, to scrutinize evidence, and, at last, if unconvinced, to reject the appeal. It is also the high duty of the intellect to be open to the truth, to be hospitable to all advances, to be reverent of other's opinions as they may seem to be at least sincere and worthy of consideration.

Christ and Paul.

Our Lord throughout his entire life, and Paul, his great disciple, were ever teaching, ever seeking minds which might be influenced. Both were painstaking in their appeals. They offered their propositions with infinite patience though not indeed in the same way. In small companies, before large multitudes, with twos and threes, one by one, the mission of our Lord and of Paul was to compel belief by the sole method of truth. The argument of Jesus was presented in deed and statement of inexpressible clearness; Paul's by-ways of syllogistic proof. To the open-minded even though dull they were considerate. At no time did sharp words spring to their lips save as against those who knowingly denied truth and resorted to physical force to overcome the spiritual. Every word and line of Christ's teachings indicate a reverence for truth and for the prerogative of the mind to canvass propositions. How patiently he dealt with all, holding no time so valuable, no use of energy so profitable as when he was engaged in causing truth to be recognized and unsealing eyes that were blind. His attitude toward Thomas ought to carry with it a world-wide lesson. An honest doubter was to him more precious than a simply facile believer who could give no reason for the "faith that was in him." Disbelief when sincere was no ground for condemnation.

Our Lord sought the oneness of His people in social service, not in the operations of the intellect. Christ's appeal to life recognizes what all modern psychology teaches, viz., that the central factor because the ultimate and decisive one of the individual life is not the intellect but the will, that a man is not a man because he thinks aright but because he acts aright. Acts of will are the expressions of a man's whole character including his thinking power. His thoughts are but partial expressions of himself. His emotions are but partial expressions. What man does is in a peculiar sense the man himself. Hence the parable of the Good Samaritan and the Prodigal Son. Hence the Beatitudes.

Our Lord's way to the reconciliation of the world was through service, through faith by which the heart could be touched and the deep well-springs of life drawn upon. The Pharisee's method was through the intellect, the most stubborn, exacting and pitiless as respects opposition, of all the elements of man's nature; and truly so, because the guardian of the very foundation of the spiritual life. Ultimately man must know, but the way to spiritual knowledge is through spiritual service.

Truth Infinite, the Mind Limited.

Why impose intellectual tests then upon men when truth is so infinite and divine and the intellect so limited in range? Why denounce men when they cannot see face to face with another? Let us illustrate. Why do I submit myself to baptism by immersion and partake of the Lord's Supper weekly? Can any man demonstrate that in them, per se, there is any saving grace? Why then do I consent? Because my reading of Holy Writ and my knowledge of human nature tell me that these observances are pleasing to God, and I think he saw in them an efficacy into the reasons for which I have some insight. But as between communing at the Lord's table and sitting by the bedside of the sick and dying, one could have no choice. These ordinances are means to an end. The spiritual welfare of men is an end. I wait far more graciously and effectively upon my Lord in loving personal service to his children than in observance of what I deem to be a form of obedience, provided they conflict in time and space. Of course if I believe our Lord imposed any observance upon me, obedience is no longer a mere form. It then becomes a spiritual act. Yet there is here no conflict. First things take precedence and annul secondary things. Always the first things with our Lord were the peace and comfort of his children. In men's hearts is the Kingdom of Heaven, not in their intellects.

When, then, I hear of people appealing for Christian union and observe that they seem to seek it on the basis of the theology our people seem able to extract from our Lord's life and teaching, they seem to me to be having their "labor for their pains." When the appeal is made to our Lord's life and teachings as found in the "Open Book," giving to all the right of private interpretation, but holding that the ultimate interpretation must be in terms of fruitage and not of doctrine, such a position will result in good. "By their fruits ye shall know them." Any man who examines the immense social service wrought by Jews, Catholics, Methodists, Presbyterians, Baptists, Moravians, the sects if you please, and does not find his heart warming toward them simply because intellectually he cannot agree with all their teachings, that man is very far from such a co-operating spirit as would realize his Lord's command. Oneness is in life not in doctrine, in service not in commandments, in heart not in intellect, in love not in syllogisms. Love is one, knowledge is of the many. God alone can find the one in the many intellectually, man only through the principle of love.

Men Bound to Differ.

To the end of time men will differ in intellectual thinking simply because the world of truth is infinite. All facts instantly break up into countless forms. But with principles it is not so. Service is the same everywhere and at all times and can be instantly understood and appreciated. Love expresses itself under the same forms everywhere and at all times and so becomes in its expression a universal language. I little care whether my neighbor goes to my church or not, providing he is a true worshiper of God, as shown in personal obedience to God's command to love his fellowmen. Our Lord is the Lord of all men. All creeds, all faiths, all denominations may equally adore him, for the expressed essence of His being is service. We love God because God sent his only begotten Son that through him we might not perish but have everlasting life. We love our Lord for what he did and was. He served and was obedient unto death amidst great affliction. Nowhere do we hear of his tolerating long debates. Nowhere did he exhibit wrath save once, then his thunderbolts were launched against that ugliest of all religions—formal religion; against souls petrified by heartless learning issuing in selfishness. How infinitely tender he was with the erring, the weak, the sinful, the stumbling. How many times shall I forgive him who sins against me?

A man offers a stone for bread who gives to a needy man merely a new doctrine instead of love. True doctrines are good. Truth must express itself. Men must be able to read sign-boards. But truth of intellect in other than abstractions is dependent upon love of the heart. "If a man will to do my will he shall know of the doctrine." Hence Christian union becomes a noble plea only if made upon the right basis. If I can't be loved except my intellectual thinking conforms I do not want to be loved. "I am what I am by the grace of God." And God's wondrous grace has given to me my own powers. He has endowed me with my own gifts. He wants no dull, stolid level. Infinite variety of every sort of wealth is the proof of his glorious nature. He would bind together by but one band, viz., love. "Love ye one another and so fulfill the law of God." Christian union can exist only through love, and such love as Jesus Christ manifested on earth.

Ohio University, Athens, Ohio.

A Lonely Day

Yesterday she went away,
Mother did, with Dad;
All her room is cold and dark;
All the chairs look sad.

All the pictures seem to frown;
The bed is cold and high,
There isn't even any lap
Where to sit and cry.

Tomorrow she'll be back again
Mother will, and Dad,
When they see her face again
The mirrors will be glad!

—Helen Coale Crew in Woman's Home Companion.

Church Life

A. R. Spicer began his ministry with the church at Lawton, Okla., March 20.

W. D. Crewdson goes from the pastorate of the church at Corning, Iowa, to Fort Pierre, S. D.

A committee is at work upon plans for a new building for the church at Graham, Texas.

The church at Niles, Ohio, recently held its annual meeting, with good reports and a fine prospect for the future.

"How Shall We Think of Our Dead?" was the subject of the sermon by Edgar DeWitt Jones, pastor First Church, Bloomington, Ill.

It is reported that R. E. McKnight, Lodi, Cal., has declined a call to the pastorate of the church at Lakeport, Cal.

The Netz Sisters sang in the meetings at Akron, Ohio, the week preceding Easter. The pastor, George Darsie did the preaching.

Grant K. Lewis, secretary of the A. C. M. L. occupied the pulpit of the church at Frankfort, Ind., the first Sunday in April.

P. C. Macfarlane, secretary of the Brotherhood of Disciples contributes a story to the April number of Pearson's Magazine.

F. P. Arthur, Grand Rapids, Mich., is in a meeting at Jasper with good prospects of leading to a church building enterprise.

The church at Greeley, Colo., dedicated their new building April 3. Z. T. Sweeney had charge of the services. A. E. Dubber is the pastor.

Lowell C. McPherson is assisting in a meeting at Rochester, N. Y., with the Columbia Ave. Church. C. C. Crawford is the pastor.

There were sixteen additions to the First Church, Davenport, Iowa, Easter Sunday, all but three were by confession. S. M. Perkins is pastor.

On a following page will be found Pastor E. M. Waits description of the dedication of the Magnolia Ave. Church, Fort Worth, Texas.

J. K. Arnot is getting well started in his work with the church at South Chicago while continuing his studies in the University of Chicago.

A. F. Roodhouse, pastor of the church at Santa Ana, Cal., has been assisting G. M. Anderson and the church at Riverside in a short meeting.

F. B. Hoffman, of Winters, Cal., is holding missionary institutes on the coast which receive the highest commendation of thoughtful and informed men.

The First Church, San Bernardino, Cal., has called J. R. Jolly from the church at Huntington Beach, and he is already at work in his new field.

Thomas H. Popplewell had two recent additions to the church in Arkansas City, Kans. One of these was by confession, "and immersed the same hour of the night."

At Connellsville, Penn., there have been twelve additions at regular services in the past ten days. Ten were by confessions, six heads of families. C. M. Watson is pastor.

H. H. Guy, of Berkeley Seminary, who preaches at Palo Alto, and J. R. Perkins, pastor West Side Church, San Francisco, exchanged pulpits the first Sunday in April.

Chas A. Pearce, pastor at West Pullman, has just welcomed the fourth child to his home. He is pursuing post-graduate work in the University of Chicago during the spring quarter.

J. E. Pickett, pastor of the Highland Christian Church, Denver, Colo., who is a Knight Templar, held a service for this order March 27. The entire program was beautifully printed.

The calendar of the First Church, Boulder, Colo., records an offering of $180.00 given to missions by the church during March. The Sunday-school reached an attendance of 469 Easter Sunday, A. L. Ward is pastor.

Under the ministry of A. D. Skaggs all departments of the church at Sunnyside, Wash., are taking on new life. The Sunday-school attendance since January first has more than doubled.

The last church organized by L. L. Carpenter is at Treaty, Wabash Co., Ind. It was dedicated Sunday, April 10, by Grant K. Lewis, Secretary of American Christian Missionary Society.

J. C. Burkhart, pastor at Connersville, Ind., for the past seven years, has accepted a call to the church at Frankfort, Ind., where he will begin work at soon as his successor can be chosen at Connersville.

As a result of the convention of the Laymen's Missionary Movement, the church of the San Joaquin Valley, Cal., will increase their offering to foreign missions from $10,000 to $40,000, so writes C. L. Beal, pastor of the North Side Church, Fresno.

"Man's Need of Immortality" was the subject of the Easter sermon by H. H. Harmon, pastor at Lincoln, Neb. There were four accessions to the church. In the evening the choir rendered the cantata "Easter Eve and Morn."

Jerome Emmanuel began his pastorate with the First Church of Tremont, Nebr., Easter Sunday, coming there from Aurora, Neb. Mr. Emmanuel is a graduate of Oxford University, England, with post-graduate work in Lyons, France.

On the 25th anniversary of their marriage, Mr. and Mrs. W. H. Cannon, Pittsfield, Ill., gave a reception in the parlors of the church, when they welcomed about 300 parishoners and friends. During the afternoon the church presented Mr. and Mrs. Cannon with a box containing 100 silver dollars.

The men of the churches of Disciples of Christ of New York City and vicinity met for dinner on Thursday evening, April 14, at the Twenty-third Street Branch of the Young Men's Christian Association. The city mission plans of the Disciples' Missionary Union were discussed.

J. E. Davis, of Beatrice, Neb., made the annual address at the North Side Church, Omaha, L. B. D. C. No. 272, taking for his subject "The Disciples of Christ and the Movement for Church Unity." Splendid committee reports were made and all the old officers were elected.

W. A. Oldham, Kansas City, Mo., while visiting his daughter in Carthage, Mo., was stricken with paralysis, while there is hope of his temporary recovery Mr. Oldham's condition is critical. He has been a teacher and preacher among the Disciples throughout a long life.

The Sunday school of the church at Colfax, Ill., on Easter Sunday made an offering of $83.75 for the benevolent association. The Berean class, taught by the pastor, Norman H. Robertson, made him a life member of the association. The church and school are in a healthy condition.

Dr. W. Bayard Craig, minister of the Lenox Avenue Church of Disciples, 744 West 126th street, spoke on a recent Sunday morning on the topic, "Religious Difficulties and the Remedy." The subject of his evening address was "The Love of Nature and the Love of God." Dr. Craig illustrated his evening sermon with stereopticon views.

Ray O. Miller, First Church, Fresno, Chas. L. Beal, North Side, Fresno, L. R. Clark, Fowler, and A. E. Mackay, Clovis, called a convention of the church of the San Joaquin Valley, to be held at Fresno, April 8 and 9. In this valley there are seventeen churches of the Disciples with about 4,000 members.

The following note from the calendar of the church at Bloomington, Ind., indicates the definiteness of the work of the church and its successful pastor J. C. Todd. "There are three lines of work which we will emphasize in the church for the remainder of the year—religious education, church membership and church finances."

Annual meeting of the Central Nebraska Ministerial Association was held in Bethany the first days of April. I. J. Spencer and W. P. Aylesworth were the leading speakers. The subject of the address of the former was: "The Force of the New Testament Precedent" of the latter: "The Ethics of the Cross."

"Where Does Sin Come From?" was the subject of a recent sermon by Geo. B. Van Arsdall, Central Church, Denver, fully reported in a paper of the city. Mr. Van Arsdall emphasized the truth that most explanations were too easy on the actors in life's drama, and called upon people to face their responsibility in moral action.

Harry G. Hill began his fourth year as pastor of the Third Church, Indianapolis, on April 3. The congregation tendered him a rising vote of thanks and apreciation at the close of the morning service. There were twelve received into the church during the day, a total of 260 in the three years of Mr. Hills pastorate, all at regular services.

C. L. Morrison, pastor of the church at Wellsville, Ohio, preached to a large audience on a recent Sunday evening on "Some Industrial Problems" at the request of the labor organizations of the city who came out in large numbers to hear him. The city papers gave generous space to reporting the sermon.

Tacoma, Wash. Seventy-three today, 116 in four days of invitations. House packed at women's meeting. Hundreds turned away tonight. Scoville a mighty prophet of God. Mrs. Scoville a wonderful influence in song. Each of six helpers are expert. Great shop meeting. Conservative Tacoma awakening to responsibility.—C. A. Moore.

Tuesday, April 19, Home Missionary Secretary I. N. McCash, assisted by Peter Ainslie, of Baltimore, Md., will hold a Parliament on American Missions in the church at Springfield, Ill. A banquet will be served at 6:30 for interested men and women, following which Mr. Ainslie will speak on "The Unfinished Task of the Restoration."

The Central Ohio Ministerial Association will meet in the Y. M. C. A., Columbus, Ohio, April 11. The book reviewed will be George Gordon's "Religion and Miracle." Newark's new minister will read a paper in the afternoon session, and Secretary I. N. McCash will make an address. O. P. McMahan is president and T. L. Lowe, secretary.

The church at Centerville, Iowa, J. H. Booth, pastor, raised $800 for missions during the past month, supporting its living-link in Tokyo, Japan. In the autumn the church takes the offering for the support of its two living-links in the home field,—Fort Dodge,

Iowa, and Van Cover, B. C., under A. C. M. S. The churches of Centerville are now planning for a union revival to be held in June under leadership of I. E. Honeywell.

I. J. Cahill, of Dayton, Ohio, is spending the month of April among the churches of Illinois in the interest of the American Christian Missionary Society. Correspondents should note that he does not become secretary of Ohio until June 1. Until that date their work continues in the hands of H. Newton Miller, 864 Rose Bldg.,. Mr. Cahill will be available for a short meeting in May.

The editors were pleased to receive a commendatory letter from one of the fathers of the faith who is now eighty-eight years old and living in Vanceburg, Ky. He preached his first sermon in 1842 and his last in 1906. James F. Carney has thus been a minister among us for sixty-four years, organizing many churches and strengthening many others. The value of such a life to the cause of God and man is inestimable.

The church at Canton, Ohio, P. H. Welshimer, pastor, closed an eight-day meeting recently with a total of 168 additions to the church. P. M. Kendall, Columbus, Ind., had charge of the music. The pastor did the preaching. Mr. Welshimer has served this church as pastor for eight years. During that time 2,400 members have been received into the fellowship of the church, which has a present resident membership of 2,200.

C. M. Watson, minister of the church at Cornellsville, Pa., has announced a series of "Sunday Evening Bright Hour Services." The sermon subjects are as follows: "Keep Your Hands Clean," "Shine as the Stars," "Bear Your Own Burden," "Bear One Anothers Burdens," "Use or Lose Your Talent," "Get the Religious Habit," "Cultivate the Mind," "Forget the Things that are Behind," "Pray Without Ceasing," "Set the Child in the Midst," "Launch Out into the Deep," "Better the Nations Life."

Perry J. Rice, pastor of the church at El Paso, Texas, is spending a few days in Medina, Ohio, where he went to attend the funeral of his father, who lived to round out a long and useful life as father, neighbor, friend, citizen and soldier, and for seventy-three years an influential member of the church. Mr. Rice, Sr., was a man of broad sympathies and was held in highest esteem by the members of other churches of this city.

The semi-annual convention of the churches of southwest Minnesota, was held with the Gordon City church, March 24 and 25. Though not largely attended the convention was a very successful one, in good fellowship, enthusiasm and helpfulness. The central theme was "The Church at Work." State Evangelist Hollingsworth spoke on "Christ the Perfect Teacher. L. W. Porter, of St. Paul gave the convention sermon on: "Christian Loyalty." J. G. Holmstead was leader of song.

Guy W. Sarvis, now under the appointment as living link missionary from the Hyde Park Church, Chicago, is giving the following series of addresses at the Wednesday evening meetings: Missions from the Modern View-point—The Missionary Idea, The Question of East and West, Are the Oriental Religions Sufficient? Religious and Cultural Achievements of Missions, Social Evils of the Orient, Social Amelioration Through Missions, Current Criticisms of Missions, The Missionary Outlook.

J. F. Findley has closed his work with the church at Fort Collins, Colo. His address is now 110 Dillon Ave., Indianapolis, Ind., though Mr. Findley will spend the spring and summer in travel through Europe. The Fort Collins church and people of the city joined in giving Mr. Findley a hearty farewell reception in which the pastors of the other churches of the city were active participants.

C. H. Mattox, Hiawatha, Kans., is preaching and Chas. E. McVay leading the singing in a meeting at Morrill, Kans.

Houston, Texas, April 1.—Breeden-Lintt meeting closed; twenty-five days, 101 additions. Breeden's second meeting. First meeting year ago, 158. Offering for Foreign Missions this year will be two thousand dollars.—A. F. Sanderson.

J. E. Lynn, who recently closed his work with the First Church, Warren, Ohio, is resting a few weeks on a ranch near Greeley, Colo., before engaging in his new work at Greeley. Mr. Lynn was on the ranch in time to assist (?) in a "round up" and is in the saddle every day.

The church at Fitzgerald, Ga., Everett Hollingworth, pastor, has had four additions by letter and statement and fifteen baptisms in the past three weeks. They are now in a meeting with E. R. Clarkson, evangelist, the pastor directing the chorus. Notwithstanding a rival meeting in the most influential church in the city, and another announced to begin in a week, the night audiences tax the capacity of the house, which has been seated for over 600. The church is alive and harmonious.

In the two weeks meeting which J. R. Ewers held with his church in East End Pittsburg, there were twenty-four accessions to the church, making fifty-one since Mr. Ewers began work with this church last October. This church is sane in its temper and does not overestimate numbers, but works for permanent and natural results. Such a church has far-reaching influence even in the large city—indeed it is the only type of church that can have much influence in the city.

Dr. J. H. Ruble, chaplain of the National Soldiers' Home, Johnson City, gave his lecture on "The Character and How to Build It" at Milligan College, Thursday evening, March 24. A large and representative audience was present and gave the speaker close attention. The lecture fairly bristled with humor and good advice. The speaker outlined character as dependent upon three considerations—(1) Energy, embracing industry; (2) Integrity; (3) Religion. Dr. Ruble is an eloquent and forceful speaker and his varied fund of experience makes him entertaining and instructive to an unusual degree.

The Harvey, Ill., Church closed a two weeks' meeting Sunday night, April 3. The meeting was conducted with home forces entirely. There were twenty-seven additions, three of whom were under fifteen yars old. Th remainder were adults. About half the number were by confession. There were seven husbands and their wives in the number. The meeting helped the church a great deal. The Sunday-school is increasing and likewise the audiences at the church. Audiences through March are the largest which we have had. The church is greatly encouraged. This is the second meeting held by the pastor, W. D. Endres, whose meeting a year ago added twenty-eight to the church.

The subject of the sermon at the Hyde Park Church, Chicago, April 10, was "The Place of Reason in Religion." The following note to the pastor, Dr. Ames, regarding the arrangements just completed for sending Mr. and Mrs. Sarvis as missionaries from this church has interest to Christian Century readers: "Foreign Christian Missionary Society, Cincinnati, Ohio, March 26, 1910. Dear Bro. Ames: Let me congratulate you and the church most heartily upon that wonderful victory, for it is wonderful. You have certainly set a standard for giving that leads every church in our brotherhood. There isn't anything in our fellowship that approaches it. It will be an inspiration to everybody and I know will result in great blessing to you folks. Most cordially yours, Stephen J. Corey."

Dr. Clinton Lockhart writing of the burning of the main building of Texas Christian University says the cost of the building was $130,000; with library worth $15,000; laboratories estimated at $4,000, pianos valued at $3,000, and furniture at $20,000. The total insurance was but $29,000. In the building were the administrative officers, class rooms and dormitories. Through the presence of mind of the business manager, Prof. J. F. Anderson, many of the students saved their belongings, but some of them and some of the teachers lost everything in their possession at the university. The university will be rebuilt as soon as definite plans can be adopted. The citizens of Waco have pledged largely for a new building. The service of Texas Christian University are being held in the dining room—the only available place since the fire. Despite this there were 206 in the Sunday-school Easter Sunday. Four young people volunteered for service, one as preacher, three as foreign missionaries. There were three accessions to the church. Colby Hall, the pastor presses enthusiastically forward in face of the difficulties.

The East End Church, Pittsburg, Pa., observed Passion Week, and continued with decision meetings one weekmore. The religious life of the congregation was enriched and twenty-four people were received into the fellowship of the church, nine of these by baptism. Since September 1, when John R. Ewers came to this church, fifty one people, representing much strength, have united with the church,a mong these two great-grandchildren of Alexander Campbell, Alexander and Virginia Thompson, and also one fine young man has entered the ministry, Mr. Ira Boyts, who was baptized in December, and is now preaching at Sweetwater, Texas. It looks now as though the offering for foreign missions would approach $1,200. Mr. Ewers was assisted in the meetings by Mrs. Seth Tuttle of Akron, Ohio, as singer. Mr. and Mrs. Tuttle were baptized by Mr. Ewers during his Youngstown ministry. She has a contralto voice of marvelous richness and sympathy and sings the gospel songs straight into the heart. Many of our ministers should employ her in quiet meetings. Not a single criticism was heard concerning her work.

Chicago Disciples try to maintain a philosophical calm through all sorts of changes in their pastoral leadership. But their purpose almost fails them when they learn of the resignation of A. W. Taylor from the Irving Park pulpit. Mr. Taylor has been called to teach sociology in the Bible College of the University of Missouri. This, of course, is such a piece of work as he is peculiarly fitted to perform, and judged in the light of the years spent in equipping himself for this sort of service all Mr. Taylor's friends and parishioners agree that there is no question as to his duty. He will add great strength to the faculty of the Columbia school, an institution of growing significance in Missouri church life. During the one year of Mr. Taylor's pastorate of the Irving Park Church forty-two persons have been added to the membership, the congregations have increased, and the missionary offerings more than doubled. Mr. Taylor's plans include a trip to the Edinburgh Missionary Conference, accompanied by Mrs. Taylor, whose home was formerly in Birmingham. He will take up his new college duties September 1. Readers of The Christian Century will be glad to know that his pen will continue to interpret to us the social events and currents as he has so admirably done for the past year.

Greeley, Colo., April 4.—Brother Sweeney dedicated yesterday a beautiful house in a beautiful little city of ten thousand, free of debt. Asked for eight thousand dollars, raised fourteen thousand. His sermons were powerful appeals in favor of the divinity of the church and Christianity. A. E. Dubber has done a phenomenal work in the past year here. Seven preachers in the afternoon, representing seven churches made talks. The Commercial Glee Club, T. E. Pitts, director, rendered splendid music. We begin a meeting for Mr. Dubber and the congregation tonight. Brother St. John sings. He has next month, not taken. Address him here. I believe God has an open door here for us and much people in Greeley. Pray for the workers.—James Small.

The Call

By Phillips Brooks.

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I; send me!"

For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went—along the way
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.

I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name—
For lo! the Word I sought was He.

Be Strong!

Be strong!
We are here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's Gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

—Maltbie Davenport Babcock.

The Coign of Vantage

(Continued from page 13.)

said with a blush. "Of course poor people in Chicago must be satisfied with very little, so far as having friends and a place of their own is concerned. But we shall have each other, Teddy, and if Mr. Randall starts the new works, I know we can come back."

Teddy thought, prophetically,—"They'll never let him!"

He said nothing to discourage her hopes, but kissed her tenderly:

"You're a brave little woman! A man's got something to spur him on to do his best with the chance of a home, and a wife in it like you!—I'll let you know how I'm getting on, and just as soon as I can I'll come back to you."

Teddy left at midnight and spent some uncomfortable hours trying to sleep in the cramped seat of a common coach. He awoke from his disturbed slumbers at daybreak, chilled and discouraged. He saw the sun rise over the dun level prairie. The sloughs were filled with water, which caught the sunshine, flashing back the dazzling reflection. The keen wind rustled the withered weeds, and flocks of wild ducks, sharply outlined against the morning sky, were winging their flight toward some distant feeding-ground.

In every direction long trains were speeding swiftly across the flat, treeless stretches suspended in the heavy morning air, thinning, fading, vanishing—marked their course. Presently, as the train rolled on, the site of the great Babel could be discerned afar off. Over it hung a pall of darkness, through which huge, bald elevators loomed, up, enmeshed in a labyrinth of railway tracks, on one side, bordered by the tideless river on the other.

By the time the train drew up in the great, gloomy, echoing station at Polk Street. Teddy heartily wished himself back in Carlinville. It was like paradise in retrospect. But there could be no going back! his banishment was as final as that of the first parents of the race; and the want and beggary that barred the way of return was a not less potent barrier than the flaming sword.

Teddy did not expect his friend to meet him at that hour in the morning, but he was not altogether unfamiliar with the city, and it was arranged that he was to stay with Jackson until he was fairly settled. Accordingly he took a West Side car and set out for his boarding place. They were delayed at the river by the opening of the bridge, and tugs screamed and panted as they dragged the lumber-laden schooners to their anchorage up-stream.

At the end of a quarter of an hour the cars proceeded on their way; and far out on the West Side, beyond the district of macadamized streets, he found the place he sought.

A slovenly maid of all work answered his ring.

"Mr. Jackson said you was to go right up to his room when you come," she said, staring with impudent admiration at Teddy's handsome face and fine athletic figure.

He had supposed that here, with the wind sweeping over the wide open spaces and across the pure cold waters of the lake, there could be no lack of fresh air. But the dark, dirty hall reeked with the odors of countless "boiled dinners," and he experienced a feeling of suffocation as he followed the girl up three flights of stairs to the top of the house. With each successive floor the carpets were more ragged, the walls more stained.

The girl pushed open a door at the end of the hall on the top floor. "Here's his room," she said with a leer, and shambled down the stairs again.

One glance around the place sickened and disheartened Teddy. It was in the same disorder in which its occupant had left it, with an added accumulation of the dust of weeks. He set down his valise and looked out of the window. Up and down, as far as he could see, there were tiny squares of bare earth enclosed in high tottering fences. In some of the yards were heaps of refuse, in others withered stalks of plants and vines showed that some attempt at gardening had once been made. Dingy cats crouched in sheltered nooks under overhanging roofs, the sole proof at the moment that life existed there. It had suddenly clouded over as it is apt to do in Chicago on a spring morning, and a sudden gust of sleet spattered against the window panes. Teddy turned from the cheerless prospect outside to that no less cheerless within, and he saw on the bureau a note addressed to him in Jackson's illiterate writing. He opened the note, recovering confidence. It ran:—

"I'm awful sorry but your place was took last night by another fellow. He was on the ground, and they thought you mightn't come—don't feel bad; we'll find something else; make yourself at home." Teddy clenched his hands; he muttered between his set teeth: "O, God! Why must men live,—who never asked for life,—when it is a curse!"

He thought of Susan's oft repeated truism: "The destruction of the poor is their poverty!"

(To be continued.)

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

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Protects the food from the taint of alum and phosphatic acids.

Chicago

Arthur Holmes in Chicago

The quarterly assembly of Chicago Disciples was held Sunday, April 3. Arthur Holmes, of Philadelphia, was the speaker of the day. His splendid message was not received by so large an attendance as usually gathers at these assemblies. Perhaps the glorious weather tempted many people to the parks. There was, besides, some confusion in some congregations as to whether the meeting was to be held or not. Hundreds of our churchmen should have heard the address. It would have put iron into the blood of many a deacon and elder. "Bringing in the Kingdom of God by Ballot," was his theme. He spoke of the great social responsibility of the church. It must exist for ends outside itself, he said. The church's function is not simply to build itself up, but to build up the kingdom of God in the world. With telling illustrations this truth was made plain and applied. Dr. Holmes speaks like a man. He confessed at the start that his address had been prepared especially for men. Upon men lay the proper responsibilities in church life. He argued with great vehemence that the preacher should have his hands freed from the financial duties of the church and the details of administration that he might be a real prophet to his city, leading all good men in the enterprises of God's kingdom. One feels in hearing him that here is a man aware of the great forces that are making tomorrow, a man dealing with realities and pointing the church to a mighty mission.

Notes

A recent meeting at our colored church on Armour avenue resulted in a number of additions.

E. J. Arnot is the new pastor in the South Chicago Church. He formerly ministered at Batavia.

The Chicago Heights Church has extended a call to Mr. Zellers of Cuba, Ill. His decision has not yet been announced.

I. R. Lines is attacking the problem at Monroe street with vigor. The financial burden of the church is the chief handicap.

The Austin church, G. A. Campbell, pastor, had fourteen additions during the Easter season. There is new life in all departments since the erection of the new building.

The Maywood Church is discussing the possibility of a full time ministry. The church has made steady progress through the ministry of Victor Johnson.

A little group of church people has been gathered together at Oak Park through the efforts of A. J. White and constituted into a church. The meetings are held in a fire station.

Three of our Chicago ministers will spend the summer in Europe, A. W. Taylor, C. C. Morrison and Errett Gates. The latter will remain for the winter as well. All will be in attendance upon the Oecumenical Council held at Edinburgh.

The Evanston Church, O. F. Jordan, pastor, is holding services in the Y. M. C. A. while the new building is being erected. The first Sunday at the new place of meeting brought the largest morning audience of the year, demonstrating the value of a central location. There was one addition by letter.

Charles Reign Scoville has written to some of the interested parties favoring a union between Metropolitan Church and Jackson Boulevard Church if conditions are favorable. Nelson Trimble of the Metropolitan Church is said to favor the union also. All Chicago ministers and laymen would rejoice to see this union consummated. The churches are but two blocks apart and should never have been divided.

Chicago Ministers Favor Representative Conventions and Unification

Believing that our great brotherhood should have adequate means for expressing itself in an official manner and that the interests of the kingdom, committeed to its care, demands an organization that shall at one and the same time represent all the power and working force of the brotherhood, be it

Resolved by the Ministerial Association of Chicago that we heartily favor representative delegate conventions and such coördination of our various missionary and benevolent societies as shall bring the greatest economy and efficiency of administration.

By order of the Ministerial Association of the Disciples of Christ in Chicago.

A. W. Taylor, President.
I. Raymond Lines, Secretary.

JUST GOOD ENOUGH.

George—"Do you think that I'm good enough for you, darling?"

Darling—"No, George; but you're too good for any other girl."—Illustrated Bits.

AMONG NEIGHBORS.

"Well, how true it is," sighs the visitor, "that one-half the world doesn't know how the other half lives."

"That may be true of the world in general," replied the native. "But it doesn't apply to this town."—Chicago Evening Post.

Announcement Extraordinary

The Crescendo Campaign for American Missions.

Unusual interest obtains this year in American Missions. The men in the field report a sympathetic hearing everywhere.

Secretary Grant K. Lewis has called to his assistance such veteran campaigners as B. F. Clay, I. J. Cahill, B. B. Burton, Benjamin L. Smith, S. R. Hawkins, C. A. Freer and others who are out in the field, attending conventions and visiting churches and preachers; while Secretary I. N. McCash is "swinging the circle" of great cities accompanied by President Peter Ainslie, all preparatory to lifting an offering in behalf of American Missions in May unprecedented in the Missionary annals of the Disciples.

On every hand is noted the unfortunate position of the Annual Offering for Home Missions in our Missionary Calendar, and everywhere preachers express a determination to stand for "A Square Deal for Ameri-

FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.

2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O

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Missions and Benevolence

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.

Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.

President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.

Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.

A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 3TEE N. Euclid Ave., St. Louis, Mo.

Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.

President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

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"A long pull .....
A strong pull
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The American Christian Missionary Society.

A Great Week

The receipts of the Foreign Society for the first six days of April amounted to $15,810, or a gain of $5,149 over the corresponding time last year. This brings the total gain for the year up to $11,721. We are hoping that the churches will be very prompt in forwarding their gifts. We can go up to $400,000 if all will lend a hand. We are hearing from new living link churches right along. Many churches are giving for the first time. Let the old guard stand loyally by the work and a great year's record will be made.

F. M. Rains, Sec'y.
Box 884, Cincinnati, Ohio.

Notes from the Feoreign Society

The recipts for March amounted to $57,730.41, a gain over March, 1909 of $3,807.36. The receipts for this month were about as much as the total receipts of the society for the year 1893.

The home of R. D. McCoy, Tokyo, Japan, was recently burned. He lost all his household effects. The insurance on the house was $3,000. The insurance money is already paid into the bank in Tokyo.

The church in Osaka, Japan, had to be moved back on account of the railroad. Some land had to be given up. The Foreign Society receives $1,986.95 from the railroad as damages.

J. H. Banton and S. T. Willis of New York City, were elected trustees of the University of Nankin by the executive committee at its April meeting. A McLean is also a trustee.

The church at Hagerstown, Md., expects to become a living link in the Foreign Society the first Sunday in June. G. B. Townsend is the minister. This church is deeply interested in the work, especially in Africa.

President A. McLean has been in the service of the Foreign Society for twenty-eight years, and longer in this service than any other man now living in this country.

Miss Sue M. Dilts of Kentucky has given the Foreign Society $5,000 on the Annuity Plan with which to erect a hospital at Batang on the border of Tibet in memory of her mother. Two mission homes are also greatly needed at Batang. Who will provide them?

The Foreign Society has just received $1,000 from a friend in Michigan on the Annuity Plan. Also $500 from a friend in Kentucky. This is his fifth gift on this plan. This reminds us that the Foreign Society has already received $32,050 on the Annuity Plan this year, or since October 1, 1909, an increase over the corresponding time last year of $18,530. This is the largest amount ever received on this plan for the corresponding time in the history of the Society. It seems altogether probable that the annuity gifts will reach $50,000 this year. The total gifts on this plan from the first amount to $354,239.

The Nankin Union Training School for Nurses at Nankin, China, was founded in 1908. Of our own missionaries on the board of directors are Mrs. Frank Garrett and Mrs. Lily W. Molland, Nankin, China.

At the last meeting of the executive committee of the Foreign Society Guy W. Sarvis and wife were appointed missionaries. They will not go out, however, for about one year.

The church at Amarillo, Texas, Walter P. Jennings, minister, becomes a living link in the Foreign Society. This is a comparatively young church and has recently dedicated its new house of worship.

The churches at Trenton, Mo., William Shullenberger, minister, and the church at Cameron, Mo. A. R. Liverett, minister, are planning to combine their offering and support a missionary on the foreign field.

District Convention, Tipton, Indiana

The annual convention of the fourth district of the I. C. M. S. was held at Tipton, March 31-April 1. The convention was declared by those who habitually attend the district convention to be one of the most successful in the history of the district. Twenty-four ministers were in attendance, thirty-four of the forty-two churches sent statistical reports showing a substantial growth during the past year, increasing missionary activity, and most of the churches under regular pastoral care. An aggressive line of work was agreed upon for the coming year looking especially toward closer coöperation with the state board and the perfecting of the organization of the district by counties. Those appearing upon the program from without the

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Chicago

district were President T. C. Howe of Butler College, state officers L. E. Brown of Lebanon, E. M. Barney, G. L. Cook, Mrs. Frank Wells, and T. J. Legg of Indianapolis, and Mrs. O. H. Geist of Shoals. J. K. Shellenberger of Wooster, Ohio, field secretary, delivered an address in behalf of the brotherhood work. A splendid work was done by the retiring secretary, F. L. Davis of Flora, in gathering the reports of the churches and arranging the program of the convention. H. V. Wilson of Peru was elected secretary-treasurer of the convention for the coming year, J. Frank Smith of Flora district Sunday school superintendent. The county-seat pastors are ex-officio vice presidents of the district.

G. I. HOOVER,
President of Fourth District, I. C. M. S.
Tipton, Indiana.

Dedication, Fort Worth, Texas

It was a success—the day, the building, the crowd, the Bible school, Rains' sermon, and the offering.

The Bible school, marching with flags and banners, left the old tabernacle, three blocks from the new structure, at 9:45 a. m. There were 613 in the procession. The primary department led; the adult department brought up the rear.

The new building cost $38,000.00. It is the "Akron plan," seating 1,100; with twenty-five separate class rooms, ladies' parlor, pastor's study, Philathea, Barac and boys' club rooms. Every department of the church is provided for. It is located in the best residence section of the city. The $5,000 indebtedness was soon provided for, and $800 more to be used in improving grounds. The Magnolia Ave. Christian Church was organized last Easter by the consolidation of Christian Tabernacle and Bellevue; both churches dissolved membership charters and began with a charter membership of 250, and the new church now has 515—no packing, no unaccounted for, non-resident membership. We support Mrs. Garret in Nankin, China, as our living link missionary.

The Christian Tabernacle sold its old property for $33,000. The work is prosperous, happy, united. The Lord has done great things for us, whereof we are glad.

EDWARD M. WAITS, Pastor.

Oklahoma Preachers Attention

The State Ministerial Institute of Oklahoma meets with the church at Norman May 2-4, and all preachers and church officers are cordially invited to attend all the sessions. The meeting opens with an address by the president, D. A. Wicker of Tulsa, on Monday evening, and closes with "The Preacher and World Missions" by Professor O. L. Lyon of Oklahoma Christian University, Enid. There will be four helpful and inspiring lectures by Walter Scott Priest of the Central Church, Wichita, Kansas. These of themselves will be worth more than the cost of the trip to Norman. Besides this there will be many important addresses and discussions by able men of our own Oklahoma field on such themes as, "Causes and Cure for Ministerial Desertion"; "The Test of Orthodoxy: What Is It?"; "What Makes a Strong Pulpit?"; "The Department of Evangelism: Its Scope and Worth," and many others of equal importance and interest. In addition to all this is the fellowship with the preaching brethren of which we have far too little and which should lead every preacher in the state to attend the institute. Entertainment on Harvard plan. Send your name to H. F. Reed. Come and let us test the hospitality of the Norman Church. Remember the date: May 2, 1910.

ROBERT E. ROSENSTEIN, Secretary.

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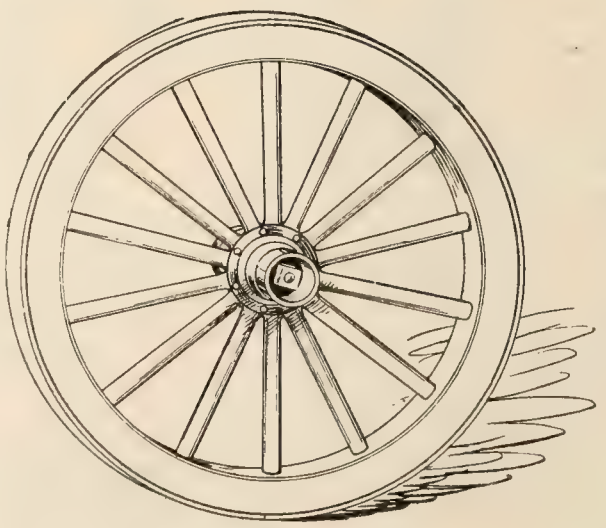
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Volume XXVII. April 21, 1910. Number 16

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Are Church Letters a Nuisance?

Incisive Discussion of the Foolish Notion that Anything Save Actual Co-operation in Christian Work Constitutes One a Church-Member, by Rev. Nelson H. Trimble

Religion and Healing

Keen Analysis of Christian Science by Rev. O. F. Jordan and an Editorial on the Question of the Church's Possibilities in the Realm of Good Health

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HERBERT L. WILLETT.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Fight with Pain

It can hardly be denied that our generation is very sensitive to pain, and is therefore eagerly searching for means of evading the grip of that sullen disturber of our peace. Our fathers lived a hardier, more open, more enduring life than we. They grappled with nature like strong men bent upon its conquest. They went bravely forth to take possession of the soil, the forest and the sea, and to wrest from them the fruits of industry and the reward of patience.

We have entered into the labors of these earlier heroes. For us the forest has been felled; for us the desert has been reclaimed; for us the fields have been made to yield their sixty and their hundred fold; for us the seas have been bridged, the lightning harnessed and the subtle forces of the world subdued and put to task-work.

Our days are spent amid a multitude of conveniences of which our fathers never dreamed. Steam, electricity and other ready servants run for us to the ends of the earth and bring in the luxuries of every land. Our homes, however modest, are almost palatial by the side of the humbler dwellings in which our fathers lived. The hardships of domestic life, the toil, the exposure, the danger of every sort to which the men and women of earlier times were exposed have all but vanished from our opulent and protected life today. Few women would be willing to exchange places with their mothers, much less their grandmothers, when they consider what life cost two or three generations ago. And the men of today look back at the primitive life of the fifties with a sort of mild wonder as to how people ever endured its limitations and hardships.

All this has made us sensitive to inconvenience, exposure and pain. Disease has become a far more troublesome element of modern life just in proportion to the degree in which it has been limited. Our grandfathers had to meet single-handed and without much experience the whole array of maladies of their generation. Physicians were by no means so accessible or skillful. Sanitary devices were few and costly. The conveniences that make the home sanitary and healthful and that make cleanliness of person and belongings the commonplace of our time were almost out of reach in those days. The few remedies possessed by the housewife then were simple, and such as were suggested by common and homely experience. The result was that disease entered far less into the thought of that generation than of ours.

Strange as it may seem, it looks as if the wonderful equipments which modern science has placed at the disposal of humanity in the fight with the ills of the flesh has actually increased these troubles. Of course this is not true, but the psychological effect is almost the same as if it were. We have become so conscious of disease through our greater skill in handling it, and so sensitive to pain through the greater refinements, the more elaborate conveniences and the nervous tension of our modern life, that the fight with pain has taken a place conscious beyond all former experiences in the life of the world.

In this state of alarm resort has been taken to two ranges of activity, in each of which there seems to be the promise of help. Obviously the first of these is medical and surgical science. The triumphs of these professions are beyond adequate record. In spite of all the empiricism which marks the practice of medicine; in spite of all the superficialism which characterizes much of the efforts of proper diagnosis, in spite of the needless and inexcusable cruelties tolerated in vivisectional experiments, and in spite of the well-known tendency of surgical science to over-zeal in hasty and often needless operations, this generation is profoundly indebted to medicine and surgery.

The great plagues have been largely driven out of the world. The cholera scourge, yellow fever, the black death, have been chained by sanitary and medical skill. The white plague of tuberculosis is yielding to intelligent restriction and will one day join the banished host of outgrown evils in limbo. The red plague of venereal infections, which goes on its desolating way partly through the survival of the brute passions of lust in humanity and partly because of an unscientific and unchristian foolishness in the frank and necessary instruction of the public and especially of childhood upon this theme, must be met and vanquished in the same courageous spirit which shall not fear to turn the light upon the facts, to insist upon the quarantining and isolation of the infected precisely as in the case of smallpox and shall demand the rightful price of publicity and condemnation of all who sin against the sanctity of the sexual impulse and the rights of the innocent.

But the other resort of our generation from the dread of pain is the church of Christ. In the effort to find relief from the physical ills of which it has become over conscious, the humanity of our day has become suddenly aware of the healing power of Jesus, of the claims of the early church to such helpful ministries, of the records of the church through the centuries that in the persons of saints and teachers of exceptional power it has always been able to cure the sick, and of the voices of many during the past generation who have insisted that the miraculous gifts of Christianity have come again to vindicate the divine vocation of the church and to relieve the suffering world.

No matter what one's attitude may be toward this remarkable phenomenon of modern Christian life, it is unquestionably true that a large company of people both within and without the church have suddenly turned to this feature of early Christian belief as a means of reaching some satisfying view of the problem of suffering. Multitudes in the church have turned their attention to some form of mental therapeutic as offering them what they describe as "a fuller gospel," and multitudes outside the church are rushing into it, or at least into those portions of it which have concerned themselves with this set of phenomena.

Probably the attitude of most of those in the first class, that is, of those who in the church have turned to some form of Christian healing as offering a better explanation of Christian truth than they have before known, is itself the result of two tendencies. The one is, of course, the search for physical betterment and the conviction that the gospel offers such a relief to the suffering life. But the second motive is almost as strong, namely, a certain resentment against the silence and indifference of the church as a whole upon this question. There are many excellent Christian people who have turned from the evangelical churches to faith healing, Christian Science and the like because they felt that the teaching to which they had been accustomed was hard, doctrinal, legalistic and unyielding, that it had no hospitality to newer disclosures of Christian truth, and that instead of actually inquiring into the validity of the claims made for the healing work of Christ in our generation it set itself with cynicism and contempt to the ostracism not only of such views but even of those who were inclined to give them credence.

On the other hand, many who years ago left the church because they were unsatisfied with its teachings on this point have come with eagerness into those associations that put emphasis upon the healing work, while great companies of people hitherto outside the pale of Christian activity are finding in the new cults, or at least professing to find, a satisfaction which religion has never afforded them hitherto.

In this condition of affairs the wise student of Christian interests comes to understand the duty of the church toward problems of this nature. The attitude of indifference and skepticism is unjustifiable. Is there a place for truth in the claims of those who make up the body of therapeutical adherents under the title of Christians. Do Christian Science, Divine Healing, the Emanuel movement and similar systems offer help to humanity in the fight against pain. If so, then it must be because there is some value in their teachings which the church as a whole has not as yet appropriated. To what extent ought the minister or the layman devote himself to the investigation of these claims? To what extent should he regard it his duty to test the promises of the healers? How far should he go in including in his own program, and especially in his statements concerning Christianity, this factor in which so many intelligent and well disposed people are today finding comfort and reassurance?

The answer to these questions we have not space even to suggest here, but it seems worth while to give the whole subject consideration in some impartial way and this we hope to do.

Denominational Control

The recent rise of such educational funds as the Carnegie Foundation has given motive to earnest discussions pro and con regarding the relation of certain colleges to the denominations which called them into being. Just now the Baptists are struggling with the question as to whether Brown University at Providence, R. I., is to be placed upon the Carnegie list. This means that all denominational restrictions must be removed, and the university must become entirely free in its attitude toward religious matters, rather than to be trammeled by insistence upon denominational standards. By its charter Brown is a Baptist institution, requiring a certain number of Baptists on its Board of Trustees, insisting upon a Baptist for president, and with certain Baptist doctrines as the foundation of its theological department. The officers and alumni of the institution and many broad-minded Baptists are anxious to so change these conditions as to permit the institution to claim the advantages of the Carnegie fund, even though the Baptist denomination may thus lose somewhat its formal control of the institution.

On the other hand, a strong protest is being made by some conservative Baptists. In the Watchman of March 10, there is a long and carefully written article by Rev. Henry F. Colby, D. D., of Dayton, O., protesting against any such change, on the ground that it would remove Brown University from the list of Baptist schools. The question is really whether an institution with traditions of this sort is a denominational possession to be kept in a narrow denominational way, or is to be regarded as a denominational contribution to general education.

This question has also arisen in connection with Drake University among the Disciples, where the total abandonment of all relationship to the formal organizations of the Disciples became necessary before the institution could be placed upon the Carnegie Foundation. But it is easily seen that there is little to be gained by denominational control. It rarely means larger funds for the equipment of the school, and it is certain to imply something of interference with the management and development of an institution by men who have no other right to such interference than that afforded by denominational position. Perhaps the Carnegie Foundation is helping to solve one of the perplexing questions in religious education by making such institutions free of a control that at the best is questionable.

The question of open communion is no longer a very vital one among Baptists. There was a time, not so many years ago, when a man who could not undertake to preach and practice the doctrine of close communion found himself thrust out from Baptist fellowship, and was compelled to betake himself to another religious body. That incident of a dozen years past seems like ancient history today. There is probably not a single Baptist Church in Chicago that practices close communion. The same is true of many northern cities. Recently Dr. Aked, pastor of the Fifth Avenue Baptist Church of New York, expressed himself very vigorously regarding the necessity of an abandonment of close communion practice among Baptist churches. Indeed, many Baptist churches are going far beyond this line. In commenting upon a recent statement by Dr. Robert McDonald, pastor of the Washington Avenue Baptist Church, Brooklyn, who has spoken in the most open manner regarding the necessity of abandoning the practice of close communion in Baptist churches, the Watchman of Boston says, "Open Communion is not a test of denominational standing, since many have practiced it for years without their standing in the Baptist body being questioned, and as a matter of fact there are quite a number of Baptist churches which have admitted, under special circumstances, members who have not been immersed. The closer touch of American churches with English Baptists, and the frequent calling of English Baptists has undoubtedly brought the practice of mixed membership more to notice."

* * *

The National Association for the study and prevention of tuberculosis is making an earnest effort to bring its work to the attention of all persons throughout America, and for this purpose has asked the churches and ministers to co-operate by setting apart Sunday, April 24, for some public statement in reference to this great work. It is perfectly clear that a large number of persons are ignorant of the nature of the disease, its predisposing and immediate causes, its early symptoms, its appearance in children, the methods of its prevention and cure, and the imperative duty of all who have any interest or influence in connection with so notable an effort as is now being made to exterminate the great white plague. Even those ministers who are most conscientious in regard to the strictly religious character of their Sunday service may well believe that one important part of the Gospel message is the care of the physical life. Certainly our Master's deep interest in the welfare of the people is an example worthy of imitation. There are probably people in every community who are destined to become consumptives unless some preventive steps are taken by themselves or their friends. Perhaps a word fitly spoken by a minister in connection with the church services might open the minds of such to the facts and point out the duty of the hour. Full literature on this subject may be secured by addressing the association above named at 52 Twenty-second street, New York.

* * *

The Baptist World (Louisville) does not take the same unqualified pleasure in the union talk between Baptists and Disciples as does The Watchman (Boston), whose report of the Boston conference between ministers of the two bodies was printed in our columns recently. The World doubts the evangelical character of a great section of the Disciples. "The Boston brethren will do well," the editor says, "to remember that there are Disciples and Disciples, and all down this way the decided majority are of the Christian Standard type, non-evangelical." Quoting from Mr. Herbert Moninger's speech, in which he said: "Only names hold us apart," the World characterizes such a statement as "untrue, at least in his case," because the Christian Standard, which employs Mr. Moninger, contends that there is no remission of sins without baptism by immersion. This, The Christian Century hastens to remark, is a very gross misrepresentation of the Standard's position on baptism. The Standard, as we understand it, does not teach that there is no remission of sins without immersion, but that immersion is necessary to the remission of sins! This the Baptist World should know is a very important distinction!

* * *

One of the most interesting forms of inter-denominational co-operation is seen in the growth and promise of the American Inter-Church College for religious and social workers at Nashville, Tenn. The Methodist Church South has long had, as a part of its working force, a training school for missionary and Christian workers in that city, but during the past few years it has been felt that this work belonged to no one denomination and should be shared by all. The result has been the development of a work which is now participated in by three religious bodies, and gives promise of being still more widely representative of Christian interests throughout the South. Why is not this a suggestion for all similar institutions? There are missionary training schools in various places which ought not to limit their operations to a single religious body. Might not our own projected school at Indianapolis broaden its plans and become a really important agency in the interest of Christian unity as well as a missionary preparation.

* * *

The foundations of the Harper Memorial Library at the University of Chicago are well advanced, and the building will be pushed rapidly to completion this spring and summer. It will be the most notable of all the structures on the university quadrangles, and will unify the departmental library work which has hitherto labored under difficulties of isolation. In the crypt of the building the tomb of President Harper will be placed, and the structure, as a whole, will be a worthy monument to the man who not only founded and organized the university, but has been the most inspiring force in American educational work during the past generation.

* * *

The Federal Council of Churches of this city has taken a step forward by securing a regular executive secretary in the person of Professor Hobson, of McCormick Theological Seminary, who, for the next six months, during the vacation period of the seminary, will devote himself to the work of the council and prepare the way for a permanent executive secretary who can take up the work in the autumn. It is probable also that at an early day an executive secretary will be chosen for the western division of the Federation of Churches. This will embrace several of the adjoining states, with headquarters in Chicago.

* * *

The International Sunday School Association, in coöperation with the Federal Council of Churches and the Layman's Evangelistic Council, expects to take a religious census of Chicago in the autumn. This work has been done in other cities with excellent results. The religious forces of Chicago are growing more closely together and a united plan for action is being organized. Mr. J. Shreve Durham, who is in charge of the census, is a member of Memorial Church of Christ and superintendent of the advanced department of the Sunday-school.

The Chicago & Northwestern R. R. has ordered that none but perishable freight and passenger trains be moved on Sundays hereafter. This will give Sunday rest to ten or twelve thousand men. For many years, Sunday was a favorite day for pushing ahead fast freight and the movement of trains was made with no reference to the day at all. The Steel Trust will also suspend needless Sunday work, it is said. All of which augurs gain, not only for the workingman, but for American ideals and wholesome habits.

America the Open Door

Doors open for those who are prepared to pass through them. America offers opportunity for men of vision to employ all their talents in profitable labors. No church with a living faith can complain that there is nothing in this land for it to do. It is only dead churches that have difficulty in discovering the needs of humanity. But we must beware lest our missionary activity become meddlesomeness. America needs the universal gospel. We have no right to bother our neighbors with ideas and customs peculiar to ourselves. It is not the business of the Christian teacher to condemn customs because they are strange to him. He opposes whatever interferes with human rights and then he stops unless he is ignorant and opinionated. The world will be saved by the truth, not by the absurd notions of self-appointed preachers.

The laboring man offers an opportunity to the church of America. He is often suspicious of the church. He doubts that it really believes what its Master taught. He thinks it is more concerned about its own salvation than it is about the salvation of the world. How can we show him that we are true disciples of Jesus? We certainly cannot convince him by standing off at a safe distance and telling him to be content with his wages and to accept the conditions of labor imposed by his employers. He is an American citizen and he knows that it is his right to think for himself, to express his thoughts on the platform and through the press, and to cast his vote for reforms that seem to him desirable. He will turn to the church for help when he feels that the church understands him and intends to help him. That he often misunderstands the church and condemns it without reason should be accepted by the church as a challenge to go to him with a heart of sympathy and with a clear understanding of the problems he has to meet.

The country community presents a problem. Boys and girls are not safe because they grew up in the country. Many of them go to the city on the Sunday excursion and come home with a knowledge of the vices of the city and entirely ignorant of its better life. The loafer in the little village is about as vile a specimen of humanity as one can find anywhere. Sectarianism is at its worst in many village and country communities. Where one church would be sufficient to minister to the people, there are three, four, five, or more, each denouncing all the others and proclaiming itself the true church of Christ. Instead of one preacher of ability and vision, there are several narrow-minded men whom nobody respects. Young men who might become strong preachers are turned away from the ministry because they see nothing in the institutions of religion in their neighborhood that calls for the services of a real man. Halley's comet has been used lately to frighten sinners into confession of their badness. Superstitions supposed to be entirely outgrown still flourish in out-of-the-way places. These superstitions are sometimes preached in the name of Christ and Christianity is rejected by intelligent people because of the ignorance of its teachers.

In the cities the church has been retreating before the people. Where the need is greatest the churches are fewest. It has been the habit to ask whether a given section of a city can support a church, not whether a church is needed there. This policy must be changed. If it is not, we must quit saying that the gospel is for all men, and state frankly that it is for those who can pay for it. We do not ask that the man in Africa pay the expenses of the missionary sent to him. Why should we adopt a different policy for home missions? If we answer that it is the expectation that all native churches will in time become self-supporting, we must remember that there is good reason to hope that the gospel will transform conditions in American cities and enable people who are now too poor to pay for the preaching of the gospel to support their own church and to assist in telling the good news elsewhere. The question should ever be, "Can the people of this part of the city raise money enough to buy a building and pay a preacher?" but it should be, "Where ought churches to be planted in order that the truth of the gospel may be most fully proclaimed?" The people outside the churches must be made to feel that they are sought first and not their money.

Midweek Service, April 27. Rev. 3:7-13.

Biblical Problems

By Professor Willett

Was the man in the porch sick? The Book says he had infirmity thirty-eight years and was impotent. Was it real or imaginary? Did Jesus practice Christian Science on him? Did Jesus heal him? Did Jesus perform a miracle in healing the man? By miracle I mean an act that no mere man could do. E. L. Frazier.

Morristown, Ind.

The man in the porch was sick. The record is clear that for many years he had been afflicted and impotent. The line between the real and the imaginary maladies is becoming more difficult to determine, as it is understood that much of the physical suffering and disability in the world is more mental than physical, and that its healing lies in mental rather than physical methods. Certainly all the powers which the modern mind is coming to understand and utilize in the curing of disease were at the service of Jesus. He did not fail to apply whatever power was needed for the recovery of the sick. The truths that lie in the domain of mental healing, Christian Science and Divine Healing, are worthy of credit in so far as they explain the facts of daily experience, and no farther. Jesus healed the man, and in so doing he performed a miracle. That is, he worked a sign or marvel. The things that men are doing daily in the recovery of the sick by other than medical or surgical means are evidently a part of the method by which evil is to be conquered in human life, and there is no reason to suppose that Jesus would reject a method of reaching and helping the people of his time merely because it was natural and not sufficiently abnormal to meet the wishes of those who would limit his work entirely to the superhuman realm. It is worth while following our Lord as far as we can in those regions where he uses the common laws and methods open to us. That study of his work makes all the clearer the wonders of his greater acts of power that lie beyond.

I want to buy a few reliable books on the general subject of how we got our Bible. I want something that can be understood by the average layman, and, at the same time, entirely reliable. I am anxious to get a few books covering the Old Testament and especially the Pentateuch. I have been conducting a Teachers' Training Class for three winters, and at the present time we are studying "Genesis." My pupils represent a half dozen denominations and nearly every one has a different view of the lessons. If you will suggest something that will be helpful and, at the same time, reliable, your kindness will be appreciated.

Green Bay, Wis. John C. Thurman.

General works that you would find helpful are Gladden's "Who Wrote the Bible?" and Patterson Smythe's "How God Inspired the Bible." The best text book on "Genesis" is Driver's Commentary, "Genesis," in the Westminster series. The Century Bible on Genesis is also excellent, as is the handbook on Genesis by Marcus Dods. On the more general lines of Old Testament study, the Old Testament Introduction by McFadyen, Bennett and Adeney, and Driver are very valuable; also the articles on the individual books of the Old Testament in such a work of reference as Hastings Bible Dictionary. Furthermore, admirable side reading is furnished by such volumes as Batten's "The Old Testament from the Modern Point of View," and Kent's "The Origin and Permanent Form of the Old Testament."

In 2 Kings 5:1-11, how do you account for the way in which Naaman's case of leprosy was treated. Can this incident be accounted for according to the ancient ritual and customs regarding this disease? Reader.

Mt. Sterling, Ill.

Leprosy is the name by which a large number of diseases are described in the Bible. It was almost a blanket term. We have no knowledge of the particular type of leprosy with which Naaman was afflicted. No doubt many of these forms are skin and filth diseases. Doubtless the prophet saw the value of his suggestion to Naaman as to the washing which he commanded. How far this was useful in curing the disease, and how far it was a command whose value lay in the obedience it imposed we cannot decide. It seems to have little or no relationship to the ritual of the later law regarding the ceremonial pronouncement of cure.

Social Survey

By Alva W. Taylor

Industry a Field for Religious Culture

The bread and butter problem comes before all others in living, and its consideration is one of the first in any progress. In industry are the fundamentals of the social question. Its problems are the fundamental problems. Consequently, it is a field for primary moral consideration. Little can be done for the souls of men except it at the same time operate to better their industrial status. Men think first of their bodies, and until their physical necessities are satisfied, higher considerations cannot enter.

Industry today presents a new working fraternity. In its age-long battle for its share of the profit and for industrial independence, the working world has arrived at the place where co-operation, motived by an intelligent concern for the common good, is the recognized need and at once the means obtained for advancing that common welfare. In that fraternal co-operation is a consideration of the things of another as your own, one of the very vital attributes of a working religion. At its heart the trades union movement is religious. As a presentation to the world of an object lesson in fraternal help it is one of the most significant movements that the brotherhood spirit of a Christian age has produced.

Therefore, by its need of better things, of a higher standard of living and a closer compact for fellow help, it challenges the faith that seeks to give more abundant life to all men. By its spirit of fraternity and co-operation, and its consideration of the things of another, it becomes a vital religious force to a Christianity that returns to the method of the Master who went about doing good and who challenged the world to test his teachings by the fruit they produced. In this fraternal spirit is a vast force that the church needs to claim and utilize, for it is of the Christ.

Where there is an honest difference of opinion between the sincere followers of the Lord, the church cannot take sides in the controversy, but it can call for a reasonable and brotherly consideration of the case and put into its people a spirit that will suffer loss and defeat rather than do what is not Christlike in the matter. Where the wrong is so clearly defined as to mark its churchly defenders as selfish and insincere, it becomes the duty of the pulpit to denounce with prophetic wrath and warn with apocalyptic terrors those who make a house of merchandise of the temple of the Lord.

The masses toil. If the church and its ministry would reach the great world, then they must go to those who toil, as the Master did. Between the haves and the have-nots there has ever been a gulf fixed. As Christianity comes more into the rulership of the hearts of men and civilizations, the gulf is narrower and less an abyss. Christ betook himself to the side of the masses who have-not. He did not recognize or approve any class distinctions nor become the "prophet of poverty," but he went with his sympathies to those that had the need. The church has shifted from the base of operations fixed by the Master. Otherwise it would not move to the pleasant suburbs while leaving the slums uncared for. It would not hesitate to denounce the current social reforms with more decision, and its ministry would not imperil their very forums by daring to speak in a prophetic tone upon current moral issues in the social world.

The industrial world presents the greatest moral problem of our times, as, indeed, it has, in most eras of human progress. Concerned in it is the welfare of the masses, and while that welfare may be first intent on the material factors of life, yet it is only through consideration of these factors that we can arrive at the heart of the matter. It presents today one of the most real forms of brotherly effort in that it presents an actual working fellowship for the common good and becomes, therefore, an asset on which the church should be realizing. When the church takes hold of such a vital current problem as that involved in modern industrial questions, it will renew its life in the present world and become a greater factor in all good.

Christianity's Boon to Chinese Children

The Home.

The children of the masses in China are born into a small one or two-roomed home of mud and wattle with an earthen floor. Vermin infest it and disease lurks in every corner. There is little ventilation in winter except such as brings draughts and suffering from the cold. The fire is made of stems and grass and the house is likely to be full of smoke and gas. The food is cooked in a single great pot and the children are fed without discretion. The patriarchal type of family life often crowds large numbers together, and especially in winter they get close to one another to avoid freezing. The house is the scene of many quarrels on account of the daughters-in-law and the more remote kin and the Chinese instinct of suspicion. There is little that we could call home-like.

The Christian home is known in China by its peace and cleanliness. It is not built over after the American model but it is made more cleanly and what improvements can be afforded are adopted. The atmosphere is better, quarreling is reduced to a minimum, some little attraction is added and the house becomes less a shelter merely, and more a home in fact.

Physical Treatment.

The children are not often bathed, and especially in winter their clothing is seldom changed. They sleep on the brick oven which is too hot in the early night and too cold in the morning. They are fondled foolishly and punished brutally. The girls of all but the working classes are liable to have their feet cruelly bound and to be married at an extremely young age. The mother toils heavily, and it must react on the physical life of the infant. Many of the girls are sold into slavery. Infanticide is secretly practiced until as high as one-half of the female children have been known to have been killed. The death rate, because of the physical surroundings, runs up to as high as fifty per cent. The stupidity enforced by the manner of life can but make the boy or girl less intelligent and they are brought up to a life of physical endurance and monotonous toil which takes the spirit out of the nation.

The Chinese Christian family treats its children with that consideration which is taught as a cardinal beginning of all Christian life. First infant life is looked upon as sacred. Infanticide and female slavery cease. Intelligent care takes the place of the old haphazard and ignorant rearing in so far as the parents can learn. The death rate is thus lowered and the children grow up so much more alert that when they come to compete in school exercises, they invariably lead all comers. Discipline becomes reasonable, and things are done from the standpoint of interest.

Moral Training.

In the Chinese home the children are brought up in an atmosphere of suspicion. The heterogenous members of a household live in an atmosphere of suspicion and breathe it from birth. The proverbs of common parlance are those of native suspicion. There is no basis of trust in their religion. Life is a battle for self, and order is such that the strong, from the Mandarin down, prey upon the weak. Insincerity is also inbred. The children are disciplined by terrors that never happen and threats that may be executed and may be defeated by shrewdness. Thus insincerity is inculcated. The conversation is foul. There is no reserve before the little ones, and as a result tots of five can use the vilest kind of language. Their minds are befouled and good moral foundations are hard to lay. There is no intelligent entering into the child's life. They are treated with foolish fondness and made at the sametime the butts of any passing temper. They have few sports, especially few that develop an imagination. The result is Chinese stolidity with a sort of animal-like instinct for self-preservation that goes for cunning.

The native Christian is taught the value of a clean mind. He learns that as "the twig is bent the tree inclines" in place of his proverb, "leave the twig alone, the tree will straighten it as it grows." The education of the child is based upon reasonable things and his mind is developed symetrically. The parent begins to live with his children and for them, and the idea that the children are born for the parents' sake is modified by the Christian teaching that the parent is given a sacred charge. Veneration is taught, but it is for a greater power, and throuugh that for all upon whom the child depends, chief among whom is the parent.

Native and Christian Philanthropy.

The native religion provides little philanthropy. The heart of the average native is calloused to sympathy. If the abandoned or orphaned little one is cared for it is for the sake of the profit it may bring in the future. The one who knows is not inclined to tell it to the one who does not except for a fee, for there is little real fellow-feeling. The unfortunate are despised for their misfortune rather than pitied, and looked upon as pawns rather than means of grace. The native religion knows practically no philanthropic institutions except as Christianity has inspired their building, and even then they are poorly managed because of lack of heart interest. Christianity provides the hospitals and orphanages of China. By its introduction of human sympathy and fellow helpfulness it is leaving vast communities to give more than a cash to the beggar and a kick to the unfortunate. It is appealing to that benevolent instinct that is born into every natural heart and making the people more charitable even where it does not make converts of them all.

That Timid Church Letter

The Folly of the Present Way of Transferring Membership

By Rev. Nelson H. Trimble

Ministers and evangelists have long ago found that the church letter represents the ultimate in timidity. How it endeavors to avoid the eyes of the world! How it keeps in the background! The blowing of trumpets, clanging of bells and waving of banners may do for enthusiasts and those who wish to be seen of men but not so for the modest church letter. Down in the bottom of the trunk it stays and seems content. In the old family Bible, which is never opened, it reposes in sublime peace. Securely tied in the bundle of "family papers" it remains uncomplaining year after year. If any minister doubts the truth of this statement let him try to coax a dozen of these modest letters out of their seclusion.

I feel that the whole subject of church letters calls for readjustment. Entirely too much stress is laid upon them, their necessity is over emphasized, they occupy an abnormal place in church procedure.

The fact that church letters are granted in printed form to every member alike clearly demonstrates that they do not carry with them the personal commendation of the church. The fact that thousands of letters every year are granted by churches and are not presented to any other congregation seems to show that the force of the letter is lost before its purpose is accomplished.

A true analysis of the situation reveals this, a majority of the letters which are in temporary oblivion are held by Christian people who would put them into a church if the church made the transfer easy.

The Open-Door Policy.

The simplicity of our church is its strongest claim for non-human authorship. The opening of the door at every service is one of our distinctive characteristics. This is a most beautiful way to welcome both those who confess Christ and those who would place their membership with the local congregation. This is as it should be, but the church which insists that the transfer can be made at no other time, and in no other way, lessens its own influence, adds to its burdens of expense and worry, and encourages a method which releases unnumbered hundreds from the duties of Christian stewardship.

A member of the church of Christ in Indianapolis who moves into the neighborhood of the Church of Christ in Wilhelm Park, Baltimore, let us say, ought to become a member of the latter church by virtue of the proximity in residence. A Christian in Indiana is a Christian when he arrives in Maryland, and the adjustment of church relationship ought to be automatic. To place too much red tape about the entrance of a congregation, for one who is already a member of the Church of Christ in the larger national sense, lays the church making the barrier open to that oft repeated charge, that it is easier to get into the Church of Christ than to get into a local congregation. For is not the one holding the letter already in the church?

The multitude of reasons presented by Christians for not uniting with a local church is the exact measure of reasons why the old form of transfering memberships, and the old form alone, should not be irrevocably demanded. I have looked extensively into the matter and find this true. There are no organizations, from the Masons right down through the innumerable host of fraternal, beneficial and social orders, which requires a "brother" transferred from one local to another, to go through the same public acts in joining the new lodge that they required at the original initiation. And yet, practically every church requires that a person coming, even from a church in the same city, "go forward" at the invitation moment and be received. It is practically the same to "put a letter in" or to "come by statement," as to make the great confession.

Of course there is no confession to be made again, and no rebaptism, but there is the same public walking to the front, the same public welcome, attended for the timid and retiring with the same embarrassments. Who has not seen the "great evangelist" as he rants and gesticulates with his frenzied mag-



REV. NELSON H. TRIMBLE.

niloquence point here and there in the congregation inviting and urging the timid to "step out." And as one "steps out" the evangelist gives a vivid picture of the splendid act of this one giving his life to Christ. Now it may be that this new "convert" is a saint of many years standing, having been serving the Lord for the greater part of life, but by changing congregations a spectacular and unappreciated demonstration is accorded.

By the same passive inactivity that a man becomes a citizen of a new community he ought to become a member of the nearest church. The Christian takes the yoke upon his shoulder for life. Endure to the end were Jesus' words. There should be no break because of change in residence. To insist upon a reaction of a large part of that which was required when church membership was secured, simply because of a change in the street address, amounts to granting the Christian a vacation and refusing to catalogue him again without another matriculation.

This system permits a Christian to sever relationship with the church by the purchase of a railroad ticket and a logical conclusion from the same premise forces the conclusion that the obligation of church membership is ended when we can no longer see the church spire from the rear platform of the train.

I would say this with all the power I can put behind it: Minimize the significance of a transferred membership. Do not let a Christian feel that a change of address admits of a break in church relationship. To allow a church member who has moved into a new neighborhood to feel that the relation with the old church is broken and that no new relationship can be established until there is a public action which acknowledges the new union, is an open sin and another useless regulation which makes satan smile.

When the minister calls to welcome Mr. Clark, who has moved into the neighborhood, he can easily suggest that the church rejoices in gaining another helper and if in accordance with Mr. Clark's plans his name will be enrolled at once on the books and the old church notified. In the majority of the cases the suggestion will be accepted by "Mr. Clark." Leave him alone or urge him to "come to the front next Sunday," many Sundays will pass and many trips will be made before he puts in his letter, and the chances are against his ever doing it at all.

Inflated and Misleading Reports.

Mr. Clark has been lost 5,000 times, it is stated, in Chicago alone. If there had been a reasonable method of attaching him to the Chicago churches I feel that at least half of these timid letters would have been turned over to the churches. Transferred members who put in their letters would have been turned over to the churches. Transferred members who put in their letters either in this simpler way, or by going forward ought not to be counted as additions in reports of regular work or in meetings. Of course they add to the numerical strength of one congregation, but they subtract the strength from another. Surely there is no need to telegraph their putting in their letter, for every telegram of this sort, to balance things, there ought to be a telegram from the minister of the church which granted the letter stating that so many were lost. The unnecessary emphasis we place on "additions" of this kind is one of the reasons we insist on this method of reception. Hundreds and hundreds of members are reported to the papers that are really nothing more than changes of address. Some of the telegrams really mean no more than this:

Christian Banner, Middle West.

Big Rock, Mo.: You will rejoice to know we had twenty-two additions yesterday, two confessions, and twenty people have moved from surrounding points into our neighborhood. Elder Smith's family moved into the new house. Town stirred from center to circumference. Continue.—DOOLITTLE AND SAYMUCH, Evangelists.

The church leaves the gathering in of these transferred members till the evangelist comes, and he spends half his time in getting into the church people who need not to be out if our system only dared to be reasonable. An evangelist told me that it is harder to get a member with a "timid letter" into the church than it is to get a sinner to make the confession.

I want to say another emphatic thing: The transferring of church membership will eventually amount to nothing more than the clerical detail of enrolling a name.

To make it more than this is to add an unnecessary burden upon your neighbor. Our New Testament creed nowhere admits that an Antioch Christian had to be reinstated into the new fold with elaborate ceremony when he pitched his tent toward Corinth.

If we demand a re-enlistment of every Christian who comes to our bivouac, we open to the one who most needs our aid a way of escape from service. Do not let the Christian who moves in think he is not a member of the church, for he is a member.

(Continued on page 10.)

The Gospel and Christian Science

Study and Characterization of Modern Healing Cult

By Rev. Orvis F. Jordan

The church in all ages has had its mystics. Whether they have been monks, or whether they have lived among the laity as Joan of Arc, they are always to be found. The century that is past had departed far from the point of view represented by Francis of Assisi and Thomas A. Kempis. The revivalistic religion had once been fresh and spontaneous so that it furnished this element but it had come to be mechanical and formal, after having standardized christian experience. The liberals had departed from the transcendentalism of Emerson and were busy with criticism to the exclusion of prayer. It is on the background of such religious conditions that we are to make our sketch of the Christian Science movement.

Philosophic View Point Necessary.

Christian Science is only to be understood when we approach it from the view-point of philosophy. Its intellectual concepts are often unintelligible for those not trained in philosophical thinking so that it has come to be the claim of the adherents of this movements that only those who have been enlightened by the truth can understand it. They are correct in saying that their enemies usually fail to understand what they are talking about. Christian Science began as philosophy and has come to be a religion. It began as a club for psychic research but is now a church.

In philosophy, the materialism of Spencer had reached its culminating glory about the time that Christian Science took its rise. It was time that the pendulum should take a swing. Idealism must have its innings. Christian Scientists represent the extremest reaction from the materialism of the men of science of the past generation. They reject materialism by denying material reality altogether. For them the only true reality is our spiritual experiences. Our experiences of contact with matter belong to a form of self-delusion which is called mortal mind. All is mind and all is God.

It is this philosophy which is the basis of their theology, a philosophy of some sort lying back of every theology. It is this philosophy which gives the point of view to their healing work. It is this philosophy which colors all the life relationships which they form.

Hard Point of View to Conceive.

It is hard for the average hard-headed business man to even think this point of view, much less to accept it. How can he believe that his money is only a mental impression? How shall the mechanic believe that his tools are mental states which do not correspond to material reality? How shall the physician believe that the body which he has labored years to understand is only mortal mind? Mrs. Eddy says, "You entertain an adipose belief of yourself as substance." Christian Science tells us that our material senses are illusory. "The only evidence of the existence of a mortal mind or of a material state or universe is gathered from the five personal senses. This delusive evidence (the evidence of the five senses) Science has dethroned by repeated proofs of its fatality."

The theology of Christian Science is made to agree with this fundamental view-point. Mrs. Eddy said in a magazine article a year or so ago that Jesus was never born and he never died. She denies his real humanity as the Unitarians deny his real divinity. This was one of the earliest heresies of the church, that of the Docetists. Orthodox Christianity has ever tried to hold fast to both the divinity and the humanity of Christ.

The Christian Science attitude toward the Bible is also harmonious with the general view-point. Historical study of the book is not esteemed. The Higher Critics are roundly condemned for failing to get from the Bible the religion of Mrs. Eddy. The Swedenborgians insisted that the Bible had three meanings, the earthly, the spiritual and the celestial. Only the earthly meaning was obtainable by the ordinary methods of exegesis and the remainder was given through revelation to Swedenborg. Christian Science makes as much of its biblical foundation as do any of the orthodox bodies but it insists upon the allegorical interpretation of the book. Mrs. Eddy is placed by the side of Jesus in authority for is it not she that has explained the Bible and shown what it means? It is interesting and funny to see a certain type of theologian proving Christian Science wrong by the Bible when he begs the whole question in assuming a view of the Bible that is in dispute. The Christian Scientists are great readers of the Bible and are sure that they alone understand this book, thanks to Mrs. Eddy.

Attitude Toward Sin.

The Christian Science attitude toward sin is also characteristic of the view-point. Because they have assumed the belief in sin to be bound up with the belief in material reality, they have considered the belief in sin as a huge blunder and the true salvation to be the persuasion that after all you are all right. On page 63 of the Miscellanies, Christian Science says, "If there is no sin, why did Jesus come to save sinners? Jesus came to seek and to save them from this false belief." This seems to be rather an original contribution to theology. Among the various explanations of the origin of sin, we do not remember that any before ever solved the problem by denying that there is such a thing. Would Christian Scientists abolish policemen? How would they explain the work of a burglar or a murderer? As we have observed them as neighbors, they have continued to hold their friends morally accountable. They have found great difficulty in reducing this hypothesis to a working basis.

The Christian Science God is very near to being pantheistic. "All is God and God is all." While they reject the characterization of being pantheistic, they have not made much of the personality of God. Science and Health says, "Prayer to a personal God is a hindrance." The cult definitely rejects the Christian doctrine of the Trinity. "The theory of three persons in one God suggests heathen gods."

Propagandist Activity.

Christian Scientists are intensely earnest in their religious propaganda. There is not behind it, however, the same doctrine of salvation as with the orthodox. Salvation with them is illumination. All need it and they work earnestly to reach members of the churches. Most of the Christian Scientists were once members of other churches. Christian Science has not been very effective in reaching people outside the pales of religious organization, as they have not been able to make the irreligious man feel the need of salvation, the kind they have to offer.

The essential difference of view-point in the healing work of Christian Science and all others will be seen from the course of our study. Dowie healed people by overcoming the devil. Christian Science does not believe in the devil. Roman Catholics heal by working miracles. Christian Science heals by persuading the mind of the patient of the unreality of his material body and consequently of the unreality of the physical ills of which so many of us complain. All of these people do heal disease, Dowieites, Catholics and Christian Scientists. If healing is the proof of theological correctness, we have proved too much in proving all three of these to be right, with their divergent theories of the nature of disease and the process of cure.

The Great Life Relationship.

Christian Science carries its fundamental view-point to the great life relationships. It is a burning question now in the Christian Science group as to whether the physiological basis of marriage shall longer be recognized. Mrs. Eddy in Miscellanies says, "To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in Science, although it is today problematic." "Human procreation, birth, life, and death are subjective states of the human erring mind; they are phenomena of mortality, nothingness, that illustrate mortal mind and body as one, and neither real or eternal." While, however, it is denied that physiology plays any part in the origin of life, Science and Health makes this concession, "Until it is learned that generation rests upon no sexual basis, let marriage continue."

We are surprised that poverty has not been exalted as well as celibacy. The acceptance of money on the part of a Christian Scientist is a concession to mortal mind. Yet the founder is a millionaire and we have learned of no groups that have given up the belief in property. It would be consistent for Christian Scientists not to eat. Eating is as inconsistent with the general view-point of the unreality of matter as taking medicine. Some Christian Scientists assert that we will some time achieve this and having won the victory over every belief in food and property, there will no longer be any who believe themselves poor and miserable.

Indifferent to Philanthropy.

It is because of this that Christian Scientists have little interest in reform and philanthropy. They believe the world needs the truth more than it needs food or raiment. They have built none of the great institutions which have been the pride and the flower of our Christian civilization. In this they have been severely logical.

Back of every theology that makes headway in the world, there is a religious experience. The determining experience in giving birth to Christian Science was that of Mrs. Eddy. What though others did furnish most of the ideas of Science and Health? What though others today are the rulers of the earthly affairs of the church? Mrs. Eddy was the one who experienced the greatest victory over misery and disease and has the most to be thankful for. She was a nervous and hysterical child. McClure's Magazine has told the story of her early eccentricities with great accuracy. Even after she was married, she was so nervous she had to be rocked to sleep in a cradle built by her husband and carried upstairs to bed. None but the nervous can know the horrors of such an affliction. Through mental healing, she was entirely cured of her ailment and has ever since enjoyed health, being alive today at a ripe old age. Such a deliverance as this should be experienced by other sufferers.

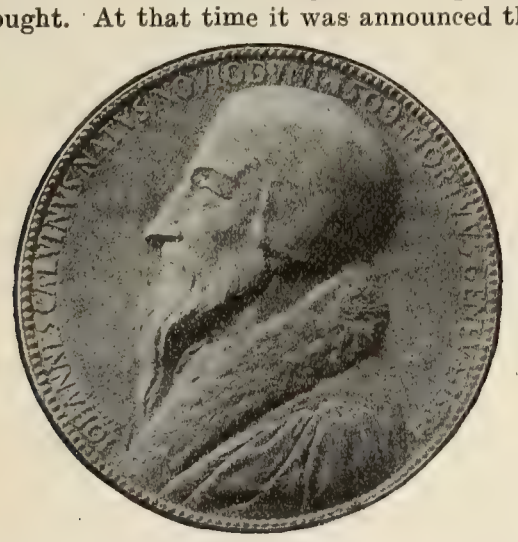
(Continued on page 10.)

America's Debt to John Calvin

Founder of Freedom and Most Influential Protestant Reformer

By Professor Errett Gates

Editors' Note: In July of last year there was a notable gathering in Geneva to pay special honor to John Calvin, the four-hundredth anniversary of whose birth came on the tenth of that month. Delegates from all parts of Protestantism united in praising the founder of their church organizations and the moulder of their religious and political thought. At that time it was announced that



MEDALLION OF CALVIN.

a monument to the Calvinistic Reformation would be erected in Geneva and would be as significant as that to the Lutheran Reformation at Worms. Committees to finance this scheme have been formed in Geneva, where already more than forty thousand dollars have been pledged, in other parts of Switzerland, in Germany, Holland, Great Britain and Ireland and in the British possessions over sea, and in this country. Two committees, and those in two of the smallest and financially weakest Calvinistic churches, in Bohemia and Hungary, have completed their collections, and their delegates have the proud satisfaction of handing in remarkably generous sums, for Bohemia had raised one thousand dollars and Hungary ten thousand. America has as yet made only a beginning.

The Christian Century is glad to extend the opportunity to its readers to share in this world-wide tribute. The Disciples of Christ, while indebted to Calvin for but little that is distinctive in their way of thinking are, nevertheless, sharers in the great common treasures of religious and political liberty with which the name of John Calvin is indissolubly connected. Contributions may be sent to the treasurer, Samuel M. Jackson, 700 Park avenue, New York City.

The monument is noble in idea and will be artistic in construction. Its cost will be one hundred thousand dollars. It is proposed to cut down a part of the grounds opposite the University of Geneva so as to form a broad walk at a lower level. This walk will have a tasselated pavement and be reached by a very wide flight of stone steps, at the head of which on either side will be huge boulders, one inscribed with the name of Luther, the other with that of Zwingli. Between this walk and the ancient wall which here sustains the cathedral wherein Calvin regularly preached, will be a trench. The monument proper will consist of figures carved out of the granite slabs inserted in the wall. The central slab will have the forms of the four men, Farel, Calvin, Beza, and Knox, who were the leaders of the movement which resulted in the Reformed, Presbyterian, and Congregational Churches. On either side of this group will come those who as statesmen and rulers promoted and protected the Reformed faith. Besides these figures, the monument will have tablets with appropriate inscriptions.

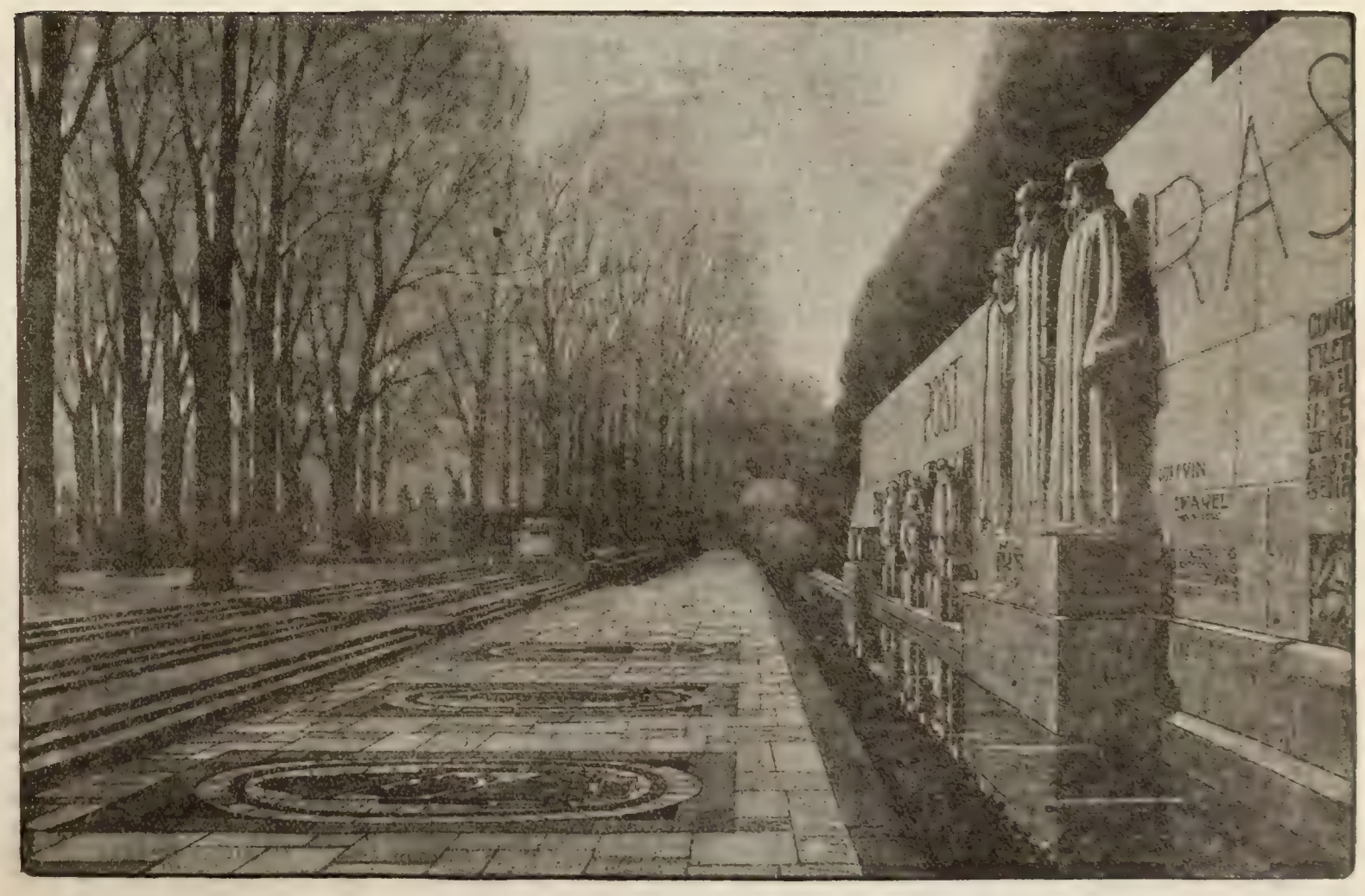
In connection with this notice we have asked Dr. Errett Gates of the Disciples' Divinity House, the University of Chicago, to briefly interpret to our readers our common indebtedness to the Genevan reformer.

BY DR. GATES.

John Calvin was the most influential of all the Protestant reformers. The only other reformer that could dispute his commanding position was Luther. But Luther's influence was dominant only over his own German people, while Calvin dominated the reformatory doctrine and order of France, the Netherlands, Puritan England, Scotland and America. Calvin gave his name to a system of doctrine that was adopted by all the so-called Reformed churches, including Presbyterian, Congregational and Baptist. Calvinism ruled in the Protestant movement as the orthodoxy of all the great confessions of faith—the Heidelberg Catechism, the Belgic Confession, the Articles of the Synod of Dort, and above all, of the Westminster Confession of Faith, in which both Puritan England and Presbyterian Scotland joined.

The whole of Protestant Europe literally and figuratively went to school to Calvin at Geneva. It became "the capital of the Reformed Church, and was called the Protestant Rome." Philip II. of Spain wrote to the French king as follows: "Geneva is the source of all misfortune to France, the refuge of all heretics, the most terrible enemy of Rome. I am ready at any time with all the power of my kingdom, to aid in its destruction."

The gates of Geneva were wide open to the persecuted of all lands. It was one of the free republics of Switzerland, and one of the earliest cradles of religious liberty. Here



THE ACCEPTED DESIGN FOR THE MONUMENT.

gathered Protestant students of all countries to learn the Reformed religion, and returned to their homes to scatter the seeds of the new doctrine.

An academy was opened there by Calvin in 1559. Schaff says: "The success of the school was extraordinary. No less than nine hundred young men from almost all the nations of Europe were matriculated in the



THE GROUP OF REFORMERS, FAREL, CALVIN, BEZA, AND KNOX.

first year as regular scholars, and almost as many, mostly refugees from France and England, prepared themselves by the theological lectures of Calvin for the work of evangelists and teachers in their native land. Among these was John Knox, the great Reformer of Scotland." No wonder Calvinism came to be the power that it was.

Calvin's Part in Making America.

John Calvin had no small part in making America what she is. This republic is often said to have been "cradled in religious liberty." That cradle was brought from Geneva, by way of Puritan England and Reformed Holland. It was not such a cradle as we should call up to date in the America of the twentieth century, but it was the best of the kind in that time. It is true that Calvin gave refuge to the persecuted in Geneva: but he persecuted to death in that same city, Servetus, who denied the orthodox doctrine of the trinity. Calvin was not consistent, neither were his disciples in the colony of Massachusetts Bay. But they had the doctrine which was destined at last to make of the North American continent "a land of the free and the home of the brave."

Motley says concerning Calvinism: "The doctrine of predestination, the consciousness of being chosen soldiers of Christ, inspired those Puritans who founded the commonwealths of England, of Holland, and of America with a contempt of toil, danger, and death which enabled them to accomplish things almost supernatural. No uncouthness of phraseology, no unlovely austerity of deportment, could, except to vulgar minds, make that sublime enthusiasm ridiculous, which on either side the ocean ever confronted tyranny with dauntless front, and welcomed death on battlefield, scaffold, or John Calvin became the founders of both religious and political liberty—that the most arbitrary and monarchial spiritual doctrine should work itself out in the widest expression of human freedom. How shall we explain such an effect from the doctrine of Divine sovereignty, with its five corollaries—"unconditional predestination, limited atonement, total depravity, irresistible grace, and the perseverance of the saints"? How can the waters of sweetness and freedom flow from such a well? This is how it was: The same sovereign and arbitrary power which bound the human soul to its Maker, freed it from all things made—from popes, and priests, and kings, and governments, and the world itself. Calvin transferred the allegiance of the human soul from the seen to the unseen king, "who is able to do exceeding abundantly above all that we ask or think."

In the courage of this doctrine, Andrew Melville, the successor of John Knox as leader of the Presbyterian forces in Scotland, was able to pluck King James by the sleeve and tell him: "There are two kings and two kingdoms in Scotland. There is King James the head of this commonwealth, and there is Christ Jesus the King of the Church, whose subject James the VI. is, and of whose kingdom he is not a king, or a lord, or a head, but a member." Thus it was that a spiritual tyranny begot a political liberty.

All the original founders of the great American colonies were Calvinists. The hardness of this system entered as iron into their blood and spirit. Out of them has come the strength of our national life, and the moral idealism of our national aims.

Let Us Forget

By J. M. Cavaness.

Thou Maker of the heavens and earth,
Thou Master of the universe,
Whose Spirit gave creation birth,
Whose hand stayed not creations curse,
Though scarlet sins our souls beset,
Let us forget—let us forget.

Hast thou not said through prophet's old,
In the plain speech of holy lore,
Though our dark sins be manifold,
Thou wouldst remember them n omore?
Why spend our days in vain regret?
Let us forget—let us forget.

The flowers that bud and bloom again
O'er devastated hill and wold,
Forgetful of the hurricane,
Star-gem the plains with blue and gold;
O'er sin-scarred hearts why should we fret?
Let us forget—let us forget.

The Love that holds the farthest star,
That reaches Sheol's utmost bend,
That neither Time nor Chance can bar,
Nor mind of Seraph comprehend,
Until earth's latest sun shall set,
A ransomed soul cannot forget.

—The Central Christian Advocate.

That Timid Church Letter

(Continued from page 7.)

To enlist with Christ means a life work. Absorb him into the local congregation before he realizes that he has an opportunity of refusing service.

This is a sane and sensible solution of a great question, a question which is costing our churches thousands of dollars in evangelistic expense, misspent, and wasting foot pounds by the million which ought to be used in winning souls to Christ. Yes, and more, it is losing to Christ's church and the cause we love thousands of members every year. This is a vital matter. The waste of time, money and effort can hardly be computed. This waste is unwise, unbusinesslike, unnecessary, and I say it with a firm conviction, sinful in the sight of God Almighty.

The Gospel and Christian Science

(Continued from page 8.)

The most enthusiastic Scientists in our acquaintance are those who have had some like deliverance. From person to person a real gospel has been handed on. The personality has been aroused and cures of functional disorders have taken place in great numbers.

One may easily indicate the relation of this movement to the Christian gospel. The religion of the New Testament everywhere treats sin and disease as realities. Jesus is a man not distinguishable from other men save through the faith of the disciples. God was personal and objective to the believer. Salvation was a deliverance from the bondage of something more than a superstition, a real force for evil. The gospel shows Jesus as sympathetic with the sick. He does not treat them as deluded sinners. The gospel makes the marriage tie and the family functions and relationships, types of the various relationships of the perfect Kingdom of God.

Christian Science may be true, but if it is the gospel is not. Even their allegorizing process has not removed from the Bible the manifest evidences of another view-point. We cannot settle the truth of Christian Science by such a statement. It must be investigated for what it is. It must stand on its own evidences. But while it has in it many Christian ideas, its controlling idea is one which is not to be found in the Bible or the Christian religion, and its Science has neither the method or the view-point that has ever been associated with that word.

Our Readers' Opinions

What Baptism Certainly Is

Baptism is certainly a command of the Christ, based upon his "All authority in heaven and earth." It is done in the all comprehensive name of the Father, Son and Holy Spirit. Matt. 28:18. It is done in the making of disciples and is therefore initiatory. As initiatory, it is a positive ordinance and not moral *per se*. Is there not a distinction between a symbolic sign of authority and a moral precept? At the commencement of the civil war, the governor of New York said, "If any man pulls down the stars and stripes shoot him on the spot," and the loyal North said, "Amen." Yet some one might say, "Oh, you narrow, bigoted, cruel soul! Shoot a man for pulling down a piece of cloth." "Let us look at it more closely. Why, here are some red and white stripes, with a blue piece on which are sewed some stars. It is frayed at the end and is soiled in several places. Give me ten dollars and I can make a better one. You are making a great fuss over that flag."

"Oh, you do not understand. This is the ensignia of authority of the United States. Back of it is the army and navy, backed by every citizen to defend it to the last drop of blood. Of itself, it is certainly insignificant but as the ensign of the authority of the government it is of tremendous significance," and the bloody war continued for four long years at the cost of a half million of lives, before it was settled that "old Glory" should float over the Southland. So Jesus the Christ, having proven his kingship by his life, death and resurrection, sends his heralds to make disciples with the statement, "All authority is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Who shall thrust his profane hand into that throne of authority enswathed as it is in "light unapproachable" and glory ineffable, to change, or wrest completely from the hand of "the only Potentate, King of kings and Lord of lords" his emblem of authority? Putting a man under the water is a very insignificant and even foolish act taken by itself. But when the soul in this act bows to the sceptre of the Christ, bends his neck to the yoke of his Lord, and thus comes into the name of the Father, Son and Holy Spirit, it becomes an act of tremendous significance and woe to that one who knowingly changes or even trifles with a divine ordinance of such portent.

Jesus certainly understood that baptism was an ensign of authority in John's mission; for when cleansing the temple, he was asked by the rulers, "By what authority doest thou these things?" he hurled back upon them tne question, "The baptism of John; was it from heaven or from men?" They reason, "If we say from heaven, he will say why did ye not believe on him?" In rejecting John's baptism they rejected his authority and mission and also God who sent him. "They rejected for themselves the counsel of God, being not baptized of him." If Jesus so held John's baptism to represent heaven's authority, do you suppose that he considered his own to be of less significance?

The crying need of this age is for it to recognize the authority of our divine Savior. Our fathers made no mistake when they saw that the only road out of the religious confusion was to hold aloft the supreme authority of Jesus. His kingship was exalted above all parties and creeds and they made sermons on the Lordship of the Christ. They could no more help the battle raging around the woods, schoolhouses and barns ring with baptism than contending armies can prevent the contesting of the cohorts about the standards that represent the government of each. And it is so even today. If you do not preach on baptism the people will deluge your question box on the subject. In the last meetings I have held I have been requested to preach on the subject, the urgency was so great. I believe that it is the universal experience of our evangelists that the meeting hangs many times until the action of baptism is made clear and strong. The evangelist neglects it at his peril. Instead of its standing in the way of our growth, thousands, yea, hundreds of thousands have come to us because their eyes have been opened to this divine requirement. On the other hand there is a body taking the Bible only and calling themselves Christians who are a weak and dying people. In the Erie conference, which formerly numbered forty churches they now number only fifteen, and in a report recently of a year's work they only reported four baptisms in the whole conference, and I had baptized that four in a short meeting in one of their churches. The virile preaching of one of our preachers in ten days had accomplished more than fifteen churches had done in a year. Their voice for union is weak and they are almost a cipher in answering the prayer of Jesus for union. And the most potent factor in producing this weakness is that in their century of effort they threw down the ensign of authority, and in compromising in this they broke down the principle upon which we have wrought a glorious victory, viz.: The unquestioned supreme authority of Jesus the Christ in all matters of religion. Why should they expect the king to lead a people that trails his ensign in the dust. What Judson, Stone, the Campbells, Scott, Peirson, Simpson and a million others have seen when the scales have fallen from their eyes, all can see when they shake off the increments of the past. There is less of a deadlock now than ever before. The affusionists are silent because they are too much enlightened to use the petty subterfuges of former years. It is the time now as never before without dogmatism to open the book and invite all to a careful and prayerful examination to discover what baptism really is.

Pittsburg, Pa. FRANK A. WIGHT.

[There is real value in the conception of baptism set forth in Mr. Wight's article above. It is better to say that immersion is a "symbolic sign" than that it is essential to salvation or a test of faith. In actual practice immersion is neither essential to salvation nor a test of faith. But it is a symbolic sign of the soul's self-commitment to Christ, of its alliance with others who have likewise committed themselves to Christ, and it has become a symbolic sign perpetually memorializing the death, burial and resurrection of our Lord. Yet the above letter illustrates the unreality into which a legalistic conception of Christianity leads one. That Christ ever exercised such authority as Mr. Wight builds his argument upon is a pure assumption. Baptism as an "ensign of authority" is a totally foreign conception to the New Testament and to the spirit of Christianity. The authority that Jesus exercises is a moral, or inner, or spiritual authority. His whole life and teaching were flung against the system of authority-religion such as that implied in our correspondent's article. What he was ever striving to show his disciples was the fact that spiritual character (in his own definition of "spiritual") was the basis of "salvation," was, indeed, itself salvation. The notion that Christ, whose essential mission to his contemporaries was to emancipate them from the use of arbitrary tests of faith, in turn established arbitrary tests of faith in himself, tests that can be likened to flags and other "ensigns of authority" is wholly repugnant to our understanding of the Savior. "The crying need of the age" is indeed the recognition of the Lordship of Jesus. But the Lordship of Jesus concerns itself with realities of life and not with symbols. Whether Christ reigns in our lives and our world is not declared by the fact that we have been immersed, but by the fact that we have committed ourselves to him to learn his secret and his spiritual law so that we may live like him in our personal experience and in social relationships. The Christian Century believes with the Disciples of Christ in the practice of immersion only. There is to our mind, peculiar honor to be given to Jesus by this beautiful historic ordinance. But that there is any ground in Scripture or in fact for the legalistic interpretation of it, which the above article sets forth, we do not hesitate to deny. The one constant peril of a spiritual religion like Christianity is legalism. The terms and concepts of government can not but be misleading when applied to a relationship such as that which Jesus taught obtained between God and man.—Editors.]

Dr. Gates' Congress Paper

Editors Christian Century: Thank you for giving the Greybeards a chance to strike back at the young heretics. We want to strike at Bro. Gates; for he has been running at large for some time. But where shall I find a good place to strike? Bro. Gates says that God is not to be found in darkness, in mystery, in magic, but in the light, in an orderly life, in the humility and obedience of a true Christian. Certainly there is no place here to strike. He says that the ethical is the divine. I might substitute spiritual for ethical. But little or nothing would be gained by the change. He tells us that Christ did not, after living a pure and unselfish life here, go to a selfish heaven. I can not strike here; for I remember he ascended with his hands uplifted in blessing. Bro. Gates does seem to teach that the reason of the ancient thinker and that of the modern thinker, are identical; but he soon relieves our minds by confessing the modern thinker has the advantage of superior light. But I most earnestly ask you, Bro. Gates, what inconsistency can there be between the inspiration of scripture and the allegorical interpretation thereof? Do you not know some very intelligent persons who believe profoundly in both the inspiration and allegorical interpretation of Scripture? Are you not aware that these persons even believe that inspiration is best established by allegorical interpretation?

To my two Bro. Graybeards, the reviewers, I would say: Brethren, your reputation for intelligence is good; keep it so. Do not say, "Modern thought is centuries old and has been refuted long ago." The present writer is about as old as you, and does not desire to be compelled to be classed with the naughty, heretical boys. He must look to the sane, progressive elders, like yourselves, for association. He is afraid that you will drive him to the communion of the young heretics, like Bro. Gates. For the young man who is nonprogressive, whose mind and heart have become stagnant, is as old as the everlasting hills. He does not wish to be classed with him.

Madison, Indiana. J. W. LANHAM.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXVI.

Alonzo Surrenders.

The spring vacation was over and the April college term had begun; the students had returned from their short Easter holiday to work for their final examinations in June.

Yard cleaning was everywhere in progress, and the air was filled with the pleasant fragrance of burning grass—one of the most suggestive odors of spring in the country. The maples had flung out their scarlet tassels, which were presently beaten down by sudden showers and strewn along the sidewalks.

Eleanor was busy with her garden, where, thanks to the labors of Alonzo Johnson the preceding year, there was little to be done but turn up the rich, friable mould, and shape the beds in their former outlines.

Susan missed her husband at every turn, for he now was quite past helping her at any task. She hired one of Randall's former employees, "who needed the money," to spade the vegetable plot, and she and Eldora planted the onion sets, the peas and lettuce—always Alonzo's favorite occupation, "after hours." Mary Benson was contented and busy in her new position, where she steadily advanced, encouraged by the approval and generosity of her employer. She received letters from Teddy regularly, which, although he had little to say concerning his own prospects, were not specially disquieting. They were full of expressions of affection and encouragement, but she did not read very carefully "between the lines." Had she done so she must have suspected that his Chicago venture was not all that he had anticipated.

She was happier with Eleanor than she could have been elsewhere with Teddy gone, and at her friend's express desire, considered herself a member of the little family. She helped in the house-work as she could find time; she kept her own room in order and shared in the care of the plants and flower-beds. Her board was a small item of expense, but something she insisted on paying; and she was saving every dollar that she could, putting it aside for future need. She had become a thoughtful, sedate little woman.

Eldora studied of evenings and for one hour each day, recited her lessons to Eleanor, and she was consoled for her enforced withdrawal from school with the reflection that she was not falling behind her classes. Susan's praise was not mere maternal vanity, for her teacher found the girl remarkably quick and clever. The realization of her ambition might be delayed, but Eleanor was convinced that sooner or later it would be rewarded.

"Ned's better off in school where the teacher makes him mind," said Susan. "I ain't got much time to look after him now, I'm glad he's there, it keeps him out of mischief."

From the day that she had confessed to Teddy that she knew that Alonzo would never get well, Susan had given up hope. But she was careful not to betray the belief either to Alonzo or Eldora. As time passed their economics became more rigid. They lived upon the coarsest fare and the greater part of all Susan earned by her needle was spent on necessities for the sick man.

Randall and his wife still kept them in mind, bringing substantial offerings for Alonzo which Susan dared not refuse, and work for herself which was promptly paid for. But the money melted rapidly. To gratify the sick man's whim Susan had paid the taxes on the lot, he begging her "to hold on to it till better times." It seemed to her that she had been "holding on till strength and endurance were gone. She told Eleanor when she came in to pay the rent: "We'll mighty nigh have to live on bread and water, but I ain't sorry I let him have his way. It's done him so much good."

"Now, Susan," said Eleanor, giving back the money, and folding Susan's rough fingers over it, "If I'm ever to be your friend now is the time."

"Oh, Miss Eleanor—" protested Susan brokenly.

"I don't want you to bring me any more rent until I tell you when I'm likely to need it. I've had a little good fortune lately—some stocks have been sold that we thought were worthless—and I am provided for. I know that you will let me do this. If I were in your place I should certainly accept it from you." Susan began to cry bitterly. "I don't know what we're coming to. Lon was always so proud, and I never could bear to take anything from nobody. I've tried my best to keep up, but we're nothin' but paupers!"

"Susan, you take the wrong view of it altogether," said Eleanor firmly. "Your spirit and independence are worthy of all respect, but there are times when everybody must have help in some way. Do you suppose if your husband had been dishonest or shirked his duty there would be much sympathy for him now? It is one of the rewards—the very best of all, I think—that such a man's virtues are remembered in his hour of need."

Susan was comforted, and took the money, mentally resolving to pay it as soon as she could. She knew that Eleanor would need all she had in preparing for her wedding which was now fixed for the last of June.

As the days grew warmer Randall came frequently to take Alonzo out to drive; but he soon grew too feeble for even this exertion. Life was rapidly slipping from him, and if he realized it he made no complaint and expressed no unwillingness to go. He had never felt that enjoyment of mere existence which reconciles some natures to suffering, loss and long-continued misfortune. He did not struggle against the final surrender.

One Sunday, the latter part of April, he woke feeling much better. There had been several days of clear, bright weather, and he rallied surprisingly. He ate his breakfast with more relish than he had shown for weeks. He noticed for the first time how green the grass was and how rapidly the leaves were coming out, and he smiled when Ned brought him a few purple crocuses, drooping and wilting from the heat of his moist little hand. Susan went into the kitchen to look after the dinner with a lighter heart than she had had for days. She thought that after all there might be a chance. "If Lon can only get well," she said to herself, "I'll never complain about anything again; I don't know but that I'd almost forgive Mullens."

At that instant Alonzo called her—a feeble, smothered cry—the import of which she comprehended instantly. She ran to him and found him strangled and suffocated with the blood that streamed from his mouth—the sudden hemmorrhage against which she had been warned.

Ned, who was standing beside his father's chair shrieked with terror, and rushed out of the room calling for Eldora, who came, pale and agitated, to her mother's assistance. They gave him the remedy the doctor had left for such an emergency, and when the flow of blood was checked Alonzo consented, at last, to go to bed. He was carried upstairs, with the help of neighbors, knowing full well that he should descend but once again—when all was over.

Susan ceased to weep. She realized that she must be in full possession of her faculties, ready for all that might be required of her at the last moment. She sat beside Alonzo refusing to yield her place to anyone, begging in these final hours they might be left undisturbed.

Alonzo fell into a heavy sleep—a deep stupor in which the soul appeared to have already deserted its worn-out tenement. When he woke for the first time he did not recognize Susan, and in his delirium he talked without cessation, though brokenly, about their courtship, their marriage—of the home they were to have. He went over again the closing of the shops the loss of employment, and his hard struggle to find other work. Everywhere he imagined he encountered Mullens; he barred the way, he rose in his path like a pursuing phantom, and he begged and pleaded that he would go and leave him to die in peace.

Eleanor came in and asked to take her place at the bed-side, but Susan replied:

"There isn't much more than I can do for him, and I'm not willing to give way to anybody."

Ned and Eldora went home with her to remain that night. The boy could not fully realize the sorroow of his father's death, but to poor Eldora it was a crushing loss.

At dawn the sick man woke conscious and composed, but he could not speak aloud. The east shone with the splendor of the coming day, the morning star fading before it. As he fixed his eyes upon the brightening sky, the dying man asked that he might be raised upon his pillow; and Susan thrust her arm beneath it and lifted him up. The radiance of the morning fell upon him like the premonition of that other day,—just at hand—wherein no man shall work. And thus they waited; they that had loved and suffered, that had shared alike the joys and sorrows of their humble existence; one, unterrified, upon the confines of the unseen, the other watching his departure, which no wild rebellion, nor any human protest could delay. He spoke once more, slowly, half audibly, with painful effort:

"Poor wife—poor children—I have loved you—but I must leave you."

The sun rose, its first rays filled the room with dazzling splendor. Susan felt his cold hand relax. With a sigh he closed his eyes and was gone.

CHAPTER XXVII.

Mills of the Gods.

When all was over Susan was like a woman who had slowly turned to stone. She was stern and cold, and shutting herself up in the room in which Alonzo died, would see neither Eleanor nor the children. Eleanor could well imagine the burden of that dark self-communion—the realization of the future stretching drearily before her, whose trials and sorrows she was doomed to bear alone.

In the first bitterness of her sorrow Susan repented that she had ever married; that she had ever brought children into the world to suffer as their father had suffered—to die, perhaps, as he had died, disheartened, defeated, crushed by a merciless force from which there was no appeal, against which there was no defence. The heavy lines in her face were brought into relief. Her ruddy skin was blanched and sallow, her eyes dulled, her hair faded and gray, like one who had grown old before her time.

Eleanor, Mary and Jessie Clark did their utmost to rouse her to a realization of the duties which remained; the home, though its loneliness was heart-rending; the children

for whom henceforth she must toil alone with redoubled energy. But nothing could stir her from her sullen apathy during the first weeks after Alonzo's death.

Mary and Jessie at this time were almost as sad and care-worn as Susan herself. Mary still had letters from Teddy every week and though they were superficially hopeful and cheerful—she suspected the truth—that he was enduring trials which he would not, or dared not confess.

Since Jessie had delivered her ultimatum, standing between the children and his outbursts of temper, Clark had never again raised his hand to strike them. His silence had increased and he kept a furtive surveillance over them all, following every movement with lowering glance, which was in reality far more ominous than the fits of unprovoked rage, as Jessie realized. He began to neglect his work, coming and going erratically, or forgetting it altogether. As no reliance could be placed upon him he was dismissed. He then haunted the house, walking restlessly from room to room with uncanny noiselessness, appearing unexpectedly at Jessie's side when she supposed him elsewhere; and he continued his ceaseless watching day and night.

The people of his neighborhood had suspected for months that Clark "was not right," and endeavored to put Jessie on her guard.

She, however, found his passive sullenness so much more endurable than his violence, that she tried to assure herself he would never harm her. Sometimes she was suddenly awakened in the night, conscious that he was lurking in the darkness, and she called to him sharply with a dread that was full of terrible misgivings. He would never reply, but she heard him slip away, as stealthily as he had come and return to his own room. She listened, always for that, before she could compose herself to sleep again. She attributed his constant spying, his wandering about the house at unusual hours, to the old suspicion; she would not admit that she was afraid, but she kept the children under a vigilant guard.

The death of Alonzo had marked a great effect on Clark. From that hour a new impulse took possession of him, an idea on which he concentrated all that remained of his ability to think and plan. He muttered to himself: "Nobody need pity him; he's better off. It's the best thing that could happen. If we've got to go, what's the use of puttin' it off? Good men have got a right to rest; bad ones ought to be sent where they belong—to hell. Lon—and Mullens— one gone and out of his trouble, and the other—where—where—where?"

This mood lasted for some time. As he approached the house one evening, he saw Jessie through the window preparing the children's supper and he started and gasped like one who had suddenly been roused to consciousness.

"There she is," he said in gentler tones than he had used toward her for many months. "Like her mother. She'll marry and have children and die of a broken heart—just like her mother, and the children'll grow up and mebby go to ruin. They'd better all die now like poor Lon. They've got to go sometime, 'twould be a mercy—a mercy, if they'd go now;"

When he opened the door Jessie looked up, her heart giving a throb of fear. His face had changed and softened unaccountably. He gazed at her—at them all—with an expression of gentleness and pity, startingly different from his scowling gloom of the past weeks.

Jessie caught up the baby to her breast and stood on the defensive, waiting in suspense for what might come. It was totally unexpected and all the more terrifying. He said in strange, unfamiliar tones, strident and faltering:

"Children, I've been a bad father to you. I've found it out at last. I haven't rightly known what I've done till now, and you've been good children—good children—too. We'd better go away to some place where nobody'll know us and despise us because we're poor. Mebby we can find mother I want to go and I want you all to go with me."

Jessie huriedly gave the baby to one of the other children, and went bravely up to him. Some instinct of protection prompted her to humor him, for she saw he was quite beside himself:

"Wait a little while, father, be patient. You must eat first, and rest, and we'll make our plans in the morning. Then we will all go!"

He put his hand beneath her chin, and lifting it said:

"You're not deceivin' me?"

"No; oh no! Let me give you some supper now—you're worn out."

One of the children gave a little frightened cry. Jessie raised a warning hand he saw the pathetic gesture.

"They tremble at the very sight of me—I've been so cruel." He sank into a chair, rested his elbow on the table and covered his face with his hands.

Jessie said nothing but poured out his tea and gave it to him saying: "There, father, drink that and you'll feel better."

She would not alarm the children by sending for help, nor would she go herself for she dared not leave them.

This strange mood laster through the next morning, which was one of unseasonable sultriness. Toward sunset dark clouds began to rise in the north—ragged, detached masses, floating rapidly toward the zenith. Flashes of lightning played along the horizon where there was a dull rumble of distant thunder.

A lurid unearthly shadow settled over the fields, and the wind moaned and sighed in the treetops. The children hurried in from their play and Jessie closed the door and secured the window. The wind rose steadily, rocking the house on its foundation, but the rain held off.

Jessie put the frightened children to bed early, but it was late before she could persuade her father to seek his, and then she saw that he threw himself down on the bed in his clothes.

Full of forebodings, Jessie sat with her book, watching alone. Toward midnight she heard her father groan, then he threw his door open violently, and coming to her exclaimed excitedly:

"I know what you're doin'! You're watchin' me. Put out the light and go to bed. I won't have you settin' there. It drives me crazy."

At that moment a blaze of lightning flamed through the unshuttered window, white, intense, dazzling—followed by a crash of thunder as if the heavens were rent. Rain fell in a tumultous flood, lashed into blinding spray by the fury of the tempest. Clark raised his voice to a hoarse shout, and with wild gestures made the girl know that he would not be watched—she must go. She dared do nothing but obey when he was wrought up to such fury. She crept into bed beside the sleeping baby and after a time dropped into a disturbed slumber, from which she awoke with a start, conscious that he was there beside her.

She knew instinctively that it was her father, nerved at last to some dreadful deed. Her mind worked with that mysterious swiftness which stirs the brain in moments of peril and she remembered that the key of the outer door fitted that of the staircase also, though she had locked it when she came up.

She heard him muttering: "The time has come! they must all go—their mother is calling them. They must go first, then I will come."

She did not stir or make an outcry. Instinctively she threw her feeble arm across the child beside her; then she reflected that her one chance for life lay in her ability to dissemble sleep. She could not tell how—if she must die—he would rend soul from body. She thought she caught the glitter of a knife. She wondered if she would be long in dying.

As he crept toward the bed in a glare of lightning her face on the pillow, calm and ghastly, suddenly arrested his attention.

"Why—why," he whispered, "she is dead!—gone first, after all! She'll tell her that we're coming!"

He did not notice the child but he looked at her again intently.

"I must make sure," he muttered, laying his burning hand up her forehead. One thought moved her to superhuman control—the children. Their safety depended on her—if she could escape they might in some way be saved. They were alone! Their cries for aid could not be heard above the tumult without.

"She's cold—cold as death!" he whispered, and then stole away with the furtive tread of a beast on the trail of its prey.

She heard him halt at the door of the other room; she could bear no more. She sprang up with a terrible cry that rang through the house.

"Father,—father,—father!"

She stood breathless—waiting; she expected that he would come back foaming and raving. But instead, he gave an answering cry, rushed down stairs out of the house and fled away through the storm. She lighted the lamp with trembling hand. Could he have gone to the children first?—they made no sound. Trembling she crept to their closed door; she paused, not daring to enter. She placed her ear against the panel; all was silent. She could endure the suspense no longer; she threw back the door, and crossing the threshold, raised the candle high above her head. In its light she saw they were all there—all safe. Then she dropped upon the floor in a swoon.

(To be continued.)

The Cry of the Toiler

S. Leander White.

Throughout this land, and every land,
Today we hear this earnest cry,
"Give us the earnings of our hand,
The portion which you now deny."

We toil and struggle on through life;
We risk our health and lives each day
We often die amid the strife,
And find our lives a cheerless way.

While those who neither toil nor spin,
But live in luxury and ease,
And have the comforts that we win,
Give us the wages which they please.

Give us a wage so mean and spare
That we can hardly clothe and feed
Ourselves and those for whom we care;
Can scarce supply our urgent need.

And so sometimes our tempers lead
To deeds of violence and crime;
And then are punished for the deed,
And sent to prison in quick time.

How shall the workman have his rights
When laws, and courts fast bind his hands
Unless he turns about and fights
Until they yield to his demands?

When will the Golden Rule prevail
In all the dealings of mankind?
Until that time the toilers' wail
Will agitate the public mind.

—The Watchman.



What Mammy Knows

Martha Young.

De seventh chile of a seventh chile
  Folks say see ghosts;
  Dunno 'bout dat, but I know dis chile
  See de Heavenly Hosts—
    'Case ev'y little once in a while
    De way she smile!

Folks say dimples is a sign of luck.
  Dunno how dat be;
I know angels kiss dese dimples heah,
'Caze dat I see—
    Fer ev'y little once in awhile—
    And den she smile!

Dese fat little creases here, dey say,
  Around her knee,
Gwine tie folks' heartstrings tight to her;
  And dat may be—
    'Case ev'y little once in a while
    How she do smile!

Nigger signs, good or bad, are true;
  But no ill dare
Come my baby-chile whilst you
  Are in my care;
She know dat, too—
    'Caze ev'y little once in awhile
    Watch how she smile!

—The Circle.

Kiaulani, the Hawaiian Boy

Hawley E. Strong.

"You're afraid," cried a little dark-skinned Sandwich Islander, sitting crossed-legged under a tall cocoanut.

Kaiulani was the son of the minister and a great favorite in Waipio Valley, being very good and brave, and to have his playmate dare him to climb a cocoanut was too much. He jumped from the ground quickly and climbed with feet and hands up to the top of the tall tree. He had picked a fine young cocoanut and was just about to descend, when suddenly something caught his eye way down the valley. He looked a moment and then gave a piercing cry.

"Malahina" (stranger), he cried to his companion below and slipped down the cocoanut as if it were a pole.

A stranger way down in Waipio Valley was quite a novelty and the natives, hearing the cry, left their weaving and came to the doors of their little grass houses to see who was coming.

Kaiulani jumped quickly upon his little mare and galloped off down the valley at a lively pace to greet the stranger.

Down the road he sped, his chestnut colored arms waving in the air and, turning a curve, he was lost behind a large rock.

Now the other little boy, when he saw Kaiulani rush off on his horse, became very jealous, as he had no horse of his own, so he went down to the beach and pulled out his little canoe and got the paddles ready, so that he could give the stranger a ride in on the waves and make Kaiulani, who had no boat, very angry.

Before he was quite ready he heard the "alohas" (greetings) of the townspeople and he hurried back up the slope just in time to see a haiole (white man) come around the bend and by his side a little boy, Kaiulani behind.

They had been lost and had wandered down into the valley. The minister took them into his house and they all sat down to a meal of fish and poi. (a Hawaiian dish).

The little white boy wanted to swim after they had eaten, so Kaiulani offered to take him down to the beach. Here they met the other little boy, who offered to take the little white boy out in his canoe.

This made Kaiulani very angry and he advised the white boy not to go, but wanting the adventure he accepted and in another minute they were bounding out over the crests of the waves in the little canoe, leaving Kaiulani staring after them on the shore.

He sat down under a large tree fern to watch them, but had been there only a few minutes when the father of the little boy and his own father came along. They asked about the little white boy and Kaiulani told them the whole story.

Just then came a cry from way out over the water and looking out, the canoe was floating empty.

The boy was on his feet in a moment and rushing to the shore, he seized a surf board and jumped into the water and paddled quickly out to sea.

When the canoe had filled the native boy had swam for shore, but the little white boy was not strong enough and there he was hanging on frantically to the canoe. Kaiulani was alongside in a minute and by lifting the prow up quickly between the waves, he emptied out a large part of the water, so that they could get in again. He helped the white boy in and, the paddles having floated away, he pushed the canoe along by swimming from behind.

They were met by the two men and the other little boy who had swam into shore. He was very much ashamed, but Kaiulani forgave him. The father thanked Kaiulani very much for saving his little boy and he became quite a hero in Waipio Valley.

Angels that Watch Over Us

Little Mary Allen was afraid of the dark at night when she was put to bed. To be sure, the door of her room opened into her grandmother's; but that was not like having a light and somebody to talk to.

One night there was a storm. The thunder crashed, and every time the lightning flashed she could see through her window the lilies in the garden bending and falling in the gale like tall white ladies. Then she turned over and saw through the open door a candle lighted on her grandmother's table, and the old lady in her easy-chair placidly knitting.

"Grandmother," she called, "I am coming!"

And before Mrs. Allen could answer a little white figure dashed across the floor, flung itself upon her, and was now closely wrapped in her skirts.

"Mary," said the old lady, looking down at the scared face, "you have run away from your angel. Do you feel safer with a poor old woman in a storm than with the angels that have guarded you every moment since you were born?"

"I can see you, and I cannot see them," replied Mary.

"Yes, but they can see you when I cannot. They are with you when I am asleep or absent."

"Grandmother, what are angels, anyhow?"

"They are the watchers from Heaven that attend us. Sometimes you may be far from home and from those who love you; but always your angels are with you. It is written: 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' So just now, if you had stayed in your bed and believed in your angels, you would not have been lonely and you would have been delivered from your fear. Once when Peter lay in prison awaiting his death an angel came, struck off his chains, and led him through the doors out of the gate into the city. That was long ago; but every day the angels come still to deliver us from the prison of our fears."

"Grandmother. I wish we could see our angels."

"If we could see them, we would not need to believe; and it is faith that draws us up to God and to the angels. Are you afraid of the dark now?"

"No, grandmother," said the little girl as she arose, put her arms about the old lady's neck, and kissed her. Then she went back to her bed in the next room. A few moments later she called out: "Grandmother, the angels are here; I can feel that they are."

"That is because you believe," said her grandmother.—Boys and Girls.

—United Presbyterian.

My Little Boy

His stout little legs are so sturdy and strong;
  His eyes are so fearless and true;
His cheeks are so red, and his laugh is a song
  That brings back the springtime anew.

His hair is a rainbow of glittering gold,
  And soft are his dear little hands;
And yet he's a soldier lad eager and bold
  Who marches to conquer far lands.

The Indians take flight at the sound of his drum,
The Turk is so frightened, he's deaf and he's dumb,
  The pirates relinquish their pray;
  So scared that he can't run away.

Then off go their heads with a swish of his sword,
  And he lays them away in their chest;
And weary from slaughter, this mighty war lord
  Creeps into my arms for a rest.

—League Journal.

Heard at the Hub

"And how old are you little girl?"

"Six."

"And how is it you are out walking without your mama?"

"Oh, mama doesn't go in for exercise. Really we have very little in common."—Houston Chronicle.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 24.

Theme for the Day—Paul at Athens.

Scripture—Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.—Acts 17:22, 23.

Ay and ere now above the shining city
Full of all knowledge and a God unknown
Stood I and spake, and passion of my pity
Drew him from heaven and showed him to his own.
—F. W. H. Myer ("St. Paul").

Prayer—Father in heaven, we praise Thee for the witness borne to the truth by Thy servants in the past. Our hearts are stirred as we recall the fearless and inspiring labors of apostles and saints in behalf of the gospel of our Lord. We thank Thee that today the story is preached in all the lands, and that the nations are lifting up their eyes and hands to Thee. Make the services of Thy house a comfort to our souls and a message of warning and hope to all who hear. And may our love for Thy sanctuary, the place where Thine honor dwelleth, make the day a blessing to us, in the name of Jesus Christ our Lord. Amen.

MONDAY, APRIL 25.

Theme for the Day—Delight in nature as the work of God.

Scripture—Jehovah possessed me when he marked out the foundations of the earth; then I was by him . . . and I was daily his delight, rejoicing always before him, rejoicing in his habitable earth; and my delight was with the sons of men.—Prov. 28:30, 31.

The earth is all before me. With a heart
Joyous, nor scared at its own liberty,
I look about; and should the chosen guide
Be nothing better than a wandering cloud,
I cannot miss my way.
—Wordsworth ("The Prelude").

Prayer—Our Father, we are like little children who know not anything until we are instructed by Thee. Thou hast sent us many teachers. Nature, the seasons, the living things about us, and the voices of the past, all speak of Thee. We love the good and glorious world in which Thou hast set us. In it Thou hast shown us the wonders of Thy creative power, and Thine own love of beauty. In the joy that comes from such reminders, we seek to make ourselves more worthy of Thy gifts and of Thy presence day by day. Amen.

TUESDAY, APRIL 26.

Theme for the Day—The heroism of standing unmoved.

Scripture—For in your faith ye stand fast.—II. Cor. 1:24.

Watch ye, stand fast in the faith, quit ye like men, be strong.— I. Cor. 16:13.

O power to do, O baffled will,
O prayer and action! ye are one.
Who may not strive may yet fulfil
The harder task of standing still,
And good but wished with God is done.
—John G. Whittier ("The Waiting").

Prayer—Dear Father of our spirits, we look to Thee with praise for Thine abundant blessings to us. This day renews our debt of gratitude to Thee. May the mercies Thou sendest us make us more than ever thoughtful of Thy purpose for us, and eager to bear such fruit in character and conduct as shall meet Thy approval. We would not shirk any duty. We would be faithful to every trust. May our courage rise in the presence of danger, and at the thought of Thy assistance. Hold us at our post of duty, we beseech Thee, with unwavering courage, and give us the victory at last, for Jesus' sake. Amen.

WEDNESDAY. APRIL 27.

Theme for the Day—The delight of spring.

Scripture—For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time for the singing of birds is come, and the voice of the turtle-dove is heard in the land.—Song of Songs 2:11, 12.

Gentle Spring! in sunshine clad,
Well dost thou thy power display!
For winter maketh the light heart sad,
And thou, thou makest the sad heart gay:
He sees thee, and calls to his gloomy train—
The sleet, and the snow, and the wind, and the rain;
And they shrink away, and they flee in fear,
When thy merry step draws near.
—Longfellow ("Spring").

Prayer—Our Father, we are increasingly grateful for Thy gifts. Thou hast sent us the springtime with its flowers and singing birds. Thou hast given us the companionship of those whose souls are knit with ours, and whose love is the joy of every day. In these mercies of Thine, the loveliness of nature, and the happiness of our homes, may we not forget Thee, but learn a deeper sense of obligation and praise. May this day remind us of all our wealth of possession, and may it increase our gratitude and devotion. For Christ's sake. Amen.

THURSDAY, APRIL 28.

Theme for the Day—Repentance and tears.

Scripture—And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out and wept bitterly.—Luke 22:61, 62.

That God would move
And strike the hard, hard rock, and thence,
Sweet in their utmost bitterness,
Would issue tears of penitence.
—Tennyson ("Supposed Confessions").

Prayer—Holy Father, our days are ever shadowed by our sense of sin. We have left undone the things we ought to have done, and we have done the things that we ought not, and we are ashamed of our ill-desert. We cannot undo the past, but we can find the solace of deep and sincere repentance, and by Thy grace can set our lives in new pathways, and thus find the joy of forgiveness. Forgive our sins, we pray Thee, even as we forgive those who have wronged us. And may the sorrow of penitence yield to the happiness of pardon and Thy divine power, we ask in the name of the Redeemer. Amen.

FRIDAY, APRIL 29.

Theme for the Day—The Love of Christ.

Scripture—And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

The love of Christ constraineth us.—II. Cor. :14.

Christ of Judea, look thou in my heart!
Do I not love thee, look to thee, in thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe of years.
Pure soul and tenderest of all that came
Into this world of sorrow, hear my prayer.
—Richard Watson Gilder ("Credo").

Prayer—Good Master, what shall we do that we may obtain eternal life? We find ourselves weak and insufficient amid the pressure of the world. Our ideals seem to slip away from us, and our evil shadows follow ever after us. But in loving Thee, Thou great Lover of us all, we find ourselves inspired again to holy things, and we take comfort in the midst of our incompleteness. Lord Christ we love Thee; help Thou our imperfect love. Hold Thou our hand in Thine own and lead us to the Father's presence, for our prayer is in Thy name. Amen.

SATURDAY, APRIL 30.

Theme for the Day—One day at a time.

Scripture—Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.— Matt. 6:34.

Except one be born anew, he cannot see the kingdom.—John 3:3.

And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—Rom. 12:2.

If thou wouldst live unruffled by care,
Let not the past torment thee e'er;
If any loss thou hast to rue,
Act as though thou wert born anew;
Inquire the meaning of each day,
What each day means itself will say.
—Matthew Arnold ("Rule of Life").

Prayer—O Lord, our Lord, how excellent is Thy name in all the earth. Day unto day uttereth speech of Thee, and night unto night showeth Thy knowledge. In Thy greatness and our nearness to Thee help us to find our truest comfort, our sense of security, and our best incentive to holy living. We thank Thee for the week through which Thou hast brought us in safety. May all our times be in Thy hand until we are called by Thee to nobled service in a world without end. Amen.

The Blessed Road

By Charles Buxton.

Three roads led out to Calvary.
The first was broad and straight,
That Pilate and great Caiaphas
Might ride thereon in state.

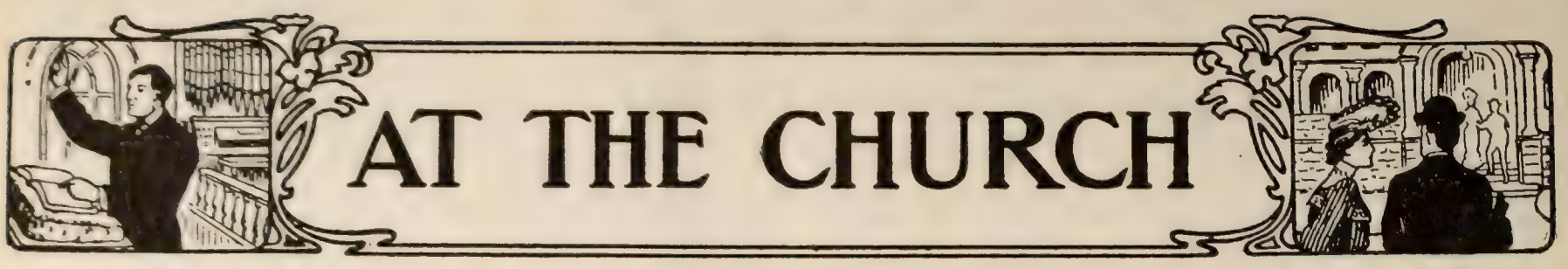
The second was the felon's road,
Cruel and hard to tread
For those who bore the cross's load,
For those whose footsteps bled.

The third road slunk through mean defiles,
Fearing the open sky;
And Judas crept the dreadful miles
To Calvary thereby.

The highroad up to Calvary
Was blotted from the land;
Where Judas hid, the jackal cries
By thorn-cursed drifts of sand.

But that poor road the felons went—
How fair it now appears,
Smoothed wide by myriads penitent
And flower-set by their tears!

—The Century Magazine.



Sunday School Lesson

By Professor Willett

Form and Substance*

Perhaps no incident in the life of Jesus illustrates more admirably than those of the present lesson his intense interest in the substance of religion, and his indifference to the mere forms with which it clothes itself. He never willingly slighted those duties which were prescribed by the law of the fathers and the customs of the age. At the same time he held himself free to disregard the letter of the traditional law in his care to preserve its spirit.

Later Judaism emphasized the observance of the Sabbath to a degree which made the fourth commandment really the most important in the law. The Sabbath day was the final period of the week, corresponding to our Saturday. Its observance among the Hebrews grew out of Babylonian customs, and was a part of their race inheritance. All through their earlier history it was held more or less lightly, in spite of its place in the Ten Commandments. Indeed the prophets of the exile attributed the misfortunes of the nation to their neglect of this principle of the Sabbath day rest.

Sabbath-Breaking.

During the period of the revival of Judah after the exile increasing emphasis was placed upon the observance of the Sabbath. It became easily the most important of the Commandments. Not content with the simple form of the law relating to the day, the scribes devised elaborate definitions with which to hedge about this sacred time, and prescribed thirty-nine different kinds of work which must not be undertaken upon the seventh day. Probably no institution was given as much attention as the Sabbath. Perhaps the conscience of the orthodox Jew was more sensitive on this point than on any other included in the ritual of his religion. For this reason the Scribes and Pharisees were quite sure that they would have the people on their side if they could find something in Jesus' conduct regarding the Sabbath which they might criticize. The simple and unpremeditated act of the disciples in plucking the grain from the ripe fields as they came along in the early Sabbath morning gave them exactly the excuse they wanted.

Is it not a significant commentary on the simplicity and poverty of Jesus and his friends that on this occasion at least they were dependent on the plucking of the grain to provide themselves with the morning meal? Perhaps Jesus did not notice their action, or perhaps he had even advised them to satisfy their hunger in this natural way. To him the Sabbath was not a master but a servant, offering an opportunity for rest and religious culture. But to conceive it as a master standing with uplifted whip above the head of the trembling worshipper to goad him into obedience was an unspeakable affront in Jesus' mind to the whole law of righteousness.

David at Nob.

When, therefore, the scribes raised their clamorous objection to the action of the disciples Jesus defended that action with vigor, saying that the entire principle of righteousness which the law represented demanded freedom and inspired whole-hearted devotion to the essentially great things of religion. He referred to the fact that in David's time he as a refugee had come to the tabernacle at Nob breathless, weaponless and hungry, to beg of the priest the loaves of bread which had just been taken from the table in the sanctuary. And the priest, interpreting the rules of the holy place not in the small and superficial sense of the scribes but in the large interests of humanity, had freely given him what he asked. That showed that holy things such as the show-bread might well be devoted to common usage without sin, especially when human need made the occasion. But even the holy day itself was not to be regarded as a time when no labor was permissible. The priests performed a multitude of duties in the sacred place on the Sabbath day. Indeed, the work of the sanctuary was heavier on that day than on any other. It was unthinkable, therefore, that a rule forbidding work on the sacred day was to be construed in this trivial and needless manner.

And then Jesus quoted that great word from Hosea, the prophet of the past, "I desire mercy and not sacrifice" (Hosea 6:6), as one of his own favorite words from the great body of Hebrew scripture. It so admirably illustrated his own views of religion in the contrast which it made between principles and rites, between moral obligations and ceremony, that Jesus had occasion more than once to refer to it in words of high appreciation.

The Withered Hand.

Apparently it was the same day that gave another illustration of Jesus' view of the Sabbath. He was in the synagogue according to his custom when he saw a man with a shrunken hand. He knew that if he healed the man without justifying his conduct he would be instantly accused again of Sabbath-breaking. Probably the Jewish leaders suspected that Jesus would use the occasion to heal the unfortunate man. They knew that this act would increase his influence and popularity, and they wished to avoid such results at all hazards. They therefore sought to prevent his action in the matter by raising the question whether or not it was right to perform a work like that of healing on the Sabbath day.

Jesus in response put to them a question which searched out their own natural attitude toward a work of necessity as contrasted with ceremony. Any one of them would have counted it permissible to rescue a sheep or an ox from danger, no matter whether it was the Sabbath or another day. Certainly the value of a man was greater than that of a beast. Why should Jesus hesitate to heal the afflicted man, even though it was the day of rest? We can well believe that Jesus' indignation was roused by the attempt to put a small legalism in the way of his kindly service to humanity. He could neither understand nor tolerate such smallness of spirit.

The Power of Jesus.

Then he bade the afflicted man stretch out his hand. The order seemed impossible of obedience. Probably the man had not used his arm for years. Yet it was the very command that was needed to arouse in him powers of which he was unaware. Perhaps this was all his case required. Whether the cure lay in the arousal of the man's effort by the sharp and compelling words of Christ, or whether some other power was required, the result was the same. The man lifted his hand in obedience to Jesus' words, and it was restored. Had he doubted the possibility of such obedience his hand would have remained helpless and useless. It was his faith in the words of Jesus that brought him his new blessing.

The rulers were indignant beyond words that their authority and opinion were thus disregarded. It seemed unthinkable that this young peasant from Nazareth should ignore their views and attract to himself the public interest of which they were so covetous. With their view of the strict character of Sabbath observance, as it had been developed through generations of scribal activity, they could not conceive how kindness, justice, mercy and love had any such value as correctness of ritual conduct. In this very chasm between Jesus and the scribes lies the chief distinction between Christianity and Judaism. The one is a religion of the spirit, putting its emphasis upon the qualities which Jesus himself illustrated in his life. The other was a system of rules, which implied that God was as much interested in the length of fringes and the manner of washings as he was in the largest interests of humanity. The one was a religion of life, the other of law.

*International Sunday-school lesson for May 10, 1910. Two Sabbath Incidents,. Matt. 12:1-14. Golden Text: "I will have mercy and not sacrifice." Matt. 12-7. Memory verses, 11, 12.

Christian Endeavor Lesson

By W. D. Endres

Topic May 1: Christ Our King. (Consecration Meeting) John 18:33-40.

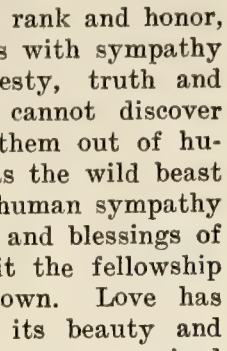
Simply because we as Christians are not subject to any ecclesiastical authority, we must not make the mistake of assuming that we are free from all restraint. While we rejoice that we are not the slaves of a despot, we must not rush to the other extreme and become anarchists. So far as the soul-life is concerned it matters little whether it be starved and shriveled by the iron heel of oppression, or consumed in the flames of riotous living. Simply because there is no priest whose frown of disapproval can send the soul to eternal perdition, it does not follow that the spiritual laws of our being can be violated and the consequences escaped, any more than we can thrust our hands into a caldron of molten metal and escape pain.

It is this life of the soul of which Jesus is king. That is why he said my kingdom is not of this world. It was not to be bounded by Judea, nor by Syria, nor by any portion of the earth's surface. He teaches men the value of their own souls and how to develop them. How to live so that the soul of man, that which makes him man and more than animal, may be the real life which he lives. He dwells in the heart and makes clean. He rules from within. He is lord of the conscience. We submit to him because that is the right way, and he has shown us this way because it is right. He "bears witness unto the truth." And every one that loves the truth seeks to live in harmony with the truth will hear him.

How glorious is his realm, and how indispensable it is to our human lives. He has to do with qualities of soul. He does not ask about houses and lands, rank and honor, power and dominion. His is with sympathy and love, justice and honesty, truth and righteousness. These you cannot discover with the senses, but take them out of human life and men become as the wild beast of the jungle. It is out of human sympathy that the joys and pleasures and blessings of friendship come. But for it the fellowship of society would be unknown. Love has reared the home with all its beauty and tenderness. In it human lives are conceived and nurtured. Here the soul is kept clean and enriched. Love has sent the good Samaritan out on its mission of mercy, whence our hospitals, our schools, our asylums, our charities and benevolences. Again he bids us not to forget justice and honesty. These are the foundation stones of all our civic and commercial life. But for the fact that men can rely upon the words and promises of one another the entire machinery of our government would be wrecked. It is by coöperation and progress that laws are enacted; men's relations and obligations are judged, and laws enforced. But for this all commerce would cease, transportation could not be carried on and even communication beyond personal conversation would be impossible. Without them the very existence of our lives would be threatened. He calls men to righteousness and to God. He seeks to have the soul be true to itself and thus to come into perfect harmony with God. He would bring us into the true life and leave us in tune with the Infinite. While we here may be subjects of earthly kings and the servant of earthly lords, Jesus is "King of kings and Lord of lords."

Peter Ainslie

The Central Church of Christ has enjoyed the rare privilege of having Peter Ainslie, of Baltimore, Md., in special meetings for three weeks. It is with no vain pride, but with a sense of peculiar favor that we recall his stay among us. A pastor of a great church and with brotherhood interests resting deeply upon his heart, this year it seemed more than we could reasonably expect that he could spend so much time with us. But Brother Ainslie dignifies his work by giving the task in hand his undivided attention. His days here were more like the walks and talks and conference of Jesus one pictures than anything we have seen. From early morning until late at night men and women sought his spiritual advice. With a most patient ear and delicate concern for the almost insignificant detail of personal problems, he touched life very deeply. His messages were largely to Christians. He feels this is the present greatest need. Consequently the crowds were not large, except on Sundays. But those who came were the hope of the church. Night after night this "man with God in his face" searched the hearts of his audience with spiritual intuition. His themes were largely devotional in nature. He preached on "Prayer," "The Comforter," "Personal Experience," "The Second Coming of Jesus," "Called to be Saints" and similar subjects. Afternoon meetings were held the last week, which were largely attended. Fit to be a bishop, Brother Ainslie moves through the church life with unobtrusive yet careful eye. Solicitous about the mission of the Disciples of Christ he is concerned that we bear the truth in love and with grace to the religious world about us. With largest charity to all workers he yet speaks his convictions with an unction born out of the motive to do good. The personal equation is eliminated. He is eminently fitted to bear the plea we make to the religious world as fraternal delegate.



PETER AINSLIE.

Personally, Brother Ainslie is preëminently a man of prayer. With the faith of a little child, he has the courage of one who has seen God's face and therefore fears not the face of man. Endowed with all natural elements of leadership, he is yet the most congenial fellow-worker. A student himself and of wide experience of men and books, he wears none of these as an adornment. The man is ever larger than his experiences. Indeed, one might say that instead of preaching his experiences (which a lesser man would do) he preaches out of experiences.

His stay was all too brief and is remembered now as one would recall "some sweet song." He made it easier for men to pray. Hundreds of our people caught a new view of personal holiness. "To have transactions with God" is no longer a privilege of mystics to our membership.

Would that the brotherhood could claim him as a bishop! But since we will have none of titles it would be of immeasurable gain if he might be called to give himself constantly to "missions" to be conducted in all our larger churches. The Disciples of Christ need his spirit. With natural charm of speech and manner, with quiet dignity and spiritual grace he honors any occasion and imparts "the benediction that follows after prayer." The brotherhood has honored itself in choosing Brother Ainslie as president of the American Christian Missionary Society.

FINIS IDLEMAN.

Des Moines, Iowa.

When Is Virtue Safe?

John Ray Ewers.

"No virtue is safe which is not enthusiastic"—Seeley. Nothing great is ever accomplished without enthusiasm although mere enthusiasm is not a sign of greatness. There is frequently zeal without knowledge. On the other hand blase inanity is not a sign of profundity. Enthusiasm in a noble cause is commendable. More than that it is essential.

Manliness, in ancient Rome, we are told was called "Virtus" courage. With us the term is broadened and stands for all the strong, ethical excellencies. Honesty, industry, purity, generosity, as well as bravery, spell virtue today.

Virtue is hard to maintain. A thousand subtle enemies seek its overthrow. Judas always lies in wait to betray. The unguarded soul becomes the target for the arrows of the evil one. Temptations, like the hammers of Thor, pound at the walls. Siren voices lure the innocent.

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

Is a man honest? He sees the crafty gaining wealth, and to him comes the devil in a livery of gold and purple, offering him the world if he will but fall down and worship. In that moment the wise man hears the Savior's voice whispering, "What shall it profit thee if thou gainest this world and loosest the next?"

Is a man industrious? To him comes the prince of this world telling him of those who live without labor, who substitute deceit for worth. Happy is such a man if he remembers Ruskin's words, "To draw hard breath over chisel, spade or plow and after toil, to read, meditate and pray."

Is a man pure? To him comes the adversary with all his subtle wiles, waiting for his leisure hours and beguiling him with dreamy music and languid sighs and seeming love. Blessed is the man who in such an hour steels himself with Paul's idea of self-mastery.

Is a man generous? To him come the imps of unappreciation, extravagance, misappropriation, delayed dividends, doubtful values, until it is again easier to withhold than to give. Happy is he who at this moment of vanishing virtue hears our Lord exclaim, "It is more blessed to give than to receive."

Is a man brave? Then is he one among ten thousand, for he is indeed rare, who is king in his own right, and who bows and scrapes to none. To be brave and free, ah, that is to be a man. But to him comes the inhabitant of hell offering the bribes of cowardice, bribes of lavish wealth and seeming proud position. Blessed is he if in the last fearful moment of trial comes the vision of Socrates, loving only happiness, truth and morality, and dying in rugged strength to gain an everlasting crown.

Let no man say that virtue is not assailed, but it need not be overthrown. Good is stronger than bad, and the stars fight for righteousness. Nevertheless, to maintain virtue one must be clothed in steel and have his heart pure. How shall virtue be kept? "No virtue is safe which is not enthusiastic." You must believe that honesty is grand, that industry is noble, that purity is supremely worthful, that generosity, bravery and all the train of virtues are godlike. "Live with a vengeance, die with a snap" as Robert Speer says, and believe in the value of the virtues with all your happy heart.

When the honest man is approached by the grafter let him cry out, "Oh, I would not lose my sense of honor for a thousand worlds. I love intergrity above rubies." When the industrious man sees his brother of the lazy-ease lolling in the lap of luxury let him exclaim, "You may have your ease, I would not trade the satisfaction of my work for all your soft delights." When the pure man trembles on the brink of indulgence let him shout until the mountains ring with his virile voice, "Away with you, I would not sacrifice my self-respect for all the nerve-thrills this earth can offer."

When the generous man feels the sordid touch of the lucre fiend, let him say as he rises in his might, "Oh, there is no joy beneath the skies that equals the joy of giving to a worthy cause. I glory in generosity."

And when the brave man sees the sun go behind the clouds, and all the flimsy ghosts of fears flap about his ears, swinging his good sword until the air shivers, let him sing into the mists, "Oh, I would not barter my chivalrous soul for all the wealth and fame of a thousand kingdoms, sweeter than honey, dearer than love is courage to my soul."

He who holds his virtue in doubt as to its worth, he who is but luke-warm in its possession, will fall an easy victim to overwhelming temptation. Such temptation waits for all. Hold your virtue with enthusiasm, my brother, if you would not have it wrenched from your grasp. I think you will agree with me that self-respect and self-control are worthful. Then with zest possess your treasures and allow no devil to despoil you.

Friendship and Fellowship with God

A Sermon

By Dr. G. Campbell Morgan

"Our fellowship is with the Father, and with His Son Jesus Christ."—1 John 1-3.

The great word of this passage, which at once arrests our attention, is the word "fellowship." While not exclusively so, it is peculiarly the word of John. It is an interesting fact, which some of you have doubtless noticed, that in these three letters John never speaks of Jesus as Lord, and never speaks of the disciples of Jesus—believers in him—as servants. I do not mean to suggest that John forgets the relationship which he and his fellow-disciples bore to Jesus and his bond-servants; that John ever forgets the supremacy and sovereignty of Christ, that he was, indeed, the Lord; but it is an interesting fact that he does not speak of him as Lord. These are peculiarly the letters of a close and intimate, and personal friendship with Jesus.

An Illuminating Word.

This word "fellowship," therefore, is an illuminating word concerning our friendship with God and our friendship with Christ; our friendship with God through Christ. The word thrills for us, with all the deepest, and the sublimest, and the tenderest things of our relationship to Christ, and in him to God. It is a rich and spacious word, full of suggestiveness, almost impossible of full and final translation. That is borne out by this fact; the word which is here translated "fellowship" is translated in many ways in the New Testament—fellowship, contribution, distribution, communication, communion. Or if we turn from this actual word, which is an abstract noun, to the common noun, it is translated partakers, partners, companions. I believe that all these are needed in our language if we are to have any idea of the richness of this one great word; the word which is descriptive of the great and gracious fact of our friendship with God and with Jesus Christ. I shall, therefore, select from these different words two, which mark two phases of the one great fact. I will take that rich word of the church "communion"—fellowship is communion—and I will take one of those common nouns, rendering it in its abstract fashion, and say the word means partnership. Why make the difference, for they signify the name thing? Because in our use of these words we use them in different relations. We use the word communion in the realm of friendship; we use the word partnership in the realm of business; and for that reason I select these two words, because by so doing we shall come to a better understanding of what this fellowship with God means. Let us first dwell on our fellowship with God as communion; our fellowship with God as friendship.

Three Illustrations.

I will take three simple illustrations of what friendship is on the earthly level, in order that we may climb to the higher height, and understand what is meant by our fellowship, our friendship, with God.

"Oh, the comfort, the inexpressible comfort, of feeling safe with a person: having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them keep what is worth keeping, and with the breath of kindness blow the rest away."

Is not that a perfect description of friendship? How many people are there one can talk to like that? How many people are there in company with whom you can pour out everything in your heart, say everything, say anything? Very, very few; for God does not give us many friends in this world; many acquaintances, and we value them all. But that is a perfect description of friendship. With your friend you think aloud, there is no restraint; there is no need to keep up an appearance. That is friendship on the human level. And it describes what true friendship with God is—that is on my side of the fellowship. With God it is my privilege to pour out everything that is in my heart, chaff and grain together, saying anything, saying everything I am thinking. But have we learned that lesson? Do not we altogether too often think our conversation with God must be that of carefully prepared and often stilted phrasing? I think we never so grieve his heart as when we attempt to speak thus with him. Converse with God reaches its highest level when, alone with him, I pour out in his listening ear everything in my heart; and the manner in which I have learned that secret, and live in the power of it, is the measure of the joy and strength of my friendship with God.

Quotes Goethe.

Or take another illustration. Goethe speaking of his friendship for one with whom he held converse, said this:

"For the first time I carried on a conversation; for the first time was the inmost sense of my words returned to me more rich, more full, more comprehensive from another mouth. What I had been groping for was returned clear to me. What I had been thinking I have been taught to see."

Is not that even a more subtle and delicate definition of friendship? Not only can I pour out all the things in my heart; but my friend will say yes, and repeat the thing I have said, and repeat it definitely better than I could ever have hoped to say it.

Here again is the revelation of what friendship with God means to those who know and practice it; and even though this may be a more delicate and wonderful definition, I think we all understand it perhaps a little better, for there have been moments when we have struggled to say things to God, and have heard him saying them again to us better than we could have said them. Is not that what Paul meant when he said: "We know not what to pray for as we ought?" Is not that the supreme inspiration for high and prevailing prayer—the consciousness of inability to make prevailing prayer? But Paul added: "The spirit maketh intercession for us with groanings which cannot be uttered," that is, he says the things for us, and we know that God is praying prayers we fain would pray, and answering our imperfect articulation with the perfect words that prove his perfect comprehension.

Dryden's Picture.

Or once again, Dryden, describing his friendship for his truest friend, said:

"We were so mixed up as meeting streams, both to ourselves were lost. We were one mass. We could not give or take but for the same, for he was I, I he."

What is that but Dryden's method of declaring that he and his friend had all things in common? And dare we take that last God? Without a doubt. Here we touch the real meaning of fellowship; here we are at the heart and center of the great idea.

Let us now consider the other aspect of fellowship as partnership; mutual interests, mutual devotion, mutual activity.

Fellowship with God means mutual interests: God interested in me, and I interested in God. The overwhelming sense of the heart, as these things are uttered, is that of the inequality of the friendship. That I may be interested in God is understandable; the infinite marvel at first sight is that God can be interested in me. "What is man that thou art mindful of him? Or the son of man that thou visited him?" Fellowship with God means that God is interested in my being, in all its parts; in my spiritual life, in my mental ability, in my physical need. Be not anxious about what you shall eat, or drink, or put on, for your heavenly Father knoweth you have need of these things.

Now, would to God, brethren, I knew how to say this thing as it ought to be said. Presently the evening service will be over and the day of worship and rest done, and most of you will be back in the midst of all the everyday things we speak of as the daily task, the common round. But fellowship means that God is as profoundly interested in a man on Monday in his office and store as when in the sanctuary; that there is no part of the life in which God is not interested. I only pause for lack of words to express a thing so sublime and yet so simple. The difficulty in business, the perplexity that burdens the mind—all these things he is interested in. God is interested in me, and in my development.

Partnership.

Partnership also means mutual devotion. God's resources are all at my disposal. And now I must speak, I fear, in the language that indicates duty—my resources ought all to be at his disposal. His resources are all at my disposal; his knowledge, his wisdom, his power, are all at my disposal. How small a demand we make of him! How often we settle down in our own wisdom and neglect asking for aught, while he is waiting to give! How constantly we dishonor him because we do not appropriate all he has put at our disposal. All his resources at our disposal!

But we have responded to the other fact that all our resources are to be at his disposal? All of them, not a tithe, not a tenth. Oh! tithe your possessions if you will, but let your tithing be the evidence that the nine-tenths are also his. The man who takes his income and says, one-tenth is God's and nine-tenths are mine, is a bad Jew, and certainly not a good Christian. All belongs to Jehovah, just as the one day in seven is the symbol of the fact that the seven days belong to him. All our resources at his disposal. That is the law of friendship, and if he put all his at my disposal, and I keep back part of the price, how unworthy I am of this great fact of fellowship with God.

Mutual Activity.

But partnership means also mutual activity. God accommodating himself to my weakness and I rising by that accommodation into co-operation with his mind and with his strength. Of these two things, the one to emphasize is that of God bringing

Continued on page 24.)

Church Life

Great Missionary Congress, Chicago, May 3-6.

Laymen's Movement Conference, Chicago, April 29-May 2.

J. V. Coombs is in a revival meeting with the church at Leavenworth, Kans.

Many of our preachers, teachers, editors, will be in Europe a part of the coming summer.

George A. Snively has been engaged for a meeting with the church at Mackinaw next January.

The Sunday-school at Capitol Hill, Des Moines, H. E. Van Horn, pastor, has again gone above the 500 mark.

J. M. Lowe has just closed a good meeting at Kensington, Kansas, and goes west to Knoxville, Iowa.

A pipe organ has recently been installed in the church at East Orange, New Jersey. L. N. D. Wells is the minister.

J. E. Lynn begins his pastorate at Pueblo, Colo., May 1, and the church is hopeful of a fruitful ministry.

F. M. Rogers, Long Beach, Calif., is assisting W. E. Crabtree and the church at San Diego in a meeting.

The First Church, Lincoln, Neb., employs a Sunday-school missionary who gives good service for church and school

C. A. Freer, pastor at Millersburg, Ohio, was speaker at Massilon, April 13, where H. E. Stafford is pastor.

Richmond Ave. Church, Buffalo, raised an additional $600 in cash for the new Bible school auditorium on April 3.

Charles Reign Scoville and team are in a campaign with the church at Tacoma, Wash., where W. A. Moore is pastor.

Evangelists Small and St. John are in a meeting at Greeley, Colo., with twenty-four accessions the first week.

Texas Disciples are generating a lot of enthusiasm over their coming convention, to be held in Dallas next month.

Men's Brotherhoods everywhere should send their pastors to the Missionary Congress in Chicago, May 6-9.

N. A. Mitchell, for three years pastor of Third Church (colored), Bloomington, Ill., hs accepted a pastorate in Topeka, Kans.

There are two hundred members in the home department of the Sunday school at Paris, Ill.

The church at Webster City, Iowa, made an offering of $20 for benevolent work at its Easter meeting. John Roland is pastor.

A. Martin of Davenport, Iowa, was called to the church at Kewanee, Ill., but he declined and accepted a call to Morgantown, Va.

The ministers of the churches of the Disciples in Denver are moving toward a closer federations of the churches of that city.

Dr. Herbert L. Willett will deliver a series of six lectures on "The Life of Christ" in the Central Church, Des Moines, April 18-23.

The Third Church, Richmond, Va., has made material additions to its equipment, especially in new Sunday-school rooms.

J. A. Shoptaugh has closed his work with the church at Salida, Colo., and entered upon his duties as pastor of the Berkeley Church, Denver, Colo.

The churches of Mathews County, Virginia, are wanting a minister. W. E. Fitchett, Fitchetts, Va., has charge of the correspondence.

Dr. Herbert L. Willett is preaching a series of Sunday evening sermons on "Spiritual Heroes." A recent address was "The Sage of Athens."

An "Old-Time Religious" service was a recent event of interest in the Naomi Ave. Church, Los Angeles, where O. V. Wilkinson is pastor.

The Home Society's rally will occur at the Richmond Ave. Church, Buffalo, Thursday evening, April 14. Henry Lutz will give the address.

Grant K. Lewis, secretary of the Home Missionary Society, spoke at the Wednesday evening meeting of the church at Wabash, Indiana.

Mark A. Peckham and the church at Sumter, S. C., will hold a meeting, beginning May 8, under the leadership of Evangelist Elmore.

E. A. Cole, Washington, Pa., has been invited to become pastor of the First Church, St. Louis, Mo., and it is thought that he will accept.

Frank L. Van Voorhis, the new secretary of Wisconsin is holding a meeting at Chippawa Falls, and expects to locate a minister there at the close of the meeting.

W. W. Burks and the church at Nevada, Mo., have given $700 to foreign missions and $100 to home. They plan to lead the churches of that section in giving.

Edward A. Henry of the University of Chicago, is supplying the pulpit of the church at Batavia, Ill., where he supplied before going abroad for a year.

E. J. Arnott formerly supplying at Batavia, Ill., is now caring for the work in South Chicago, while continuing his studies in the University of Chicago.

Our Readers' Opinions page shows no sign of a dearth of material; but we like to have men talk through The Christian Century—when they have things to say.

There have been twenty-five accessions to the membership of the church at Salina, Kans., since Ben. L. Smith became pastor, the first of last January.

A banquet was served in the First Church, Springfield, Ill., Tuesday, April 19, when addresses were made by Peter Ainslie, of Baltimore and Secretary I. N. McCash.

Grant K. Lewis, secretary of the Home Society, dedicated the new church at Treaty, Ind., April 10. A. L. Martin is minister at Treaty.

The question of the future location of Texas Christian University is being seriously considered by its board of trustees. Several of the southern cities are bidding for it.

Friday, April 8, the church at Alameda, Cal., gave a reception to the new pastor, George F. Meeker, and his wife. The outlook for this important work is bright.

The church at Greeley, Colo., dedicated its new building April 3, and is now a meeting led by Evangelist James Small of Kansas City. A. E. Dubber is pastor.

The Jefferson St. Church, Buffalo, N. Y., is in a sixty day campaign preparatory to the one missionary offering which it takes during the year.

A. W. Taylor, Irving Park, Chicago, recently addressed the men's club of the church at Eureka, Ill., which he helped to organize during his pastorate there.

The Juvenile Library on Missions, a ten volume set of books, has been added to the library of the Sunday school at Lyons, Kansas. J. W. Reynolds is pastor.

It is reported that one of the Chicago churches now without a pastor has extended a call to E. W. Cole, pastor of the Central Church, Huntington, Indiana.

The articles by Mr. Jordan in our columns are dealing with some of the big movements of our day, concerning which no Disciple will confess himself ignorant.

F. F. Walters will remain another year as pastor of the First Church, Joplin, Mo., by unanimous vote of the congregation at a recent meeting. This church has about 1,200 members.

President Crossfield, Transylvania University is supplying the pulpit of the Paris Church during the absence of the pastor, Carey E. Morgan, who is making a tour of Europe, Egypt and the Holy Land.

The National Campaign of the Laymen's Missionary Movement, will hold its Chicago convention in Orchestra Hall April 29 to May 2. This great meeting will be attended by the best men of all the churches.

Professor Walter Stairs of Berkeley Bible Seminary, California, lost almost his entire library in the burning of Texas Christian University, having left it there when he went to Berkeley.

The church at Petaluma, Cal., is now without a pastor, and is looking for a strong man who is capable of leading them in the erection of a new building, specifications for which are already adopted.

The church at Carson, Iowa, will be in need of a pastor about the first of June. The church has a good membership and good building, and will pay a living salary. B. H. Whiston is the retiring pastor.

Under the leadership of H. A. Pearce, the church at Hoisington, Kans., has voted unanimously to proceed to erect a $10,000 building with a view to making a $10,000 addition with a few years.

F. H. Groom, pastor of First Church, Tacoma, sends the word that there were 270 additions to the churches there in the first eleven days of the campaign under the management of C. R. Scoville.

The Chicago Ministers' Meeting recently gave audience to men who have left the Disciples for other fellowships in past years and the same day heard the men who have left other communions to unite with the Disciples.

The Capital Hill Church, Des Moines, is planning the erection of a new building and have sent a committee to investigate the new building being erected by the church at Marshalltown, Iowa.

The Payne Ave. Bible School, North Tonawanda, expects to largely increase its missionary activities this year. S. J. Corey was the guest of honor at a banquet Saturday evening, April 16.

T. A. Abbott, for seventeen years state secretary of Missouri, has been ill for the past five weeks, and while he is improving in health, he will not be able to take up regular work for several weeks to come.

The Texas papers are keeping before their readers the meeting of the state convention in Dallas, May 9-12. Many questions of great import to the work in the Lone Star State are to be proposed at this meeting.

The church at Steubenville, Ohio, employs a secretary, Miss Lambert, who assists the treasurer, keeps careful records for the church, and makes calls at direction of the pastor.

This is business in the church and will repay.

Charles E. Smith has been succeeded at the First Church, Marion, Ohio, by W. H. Oldham. He was called without any preching visit, simply on his record as a Christian and a preacher, and made a fine impression on all.

Gerald Culbertson, pastor of the Third Church, Richmond, Va., preached at the Seventh Church on a recent Sunday morning. H. D. C. Maclachlan had an engagement for an address at the state university of Virginia on that date.

Professor B. S. Dean, Hiram College, preached in the Central, Warren, Ohio, church, both morning and evening, April 3. The pulpit supply committee of this church is working carefully in the selection of a successor to J. E. Lynn.

Arthur K. Brooks, the younger of the Brooks brothers, evangelists, died at Little Rock, Arkansas, where he had but recently become pastor. The cause of the death was diphtheria. Mr. Brooks has accomplished a good work.

W. B. Craig, minister of the Lenox Avenue Church of the Disciples, New York, spoke on the following subjects at the morning and evening services of his church, "Blessed are They that Do," and "Live Men and Live Questions."

J. H. Craig, pastor at Logansport, attended the Laymen's Missionary conference in Indianapolis and expects to attend the great congress in Chicago in May. There have been thirty-one additions at Logansport since February 1.

The California State Sunday-school Association will convene in Oakland, April 19-21. Full particulars may be had in writing C. R. Fisher, 941 Phelan Building, San Francisco. Dr. R. P. Shepherd, of Southern California, is on the program to speak.

The first Sunday in May W. J. Lockhart and W. F. Lintt will begin an evanglistic meeting with the Union Ave. Church, St. Louis, Mo. This will be the first meeting held by a professional evangelist in this church.

The work at Elmira, Ore., under the lead of George R. Whipple is making good. Two confessions on Easter Sunday. Large crowds constantly. They expect Evangelist C. E. Williams to begin a meeting for them by the middle of May.

After a ministry of more than ten years, Mr. Hugh McLellan has resigned as pastor of the Christian Church at Richmond, Ky., to accept a call to San Antonio, Texas. Mr. McLellan is known as one of the most eloquent and successful ministers of Kentucky.

James Lane Allen has added another to his list of books, "A Brood of the Eagle." It has been but a year since there came from the pen of this author, "The Bride of the Mistletoe." Mr. Allen is a member of the class of '72 of Transylvania University.

Royal L. Handley, at one time assistant editor of The Christian Century, for the past two years pastor of the church at Waukegan, Ill., is studying at the University of Chicago, and will supply at Gurnee, Ill.

J. Harry Bullock, minister of the church at Footville, Wis., is pushing things vigorously. The Sunday school attendance has climbed to 150, and they adopted the motto: "All the church and as many more in the Bible school."

Thomas H. Popplewell receives new members into the church at Arkansas City, Kansas, almost every Sunday. The Junior Endeavor Society of this church has raised the money to make their superintendent, Miss McPherson, a life member of the C. W. B. M.

DR. PRICE'S
Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

The Christian churches of Kansas City are moving to erect a $25,000 hospital in that city. This is another of the fine things being carried out by the churches of greater Kansas City, where there are 11,000 Disciples, and 100,000 within a radius of 100 miles.

V. W. Blair of the Payne Ave. Church, North Tonawanda, N. Y., is preaching a series of sermons on "The Christian and His Money." His subjects are: "Our Stewardship," "The Grace and Glory of Giving," "Systematic and Proportionate Giving," "Tithing."

Daniel Protoff, who has been made minister to the Russians of Chicago under direction of the C. C. M. S., spoke recently in the Evanston Church. Mr. Protoff has suffered as a prisoner for the Protestant faith and has a thrilling life story to tell.

Beginning June 1 G. D. Edwards who has been acting financial agent for the Bible College, Columbia, Mo., will give a year to study to better prepare himself for teaching in the college. In the past two and one-half years Mr. Edwards has raised for the Bible College $120,524.

The First Church, Oklahoma City, has arranged for the sale of its property for $72,000, and will start to work at once on a new structure to cost $100,000. This church has grown with the growth of the city until it now numbers 1,200 members.

On a recent Sunday, O. F. Jordan, Evanston, preached the following sermons, morning and evening, respectively, "Faith and Ideals of the Disciples," "What Shall We Believe About Hell?" Some readers of the Christian Century are curious to know what the preacher said on the latter subject.

Allen Wilson is now in his second meeting with the First Church, Atlanta, Ga. There have been 311 additions to this church in the past two years. In the meeting one year ago there were 110 additions. In the present meeting fifty accessions in the first two weeks.

The First Church, Springfield, Ill., held a special service Sunday, April 17, in honor of the two hundred members who came into the church just a year ago, at the close of the Sunday revival. These members were given reserved seats in the middle of the church.

G. W. Muckley, I. N. McCash and S. J. Corey have delighted church and college with their presence within recent months. Chas. Stelzle gave a great series of lectures the first of the month at Eureka college. There There were about 150 men present at an annual luncheon, November 28.

A St. Louis paper states that B. A. Abbott of the Harlem Ave. Church, Baltimore, has accepted the call extended him by the Union Ave. Church, St. Louis. This call came to Mr. Abbott unsolicited and as a testimony of the esteem in which he is held throughout the brotherhood.

The ladies of the church at Vollmer, Idaho, are to erect a $1,200 parsonage, the money for this needed improvement having been raised by them during the past few months. The parsonage is a very necessary feature for any church. It gives a permanency and dignity to the work that is always needed.

The Sunday-school is "in the eye" of the churches. Attendance is increasing everywhere. But now is just the time of year to make plans for the teaching work of next year—the choice of a curriculuum, the selection of lesson helps. Many of the best churches are planning to use the Bethany Graded Lessons.

Arthur Holmes of Philadelphia was recently in St. Thomas, Ont., as the guest of the Canadian Club and the Business Men's Bible Class of which F. W. Norton is teacher. He spoke at banquets given by each of these organizations. About 100 men were at each banquet. Dr. Holmes was enthusiastically received.

R. A. Long, president of the Long-Bell Lumber Company, left Kansas City the early part of this week for a European tour. He will take with him his wife and daughter and two of his nieces. It is his purpose to take in Edinburgh and the Great World's Conference to be held there June 14-23.

R. E. L. Prunty, now of LaBelle, Mo., tells of the progress of the work at Knox City Church, which is preparing for a revival to be held in February. At LaBelle the Sunday school now numbers 120 and the C. E.

125, and there have been forty-nine accessions to the church since Mr. Prunty began work there last December.

The Jefferson St. Church, Buffalo, was thrilled Sunday evening, April 10, with the announcement that the Kehr street mission had succeeded in raising the funds for the new building, which will be commenced at once. This work has prospered greatly under the efficient ministry of Roy Deadman. It will soon become a separate congregation.

The little congregation of Disciples in Whiting, Ind., dedicated a new house of worship April 10. C. J. Sharpe, pastor at Hammond, had charge of the money raising and secured the $1,935 needed in fifty minutes. Austin Hunter, pastor Jackson Boulevard Church, Chicago, preached the dedicatory sermon. In the evening Mrs. Nelson Trimble, Chicago, began a meeting in the church.

The first annual banquet given by the ladies of University Place Christian Church, Seattle, Wash., on the evening of March 14, was a success in every way. About 100 covers were laid in the beautiful dining room of the University Congregational Church, which had been tendered our minister for the occasion free of charge by Dr. Munn, the pastor.

The annual convention of the churches of the Third District, Missouri, will be held in Aurora May 2-5. Among the speakers are F. L. Moffett, Springfield; Joseph Gaylor, Springfield; Mrs. M. E. Harlan, Indianapolis; J. H. Jones, Ash Grove; Prof. J. R. Roberts, Springfield; George L. Peters, Springfield; W. F. Richardson, Kansas City; J. B. Hunley, Neosho, and Barclay Meador, Lebanon.

Joseph C. Todd, Bloomington, Ind., always awake and with power of initiative, is preaching an unusual series of Sunday evening sermons. The general subject is "Preachers and Preaching." Special subjects: "St. Paul as Pastor and Preacher," "The Ministry as a Life Work," "What the Minister Thinks About in His Study," "Problems of the Minister in the Modern Church," and "How Sermons Are Made."

The annual meeting of the church at Parsons, Kansas, was held April 1, 1910. Since January, 1909, 200 persons have taken membership with this congregation. The receipts of the year were $3,868.63 from the church; $732.04 C. W. B. M.; Young Ladies' Mission Circle, $23.30; Ladies' Aid, $712.59; Sunday school, $656.51, and Y. P. S. C. E., $135.55. Amount given to missions was $1,088.23. Average attendance at Sunday school was 302.

The First Church, Philadelphia, Pa., which has been without a pastor since L. Z. Batman went to Youngstown, Ohio, last fall, has called to its service L. E. Sellers, formerly of Terre Haute, Ind. Mr. Sellers has been engaged in evangelistic work for the past two years. This church has a fine body of people in its membership, but is facing the serious questions of the downtown church in the large city.

On April 1, Harry G. Hill, of the Third Christian Church, Indianapolis, Ind., was asked by the joint board to continue his work with that church, and the congregation unanimously concurred in the action of the board. Mr. Hill is beginning his fourth year with that church, and while the past three years have been good ones, both pastor and people anticipate better things in this fourth year, as they expect to be in their new home before the close of the year 1910, where they can do more efficient work.

The notice of the death of one of the most useful men among the Disciples of New York has just come to our office. Robert Christie, Jr., who with his father have long been honored members of the First Church, New York. Mr. Christie became a member of this church in 1884, and since 1893 has been a trustee. The church of which he was a member assembled in a called meeting to express their love and esteem for their fallen comrade, and adopted resolutions that must prove a source of consolation to all friends of Mr. Christie, among whom the editors of the Christian Century are glad to be numbered.

At the annual meeting of the trustees of the Bible College of Missouri, held recently, C. M. Sharpe, acting dean, was elected dean; G. D. Edwards was elected to the chair of Old Testament history, language and interpretation; A. W. Taylor to the chair of social service, religious education and missions. Prof. Edwards was granted a leave of absence for one year after June 1, for further qualifying himself for his work. The board put itself on record as opposed to the growing tendency among ministers to the use of tobacco. Truman E. Winter, who has been on the teaching force of the college, has been called to the pastorate of the church at Fulton, which he has accepted.

"The Christian," parish paper of the church at Uhrichsville, Ohio, tells an interesting story of growth at Nelsonville, where Charles Darsie, pastor at Uhrichsville, recently held a meeting. When W. S. Cook began at Nelsonville four years ago there were but 100 in the Sunday-school, and a poorly attended church service, and the church was divided. The first thing attempted was a new building costing $14,000. This is now paid for except $4,000. The average Sunday-school attendance last quarter was 800. In the four years 350 have been added to the membership of the church, making the present membership 565. This has been accomplished in a town that numbers only 7,000 inhabitants. These are dependent upon the coal mining in the Hocking Valley region.

The faculty of the Medical School of Drake University, have recommended that the work of the school be discontinued, but the board of trustees who have not so decided as yet, have been besieged by remonstrances by the people of Des Moines and Iowa. The Christian Century believes that the school has a place, and worthy work to do. The only other opportunity for Iowa's sons to receive medical training within their own state is at the State University. But this school because it is in a small town can never have the opportunities of hospitals as at Drake, in a city of 100,000. All Drake needs is money. The people of Des Moines regardless of church affiliation are helping to keep the school and to place it upon solid financial footing. Our readers may here exert a telling influence.

Why—

Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

—We must apologize to Professor F. Trendley and our readers for spelling his name Trendley in connection with his excellent article on Christian unity in last week's issue.

Houston, Texas, April 1.—Breeden-Lintt meeting closed. Twenty-five days, 101 additions. Breeden's second meeting. First meeting a year ago, 158. Offering for foreign missions this year will be $2,000.—A. F. Sanderson.

The First Christian Church of Laporte, Ind., was rededicated March 27. This was the culmination of extensive improvements. The church is now practically new, as the result of the consecrated effort of this noble little band of disciples, and gives them a delightful house of worship. The work was very ably and economically done, so much so that on the day of dedication there was only a very small indebtedness. This amount, and more, was raised with apparently no effort, and left the people in a splendid mood and happy over the services. The work of the church is in a splendid condition and the people are hopeful. Z. T. Sweeney, that prince of platform orators and preachers, was with us and gave us two most helpful and delightful discourses. J. J. Cole is the pastor there.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

A Little Nonsense

CONSANGUINITY.

Willie—"The Smiths are a kind of relation or ours. Our dog is their dog's brother."—The United Presbyterian.

SAFE ENOUGH.

The Hunter—"Oh! I beg your pardon. I mistook you for a deer."

The Native—"No harm done, mister. I reckon I'd a bin safe enough if ye'd mistook me fer a barn door."—Life.

A FAMILY TRAIT.

Ascum—"I see there's some talk upon the question of abolishing capital punishment. Would you vote to abolish it?"

Logie—"No, sir; capital punishment was good enough for my ancestors, and it's good enough for me."—Presbyterian Standard.

FROM ENGLISH SCHOOLBOYS.

The following schoolboy "howlers" are given by a correspondent: "To kill a butterfly you pinch its borax." "The blood-vessels are the veins, arteries, and artilleries." "A ruminating animal is one that chews its cubs." "Algebra was the wife of Euclid." "The masculine of vixen is vicar."—University Correspondent.

AN EMBARRASSING QUESTION.

Police Justice—"Have you any way of making a living?"

Vagrant—"I hev, y'r honor. I kin make brooms."

Police Justice—"You can? Where did you learn that trade?"

"I decline to answer, your honor."—The Home Herald.

A SKILLFUL RETREAT.

Things hadn't turned out too well with their love affair. The fatal word had just been spoken, and he was rejected. The rejected suitor stood respectfully before her, listening to her elaborate explanations of her decision. Below, the smooth waters of Oriental Bay rested in awesome wonder. "I trust I have made myself sufficiently plain," she said: "Well, I would scarcely go so far," he answered, as his courage gradually returned. "It's but fair to give nature the credit for that," he added as he retired in good order.—New Zealand Free Lance.

GETTING THE SAILOR VOTE.

It was a clever lawyer in a Boston court recently who took advantage of the nautical knowledge he possessed to work upon the mind of a juryman who did not seem to show much comprehension of a case of suing a street railway for damages.

The dull member was an old sailor, who, though doubtless very keen of perception along some lines, was, nevertheless, rather slow in his understanding of the points involved in the case being tried. The lawyer noticed this and made his strike with this particular man. Approaching the jury box he addressed himself to this one juryman and said:

"Mr. Juryman, I will tell you how it happened. The plaintiff was in command of the outward bound open car, and stood in her starboard channels. Along came the inward bound closed car and just as their bows met she jumped the track, sheered to port, and knocked the plaintiff off and ran over him."

The sailor was all attention after this version of the affair, and joined in a $5,000 verdict for the injured man.—Gloucester, Mass., Times.

FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday In June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

Oklahoma Preachers

This is the last word before the meeting of the State Ministerial Institute at Norman from the 2d to the 4th of May. The committee has done its best to provide a program that will be both helpful and enjoyable. There are many good things in store for those who avail themselves of the opportunity. You ought to take advantage of this meeting for your own sake, for the sake of your work and for the sake of the other preachers of the state. The church at Norman wants the privilege of entetaining you. Brother Reed, the minister, will be disappointed if you are not there. The program committee have labored for your advantage. Your presence will be an inspiration to those who have prepared the addresses for the meeting and your participation will give zest and larger helpfulness to the various discussions. Be on hand. Be in the spirit to give and get help and be there from the first to the last.

R. E. Rosenstein,
Secretary.

Chicago Laymen's Banquet

In connection with the Chicago convention of the Laymen's Missionary movement the Disciple Laymen will have a dinner Saturday evening, April 30, 6:30 p. m., at the City Club, 228 Clark street. Tickets, $1. All business men and ministers are invited. There will be stirring addresses by business men and missionaries. Many visiting Disciples from outside of Chicago will be present. Anyone reading this notice, who desires to atend, should send his name and $1 to the undersigned and have a seat reserved.

E. S. Ames,
5722 Kimbark Ave., Chicago.
Chairman Banquet Committee.

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Monorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

Notes from the Foreign Society

Still gaining. The receipts of the Foreign Society for the first fourteen days of April amounted to $26,186.84, a gain over the corresponding fourteen days in 1909 of $6,417.21. The total gains of the year to April 14 amounted to $12,989.57. There must be a still larger gain than this if we reach $400,000 this year.

The missionaries in Japan express themselves as being greatly pleased with the visit of John L. Brandt to the mission stations. He impressed all that he was there "for the cause." He is a warm friend of the missionary force.

The Laymen's Convention at Peoria, Ill., greatly stirred the churches of that city. Our own Central Church and the Second Church have decided to raise at least $700 for foreign missions. W. F. Turner is our minister. The Second Church is only a few months old.

J. J. Evans, Sacramento, Cal., writes that the Sunday-school and church expect to become a living link in the Foreign Society on Children's Day. The church has been supporting a missionary through the C. W. B. M. The congregation was greatly stirred by the Laymen's Convention.

At the recent Laymen's Convention at Peoria, our own Professor H. T. Sutton of Eureka, Ill., gave a most remarkable address on "Missions, the Chief Work of the Church." It was pronounced by many the strongest and most unique missionary address they had ever heard. The address by M. B. Madden, Japan, and Dr. Paul Wakefield, China, missionaries of the Foreign Society, were said to be of the best of the convention.

Last week the Foreign Society received a gift of $600 on the Annuity Plan from an aged sister in Kentucky. This money goes toward enlarging the school property at Shanghai, China.

Friends of the foreign work will be glad to learn that $6,000 has been raised to buy additional property for our Shanghai school. This was greatly needed. The money had been promised for several years.

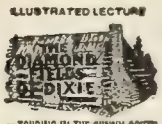
In the death of W. H. Cord, Mt. Sterling, Ky., the Foreign Society has lost a good friend.

In the death of Supreme Judge David J. Brewer of the Supreme Court of the United States, the cause of world-wide missions lost a helpful and distinguished friend. His parents were foreign missionaries at the time of his birth. He was born at Smyrna, Asia Minor, in 1837. He was active in the management of the American Board (Congregationalist) and often made addresses before great missionary gatherings.

Ex-Vice President Fairbanks, who has just returned from a circuit of the globe, testifies as follows to the work of foreign missions: "I wish to express my profound admiration—it goes beyond mere respect—for the workers in the great missionary fields. I have seen many at work. I have seen the rich abundant harvests they have gathered and are gathering. They are evangels of a new order of things. They are doing much to knit the people together and have earned their right to the gratitude of mankind for their noble self-sacrifice."

The High Street Sunday-school, Akron, Ohio, Frank Root, superintendent, hopes to raise $600 on Children's Day to support Miss Eva May Raw, Nankin, China. Her parents are members of that congregation.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

ILLUSTRATED LECTURE


A Soul Saving Excursion Around the World
This is one of 20 STEREOPTICON LECTURES 20 TO WIN MEN TO CHRIST
The Christian Lantern Slide & Lecture Bureau, Y. M. C. A. Bldg., Chicago.
Ad. No. 912.

The Bible College of Missouri
A school for the training of the CHRISTIAN MINISTRY. Full Biblical and Theological Courses.
All the advantages of the UNIVERSITY OF MISSOURI immediately available. Interchange of credits. PREPARATORY DEPARTMENT in connection with the University High School.
For ful information and catalog, address,
THE BIBLE COLLEGE OF MISSOURI,
Columbia, Missouri.

What Leaders Say of Living Links

"The Paris Church expects to continue to be a Living Link in the Home Field. We have given the Living Link a thorough trial. It works. The church can keep in touch with its workers, and will give more money and will give it more cheerfully than any other plan that I know of."—Carey E. Morgan, Paris, Ky.

"We like the Living Link Plan. We raise more money and raise it more easily for Home Missions upon this plan than upon any other which we have tried."—H. D. Smith, Hopkinsville, Ky.

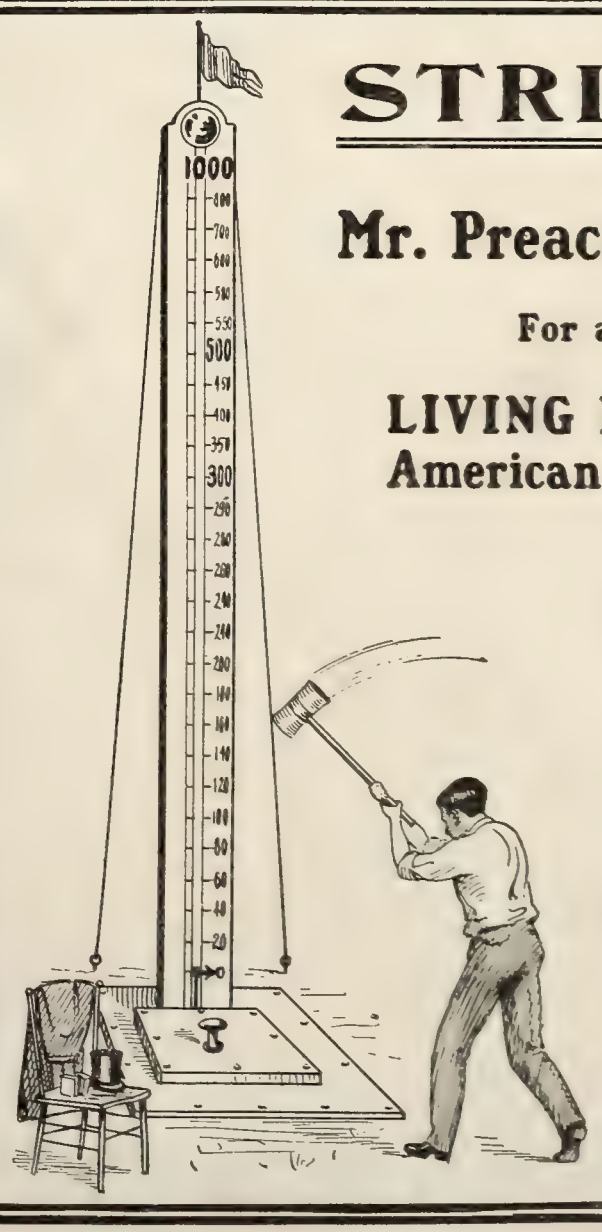
"You may count on the abiding interest of Broadway Church in the work of Home Missions. In making up our missionary budget for this year, we have allowed $300 for our Living Link Missionary at Montgomery."—Mark Collis, Lexington, Ky.

STRIKE!

Mr. Preacher

For a

LIVING LINK in American Missions



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The First Church, Birmingham, Ala., hopes to reach the living link rank this year. A. R. Moore is the minister. H. G. Broxton is the chairman of the missionary committee. A systematic canvass is being made of the whole church.

Dr. W. N. Lemmon, Laoag, P. I., writes as follows: "Our work in Laoag is progressing well. We are treating from seventy-five to one hundred and eight patients every day with plenty of surgery on the side. It is a great work and I am enjoying it very much. Dr. Pickett and I have all we can do. He is a royal good fellow and I am glad to be associated with him."

Our mission at Laoag, P. I., will observe Children's Day. They have ordered Children's Day supplies.

Achievement at Paris, Ill.

On March 6th we began a revival meeting with the pastor doing the preaching. Mrs. J. E. Powell in charge of the music and F. B. Thomas of Kansas, Illinois, assisting in personal work and in other ways. The meeting closed on Easter Dey with ninety-seven additions, but there have been additions at every service since the meeting closed and at this writing, April 12th, there have been one hundred and seven additions since the beginning of the meeting. A little over half of the additions have been men and boys, all but thirteen adult men. Of the women and girls all but six were adults. Among the men some of the prominent men of the community and one Sunday morning two veterans of the Civil War, both about seventy-five years old, were received into the church together, becoming members of the church for the first time. Among the additions there are many who will be a source of strength to the church here and elsewhere in the years to come.

Mrs. Powell greatly endeared herself to the church and community by her sweet solos, her efficient leadership, and most of all by her genuine Christian character and her superb womanhood. The church is in better condition financially than it has been for several years and in most ways it is doing excellent work. The different departments are in a prosperous condition.

W. W. SNIFF, Pastor.

Friendship and Fellowship with God

(Continued from page 18.)

himself to my weakness. "Thy gentleness hath made me great." Do you remember George Matheson's description of gentleness? He declared that when you speak of a brook running down the hillside, and away through the meadows, as a gentle brook, you are using a false term. He says there is no gentleness in a brook, but that if you watch the mighty ocean when it kisses the golden sands, and does not harm the child at play, then you may speak of gentleness. Gentleness is strength held in reserve, and placed at the service of weakness—"Thy gentleness hath made me great." Why does not God move more quickly? Why does not God accomplish his purpose in the world, and put an end to all the things that fret and puzzle us? Count that the long-suffering of God is his patience. Remember that it would be possible, as we believe in God, for him to end everything with a crash. But where would some of us be if he did so? Vulgarity is in a hurry; omnipotence is never in a hurry. All his processes are slow, as they appear to us, because of the gentleness of God.

He Waits for Men.

He waits for men. If it be a marvelous thing that Enoch walked with God, it is a more marvelous thing that God walked with Enoch, waiting for him as for a weak little child along the way. Just as you, father—strong man, equal to great speed—walk by the side of your little child that is just beginning to walk, accommodating your strength to the child's weakness, your speed to the child's slowness; so God for ever accommodates himself to our halting pace.

But the gentleness does make us great, and by comparison with the pace we once had, how much quicker the pace is today; and by comparison with what we once were able to do, how much more we are able to do today! Let us not be afraid of boasting in the Lord, but say: "I can do all things through Christ who strengtheneth me." He leadeth us everywhere in triumph. Oh, presently we shall be back again facing the problems and perplexities, and doing that piece of work we laid down yesterday, glad to be away from it for very weariness. But now, when we take it up tomorrow, let us remember God is as interested in it as the song with which we close the Sabbath. And if we will, brethren, that very piece of work —so poor, so commonplace that we desire not to do it—will become transfigured; and we shall find that the least thing of everyday is part of God's method for building the city, and winning the world, and bringing in his kingdom.

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THE CHRISTIAN CENTURY

Volume XXVII. April 28, 1910. Number 17

Between the Testaments

Historical Data in the Neglected Period Just Prior to Jesus' Advent

By Professor Christopher B. Coleman

Are Disciples Baptists?

An Editorial Discussion of the Common Notion that the Disciples are a Baptist Sect

The Nation's Response

To the Men's Missionary Campaign—Great Features of the Remarkable Movement

By Colonel Elijah W. Halford

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

An Incorrect Classification

Our attention has been called to a statistical report printed in the Literary Digest setting forth the relative positions of the various religious bodies in the United States. In this report no mention whatever is made of the Disciples of Christ.

Correspondence with the editor of the Literary Digest and with Dr. H. K. Carroll, upon whose annual statement published in the New York Christian Advocate the Digest's report was founded, reveals the fact that he presented two tables, one of which showed the relative position of denominational "families." In this "family" grouping the Disciples were included under the Baptist name. It was this table from which the Digest made its quotation.

This is a not uncommon classification of the Disciples. It is based upon the fact that both Disciples and Baptists practice immersion only.

The Christian Century feels that the incorrectness of this classification should be pointed out. We are not prompted by any sense of resentment at having the identity of the Disciples lost in a statistical table. That is a small matter, though an error which statisticians ought not to make.

And it is farthest from our purpose to suggest that we are uncomfortable in the company of our Baptist brethren. On the contrary, the Disciples feel very much at home with them. The movement for the union of the two bodies in an increasing number of communities is bringing together many local congregations of Baptists and Disciples.

These examples of union we hope to see rapidly multiplied throughout the land. The two bodies ought to be one. There is not one respectable reason why they should be kept apart—and there never was one.

Our exception to the classification as Baptists, however, is based upon the negative implications of such a grouping. To classify Disciples as Baptists seems to remove them from that intimate relationship with Congregationalists, Presbyterians and the rest which their plea for union calls for.

The Disciples feel themselves as near to the Congregationalists as to the Baptists. As Disciples, we hold no views that ally us more closely with the Baptist "family" than with the Methodist or Presbyterian "family."

If statisticians would be correct in classifying the Disciples according to "denominational families" they would have to distribute this brotherhood of a million and a quarter people among all the evangelical bodies. Probably Baptists would receive a larger share than any other "family," due, probably, mainly to the fact of the connection of the two bodies in history, but Congregationalists, Presbyterians, Methodists, Episcopalians and others would receive great numbers.

The important fact, not alone for statisticians and our religious neighbors to discern, but for ourselves clearly to see and to maintain, is that, as Disciples, we have come out from *all* "denominational families."

In thus coming out it is not to be assumed that our individual beliefs have changed in matters of creed or ritual or ordinance, but we have come to see that underneath our individual beliefs on these matters that divide Christ's church there is a common basis of faith and practice upon which the lost unity of the church may be restored and maintained.

Becoming a Disciple does not imply that one has altered his view on any disputed question, but that he has altered his viewpoint, and that now he sees the unity of the church as the paramount necessity for the Christianity of today.

The Disciples, therefore, are no more closely related to one than to another of the evangelical "families." Their primary thesis is that there is nothing between the denominations that is big enough to justify their separation into sects.

The Disciples do not take sides in the denominational disputes. They come as peace-makers, as an umpire, calling the disputants away from their discussions to the presence of Christ in whom all are one.

The mere fact that Disciples practice immersion only does not make them Baptists. The Baptist denomination is a portion of the church of Christ organized around the dogma that the Scriptures teach and Christ commands immersion only. They are propagandists of this dogma.

With this dogma of immersion the Disciples have, as Disciples, nothing to do. It is their constant peril to be adopting the Baptist point of view and arguing for immersion on the ground that immersion and immersion only is the plain command of Christ.

But it ought to be plain that no body of people which takes sides on the immersion dogma can be a Christian union body.

That dogma is the very cause of the division of evangelical christendom into two camps. Congregationalists, Methodists and Presbyterians deny that immersion is commanded by Christ or the New Testament. When the Baptist says it is perfectly certain that immersion is commanded by Christ he should say it is perfectly certain *to him.* For it certainly is not certain to a great majority of the followers of Christ.

For the Disciples to fall into the Baptist position on this question, and to be regarded and to regard themselves as champions of the Baptist dogma on immersion, is to surrender their unique position as heralds of Christian union.

The Disciples are not Baptists in any sense that they are not also Congregationalists and Presbyterians.

Our refusal to practice sprinkling for baptism is not due to our belief of the Baptist dogma, but to our passionate desire for Christian union. Many Disciples do believe the Baptist dogma.

Again many Disciples agree with the Congregationalists that the Lord did not legislate on the form of baptism at all. They are no less Disciples for holding that view. One does not have to be a Baptist to be a Disciple.

A Disciple is a Christian who believes in Christian union and practices it.

He is free to believe as he must believe on all the round of doctrines that divide the church. But as a Disciple he is bound to practice those things that make for unity, and to abstain from practicing those things which though his free conscience allows them, are the cause of schism in Christ's body.

In the movement toward the union of Baptists and Disciples The Christian Century takes profound interest. It is one of the most evident signs of grace in the two bodies today. But concerning it we cannot avoid asking this question:

Do our reciprocal overtures assume that Baptists and Disciples should unite because we "believe alike on baptism," or because we yearn alike for the answer to Christ's prayer for his people's oneness?

As an exponent of the plea of the Disciples of Christ The Christian Century must declare that it has no interest whatever in the union of Baptists and Disciples as a triumph of the immersion dogma.

We do not believe such a union would be *Christian* union. To unite because we happen to agree in our understanding of what the Scriptures teach implies that we will divide again if we should later come to differ in our understanding of what the Scriptures teach.

It is plain that a few of the much heralded instances of union between Baptists and Disciples in western Canada were mainly based upon this dogmatic agreement. For, after dwelling together in unity for a season, other dogmatic differences arose and their love for Christ was not strong enough to keep the union from dissolution.

There is no reason why a union should not be effected between a Congregational and a Disciple congregation as readily as between a Baptist and a Disciple congregation, if both Congregationalists and Disciples, feeling the exceeding wrongfulness of sectarian division and a sincere desire to promote unity, would simply refrain from practicing those things that divide.

Christian union does not consist in the agreement of all Christians on dogmas, but in love and loyalty to Christ. This is the Disciples' fundamental insight. They must not allow it to be eclipsed.

And in acting upon this insight they will allow no sect to claim them exclusively, but will claim "family relationship" with all who yearn for the unity of the people of God.

Catholic Ire Aroused

The Catholics are humiliated and angered over the Roosevelt-Vatican incident at Rome. No doubt, as we have before pointed out, the more discerning leaders of the hierarchy in this country are deeply aware that the advisers of the Holy Father allowed him to commit a strategic blunder. It is lucky for Mr. Roosevelt that the Methodists at Rome gave him adequate occasion to deal with them upon the same level as he had dealt with the Catholics. He completely removed himself from the charge of sectarian animus in connection with the Vatican, by giving the Methodists the same kind of a slap as he had given the Vatican. But it is regrettable, nevertheless, that the Methodists showed such dull diplomacy. It was their chance to hold their tongues. Events were going the right direction without any action on their part. To make capital out of the Vatican incident, especially before Mr. Roosevelt left Rome, was a stupid blunder which Rev. Mr. Tipple should have foreseen. As the case stands Catholics and Methodists have broken about even, and Mr. Roosevelt goes on his triumphant way with all the glory. But it is evident at any rate that the Methodist mission in Rome is no mere ornament of Methodist enterprise. It is there for business, and it is pushing its business in season and out of season. The pope and his advisers would not hate it so if it were not persistently and effectively exposing the arrogance and unchristianity of the papacy. Such chaste and delicate literature as the following from *The New World* (Catholic, Chicago), would not be composed in defense of an invulnerably righteous institution. Its anger measures the depth of its humiliation and sense of helplessness in the presence of the free spirit of modern life.

THE CARRION BIRD.

"When Prometheus lay chained to the rock it was the carrion bird that fed on his body. When the Holy Father was robbed of his possessions in 1870 and confined a prisoner in the Vatican, it was the carrion crow of the sects who builded his filthy nest opposite the prisoner's gate and reviled him and lampooned him and jeered at him. This took place forty years ago and the same campaign of vituperation and slander has been carried on all this time and is being carried on now. When the Holy Father, like the gentleman that he is, after having been discourteously treated by two prominent Americans, tries to hush up the affair so as to keep down religious strife and warfare, this unspeakable carrion bird dips its nasty feathers in the slime and putridity of the sewer and placards the city of Rome with the following vile and deliberate slander:

'Papal intolerance has found a worthy response in the Protestant conscience of Theodore Roosevelt, who rejected the conditions imposed as to a reception at the Vatican. This is a solemn warning to those who cherish the delusion that the spirit of the papacy has changed.'

"And then that statement of B. M. Tipple (we will not insult the cloth by calling him reverend), who expressed the greatest satisfaction that the ex-president did not have an audience with the Holy Father. Who tells us that 'the Vatican is incompatible with republican principles,' speaks of the 'Romish' church in America, etc., and says it is 'the uncompromising foe of freedom,' referring to France, where high-handed robbery and spoilation reign, in corroboration of his vile slanders.

'Then one Robert McIntyre, who calls himself a bishop of the Southern Minnesota Conference, who brands John Ireland a double tongued falsifier, a cowardly accuser of men better than himself, who are offering Italians the free grace of God without any terms of priestly monopoly, and who says, 'the papal machine has a blood-red record that stains centuries of history.'

"And then this deliberate falsehood from the Rev. F. H. Wright of Pittsburg:

'The Pope had no quarrel with Mr. Roosevelt or Mr. Fairbanks,' he asserted. 'When those Americans announced their intention to visit Rome the Vatican officials saw an opportunity to strike over their shoulders to hit the Methodists. The American visitors were used simply as foils.'

"And so on ad nauseam. Think seriously and ponder over this, gentle reader. Think of the utter infamy of it; the small, contemptible meanness of the whole affair. And then hide your head in shame for your shattered idol whose clay feet you have discovered. Your former president, whom you have worshipped as the strenuous one, the lion hunter, and what not, and who shows discourtesy to a venerable, mild-mannered, good and holy old man; a grand old man who represents the greatest institution in the world."

Baptist Trouble Over Creed

The difficulty constantly experienced by a creedless church in keeping creeds out is receiving fresh illustration in the case of the Baptists of Illinois. Baptist churches, as is well known, repudiate all human creeds and insist upon the all sufficiency of the New Testament as a guide in faith and practice, leaving to each individual the right of private interpretation. Some three years ago a group of Baptists from the southern part of the state tried to get the state convention to alter its constitution in such fashion as to include a definition of a Baptist church as one which subscribed to certain specified statements of belief. This was regarded as an attack upon fundamental Baptist principles, the effect of which, if it should prevail, would be to tie up the churches to a hard and fast creedal statement, thus surrendering the liberty of the local church and the individual conscience. Defeated by an overwhelming vote these reactionary Baptists have since organized an association of their own, which has been waging war upon the missionary societies of the Northern Baptist churches, asserting that they are participants in the crime of not "lining up" with the real defenders of the faith. As a result of this defection the new organization began to conduct mission work which, according to The Standard (Chicago) brought about a deplorable condition.

"Churches and associations were split; long-time friends were estranged. Counsel has been divided; fierce discussions have waged; confusion as to denominational affiliation has been caused, and a spirit of contention and bitterness reigns where peace should dwell. Seeking to solidify the truth—honestly, let us hope—as these good brethren declare, they have wrought sad havoc with the peaceful means of proclaiming the truth."

Now the recalcitrant association is seeking admittance to the Southern Baptist Convention. The fear prevails that the official recognition and encouragement of their organization by Southern Baptists will check the currents of good feeling between the two conventions that have been gaining strength and fullness steadily since the Civil War. Disciples of Christ take a keen interest in the outcome of such a struggle as this, realizing as we do that it is no mere sectarian interest that is involved, but the larger cause of freedom in religion. Against this same creed-imposing evil the Disciples have always stood, and at no time has it been more important to guard our freedom from the tyranny of man-made conceptions than today.

A Pulpit Editorial

How the preacher may wisely use the secular press of his city to advance his work is an art concerning which much has been said. But here is a paper, The Evening Telegraph, of Kalamazoo, Mich., which is using at least one preacher to write its leading editorial. It may be passing this compliment around among the pastors of Kalamazoo; if so we cannot but commend its sagacity if the other ministers furnish as good "copy" as the article by Rev. H. D. Williams, of the Park Street Church of Disciples, a copy of which has fallen into our hands. Mr. Williams strikes straight out at what he rightly calls, "The Real Anarchists." He says:

The grafting policeman, the subsidized judge, the bribed legislator, and all their kind, make possible the professional anarchist. The real anarchists are not the few fellows who are calling for daggers and dynamite; they are the men who, under cover of love for our institutions, are prostituting them to the worship of mammon. And these real anarchists do far worse than turn loose a few professional anarchists; they paralyze the patriotism of millions of our best people. They have so outraged public confidence and so demoralized the public conscience with their infamous doings that multitudes of men do not believe that honesty and integrity in public office is a possibility. This lack of confidence in men and in our institutions has given added opportunity to the servants of greed, and they have made the most of it. The call of the hour is for enough of the dynamite of honest conviction in the ballots of this country to blow every *real anarchist* out of the city halls, court houses, legislative halls and capitols throughout the republic. The press, the preachers, the teachers, the thinkers and all patriots should join hands in the crusade against this real anarchy until there comes a right respect for law that shall cover the land as the waters cover the sea.

College Men and the Bible

It is a matter of importance and peculiar significance that there has been of late a great revival of interest in the study of the Bible among the undergraduates of our colleges and universities. This has been mainly due to a concerted effort of the International Committee representing the Young Men's Christian Association of Canada and the United States.

Figures show that last year over 32,000 college and university undergraduates in the United States and Canada were voluntary attendants upon Bible classes, and that in other countries 80,000 college men engaged in intelligent and voluntary Bible study. Mr. Clayton Sedgwick Cooper, secretary of the Y. M. C. A. International Committee, in charge of its Bible work in educational institutions,

has written for the May Century of "College Men and the Bible" in America, and will contribute further studies of other phases of this great world-wide movement.

* * *

The alarm that is felt by some Christian people over the widespread and increasing acceptance of evolution and biblical criticism as presenting the best solution of the problems of nature study and biblical literature, seems less and less justified as the subject is studied. Recently Rev. David Beaton was inducted into the pastorate of the Congregational Church at Janesville, Wis., and among his utterances in his inaugural address were the following: "Evolution has been to me the final and complete vindication of the spiritual nature of the Universe as against all materialism or pessimism, whether of the scientific rationalism of the eighteenth century, or the crass idealistic fancies of modern faddists." Of the Gospel message he said, "The Gospel of Jesus Christ is to me the power of God unto salvation, and whether in his home, his business, his social and civic life, or in the secret places of his individual spirit, man needs it more than he needs light and air, for it is the vital air of his spirit. It is the radiant light of his life. I am of late years making my messages more human, more practical, more simple for children and plain people, and it is satisfying to see that the people respond to this form of message with greater interest and greater self-surrender."

* * *

The Lake Mohonk Conference on International Arbitration is each year one of the most significant events in the higher life of the nation. By the invitation of Mr. Albert K. Smiley, two or three hundred leaders in education, politics, journalism, business and religion, gather at his home at beautiful Lake Mohonk, N. Y., to discuss the question of ridding the nations of war. For fifteen years this conference has been a fountain of national idealism and has exercised wide influence through its discussions and its published proposals. The gathering this year will be held May 18-20, and will consider especially the proposal recently made by Secretary of State Knox, that the International Prize Court as constituted by the second Hague Conference be given the jurisdiction of a Judicial Arbitration Court. At present the jurisdiction of the Prize Court extends only, as its name implies, to cases of prizes taken in war. The proposal to widen its function so as to include all disputes between the nations is the most important contribution to the Peace Movement in the past year.

The Vine and the Branches

Independence is based upon the right sort of dependence. The immoral man needs, for the success of his plans, the wrong kind of people and the wrong kind of social arrangements. The moral man has no plans that can be carried to completion without the help of high-minded persons and just laws. Perfect freedom requires complete and conscious dependence upon God. This freedom Jesus possessed. To be one with him is to enjoy the freedom of a moral being.

Christ lives in the hearts of his people. We cannot abide in him if we choose to separate ourselves from those who are striving to do his will. We need the help of the Christian thinker who applies the teaching of Christ to the situation we have to face. To ignore the devout interpreter of the will of God, to be out of sympathy with him, is to be away from Christ. Hard mental labor is the price we must pay for an appreciation of the simple gospel. The simplicity of ignorance and lazy acquiescence in the statements of others does not commend the gospel of our Lord.

To abide in Christ is to be in fellowship with his workers. Who are the men and the women whose work is the best exposition of the gospel of Christ? We cannot be disciples and assume an attitude of indifference toward what they are doing. We must know their motives. We must have their confidence. Of course union with the people of the Lord is more than a matter of ecclesiastical law. Attempts to force men into the fellowship of believers is anti-Christian. Co-operation for common purposes is the ideal of Christian fellowship. This is possible where disciples are intelligent, free, and loyal.

Vital relation to Christ reveals itself in good works. The true disciple does the service that pleasure seekers shun. He is not so much concerned about being respectable as he is about doing what an enlightened conscience lays upon him. He is apt to adopt what shocks worshippers of the conventional. He does not delight in novelty for its own sake, but because the new way is better than the old. He is pleased with the old road when it leads straight to human need. He looks to the welfare of the child, not to the integrity of a system of Sunday-school lessons, no matter who has elaborated the system. He goes to the non-Christian races by the shortest route. Is a missionary society the best instrument for the evangelization of the world? If it is, then it ought to be supported. If a better instrument can be found and made available, use it. It is entirely a question of efficiency. If two societies ask for the Easter offering, the disciple who cares for results wants to know why the common sense of the brotherhood does not devise some method of harmonizing the different interests. He is more anxious to get out of the tangle than he is to blame somebody for getting him into it. He will submit methods to a vote. His faith is his own and no body of men can dictate to him what it shall be. He walks with Christ and he knows in whom he believes.

Midweek Service, May 4. John 15:1-16.

Biblical Problems

By Professor Willett

"Is there authority for the statement that baptism or immersion was practiced by the Jews before Christ's day?" The response to this query by Prof. H. L. Willett in The Christian Century of March 24 does not justify an affirmative conclusion. It is well known that in the admission of proselytes there was a custom of "a bath with a view to a Levitical purification," and in the later usage of the Jews this lustration was "by immersion in water." This custom was alluded to in the letter to the Hebrews in the expression, "divers baptisms," which were self-washings. But the specific difference between these lustrations and baptism, whether John's or Christian, is in this, viz., the baptizing party performed the immersion on the baptized. "As regards this rite," says Olshausen, "we are less concerned with its relation to proselyte-baptism, than to the Christian sacrament of baptism. With reference to the baptism of proselytes, it seems probable to me, that an actual baptism, i. e., a lustration performed on the proselyte by another, did not take place before the baptism of John; subsequently, it may have arisen out of the lustrations so long customary, which every one performed on himself."

This is not only "probable" but certain, so far as the Bible throws light upon it. The fact is beyond fair disputation that the baptism of John is of heaven, and began in his commission from God. See Luke 3:2, 3 and John 1:29-34. Jesus sanctioned it by being baptized of John, was thus made manifest to Israel and was introduced to the world by his Father in the presence of witnesses. In act and previous preparation of heart for an obedience of faith in baptism, John's baptism does not differ from Christian baptism, which is based directly on the commission of Christ to his apostles after his resurrection. W. L. Hayden.

Indianapolis, Ind.

It is difficult at first for us to concede that immersion as a religious rite, antedated the ministry of John, because we like to believe that all the features of our Christian faith were new. But the facts are fatal to this view. It was no part of a spiritual religion to coin new forms of ritual. The Lord's Supper and baptism, the two simple forms employed in the Christian church, are the best illustrations of this truth. The Lord's Supper was in form the outgrowth of the Passover service, and baptism was the taking over of the most significant rite of the Jewish ritual.

Against this view all the earlier writers on the theme contended vigorously, as if it were a means of discrediting the Christian faith. Olshausen is a good example of this tendency. But the later authorities, whom I quoted in the former note on the question, are a unit in affirming the priority of Jewish to Christian immersion.

The statement that the baptism of John was from heaven would hardly be taken seriously in an argument as to the form of the ordinance. John's baptism was from Heaven in the sense of its significance and value as preparing the way for the greater work of the Messiah. In form John's baptism and Christian baptism are precisely like the baptisms of the Jewish church. In spirit they are as different as was the Lord's Supper from the Jewish Passover.

Even if there were no other reason for assigning the origin of immersion as a religious rite to a time preceding John's work, it would be a logical necessity of the case, from the fact that Jewish prejudice would have absolutely forbidden the adoption of a rite from the hated and despised sect of Christians. More than that, the authorities I quoted are apparently conclusive that the custom was already recognized in the Jewish ritual.

Social Survey

By Alva W. Taylor

Compensating Injured Workingmen

Several state legislatures and the federal congress have been considering the problem of compensation to the injured worker. Under our present system the employer must be proved negligent before the injured workingman can recover compensation. This means that the worker must bear the cost of accident. The chance to recover damages are so small that only one in eleven injured workers ever attempt to recover damages, and only one-tenth of those actually win their suits. This does not look like the jury always favored the individual when a corporation is being sued. The law allows little opportunity for such bias.

Montana has a new law that is at least an advance. It assesses the cost of injury up to both employe and employer by creating an accident insurance fund to cover coal mining, to which the employe must contribute one per cent of his wages and the employer one per cent of all coal mined. The State Auditor has charge of the fund and possesses powers to decide all disputed cases. In case of death $3.000 is paid: for loss of a limb or an eye the benefit is $1,000; for total and permanent incapacity the injured one receives either the death benefit or one dollar per day indefinitely. The law is neither equitable in all its benefits nor clear in all its provisions, but is a distinct advance.

Illinois and New York both have commissions studying the problem and the question is being agitated in many states. Here is another matter that should seek national uniformity. The cost of accident to men, like that of accident to machines, should be assessed up to the cost of production. Above all, the man who never has much aside from his ability to labor should not have to bear the cost of accident in industry.

Raising the Wages

The eastern railroads are leading in granting a general increase in wages of about six per cent. The Steel Trust is following and other great employers are recognizing the demand that increased cost of living brings. The numbers benefitted in the past month will reach a half million. This increase still leaves many with a smaller margin than they had ten years ago. "Prices go up the elevator while wages climb the stairs."

An investigation of the prices of ninety-six commodities, such as those the workingman uses, and of the wages of more than 300,000 workers showed that while wages arose 3 per cent each two years between 1906 and 1910, living increased almost 40 per cent in the four years.

Some startling conditions have been revealed in the various arbitration hearings and other investigations of late. It is almost unbelievable that men should be compelled to work under the conditions that some of those who labor for great corporations are found to be laboring under. At the switchman's arbitration hearings in Chicago mothers testified that their husbands worked from twelve to sixteen hours per day, seven days in the week, and that they seldom saw their children except when asleep. At the steel works men were found to be working and living under conditions that would have shamed the middle ages, unorganized laborers toiling twelve and fifteen and even eighteen hours per day for as low as nine cents per hour. It will take a vast amount of uncovering to convince the people at large of these evils and to create a public opinion that will bring about legislation making such conditions impossible.

The Steel Trust is endeavoring to inaugurate a reform in the matter of Sunday labor. One man in its directorate has labored incessantly for this boon for years but has been voted down by more mercenary directors. He secured an order some years ago, but finds it has never been lived up to. Now he has a sweeping order and hopes to see it obeyed. Recent revelations and the terrific attack of the American Federation of Labor on working conditions under that immense monopoly may bring a betterment.

Constructive Labor Legislation

One hundred years ago political philosophy was saturated with the idea that nature's laws were all beneficent and the panacea for all ills was to return to nature and its simple ways. Such men as Adam Smith protested against labor legislation just as Rosseau protested against political law making beyond that which was negative, and Thos. Jefferson stated that the best law was the least law. But in those days laws were passed by and in the interest of the aristocracy and the wealthy. Labor legislation was representative. Today laws are passed in favor of the masses and designed, supposedly at least, to abolish privilege. Thus the Adam Smiths of our time are in favor of labor legislation for the same reason that he was against it, and the Jeffersons of our time favor more law for the same reason that he favored less.

The history of the world could be written in the history of exploitation. And it has ever been the exploitation of labor by those who had by chance or fortune obtained the power more than even that of weaker nations by the stronger that reveals the heart of humanity's greatest battles. But the record is one of the continuous rise of the unexploited into a larger measure of rights until laws are seldom passed longer that are directly designed to oppress labor. When oppressive measures are enacted it is by indirection for the conscience of the public is made indignant at overt assaults of the strong upon the weak or the privileged upon the unprivileged.

Labor legislation today is constructive. It is shaped to protect and enlarge labor's rights. The battle is between the old laissez faire principle of "let-alone" and the new constructive principle of creative legal acts for the benefit of society. All wealth is created by the application of labor to material nature. Therefore property is best conserved when its source is best cared for.

Sociological Study and the Churches

The New York School of Philanthropy has inaugurated a course for "Social Workers in the Churches and Religious Institutions." The innovation is not so startling as is the fact that it is an innovation. It is startling that the greatest moral and charitable organization should have done so little to instruct its paid ministers and servants in the art of applying religion socially. The great religious problems of the times are the social problems just as the most portending political problems are social. Both religion and politics must grasp the social questions or fail to meet the needs of the time. New York ministers who feel the impact of the social problem in their parishes welcome the course with satisfaction and promise the heartiest coöperation, saying their great need is for trained social workers.

Theological seminaries are yet unconscious of the demand for sociological training. Many of those that coördinate with universities get some benefit from the regular university courses, but few of them have any courses of their own, adapted to the social problem of the church of studying the matter from a religious standpoint. Most of them seem to consider it more necessary to know the various theologies and the intellectual tithing of criticism than the living problems of the cities and the call of humanity for better living and working conditions.

Prof. Peabody began giving courses on the ethics of the social question at Harvard in 1880. Prof. Tucker introduced like courses at Andover in 1887. In 1888 Hartford Seminary introduced sociology into the prescribed course and was the real pioneer in the matter. Chicago Theological Seminary was the first, however, to create a department, which was done by the coming of Graham Taylor to that institution in 1892. In the same year Yale introduced a course in Christian Social Ethics. At the University of Chicago, Prof. Henderson inaugurated a department which is called Ecclesiastical Sociology, and other seminaries have courses now, but the greater number still look to the future for some such instruction while they devotedly fill the curriculum with all the languages and histories of ancient things and faithfully impress upon budding ministers the excellencies of the particular denomination by which they were founded. Among the Disciples of Christ the Bible College at Columbia, Mo., is to be the pioneer in creating a Chair of Social Service and Christian Missions. Others teach sociology as a course in the college curriculum, but none have a department on a par with those of Church History, Old Testament, etc., and with special instruction from the religious standpoint.

Charles Stelzle asks pertinently whether it is not about as necessary to know the Chicagoites as the Amelakites and to know how to apply the Gospel to the problems of our time as to discover new meanings for Greek prepositions. We need to evangelize conditions as well as individuals. The medical student is taught materia medica as diligently as histology.

It is the civilizing power of Christian missions that is appealing to the strong men of the business world today quite as much as it is the old time evangelizing power.

Between the Testaments

Unfamiliar History Just Before Jesus' Day

By Christopher B. Coleman

Every kind of history must be regarded in two ways: in the light of its achievements, and in the light of the monuments, literary and material, in which these are recorded. The importance of any given period may vary greatly as measured in these two ways. The Peloponnesian war among the Greeks as measured by its achievements and its effects upon human welfare falls far below the movement beginning with Alexander the Great by which Greek civilization conquered the whole eastern end of the Mediterranean. Yet the greatest of Greek historians, Thucydides, described the former, and the Greek student until recently almost ignored the latter, his historical judgement being overshadowed by his literary taste. There is only a short paragraph by way of literary monument for thirty years of Jesus' life, while many an insignificant episode of personal or national Jewish history is recorded in magnificent psalms read everywhere today. The second century of the Roman Empire is in historical significance of importance equal to or greater than preceding centuries, but no Livy or Tacitus recorded it in a great historical work. Indeed, Cicero's orations against Cataline have unfortunately given by their literary value more weight to a trivial episode than most histories give to the whole of Roman law or imperial Roman government.

The Maccabean Period.

Between the Old and the New Testaments there lies a period to be estimated according to the dates assigned the latest writings of the Old Testament at from two to four centuries. The historical significance of this period has been obscured by the fact that it lies outside the two groups of Scriptural books. Yet the modern student of the Jewish people recognizes in the movements and achievements of this period one of the greatest stages of Jewish history. Three things alone surpass it, the original emergence of Israel into national and religious consciousness, the restoration of Judaism after the Babylonian captivity, and the disappearance of the Jewish nation under the Roman sword after the unsuccessful revolts of 67-70 and 135 A. D. The first Book of the Maccabees shows us how nearly the Greek or Hellenistic ideas, customs and religion came to swamping the Jews altogether. The High Priest and the leading men of Jerusalem were among the Hellenizers. The temple fell under their control and swine were offered in sacrifice to Zeus upon the temple altar of Jehovah. Had it not been for Mattathias and his great sons, the founders of the Maccabean line, it is difficult to see how the Jewish religion could have survived till the coming of the Messiah. Even the Jewish Scriptures and their record of God's dealings with his chosen race might have perished. The crisis was as grave as any in the time of Isaiah or Jeremiah. There were no prophets to stem the tide, but the sword of Judas Maccabeus was the providential means for the preservation of the people to whom God was to reveal himself in the greatest of all the prophets. The extension of Jewish power by the succession of Judas and his brothers, and its development by Herod the Great brought the Jewish government to a greater splendor than it had ever enjoyed, even in the days of Solomon. And the Pharisees, the product of Maccabean days, took care that the religion of the true God was preserved with all of its traditions and its Scriptures. Jesus was made possible by the father of the Pharisees who opposed him.

To understand the beginning of Christianity one must understand this period between the Testaments. How could we appreciate Lincoln and the Civil War if we knew nothing of previous United States history this side of the French and Indian War. Yet a longer time and equally important political movements lie between the Old Testament and the New. If we except some rather indefinite Psalms and books which have not yet been definitely dated, the Old Testament closes the information it gives us with the re-establishment of the Jews in Palestine after the Babylonian Captivity and the building of the second temple. The very town from which Jesus came and the region in which he spent most of his life was not at that time Jewish either in government or in popula-



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tion. Only in the time of the Maccabees did it become so. From the Christian point of view is not this movement of equal interest with the original conquest of Canaan? The parties and institutions of Jesus' time do not cross the pages of the Old Testament, and the New Testament gives only a glimpse of them and that indirectly, merely as they are involved in narratives about Jesus and his associates. The Pharisees and Sadducees, Herodians and publicans, the synagogue, the Scriptures, the temple itself, were creations of the time between the Testaments.

Jesus and the Pharisees.

Most of Jesus' public career is involved in his relation to two groups of people, the Pharisees and the "multitude." The former were the religious leaders of their time. The very term has become a reproach in the Christian world, but at one time in the Jewish world they ranked justly in the honorable list of judges, prophets, priests and kings who had preserved true religion in a trying and unfavorable world. Their task as they conceived it in the time of Jesus was still the same, to preserve Judaism in its entirety and its purity. The majority of the inhabitants of Palestine were not interested in this, if indeed they were interested in religion at all. The mass of the people probably were not Jewish in the strict sense of the word. They were mongrel in blood and in ideas, differing from the Samaritans only in having a larger mixture of Jewish blood and being officially under the Jewish system. They were the "common people," "the multitudes," the "sinners." The Pharisees could not conceive of them having any part of the covenant. They were unchurched, not only because they did not care for Judaism but because Judaism shut them out. A study of the Jewish people and the times immediately preceding, shows that it was largely Jesus' attitude toward these people that lined up the Pharisees so bitterly against him. The crowds that surrounded Jesus were not people of immoral life, not sinners against decency and society, but were simply "common people," "sinners" as opposed to those who kept devoutly to the traditions of the elders. Jesus included them among the chosen people, the Pharises shut them out. This was the question beside which Jesus' violation of the Sabbath laws and his interpretation of the Scriptures were mere incidents; rather they were the technicalities in which the fundamental question came forward in debatable form. While Jesus had a message for all men, the specific way in which it was delivered can only be understood in the light of this historical situation.

Importance of Apocryphal Literature.

In emphasizing the historical importance of the period between the Testaments as its chief challenge to our attention I do not want to minimize the writings then produced. It is a pity that we do not use them more. For centuries Christians generally used some of them as Scripture, the Roman Catholic church still includes the earliest of them, those known to us as the Apocrypha, in its canon of the Old Testament. The Jews in Palestine in forming their Scriptures left out late writings. The Jews of the Dispensation for whom finally the Scriptures were translated into Greek were more free in their attitude, they included later writings. And so the Greek Old Testament Scriptures, the Septuagint, contained much matter and some whole books not in the Hebrew Old Testament. This material is the Apocrypha, which the Protestants going back to original Jewish sources excluded from their Old Testament, but frequently printed as a third collection between it and the New Testament. Many Protestant ministers used to use verses of it as texts and quoted it only less frequently than their Scriptures. It gradually, however, passed out of use until it has become almost forgotten except by historical students. Yet the revisers of the King James version continued their labors with a revised version of the Apocrypha. This can easily be gotten at almost any book store, and will well repay reading. The Wisdom of Solomon, Ecclesiasticus or the Wisdom of Jesus son of Sirach, and the stirring Books of the Maccabees are not only interesting reading but instructive and inspiring as well.

We possess also Jewish writings which appeared too late to be included even in the Apocrypha and which rank almost side by side with many canonical books. One of these at least, the Psalms of Solomon, or more properly the Psalms of the Pharisees, contains passages of the greatest beauty. It reveals the messianic hopes of a Pharisee, or a group of Pharisees, two generations before the time of Jesus, hopes which may well have been in the heart of Paul when he was as he describes himself, "a Pharisee of the Pharisees."

The Nation's Response

Christian Men Marvelously Awakening to the Missionary Call

By Colonel Elijah W. Halford

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States will join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings which have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured for the future.

Begun With Fear.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly wise. It was not surprising that men asked themselves "who is sufficient for these things!" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

A Greater Guide.

But God's ways are not the ways of men. From the beginning he has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy, "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the church praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the governor and mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "too full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing, more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a power outside themselves.

What Must be Reckoned With.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying: "When it is all over I don't want anyone to be able to say that I did not give the movement my heartiest support;" and he fixed the time when "it" would be "over" as the concluding date of the Chicago Congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase, "The end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is however, only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed not realized. If there be a lesson more patent than any other it is that "leaving the things behind we press forward."

Ease When There is Interest.

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! What a revelation of the truth that "My yoke is easy and my burden is light!" Not that sacrifice is not involved. It is; and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks love's work and differentiates between human drudgery and divine ministry.

A Lesson.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men, have followed the beckoning hand of this movement, and thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the church and church leaders will not underestimate or forget this pre-eminent teaching of the campaign. We cannot go back to old mediocre days and to wornout methods. In a sense, at least, "old things have passed away and behold all things are becoming new." Let the dead bury the dead while the living church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Leadership and Organization.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially and spiritually as well, leadership is demanded and is absolutely essential. Oh the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and in organization, subordinating themselves to the dominion of him who calls men into partnership with himself, and who by his blessing, makes even five loaves and two fishes feed uncounted thousands.

Suggestion for the Future.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minify effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago Congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.

The Gospel and Liberalism

Third in Series on Present Tendencies in the Church

By Rev. Orvis F. Jordan

In the other religious movements we have been considering, we have had no difficulty over the definition of our terms. High-churchism and Christian Science are perfectly definite. As soon, however, as we undertake to define liberalism, we find ourselves at sea. Like the word gospel, it is one of the much-abused words of our religious vocabulary. A pastor of a "Peoples' Church" once spoke of this to me and deplored the fact that there were people in the world who thought they were liberal just as soon as they began to doubt something. Ella Wheeler Wilcox castigates this class in a poem where she speaks of the liberal man who is the most illiberal bigot of them all.

Historically, our present liberal movement seems to have taken its rise with the doctrines of the French Revolution. The intense individualism of that movement and its pet theories and doctrines are still much manifest among the Unitarians. That movement in France taught men everywhere to question the established institutions. Its point of view is to exalt the rights of the individual. Following the French Revolution came successively the Unitarians, the Universalists, the Christian Connection and the Disciples. All of these movements insisted upon the right of private judgment in religious dogma, and all of them were considered dangerous by the religious world at the time they took their rise.

Private Judgment and Limits to Liberty.

The Disciples in the exercise of private judgment set certain limits to their liberty by insisting upon belief in the divinity of Christ and in obedience to the form of baptism. The other three set no limits, allowing their members liberty even in these two matters where the Disciples had not accorded the right of private interpretation.

Today, we have not only the movements which we have enumerated, but we have people in every religious body who are insisting upon their right to think for themselves. The Roman Catholics have the modernist movement even in camps where there is the greatest hostility to independent thinking. Every religious body has its own dearest heretic which it would like to burn if that amiable custom had only not gone out of date.

About all we can say of the term "liberal" is that it is something like Boston, it is a state of mind. Wherever men insist upon the right of private interpretation of religious truth and are willing to accord to others the same right, we have a liberal. Wherever we find men who insist upon making men fit the Procrustean bed of another century's thinking we have those who care more for the term orthodox than for the term liberal.

There is, however, a pretty well understood theology which is current among modern liberals. It has infinite variety but agreement in method and in the main essentials. It is this set of religious beliefs that we wish to consider for a time.

Most Liberals Evolutionists.

If there is any word which is especially dear to all modern liberals it is the word evolution. We have never seen a liberal who was not an evolutionist. The charge of his enemies that he uses this point of view in the interpretation of the Bible and in the formulation of his theology is true. He points with pride to the fact that this scientific theory is now taught in every university of note in the world and in almost every village high school, so thoroughly established is it. He insists that a theology which does not square with the assured results of modern science is one which is built on sand and one which can never make headway among intellectual people.

The liberal takes his evolutionary hypothesis to the Bible. He discovers here many evidences of the operation of his principle. He arranges his old testament literature with reference to the development of civilization. Primitive ideas are put in primitive periods. In this work he has had much help from the literary study of the Bible called the higher criticism. He insists that the Bible did not drop down out of heaven *de novo* but that it is historically conditioned.

Creation Still Going On.

The liberal with his theory of evolution approaches the doctrine of God to sound a new note of emphasis. Creation is still going on. God is not on a big excursion somewhere while His world machinery runs down but is very busy just now energizing His universe and recreating it. Therefore He is immanent in his universe. Jesus said, "My Father worketh hitherto and I work." Paul said, "God is not far from every one of us." These texts would represent better than any others the liberal man's thought of God.

The liberal emphasizes the humanity of Jesus. Sometimes as in the case of the Unitarians, he denies altogether the divinity of Christ. Sometimes he holds to the divinity but insists that the doctrine of Christ's humanity is more beneficial to the race than the doctrine of his divinity. It is the humanity of Christ that makes his life in any sense an example for us. It is only his humanity that can afford a bond of sympathy with the race.

The liberal insists upon a new view of the origin of sin. Even in an orthodox Presbyterian church the other day the father of the baby spoke out in meeting and objected to the phrase of the preacher in the baptismal service, "born in sin." The father was enough embued with the spirit of liberalism to deny the doctrine that his child had any personal responsibility for what went on in the garden of Eden. The liberal insists that guilt may come only from personal transgression and he rejects the Augustinian view of a race lost without the operation of some mystical atonement process becoming operative in baptism.

Christ's Life and Death in Atonement.

The liberal insists upon new views of the atonement. Some would not attach much importance to the death of Christ as an atonement but would insist that it was the life of Christ that made atonement. Others would use the death of Christ but would interpret it in the light of the moral influence theory. They insist the God would never impose any mechanical or formal restrictions to the acceptance of a repentant sinner but that he has ever maintained the attitude insisted upon by Ezekiel that God had no pleasure in the death of the wicked.

The typical liberal lays a new emphasis on the value of this present life. He is seldom an unbeliever in the future life but lacks the assured hope that characterizes the orthodox. He insists that the present life is a good life. He indignantly rejects an abundant hymnology which ever speaks of humanity as poor worms of the dust and this world as a wilderness of woe, a desert drear. For the liberal, this is God's world and is the very best possible world for the realization of the Divine purposes. To inveigh against this present life seems to the liberal dangerous infidelity and unbelief in the benevolent purposes of God.

The liberal has a more appreciative attitude toward alien religions. For him, there is no "false" religion save the pretended acceptance of that which does not grip one, whether that be Christianity or Mohammedanism. The liberal does not like to say heathen. He finds much that is good in every other religion in the world and sometimes is so awed by the beauty of alien religions that he is remiss in missionary zeal.

Achievements of Liberalism.

The achievements of liberalism in a century of history are noteworthy. Whatever may be the fate of those religious bodies which are organized on a distinctly liberal platform, they have left a profound impression upon the religious world. They have given a new method to theology. The old method of dogmatic assertion is now dead. It no longer commands the allegiance of able men. The new method of scientific inquiry has come to stay.

A certain theological freedom has been achieved by the liberal movement. Heresy trials are growing more odious and less frequent. The *odium theologicum* is a less dangerous weapon. There is now a place to go for the man who is thrown out of an orthodox church. The older churches hesitate more and more to dispense with the services of a great thinker because he fails to think in the traditional channels.

Perhaps one of the greatest helps that has come to the church is the practical eradication of infidelity through the liberal Christianity. Once every village had a defiant unbeliever who loved to trouble the faithful. Since the church for a long time had no answer for him, he waxed great in power. We have no Bob Ingersoll on the American platform. Mangasarian in Chicago is the nearest American representative and he has only local fame and a limited constituency for so great a city as Chicago. Even he claims now to be religious. Blatant and noisy infidelity is dead, killed by the keen logic of the liberal.

Not Devoid of Mistakes.

While liberalism has been a mighty force in the modern church, more significant than any other force perhaps, it would be too much to expect that it would make no mistakes. As we have said, the man who is genuinely loyal to Jesus will ask of every religious teacher whether his doctrine arises naturally out of New Testament Christianity or whether it is antagonistic to it. We wish to indicate in closing some of the points of divergence between the point of view of modern liberalism and the point of view of Jesus, and his apostles.

Liberalism has no sense of social solidarity. Born out of individualism, it will remain individualistic to the end. For the success of a point of view, a liberal will sometimes wreck a church or a denomination. For him, an intellectual opinion is of more value than Christian unity. It is nothing to him to disrupt the body of Christ. Jesus was much concerned about the unity of his group. He withheld some of his own opinions because "ye are not able to bear them now." Paul did the same. With both Jesus and Paul, human brotherhood was of more importance

(Continued on page 23.)

Our Readers' Opinions

Gates, Lanham and the "Gray Beards"

I suppose that Brother Lanham refers to Brother Hayden and myself as the "Graybeards" who took exception to Brother Gates' article read before the recent Congress. This characterization is not very descriptive. It was not necessary to use the word "gray" to present a striking contrast between the men referred to. Almost any kind of beard will do these days to distinguish a man from the average up-to-date gentleman. The razor is as much in demand, at the beginning of the twentieth century, as "modern thought" is. But let that pass. I claim no exemption from criticism, and no special consideration on account of my "graybeard." It is truth that I am seeking, and not personal commendation or exemption from criticism.

Brother Hayden is entirely capable of taking care of himself, so I will only define my own attitude with respect to Brother Gates' essay. I simply questioned, first of all, the use he made of the phrase "Modern Thought." I have noticed a tendency, especially with young men, to use this phrase with respect to certain theological notions, when, as a matter of fact these notions are as old as Celsus, if not as old as Apostolic days. It makes me tired to hear many of the old skeptical notions presented by our young theologues as if these notions were the newest things under the sun. I do not wish my language to imply that anything Brother Gates' presented was either old or new skepticism. I simply criticised the use of the phrase "Modern Thought," and stated that it was often used like charity to "cover a multitude of sins."

But I did find fault somewhat with what I considered the loose way in which Brother Gates used the term "love." I felt sure that in magnifying this greatest of all the graces, he was in danger of making too little of the *severity* of God, when the Apostle Paul distinctly emphasizes both God's goodness and His severity. I was told afterwards that Brother Gates' use of the word "love" included the *justice* of God. If this was his meaning, it would have been much better to have stated it, as his essay was evidently, as it stood, a strong plea for Universalism. If it is contrary to the love of God that His severity was exercised toward nations and people, as recorded in Old Testament history, then it seems to me that it must be contrary to the love of God to inflict upon any one, *everlasting* punishment. Surely temporal punishment for sin is not as severe as eternal punishment for sin.

But to show Brother Gates that even the Graybeards believe in "the right to differ, but not to divide," I will refer to some strictures which Brother Hayden makes on me in the Century of April 14. He refers to a statement of mine in my *History of the Disciples of Christ*, in which I suggest that there may be one Baptism and yet three elements in that Baptism, and then he goes on to intimate that one of these elements, viz., suffering, is supplied by the Devil. Now this is an entire perversion of my position. If Brother Hayden will look carefully at the language used by John the Baptist, in respect to baptism in the Holy Spirit, he will see that Christ, according to John, would baptize in Holy Spirit and fire. This baptism in fire I believe is a baptism in suffering, and is referred to when Jesus asked His disciples if they could be baptized in the baptism in which He would be baptized. In short, the element of water is that supplied by the human side while the Holy Spirit and suffering are supplied by the divine. Nor do I say that all these elements are supplied exactly at the same time, though this is altogether possible. For a full discussion of this whole matter, the reader is referred to my volume entitled "The Fundamental Error of Christendom," and also my "Plea of the Disciples of Christ." My main thought is that in every Scriptural baptism there is the human side and the divine side, just as there is in everything connected with salvation. I have never dogmatically affirmed my position with respect to the baptism in Holy Spirit and fire, though I think it can be defended on very good grounds. However, in stating my position, I have usually put it tentatively, and I would still very reverently offer it as a suggestion worthy of consideration.

Now a word about these differences. Just here is where I think *love* is and ought to be supreme. When my brother and I do not see alike, I am sorry for him and glad for myself. I am sorry for him because I know he is wrong, and I am glad for myself because the right to differ makes way for the exercise of that very love which is greater than either faith or hope. I most profoundly love Brother Gates, Brother Lanham and Brother Hayden, notwithstanding I am convinced that in some things they are all wrong. But how could I exercise charity toward them if they were all right? If all our differences could be settled there would be little or no use for the thirteenth chapter of the First Corinthians, and it might safely be cut out of all our Bibles. Our Congress ought to be a fine clearing house for the discussion of great questions without any regard whatever to either the orthodoxy or heterodoxy of the opinions advocated. If there was any one thing for which the pioneers of our religious movement contended more than anything else, it was "the right to differ but not to divide." I do not care what Brother Gates may say about this or that attribute of the divine Father while he accepts Him as the Heavenly Father and His Son, Jesus Christ, as the only Saviour. Nor do I care what may be the view of Brother Hayden with respect to the baptism in the Holy Spirit while he continues to carry out the human side in harmony with the New Testament Scriptures. God will take care of the divine side, and we need not, therefore, trouble about *how* He does it, though *how* He does it may be an interesting question for reverent consideration.

W. T. Moore.

Indianapolis, Indiana.

Dr. Gates Not So Far Astray

I do not remember reading anything with greater satisfaction than the lecture of Errett Gates. More than thirty years ago, Prof. Seelye wrote "Ecce Homo." It caused a tremendous sensation. The writer was one of those who were denounced for saying that "Ecce Homo" was an epoch-making book, that was doing a work that had been needed for fifteen hundred years. Trinitarian theology had ignored the humanity of Jesus, and had preached his divinity in such incomprehensible terminology, that it had robbed the world of the mediatorship of the Christ. "Ecce Homo" has been followed by many great works indicating that the title that Jesus applied to himself more frequently than all other appellations combined, "The Son of Man," the embodiment of mankind, that side of the nature of the Christ that gives man love and confidence, his mediatorship, has been restored. Brother Gates might have included in his line of thought, the theological distinction between religion and morality.

The writer has been censured for declaring that religion was the only true morality, and that complete morality is all there is in religion. An evangelist in Chicago shouted at his audience, "Lay to one side all your goodness. God hates your morality." "The good moral man is the worst man in the community," used to be a cardinal dogma of theology. The writer can name a preacher who declared he would rather have his son associate with a gambler or a saloon keeper than with a good moral man. This dogma teaches that there can be irreligious moral men and immoral religious men. The writer has known hundreds of immoral men and women, who believed that they were very religious, holy, sanctified, sinless, had attained the higher life, the second blessing.

One of Ingersoll's keenest trusts was the sneering question, "Will the note of a very religious man be discounted at a bank any more readily than the note of an infidel? Who trusts a very religious man any more than he does an infidel?" No more pernicious, polluting dogma has cursed the world, than the theological divorce of religion from morality, the substitution of belief of dogma for the Christ life, the Christ character. The writer's definition of religion is, whole-souled belief of the Christ teachings, whole-souled living the Christ life, whole-souled realizing the Christ character, in every thought and word and deed, in all relations of life, in every sphere of action. Such religion alone is complete, true morality. And complete, true morality is true, complete religion. Jesus never hinted, no inspired speaker or writer of the Bible hints, at any distinction between religion and morality.

If by God immanent in men, the Christ immanent in men, the Holy Spirit immanent in men, Brother Gates means a whole-souled belief of the truth in regard to what they are, of what they teach, and a whole-souled living such belief, in all thought, action and life, in all relations of life, in every sphere of action, the writer believes in such immanent God, in such immanent Christ, in such immanent Holy Spirit, and that each is immanent in the same, and to the same extent as the others. The writer does not believe that human beings are possessed and obsessed by either an all divine being, as demoniacs were possessed by demons, through direct, mechanical, hypnotic influence. The only rational moral influence that one spirit can exert over another spirit, is through the rational moral power of truth, and of truth alone.

Jesus is immanent in men to the extent that they believe, love, live his teaching, his life, his character. God is immanent in nature, in the universe, now as fully as he ever has been in the past, but the evolution of nature, of the universe, manifests that immanence in phenomena differing from the past. God is immanent in the phenomena of natural law, as truly as in the "signs" recorded in the Bible. The signs of the Bible were not supernatural. They were superhuman, a higher use of nature, laws of nature, than was possible to man. There may be a danger of pantheism in the idea of the immanence of God. If the conception is that absolute reason, absolute spirit, is the self-existent, unconditioned, absolute, eternal being, the origin of all being, the first cause of all phenomena, the power that controls the universe, then there is no pantheism in the conception of the immanence of God. That God ever has been, is now and ever will be immanent in that sense, is rational theism.

Carbon, Calif. Clark Braden.

The Book World

THE STORY OF THE NEGRO, by Booker T. Washington. Few men have had more influence in shaping the thought of any generation regarding one whole section of the human race than has Booker T. Washington in his interpretation of Negro capacities and values. Mr. Washington has not only built up a great educational plant for the training of his people to competence and industry, but he has written a series of volumes which now run to some seven or eight titles, in further explanation of his life work and ambitions for his race. He has recently published a two volume work, "The Story of the Negro." It is an accurate and interesting narrative regarding the black race from its beginnings in Africa to the present time. It is divided into three parts: the Negro in Africa, the Negro as a slave, and the Negro as a free man. The first part is full of interesting material regarding the land and the people which Mr. Roosevelt's recent trip has done so much to make themes of interest to western readers. In the second part, which deals with the Negro as a slave, Mr. Washington has spoken in an impartial and constructive manner on a most difficult theme. But it is in the third part in which the Negro as a free man is considered that the real value of the work lies. The problems of the Reconstruction period, the obligations of society to a dependent race, the ability of the Negro to perform his part in the social order when he is given an opportunity, and some of the results of Negro education and industrial training are set forth in a narrative which adds incalculably to the available materials for a study of this great social question. (New York: Doubleday, Page & Company. 2 vols. Pp. 332, 404. $3, net.)

THE SLAVERY OF TODAY by Chas A. Swan. This is the story of the slave trade in Angola, the Portuguese territory of West Africa. Angola lies just south of the Congo Free State. It is a vast region, rich in resources but its population has increased little under Portuguese rule on account of the exploitation of the natives and the trading to them of rum. Mr. Swan has been a missionary there for more than a score of years and writes from a thorough first hand knowledge and with numerous illustrations whereby the camera furnishes coroborating evidence. His book is of interest just at this time when practically all the great cocoa manufacturers have signed the agreement not to use cocoa from the Portuguese plantations until the slave trade is stopped. San Thome, an island on the coast is the scief scene of the traffic. The native traders in human beings have been to no small extent replaced by whites and even the officers of the interior stations make it a means of profit. The story is revolting and civilization should demand that it cease. (Glasgow: Pickering and Inglis. Pp. 202. Profusely illustrated.)

IN AFTER DAYS. The subject of the future life is so full of significance to the Christian that it is not strange that there should be presented from time to time some further statement in the effort to bring the discussion up to date. Perhaps the most significant series of utterances on the theme is that provided by the Ingersoll Annual Lectures at Harvard. These have summed up the evidence regarding the future life and have given the testimony of some of the acutest, scientific, philosophic and literary workers during recent years. In a recent volume "In After Days," whose subtitle is "Thoughts on the Future Life," a series of essays on this subject is presented. Such writers as W. D. Howells, Colonel Higginson, John Bigelow, Elizabeth Stuart Phelps, Julia Ward Howe, H. N. Eldon, Dr. W. H. Thomson, Henry James, and Professor Ferrero, have discussed the matter from various angles. Several of these treatments are more or less emotional in their character. Perhaps the most valuable is the study made by Henry James, in which he traces his own personal growth in appreciation of the future life from a position of agnosticism and indifference to one of appreciation and personal interest. Professor Ferrero reviews the subject from the historical side of the doctrine The book is an interesting survey of some of the considerations which modern workers in various fields face when they reflect upon one of the most fundamental doctrines of the Christian life.

THE LIFE OF ST. CLARE, ascribed to St. Thomas of Celano of the Order of Friars Minor, A. D. 1255-1261, translated and edited from the earliest MSS. by Fr. Paschal Robinson of the same Order, with an appendix containing the Rules of St. Clare. The little town of Assisi, among the hills of northern Italy, is famous as the home of two saints of the Middle Ages. One was St. Francis and the other St. Clare. Each has a church in that pilgrimage town, and each founded a religious order, the one, the Franciscans, the other the Sisters of Charity, or Sisters of the Poor. A recent volume from the Dolphin Press of Philadelphia contains the life of St. Clare from a work which is believed to be from St. Thomas of Celano of the Order of the Friars Minor. In this beautiful little volume, printed on cream paper in the brown ink and abundantly illustrated with admirable reproductions of the chief places of interest in Assisi, we have a statement regarding the chief sources for the life of St. Clare, a narrative of that life, a list of the miracles related of Santa Clara, and an appendix containing the rules of the order of poor sisters which she founded. The volume is a charming contribution to the memory of this Saint, and also to an appreciation of the art which her story has inspired. (Philadelphia: Dolphin Press. $1.25, net.)

THE EARLIEST SOURCES FOR THE LIFE OF JESUS, by F. Crawford Burkitt, M. A., D. D., Professor of Divinity in the University of Cambridge, England, is as clear and readable a statement and solution of the so-called synoptic problem as has appeared. The author characterizes Matthew as "a fresh edition of Mark, revised, rearranged, and enriched with new material"; while Luke is "a new historical work, made by combining parts of Mark with parts of other documents." The chief of these other documents is the so-called "Logia" or "Sayings of Jesus" which, however, our author prefers to symbolize by the letter Q because he does not regard it as a mere collection of sayings but as including certain narratives as well. He cautions against too positive assurance in such attempts as Harnack has made at reconstructing the "Logia." Professor Burkitt argues for the historical faithfulness of our Lord's ministry as sketched in Mark, and contends earnestly against the assumption that there is any essential deviation from Mark's picture in either Matthew's or Luke's gospel. (Boston: Houghton & Mifflin Company. Pp. 131. $.50, net.)

ASPECTS OF CHRIST, by Principal W. B. Selbie, the successor of Principal Fairbairn in Mansfield College, Oxford. Principal Selbie is a writer and speaker of force, well known in the Free Churches of England. His recent volume gathers together a number of articles prepared by him for various journals, notably the Expositor, all of which, however, have the central theme of the character of Jesus as set forth in various pronouncements of biblical and modern times. After a preliminary statement regarding Christian doctrine, he reviews the portrait of Jesus presented by the synoptic Gospel, Paul, the Apocalypse, John, the testimony of Jesus himself, the creeds of Christendom, the teachings of the Reformation, and the churches of today, concluding with a chapter on "The Churches and the Faith." The message of the book is not critical, but it is sufficiently constructive to be of genuine value to all who concern themselves with the central problem of the Christian faith. (New York: Hodder and Stoughton. Pp. 276. $1.50, net.)

TWICE BORN MEN, by Mr. Harold Begbie, is called by its author "a clinic in regeneration." It is a collection of religious experiences which might serve as an interesting side-light upon Professor James' "Varieties of Religious Experience." Mr. Begbie has gathered into this interesting and sometimes thrilling bundle of portraiture a good many telling features in the lives of rough and ready folks such as the lower orders of London society furnish. Perhaps the trained psychologist will have some questions to ask regarding the final results of the religious lives of these converted people. But the increasing wonder of religion is made clearer by the narratives here set forth. (New York: Fleming H. Revell Company. Pp. 280. $1.25, net.)

LOST FACE, by Jack London. Jack London is a writer whose themes are nearly all selected from the region of travel and adventure. His earlier work was wholly concerned with the new regions of the Yukon and Alaska, and in a recent volume, whose title, "Lost Face," is the theme of the first story, he has gathered a number of narratives of a very readable sort. The rough and ready life of the North, the summary justice meted out to criminals, the perils and sufferings incident to the extreme cold of the region, and the charm of woman's presence in a country where there are so few, all find treatment in this collection of a half dozen stories out of the far North. (New York: The Macmillan Company, 1910. Pp. 240, illustrated. $1.50.)

THE LAWS OF THE INNER KINGDOM, by Henry W. Clark. The author is perhaps best known as the author of "The Philosophy of Christian Experience," though several other volumes have come from his hand, including "The Gospel of St. John" in the Westminster New Testament. The present work is a collection of sermons on such topics as "Paul's Conception of Conversion," "How Christ Suits the Soul," "The Christ in the Christian," "The Sword of Christ," "Christ as Test and Divider,' etc., to the number of twenty. Excellent materials are these studies for private reading as aids to the religious life. (New York: Fleming H. Revell Company. Pp. 278. $1.25, net.)

THE LEADING FACTS OF AMERICAN HISTORY. A new revised edition, by D. H. Montgomery. A graphically written recounting of the events considered as the most commanding in our nation's history. It gives a history of the nation by means of what the author considers the turning points and the beginnings of movements. It is profusely illustrated and has many excellent maps. The style is interesting and is adapted to the demands of youth. (Boston: Ginn & Company. Pp. 400. $1.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXVII—Continued.

Clark ran wildly onward, the rain dashing in his face. His distracted mind suddenly fixed itself on Mullens. Instantly he was possessed of the idea that he was the appointed instrument of divine retribution. For he had planned the man's destruction with that of his own children. He had watched him secretly and of late had haunted his grounds after nightfall. He knew he would probably find him at this midnight hour, working over his papers in his private study—a small retired room with a French window opening into a secluding nook surrounded by a thick shrubbery. He had been foiled yonder—yes, by the dead—he would try again elsewhere, and make a finish of this part of the work which he was appointed to do.

Inspired by the thought he quickened his steps, and hurried on through the flooded streets, across the gloomy campus, the wind twisting the trees above his head, and snapping off branches which fell crashing about him. He avoided the gate of Mullens' grounds and bursting through the hedge, crept silently toward the house.

The man was there. The casement window stood ajar, the lamp on his desk guiding Clark's stealthy footsteps. Mullens had removed his coat and, unconscious of all else, his grizzled head was bent above the rows of figures, by which his attention was absorbed.

If there are about us unseen intelligences to whose eyes the approach of evil—the presence of danger is apparent, they seldom, if ever, interupt the course of destiny. The riven tree breaks across the traveller's path; the avalanche loosened by a dropping pebble, crushes the creature waiting dumbly in its track; the victim unconsciously bares his breast to the assassin; the fatal bullet speeds unerringly to its mark. No voice whispers a warning, no power, intervening, stays the hand of doom!

Mullens, his eyes bent upon his papers, was oblivious to all about him. The sputtering of the light as the half-opened window blew further ajar, interrupted him for an instant; he arose, and without closing it made it secure.

Upon that act his life hung trembling. Clark without, watched him with glaring eyes. Had he closed the window—shot home the bolt—the man intent upon murder must have retraced his steps, balked for a time.

In that peaceable community Mullens had no fear of his life. He had taken no precautions for his safety, even after closing the Works, and he liked this quiet room, isolated and cut off from the rest of the house where he could be secure from intrusion. He seated himself once more, so intent on what he was doing that he scarcely knew he had left his chair.

Clark, drenched and dripping, crept forward, and from the threshold sprang upon his enemy from the rear and clutched his throat with fingers of steel. The attack was so sudden, so furious, that the strangling victim could not recover himself. He attempted to rise, to loosen that suffocating grip, but he could have as easily burst the slowly-contracting folds of a python!

With the superhuman strength of a madman Clark dragged him to the floor, never relaxing his hold. Mullens writhed and struggled in agony, his eyes protruding, his face black and contused, his lips, dripping with blood and foam, parted in a ghastly grin. Again the window was shaken in the gust and the flame of the lamp flared up and was extinguished.

Clark temblingly felt for his victim's heart. It had ceased to beat. As he bent over the lifeless body he imagined that he heard footsteps approaching. Impelled once more by the instinct of flight and escape, he leaped over the threshold as he had come. He had thought of this—the final act—that should conclude the tragedy which he had slowly evolved.

To the west, in the heart of the woods, was a sheet of water known as "The Devil's Well," dismal and forbidding, hemmed in by almost impenetrable thickets. There were strange fissures in its bed where it was said no soundings had ever been made and this ill-omened water now lured the maniac to destruction. As he ran he glanced back once; the room which he had quitted was still in darkness. Suddenly the window shone, and another, and yet another, till the whole house was quickly alight. He did not look again. He ran onward with quickened haste, skirting the fields, avoiding the road, until he reached the woods. The path lay before him as he remembered it; for in the darkness and his mad blindness, he could see nothing. He crashed through the dripping reeds, tore apart the interlacing alders and came to the edge of the water. He stood upon its verge, lifted his face to the sky, tossed his writhing hands above his head, leaped, sunk, and the stagnant waters closed over him.

CHAPTER XXVIII.

Teddy's Tribulations.

Teddy remained in the shabby West Side boarding house until the first of May. He had a room at the opposite end of the hall corresponding to that of his friend. It was a little less dreary in that it was at the front of the house, but it was not much better than Jackson's shabby little den. Teddy, with his womanish knack of keeping things tidy, took matters into his own hands and at length made the place more habitable.

He was almost unable to eat the food provided for the boarders after Susan's well cooked fare, and he did not wonder that the men bolted the meal with all possible speed, and immediately adjourned to the nearest beer saloon. He, from the country where even the poor may keep clean and live decently, if they choose, found it almost unendurable. His fellow-boarders were, with few exceptions, employees of the neighboring mills and factories and showed no desire for anything better. Teddy wondered if this were due to their innate coarseness and brutishness; or if it were the inevitable results of steady deterioration effected by surroundings they could not alter. Their reading was a sensational newspaper, servile in its toadying to millionaires, and false and treacherous in its shallow profession of sympathy for the poor.

Not far from the boarding-house, as Teddy speedily discovered, was a branch of the Public Library with a good reading-room, and here he spent many of his evenings and endeavored to forget his troubles. Meantime he was still idle. Jackson had done his utmost for him, and he began to grow tired of ineffectual attempts and of Teddy's troubled countenance, which was becoming more and more careworn.

At first Teddy felt justified in using the street cars, but he soon realized that he must not spend a cent needlessly. He had come with strong credentials from Randall, who had many friends in Chicago, but with none could he find a place. If he could not find employment in his own line of work he would gratefully have accepted anything, no matter what, so that it was honest work. He tried other quarters of the city but was turned away, often with a churlish "No." At many places he found posted on the doors, "No admission" or "No hands wanted." When he could secure an audience with a foreman, or, still more rarely, with a member of the firm, the duties proved unfamiliar, and when he asked if he might not be given a trial he was brutally informed that "they were not taking on apprentices of his age."

Several weeks passed in this way, when he was given a little encouragement in a small factory in South Chicago. The proprietor appeared to be favorably impressed with him, asked him many questions, and manifested interest in him, personally. The wages offered were small, but Teddy reflected that the money would keep him, though inadequate for the support of a man and his wife; so that the longed-for home was as far in the future as ever.

It was apparently settled, and he went back to the boarding house to impart the good news to Jackson when he came to dinner.

"I told you it'd turn out all right!" said Jackson optimistically, "All a fellow needs is a little sand, he's bound to git on in Chicago; it's a great old place!"

Teddy rose at daylight, put on his working clothes with as much pride and satisfaction as a soldier dons his uniform for action. He took his lunch with him, and set out with a grateful heart. He was to report at the office, which he did. The man to whom he had talked was not there, and a young man was temporarily occupying his place:

"Is Mr. Rivington here?" asked Teddy. "I was to report to him this morning."

"No; he was called suddenly to New York last night. He didn't leave any word with me for a new man. Sometimes Mr. Rivington makes promises like that—to let men down easy!" and the young man laughed.

Teddy felt distress that he was not able to conceal, and the young man was sufficiently touched by it to say:

"If you're willing—I could give you something just for today. We are short of laborers and you can help about the yards."

Teddy replied huskily: "I'll do anything that'll keep me from tramping the streets!"

He was sent out into an open space behind the shops, where he sorted old metal, and helped load, and unload trucks, and turned his hand willingly to whatever there was to do.

At six o'clock he was paid one dollar, and asked anxiously if he should come back again the next day. He was told "No." Then he remembered that even for this poor, rough work, other men had already been engaged. He went home with his wage in his pocket. It was the first money he had earned since he had left Carlinville. The little he had brought with him was almost gone.

Shortly after this he came upon Randall on State street and would have slipped past him without speaking, but Randall saw him, stopped and held out his hand.

"I'm glad to see you, Teddy. How are you prospering?"

"Not very well," said Teddy, with a melancholy smile, "but I'm tryin' to stick it out."

"That's right," said Randall, "and you know I'm ready to do anything I can."

Teddy was well aware of it, but he had been so confident of success, of finding work at once, that in his humiliation he was try-

ing to keep the truth from his friends in Carlinville—above all from Mary, from Susan, and from Randall himself.

Randall took in the situation at a glance, Teddy's whole appearance had altered for the worse; his clothes were shabby—inevitable in the smoke and soot of a dirty city—his shoes were broken and worn from his long and fruitless tramps, he was thin and hollow-eyed and seemed to have quite lost his old vigor and hopefulness.

"I've met you just in time," said Randall. "I'm on my way to get a little something to eat. Come and lunch with me, and we'll talk it over."

"My clothes are too shabby—I'm not hungry!" Teddy replied, shamefacedly.

"Nonsense!" exclaimed Randall. "Your clothes are all right, and you'll be all the better for a good beef-steak."

"No! no! I can't, indeed——" and Teddy smiled faintly. But Randall was not to be put off and they walked away together. An abundant and appetizing meal was ordered, the first that Teddy had had since he left Carlinville. He discovered that he was hungry and ate heartily, feeling his spirits and courage return.

Randall did not at once inquire into his affairs, but cheerfully answered the eager and numerous questions Teddy asked about Carlinville, which betrayed hopeless homesickness. He had read the account of Mullens' murder, and of the inquest in which Clark's insanity and his attempt to kill his own family had been disclosed; of the big funeral that had been attended by eminent people from all parts of the country. He had also read, later, of the discovery of Clark's body, which had been saved from burial in the Potter's Field by Randall himself, as Mary had informed him.

"The poor girl, Jessie, was ill for days from the shock, and she will never be quite herself again. The poor little children would have been in terrible distress, but they were cared for by Brainard's sister and Miss Crofton. Nobody is ever neglected in Carlinville."

"And what will the Mullens family do?" Teddy inquired.

"The reports of B. F.'s will were true, it seems. He left the bulk of his property to his wife during her life time, with a sufficient provision for the girls, but no mention was made of Billy. No one knows where he is. Even his mother hasn't heard from him for a long time. He's probably stranded somewhere, or dead. The house is to be sold if a buyer can be found, and the family will move to New York in the fall, I believe."

"And that's the end of Mullens. I'm glad of it!" said Teddy, vindictively.

"Come! Don't talk like that!" Randall replied, rebukingly. "Clark was mad, or he would have known that the murder he committed was useless. Nothing but harm comes of such crimes; nothing was ever accomplished by assassination. Working men—and above all—working women, suffer wrongs that cry to heaven for redress; but the moment they begin to stab and shoot they alienate all law-abiding people; and any help that they may ever get must come from this source."

"They're mighty slow to act!" muttered Teddy.

"You forget, too, that Mullens was but one of thousands—the natural product of a system fostered by our institutions, which has been developed and thrives with the full knowledge and consent of the government. Single-handed he could have done nothing!"

Teddy listened thoughtfully, and admitted that Randall was right.

"What a splendid fellow he is," he thought. "If there were more men like him in business, in politics,—everywhere, it would be a blessed thing for the country."

Randall asked him a few kindly questions about himself; but Teddy's answers were evasive and guarded. Randall knew pretty well how matters stood.

"I have a friend out on Canalport avenue—not much of a place—but I'll see if he's got anything. I'm going back home tonight, but I'll go out there this afternoon and I'll drop you a line this evening," Randall said.

Teddy gave him his address and thanked him as well as he could; it had been a long time since anyone had shown a human interest in him, aside from Jackson's first desultory friendliness.

"If you're short of money I can let you have what you need until you get on your feet."

"No, no," said Teddy hastily, "I don't need any now; if I should, later, I'll let you know."

They left the restaurant together. Teddy watched him board the street car with the emotions of a man who sees a friendly face fade and disappear upon the deck of an outbound ship, he left behind, a stranger in a strange land.

The promised letter came in the morning. "It is not much of a job for a skilled workman, but better than nothing,"—the old makeshift, thought Teddy bitterly,—"but I would advise you to try it till something better turns up."

He did, and for two weeks went daily to the place where he once more performed the coarse, heavy, ill-paid work of a common laborer. He received a dollar and a quarter a day, and this furnished his car fare and enabled him to meet his board and laundry bills. He decided to move over in the neighborhood of the factory and gave up his room. He bade Jackson good bye, to his great relief; for Teddy's dejected face was a decided kill-joy to the careless, kindly fellow, though he had really tried his best to find work for him.

Teddy found another, ever worse boarding-place, with a rougher lot of men, poorer food, a poorer room, and the same dirt and discomfort. But he saved ten cents a day on his street car fare and fifty cents on his board, which enabled him to endure it. It was not long before he felt himself failing physically for want of proper food, inability to sleep, and lack of congenial companionship. He came home at night worn out with the strain of the dull toil to which he was unaccustomed, and was glad to go to his bed early. He had no money to spend on the better theaters, and the vulgarity of the poorer was repulsive to him. Sometimes he sat in a saloon where there was really good music, for the price of a glass of beer; but he soon found that such places were the resorts of criminals and abandoned women, whose like in shamelessness and wickedness he could not have believed existed. With his good looks he could not possibly escape their notice, whether he resented it or not. The very grossness of the evil he encountered in such places was his salvation, for after a few experiences he went no more.

In need of some relaxation he at last found another reading room in the neighborhood, a philanthropic institution, but after he had looked over the stale newspapers, the old magazines which had evidently been rescued from the waste basket, and the dull books, many of them heavy, theological treatises which had burdened some one's shelves and had been discarded, he gave that up also. The religious texts on the walls irritated him—he was not a heathen, and he wondered why such places of refuge were so dreary and why they so persistently offered texts to the wretched loiterers there who were in dire need of bread and shelter.

He kept the place Randall found for him, though it was unrelieved drudgery, without the slightest prospect of betterment in any way. He rose one morning, went down to his breakfast, and read in the morning paper, on the front page, a flaunting scare-head:

"BRYANT AND DUVAL'S PLANING MILL DESTROYED BY FIRE."

He hurriedly swallowed the coarse food that was set before him and walked over to see the ruins. He found the other workmen there, scores like himself, thrown out of employment, many of them with dependent families.

Out of work! The ominous phrase had become a terror to him. The long, weary search must begin again. He set about it without delay—and spent the whole day, asking for work, walking from place to place but refused everywhere. The next morning he set forth again. He had but two five dollar notes left; one he secreted carefully about his person, the other he placed in his pocket-book and set off to the business district. He walked the entire distance and in a side street, in the "tenderloin" district, he had to force his way through a crowd collected in front of a dilapidated tenement in which the police were making a raid. The patrol wagon stood at the door, the onlookers jeered and hooted, with the wolfish instinct that is gratified with the capture of their kind. Teddy passed on and thrust his hand into his pocket. He had been robbed; his money and watch had both been stolen!

It was the last blow. He crawled home again, wondering if it were worth while to try any longer. There were easy ways to end it—the lake and the slimy river had closed over hundreds of wretches like himself. But he thought of Mary, and the despair in which he was plunged passed over him.

(To be continued.)

The Call

By Phillips Brooks.

The while I listened came a word—
  I knew not whence, I could not see;
But when my waiting spirit heard,
  I cried: "Lord, here am I; send me!"

For in that word was all contained—
  The Master's wish, the servant's joy,
Worth of the prize to be attained,
  And sweetness of the time's employ.

I turned and went—along the way
  That word was food and air and light:
I feasted on it all the day,
  And rested on it all the night.

I wondered; but when soon I came
  To where the word complete must be,
I called my wonder by its name—
  For lo! the Word I sought was He.

Stick to the Farm

"Stick to the farm," says the President
  To the wide-eyed farmer boy,
Then he hies him back to his White House home,
  With its air of rustic joy.

"Stick to the farm," says the railroad king
  To the lad who looks afar,
Then hikes him back on the double-quick
  To his rustic private car.

"Stick to the farm," says the clergyman
  To the youth on the worm-fence perch,
Then lays his ear to the ground to hear
  A call to a city church.

"Stick to the farm," says the doctor wise
  To those who would break the rut,
Then hies him where the appendix grows
  In bountiful crops to cut.—New York Sun.



Lost

BY Z. I. D.

"Good morning, little girl. What do you want and who are you?" inquired Mrs. Keems of the small stranger standing at the door in the dim light of dawn.

Vainly waiting a few moments for an answer, she went closer and taking her gently by the arm, she suddenly exclaimed, "Bless me! if the child isn't walking in her sleep."

At the shrill words of surprise, the long fringed eyelids flew open. "Who called me? Where am I?" she cried, looking about her in bewilderment.

"Come in, child," urged the motherly woman. "I am afraid that you are lost. But sit down and rest until we have breakfast and then, may be, you can remember where you live."

"It is indeed odd where she came from," remarked Mr. Keems, sharply eyeing the newcomer as his wife briefly told him at the breakfast table the little she knew of her.

"I am acquainted with everyone in the neighborhood," he continued, "but I don't know you," and with a kindly smile he gave her a generous helping of ham and eggs.

"Where do you live?" asked Mrs. Keems with deep interest.

"I am visiting my uncle and aunt, but papa and mamma live in the city of D——. They expect me home today. My uncle's people think that I took the early train, because they knew that I intended to leave before daylight."

"I was awake," she added, "nearly all night for fear I would miss the car. Our missionary sunbeams meet once a month and today it is my turn to have them at our house. Soon after I fell asleep, I dreamed it was time for me to start. I have no idea which way I came, but I think I must have walked a long distance because I feel so tired. I do not know how I shall ever get back," and the little girl began to cry.

"Eat your breakfast, Minnie," urged the kind woman, "and do not worry, for I am sure we can help you to find your home."

"The city that you live in is fifty miles from here. After awhile I will drive down to market and you can go along and take the train then, if you want to," said Mr. Keems, comfortingly.

"But," she replied in a troubled tone, "my purse is in a box at Uncle's where they will not think of looking."

"There is some one driving up the lane in a carriage with a span of horses. I wonder who it can be," said Mrs. Keems, glancing out, as the beautiful ponies pranced up to the gate.

Some one knocked and Mr. Keems opened the door. There stood a tall, handsome gentleman in black. "Have you seen or heard anything of a little girl, wearing a blue silk kimona and dressing slippers and having her head uncovered? She has yellow curls, large blue eyes and is of the age of twelve years. We have traced her as far as here from Four Towns on the north turnpike where we live. She intended to take the early morning train, but we found that she had not been at the station, and we have been searching everywhere for her since we missed her."

"There is a little girl here who answers to that description," said Mr. Keems cautiously, not knowing how far he could trust the stranger.

The King's Highway

By Jean C. Gulick.

"She never brought my book back, and she has gone to Hastings, to be gone, I don't know how long."

"Who has gone, and what book has she taken?"

"The King's Highway—my pretty new book of stories that Uncle Fred gave me. And that horrid Clara Fletcher has taken it and gone!" Betty sank upon the couch in despair and sought comfort in tears.

"Perhaps it is not as bad as that, Betty dear," said Aunt Lucy, comfortingly.

"Oh, yet it is! At first she said she would bring it and then she got cross every time I mentioned it, and wouldn't speak to me."

"She may have lost it and has no money to buy another to replace it, and does not know just what to do."

"Oh, but then why doesn't she say so, so that we can be friends? I can never, never feel the same towards her now!"

"That is very true, Betty; I have felt that way many times."

"Did any one ever act in that way towards you, Aunt Lucy?"

"Yes, indeed! I have had, I believe, more than my share of lending."

"Won't you tell me about it?" Betty brightened visibly at the prospect of sympathy in her misery.

"Well, not so very many years ago I took a cottage at the seashore for the summer. I am very fond of young people, and I gathered about me a crowd of the boys and girls, and prepared for a jolly house-party. I must not be too hard upon my guests, but I must tell you just what I learned of their characters in those two weeks. My chief annoyance was a young girl of sixteen, pretty, attractive, and delightful company, but who possessed this habit of borrowing. She was of well-to-do and well connected family, and for this very reason perhaps I was the more disappointed when she fell in my estimation. First of all, she neglected to send her clothing to the laundry until she was reduced to her last clean suit, then wore that until she was positively disgusting to behold. There was nothing to do when she reached this stage but to loan her an entire suit of my own, for being small myself, they fitted her exactly. Strange to relate, also, she objected to anything which was not of the very latest cut and design. Frequently I have had her pout and sulk in her room and threaten not to come downstairs at all, until I have been obliged to lend her one of my prettiest costumes. Then, in the matter of little things. Her grandmother's home was not far from my cottage, and often she would go to see her, sometimes spending the night—and frequently I have had to send my maid to the house to get my rain-coat or umbrella, or something else she had borrowed, before I could go out myself. It was entirely against her principles to have bathing stockings, towels, pins, garters, belts or handkerchiefs, not to mention stationery and stamps,—these I must have loaned her by the dozen, and they were worn or torn or stained beyond recognition, when at length, after much coaxing, I persuaded her to return them. The things I actually lost I will not attempt to number, but two things especially aggravated me. I had a weakness for dainty white sunbonnets, and one of these I loaned her to go crabbing one day, but, alas! It was I who was 'caught.' She wore it all that day and the next on the beach, and the following day I saw it gracefully adorning the head of a Jewess, who passed me on the street. Then there was my little scarf pin (not valuable, but just a keepsake of mine that I thought a great deal of on account of its associations), I happened to lend her to pin her belt one rainy night when she had gotten wet and a change of clothing was necessary. This she wore without compunction, and was still wearing when she bade me good-bye. The sunbonnet she declared she had returned to me.

"All these things were mere trifles, too trivial to mention, or to be remembered, but I cannot let this incidence go by without a word as to the effect it had upon me. I had never been a borrower, but I saw more clearly than ever before the demoralizing effect such a habit, persisted in, has upon the character. All these little things I would gladly have given the girl had I felt that she needed them, but I realize that it was only on account of her careless and shiftless ways that she was so unprepared when the emergency came. No matter how many times I supplied her needs, the very next day she would be in the same dilemma. Thus it happened, that, as you say, Betty, I never have felt the same towards her. There was the worry, the wasted energy in trying to get my belongings back, the coaxing, begging and reminding, that was almost unbearable. I have never asked this girl to visit me again, nor ever shall— not for this reason alone, but because this fault of hers, together with other petty failings which have grown out of it, have labeled her 'an undesirable guest.' This is only one of the many experiences I have had, but it is enough to make one stop and think."

"I feel so much better now," sighed Betty. "It doesn't make up for my lovely book, but you know, Aunty, that 'Misery loves company,' and I am afraid that I am no exception."—Presbyterian Banner.

Life Lessons

Learning lessons every day—
So the story's told.
Some are youthful lads and gay—
Some are scholars old.
Though the locks o' them be gray.
Learning lessons every day!

Learning lessons sad and sweet—
So the story's told;
Winnowing the chaff from wheat—
Gathering the gold.
Lessons long, of calm and strife—
Lessons ended but with life!

Atlanta Constitution

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 1.

Theme for the Day—A Morning Prayer.

Scripture—O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee and will keep watch.—Ps. 5:3.

For a moment we may guess Thee
From thy creatures that confess Thee,
When the morn and even bless Thee,
And thy smile is on the sea.

O the hush from earth's annoys!
O the heaven, O the joys,
Such as priest and singing boys
Cannot sing or say!

There is no more pain and crying,
There is no more death and dying,
As for sorrow and for sighing,—
These shall flee away.
—F. W. H. Myers ("Sunrise").

Prayer—Holy Father, on the morning of this day of rest and service, we invoke Thy blessing upon us. It is a day made sacred by the most precious memories of our holy religion. May all believing souls find joy and strength in the fellowship and worship of the day. Keep us from sin, we beseech Thee, and may we come to the evening with the consciousness that it has been one more day's work for the kingdom of God, and that we are a day's march nearer home. We ask in Jesus' name. Amen.

MONDAY, MAY 2.

Theme for the Day—May-day Happiness.

Scripture—Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it. Thou greatly enrichest it. Thou crownest the year with Thy goodness, and Thy paths drop fatness.—Ps. 65:8, 9, 11.

When all the birds have matins said,
And sung their thankful hymns; 'tis sin,
Nay, profanation to keep in,—
When-as a thousand virgins this day,
Spring, sooner than the lark, to fetch in May.
—Robert Herrick ("Going Maying").

Prayer—Merciful Father, in this gracious season of the year, when all nature is bright with Thy presence and vocal with Thy praise, we find our hearts full of thankfulness. All Thy works praise Thee, and we would not be silent through all the generations. Youth has gone forth into the wonder and mystery of forest and field to celebrate the full glory of the spring. Teach us the lessons of joy, reverence and good-will which ought to make their way into all open hearts. May we accept Thy blessings with humility and appreciation. May the whole household, old and young, share the happiness and the thankfulness which Thy mercy inspires. For Christ's sake. Amen.

TUESDAY, MAY 3.

Theme for the Day—Christ on the Sea.

Scripture—They beheld Jesus walking on the sea and drawing nigh unto the boat; and they were afraid. But he said unto them, It is I, be not afraid.—John 6:19, 20.

Christ walks upon the sea;
Men shrink away in fear.
"Who is it on the waters?"
It is the Savior near.
And when He whispers, "Peace, be still!"
The obedient sea can work no ill.
—Marrianne Farningham ("The City Sea").

Prayer—Our good Father, we thank Thee for life, for breath, for sanity, and for cheerfulness. We praise Thee for our daily opportunity of worship and of work. Our Savior's example of constant regard for the welfare of his disciples, and of tender solicitude for their growth in knowledge of him inspires us with trust in his guidance and love. Help us to behold him in every emergency, even as the disciples saw him walking on the sea. And may our alarm, either at the troubles that surround us, or at the strangeness of his coming, give place to assurance and peace in the comfort of his words. Amen.

WEDNESDAY, MAY 4.

Theme for the Day—A Morning without Clouds.

Scripture—He shall be as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain.—II Sam. 23:4.

To hear the lark begin his flight,
And singing, startle the dark night
From his watchtower in the skies,
Till the dappled dawn doth rise;
Then to come in spite of sorrow,
And at my window bid good-morrow,
Through the sweet briar, or the vine,
Or the twisted eglantine.
—John Milton ("L'Allegro").

Prayer—Father, Thy gifts are new every morning and fresh every evening. Into Thy covenant of grace Thou hast called us, and we are made increasingly aware that to those who seek the kingdom of God and his righteousness, all good things are added. We praise Thee for the freshness and beauty of the day, and for all days that teach us of Thy love and that lead us further into the mystery of Thy providence. Incline our hearts unto Thee, and may any will find ever truer embodiment in our lives. And this we ask in the Savior's name. Amen.

THURSDAY, MAY 5.

Theme for the Day—The Vision of Him Who Reigns.

Scripture—He is wise in heart and mighty in strength—that commandeth the sun, and it riseth not, and sealeth up the stars; that alone stretcheth out the heavens, and treadeth upon the waves of the sea; that maketh the Bear, Orion, and Pleiades, and the chambers of the south.—Job 9:4, 7-9.

The sun, moon, the stars, the seas, the hills and the plains—
Are not these, O soul, the vision of Him who reigns?
—Tennyson ("Higher Pantheism").

Prayer—O God, Thy glory fills the heaven, and earth is full of Thy praise. Thou art the Creator of all the wonders that we see, and all of them speak of Thy power and wisdom. May we rejoice in the lesson that nature teaches us, and be led to more discerning knowledge of the divine meaning of all the universe. Quicken within us the sense of Thy care for us, and the holy vocation which is ours as Thy servants. Restrain us from all unworthy thoughts of Thee and of our own part in Thy purposes. And may our lives in some true sense illustrate the nature of our Lord. We ask in Jesus' name. Amen.

FRIDAY, MAY 6.

Theme for the Day—The Road and the Rest.

Scripture—We are journeying up to the place of which Jehovah said, I will give it to you.—Num. 10:29.

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.—Isa. 5:27.

Does the road wind up hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.
But is there for the night a resting place?
A roof for when the slow, dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.
—Christina Rossetti ("Uphill").

Prayer—Merciful Father, we thank Thee that so little of our life is known to us. If we were able to know all the future, if we saw the road rising ever in wearisome hills before us, we might grow faint-hearted, and turn back. But thou leadest us as little children should be led, a step at a time, and givest us strength for each day's work. May this be our best consolation, and may we grow happy in the assurance that there remains a rest for the people of God. For Christ's sake. Amen.

SATURDAY, MAY 7.

Theme for the Day—God's Treasure.

Scripture—And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I shall make up my jewels and I will spare them, as a man spareth his own son that serveth him.—Mal. 3:17.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. 13:43.

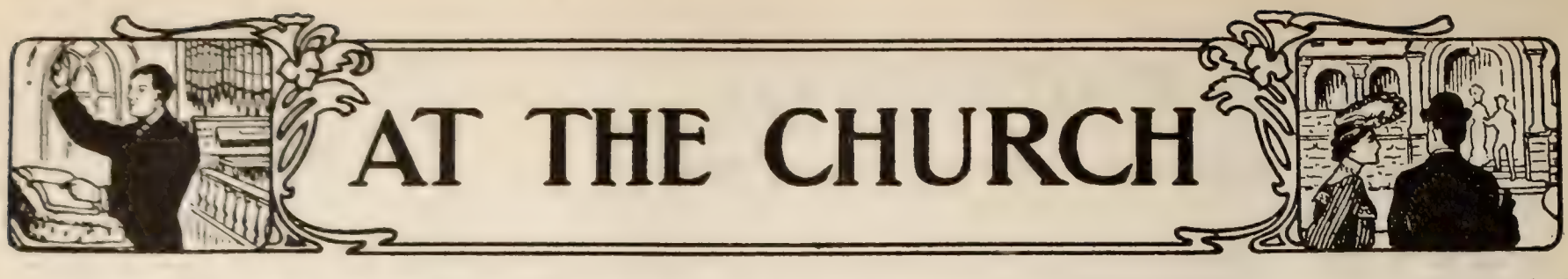
Then shall the good stand in immortal bloom,
In the fair gardens of the second birth;
And each bright blossom mingle its perfume
With that of flowers, which never bloomed on earth.
—Longfellow ("God's Acre").

Prayer—Unto Thee, O God, do we lift up our souls. In comparison with Thy power and goodness we are less than nothing, and vanity. But when we think of the love wherewith Thou hast loved us, we are overwhelmed with a humbling joy that seems unspeakable and full of glory. Help us to prove in some degree worthy of the high calling of God in Christ Jesus, our Lord. May neither pride nor shame separate us from Thee. So may we be accounted fit for Thy presence in the day when Thou shalt make up Thy jewels, and all the praise shall be Thine, world without end. Amen.

Just Being Happy

Just being happy
Is a fine thing to do:
Looking on the bright side,
Rather than the blue:
Sad or sunny musing
Is largely in the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps other souls along:
Their burdens may be heavy,
And they not strong:
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song!
—Ripley D. Saunders.



Sunday School Lesson

By Professor Willett

The Fight with the Saloon*

The teachers who have the task of interpreting the temperance lessons must not be discouraged by the fact that the same passages of Scripture recur so frequently in the assignment of lessons on this theme. It is, of course, well known to us all that the number of temperance passages in the Bible is small. The problem of sobriety in those ages was one of purely personal character. The man who drank to excess brought disgrace to himself and poverty to his family. But it was nobody's business in particular, except as it is the duty of the community to look after anyone who seems unable to take care of himself.

At the present time the problem has assumed gigantic social proportions from the fact that the business of manufacturing drunkards is the chief industry of one of the most colossal combinations of capital and unscrupulousness the world knows. The business of the saloon, in America at least, has long since passed out of the stage in which it was the mild and harmless enterprise of supplying needed stimulants to an honest, industrious and sober population. Whatever may be claimed for the business of intoxicants in other lands, it has certainly crossed the line, in our own country, into the domain of a public menace, regardless of civic virtue, preying upon individual weakness, and boldly attempting to widen its scope of operations by entrapping multitudes of young people and children into its snare.

What Men Do for Money.

It is difficult at first to see how any man could gain his own consent to participate in a business so hostile to public good and so regardless of the ruin brought upon innocent people. But the answer is not far to seek. It is the enormous profit that can be won from the manufacture and sale of the products of the brewery and distillery that holds men in the business. An ordinary and legitimate trade is content to make a reasonable profit, but not so with the saloon. It has been estimated that nearly 75 per cent of the money paid by the consumers of whisky and beer in America is pure profit in the pockets of the sellers and manufacturers. Confronted by this opportunity for securing a large return from a small investment, men with little conscience are willing to accept the stigma of public disapproval and pocket the profits of the black business. It is this which makes the problem of the saloon so big in our country today.

Just now the whole nation is engaged in the beginnings of a deadly struggle with this conscienceless and grasping organization. The liquor men are banded together in a combination furnished with enormous resources, entirely devoid of scruple or conscience, and directed by men long accustomed to study the best methods by which law can be limited, evaded or overthrown. In spite of these tremendous odds and the fact that the liquor men are fighting with desperation in view of the advancing tide of sobriety which threatens to stop forever their immense profits, the victories which the temperance sentiment has won by means of prohibitory laws and local option enactments, are among the most encouraging successes which the cause of righteousness has achieved in many years.

Temperance Instruction.

The methods by which the fight with the saloon must be kept up and made effective include many forms of activity. It is a wise provision that there should be temperance instruction in the public schools in many of the states. Great care needs to be exercised lest this temperance instruction should be largely physiological in character rather than ethical and social. It is very easy by means of charts to produce upon the minds of a child exaggerated ideas as to the effect which alcohol has upon the human system. The facts themselves are sufficient warnings against the sin of indulgence in strong drink, when these facts are simply and urgently set forth. But some of the experiments tried and some of the statements made in the textbooks used for the study of the subject leave the impression that any use of alcohol is an immediate and overwhelming poison. Then the children are led to compare such statements with the experience and condition of men who have used liquor for years, and they wonder whether the whole body of instruction upon this subject is not exaggerated and misleading.

The emphasis in temperance instruction in the schools ought to be laid upon the right kind of both eating and drinking. It should be laid upon the moral evils that flow from intemperance. It should be laid upon the degradation and vice which result from the rule of the saloon. These are far more convincing facts than are to be found in the accurate and scientific statement regarding the physiological results of liquor in the human body. This latter is not to be overlooked, but it needs to be proportioned to other and more important sides of the question, and especially to be kept within the actual bound of fact.

The Ruin of Rum.

Similarly in the Sunday-school every child should have the benefit of frequent and emphatic statements regarding the dangers and distresses that arise from the use of intoxicating liquors. John B. Gough used to tell pathetic and tragic stories of the lives and homes of drunkards, and temperance literature was largely filled with such recitals. There are just as many of these experiences today as ever in the places where the liquor traffic remains. Drunkards are just as loathsome, incompetent and brutal as ever. Their children and wives are just as wretched and neglected. The sufferings caused by intemperance are simply beyond reckoning, and every Sunday-school pupil ought to be made to feel something of the disgrace which comes upon the nation through this vile thing.

But especially is it the business of the teacher to point out the significance of the widespread use of liquor of various sorts by apparently respectable people. In the hotels and restaurants it is not at all uncommon to see people partaking of beer, wine and whisky. In this bad practice women and even children often share. What is the Sunday-school teacher going to say about such practices, and about the use of wines and liquors upon the tables of people who are supposed to be refined, and even sometimes members of the church? Every child ought to be provided with a conscience that condemns these things, and it is the business of the Sunday-school teacher to see that every child in the class is provided with such a conscience. The teacher can easily gather enough facts to make impressive the lessons of abstinence.

Temperance at Home.

But in the last issue it is the duty of the home to make the lesson of temperance plain and binding. Parents can never escape the responsibility of setting before their children the right kind of examples, and of making them understand by direct instruction the danger and sin of the use of liquors. Many a child is given the taste for stimulants by highly seasoned food or by the use in one way or another of liquors themselves at the family table. The results of this practice are often of the most unhappy sort in after years. The people who imagine that social customs compel their indulgence in strong drinks show themselves less than courageous in the face of one of the most deadly dangers which threatens the nation.

The political duty of aiding in the suppression of the saloon is being borne in upon the conscience of the Christian voter in new and startling ways. If he imagines that the fight with the saloon can be won in a single battle, or a single campaign, he misjudges the strength, the audacity or the desperation of his enemy. Even if in the first or some later engagement he is successful, he must never suppose that the saloon is going to give up the fight without a struggle that will move every possible factor involved in the contest. There is too much money to be made out of this unholy traffic to permit any saloon keeper or brewer to rest night or day if there is even a fighting chance of holding his own or of winning back lost territory.

No Such Thing as Failure.

No true temperance man will be discouraged by defeat. It is only by long and patient fighting that the final victory is to be won. It must be remembered that there is no one class of people who stand committed to the cause of temperance as do the liquor men to the saloon. If people were making money out of temperance, as the liquor sellers do out of their traffic, if the practice and advocacy of temperance gave as much political power as does the business of the saloon, then the liquor traffic would not last a year, because there would be a deeply interested class who would fight the battle, and all the interests of good order, temperance and righteousness would back it up. But as it is those who fight the saloon have no such personal concern. Theirs is not a selfish motive. They are contending for the public welfare, and so their efforts are not so forceful and the progress they make is slower. But progress is being made. The map is

*International Sunday-school lesson for May 10, 1910. Temperance lesson, Prov. 23: 29-35. Golden text, "At the last it biteth like a serpent, and stingeth like an adder," Prov. 23:32. Memory verse, 31.

slowly being cleared of the black stain of the saloon, and before many years have passed the last stronghold will have fallen. In this victory the parents, the Sunday-school teachers and the teachers of the public schools will have an important part.

Christian Endeavor Lesson

By W. D. Endres

Topic May 8: The Christian Graces. I Peter 4:7-11; Col. 4:6.

He who would achieve a Christian character must in the process acquire Christian graces. Indeed, they are the manifest evidence of the presence of Christian character. They are Christian character in action. In fact, it is not too much to say that they are the component parts of a Christian character. They are acquired in the same way any person becomes a great artist—by practice. Paderewski is reported to have said that he could notice a difference in his playing if he failed to practice for a single day. If he failed to practice for two successive days his intimate friends could tell the difference, and if he neglected for three consecutive days his audience could detect that there was something wrong. This only goes to show the great artists of the world acquired their lofty heights only by extraordinarily hard work and remarkable persistency. Nor can Christian men and women do less if they would attain to worthy heights in their Christian work. The soldier could never become an expert rifleman without practice. Neither can the commercial student become an expert business man without experience in the real world. And neither will the Christian possess high attainments unless he seek with diligence and patience to acquire them.

Our faith in the saving power of Jesus Christ will not grow strong so long as we do not trust him. When we give our lives over into his hands and follow his leading and allow him to demonstrate to us in our own experiences with him that his life is the best life, that his way is the true way, our faith will increase, but it will not increase otherwise. We must practice. And the inevitable result of this process is that it will add virtue to one's life. Who can have faith in Christ, and give his life over into his hands and not forsake evil practices. Vice and sensuality have no place in Christ's teaching. The body with all its appetites and longings are made subservient to a higher and loftier purpose. As a means to this higher end they furnish a dwelling place, and place at our disposal instruments by which this higher life is worked out. The life that is thus directed is virtuous in the broadest and in the highest sense. Naturally enough such a life seeks knowledge. It longs for it as the traveler of the desert thirsts for water. It gives vision and purpose and, therefore, helps shield from danger and death. Knowledge anchors us in our purposes and sustains us in our efforts. And in all this there must be government. Self-control must be exercised by every life. All of us are in the midst of a world of goodness. All things are in themselves good. Things become bad only when we abuse them. All the dens of vice and crime where human beings have all but sunken below recognition as human beings, but represent the abuse of functions and appetites which in themselves are good and necessary for the perpetuation of the race. These places are but an exhibition of an utter lack of self-control. Thus in the making of a life there must be these and the other Christian graces which the apostle mentions—patience, and godliness, brotherly kindness and love. These are great ideals which we are to keep ever before us as we go about in our daily lives seeking to extend the kingdom of God among men. "If ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

The New Century Convention

By Charles A. Finch

The stir and bustle in preparation for the convention in October is evident in Topeka and splendid reports are coming in from other states. Brother Nichols, editor of the Christian Union of Des Moines, visited us last Lord's Day for the express purpose of writing up the convention. He says that Iowa will come by the hundreds and advices from Colorado, Oklahoma, Nebraska and Texas, together with the entire Pacific coast, have set the committee on entertainment to work to prepare for the hosts that are coming. Missouri is at our back door two thousand strong. And this time the raid which they will make on Kansas will be one of peace and power, led by the great leaders in and about Kansas City.

Topeka itself is raising $100,000 for a State Fair, and the sum is well on toward completion. A great building is to be erected on the fair grounds, which will seat fifteen thousand people. This will afford a magnificent place for our communion service. The Commercial Club and business men of the city will do everything in their power to make this the best entertained convention of recent years. The interest of the prominent men of the state, from the Governor down, has been enlisted and all rejoice in this opportunity of revealing to the brotherhood of Disciples the meaning of Kansas hospitality.

At the big mass meeting at the First Church just before we left for Pittsburg, the well known wit and newspaper man, now candidate for Congress for this district, Tom McNeal, made a speech in which on behalf of F. D. Coburn, our famous secretary of agriculture, whose text books are used all over the country and in Europe, he said that Mr. Coburn would furnish fried chicken daily to the convention, whereupon the secretary smilingly replied, that if he did that he ought not to be expected to contribute any money.

After we returned from Pittsburg an unknown Kansas poet caught up the promise of Secretary Coburn and immortalized it in mellifluous verse. The occasion of it was a note to the writer from Mr. Coburn in which he said: "I am constantly mindful of my poultry obligation and I expect to set one hen next week. I heartily congratulate you on your success at Pittsburg." Evidently this served as an inspiration for the following: Preachers please take notice:

Hatch them eggs, you poor old hen,
Hatch them o'er and o'er again,
Preachers coming here next year
And next year will soon be here.
Million pullets needed then,
Hatch them o'er you poor old hen.

Pullets fat with yellow legs,
Say, old hen, just hatch them eggs.
Chicken gravy, rich and brown.
Preacher's chin a-running down,
Giblets, white meat and the rest,
Say, old hen, get on that nest.

Poor old hen, you got to set,
Got to hatch them eggs, you bet.
Preachers' appetites are good.
Eat more chicken than they should,
But them preachers got to eat,
Say, old hen, climb on your seat.

October in Kansas is the most delightful part of the year,—just enough warmth and just enough cool to make a man feel like a boy out of school. Those who have heard the call of the prairie are bound to come again, and those who have never inbreathed the ozone of freedom and stalwart citizenship in a state where saloons are unknown, and have never yet seen a capital city of 50,000 population free from the domination and vice of the liquor traffic, will find the lure of the prairie in their blood if once they visit us, and doubtless many thousands will continue to act as other thousands have done and add their citizenship to a community built up largely by a class of people who put environment and educational privileges and municipal righteousness above mere money making and become a permanent part of our civic life in the great free west. We are getting ready for you, brethren, we are going to take care of every one of you, and even now the tramp of oncoming feet is heard. Work up your delegations and send in your names. The Sunflower State is yours.

Topeka, Kansas.

Trust

By Retta Bryson Titus.

I do not ask
That all along my pilgrim way
The path be light;
I only ask that I my trust
On thee may stay, through darkest night.

Nor do I ask
That joy supreme, unmixed with pain,
My portion be;
But only, that whate'er thy love
For me ordains, be shared by thee.

I dare not ask
That from my lips the bitter cup
Withheld may be;
Since thou, my Savior, on the cross
Didst drain it to the dregs for me.

I do not ask
That, here and now, life's mysteries
Unveiled may be;
For well I know whatever comes,
Thy changeless love o'ershadows me.

With tear-blind eyes
The way I take I can not see;
But I will lay
My trembling hand in thine, dear Lord,
And walk by faith the way with thee.

And, some glad day,
O, precious thought! when I have reached
The better land,
Earth's mists shall roll away, and I
Shall clearly see and understand

—Journal and Messenger.

Twice-Born Men

Wonderful Story of Conversion in the London Slums

SEE "THE BOOK WORLD" PAGE.

He is the son of fairly respectable people who came gradually down and down, till their home was a loft in some mews patronized by cabmen. It was here that the consciousness of the Puncher received its first stimulus of ambition. There was in the yard, working among the cabs and horses, a young man pointed out by the denizens of that dirty place as a wonderful hero. He had fought someone in a great fight on Wormwood Scrubbs, and had beaten him to bits.

"I remember distinctly, just as if it was yesterday," said the reflective Puncher, speaking in his low voice and looking sadly away from me; "I remember distinctly the feeling that used to come over me whenever I looked at that man. I don't remember life before that. It seems to me that I only began to live then. And this was the feeling. I wanted to be like that man. I wanted to fight. I wanted people to point at me, and say: 'There's a fighting man!' I never thought I should be as big a man as the cock of our yard; I only wanted to be something like him; something as near to him as strength and pluck could carry me. But the day came" —he added, with a touch of pride—"when I stood up to that very man, a bit of a boy, I was, too—and I smothered him. Yes; I smothered him. Ay, and afterwards many a man bigger than him; a lot bigger."

His animal spirits got him into trouble at school. There was no master able to influence his character. He was pronounced utterly unmanageable; his temper was said to be ungovernable; the authorities said that he endangered the lives of other boys by flinging slates about as if he wanted to kill someone. He was turned out of nearly every school in Marylebone.

He was still a boy when he stole a bottle of rum from a grocer's barrow, shared it with some of his mates, and made himself so hopelessly drunk that he fell into Regent's Canal. At the age of seventeen he was put to work. Work, it was thought, might tame his wild spirits. Moreover, it was necessary for him to earn bread. He became a porter at Smithfield Meat Market.

It was at this time that he began seriously to discipline his fighting qualities. He trained under a man whom middle-aged sportsmen will remember, the redoubtable Nobby Thorpe. In a few months he was a hero, and a man of substance.

He fought sixteen famous fights at Wormwood Scrubbs, and won them all. Then came a challenge to meet Eycott at the Horse and Groom Tavern in Long Acre. In those days certain of the public-houses patronized by sporting noblemen had covered yards at the back of their premises for the purpose of prize-fights. It was in one of these places that the young porter from Smithfield Market met Eycott, a rare champion. The fight went through fourteen rounds, and the Puncher was declared victor. Eycott objected to this decision. The Puncher was game, and they fought again. In three rounds he had won easily.

This victory meant not only money, but fame and the patronage of powerful men. The porter from Smithfield became the flash fighting-man, a terrible type of humanity. He swaggered with lords and shook his fist in the face of the world.

With his pockets full of money he married, bought a laundry business, took a comfortable house, kept servants, a carriage, and a pair of horses, went to race meetings, associated as a hero with the rich and powerful, and lived a life of racket and debauchery.

His body held out. He was perfectly strong, perfectly fit. The truth is his whole system was singing with the joy of success. His brain was on fire. He felt himself capable of enormous things. He was drunk nearly every day of his life. Nothing mattered.

When he began to feel the days of his fighting drawing to a close, he looked about him for another means of earning money quickly and easily. He had not far to look. He started a racing business.

His name, so famous to the sporting world was advertised as "A guarantee of Good Faith." Under the cloak of this name he tricked and cheated in a hundred cunning and disgraceful ways. He became the member of a gang.

But suddenly some of these schemes, advancing in boldness, attracted the attention of the police. The Puncher lost at a stroke his fame, his popularity, his good name. He was designated a low blackguard, and fell from wealth to poverty. His wife and her relations, who had sunned themselves in his wealth, became scornful and antagonistic. The Puncher felt this treatment, and it made him worse. Again and again he went to prison; each time he came out it was to find his wife and children sinking deeper into poverty, and showing him a colder and a deadlier hatred.

In one single year, from October, 1904, to October, 1905, he was seventeen times convicted, chiefly for drunkenness.

He lived now in the common lodging-houses of which I have written—lodging-houses occupied by the lowest, most desperate, and infinitely the most loathsome creatures on the face of the earth. He found no horror in these places. He was their king. No one dared to interfere with him. He was more terrible in his rags and madness than in the days of his splendor. Murder shone in his eyes; it was a word often on his lips. If he hit a man, that man fell like a stone. The Puncher, fed by alcohol, was something that spread terror through the district. As a prize-fighter he had been an object of awe; now he was an object of fear. Then he had been a man; now he was a devil.

After serving a month's imprisonment in the workhouse he came out with a determination to murder his wife. The two came out from the house, as they passed down the street, a door opened and a Salvationist, who knew the Puncher and knew his son, came out and joined them. He asked if husband and wife were coming to the meeting. The Puncher said, No. The Salvationist—himself a converted drunkard and wife-beater—turned and looked the prize-fighter in the face. He told him simply and straightly, looking at him as they went down the street, that he could never be happy until his soul was at peace. He said this with emphatic meaning. Then he said, "God has got a better life for you, and you know it." The Puncher struck across the road and entered a public-house. His wife waited at the door for her murderer.

He says that while he stood drinking at the bar, feeling no other emotion than annoyance at the Salvationist's interference, suddenly he saw a vision. The nature of this vision was not exalted. In a flash he saw that his wife was murdered, just as he had planned and desired; that he had died game on the scaffold, just as he had determined; the thing was done; vengeance wreaked, apotheosis attained—he had died game; he was dead, and the world was done with.

A wave of shame swept over him; he came out of his vision with this sense of horror and shame drenching his thought. For the first time in all his life he was stunned by realization of his degradation and infamy. He knew himself.

Drunk as he was, he went straight out from the public-house to the hall where the Salvation Army was holding its meeting. His wife went with him. He said to her, "I'm going to join the Army." At the end of the meeting he rose from his seat, went to the penitent's form, bowed himself there, and like the man in the parable cried out that God would be merciful to him, a sinner. His wife knelt at his side.

He says that it is impossible to describe his sensations. The past dropped clear away from him. An immense weight lifted from his brain. He felt light as air. He felt clean. He felt happy.

Whatever the effect upon himself, the effect of this conversion on the neighborhood was amazing. The news of it spread to every foul court and alley, to every beerhouse and gin-palace, to every coster's barrow and street corner, to every common lodging-house and cellar in all that quarter of the town. There is no hero to these people like a prize-fighter; let him come down, as the Puncher had come down, to rags, prison, and the lodging-house —still, trailing clouds of glory does he come, and the rest worship their idol even when he lies in the gutter.

When the Sunday came and this great hero marched out of barracks with the band and the banners and the lasses, there were thousands to witness the sight—a dense mass of poverty-stricken London, dazed into wonderment by a prize-fighter's soul. "The Puncher's got religion!" was the whispered amazement, and some wondered whether he had got it bad enough to last, or whether he would soon get over it and be himself again. Little boys swelled the multitude, gazing at the prize-fighter who had got religion.

He had got it badly.

His home became comfortable and happy. He appeared at all the meetings. No desire for tobacco or drink disturbed his peace or threatened his holiness. The neighborhood saw this great fighter going every night to the Army Hall, and marching every Sunday to the meetings in the open air.

Then they saw something else.

The wonder of the Puncher is what Salvationists call his "love for souls." This is a phrase which means the intense and concentrated compassion for the unhappiness of others which visits a man who has discovered the only means of obtaining happiness. The Puncher was not content with the joy of having his own soul saved; he wanted to save others. He did not move away from the neighborhood which had witnessed his shame, but lived there the life of a missionary. Every hour of his spare time, every shilling he could spare from his home, was given to saving men with whom he had companied in every conceivable baseness and misery. This man, as other narratives will show, has been the means of saving men apparently the most hopeless. To this day, working hard for his living, and with tragedy deepening in his life, he is still to be found in that bad quarter of London, spending his time and his money in this work of rescuing the lost. I never met a quieter soul so set upon this bitter and despairing task of rescue.

Church Life

A. B. Cornell leaves New Sharon, Iowa, for the pastorate at Prairie City.

C. G. Kelley leaves Houston, Texas to take up work at Fishertown, Texas.

The new church at Carthage, Mo., is nearing completion. The building costs $40,000.

W. E. Babbitt, Woodland, California, will likely lead the churches of Colusa in a union meeting.

N. M. Ragland, recently of the First Church, Springfield, Mo., is now pastor at Hugo, Okla.

The convention of the churches of South San Joaquin District was held in Fresno, Calif., April 18-20.

Chas. Darsie, Uhrichsville, Ohio, will lead his Endeavor Society in a study of missions in China.

A. C. Stewart has gone from Clarkesville, Iowa, to the pastorate of the church at Schaller, Iowa.

Charles E. McVey, singer, has been assisting in a meeting at Marvill, Kansas. His address is Hardy, Neb.

The new Centennial Church, Bloomington, Ill., will be dedicated May 1. J. H. Gilliland is the pastor.

Students of Drake University are enthusiastic in their demonstrations for continuing the medical school.

Richard Martin, Chicago, is now in a meeting at Greenfield, Mo., with large audiences in attendance each evening.

Frank S. Ford, senior pastor of San Francisco, has suffered from a few days' illness which kept him from work for a time.

The church at Red Bluff, Cal., grows rapidly under the ministry of L. O. Ferguson. There were four accessions last month.

The church at McKeesport, Pa., was rededicated April 17, by Geo. L. Snively. The improvements in the building cost $4,800.00.

Aubrey Moore, Indianapolis, has just closed a fifteen days' meeting at Arcadia, Indiana, with thirty-eight accessions to the church.

Large and interested audiences have attended the series of "Reason Why Sermons" by Addison Clark pastor at Midland, Texas.

Laymen's Missionary Convention begins this week in Chicago. Many of the preachers who read the Christian Century will be present.

Finis Idleman, pastor Central Church, Des Moines, Iowa, gave his annual reception to the members of his official board last week.

Our churches cannot discharge their duty to the Hungarian in America by sending money to India. Home Missions to the Front.

Miner L. Bates, president, Hiram College, held a Hiram rally in the First Church, Coulon, Ohio, April 18. The alumni of neighboring cities were invited.

"The Socialism of Jesus" was the subject of a recent Sunday morning sermon by Dr. Herbert L. Willett, in the Memorial Church, Chicago. The sermon is printed.

Prof. A. C. Gray, Eureka College, is called upon frequently to deliver his lecture on "How We Got Our Bible." The lecture is illustrated with the stereopticon.

James Egbert author of "Alexander Campbell and Christian Liberty" has resigned the pastorate at Cortland, Ohio, and will accept a call to a larger field.

Otto B. Ireland is leading with energy at San Jose, where the new building was dedicated a year ago. The present membership of the church is 565.

Many of the churches are showing their large-mindedness and loyalty to their pastors by helping them to make the trip to Europe this summer.

The church at North Yakima, Wash., has doubled its membership in the past year, and now has a Sunday school attendance of 500. Morton L. Rose is pastor.

A. L. Ward, Boulder, Colo., is making use of the stereopticon in the Sunday evening meetings. His church gave $180 for foreign missions at the March offering.

The church at Anderson, Ind., is having a census taken of its membership which will show name, street number and age of each member.

The Kansas Ministerial Institute met in Junction City, April 11-13. There was a good attendance and good interest in all discussions.

C. R. Newton, who for three months has been supplying the pulpit of the church at Hamilton, Ohio, has now been called as permanent pastor.

Sumner T. Martin is meeting with success in his meetings at Haltville and Brawley, Calif. Large audiences are greeting him at every service.

E. W. Bowers, Des Moines, Iowa, has accepted a call to the First Church, Springfield, Mo. Mr. Bowers left the pastorate of this church six years ago.

S. H. Zendt, pastor of the Second Church, Bloomington, Ill., is the new secretary of the Northern Illinois Christian Ministers' Institute. E. M. Smith, Decatur, is president.

J. C. Caldwell of Atlantic Christian College has started a crusade for clearing the college of all indebtedness. The enrollment of the college this year is better than ever before.

The Oklahoma Ministerial Institute will meet at Norman, Okla., in the near future. H. F. Reed and the church at Norman are making careful preparation for the meeting.

Charles R. Scoville and company are in a meeting at Tacoma, in which there were 407 additions in seventeen days. W. A. Moore and F. H. Groom are the pastors of these churches.

The Capital Hill Church, Des Moines, has definitely decided to erect a new building to cost $50,000. The old building will be sold and work upon the new begun in a short time.

H. O. Breeden, after a meeting in Houston, Texas, in which there were 101 added to the church, has gone on to Fayetteville, Ark., for a meeting, after which he will return to his home in California.

The Berean Bible class, Nelsonville, Ohio, has an attendance of over 300 men each Sunday. On a recent Sunday they devoted the hour to music led by E. M. Hackleman, Indianapolis.

The Evanston church had to postpone the laying of the corner stone of its new building from April 24 till May 1. Dr. Willett makes the principal address, at 3:30 p. m. Evanston's mayor will be present at the ceremony.

T. T. Thompson and the little church at Elyria, Colo., are starting a movement for a new church at Englewood, Denver, where



Temple R. Axton has organized a Sunday school, and holds services in a little red brick school house.

Robert E. Henry is just closing four years' work at Moline, Ill., and goes from there to Mantic, Ill. Mr. Henry has accomplished a good work in Moline, building up a good church and successfully leading them through a building campaign.

At the last meeting of the Northern California Convention two timely papers were read—one by Dean H. H. Guy of Berkeley on "Higher Criticism and the Old Testament," the other by H. J. Loken, "Higher Criticism and the Ministry."

J. C. Todd, Bloomington, Ind., recently visited Louisville and Lexington, Ky. In Lexington he was the guest of President Crossfield, and while there addressed the chapel assembly, the Bible college, and a class in practical theology.

Evangelist Roy L. Brown, Bellefontaine, Ohio, has just closed a meeting at Rochester, Ind., with fifty-four accessions to the church. Earl S. Farmer, pastor, writes that the meeting left the church united, strengthened spiritually and financially, and optimistic.

W. J. Lockhart will close his service with the Union Ave. Church, St. Louis, Mo., June 1, and re-enter the evangelistic field. B. A. Abbott will take charge here September 15. During the interim, Irving S. Chenowith of New York City will have charge of the work.

Walter M. White, pastor at Mexico, Mo., has accepted a call to the church at Cedar Rapids, Iowa, vacated by G. B. Van Ansdall. Mr. White has accomplished an unusual work at Mexico. He will begin work in his new field September 1.

A campaign now being waged in Des Moines to raise a fund for the Drake Medical College is meeting with generous response in the city. The goal for which the great committee is working is $150,000, and they now have in sight $42,000.

"Is the Church, as We See It Today, Necessary?" was the subject for a debate at the last meeting of the brotherhood of the church at Steubenville, Ohio. It might be urged that such subjects should be tabooed as tending to disturb people's faith in the church. But faith isn't afraid of questions.

J. H. Smart, Decatur, has been preaching at Lane, Ill., one-half time for one year. There were nine confessions during the year At Dalton City, where Mr. Smart gives the other half of his time, there have been recently five additions to the church.

J. M. Porter, pastor at Mason City, Ill., has resigned, to take effect within sixty days.

The church at Liberty, Mo., in the future will support Dr. Paul Wakefield in China. This is a new recruit to the living link rank. He will spend Sunday, April 24, with that church.

The work of the First Church, Chickasha, Okla., is prospering. They have had forty-five additions so far this month; 107 during the winter and spring, and all at regular services. The church is very much alive. Andrew P. Johnson is minister.

Bert Wilson, who has been engaged to supply the pulpit at Bethany, Nebraska, during the absence of the pastor, H. H. Harmon, is a graduate of Cotner University, and Nebraska State University, and has recently been elected to the chair of English Literature in Cotner University.

During the last six months $5,412 have passed through the treasurers of the South Broadway Church, Denver, Colo. This was all in regular offerings and without special effort, but by systematic giving on the part of the majority of the members of the congregation.

The corner stone of a new building has been laid at Paris, Mo., where Frank W. Allen is pastor. The building when complete, will cost $35,000, and will be a credit to this old church, now with seventy-five years' life back of it. The building will be one of the best in northeast Missouri.

LeRoy M. Anderson, pastor at Ader, Okla., is making good use of some choice advertising space in the daily papers. In an issue at hand he addresses, "Mr. Busyman," and urges upon him the need of two hours a week in religious service and announces the Christian church as the place.

William Oeschger, Vincennes, Ind., preached morning and evening in the church at Warren, Ohio, April 17. In the bulletin of the church the pulpit committee urge Mr. Oeschger's strength as seen in the fact that he has built up in Vincennes a church of over 1,300 members. The Christian Century hopes the courting may be successful.

The cornerstone of the church at Evanston will be laid Sunday afternoon, May 1. Dr. Herbert L. Willett will deliver the leading address. All Chicago Disciples are invited to attend. The ministers of the various churches of Evanston are invited. The mayor of the city will be one of the speakers. O. F. Jordan is pushing things with admirable energy.

The pulpit committee of the First Church, Milwaukee, have invited L. O. Bricker of Maryville, Mo., to visit the church May 4 and 5 with a view to considering the pastorate. The Maryville church now has a membership of 1,035 and this fact commends Mr. Brecker's work to tre Milwaukee church while Milwaukee is hoping that the larger field she presents may enable them to induce Mr. Bricker to come to them.

The churches of Wichita, Kansas, working with the enthusiasm engendered by the Laymen's Convention there, have raised for missions $33,285, or $3,285 in excess of the amount pledged at the Laymen's Missionary Convention. This makes the contributions of this year more than three times that of last year, and still the money comes in. In this giving Presbyterian churches were first, Methodists second, and Disciples third.

Tuberculosis Sunday will be observed by the Lenox Ave. Church of Disciples, 74 West 126th Street. In the evening, Dr. W. Bayard Craig will use the stereopticon, showing pictures collected by the Charity Organization Society in the campaign against tuberculosis. The subject of the address is "Health and Happiness." The public is invited to join in this effort to teach that consumption can be prevented and cured. The morning topic is "Life and Joy."

W. J. Lhamon's two lectures brought the church in Beaver City, Neb., $152. The church insisted on a five weeks' meeting before releasing him, and gave him a unanimous return call. His afternoon lectures were attended regularly by all the preachers of the city, and the high school superintendent gave the history class credits for attendance at the lectures on comparative religion. Mr. Lhamon is acting as a temporary pastor for the church in Wellsville, N. Y., till the opening of his chautauqua season.

A children's communion service was inaugurated last Sunday morning at the close of Bible-school at the Lenox Ave. Church of Disciples, 74 West 126th Street. The service was preceded by a short address telling the story of the Lord's Supper. Dr. Craig, the minister, believes this will be a helpful feature in teaching the significance of this ordinance to the younger members of the church. As far as can be learned this is the first service of its kind among the Disciples of Christ. The outcome will be watched wiah interest by other churches.

H. H. Harmon, pastor First Church, Lincoln, Neb., for the past four years has been granted a three months' leave of absence to make a tour of Europe, with expenses paid by his congregation. He will visit Naples, Egypt, and Palestine. In four years the membership of this church has increased from 450 to 1,237. Prof. Burt Wilson, who will have the chair of English Literature in Cotner University next year, will supply the pulpit of the First Church during Mr. Harmon's absence. Mrs. Harmon and the family will spend the summer in Lincoln.

Edgar DeWitt Jones, Bloomington, Ill., is preaching the following series of Sunday morning sermons in the First Church: "The Tragedy of the Overbusy," "Real Rest," "When Knighthood Was in Flower," "Paul's Classic on Love," "The Glory of Going On." His evening sermons, announced for the same period are: "Modern Idolatry," "Matthew Levi, the Publican," "John Mark of Jerusalem," " Luke, Physician and Companion of Paul," "John the Beloved," "Bearing the Yoke in Youth."

Thirty-three young men and women from the congregation of the church at Bethany, Neb., volunteered for the foreign field at the close of a recent missionary service, when Pastor H. O. Pritchard had presented the cause of missions earnestly and thoughtfully. Such work speaks eloquently of the work of pastor and church. It is not hard to see a new day for foreign missions as the sociological and moral significance of such work is seen.

Owen Livingood, pastor at Weatherford, Texas, publishes in the parish paper some facts for thought. In this little city of 6,300 people, 5,500 of whom are white, only 2,300 attend any of the churches. Of this number less than 1,500 can be counted active church members. The conclusion is that Weatherford needs a revival. Doubtless! But of what sort? Is it to warm up the indifferent and convert the sinner? Or is it one that will convert the churches to a different kind of life until they shall perform their function in the community? Do the people of the community believe that the church lives and speaks for God? How shall we remove their unbelief?

Make Annuities Do Double Service

Those are glorious forward steps which are being taken by the president and secretaries of the American Christian Missionary Society. The Crescendo Campaign, led by Grant K. Lewis, and the "Ainsley-McCash Parliaments" which are being held in the principal cities of the land where the Disciples are strong, are sure to increase the offerings for American Missions. These resourceful men will surely bring success to the society.

In these days of promise and opportunity, when we are all so anxious that the work of the society be enlarged, why could this not be realized in part by making the annuity money of the society do double duty? George W. Muckley of Church Extension fame never tires of saying that when one gives to that work on the annuity plan he helps both his Lord and himself at the same time. If the annuitant be sixty years old the board promises him six per cent, payable semi-annually, through his entire lifetime. The board in turn loans the money to some church with proper securities at the same rate of interest. The church was thus enabled to do what would otherwise have been impossible,—erect a new house of worship—and the donor had the benefit of the money which he gave to the Lord's work.

The American Christian Missionary Society also receives considerable annuity money from time to time. Why could not the American Board do a similar thing with it, and thereby enlarge its work? This seems to have a number of advantages with few or no disadvantages. To loan the money in and around Cincinnati, or most any other large city will not clear over four and one-half, or five per cent at the outside, while the annuity bond which the society gives to the donor calls for six per cent, payable semi-annually. The money, therefore, is not only not working in the Lord's kingdom during the lifetime of the annuitant, but it is an actual expense to the society.

The only practical advantage of money given to the society on the annuity plan then is that it comes into the full possession of the society at the death of the annuitant without further legal processes. But if this money were loaned with proper securities to some church which wished to build, it would not only enable a particular congregation to erect a house of worship, a condition absolutely essential for the effective work of any congregation, but the society would also enlarge the field of its labors, make for itself warm additional friends, and effect a saving to its treasury.

A particular church is known to the writer which is in sore need of $10,000 to complete a building which is now in process of construction. For lack of funds the work is at a standstill. Aside from giving a deed of trust on the building which, completed, will be worth $30,000, men, members of the congregation, whose aggregate wealth is estimated by real estate authorities in the county and community where they reside, to be more than three-quarters of a million dollars, would sign a joint note as personal security. This sounds overdrawn, but it isn't. Did space permit, it would be easy to give the facts in detail, and show why it happens that with such security the money cannot be secured from other sources. But quite apart from particular instances, the point is, that as a matter of policy it would be a good thing if the American Board would use its annuity money to build churches where the security is satisfactory, rather than loan it to men and institutions where it will enter the regular channels of commerce. Why not make this annuity money do double duty?

This is nothing new. Other societies do it.

The Foreign Christian Missionary Society uses its money in precisely this way to enlarge its work in their fields of labor. Besides this cannot interfere with the work of the Board of Church Extension, because that board cannot begin to answer all the worthy appeals which come to it. Many more reasons might be given in support of this position. What are the objections?

Harvey, Ill. W. D. ENDRES.

The Best Way

Why should I wear my sorrows
For all the world to see,
Why should I let life's bitterness
Cast its shadow over me?

Could I serve the Master better
If I wore a solemn face,
If I let each bitter heartache
Too plainly leave its trace?

O, didn't he make the sunshine,
And didn't he make the flowers,
And do the hearts that love him
Love him less in life's sunnier nours?

Why not laugh, if the laugh is kindly?
It is better than looks forlorn,
The dear Lord made the lips that smile
As well as the lips that mourn.

Anna Cecilia Joyle.

Progress Toward Union

A few weeks ago we announced that C. R. Scoville had written to Chicago urging a union of the Metropolitan Church with the Jackson Boulevard Church. We are glad to announce this because the interests of the Disciples in Chicago demand that the work in each neighborhood be done by one church. The cause of union for which we fundamentally stand is bound to suffer when two of our churches are planted a little over a block apart.

Now comes the announcement that the Jackson Boulevard Church has appointed a committee of four, and has asked the Metropolitan to appoint a like committee, to consider the question of amalgamation. The brotherhood will watch the outcome of this conference with deep concern and earnest prayer. We have always considered it unfortunate that the Metropolitan Church was planted less than two blocks from the Jackson Boulevard Church, especially unfortunate when we remember the vast stretches of territory in Chicago in which we are not represented at all.

Nelson H. Trimble, who is now the minister of the Metropolitan came to Chicago from Baltimore last fall, giving up an institutional work there of some promise, to inaugurate his ideas in Chicago. We have asked him for his opinions and hopes relative to the outcome of the conference of the two committees. He says, "Of course there are some families in the Metropolitan, especially those who went through the sad and sorrowful days when the church was divided, who probably would not go back with the Jackson Boulevard people on any basis. Yet these do not represent the bulk of the membership. When the union comes, if they find it difficult to forget the past, they will very likely go into some of the other Christian churches in Chicago. In the adjustment of this whole matter I am urging "my people" to pray that the interests of the Kingdom of Christ shall settle every question, and not individual feeling or human desires. Every hope and vision that the Metropolitan has had in its nine years of life can be realized in a larger and better way through union than alone."

ANNOUNCEMENT TO SUNDAY SCHOOL WORKERS

There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES in two or three weeks.

NOTE THE FOLLOWING OFFER: The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

THE NEW CHRISTIAN CENTURY CO.
700 East 40th Street
Chicago

Laymen's Convention in Lincoln

W. H. Zenor.

The Laymen's Convention met here in Lincoln, Neb., March 15-17. It opened with a big banquet at the Auditorium, with one thousand five hundred and eighty persons seated side by side at the tables—all men, all thinking of, and planning for the things of the Kingdom of God—think of it—men—big men, little men, rich men, poor men, all as brothers eating together at the same table, in the Father's own good pleasure.

Enthusiasm, well I should think there was quite a good deal, not of that excitable sort, usually found in the old fashioned camp meeting, but of that thoughtful reverential sort that is becoming to thoughful men. There was all through the service that deep devotional spirit, that seemed to say, for twenty centuries, Oh, Lord, we men have been negligent of this thy work, now help us to get a better vision of the field, and then set our souls to the task, that our fathers should have done, in the long ago past. Oh, how the speeches stirred the hearts of the men, who for the first time listened to the crying needs of the foreign field.

We as a people, where were we? Yes, we workers, Brother E. W. Allen of our own board, Brother M. B. Madden of Japan, who has seen fifteen years of actual service in that field, and our good Brother Hensey of Bolenge, Africa, who told us his thrilling story of the greatest missionary work done in any country. He told of that people so far away in the heart of Africa, where we have a church of almost six hundred members who do not know that the church at home is divided into waring factions of sectarianism. Oh, how it thrilled our hearts when he turned to us preachers, and asked, "Do I need to tell them of this sad condition? Do they need to know, brethren in order to be Christians?" Isn't that the biggest thought of our plea—union—you ever heard? Doesn't that make you stop and think?

I was told by men of the convention that our brethren turned out better and took more interest in the work that we had done, than in any other place where they had yet been. You are now ready to say, can our men go into these conventions and stand true to our plea, without any compromise? Well they did, and right here in Lincoln, and if here, why not anywhere in the wide world? Brother Allen preached from the following words, "And they continued steadfastly in

the Apostles teaching, in fellowship, and in prayers." He told them that the "Christian Church" was organized on pentecost, and the people listened to it as if it was a new message—just from heaven -new doubtless to many of them. And all through the entire sermon e rung the changes on the scripturalness of the church, its work, its unity, its powers, and its great need—a united front to a sinful and dying world. What is true of Brother Allen is also true of all of our men in this great movement, they were free, unhampered and ring clear the peals of true discipleship, for which we were all proud. Also we were happy to know that we had no secondary part in that great meeting; for our men were equal to the very best men on the entire program.

The city of Lincoln has been doing as well as the usual city of its size, for the cause of missions. Last year the Protestant churches of the city gave a little less than $12,000 to the evangelization of the world. At the close of the convention, it was unanimously adopted, as the sense of this convention that for the next twelve months we give not less than $25,000 for the evangelization of the world.

What were the immediate results? Well no one can tell; but suffice it to say, that we had put off our offering until we should catch the spirit of the convention. At the First Church it was decided to add another "Living-Link" in the foreign work. At the East Side the offering was almost four times times that of last year, and if I am not misinformed the largest in the history of the church in recent years. I think it is safe to say that if we could have had the majority of our membership at this convention, our missionary offerings would have been increased ten fold more than they were. I can't think that our great big stalwart Christian business men, are not missionary, or are opposed to mission work; but they don't know the need, and therefore are seemingly lethergic, in their response to the call.

Lincoln, Neb.

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8788 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Moporter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

Conditions at Batang, Tibetan Border

Writing to a friend in Kansas, Dr. A. L. Shelton says: "This winter is going to be very trying, for it promises so many deaths from starvation. The conditions are very distressing. I've invested what little money I have in wheat, barley and corn, but I can help so very few. The condition of a subjugated people is always trying. What do you think of this for a policy to prevent war: 'To tax the people so heavily (fifty per cent of their crop) that they will always be too near starvation to make war.' This is the avowed policy of the Chinese here. I am glad to believe, though, that the Chinese who come here are the worst class.

"The work goes on as usual. I am trying to fix up a room in a mud house for a hospital, for there are cases constantly that need to be taken in and it breaks my heart to tell them I have no place. A house fell down not long ago and nearly killed five people. I took them into the chapel for three weeks and sewed them up, set the broken bones and was glad to see them all get well. Have had thirteen victims of these mud houses this year. Four have died, but nine got well."

Notes from the Foreign Society

Eugene Homan Faris, who was at Bolenge, Africa, April 11, 1904, died at Waco, Texas, Sunday, April 10, 1910. Mr. and Mrs. Faris, his parents, were missionaries to Africa. He and Polly Dye, daughter of Dr. and Mrs. Royal J. Dye, are the only missionary children born at Bolenge. Thousands will sympathize with Mr. and Mrs. Faris in their great loss.

Ella Amanda Dye, infant daughter of Dr. Royal J. Dye and wife, put in her welcome appearance at Chicago, March 2. This is their third child. Mrs. Dye is sojourning at Eureka, Ill. It is well understood that Dr. Dye is at Bolenge, Africa.

The pastor of the native church at Battalagunda, South India, has recently been elected mayor of the city. Although born in one of the lowest castes he is cordially received in the Brahman quarters. This is one of the more remarkable instances of the conquest of caste which is going on in India.

The Four Square League started in St. Louis in connection with the Laymen's Missionary Movement admits as members only those who pledge four things: To give $1,000 per yeaar for foreign missions or a larger sum with four figures; to persuade three other men to follow their example; to labor to persuade their church to increase its contributions fourfold; to urge Christians generally to devote at least one-fourth of their giving to foreign missions.

There should be much earnest prayer for the great National Missionary Congress which meets in Chicago May 3-6, as a climax of the Laymen's Missionary Movement campaign.

The church at Carrollton, Mo., has raised $600 to make that church a living link in the Foreign Society and will in the future support Miss Edith Parker, Tokio, Japan. She went out from Carrollton. G. L. Bush is the pastor. This is the second living link church under the ministry of this good man. The first was Gainesville, Texas.

Cook in Comfort

You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

Here is a stove that gives **no outside heat.** All its heat is concentrated at the burners. An intense blue flame (hotter than either white or red) is thrown upwards but not around. All the heat is utilized in cooking — none in outside heating.

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WICK BLUE FLAME
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entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is **no surrounding heat — no smell — no smoke.**



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

Why? Because The New Perfection Oil Cook-Stove is scientifically and practically perfect. You cannot use too much wick—it is automatically controlled. You get the maximum heat—no smoke. The burner is simple. One wipe with a cloth cleans it—consequently there is no smell.

The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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honor of furnishing the first room or ward in the new hospital to be built at Batang on the border of Tibet. Since Dr. Loftus went out from that church and gave his life to Batang, and since Dr. Hardy, also from that church, is to succeed him their request seems altogether fitting.

G. B. Baird, Lu Choo Fu, China, says that the hospital at that point is full and overflowing and even the gate house is being used as a ward. From one to two hundred patients come to the clinic every day for treatment. One Chinese helper spends the entire morning with the patients, preaching the gospel and talking to them of their soul salvation.

Dr. C. L. Pickett, Laoag, Philippine Islands, reports 1,489 patients treated. During that month he made eighteen visits outside of the city.

During the year 1909 there were 837 conversions in the Philippine Islands through the efforts of our missionaries.

The Gospel and Liberalism

(Continued from page 9.)

than intellectual soundness. Paul dealt gently with superstitious practices that he might not disrupt the church.

Jesus' Consideration for Doubters.

The liberal lacks definiteness of conviction. Jesus treated doubters with great consideration and answered their doubts patiently but he ever insisted that it was faith that was the great dynamic of life. Doubt is but the kindergarten in which a man learns to believe. The liberal is all wrong when he confounds conviction with dogmatism. Those great liberals who have really done things are men who finally got to feel real sure of something or other.

Liberalism has lost something of the horror of sin which once characterized the church. Sin with him may be an incident of development and the fall a fall upward. "Liberal in morals" is a phrase which is becoming current and if it is the aftermath of liberty of opinion, it will sound the death knell of liberalism. Better clean lives with intellectual bondage than freedom with iniquity. The prophets were great reformers of doctrine but they were also great preachers of righteousness. Liberals like Washington Gladden have known how to be true prophets to their generation in both regards.

The liberal movement has not made enough of Jesus, the founder of the Christian religion. The Unitarians are dying for the lack of a great spiritual leader. It is this that has enabled the Disciples alone of the great liberal movements to come to power and great usefulness. They have made loyalty to Jesus their rallying cry and the sense of the unseen presence of the great head of the church has been strong among them. No attempt to create a new religion upon the ruins of an old one will likely come to much more than Dowieism. Once we heard in a certain "People's Church" the benediction, "May the divine spirit of Emerson brood over your hearts as you separate." We did not go away feeling any Presence in our heart.

Lack of Enthusiasm.

Finally, liberalism has been too lacking in great enthusiasms. It has openly sneered at enthusiasm as the mark of the childlike and naive mind. It has endeavored not to get excited about anything. Jesus had a religion of great enthusiasm, in the best sense of that word. He only sought to direct enthusiasm into useful channels and not to repress it. The liberal scorns our nose-counting evangelism. Then let him with equal enthusiasm create a new type equally solicitous about men's souls. The liberal wonders at the sacrifice of the missionary and may sometimes secretly regard him as an amiable idiot. The world will never so assess the missionary but is ever giving him a higher place. The men who bear the cross to foreign lands are the lineal descendants of the apostles and they, not the parlor theologians, will be the heroes of the church's history.

Liberalism has done its service. The next great task is to combine in the same church, the strength and truth of ancient orthodoxy with the sweetness and light of modern free inquiry.

Eureka College Letter

These are busy days for Eureka College. The Ministerial Association of the college recently had Mr. Stelzle here for a series of lectures. It was one of the greatest courses that the association has ever offered the students and the people of Eureka. Mr. Stelzle gave an interpretation of life and religion that will be a great blessing to our students always.

Marion Stevenson, National Bible-school superintendent, and Clarence L. DePew, Illinois Bible-school superintendent, have been with us the last few days and have rendered great service by their vital and vigorous message on this great department of work.

The Base Ball Club of Eureka College has a schedule with six of the leading schools of Illinois and will take a great interest in this part of college life. The first game was played April 14 with Knox College. Eureka College came off victor.

Our glee club returned from their first trip with many laurels. The club visited five of our best churches and had large crowds in each case. This will result in several new students next year.

The teachers and students of Eureka College took quite an interest in the Laymen's Missionary Convention recently held in Peoria for Central Illinois. This was a great opportunity for the group of students in Eureka College who are looking forward to missionary service. The Central Illinois Ministerial Association held just before the convention was attended by quite a number of our young men who are preaching.

The Endowment Campaign moves along quite nicely. We have our fund now to $45,000 and the prospects are growing rapidly for the successful termination of the work. The college will be represented at several of the District Conventions in the state and will be well represented at the State Convention in Springfield in September.

H. H. PETERS.

Good News from Colorado

Not since I have been acquainted with Denver and Colorado has the work of the Disciples been in as prosperous a condition as at the present time.

All the churches in Denver have pastors. George B. Van Arsdall is the pastor of the Central, J. E. Pickett of the Highland, B. B. Tyler of South Broadway, J. B. Haston of

FREE SUPPLIES FOR
CHILDREN'S DAY
For Foreign Missions First Sunday In June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

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the East Side. T. T. Thompson of the Elyria, Leonard G. Thompson of the Littleton, J. A. Shoptaugh of the Berkeley, and Robert Pegrum is pastor of the Golden Church.

Within the last fortnight the daily papers, in Denver, have noted the organization of two congregations of the Christian Church in Colorado.

The church building in Greeley was dedicated April 3. This congregation was organized about seven years ago. Its recently consecrated home is one of the three best houses of worship occupied by the Disciples of Christ in Colorado. There are sittings for a thousand people. The irrepressible and popular Z. T. Sweeney was master of assemblies the day of dedication. Of course then provision was made for the payment of the debt incurred in the erection of the building. James Small, the evangelist, was present, and at this date is in the midst of a successful evangelistic campaign. A. E. Dubber is pastor, and to him more than to any other person is due the present success of the church in Greeley. Dubber is great! Greeley is an important center of radiating influence and this town is the home of the State Normal School.

The Colorado State Mission Board has two evangelists in the field—Charles William Dean and Clark Bower. Brother Bower gives his entire time to the Sunday-school work.

The following ministers reside in Denver, in addition to our pastors named: Sidney M. Bedford, A. Jay Garrison, Frederick W. Henry and R. H. Sawyer.

Brother Bedford is a graduate student in the University of Denver. He serves, on the Lord's Day, a congregation of Disciples not many miles distant from this city. A. Jay Garrison, almost in the list of veterans, is engaged in business, preaching as he has the opportunity. R. H. Sawyer, on account of his physical condition, is, only temporarily, I hope, incapacitated for service in the gospel. His book, "The Livery of Heaven," is having a large sale. It promises to become one of "the best six sellers." Frederick W. Henry, a most accomplished Christian gentleman, and an able preacher, is engaged in business, and has for some time occupied the pulpit of the Berkeley Church, on the Lord's Day.

Better men than those named in this letter cannot be found in the United States. The work of the Master moves on in Colorado successfully, with promise of greater achievements in the future. It is an inestimable privilege to live in such a time as the present and in so gloriously good a country!

Denver, Colo. B. B. TYLER.

New York City Missions

M. M. Smyser closed his work at the Edgewater Church, April 10, after five months of profitable ministry, during which time the church building was erected and the church organized. W. C. Bower, now attending the university in this city, has taken up the work. Under the splendid leadership of Bro. Bower, this church will give good account of itself.

During March, six were added to the Humboldt Street Church by confession and baptism. The pastor conducted noon shop meetings, each day during Passion Week at the Chelsea Fibre Mills and a children's meeting at the church each afternoon. These meetings were well attended and proved profitable to the general work of the church.

The Russian congregation is doing an effective work. Some meeting is held every night in the week. The classes teaching the English language meet four nights, and are proving very helpful. This work is proving a blessing to our general work in the city.

A meeting was called by the Ways and Means Committee of the Disciples' Missionary Union to meet at the 23rd Street Y. M. C. A., April 14. About forty men responded to this call and a profitable evening was spent. The object of the meeting was to consider the financial problems of our mission work in the city. W. B. Craig brought a western breeze into the meeting by giving an interesting and enthusiastic address on "How They Build Churches in the West." A statement of actual work accomplished was given by the superintendent of missions. An open discussion of the problems before the meeting was entered upon, led by E. J. Gantz. The Disciples of Christ in this city are appreciating the magnitude of the work before them.

Reports come from nearly all the churches of splendid services Easter Sunday, and a number were added to the churches.

Disciples coming to the city should locate our churches and have fellowship with us in the work. We shall take pleasure in notifying any, of the nearest church to their home or hotel.

There are several inviting fields in the city where a good work could be built up, if we had the means to enter upon it. Home Missions is one, also City Missions. A great offering the first Sunday in May will mean greater for the redemption of our cities.

JOSEPH KEEVIL,
Supt. City Missions.

ST. LOUIS

VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

FROM CHICAGO

10:02 A. M. 10:15 P. M.

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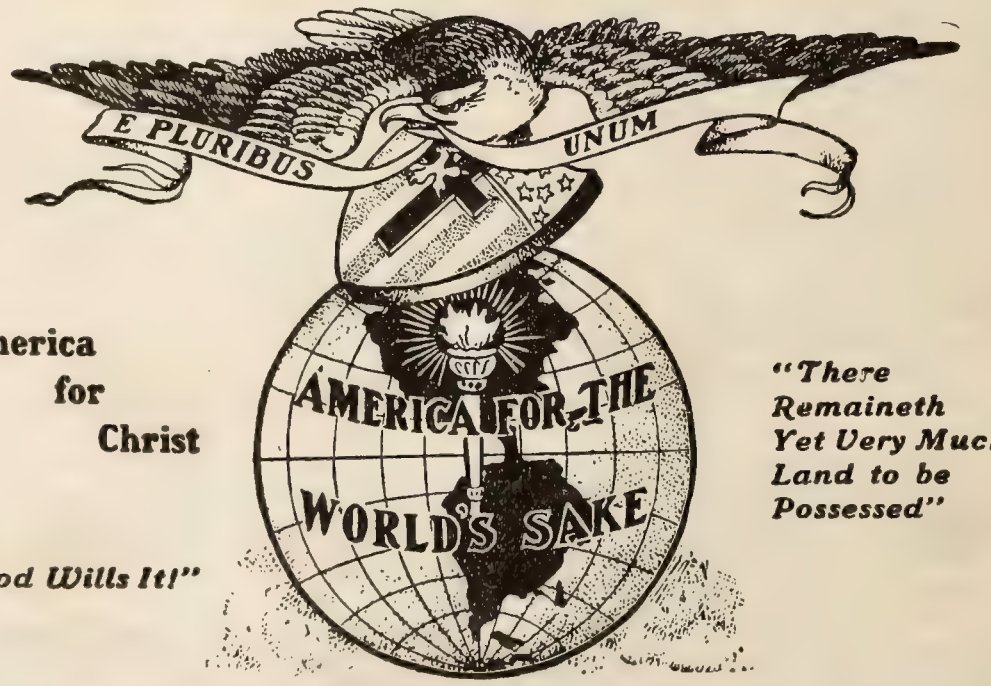
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THE CHRISTIAN CENTURY

Volume XXVII. May 5, 1910. Number 18

England's Preacher-Legislator

An Intimate Interview with Rev. C. Silvester Horne, London's Great Institutional Church Leader, Whose Constituents Recently Sent Him to Parliament

By Leslie W. Morgan

Paying For Progress

An Editorial Showing that the Price of Progress Is the Same in All Ages—Neither Higher nor Lower Today than in the Heroic Past

Interesting Opinions

By Our Readers

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HERBERT L. WILLETT.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. - - - - EDITORS

The Price of Progress

It is natural for the student of history, especially religious history, to acknowledge the price that must be paid for every advance in enlightenment. Someone must undergo the pain of discontent with established custom. Someone must take up the pilgrim's staff and fare forth unto the unknown but alluring land of promise. There is the discomfort of limitation, the sadness of departure, the struggle with the hardships of the way, the regret at the misinterpretations sure to be put on such procedure by those who remain undisturbed, and say, "The Past is good enough."

Every prophet and reformer has paid this price. Amos paid it, when he exchanged the hardships of his farmer life in Tekoah for the still harder tasks imposed by his "Great Protest" in the market place of Bethel. Isaiah paid it, when he left the promising career of a rising statesman of the popular party in Jerusalem to take up the uncertain adventure of an opposition program, sure to meet with public disfavor. Paul paid it when he abandoned the splendid career for which his university training and his natural gifts so well fitted him, and became the champion of a new and hated faith. And Wyclif paid it, when he left the safe and profitable stronghold of the theological establishment of his time to organize a movement that was sure to bring antagonism to all and martyrdom to many.

Yet there are heavier prices than these that must be paid in the cause of truth. That which seems hardest, and brings most pain to the heart of the reformer is the inevitable loss that comes with every advance. There are many sincere and earnest people to whom the general situation in which they are implicit seems adequate. From their standpoint any change would be unwarranted. The heritage of the past is ample. Their faith is firm and sufficient. To them any prophet who comes with a new and disturbing truth seems a needless revolutionary. They have gotten snugly settled in their religious convictions and want no disturbance.

Then suddenly comes the new message. Some voice in the wilderness proclaims the need of a new vision of truth. There is insistence that the fallow ground be broken up. The valleys must be filled and the hills leveled down. God is revealing himself in new ways. Those who sleep must awake, and the crooked paths must be made straight.

Such an interruption is sure to bring disquietude, protest, resistence. And, inevitably, there will be three attitudes between which the disturbed members of the community will choose. Some will receive the new summons, as did the disciples of old, and consecrate themselves to its defense. Some will react against it, and become more than ever fixed in their former satisfaction with the past like the Scribes and Pharisees. These opposite and conflicting lines we always expect to find whenever any advance is attempted or any issue joined.

But there is a third group, usually smaller than either of the others, but not without significance, who, jostled by the conflict, disturbed from their serenity of a conformed and satisfied position by the presentation of the new ideas, make a faint and futile effort to understand the new, yet just far enough to become out of sympathy with the old, and with a certain resentment against both, betake themselves to denial, insisting that their faith is gone and they have finished with it all. This is the pathetic example set by men who have gone a little way in the path of progress, and have not the patience to follow it through to the larger light. Their defection from usefulness and happiness is one of the heaviest prices that light has to pay in its victory over shadow. Not one of these tragedies occurs that the conservative does not say to the reformer, "You see the evil of your work. Till you came, this man was contented and useful. Now you see the ruin you have wrought." And the anger with which this taunt is uttered is but a small portion of the prophet's burden, for the bitter reproof of the champion of the past, who feels that he has been happily vindicated by this evil consequence of the new message, is as nothing to the genuine regret felt over any loss of faith.

Yet, what advance has ever taken place without some measure of loss? Did an army ever cross a river that someone was not swept downward in the flood? Did an emigrant train ever thread its way over a mountain range that some straggler was not lost in the crossing? The prophets of Israel faced that peril and felt the burden of that loss. When they lifted their voices against the formalism of their age, and charged the time-serving interpreters of religion with professionalism and lack of timeliness, some of those who heard them gave up all faith in the religion of their fathers, and abandoned themselves to idolatry and the evil life. And when the conventional prophets of the age charged Amos, Micah and Jeremiah with the destruction of the religious convictions of the nation, and the weakening of the hands of the defenders of the faith, a part of the sting of the outcry was the fact that it was true. On the surface of things they seemed to tear down religion rather than build it up. They knew that in reality it was not so. But in the popular mind, and in the arguments of the pleaders for the past, a single case of apostacy was more eloquent than a hundred brought to a new sense of God through the prophet's work.

Jesus met the same reproach. His words cut away the sanctions from beneath the orthodoxy of his day. It was natural that the Jewish leaders and most of the people should identify that orthodoxy with the intimate form of religion. When, therefore, Jesus shattered it by his assaults upon legalism and ritualism, the inevitable result was the reaction of some from all religion. And therein lay the ground of those charges more than once emerging from the tumult of hostility raised against him by the priests, that he destroyed the faith of the people. Must it not have been one of the sharpest thorns that girt the brow of Christ that his revelation of the Father in the new and glorious terms of the gospel had actually resulted, in some cases at least, in making men dissatisfied with the old, without being able to win them to the new? That is always the danger of the man who, like Pilate, goes far enough in the new path to ask, What is truth? and then will not tarry for the answer.

Even more pointed and bitter were the denunciations of the apostles, especially Paul, by the conservators of accepted religion, on the ground that they subverted the religious convictions of the people. No doubt they did. And while some accepted their message, and went on to the new life, and most remained unpersuaded, and held firm to their old beliefs, there were some who were just enough influenced by their message to part with the past, but not able to possess themselves of the better truth offered them. These men drifted away, as such always will. It is the price of progress.

It is the lesson of all religious history. It burned itself into the souls of John Hus, Jerome of Prague and Savonarola. They were charged not only with the sin of making some men heretics, but also of turning others into disbelievers in all religion. It was the agony of Luther and Melancthan that men who had been content with the traditions of Rome were turned by the Reformation into deniers of all religion, so violent was their sense of the inadequacy of what they had believed. When England was stirred to its foundations by the historical inquiries of the last century, some men were so deeply shaken that they took refuge, like Charles Newman, in scepticism, or like Matthew Arnold in the dreams of the classic age. Others, like John Henry Newman, abandoned thought in the effort to find peace, and took refuge under the authority of the Roman Church. It was only the men who, like Frederick William Robertson, Alfred Tennyson and Arthur Hallam, were willing to reach through doubt an ampler faith, who fought through to the light, laid the spectres of the mind, and won freedom and power at last.

It is not otherwise today. Much is made, here and there, of the fact that the study of historical criticism, or of modern science, or of the social theories to which our attention has been directed so much of late, has overset some man's faith. Now and then some young man, recently started on his preparation for the ministry, and facing for the first time a view to which he has been a stranger, announces tragically that his faith is shattered, and he has abandoned all thought of preaching. This is disquieting, to be sure. It

deeply grieves the men to whom the new view of truth is not acceptable, for they see in the young man's attitude the natural outcome of a dangerous theory. It is disturbing to the men who have reached the new standpoint by hard and constructive work, and know how great are its values in the interpretation of our faith. Of course, the chances are that most of these young men who thus dramatically announce their abandonment of faith, think better presently of their superficial decision, and determine really to think the matter through as honest men. If they are unwilling to do this, the ministry loses little by their departure.

But the prophets, and Jesus, and Paul, and the reformers and teachers of every age have known full well that even the costly price of such departures is not too heavy a price to pay for a living message and a stronger faith; that the few who are lost from the ranks are not to be compared with the great company who come to conviction and rest of soul through the new truth; and that wherever a man faces all the facts, with the determination to interpret them as the spirit of God gives him power and patience, his is sure to be a larger vision, a deeper faith, and a loftier courage.

Mr. Todd's Criticism

On "Our Readers' Opinions" page appears a communication from E. M. Todd, taking exception to our editorial statement in last week's Christian Century concerning the Baptist church and the immersion dogma. Mr. Todd says that our description of the Baptist denomination as a portion of the church of Christ organized around the dogma of immersion is a caricature of the Baptist position. The Baptists, he says, are organized around two principles, first, the spirituality of religion, and, second, the freedom of the individual.

We are glad that Mr. Todd has furnished us with a statement so true and at the same time so helpful in making plain the conception which the editorial in question sought to elucidate.

Any difference between The Christian Century and our esteemed correspondent is due to the fact that he is thinking of the Baptists from the historical point of view, while we were describing Baptists and Disciples in an actual present-day comparison with other evangelical bodies.

There is no doubt that the Baptists of Roger Williams' day and the earlier Anabaptists were "organized around" the principles to which Mr. Todd refers. The impulse which resulted in their organization as a separate sect was their reaction against sacerdotalism in the church, the control of religion by the state and the notion that the choice of another could make one a Christian. Stated positively, this reaction issued in the two principles Mr. Todd mentions, viz., the spirituality of religion and the right of freedom of conscience, together with a third—the necessity of a regenerated church membership.

But this is ancient history. The Baptists have waged a valiant fight—and won. Evangelical Christianity is today permeated with these principles which Baptist history has glorified. They do not longer distinguish the Baptist denomination. Presbyterians, Congregationalists, Methodists all subscribe to these doctrines and practice them.

The conditions which made necessary the formation of the Baptist denomination have ceased to exist. If these principles were endangered today, Baptists would not be more forward in their defense than other Christians.

Apart from historical and traditional sentiment, the doctrine of immersion is the one important surviving dogma distinguishing Baptists from the main body of evangelical Christians. Baptists hold to the practice of immersion only, because they understand the Scriptures to teach and Christ to command it, in opposition to the great majority of evangelical Christians who do not believe that the Lord has legislated on the matter at all.

In two other points of distinction, formerly vital, the dogmatic element is so fast fading out as to render them negligible considerations in case a passion for Christian unity once seized the evangelical bodies. We refer to polity and the practice of infant baptism. In polity the Baptists are moving away from extreme congregational independency toward a representative organization. The whole question of polity is becoming a question of practical statesmanship, not one of dogmatic interpretation. The decline in the practice of infant baptism in paedo-baptist churches makes not unreasonable the faith that the Baptist plea for a regenerate church membership in a united evangelical church would meet no insurmountable obstacle if the churches really wished to unite.

Mr. Todd's question, therefore, "Why did you write the editorial?" answers itself in the light of these facts. The Disciples, pleading for Christian union, stand upon different ground from that the Baptists occupy. The latter are a sect, coördinate with other sects of our divided Christianity. The distinctive dogma upon which their separateness from the rest of Christendom may be justified today, is their belief that immersion is the only form of initiation into the church that is pleasing to Christ.

The Disciples are not a sect. They are the brotherhood of those who, wherever found, believe in the duty of Christian union and strive to practice it. They are those who have come to the place where they see that no creed or dogma, no peculiar interpretation of religious doctrine, should stand in the way of the union of Christ's people. Therefore they go forth with a *plea* for union. They do not *argue* for any dogma. They do not make fellowship hinge upon acceptance of any dogma whatsoever, no more the immersion dogma than any other. They find fellowship with all those who, whatever their private beliefs may be, choose, for conscience sake and Christ's sake, to practice Christian union. They plead with all who are now practicing those things that divide Christ's church to cease such practices wherever conscience is not positively involved.

The reason The Christian Century is sensitive to the temper in which the gracious movement for the union of Baptists and Disciples proceeds is that we would regard it a calamity to the cause of Christ if the Disciples' ideals of union became submerged in a union based upon the triumph of the immersion dogma or any other dogma.

If Disciples and Baptists as one body join together to argue for immersion who then will remain to plead for Christian union?

But if Baptists and Disciples unite to plead for Christian union, who will be able to withstand their flaming appeal?

Laymen in Session

As we are closing the forms for this issue of The Christian Century the Chicago convention of the Laymen's Missionary Movement is in enthusiastic session. Mr. J. Campbell White said Sunday that the Chicago convention was surpassing all those previously held. Orchestra Hall, seating twenty-five hundred people, is being packed at most of the sessions. The great banquet of laymen which has been such a spectacular feature of the seventy-five conventions in other cities, had to be divided into denominational sections in order to accommodate the multitude of guests. No more significant gathering of Chicago Disciples has been held than the Laymen's banquet last Saturday evening at the City Club. Close to one hundred of the choicest men of our churches sat down together to eat and listen to missionary addresses. M. B. Madden, of Japan, awoke great applause in his characterization of the new Japanese national ideals which constitute a peculiar opportunity for American Christianity in that country. Guy Walter Sarvis, lately appointed missionary to China, supported by our own Hyde Park Church, connected the missionary enterprise up close with our ethical ideals. And Stephen J. Corey, Secretary of the Foreign Society of the Disciples, described the peculiar crisis of the oriental world, laying our Christianity under an especial commandment to carry the gospel to the last man.

Mr. E. M. Bowman, of the Bowman Dairy Company, one of Chicago Disciples' best leaders, was toastmaster. Everybody felt that this man had seen a vision which, if our churches could catch it, would wonderfully glorify their work.

General discussion of the resolutions was participated in by many, and a deliberate, not to say solemn, vote was taken to increase the Disciples' offering for missions by 60 per cent for the coming year.

Reports come to us of other great banquets, some of them attended by five and ten times the number of men present at the Disciples' function. Everywhere there was the greatest enthusiasm for the evangelization of the world in the generation.

A fuller report of the convention, and, especially, of the National Congress of Missions, which began Tuesday night in the great Auditorium theatre, will be given in next week's issue.

French Catholics Defeated

Early returns insure a resounding defeat to the French Clericals in their endeavor to overthrow the Briand government in the recent election on the score that the disestablishment of the church school system was enmity to religion and a menace to morals. Briand will doubtless have an increased majority and with this clear declaration of the public will can go on to a completion of the work of giving France a public school system freed from sectarian influence.

The Church and the Poor.

That the efforts of the church in behalf of the poor may be wisely directed it is necessary that the poor be classified in accordance with the causes of their poverty. There are not fewer than three general classes—those who are unable to help themselves, those who are able to help themselves but prefer to live upon the labor of others, and those who have the ability and the willingness to work but lack the opportunity.

Of those who are unable to help themselves many will be dependent upon public and private charity to the ends of their days. The duty of the church to these persons is to give them the consolation of religion and to create a sentiment that will insure for them kind and considerate care. Education will remove many from the class of the inefficient and give them ability to care for themselves. The men who cannot do a piece of work today may be able to do it well tomorrow if there is some one to instruct him. The church ought to give encouragement to those who are trying to train men for their work. Industrial education for all the children of the nation is a requirement of morality and religion. The man who cannot do some kind of work as it ought to be done is morally defective. The church has for its aim the development of complete persons. It is interested in the comfort of the poor, but its chief concern is for their character. What it does for the permanently helpless is of less importance than what it does to help the poor to help themselves.

Those who can work but choose to get their living by begging or stealing deserve to travel a rough road. The church has no business to be sentimental about persons of this sort. Perhaps they, too, need education. They may have been taught that work is to be shunned by free men. They may have been wronged. Very well. The worst thing that can happen to them is to let them feel that society will tolerate professional thieves and beggars. The tramp ought to find that the only place where he can get food is one provided by the public and that the conditions of his being fed are work and a bath. The street beggar who can work ought to be set to the task he can do best. The church has the duty of teaching that indiscriminate giving is often an encouragement to idleness and crime. Society should organize to protect itself against those who will not bear their share of its burdens. Sympathy and sense are not antagonistic; neither is complete without the other.

Of those who have the ability and the willingness to work but lack the opportunity, the late Justice Brewer said: "True charity to them is a place for labor. There is something in this class which makes a strong appeal. Here is seen the weakness of human nature, the pathos of life. To walk the streets alone, beholding through the windows of the many homes evidences of comfort and joy; to realize that all these have come, not as the dew from heaven, a gift to those who dwell there, but as the rewards of faithful and continued work; to be willing to do like work, and yet see before you only the cold, dark wall of a world's indifference, no inviting light, no welcoming voice, is a loneliness than which the world has none more terrible, none more appealing for the sweet touch of sympathy." What can the church do for such men? It can teach the world to be intolerant of conditions which subject men to the humiliation of unemployment. It is not of the Lord that families should starve because the bread-winner cannot find employment. The sufferings due to human ignorance and greed ought to be relieved by the intelligent action of believers in Jesus Christ.

For all classes of the poor the church can raise up friends and this is the best service it can give to them. The helpless poor can get some joy out of life if they have friends who understand them and have the privilege of ministering to them. The inefficient will take heart and try hard to learn if they know that some one cares for them and will rejoice in their success. There is absolutely no hope of reforming friendless criminals. We need not despair of any man who has a friend and knows that he has. The friendship which is based on faith in the God of our Lord Jesus Christ holds men up and keeps them out of the dependent classes. The honest toiler out of work needs friends. Friends can find employment for him. They can help him in a thousand ways until he is able to care for himself and family. He can endure the heartlessness of the world if there are a few whose sincere friendship is made evident by loyalty in a time of misfortune. The preachers of the gospel cannot solve all the problems of industrial society, but they can teach the religion of friendliness.

Midweek Service, May 11. Psalm 41:1-2.

Social Survey

By Alva W. Taylor

Lords Defeated by Democracy

England's democracy has the Lords on the hip. They are due for a fall in the first round at least. The Irish will support the Liberals straight through a program that means the passage of Lloyd-George's Budget and the Asquith resolutions on the Veto. The Lords will pass the Budget and without doubt veto the veto resolutions. They can only evade the crisis by offering amendments to them and seeking a compromise with the ministry on the basis of a reorganization of the House of Peers. Otherwise the prime minister will ask the king to "swamp" the Tories by "elevating" enough Liberals to pass the veto and if he refuses, go to the country on the single issue of abolishing their veto. The success of such an election will hinge on the kind of a proposition the Liberals put up. If it is radical and practically reduces parliament to a single house it will doubtless be defeated for the English people "do dearly love a Lord." If it is moderate and only modifies the upper house by allowing certain hereditary rights to seats with others filled in by a selection of those not peers the English proneness to make haste slowly will not be so apt to defeat their most needed legislative reform. Until a liberal government can have some assurance of a Liberal majority in both houses when given power by the people the fight will not end.

Taft's Greatest Declaration

President Taft has said many good and wise things together with some with which we cannot all agree. In moral effect he has made his greatest declaration in contending that questions of "national honor" should be submitted to arbitration. This "national honor" is the last refuge of militarism, which means it is the last relic of barbarism in international affairs. Just as our various federated states are deprived of any withheld questions of "commonwealth honor" and must submit all differences to the Federal Supreme Court the nations of the earth can submit every question of honor to an international court. The reservation of "national honor" leaves a fatal weakness in the matter of international arbitration. It is a refuge for all the excuses the stronger nation cares to make when it quarrels with the weaker and leaves no difficulty mandatory to the Hague Court. It leaves a sort of national "code duella" and of course is the refuge of those who think to gain more by strength than by judicial conciliation.

Secretary Knox's endeavor to have the International Prize Court made a supreme international tribunal for the arbitrament of all questions opens the pathway of least resistance for such an accomplishment and follows good precedent in the evolution of such events. President Taft's administration would win lasting fame if it could bring such a greatly to be desired consummation. Mr. Roosevelt mars his triumphant progress through the nations of the old world by sounding the strident war note in the name of peace. Would that his unsurpassed might were hallowed with a little more dominating idealism. Mr. Carnegie rouses the mirth of the paragraphers by declaring there is nothing to be gained by disarmament, the mirthful wits averring that it is so in good truth so far as steel is concerned.

The time is growing riper for another Hague Conference and no nation ever had our opportunity to lead in the quest of peace by boldly declaring for compulsory arbitration.

The Deathless Demand for Privilege

"Ship subsidy" is again dead. But it will rise again. It is one of those demands for privilege that are deathless. It seems to be a natural human frailty to demand some special right to the public pap. Its advocates have renewed their demand at every session of congress for years. It has seemed at times to be very near success but the public voice has defeated the scheme. There are perhaps enough men in congress committed to the paternalistic scheme of things to pass the bills but they fear the voices of the farmers and others who demand that no business be subsidized. The effort is always attended by a powerful lobby of the shipping interests. The plea is always that it is for the dear people and to build up commerce. Let the plea be made that we restore our one time shipping supremacy by removing the tariff on those articles of which ships are builded until we can compete with those of other nations who

buy our steel and then build ships of it cheaper than we can build them of that same steel simply because they can buy it cheaper than we can. Or let the absurd law that forbids any foreign built ship from flying our flag be repealed and it would be found quickly that we are really doing a considerable part of the world's shipping under the flags of other nations because of the ridiculous effort to compel builders to use American material in spite of all the laws of trade and manufacture.

Pullman Rates Reduced

The figures given in these columns some weeks ago have been verified by the Interstate Commerce Commission and they have ordered that certain rates be reduced by the Pullman Company. The principle is established that the upper is not worth as much as the lower berth and the rates fixed at about three-fourths that charged for the lower. Rates from Chicago to the coast are reduced in the special case under consideration. These rulings must in time be brought to apply to all rates unless the company obtains a reversal in the courts. The report of the commission cites the fact that the company has made profits more than equal to its capital in ten years.

A Temple of Peace

The dedication of the building erected for the use of the American Republics was not attended by as much acclaim or given as much newspaper space as a skirmish in a Central American rebellion would receive. It was not spectacular but it was prophetic. In giving impetus to the design Mr. Carnegie has made one of his most significant benefactions. Every nation on the continent, excepting Canada, made a contribution and will find there a center for future comity. As between all nations, parties, and sects there is much more of common interest than of conceivable difference between the American Republics. In his recent tour of the South American countries, Mr. Bryan found the ideals of American democracy everywhere held. That the sister republics have not been able to live up to them is not more significant than that we ourselves have not been able to do so. We have come nearer to them and our remissness has not been that of these less mature peoples but we have also misjudged them, judging their affairs at a distance, basing our judgments on misreports and badly colored news, and passing our judgments in an unsympathetic manner. Mr. Bryan was received everywhere as if he were an official representative of our people and his messaage to all is "God has made us neighbors; may justice make us friends." His unofficial journey has done much to enlighten the nations there as to the real ideals of our nation and to assure them that the people of the United States desire only comity and not exploitation. In unofficial ambassadorial journeys like this our greatest American idealist and Apostle of Peace plays his best role.

Mr. Bryan's Temperance Platform

The Great Commoner returns home to find his temperance promulgations both championed and assailed with undue temper and to find himself the usual victim of abuse and misconstruction. On the one hand he is accused of championing a new cause to increase political prestige and on the other to get even with some who deserted him. He replies with his usual equanimity and sets forth his position with his usual clearness in a recent issue of the Commoner.

He reminds his detractors that there is little to be gained politically by defying the powerful liquor interests in the Democratic party and that it will cost him the friendship of many men who have supported him on other issues. He also reminds his over enthusiastic prohibition admirers that he has not espoused national prohibition nor does he expect to see the issue in national politics soon. But he says emphatically that the liquor interests have become too dominant in politics and that the evil nature of the trade forbids its having anything to do with political matters. He is against the influence of any particular interest in political affairs and above all of such an one as that of liquor. He is for local option because it is a cardinal principle in self-government and no people ought to be deprived of the right to abolish an evil like the saloon if they desire to do so. To that end he will advocate county option in Nebraska and lend his voice to severe restrictive legislation for those counties that retain the saloons. He condemns those Nebraska legislators who defeated the Initiative and Referendum bills last winter at the behest of the liquor lobby as undemocratic. He also renews his advocacy of such legislation as will forbid the issuance of federal licenses in territory that has been made "dry" by the will of its citizens. If it is unconstitutional to deny an internal revenue license in one place without denying it in all he would then compel every applicant to present his request to local officials at the same time he sent it to Washington and also require that its issuance be published in the local press where issued. After a fair trial of it Lincoln recently went "dry" by a majority practically three times as great as in its first vote and in an election that polled more ballots than any in its history.

Another Anti-Tariff Landslide

The "stand-patters" must be getting somewhat shaken out of their bourbonistic self complacency and easy assurance that because things are so they must therefore always so be. The landslides in the election of De Armond's successor in Missouri and of Foss in Boston is now followed by one in Rochester, N. Y., that is quite as significant. The normal republican majority has been 6,000, but in the last election it was 10,000. Now, Havens, a democrat, who conducted his campaign entirely on the tariff issue, is elected by 5,000. It is true that Aldridge, his opponent, had an unsavory record, but Havens denies making that an issue and claims the victory for the opposition to the Aldrich tariff. The "insurgents" also so interpret it.

The announcement of the intention of both Aldrich and Hale to retire at the close of the present congress is hailed with satisfaction by all progressives and general relief by the country. They have been the chief representatives of special interests in congress for a generation and were so adept at the political art that they virtually controlled the senate through the deeply rooted party systems and the precedents of the body. Both states may put reactionaries in their places, but they will only count for two, while these two able senators of another day counted for all but a majority against any opposition.

A few years ago Senator LaFollette was boycotted by his colleagues when he attempted to address them. He reminded them that he would speak some day to their successors and would be heard. A few days ago he made one of his characteristic forays and was listened to with intense attention by the whole senate and a great crowd in the galleries. His lonesomeness has been relieved by a number of such new recruits as Bristow and Cummins and the winning of a number of such old ones as Dolliver and Beveridge. Their power waxes while that of the Aldriches and Hales wanes.

What a Tariff Costs the Consumer

Senator Dolliver figures that the tariff costs the people of the United States more than $2,000,000,000 per annum. The cost is not in what the government gets, but in what it brings in increased prices on all protected articles. For every dollar the tariff brings the government in revenue, the consumer pays seven dollars in the increased prices the tariff creates in commodities. If all this accrued to labor there would be no complaint, but Judge Groscupp joins Dolliver in saying that but a modicum of it goes to labor, while the trust eats up the larger part. Never in the history of the world have great fortunes been made so rapidly as in this country in the past generation under our tariff and in things on which the tariff prevents any foreign competition. Never in the history of the world did money make money so rapidly, and it is doubtful if the chasm between the wealth of the tenth at the top and the seven tenths at the bottom was ever so great.

It has been cited as a proof that the new tariff was a revision downward, that it reduced the tax on articles of which we used $5,000,000,000 a year. Of this great sum, metals total a billion and a quarter, and prices have risen since the passage of the bill. Lumber represents a half billion, and Canada, our only competitor, is discriminated against until lumber interests are better protected than before. Sugar represents a third of a billion and the reduction was about one dollar per ton. Agricultural articles represent another half billion and have steadily risen since the passage of the law because they need no protection really. Soft coal represents almost another billion, and the reduction was so slight that no over-sea competitor will be able to benefit by it. And so fully four-fifths of the grand total represents no benefit to the consumer. Meanwhile, the great trusts sell more cheaply abroad than at home.

The Saloon and the Divorce Court

One divorce out of every five is granted directly for intemperance. In twenty years, 184,568 divorces have been granted for that one cause in the United States alone. In nine cases out of every ten the husband was the offender. This says nothing of the thousands of wives who suffer in silence, nor of the thousands of divorces granted where liquor is a contributing cause.

The Preacher in the English Parliament

An Interview with Rev. C. Silvester Horne, M. P.

By Leslie W. Morgan

An interview now and again with some of England's prominent men in the field of religion, social welfare or politics may be of interest to Christian Century readers. To me nothing is more interesting than life, and men of action are the highest expression of this. Perhaps no man in England more fitly or more worthily represents the three fields of activity named above than does the



WHITEFIELD'S.

Rev. C. Silvester Horne, lately elected to parliament from Ipswich. He is a preacher of commanding ability, a platform speaker on social and political themes who has no peer and a social worker who stands in the front rank, as evidenced by the work being done at Whitefield's Tabernacle in Tottenham Court Road, London, of which he is the superintendent.

A Good Golfer and Generous.

The pleasure is frequently mine of meeting Mr. Horne on the golf links here and there as the Free Church ministers get together now and then for friendly competition among themselves, or to meet a team composed of members of the House of Commons, members of the National Liberal Club or perhaps London Journalists. We were playing the latter one day at Walton Heath, the course made famous by James Braid, who is the professional there, and four times open golf champion of Great Britain, and Mr. Horne and I happened to be thrown together in the afternoon's foursomes. Some attempt was made at an interview, but the absorbing interest of even an ordinary game of golf leaves but scant thought for other things, and this was not an ordinary game as we must win a point for our side, which we did, in spite of Mr. Horne's characteristic generosity in suggesting that we should not claim two strokes due to us. But whether winning or losing, Horne is always a hail fellow well met on the links or anywhere. His dominating note is cheerfulness and optimism.

It was at the House of Commons a few days later that the opportunity for a quiet chat offered itself by appointment and I assumed the role of an inquisitor. Asked about his boyhood, the first remark that was forthcoming (in view doubtless of his interviewer being an American) was that he had always counted it a marvelous escape that he was not called Lincoln, having been born on the day that America's first martyr President died; Rev. J. D. Jones, of Bournemouth, Mr. Horne's nearest ministerial friend, also escaped although he was born on the day Lincoln was shot.

Began Preaching at Sixteen.

Asked about his university days, Mr. Horne said he began preaching at sixteen, too young he admitted, and afterward went to Glasgow University, and then to Oxford, studying at Mansfield. It was in the university debating society at Glasgow, of which he became president, that Mr. Horne got his first experience in what will now stand him in good stead as a member of the House of Commons. Drummond was at Glasgow during that period and he recalled the wonderful influence he had over the students and lamented his early death. His was the most striking combination of scientist and evangelist he had ever known.

Mr. Horne was asked whether he had seen many changes in his twenty-one years' ministry in London, the first twelve years at Kensington Chapel, a fashionable district, and since then at Whitefield's in Central London. The reply was that the changes were not so striking or so great as some tried to make out. True, the "week-end" habit had grown, but that did not affect the Free Church as much as it did the Established Church, as the week-enders were from among the well-to-do. Perhaps if Whitefield's had less drawing power than it has, its genial superintendent would find that the increased facilities for travel in London in the last ten years would empty his part of the city at service times, but on account of its great magnetic power, the increased facilities for travel enable people from all parts to get to, not away from, Tottenham Court Road, when anything is on at the "Central Mission." This is a phase of the situation that doubtless gave color to his opinion but which modesty would forbid him to mention. The truth is that the situation in London has changed adversely for some men. It depends upon the man.

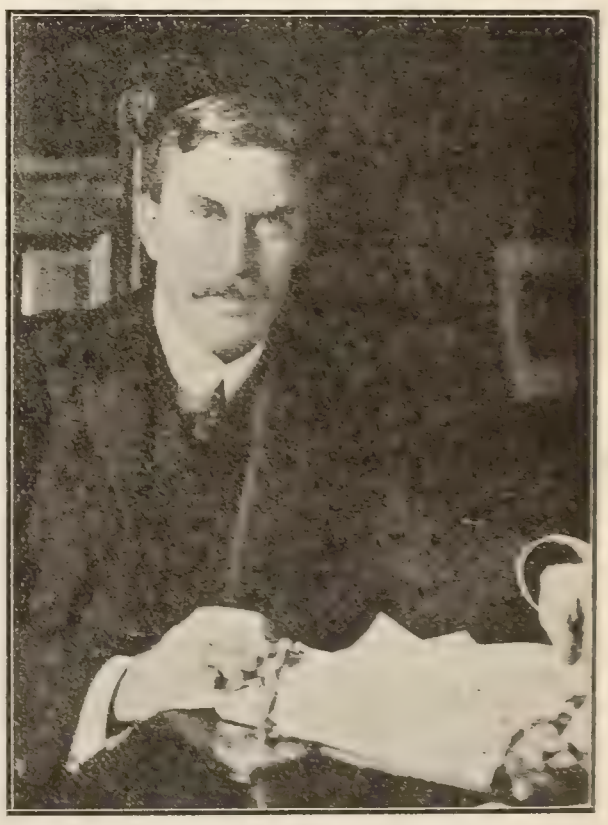
Believes in a Persuasive Religion.

It would obviously be impossible to hold such an interview and not mention religion and politics, even if it had not been held immediately after the Free Church Council gatherings at Hull when one of the live themes was a consideration of the question as to whether the work of the Free Church Council should not be confined to strictly religious activities. The reply of Mr. Horne to my question on this point was as certainly anticipated as if the question had been put to Dr. Clifford himself, the Nestor in matters religio-political. "It is a mistake to divide life into air-tight compartments. Life is a unit. Religion has to do with everything. It should be the controlling element in every thing. It should predominate in business, in the home, in politics and in society as well as in the church. The Roman Catholic idea is right, although the method is wrong. We must take the idea, we must avoid the method." There is not a better embodiment of such endeavor than the speaker.

It was in his maiden speech in the house a few nights before that he had sounded a note that is too infrequently heard in such circles, a call for dependence not upon the construction of more Dreadnaughts so much as upon a strengthening of the moral fiber of the nation. Predictions are rife as to whether this popular platform orator will make his mark in Parliament, and some are saying that his style of address is not suited to that august body, being too fiery and passionate. At least the maiden speech was a success and had a freshness and buoyancy about it that the House liked. Mr. Horne may be passionate and at times almost vehement in his delivery, but he is sure of his facts, gives the impression that he knows what he is talking about, and is ever ready with his wit if interrupted. When Lloyd-George is Prime Minister and Winston Churchill is Chancellor of the Exchequer, let us hope Silvester Horne will be Secretary of Peace, an office yet to be created.

Flourishing Institutional Work.

When that time comes what will become of Whitefield's? At present its presiding genius is under promise not to allow his parliamentary duties to interfere with the progress of the work there. In nine years the work at Whitefield's has taken front rank as an institutional church, rivaled for first place only by S. F. Collier's famous Central Mission in Manchester. "A Year's Work in Central London: the Story of Whitefield's in 1909-10," reads like a romance. Institutional church work received a great impetus when nine years ago Mr. Horne resigned his fashionable charge in S. W. London to undertake the superintendency in behalf of the London Congregational Union, of their central mission in Tottenham Court Road, in the heart of the business district. The situation is ideal for such a work. True, it would be easily possible to fail with a weak man at its head, but with a strong man there, it has been proved to be gloriously possible to succeed. Some say, "Who could not succeed with such helpers, rich financial backers, speakers of the front rank, singers of national reputation and social and political



REV. C. SILVESTER HORNE.

lights who would of themselves draw?" Just so, but who commands their attendance, who makes it worth their while to come, who directs the work with such accurate skill that no plan fails? It is not his man Friday, although he has several of them, but Crusoe himself.

It would take nearly or quite a column to but little more than enumerate the multiform activities carried on at Whitefield's. There is the Men's Meeting, held on Sunday afternoon, with a membership of 1,700, and an attendance always of at least 1,500, where a speaker of national reputation is sure to be heard, then there is the social and



MEN'S MEETING AT WHITEFIELD'S.

tea hour before the evening service when 1,000 to 1,500 people gather in Toplady Hall and drink tea and chat together, and a repetition of the same after the evening service, with the substitution of coffee perhaps, as a drink. Then there are the clubs of a dozen different kinds for men and boys, women and children. All sorts of games are provided for the former, from billiards downwards. Then there are the Saturday night concerts when leading artists of all kinds are secured and there is a packed house. The Sunday afternoon men's meeting is becoming almost as world-famous as Dr. Parker's, now Mr. R. J. Campbell's, Thursday noon service. The entire world is made to yield its tribute of speakers. A number of Americans are very popular at Whitefield's, and pay a visit every time they come to London. They could not go to a better place to see the optimistic side of London religious life. The spirit of optimism is in the atmosphere. A journalistic friend of Mr. Horne's told him the other day that he wished he was as certain of even one thing as he (Mr. Horne) seemed to be of everything. This is the spirit that conquers.

"Wringcliff," Priory Road,
Hornsey, London.

Mark Twain's First Story

"The Jumping Frog," which Mark Twain wrote away back in the '60s was the first story to give him prominence. It was told to him in the dilapidated tavern in the mining camp of Angel's by Sam Wheeler, of whom he inquired concerning a Rev. Leonidas W. Smiley, a young minister of the gospel, who had at one time been a resident of Angel's camp:

"Rev. Leonidas W.—H'm—Reverend Le—well, there was a feller here once by the name of Jim Smiley in the winter of '49. * * * He was the curiousest man about, always betting on everything that turned up you ever see, if he could get anybody to bet on the other side, and if he couldn't he'd change sides. * * *

"Well, this yer Smiley had rat-tarriers, and chicken-cocks, and tom-cats and all them sort of things, till you couldn't rest, and you couldn't fetch nothing for him to bet on that he couldn't match you. He ketched a frog one day and took him home, and said he cal'lated to educate him; and so he never done nothing for three months but set in his back yard and learn that frog to jump. And you bet he did learn him, too. H'd give him a little punch behind, and the next minute you'd see that frog whirling in the air like a doughnut—see him turn one summerset, or maybe a couple, if he got a good start, and come down flatfooted and all right, like a cat.

"He got him up so in the matter of ketching flies, and kep' him in practice so constant, that he'd nail a fly everytime as far as he could see him. Smiley said all a frog wanted was education, and he could do 'most anything—and I believe him. Why, I've seen him set Dan'l Webster down here in this floor—Dan'l Webster was the name of the frog—and sing out 'Flies, Dan'l, Flies,' and quicker'n you could wink he'd spring straight up and snake a fly off'n the counter there, and flop down on the floor agin as solid as a gob of mud, and fall to scratching the side of his head with his hind foot, as indifferent as if he hadn't no idea he'd been doing any more'n any frog might do. You never see a frog so modest and straightforard as he was, for all he was so gifted. And when it came to a fair and square jumping on a level, he could get over more ground at one straddle than any animal of his breed you ever see. Jumping on a deal level was his long suit, you understand; and when it come to that Smiley would ante up money on him as long as he had a red. * * *

"Well, Smiley kep' the beast in a little lattice box, and he used to fetch him downtown sometimes and lay for a bet. One day a feller—a stranger in the camp, he was—come acrost him with his box, and says: 'What might it be that you've got in the box?' And Smiley says sorter indifferent-like, 'It might be a parrot, or it might be a canary, maybe, but it ain't—it's only just a frog * * * he can outjump any frog in Calaveras County.'

"The feller took the box again, and took another long, particular look, and give it back to Smiley, and says, very deliberate, 'Well,' he says, 'I don't see no p'ints about that frog that's any better'n any other frog.' 'Maybe you don't,' Smiley says * * * Anyways I've got my opinion, and I'll resk forty dollars that he can outjump any frog in Calaveras County.'

"The feller studied a minute, and then says kinder sad-like, 'Well, I'm only a stranger here, and I ain't got no frog; but if I had a frog I'd bet you.' And then Smiley says, '* * * if you'l hold my box a minute I'll go get you a frog.' And so the feller put up his forty dollars alongside of Smiley's and set down to wait.

"Se he set there a good while, thinking and thinking to hisself, and then he got the frog out and pried his mouth open, and took a teaspoon and filled him full of quail-shot—filled him pretty near up to his chin—and set him on the floor. Smiley he went to the swamp and slipped around in the mud for a long time, and finally he ketched a frog, and fetched him in, and give him to this feller, and says:

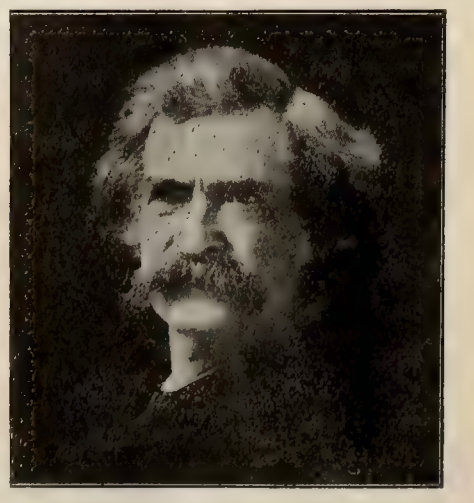
"'Now, if you're ready, set him alongside of Dan'l, with his forepaws just even with Dan'l's and I'll give the word.' Then he says, 'One, two, three, git!' and him and the feller touched up the frogs from behind and the new frog hopped off lively, but Dan'l give a heave, and hysted up his shoulders—so—like a Frenchman, but it warn't no use—he couldn't budge; he was planted as solid as a church and he couldn't no more stir than if he was anchored out. Smiley was a good deal surprised, and he was disgusted, too, but he didn't have no idea what the matter was, of course.

"The feller took the money and started away; and when he was going out the door he sorter jerked his thumb over his shoulder—so—at Dan'l, and says again, very deliberate: 'Well,' he says, 'I don't see no p'ints about that frog that's any better'n any other frog.'

"Smiley, he stood scratching his head and looking down at Dan'l a long while, and at last he says: "I do wonder what in the nation that frog throw'd off for—I wonder if there ain't something the matter with him—he 'pears to look mighty baggy somehow.' And he ketches Dan'l by the back of the neck, and hefted him, and says: 'Why, blame my cats, if he don't weigh five pounds!' and turned him upside down, and he belched out a double handful of shot. And then he see how it was, and he was the maddest man—he set the frog down and took out after the feller, but he never ketched him. * * *"

Facts About the Late Mark Twain

Mark Twain (Samuel L. Clemens) America's great literary humorist who passed away last week, was born in the little hamlet of Florida, Mo., November 30, 1835, the son of a poor lawyer. After a few years of crude schooling young Clemens, at the age of



THE LATE MARK TWAIN.

twelve, entered a printing office at Hannibal, Mo., to which town the family had moved. After knocking about the country for some years the future literary genius turned his

(Continued on page 22.)

James H. Gilliland: Man and Minister

A Character Sketch by His Colleague Pastor

Rev. Edgar DeWitt Jones

"If you would see his monuments, look about you." Right well might this historic epigram (slightly changed) be applied to James H. Gilliland and his twenty-two years' ministry in Bloomington, Ill.

Mr. Gilliland came to the pastorate of the old First Church here February 1, 1888. He was then a slim, boyisn-looking and (outside of the pulpit) eloquently quiet young man. But, my! how he could preach. The church prospered under his ministry from the very first. In 1890, the present First Church edifice was dedicated. To this day the building ranks with the leading church edifices of the city, being adequate in almost every respect, except the Bible school equipment, to house a congregation considerably above the one thousand mark.

In 1902, the membership of the First Church having reached 1,555, Mr. Gilliland resigned to build a second church, taking from the First a nucleus of 250 members for the new enterprise.

A handsome building was erected and Mr. Gilliland remained as minister until July 1, 1909, when he resigned the pastorate of the Second Church to organize on East Grove street the "Centennial Church." When Mr. Gilliland laid down the leadership of the Second Church, there was a membership of more than 600 there, ninety of whom followed him to his newest enterprise.

Sunday, May 1, the beautiful building on East Grove street (one of the finest residence streets in Bloomington) was dedicated, Mr. Gilliland preaching the sermon and the pastors of the First and Second Churches assisting. The Centennial Church cost in excess of $25,000, is modern, handsome, up-to-date, and everything else that a consummate church-edifice connoiseur could wish.

The Man.

Now, a few words as to this extraordinary man, James H. Gilliland.

To begin with he is modest and unassuming. He is not a convention or occasion man —that is, he does not care for a place on programs of that kind. Time and again our secretaries have tried without avail to get him on the National Convention platform. But Mr. Gilliland could not be induced to speak, and the loss is the brotherhood's; and Mr. Gilliland's, too, that such an able man's voice has not been oftener heard in our forums and councils. But whenever J. H. Gilliland does appear on a county or state convention program, as he does once in a while, he never disappoints the people,—never.

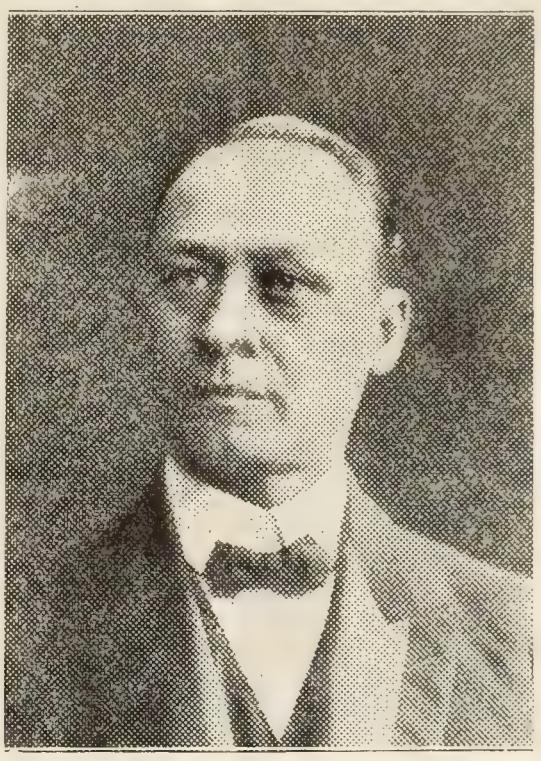
As a Preacher.

As a preacher among the Disciples Mr. Gilliland has no superior (I was about to write no equal) in the realm of doctrinal presentations and expositions of scripture. He is our MacLaren, without MacLaren's mellowness, perhaps, or versaltility, but in clear, sharp, clean-cut analysis every whit his equal. Mr. Gilliland never fails in his pulpit work. That is to say he strikes such a high average that no one is ever conscious of any weak or illy prepared sermons. He is not imaginative in style, seldom uses illustrations other than Biblical ones, and by the average hearer would not be called a "popular preacher." But he is a great preacher and that is still better. He is virile, philosophical, practical, biblical, earnest, but seldom humorous or pathetic.

As a Pastor.

As a pastor, Mr. Gilliland is as far removed from the bell-pulling parson as one could imagine. One seldom sees him on the street. He never makes calls unless he is really needed or people send for him. He doesn't tell funny stories or make after-dinner speeches. Yet when one comes to know him intimately he discovers a big-hearted, kindly man who at first impresses one as diffident and reserved.

Mr. Gilliland is a student, a buyer and reader of the great and scholarly books of this and other days. He has one of the finest private theological libraries in the state, if not the finest. He subscribes for



REV. JAMES H. GILLILAND.

the leading periodicals of both America and Europe. He takes most of the leading journals of the various denominations. He is mentally alert always, is strictly modern in scholarship, research and methods, but he never takes his tools into the pulpit. I dare say there is not a university professor among us better informed as to modern thought, than this modest, patient, independent, phlegmatic and loyal preacher, whose message rings clear and trumpet-toned for the Christ of Galilee.

Successful in Business.

Mr. Gilliland is a successful business man. Unlike most preachers, he is independently well off through wise and judicious investments. Had he devoted himself entirely to business, he would be very wealthy, so the best business men of his acquaintance say—maybe a millionaire!

As it is, he has kept the faith, accumulated a competence, built three churches in twenty years in the same city, brought thousands to the leadership of Jesus—and is only fifty years old. What may we not yet expect of him?

At the laying of the corner store of the Centennial Church last fall the writer in the course of a brief address, propounded a conundrum. It was this: "If J. H. Gilliland builds three churches in Bloomington in twenty years, and continues the pace, how many would he build if he should live to be as old as Methuselah?" How many would he?

For such a man and such a ministry we are profoundly thankful. May the Giver of all good spare J. H. Gilliland yet many years to his devoted wife and daughter, to Bloomington, to Illinois and to the world.

Popular Books

By Arthur Hoyle.

To read nothing but the popular books, and the books which require little real attention, the books which will fascinate the shallow and ill-formed, the books which will easily lend themselves to immediate use in the pulpit, may be the temptation of a busy man who is overdriven by the task of the day; but if he gives all his time to this kind of reading, and does not secure any sort of road-metal, he will have no very passable roads, and will have a mind over which there might, perhaps, with advantage, be written, "No Thoroughfare." If this could be done with the minds which really have no power of leading us anywhere, it would be a very just and righteous thing, would save us infinite trouble, and would be very shocking for some idols of the market-place. Of these minds, most are produced by the folly of hand-to-mouth reading, reading which will lend itself to immediate productiveness. It is the deep plowing that deepens the soil—or at least I hope it is, even in the matter of farming: I am sure it is in the things of the mind. It may not be that one will find the fruit at once, but it shall be found, after many days, and found in great abundance.

I remember talking once with Doctor Banks about Martineau's "Types of Ethical Theory." He seemed delighted that I had been reading such a book. He had some recollection of my earlier days, of my first sorrows and failures; he was thinking of an old student who, at any rate, tried. He said: "Ah! That is a book that puts iron in your blood." The phrase has stuck to me, ever since, and it has been a help to me all the time. It is the book which puts iron into the blood that really counts, and that makes a man. If one reads these books, and sticks at about a dozen of them in the year, and really masters them, there is no fear. On second thought, I do not know that it is quite necessary to tackle more than half a dozen in the year; but if a few of them are really tackled, and mastered, there is some likelihood that there will soon be found nothing at all in the popular productions which are so freely advertised, and which sell in so many thousands. They are superfluous; you can do all that kind of thing for yourself.—Methodist Recorder, London.

The Soul in the Face

It is said there is no thought that is good in the mind but soon looks good in the face. Heart qualities are artists that work, indeed, behind the screen, yet at last they strike through the canvas and become manifest in the facial illumination. Contrariwise, in men long inured to vice and crime, sinful thoughts within have so disposed of the facial tissue without that the countenance has in it something of the crawling serpent.

Our Readers' Opinions

"An Incorrect Classification"

Editors Christian Century: I think you are quite justified in entering a demurrer against the classification of the Disciples as Baptists, and in pointing out its unfortunate implications as seeming to widen the distance between us and denominations other than Baptists. But I believe there are deeper reasons for such a classification than the one you assign.

That both bodies are immersionists may be a sufficient justification for such a classification in the popular mind, but hardly so to a man like Dr. H. K. Carroll. But there is a real reason for treating the Disciples as "Baptist" in the wider sense quite independently of their common opposition to paedobaptism and advocacy of immersion. The impulse that made both these peoples immersionists and anti-paedobaptists is itself the family characteristic that proclaims their oneness.

I remember that Dr. E. Y. Mullins, at the Indianapolis Congress some years ago, said something to the effect that the movement led by the Campbells was the natural and logical development of Baptist principles, and that, in their day, it represented the true Baptist Church. That was a great and courageous thing for Dr. Mullins to say, and perhaps we may acquiese without overmuch self-consciousness.

Now, what are the principles, lying back of mere form, that ally the Baptists and Disciples, historically, as these bodies are allied to no other bodies in Christendom? In answering this question, I must take quite frank exception to a paragraph in the editorial in which you discuss this question. I do not wish to pose as a defender of the Baptists, but it is we, and not they, who suffer when we allow ourselves to misrepresent them, as I think you do, unintentionally, in the paragraph referred to. You say:

> The Baptist denomination is a portion of the Church of Christ organized around the dogma that the Scriptures teach, and Christ commands, immersion only. They are propagandists of this dogma.

Now I believe this to be a caricature of the Baptist position. It is not one whit more true of the Baptists than it is of the Disciples. There is not a leading Baptist in the world but would repudiate the statement, as doubtless you would do yourself when you see it in this bald form. Baptists are 'organized around' two principles, neither of which has anything to do with the form of baptism, except as they determine the whole Baptist polity and practice. The first of these principles is the spirituality of religion, and the second is the freedom of the individual. These are the two foci which determine the circumference of the Baptist faith. For centuries they stood almost alone for these principles. For a study of religious principles, as affects the Baptists and Congregationalists, no more instructive comparison could be made than between the sister colonies of Rhode Island and Massachusetts, —the former founded by Roger Williams as a retreat for men who wanted, not to be free, but to let other people be free; the latter founded by men who sought freedom for themselves, and whose attitude toward those who differed from them was one of bigotry and intolerance and persecuting zeal. The former was a Baptist colony, the latter an Independent or Congregationalist. If Congregationalists have in many cases become liberal and tolerant, it is because they have learned those graces from the Baptists—or from the New Testament—and not because they are essential principles of Congregationalism; and if some Baptists have become narrow and bigoted and intolerant of innovation, it is because they have forgotten, or never learned, their great traditions as a people.

The name 'Baptist,' or, in its earlier form, 'Anabaptist,' was not the choice of the people who wear it; it was flung at them by their enemies, and stuck to them, and has ever since been their heaviest handicap, as their leading men testify. And to write as though it described them is to do them greatest injustice—which I know The Christian Century would be the last to do. In the matter of their great traditions, the Disciples are related to the Baptists as they are related to no other people in the world, and I doubt if anything is to be gained by ignoring that fact. We have nothing to be ashamed of in our ancestry. The history of the Baptists is the Eleventh Chapter of Hebrews drawn out into cyclopaedic dimensions. There are no affiliations in the world that will be of more advantage to the principles for which we plead than Baptist affiliations. The Baptists and Disciples can, together,—if only they are faithful to their common glorious traditions as the champions of spirituality and freedom in religion,—do anything they determine to do; apart, they can only fail.

Now, of course you agree with all this; I know you do, because it is all mere commonplace and it is all true! and the Christian Century while rarely commonplace, is always true! But why then did you write that paragraph in the editorial?

Fort Wayne, Ind. E. M. Todd.

[See editorial on page 4.—Editors.]

Disciples, Baptists and Others

Editors Christian Century: I am delighted to see the last editorial of the Christian Century. What a joy it is to our hearts who had no mothers, fathers, grandmothers or grandfathers in the Christian Church to see this viewpoint now being thrust to the front. When I became a Disciple, I thought I was doing something to promote Christian union; I felt the urgency of our Saviour's prayer for the oneness of his followers. I was a professing Christian four years in the Y. M. C. A. work before I was immersed, and when I was immersed I said, "Now I can plead and pray and live for Christian union, because I have set my own feet upon a Christian union platform." But after saying this I feel that I am a better Baptist than many who allow themselves to be called Baptists. In the Baptist confession of Faith published in 1611 is the following article: "Every church ought according to the example of Christ's disciples in the primitive churches upon every first day of every week to assemble together to pray, to prophesy, to praise God and break bread."

The above is true to the New Testament; Baptists must once more get back to Christ which means Christian union. I also feel that I am a better Presbyterian than the modern members of that great religious body.

John Calvin said: "Every week at least, the table of the Lord should be spread for Christian Assemblies."

The Disciples here stand with John Calvin —because John Calvin stands on New Testament teaching and practice.

Again I feel that my brand of "Methodism" is superior to the one that is in current use. I have two bound volumes of John Wesley's sermons in my library.

From one of these sermons preached from the words, "Do this in remembrance of me," Luke 22:19, on "The Duty of Constant Communion," I copy the following: "Make not reverence to God's command a pretence for breaking it. Do not rebel against him, for fear of offending him. Whatever you do, or leave undone, besides, be sure to do what God bids you do. . . . Objection against constant communion is, that it abates our reverence for the sacrament. Suppose it did? What then? Will you thence conclude that you are not to receive it constantly? This does not follow. God commands you, 'Do this.' You may do it now, but will not; and to excuse yourself say, 'If I do it so often it will abate the reverence with which I do it now.' Suppose it did; has God ever told you, that when the obeying his command abates your reverence for it, then you may disobey it? If he has, you are guiltless; if not, what you say is just nothing to the purpose. The law is clear. Either show that the Lawgiver makes this exception or you are guilty before him." Again Wesley says: "I advise the elders to administer the supper of the Lord on every Lord's Day. . . . With the first Christians this Christian sacrifice (the communion) was a constant part of the Lord's Day's service." Wesley does not say "constant part of the Sabbath day's service," but the Lord's Day's service." The Methodists would be better Methodists of the John Wesley type if they should come back to the New Testament teaching and practice on the subject of the communion, but coming back to this position because Wesley stands there is a matter of indifference; but coming back to this position because the church of the New Testament was left here by Christ and the apostles is no matter of indifference. It means the "to-geth-er-ness" of God's people and this means the conquest of the world. Dr. Doddridge commenting on Acts 20:7 says: "It is well known the primitive Christians administered the eucharist (Lord's supper) every Lord's Day; and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling."

The time has come for us to show that our position is inclusive of all Christians, that we have made an honest, earnest effort to "prove all things," by the Word, and are now holding "fast to that which is good." Dr. Fisher of Yale, before his death, said: "The centrifugal forces of the church are already spent, centripetal action has now set in." May God grant our people a deeper appreciation of the majesty and the glory of that goal toward which they move and may The Christian Century magnify the means by which that goal is to be reached, viz., a sense of the power and teachings of Jesus Christ as these teachings are mediated to us through or by the scriptures. Sincerely,

Greencastle, Ind. J. M. Rudy.

Some Questions to Dr. Gates

Editors Christian Century: Your expressed willingness to receive criticisms or questions on Dr. Gates' recent paper leads me to send the following:

You say, "A new universe will mean a new deity; and that is what we have in the modern age."

1. Is God a religious concept somewhat as an atom is a scientific concept, or is He a Spirit having the attributes and relations assigned to him in the Gospels? If He

be a concept, it is plain enough that men may from time to time need a new one; but if He is a Spirit, is the teaching of Jesus concerning him sufficient for the most accurate comprehension of the universe, or has science already shown that this universe does not and cannot stand in any relation to the God and Father of Jesus?

2. In substance you say, the mediæval man believed in a transcendent, extra-mundane God, while the modern man believes in an immanent, indwelling God. You agree with Professor Rauschenbusch that the Hebrews had a richer faith than the mediævals had. They (the Hebrews) went to school with a living God, etc.

No one cares to defend the mediæval man. His faults were many. It may be that in some time of religious zeal he may have cried out, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence; as when fire kindleth the brushwood and the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence; when thou didst terrible things which we looked not for, thou cam'st down." Or when his soul was sorely afflicted he may have exclaimed, "My God, my God why hast thou forsaken me?" All this might be taken as clear proof that the mediæval man believed in an absentee-God, and had not the richer faith of the Hebrews, nor the clearer insight of the moderns. But when I read that the mediæval man believed in a transcendent God, and the modern man believes in an immanent God, I remember that there is another class including Aristotle, Paul and many others who have believed in a God who is over all, through all and in all. My question is with regard to this class. Is this faith to be rejected because it says that God is over all—is transcendent? If this faith of Paul and others should be found to be correct, what must be said of the faith of the mediæval man who said God is over all and of the faith of the modern man, who says, No, God is in all?

3. "The ethical is the divine."

Here we must understand ethical to mean right being and right doing. This proposition was probably obtained by saying, God does right, that is, the divine is ethical and then the terms were inverted. God is love. Does that mean that anything that any one may call love may be predicated of God? We read of the love of the chief seats in the synagogue. This love was certainly not divine. Love as predicated of God cannot be taken in a universal sense. If the proposition, The ethical is the divine, is an equation it must be put into the form, All the ethical is all the divine. Does that mean that everything that is called ethical is divine? If this is an equation, which is the known quantity, or, are both quantities but partially known? How can such an equation be solved? This recalls the conversation between Socrates and Euthyphron. The latter thought he knew what was right or ethical in any given case. Socrates wished to know how he knew this. He answered, whatever is pleasing to the gods is right. Socrates was able to show him that the gods were frequently at variance with each other, and therefore what was pleasing to one might be displeasing to another. Euthyphron failed to make good his claim because he had no infallible standard of right. Now if you had been there, could you have shown Socrates what would be ethical in every case?

4. I have often thought of the great advantage we have in being able to point to Jesus and say there is the infallible standard. In the difficulties and perplexities of life the answer I give to my soul is, this must be right, for it is what Jesus taught by word and deed. But if we must first learn from Jesus what is right, how can we prove that he is divine by showing that he did right?

5. The equation, The ethical is the divine, may easily invite the modern man to sit in judgment on Jesus and to pronounce his conduct ethical or otherwise instead of examining his own conduct in the light of the life of Jesus to see whether it is ethical or not.

Lest I be misunderstood, I will say, that I do not question the value of the above equation, when it is directed against legalism, as I believe it is in this case. No man can understand Jesus, that is, the divine, who has not an earnest desire to be right; and no man can know what is right who does not look constantly unto Jesus.

Eldon, Mo. H. C. GARVIN.

Response by Dr. Gates

1. Replying to the above criticisms by numbered paragraphs, I would say concerning the first, that what I meant by the modern age having a "new deity," was a new conception of deity. Not a new, either, for the Alexandrian theologians taught a doctrine of the Divine Immanence, under the form of the Logos doctrine (see Allen, Continuity of Christian Thought, pp. 23-94, et al.). But the modern age through its conception of natural law and order throughout the universe has revived the Greek idea. Prof. Bowne says: "In law itself we are face to face with God; and natural consequences have a supernatural meaning." (The Immanence of God, p. 131.)

2. In saying that "the modern man believes in an immanent deity" I neither said nor implied that he denied the transcendence of deity. God is both immanent and transcendent. I use the statement of Prof. Clarke (An Outline of Christian Theology, p. 130), and make it my own: "The ideas of immanence and transcendence are sometimes set in opposition to each other, and each has even had its advocates; but this, at least in the present age, is needless and wrong. Each concept needs the other. Transcendence without immanence would give Deism cold and barren; immanence without transcendence would give us Pantheism fatalistic and paralyzing." I commend Prof. Clarke's entire discussion of the doctrine of God both in his Outline and in his new work on, The Doctrine of God. (International Theological Library, Scribners, N. Y.)

3. "The Ethical equals the Divine."

With the proof or disproof of this stands or falls the distinction of modern religious thought.

My address was written to disprove the charge of unbelief that is made against modern religious thought. My subject was, "The Increasing Faith of Modern Religious Thought." I had the choice of two methods of proof: Either to show the modern believer's faith by his doctrinal confession, or to show his faith by his works. I chose the former method. I wanted to deal with the modern man's attitude toward the supernatural, in the light of his new scientific knowledge, and his new ethical feeling. In the realm of nature, he has to do with the reign of law, while in the realm of character he has to do with the reign of the moral ideal.

According to the old theology, faith is faith in the Divine as evidenced by the unnatural and abnormal—the miracle of power, (Signs and wonders) or of knowledge (Prophecy, Revelation, Foreknowledge), or of ecstatic utterance or infallible penmanship (Inspiration). The modern man is favored with none of these manifestations in their ancient biblical form; and yet he believes in the Divine, not to say the supernatural. But he is obliged to find the evidences of the supernatural in the natural and normal. The modern man has simply been forced to find new evidences of the presence of God in the world and in man since the old evidences were not forthcoming, nor were they capable of conclusive demonstration.

The primitive and mediæval church said: The wonderful equals the divine. But it was seen at the same time that the wonderful might equal the satanic. "If I by Beelzebub cast out devils, by whom do your sons cast them out." As Prof. Wm. James says: "The moment religious faith is made to rest upon the supernatural and the superhuman, the moment that things divine do not express themselves in the ordinary world and in the ordinary life of man, religion becomes indistinguishable from superstition. The only alternatives which such a dogmatism permits are either superstition or agnosticism."

The modern man has concluded that God is just as much in the world today as in ancient times. If so he is present in the natural and normal, for law and order reign everywhere. "In law itself we are face to face with God." Law is an unmistakable mode of the Divine presence in nature.

It is equally true that, In love itself we are face to face with God. Love is an unmistakable mode of the Divine presence in humanity. Thus testified John: "Every one that loveth is begotten of God, and knoweth God." "God is love; and he that abideth in love abideth in God, and God abideth in him."

Modern thought does not deny that Jesus was divine; it denies that signs and wonders, the unnatural and abnormal are the only evidences, or the strongest evidences of it. Jesus was divine not because he manifested miraculous physical power, but because he manifested a marvelous ethical nature. He is the highest that we know. "Unless we can imagine something higher that we want, we must confess that this is the highest." (Rowland). This is the singular thing about Jesus: Through all the changes of a progressing ethical ideal during the last twenty centuries Jesus has kept his place of ascendency. That is a scientific fact.

If God is love and love is of God, if the ethical is the divine, then it means that every manifestation of love in humanity is a manifestation of God. Love is the highest attribute of the Divine. But man shares the Divine nature. We are made in God's image and after His likeness. We need not be surprised therefore, if there should be manifestations of the Divine in every human form. God manifests himself in every human person in the degree of that person's "willingness or ability to receive him." That is the very ground of our acceptance of Jesus as divine. Nothing can enter into and get hold of man's spirit that does not spring from it, and in some way correspond to its need of self-expansion.

4. The plurality and variance of the Greek gods produced ethical uncertainty among the Greeks. Has the unity and agreement of the Christian Trinity produced ethical certainty among Christians? Do the demonstrations that hold to the infallibility of Jesus get rid of all their perplexities and doctrinal difficulties? In other words has a unified, objective ethical standard produced a unified religious life? "This must be right, for it is what Jesus taught" settles your conduct agreeably for yourself; but does it settle your conduct agreeably for all others?

I am simply answering one difficulty with another. Confusion among the people is natural enough when the gods disagree; but when there is entire harmony in the Godhead, is it not strange that the people differ? The difficulty goes too deep for full discussion here.

5. As a matter of fact does not every man "sit in judgment on Jesus and pronounce his conduct ethical or otherwise"? How can it be escaped? Jesus invited it. But every man's judgment of Jesus is judgment of himself as well. The only way we have of proving that Jesus is right is by being right ourselves. If we are wrong, Jesus will not seem right to us, and will not be right as far as we are concerned. If there is no music in us there will be none for us in the orchestra. If there were no music in any human soul there would be no orchestra at all. It would be possible to shut God out of the consciousness of humanity, if the Divine that is in us were blotted out. The possession of the Divine is the precondition of the recognition of it.

ERRETT GATES.

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXIX.

Still Lower Depths.

The month of May in Chicago is frequently more bleak and trying than midwinter, when it comes with piercing east winds and lowering skies. For ten days, rain chilled the marrow of one's bones, wind scourged like cruel whips, and during all this wretched weather Teddy kept up his ceaseless unavailing search for work. Bad as were his last quarters he has been compelled to find cheaper, and still worse. Jackson agreed to keep his trunk with what clothing he had left, and when they, too, were pawned he would be at the end of his resources.

In his last descent he found shelter in the cheapest lodgings furnished men for a few cents, with the privilege of sitting in the heated office. The patrons of the place were the lowest of the low, for the most part, wrecks, waifs and strays that had willfully cut themselves off from the decent influences of life—the hopeless drunkard—the half-crazed opium fiend, the incorrigible loafer and swindler; men with brutalized countenances, and a few who were simply worn out and broken-hearted, waiting on from day to day, in this last retreat before the alms-house opened its doors to receive them.

One bitter morning, chilled and drenched, Teddy straggled into a poor restaurant in Clark street and asked for some bread and coffee. He did not look about him and scarcely realized where he was, when the woman who had taken his order called him by name. He looked up startled.

"You don't know me," she said, "but I recognized you. I used to live in Carlinville. My name's Mag Lewis."

"Yes, I remember now," replied Teddy, recalling her as the woman whose name had been coupled with Billy Mullens'.

"I guess you wouldn't have known me," she observed.

"No," he answered. She had lost all her coarse good looks. The rouge was gone, her thin hair twisted into a small tight knot, and her faded dress hung in loose wrinkles on her hollow shoulders.

It was early, too early for the nighthawks who frequented the place; they slept late after their criminal prowlings and low debauchery, and the place was empty.

The woman brought him the coffee and bread, and with it a bit of smoking steak.

"I'm the head waiter here, and I guess the boss won't care if I treat a friend."

Once Teddy would have resented her familiarity—that of ignorance; but now he was so friendless, so solitary, that he could realize the gratitude which the prodigal felt for the companionship of the swine that he herded. He ate and drank gratefully, and was very glad when the woman sat down to chat with him. She, too, had known Carlinville in happier times, and that was bond enough.

"You're rather down on your luck, I guess," she observed.

"Yes," and he told her of his hard experiences.

"I know what it is! I came to Chicago to try and do better," she said with a faint blush, "and I had a hard time of it—me and my little boy. But I got into the Home of the Friendless, on account of the boy, and then after a while I got this place."

"How is the child?" Teddy asked kindly.

"Not very well, he misses the country; he's puny and ailin', but I ain't got nobody to take him. I've got a room near here, and I got an old woman to stay with me and look after him, for her livin'."

Teddy thought Mag was far better off than he; she had work and some poor semblance of a home, whatever she may once have been.

He came in again several times, always at the same hour; and Mag waited on him herself as at first, contriving to add to his order—which never varied—"something tasty." He could not refuse it, though he knew it was literally the bread of charity bestowed by a hand that he once would have despised.

The end was not far off; he had reached his last dollar; and after that there remained only the alms-house or—some swift and easy means of ending the whole business.

Mag set his coffee before him with some toast and an egg.

"You don't look very hearty this morning," she remarked. His head ached and his cheeks were flushed.

"No," he said, "I'd be all right if I only had a job; it's the idleness that's killing me!"

"Are you particular what it is," she asked with a little hesitation.

"Particular?" he cried. No—oh, no. What am I to be particular about anything—any more!"

"Well," she said slowly, "Black Charlie's got a good place as a porter on a Pullman car. The wages's nuthin' to speak of, but the public fees 'em, you know. Mebby—if you don't mind washin' dishes you could git the place there. It's nothin' to offer the likes of you, but you might try it till you can git somethin' else. It'll keep the life in you, anyway."

Teddy laughed bitterly, and cried: "Oh, yes, give me the darkey's job. I'll be glad to get it. He's the better man—he's proved it! I'm glad to step into his shoes!"

There was no reason why he should not begin at once, so he went into the dark, musty pantry off the kitchen, put on black Charlie's cast-off apron, rolled up his sleeves and went to work. The noisome hole was lighted by one grimy window so encrusted with dirt that the light could hardly filter through it; the floor yielded under his feet like melting asphalt, caked with mud and grease—the accumulations of months.

When he cleaned up the den he found that it commanded a view of an alley where rats prowled amongst the bursting, pestilential garbage boxes, in which Italian scavengers also delved and found food.

Day after day he bent over the steaming dish-pan, washed the thick plates, and cracked cups and saucers, iron knives and forks. He was given three dollars a week and his food. He still slept at the lodging house, which was fairly clean. His only consolation was that he was not an object of charity. He felt himself steadily deteriorating. His former life—Mary—all he once hoped and believed he might be, seemed part of another existence. He could now comprehend how a man degenerated from a mere pauper to a pronounced criminal.

His health had been seriously undermined by all that he had endured. His lassitude and fever increased; sickened by the constant odor of cookery he could eat nothing and at last, after a day of more than ordinary hardship, he failed to appear.

In the afternoon when business was slack Mag Lewis, suspecting that he was ill, went to the lodging house to enquire after him. She was told that he had been found unconscious, in high fever, and had been sent to the county hospital.

She returned to the restaurant, and that night she wrote to Mary Benson, telling her of Teddy's condition, but she refrained from giving her any details, knowing it would only add to her grief and alarm. She believed that Mary would come to him.

CHAPTER XXX.

Sad News from Teddy.

Mary Benson found Mag's letter waiting her when she came home at noon. The strange handwriting and the post-mark filled her with apprehension and she grew pale and her fingers trembled as she tore open the envelope.

Eleanor heard her utter a sharp cry, and ran to her. She found her weeping and wringing her hands. She had thrown the letter on the table and motioned Eleanor to read it.

"It has come! I have feared it,—have expected it. This dreadful trouble will never end till we are all dead!" she explaimed hysterically.

"Mary, Mary, control yourself! You will need all your strength, for I think you should go to him at once!" said Eleanor, drawing Mary's head down upon her shoulder, where she sobbed more quietly.

"You will have time to catch the two o'clock train. I shall go with you. Come now, and have your dinner."

Eleanor wondered a little how Mag Davis should have found Teddy, but she realized that people were constantly meeting under the most improbable circumstances, and in the most unlikely places.

Their preparations were soon made, they caught the train and as they rolled northward, Mary thought mournfully how Teddy must have looked out upon that same landscape which swept past them like an unfolding panorama. But he had seen it in all the dreariness of early spring. Now the grass was green, in the orchards, the trees were masses of bloom, and as they proceeded further north, the young oaks among the sand dunes which were unfolding their first young foliage, were ethereal clouds of rose and silver. In marshes the hyla was now piping plaintively, the blue crane rose slowly, spread its great wings, soaring away to other haunts. The "tweet, tweet." of the rice bird, swinging in the sunshine on the bending sedge, the flutelike notes of the swamp black bird were heard amongst the reeds. It was the season of singing and mating; the earth thrilled with love!—with the spirit of life which brooded over the hidden nests low in the springing grass, and aloft amongst tossing boughs.

Mary thought sadly that there might be no happy ending to the romance that had been so checkered with sorrow and tragedy from its beginning. Her keenest remorse lay in the consciousness that, until of late, she had neither appreciated or loved, as he deserved, the man whose wife she had promised to be.

If he were only spared, she would ask nothing more; and poverty, shared with him, would be happiness compared to the best that the world might offer, should he be taken from her.

They went immediately to the quiet hotel Eleanor had selected, and she telephoned at once to the hospital, inquiring about Teddy's condition and when they might see him. Eleanor was told that the crisis was at hand, and that by the next afternoon they might visit him, if all went well. The night seemed endless and the morning of the appointed day dragged as if it would never come.

Toward noon they were informed that he was better and soon after luncheon they started to the hospital. Half an hour later they sat in the reception room, talking with one of the house physicians, who assured them that there was every ground for hope, that

Teddy was suffering from a low nervous fever brought on by privation and trouble, and though the crisis was past, it was better they should not see the patient for some days yet.

Before they left the place they were shown the few available private rooms, one of which Eleanor selected, and requested that Teddy be removed to it as soon as could be done. They also found a boarding-place in the vicinity of the hospital.

Eleanor remained a week with Mary, and during that time she made it a point to see Mag Lewis. She went to the restaurant one afternoon—the address Mag had given Mary in case they wished to know anything further concerning Teddy.

The woman came staggering in with a heavy tray, the perspiration glistening on her forehead, her sunken chest bent under the load, which was almost beyond her strength.

She started and colored as she saw Eleanor sitting at one of the untidy tables—a sharp contrast to the women who ordinarily frequented the place. The few men there, stared and wondered—but as Eleanor merely picked up one of the stained newspapers lying before her, they ceased to notice her. When at length Mag was at leisure she came to Eleanor, blushing deeply in her embarrassment.

Eleanor frankly extended her hand and said:

"I want to thank you for your great kindness in letting us know about Mr. Wilkins."

Mag stammered: "It wasn't anything! I thought you ought to know—I couldn't do anything myself—"

"It was a great kindness for which we all thank you. I hope your friend in Carlinville told you we tried to find you after Teddy was—was—hurt."

"Yes; she told me."

"We wanted to make some acknowledgment, then. You undoubtedly saved Teddy's life at that time and it is strange that, once more, you have done him a service which may be beyond our power to repay."

Mag cleared her throat, and said huskily, "Yes it is queer—But I'd do the same for anybody that was as down on his luck as he was—But it wasn't much."

"It was everything!" said Eleanor warmly, "Because it was *all* you could do!" and she glanced around the squalid place.

Her delicate sympathy was unmistakable, and presently Mag confided to Eleanor something of her own pitiful circumstances and said that she had never heard from Billy Mullens—that he had never done anything for her.

"Don't you find the work here very hard?" asked Eleanor.

"Yes, awful hard; but I can't do any better on account of the boy. I've heard of good places, but they won't let me have him with me. I might go where folks don't know me if I could find a good home for him with someone that could do better by him than I can."

A thought flashed through Eleanor's mind. She remembered Mrs. Mullen's blind adoration of her son. She had been told of the child's strong resemblance to him, and, since the family were to leave Carlinville, she believed that Mrs. Mullens might be induced to take the child if Mag would give up all claims to it.

She saw Mag again before going home. She and Mary went to her miserable room, where they found the little lad with the old woman who took care of him. He was clean and warmly clad, but he was pale and drooping from lack of pure air and sunlight. Eleanor won Mag's heart by taking the boy on her knee and talking to him in the sweet, wise way she had with children, and he put up his fragile little hand and softly stroked her cheek.

Eleanor went home leaving Mary behind to bring Teddy back to Carlinville as soon as he was strong enough. He mended rapidly after hearing some news in one of Eleanor's letters. Randall had come to see her about Teddy, and had told her that the engineer of the Water Works had resigned, and the place was open to Teddy as soon as he was able to take it, that she might convey to him this news, and later, he too would write to him. This Randall did, and in his letter slyly intimated that the engineer in giving up the place also vacated a snug little house which he thought well suited to his future needs.

When Mary, in one of her now frequent visits blushingly read this to Teddy, he laughed feebly and told her to write Randall that they would take the house.

"What do you say?" he asked her.

"I've nothing to say about it. It's your own arrangement."

"I don't think you will say anything against it, it's much prettier than the other, and near the old Crofton place. You'll not want to live too far from Miss Eleanor, I know!"

"That's worth thinking about," she confessed—"But poor Susan, I almost feel we have no right to be so happy when I think of her desolation. She bears it bravely but I know her heart is broken!"—and she clung to Teddy's hand, thinking how nearly she too had escaped the loss of husband and home.

CHAPTER XXXI.

The Home-coming.

It was late in June when Teddy was finally discharged from the hospital. He urged Mary to be married at once and there was no good reason for delay. If she liked, Brainard and Eleanor could be told, and they might use their pleasure about being present.

They also took Susan into their confidence and Teddy wrote and asked if she could have them for a little while, until they could arrange once more for their housekeeping. Meanwhile Mary busied herself in reading over a letter she had just received from Eleanor.

His letter finished, Teddy threw himself on the lounge and asked:

"What did Miss Eleanor have to say?"

"Oh, a good many things, you'll be surprised to hear some of them."

"I'd like a good surprise by the way of a change; fire away then!"

"Well, for one thing, "Mary hesitated, "Miss Eleanor really did persuade Mrs. Mullens to take Margaret Lewis's little boy. I guess that there's no doubt that Billy Mullens is dead."

"Best thing that could happen to him", said Teddy.

Mary looked at him reproachfully then went on, "The whole family has moved to New York and their place has been turned into a big boarding house. And—now you will be astonished,—Horace Bannister is going to marry Arabella!"

Teddy gave a low whistle. Then he said. "Well things don't often turn out that way. Two families won't be spoiled with 'em, anyhow!"

"So he didn't break into politics. I can't see why, he's just the stuff! I suppose though, he can't do much now without 'B. F.' behind him!"

"Judge Brainard has sold Susan's lot for a good round sum. Mr. Randall's bought it and will put up Nail Works on that corner!"

"Glory!" shouted Teddy."Well he has got grit!" then his face sobered and he said, half to himself, "How long, does he know, will they let him run it? When he makes it a success the trusts will freeze him out again, and the whole thing'll be done over—men thrown out of work—homes sold—"

"We'll not borrow trouble!" Mary interrupted.

"You're right Mary, especially now!"

They were married early the morning that Teddy left the hospital with no one present but Mary's landlady and the nurse as witnesses. At last Mary wore the gown she had prepared for the day they had first chosen and which she had lain aside in sorrow and disappointment. They left at once for Carlinville. Susan made a brave effort not to sadden them with her own heavy sorrow, and met them at the door with outward cheerfulness.

Eleanor had not been able to attend Mary's wedding because her own was to take place the following week. It would be a very quiet affair, to Miss Abigail's manifest regret, who would have planned a great party to which half of Carlinville would have been bidden.

"Perhaps its just as well," agreed Miss Abigail, "for it would have been as mixed as the crowd that will gather on Judgment Day; both you and Robert know nearly everybody!"

"We are neither of us young," Eleanor said, laughing a little at Miss Abigails truthful observation, "and I think that a good reason why it should be as simple as possible."

A few days before, Brainard had made a strange request; he wished to buy the house where she and Susan lived. He knew that Eleanor was not attached to it and he assured her that Susan should not be disturbed.

"But, Robert, as all I have will be your's soon, and all you possess will be mine, I don't see why you want to buy the place!"

"I shall tell you—after a little, but not just now. But you must do as you like, I don't want to persuade you. We will live in the old home and revive it's past glories; I know how deeply you are attached to it."

The Wakefield house was regularly transferred to him, and all Carlinville gossiped and wondered.

Their wedding-day came; roses bloomed in the garden, the sky was cloudless, the air soft and balmy. Eleanor rose, drew the blind and threw open the window. The world was as pure and as unsullied as if it had come fresh from the hand of the Creator, and she accepted it as an omen of the new and perfect life upon which she was about to enter. Ann, hearing her stirring, came with the toast and coffee that she had ordered in her room, and on the tray lay a letter which Brainard had just sent.

He had thought it best to tell her by this means, and at this time that as an expression of thanksgiving for his own happiness, he had arranged to maintain the house which she had surrendered to him, as a permanent home for the club which she had founded. He would have liked it to bear her name, but he had heard her express her views on this subject and it should be known always as the "Neighborly Club"; Susan should be placed permanently in charge, as housekeeper. The letter closed with tender expressions of his love for her.

"How good how noble he is", she exclaimed. It gave her purer delight than any personal gift could have done and it was the crowning joy of her wedding day.

The Club were all present save Jessie Clark, a full hour before that set for the ceremony, putting finishing touches to the decorations and the setting of the tables which Eleanor had assigned to them. Mary wore her matronly honors with becoming dignity and in the absence of Eleanor, was appealed to on every occasion when the girls were in doubt.

As noon hour struck Eleanor came down the stairs on Brainard's arm, with no attendants. The old President of the college married them, and gave them his blessing, asking for them enduring love that nothing might lessen, with honor and length of days.

THE END.



The Road to Grumbletown

By Ellen Manly.

'Tis quite a straight and easy road
That leads to Grumbletown,
And those who wish can always find
A chance to journey down.

'Tis customary for the trip
To choose a rainy day—
When weather's fine one's not so apt
To care to go that way.

Just keep down Fretful Lane until
You come to Sulky Stile,
Where travelers often like to rest
In silence for awhile.

And then cross over Pouting Bridge,
Where Don't Care Brook flows down,
And just a little way beyond
You come to Grumbletown.

From what I learn, this Grumbletown
Is not a pleasant place;
One never hears a cheerful word,
Or sees a smiling face;

The children there are badly spoiled
And sure to fret and tease,
And all the grown-up people, too,
Seem cross and hard to please.

The weather rarely is just right
In this peculiar spot;
'Tis either raining all the time,
Or else too cold or hot.

The books are stupid as can be;
The games are dull and old;
There's nothing new and nothing nice
In Grumbletown, I'm told.

And so I've taken pains, my dears,
The easiest road to show,
That you may all be very sure
You never, never go! —St. Nicholas.

Help Bashful Children

BY HILDA RICHMOND.

If only more people could realize that bashfulness and extreme self consciousness in children are diseases to be carefully treated, a generation or two later a great deal of the timidity would be bred out of the boys and girls. The people who have never suffered from bashfulness cannot understand it, and usually they apply the wrong means of getting rid of the trouble. From time unknown a great many have supposed that they could "laugh the child out of it," the worst mistake anyone could commit against timid childhood, and it is only lately that fathers and mothers have set themselves to help the boys and girls. Sometimes the memory of an unhappy childhood will help in the case, for there are grown men and women who remember with a sinking feeling even now, the experiences of their childhood when things about them seemed possessed of the Evil One, and they were continually getting into trouble. Very often the boy who is called careless and naughty is simply a bashful child, trying with might and main to appear at ease, per instructions from father, mother and a lot of other relatives.

Perhaps the best way to help the bashful child is to ignore as much as possible his timidity. Resolutely determine to overlook blunders and "green" acts, for the sake of the poor suffering child, and you will take a long step forward in curing the disease. It is truly pitiful to see children in many homes nervously watching father and mother for fear of reproof, and so getting into all sorts of trouble, yet the parents imagine it is their duty to do so in order to guard the child. The sharp word rises so quickly even to mother lips when an awkward move breaks or upsets something, but if you can remember that the child is suffering a thousand times more than you are, with no vent for his feelings in a sharp word or a blow, you will speedily overcome the temptation to blame him.

Guarding the child from other children is also a great factor in curing bashfulness. The bright, pretty, self possessed little ones quickly crowd the timid ones into the back ground, unless the careful mother prevents this. The timid one will be "swapping" tasks, unless watched, so that the bright ones will go before the public, and he will hide away, but it is no kindness to the child to permit this. Without saying why it must be done, the timid one should go on his own errands, take his share of the buying at the stores—the little things children are entrusted with—answer the door bell, receive guests and never shirk a social duty. Once you begin shielding him the disease grows, and once the other children are allowed to put heavy tasks upon him, while they take the light and easy ones, you put the cure far into the future. Maybe the timid one would rather carry in all the wood and sweep the paths than go to a neighbor's on an errand, but no matter. If he is to be cured of his disease he must take his full share of the home life. The bright children who delight to shirk will quickly take advantage, and there will be disorder in the home kingdom.

Good clothes also help bashful children wonderfully, for the knowledge that a dress or suit fits well will carry a child over many an awkward situation. If anyone must wear ill fitting clothes let it be the bright, cheery, attractive child, who is able to be self possessed in spite of little disadvantages. Take particular pains to have the timid one in well fitting garments with colors well chosen, and then in a private talk you can impress it upon the childish mind that something of the debt he owes his parents must be paid in an effort to be bright and polite. Try to interest the timid children in observing good clothes and trying to keep them dainty. It will not make them conceited, though it might have that effect on the butterfly members of the home. It must be remembered that no general rule can be laid down for all children, and while one must be held in in the way of thinking much of fine feathers, others must be stimulated to want to dress up and go and be like other people.

Simpler rewards, especially the word of praise, when a child has done well, or even if he has really tried and failed, help greatly. A word of commendation is very precious to any child, but like manna to the hungry soul of the poor, bashful little creature shrinking from public gaze. Commend all you can, and never, never blame, if you want to see results. Over and over mothers by their painstaking work have helped their little ones over the painful period of likelihood into a brighter, better way of looking at life, and it can be done again. Blessing on the patient mother teachers who count no task too heavy, that will help relieve the timidity of their own boys and girls, or the children of their neighbors, for they are as truly doing missionary work as the faithful men and women laboring with benighted souls in foreign lands.

A Boy's Resolve Kept

Once there was a Danish boy named Tycho Brahe. When Tycho was about fourteen, a total eclipse of the sun was predicted for a certain day and hour, and when he saw the sun seemingly blotted out at exactly the moment named in the almanac, he was so filled with astonishment and admiration that he determined to devote himself to the study of astronomy.

This resolution he kept, and became such a famous astronomer that the King of Denmark built him a fine observatory on the island of Hveen, between Denmark and Sweden. He called it Uranienborg, or the City of the Heavens. Here for twenty-one years he carefully watched the stars and made many valuable observations which have been of great use to those who have come after him.

His friend and pupil, John Kepler, was one of the greatest astronomers. The observations which Tycho Brahe made, led John Kepler to make some of his most important discoveries.

Did you know that there are more than three thousand stars that can be seen without a glass, and many more that can be seen with a telescope? Even in the early times men watched the stars carefully, studying their rising and setting and their motions across the sky. Travelers and sailors were guided by them across the trackless desert, and over the stormy seas.

A Dog Hero

Rover, a collie, of Elk City, Oregon, is the hero of a tale in which the dog's almost human intelligence saved his master's life. James Parks, Rover's master, became seriously ill several days ago, and could not leave his cabin in the mountains. Gradually his strength failed and he began to fear death was approaching. In his extremity, Parks called the collie and, tying a message asking for help, about its neck, told the animal to "go." The dog finally reached the home of Parks' brother, and, upon being admitted to the house by his yelping, attracted attention to the message about his neck. A physician made a hurried visit to Parks, whom he found in a dangerous condition. Parks will recover, however, thanks to his dog's intelligence.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 8.

Theme for the Day.—The Lord's Day.

Scripture.—I was in the spirit on the Lord's day.—Rev. 1:10.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them.—Acts 20:7.

Bright shadows of true rest; some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed in this;
A Day to seek
Eternity in time; time's bower;
The narrow way;
Transplanted paradise; God's walking hour;
The cool o' the day;
Creation's jubilee; God's parle with dust;
Heaven here; man on those hills of myrrh, of flowers;
Angels descending; the return of trust;
A gleam of glory after six days' showers.
—Jeremy Taylor ("The Sabbath.")

Prayer.—Our Father, we accept with gratitude this gift of a new week, ushered in by the day of rest. On this day our spirits take counsel with Thee, and we make a fresh start on our upward way. Let Thy Spirit come to more complete possession of our souls. May we not reserve any part of our being from His gracious sway. We would learn to make the Lord's Day an ever more precious part of the week. Aid us to use its hours that we shall not miss the love lesson of the day, nor tear away the sanctities by which it is held in the regard of others. And may the message of the gospel be received by those who wait in the sanctuary. For Christ's sake. Amen.

MONDAY, MAY 9.

Theme for the Day.—The Joy of Living.

Scripture.—There is nothing better than that a man should rejoice in his works.—Eccl. 3:22.

As a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.—Psa. 19:5.

Whoever wakens on a day,
Happy to know and be,
To enjoy the air, to love his kind.
To labor, to be free—
Already his enraptured soul
Lives in eternity.
—Bliss Carmen ("The Twelfth Night Star.")

Prayer.—Gracious God, Thou art the source of life. The beautiful world is Thy handiwork, and all the universe is the work of Thy fingers. We rejoice in life, because it is Thy gift, and we thank Thee for all the blessings by which it is sustained. Help us to enter fully into the joy of life. May we find each day some fresh cause of satisfaction. May we never yield to the spirit of gloom, to dissatisfaction or ill-will. Help us to be obedient to the good and wholesome laws of life, and thus may we be at peace with all the world and with Thee. Pardon our unthankfulness, and lead us into more fruitful lives. For Thy name's sake. Amen.

TUESDAY, MAY 10.

Theme for the Day.—Sufficient Strength.

Scripture.—And he said unto me, My grace is sufficient for thee: for my power is made perfect in weakness.—II. Cor. 12:9.

Somehow strength lasted through the day,
Hope joined with courage in the way;
The feet still kept the uphill road,
The shoulders did not drop their load,
An unseen power sustained the heart
When flesh and will failed in their part,
While God gave light
By day and night,
And also grace to bear the smart.
For this give thanks.
—Anonymous.

Prayer.—Father of mercies, we confess our sin and our lack of faith in Thee. We have gone aside into profitless ways, and we have hewn for ourselves cisterns that would not hold water. We thank Thee for Thy patience in bearing with our shortcomings. Help us, we pray Thee, to realize more fully the resources we have in Thy love and faithfulness. We make our tasks far too hard when we forget all Thou art to us and to all Thy children. May we content ourselves with our daily supply of food and strength, knowing that Thy grace is sufficient for our need, and that Thy love never fails. Lead us safely through all the way of life, for Jesus' sake. Amen.

WEDNESDAY, MAY 11.

Theme for the Day.—The Garden of the Soul.

Scripture.—My beloved is gone to his garden, to the beds of spices, to feed in the gardens and to gather lilies.

I went down into the garden of nuts to see the green plants of the valley, to see whether the vine budded.—Song of Songs 6:2,11.

My mind to me a garden seems,
Where I can walk at will,
In Arcady, the land of dreams,
Where all the world is still;
Where purple clematis hangs low,
Around a rose-wreathed portico,
And on the hedge of golden glow
The light from cloudland streams.
—Marie Hemstreet ("In an Old-fashioned Garden.)

Prayer.—Dear Father, Thou didst walk in the garden in the cool of the day to bring Thy message of warning and love to man. And evermore Thou comest to us in the beautiful visions and voices of nature, and speakest to us Thy will. Help us to understand the wealth Thou hast committed to us in the rare fruits and flowers that may bloom in the gardens of our souls. May we spare no effort in their care, even as we labor for material good. Come and counsel us in the high tillage of our lives. And may the income at the last be for our enrichment and Thy approval. Amen.

THURSDAY, MAY 12.

Theme for the Day.—The Hearthstone.

Scripture.—And there was fire on the hearth burning before him.—Jer. 36:22.

While I was musing the fire burned.—Psa. 39:3.

The children gather wood, and the fathers kindle the fire.—Jer. 7:18.

Each man's chimney is his Golden milestone.
Is the central point from which he measures
Every distance
Through the gateways of the world around him.
Happy he whom neither wealth nor fashion
Nor the march of the encroaching city
Drives in exile
From the hearth of his ancestral homestead.
—Longfellow ("The Golden Milestone.")

Prayer.—Our Father, we thank Thee for our home. It is the joy of every day to us that Thou hast set us in a circle of loving souls whose lives we can influence, and whose purposes we can share. Bless the little children, the youth, the men and women of maturer life, and those who go down to the great deep. Bind us together in unity and helpfulness. May no ungentle word or ungenerous ambition creep in to mar the serenity of this good place. And may we all so shape our lives that hereafter we may renew our family circle and the Father's home. For Christ's sake. Amen.

FRIDAY, MAY 13.

Theme for the Day.—The Blessing of Little Children.

Scripture.—But Jesus said, Suffer little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matt. 19:14.

The little ones before the font
He clasps within His arms to bless;
As long ago, so still His wont
On them to lay peculiar stress.
Besides, of such His kingdom is;
Him they betray not with a kiss.
—John Hake ("Old Souls to Mend.")

Prayer.—Father of all souls, Thou guardian of Thy children, we adore Thee for the tender care Thou hast bestowed upon us, and upon all who call Thee Father. We praise Thee for those gifts of Thine that have enriched our homes, the little children committed for a time to our guidance, that thus they may be prepared for the immortal life. Forbid, our Father, that we should neglect or slight such responsibilities as come to us in the training of the young. We bring their souls to Thee, Thou lover of all, that they may be safeguarded, nurtured and disciplined into beauty of soul, and love of the best. We ask Thy help in Jesus' name. Amen.

SATURDAY, MAY 14.

Theme for the Day.—True Manhood.

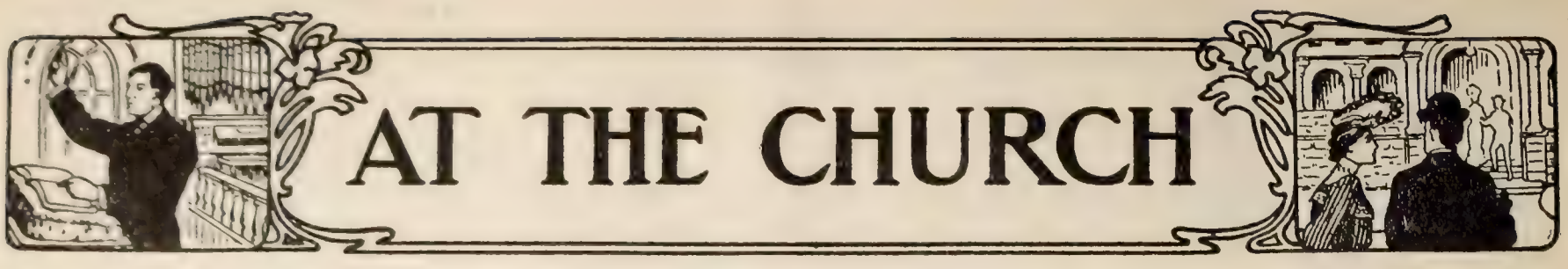
Scripture.—That he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live.—Deut. 8:3.

I will make a man more rare than fine gold, even a man than the pure of gold of Ophir.—Isa. 13:12.

And a man shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land.—Isa. 32:2.

High thoughts and amiable words and courtliness,
And the desire of fame, and love of truth,
And all that makes a man.
—Tennyson ("Guinevere.")

Prayer.—Gracious God, we acknowledge Thy power and we rejoice in Thy love. Thou hast made men in Thy image, and though too often it is defaced by selfishness and brought low by sin, yet in the life and message of our Saviour we see all that humanity was intended to be, and we grow eager to realize in our own lives something of the nobility and glory of the true sons of God. May no ambition lower than the best allure us, but may we seek to be perfect, even as our Lord, in whose name we pray. Amen.



Sunday School Lesson

By Professor Willett

Deepening Opposition*

There are three well marked periods in the ministry of Jesus. They are not definite as to their length, but they form a clearly developing series of experiences in which the attitude of the nation passed through the three phases of indifference, devotion and hostility. The first of these periods was passed largely in Judea, and was contemporary with the popular work of John the Baptist in the region of the Jordan. Not much interest was taken in Jesus, for in comparison with the work of John his ministry was quiet and uneventful. The imprisonment of John made wise his removal from Judea to Galilee, and there the second period, that which was marked by great popularity, took place. The third section of the ministry was characterized by the growing opposition of the ruling classes. It began in Galilee, continued through Perea, and ended with the week of tragedy and triumph in Jerusalem.

The animosity manifested during this third division of Jesus' public work is plainly evident in the present study. The healing of a blind and dumb man, whose affliction was ascribed to demoniac possession, was the occasion of popular rejoicing and inquiry as to whether Jesus were not the son of David, the expected Messiah, the King for whose advent the nation had been waiting. Jealous of such regard bestowed upon one not of their order, the Pharisees spread the report that Jesus' works of power in curing disease and casting out demons were the result of a compact between himself and "the prince of the demons." The name Beelzebub or Beelzebul, was probably that of a local divinity of a Philistine region in earlier times. It had obtained local significance as one of the popular titles of Satan or some evil spirit.

Jesus pointed out the inconsistency of their charge in two ways. First, by showing that if it were true, Satan would be foolishly permitting the overthrow of his own power for a price; and secondly, that the popular trade of exorcism, or demon expulsion, was practiced by many Jews and yet they never imagined it to be an unholy calling. It was impossible to suppose that Satan was foolish enough to divide his forces to his own destruction. The only way to overcome and spoil the strong man is to meet all his power with definite and persistent opposition. No compromise is ever possible if victory is to be obtained. Therefore, any such charge as that Jesus was in league with evil was unfounded and unconvincing.

Then followed the great utterance regarding the sin against the Holy Spirit. Much attention had been given to this subject, and many fantastic theories have been constructed regarding its nature. Often it has been spoken of as "the unpardonable sin." But Jesus did not so describe it, nor did he give us warrant for believing that any sin in and of itself is " unpardonable." Sin is unpardoned as long as it is loved and practiced, but to call it unpardonable is to imply that there are limits to the mercy of God and the grace of the gospel. The unpardoned sin of refusal to accept the testimony of the divine Spirit in reference to Jesus is the theme of this paragraph. The Jews had accused him of a compact with the powers of evil. This was as much as to say that his gracious works and his loving message, both of which he attributed to the Spirit of God within him, were of unholy origin and for selfish and demonic purposes. Truly a man who took this view of Jesus' work was beyond the boundary of the divine fellowship, and would so continue as long as he held such distorted opinions or permitted himself such unholy sentiments. The sin against the Holy Spirit is the sin of rejecting the love of Christ, and this sin has no pardon so long as it endures, either in this world or any other.

In the closing verses of the lesson there is presented the familiar scene of a demand for miraculous work on the part of Jesus, to gratify the curiosity or to permit the criticism of the scribes and Pharisees. Jesus turned upon them almost fiercely with the rebuke that it was characteristic of such a group, selfish, fleshly and narrow-minded, to demand the lowest order of evidence, and then to quibble as to whether even that was to be taken seriously. He was not minded to work signs for such men. With weariness and indignation he always turned away from that order of insistence. He told them that for such men as themselves the sign of the prophet Jonah was sufficient, for that prophet had preached to a heathen city and it had repented at his words, but they had been listening to a far greater than Jonah for weeks, and were no nearer obedience to his message than at the first.

The parallel passage, Luke 11:29-32, seems to give the remark of Christ in its original order and setting. Here no reference is made to the miraculous deliverance of Jonah from the great fish, and many recent commentators have suggested that verse 40, which so definitely interprets the current of Jesus' thought by the intrusion of a wholly irrelevant incident from the narrative of Jonah, is actually a later addition, which may nevertheless have formed some part of a discourse of Jesus uttered at another time. But the point of the rebuke to the Pharisees lay in the fact that they had failed to receive testimony far more convincing than that presented by the prophet to the men of Nineveh, or by Solomon to the Queen of Sheba, both of which had resulted in faith.

*International Sunday-school Lesson for May 15, 1910. Growing Hatred to Jesus. Matt. 12:22, 38-42. Golden Text: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. Memory verse, 41.

Christian Endeavor Lesson

By W. D. Endres

Topic May 15: Christ's Verilies. John 6:26, 32, 47, 53.

The verilies of which Jesus makes use in this lesson were the current emphatic forms employed by the speakers and teachers of his day. The single word originally was a verbal adjective meaning "firm," and was used metaphorically, as meaning faithful. Later it came into use as an adverb when it was employed to assert or confirm something. "Surely," "of truth," "truly" are the equivalents which we may employ. The repetition of the word as employed by the Saviour at the beginning of the discourse has the force of the superlative and may be very well rendered as "most assuredly."

Since Jesus made rare use of adjectives, emphatic and extravagant forms of expression, we can without question study with profit the truth which he sought thus to emphasize. What then are the things upon which he placed so much emphasis? Jesus had been preaching and healing near the Sea of Galilee. The Jews not only had not given heed to what he was preaching, but they were finding fault for his ministry of healing on the Sabbath day. A great throng of the common people had followed him to the other side of the sea because of his power to heal them. They were without bread and he fed them from the five barley loaves and two fishes. They were in a moment swept off their feet as in their extravagant imagination they dreamed of the glories of a kingdom with such a king. They would make him such at once, even by force. Jesus escaped the multitude and withdrew into the mountain knowing full well that they in no sense comprehended him. Though he eluded them for a while, they searched him out the next day. As he looked upon them his task seemed hopeless. His appeal to the soul had gone unheeded. Indeed his power to heal and relieve them from suffering were not the uppermost things in their minds. Jesus says, "Most assuredly, you seek me not because ye saw signs, but because ye ate of the loaves and were filled." Physical existence was their only concern. Food supply, the loaves and fishes, gain, accumulation, how familiar, how modern it is this struggle for the things that perish with passing days! Such was his discernment of need of the human heart—theirs and ours.

Jesus then again called upon them to seek that imperishable food which gives eternal life. It is the call to the higher life—the life of the soul which never perishes. The soul that can sympathize, and serve, forgive and endure, suffer long and be kind, control the life, making the body serve its lofty purposes can never be lost. The silent currents of its influence can never cease. Its benedictions will ever fall upon those who come within its radius. To this Jesus called his hearers then, his disciples and readers now.

To those who made inquiry of him he offered himself. "Most assuredly," he says, "he that believeth hath eternal life. I am the bread of life." Jesus holds that in him is the solution of the true life and calls all man unto him. What does he mean by it? Simply this, to let the principles which governed in his life control in ours. The forms

which were predominant there and therefore must be in ours were justice, and kindness, mercy and patience, service and love, in a word righteousness. Not only that these are good things which we ought to do, but these are the things which will bring us into the kingdom of heaven, and without them there is no entrance. This was Jesus' way. He also says no man cometh to the father except by him.

Our Church Men

By John Ray Ewers

A Brotherhood Ritual

At the Columbia City, Indiana, Presbyterian church, the Brotherhood recruits church attendance by means of cards of invitation personally presented to strangers. Brotherhood meetings are conducted by the aid of a bit of printed ritual which, to say the least, is unique and suggestive enough to merit reproduction here:

BROTHERHOOD.

I.—Opening Order.

President—Brothers, by the favor of God we are again asembled in regular session to promote the interests of our worthy fraternity. Officers and brothers, assist me in opening our chapter.

Vice President—Worthy President, the officers and brothers of our chapter await your pleasure and will obey your commands.

Response by All—We will endeavor so to do.

President—Brother Chaplain, what are your duties at this time?

Chaplain—As our lives have been spared to enjoy another assembly, it is my duty to thank God for the same; to seek his guidance for our deliberations, and to lead the brothers in their devotions to the Most High God.

Let us read from the ritual of our ancient brethren:

Chaplain—Lord, who shall sojourn in thy tabernacle?

Response—Who shall dwell in thy holy hill?

C.—He that walketh uprightly and worketh righteousness.

R.—And speaketh truth in his heart.

C.—He that slandereth not with his tongue.

R.—Nor doeth evil to his friend or neighbor.

C.—He that hath clean hands and a pure heart.

R.—He that helpeth the widow and the fatherless.

C.—He that doeth these things.

R.—Shall never be put to shame.

Chaplain—Let us pray unto the Father of mankind.

(Moment of silent devotion by all.)

Prayer by All—Creator of the Universe and Parent of our race, behold us at thy foot stool, and extend thy hand of blessing upon thy children. Accept our thanks and guide our counsels, consider our desires and assist our intentions. Grant us a friendly and useful manner of life, that we may bear each other's burdens, and thus fulfill the law of Christ. Unite us in the brotherhood of man, in the house of our pilgrimage, and join us at length with all our brethren in the house not made with hands, eternal in the heavens. Amen!

Chaplain—When we pray unto thee, O God, hear thou in heaven, thy dwelling place, and when thou hearest,

Response—Forgive.

Chaplain—Let our prayers be set before thee as incense and the lifting up of our hands as the evening sacrifice.

Response—Amen!

Chaplain—Come, let us sing unto the Lord with joyful voice:

Song—"Who Is on the Lord's Side?" Tune, "Armageddon."

1. Who is on the Lord's side?
   Who will serve the King?
   Who will be his helpers,
   Other lives to bring?
   Who will leave the world's side?
   Who will face the foe?
   Who is on the Lord's side?
   Who for him will go?
   By thy call of mercy,
   By thy grace divine,
   We are on the Lord's side—
   Savior, we are thine.

2. Jesus, thou hast brought us,
   Not with gold or gem;
   But with thy own life blood,
   For thy diadem.
   With thy blessing filling
   Each who comes to thee
   Thou hast made us willing,
   Thou hast made us free.
   By thy grand redemption,
   By thy grace divine.
   We are on the Lord's side—
   Savior, we are thine.

II—Business Order.

President—Brothers, what is the object of our fraternity.

Response—The promotion of religion and morality and the cultivation of literary and social fellowship.

President—The chapter is open for the same. We will proceed to the regular order of business.

1. Reading of the minutes of the previous meeting.
2. Report of treasurer.
3. Report of permanent committees: Program, music, finance, entertainment, membership.
4. Election of members.
5. Introduction of new members.
6. Report of special committees.
7. Unfinished business.
8. New business.
9. Any sick brother or newcomer to be visited?
10. Election of officers.
11. Good of the order: Address, program, discussion, criticism, suggestions, remarks.

III—Closing Order.

President—Brothers, I thank you for your presence at this session. The labor of the assembly is now ended; the records are closed, and we may separate if all is well. Officers and brothers, have we been mindful of the principles of our fraternity?

Vice President—Worthy President, we have been mindful of the principles of our fraternity and all is well.

Secretary-Treasurer—All is well.

Chaplain—All is well.

President—Then let us part as brethren.

(Members form circle about altar. Officers form St. Andrew's Cross.)

President—Let us not be weary in well-doing for in due season we shall reap if we faint not.

Vice President—Be kindly affectioned one to another in brotherly love.

Secretary-Treasurer—Let no false communication proceed out from your mouth.

Chaplain—Walk in wisdom toward them that are without.

Response by All—As we have therefore opportunity, let us do good unto all men.

Chaplain—Honor all men, love the brotherhood, fear God, honor the King.

Song, "America."

"My country, 'tis of thee, sweet land of liberty,
Of thee I sing.
Land where my fathers died, land of the pilgrim's pride,
From every mountain side, let freedom ring."

President—I now declare Columbia Chapter of the Presbyterian Brotherhood closed in due form, until again convened in regular assembly. Amen!

The South Lawrence Brotherhood, Wichita, Kansas

By Charles S. Voorhees, President L. B. D. C. No. 255.

Our first meeting was held on October 3, 1909. Only a dozen men responded. The first thing we did was to organize a "Christian Men's Club," and our membership immediately jumped from ten to thirty-four members. On the following Sunday, our pastor being absent, the men of the Brotherhood had charge of the regular services. We started meeting every Sunday afternoon as we found so much to do that we simply could not miss a Sunday. Our membership has steadily increased until now it includes all of the leading men of the church. Following the Centennial we held an "Echo" Brotherhood meeting with Brother Roth as speaker of the day. We next gave a Brotherhood banquet which was followed by a musicale, both of which were successes in every way. November 14 was "Men's Day" at our church and the men had charge of the meeting. Full chorus and speakers from within the Brotherhood. In one of our meetings we decided that we were keeping God's house and that when anyone called at our



BROTHERHOOD BIBLE CLASS AT SOUTH LAWRENCE AVENUE CHURCH OF CHRIST, WICHITA, KAN.

home we would have men at the door to meet them, especially strangers, and make them feel at home. If a friend calls at our own personal home we do not sit still and let him come into the house and find a seat and not speak to him. But is one home entitled to any less consideration than the other!

In January we again took charge of the church services in the absence of our pastor. We had a carefully arranged program and gave the seven Bible "Musts" by seven Brotherhood men, which has been previously mentioned in Christian Men.

In February we followed the World-wide mission program as arranged in Christian Mn. For speaker we had a man who had just completed a trip around the world. We also held the "Volunteer Service," and two of our men volunteered for the ministry. One of our Brotherhood volunteers hesitated for financial reasons, but our "Comrades of Paul Fund" which we will raise and pass through the General Brotherhood, has given him assurance of a safe passage and he will go. He says he hardly expects to draw on this fund, but it is an assurance to know that he can in case of necessity.

When our Brotherhood was first organized we had a Bible-school of 135 to 150. We had a men's class of never more than fifteen. On February 13, we had twenty-five men in the Brotherhood Class and 300 in the Bible-school, and the attendance has kept up every Sunday since. Last Sunday we had fifty men in the Brotherhood Class and had our pictures taken. Total in the Bible-school last Sunday was 519. Last year we gave for foreign missions about $65. This year we were apportioned $100. Some of the old-timers shook their heads and said. "We couldn't raise it." At last accounts we had raised $145, which is more than twice as much at last year. Somehow we just cannot account for all this. It seems that the men woke up and everybody got suddenly busy, and now we haven't room enough and will have to build a new and larger church. We are all saying, "Rah! for the Brotherhood!"

Covington, Kentucky

Charles R. Hudson of Frankfort, assisted me in a twelve days' meeting ending March 27, during which there were twenty-six additions. The meeting gained a hold upon the men of our church and vicinity as no other has done. The number of additions in no wise indicates the value of this meeting to our church. Mr. Hudson reached and maintained a standard unsurpassed by any evangelist I have heard. The condition of the work at Fourth street is wholesome and encouraging. We are contending with the hindrances too common to the down-town churches everywhere, but are accomplishing a work quite necessary to the welfare of the city and valuable in the extension of Christ's kingdom.

I have been the minister of this church five and a half years, during which I have seen one or more changes in every Protestant pulpit in the city, save one.

Milo Atkinson closes his work at the Fifth Street Church next month. The Disciples of Christ here and all other Christian people give him up with deep regret. He is a strong preacher, a splendid man and a factor in the civic life of our city, with which the self-seeking have been forced to reckon. We hope to see him located soon in a place of equal usefulness and one with more congenial climatic conditions than this.

The Central Church, though without a minister, continues to grow and will soon begin work on their new building. The ministers of other congregations have supplied the pulpit of this young church on Sunday afternoon since last November.

JOSEPH W. HAGIN.

In General

The Horrors of Socialism.

The socialist mayor of Milwaukee has made an announcement that is very shocking and little short of revolutionary. It is to the effect that hereafter employes in the city hall will be required to put in eight hours of work each day. Heretofore, he says, they have been doing about six hours' work, not neglecting, however, to draw pay for eight hours. Now is the time for the Milwaukee city hall employes to get together and firmly protest against this encroachment upon their personal liberty.

A Concrete House for $1,200.

Some months ago announcement was made that an architect in Washington contends that a sanitary six-room dwelling-house can be built of concrete for $1,200. The announcement aroused a good deal of skeptical comment, and not a few have expressed a desire to be "shown." The architect, Milton Dana Morrill, maintains that he is right, but says some of the conditions have been overlooked or ignored. The result can be accomplished, he says, if twenty or more such houses are constructed by the same contractor at the same time. Duplication would be the secret of the low cost.

Tobacco in the United States.

It is nothing to be particularly proud of, but the United States leads the world in the production of tobacco. In 1907, it produced 711,000,000 pounds, and in 1908, 718,000,000 pounds, valued at $74,000,000. British India comes next, with 450,000,000 pounds in 1907. The total product of the world for that year was 2,333,107,000 pounds, of which the United States supplied almost one-third. The people of the dark ages had one advantage at least over the moderns; they knew nothing about tobacco.

A Convention Age.

The world has had a stone age, an iron age, a bronze age, and several other kinds of ages, in its history, and perhaps it might not be amiss to call the present the convention age. People get together and confer on all manner of subjects, and no question has any standing until it is backed up by an organization which meets occasionally in its interest. This year the conventions seem to be thicker than ever. They are so numerous as to be in danger of bumping into one another—in fact, they sometimes do this. For instance, the following meetings are announced for the near future, and the list does not include a host of state, district, county and city meetings that are of local interest only:

National Conference of Charities and Corrections, St. Louis, May 19-26.

National Conference of Jewish Charities, St. Louis, May 17-19.

National Conference of Settlement Workers, at St. Louis during meeting of National Charities.

Child Conference for Research and Welfare Work, at Worcester, Mass., June 28 to July 2.

National Conference on City Planning, at Rochester, N. Y., May 2-4.

National Negro Conference, at New York, May 12-14.

International Congress for Study of Diseases of Occupation, at Brussels, Belgium, Sept. 10-14.

National Association for Study of Epilepsy, at Baltimore, May 7.

American Peace Society, at Hartford, Conn., May 11.

American Sanitary Society, at St. Louis, June 6.

The above, it will be observed, relate mostly to public health and welfare. There are countless conventions on religious, educational and other subjects. But this is not a directory.

Child Labor in New Jersey.

After July 4, 1910, no child under 14, and after July 4, 1911, no child under 15, be employed at night work in the state of New Jersey. This affects nearly all the manufacturing industries of the state, but the law is known as the "glass house bill," from the fact that no opposition to it has ever appeared except from the glass manufacturers. Similar legislation is now being sought in three other important glass manufacturing states—Pennsylvania, West Virginia and Indiana. The glass manufacturers of Pennsylvania have been threatening to move over into New Jersey in case their own state should enact such a law. They will now have to substitute some other state in their threat.

A Faithful Negro Officer.

The collector of internal revenue Atlanta, Georgia, is a negro. He has held the office thirteen years. No complaint has been entered against him by treasury officials. The total collections in that district for the fiscal year ending June 30, 1908, were $279,218.43. When he applied to President McKinley for the office he was endorsed by many of the leading business men of Atlanta and also by the labor leaders. His present chief deputy is the father-in-law of the well known editor, Henry W. Grady, and his office force is largely made up of Southern white people. He now has on file the names and addresses of more than 1,000 other Southern whites who want jobs under him. There are race troubles in the South, but not in the internal revenue collector's office at Atlanta.

A Great Pardoner.

Governor Patterson of Tennessee, who recently attained a fresh supply of notoriety by his precipitate pardoning of one of the murderers of Senator Carmack, has hada great deal of experience in issuing pardons. He was inaugurated Governor, January 1, 1909, and in the sixteen months since then he has pardoned 956 prisoners, of whom 152 had been convicted of murder. What a record—and what a Governor!

Commendable Evasion of Law.

Corporations are said to have no souls, but sometimes the individuals forming a firm or corporation are found to possess humane feelings and a sense of justice and right. A case of this kind came to the surface during the past week. Last December, Caleb Chase, of the firm of Chase & Sanborn, dealers in coffee, etc., died, leaving a will in which he bequeathed $200 to each employe of the firm. The headquarters of the firm are in Boston, and the paragraph of the will carrying the legacy referred to these beneficiaries as the employes of "Chase & Sanborn, Boston." Because of that phrase the will was attacked in the courts of Massachusetts, and the state supreme court has ruled that only employes of the firm living in Boston are entitled to the legacy. But ninety-seven employes live elsewhere, eighty-three of them in Chicago, and this ruling cut them out entirely. So when the court decision became known the surviving partners got together and privately subscribed enough money to carry out what they felt "morally certain" was the intent of Mr. Chase, to treat all employes alike. As it required $19,400, each of the nine partners, provided they are equal owners, must have contributed over $2,100. This is one commendable way of evading the law.

Church Life

—The May offering—was it taken last Sunday?

—The Home has right of way during this month.

—Dr. Herbert L. Willett, spent a week in Des Moines, delivering a series of lectures on the Life of Christ, in the Central Church.

—Many of the preachers of the churches of the Disciples are preparing to spend the summer in Europe. Not a few of them are sent by their churches.

—The growing interest is the graded work for the Sunday-school is seen in the unexpected number of orders exhausting the supply of Bethany Graded Lessons for the present quarter. But we will be prepared to furnish them for the summer quarter, which begins July 1.

L. D. Crandall, Niantic, Ill., has accepted a call to the Central Church, Texarkana, Ark.

John G. Slater is getting into the work at Minneapolis and writes that he is enjoying the fellowship.

Elmer W. Cole, Huntington, Ind., observed Tuberculosis Sunday with appropriate sermon.

F. A. Sword, evangelist, is assisting in a meeting at Ellsworth, Ill., where he began May 1.

Hugh McLellan, for ten years pastor at Richmond, Ky., has accepted a call to the Central Church, San Antonio, Tex.

N. S. Robertson, pastor at Brunswick, Mo., writes that there is a fine opportunity for a dentist in that town.

Miss Florence Mills, Droghan, India, is in Colorado, and spoke at the Central Church, Denver, Monday afternoon, April 25.

John Ray Ewers, pastor of the East End Church, Pittsburg, Pa., and Mrs. Ewers will spend the coming summer in Europe.

A. C. Smither, Los Angeles, California, has been in a meeting at Whittier, Cal., where W. H. Martin ministers.

Z. E. Bates, Atchison, Kans., has been invited to preach the baccalaureate sermon for the high school this year.

The church at Red Bluff, Cal., is likely to lose its pastor L. O. Ferguson, who has been extended a call by the church at Petaluma.

Dean F. O. Norton of Drake University, Des Moines, spent a few days in Chicago last week, and while here attended the Laymen's Missionary Convention.

J. W. Webb, Modesto, Cal., was elected director in the Children's Home Society, during the recent convention of this association in Los Angeles.

I. J. Cahill, Dayton, Ohio, representing the American Christian Missionary Society, spoke at Peoria, Ill., in the morning and in Galesburg the evening of April 24.

W. F. Turner, pastor Central Church, Peoria, Ill. has been granted a brief vacation that he may rest and be refreshed for the work of this spring and summer.

The annual convention of the Marion (Ind.) County Sunday-school Association, was held in the Christian Church, Marion, Ind., Sunday afternoon, April 24.

Last Sunday the little church at Cairo, Ill., went into its new building. They begin life in the new church with an evangelistic meeting.

E. B. Barnes, Grand Rapids, Mich., recently took a little time off from his growing work for a rest in the Blue Grass region of Kentucky.

A number of men from the First Church, Springfield, Ill., were in attendance upon the National Missionary Congress, Chicago, this week.

At Atlas, Ill., a church has just been organized at the close of a meeting held by Joel Brown of Des Moines. There is now in hand $1,400 for a new building.

C. S. O. Humbert, secretary of the Eugene Bible-school, is traveling through Idaho in the interest of the school and everywhere finds a hearty welcome.

William Ross Lloyd is available for a meeting or two during the months of May and June. His address is 419 W. Sixth street, Lexington, Ky.

The work on the new building at Macomb, Ill., is being pushed with all possible speed. It is estimated that the building will be ready for use the first of July.

The church at Anderson, Ind., extended a call to J. E. Davis of Beatrice, Neb., to succeed T. W. Grafton; but the Beatrice Church is unwilling to allow Mr. Davis to leave them.

H. O. Breeden is scheduled for a meeting at Carthage, Mo., to begin May 8. This will mark the completion of the $40,000 church just erected by this congregation where D. W. Moore is the minister.

The church at Centralia, Mo., under the leadership of R. B. Helser, has decided to erect a new building to cost in the neighborhood of $18,000. The membership of the church is about 500.

B. F. Clay, of Idaho, who is sojourning for a short time at Lexington, Ky., went out among a few friends during the month of March and secured $1,385 to help secure a school building in Shanghai, China.

The World's Sunday-school Convention meets in Washington, D. C., this month. It is a great opportunity for the Sunday-school workers of the Disciples to gather inspiration for improved work.

L. R. Hotaling is moving aggressively forward in the work at Tuscola, Ill., he is now leading in a plan to have a union meeting of all the churches of the city in the near future.

Joseph C. Todd, pastor, and James Peak, represented the Kirkwood Ave. Church, Bloomington, Ind., at the Laymen's Missionary concluding convention in Chicago, May 3-6.

The new church building at Arlington, Indiana, where E. S. Conner ministers, was dedicated May 1. F. M. Rains, had charge of the service. The cost of the building is $15,000.00.

The Indiana State Missionary Convention meets with the church at Anderson, May 16-19. Lodging and breakfast will be furnished free to all who send in their names by the thirteenth of the month.

J. M. Kersey, pastor First Church, Omaha, Neb., recently gave a dinner to the official board of his church. During the evening the board gave him an open face gold watch as a token of the esteem in which he is held.

A baseball team has been organized in the Sunday-school of the Memorial Church, Chicago, and registered in the Cook County Bible-school Athletic Association. The boys will play under the name "The Memorials."

There are now 329 names on the roll of the Sunday-school of the church at Liberty, Mo. Dr. Paul Wakefield, who is the newly appointed Living-link of the church was present at the church and Sunday-school service, April 24.

D. H. Bradbury, after two years' service at Pompey, N. Y., has accepted a call to Throopville, N. Y., where he can much more conveniently carry forward the work while pursuing his studies in Auburn Theological Seminary. Mr. Bradbury will live in Auburn.

Dr. Drummond, Harda, C. P., India, writes that the bubonic plague has broken out in Harda, and it hinders the work somewhat. Two of the primary schools have been closed on account of the plague. Otherwise, the work is going on about as usual.

The Men's League of the Memorial Church, Chicago, have invited E. A. Henry of the University of Chicago to deliver a lecture in the church the latter part of May. Mr. Henry's lecture will have to do with his travels in Palestine.

Stephen J. Corey, of the Foreign Society gave an address on "Victories of the Century in the Foreign Field" in the Jefferson Street Church, Buffalo, N. Y., recently. Mr. Corey stirs up great enthusiasm for the missionary cause wherever he goes.

T. M. Wiles, Anderson, Ind., sends word of the death of one of the strong representative men of that church, Solomon H. James, who died at the age of fifty-eight. The funeral service was held in the church, conducted by Mr. Wiles.

The Central Church, Terre Haute, Indiana, will receive $4,000 according to the will of Mrs. Laura Halbert, a faithful member of the church who has just died at the age of sixty-nine. This enthusiastic church will be able to make wise use of this fine bequest.

William Bruce Leffingwell, delivered his great lecture, "The Yosemite Valley" at the Memorial Church, Chicago, April 28. The lecture was illustrated and the seats free. An offering was taken for the benefit of the organ fund of the Baptist hospital.

T. B. Knowles, Cleveland, Ohio, preached in the First Church, San Francisco, on a recent Sunday, while in that city attending the wedding of his son Ralph C. Knowles, to Miss Eva M. Gamble. Both of these young people are members of the First Church.

John T. Brown, Louisville, Ky., and LeRoy M. St. John, Terre Haute, Ind., have united their forces to form an evangelistic team. Mr. Brown has recently taken a trip to Palestine, and will in addition to his preaching deliver lectures on his travels where they are desired.

Guy Walter Sarvis, University of Chicago, recently appointed missionary to China under the Foreign Christian Missionary Society, preached in the First Church, Milwaukee, Wisconsin, the first Sunday in May. Claire L. Waite has just closed his work with this church.

Prof. Sherman Kirk, Drake University, preached in the Second Church, Milwaukee, Wisconsin the first Sunday in May. Prof. Kirk guided this young and vigorous church in the beginning of its life last summer, under the direction of the American Christian Missionary Society.

The Junior Society of the church at Spencer, Ind., numbers more than one hundred members. The pastor of this church, Allen T. Shaw recently gave a lecture, "Are We Wiser Than Solomon" at Fairfield, Ill., and delivered the commencement address at West Salem, Ill.

"The All-Ashland Class" is the name of the men's Bible class of the Christian Church, Ashland, Ky. On a recent Sunday

they had an attendance of 225. The "fetching" name may be responsible, but doubtless the pastor W. D. Ryan has had something to do with this.

The men's class of the Sunday-school at Eugene, Oregon, recently gave a banquet to all the men of the church of that city, when the proposition of building a new church was taken up and discussed with favor and even enthusiasm. J. S. McCallum is pastor of this church.

The Jackson Avenue Church, Kansas City, Mo., printed a leaflet of enthusiastic commendations of the work of Mr. and Mrs. Frank Bowen at the close of their work with this church which they have so largely built up in the last three years. Mr. Bowen continues as City Missionary in Kansas City.

Burris A. Jenkins, pastor Linwood Boulevard Church, Kansas City, has been rather widely quoted during the last week because of a sermon on "The Theatre," in which he declared the mission of the theatre to be a helpful one, and urged upon good people their responsibility by the kind of plays offered the public.

The parliaments held under the auspices of McCash and Ainslie at Springfield, Ill., took in a large area of surrounding territory, among the speakers being W. F. Turner, Peoria, W. H. Cannon, Pittsfield, C. C. Morrison, Chicago, J. Fred Jones, Bloomington, S. H. Zendt, Bloomington, R. F. Thrapp, Jacksonville, and O. W. Lawrence, Decatur.

We regret to hear that Chas. B. Newman, who was pastor of the Third Christian Church, Indianapolis, 1903-07, is critically ill at his home in Detroit, and that the physicians give no hope of his recovery. Mr. Newman is still a young man, before whom there yet remained to all human appearances many years of useful service.

H. H. Hubbell, one of the Drake men, now preaching at Corvallis, Oregon, recently gave an address before the newly organized Corvallis, Sunday-school workers Association, which was highly commended by the local press. Mr. Hubbell is a man of forceful energy, and is making good as a pastor and preacher.

W. G. Johnston, pastor at Greensburg, Ind., is preaching a series of sermons under the general heading "Topics of the Time." One of these sermons was reported very fully in a local paper. The subject was "What is Gambling?" In the sermon the preacher strongly urged against even those games which are sometimes used as games of chance.

Under date of April 24, Chas. Reign Scoville, sends word that there had been 550 additions to the church in twenty-five days, sixty-six on the 24th. He says the First Church led by W. A. Moore, and the Central by F. H. Groom are both making rapid growth. One mission has already been started and two more will be started during the present meeting.

The Third Church, Indianapolis took its offering for Home Missions the last Sunday in April, and raised enough money to make it a Living Link in this work. The pastor, Harry G. Hill, says with assurance that the total offering will easily reach five hundred dollars. This is a wonderful record when it is remembered that this church is just building one of the finest houses of worship among the Disciples.

The home of R. D. McCoy, of Tokio, Japan, was recently burned. He lost his household effects. The insurance on the house was $3,000. The insurance money is already paid into the bank at Tokio. It is the policy of the Foreign Society to keep all of its propetry insured. In this case, at least, it was a wise policy. All their furniture and clothing were lost. This is a severe trial.

The new church building in Vigan, Philippine Islands, was recently dedicated. It is the largest Protestant building north of Manila, and well fitted for our growing work. There was great enthusiasm on the day of dedication. At night the Catholics vigorously stoned the roof of the building, but the day was a great success and full of joy.

Indianapolis broke all records for the Laymen's Missionary Conventions. More than 2,500 picked men sat down together at the opening banquet. Over 2,700 registered altogether as delegates. The enthusiasm was high all through the sessions. It was generally conceded to be one of the most remarkable religious gatherings ever held on the American continent.

John Young, of Hollister, Cal., has been called to labor with the First Christian Church, Bethany, Mo., as pastor. He is to enter upon his labors May 1, and they are looking forward to a prosperous work. Mr. Young was at Lodi, Cal., over five years, and served the church at Albany, Mo., at one time. The church has just completed an up-to-date parsonage.

The receipts of the Foreign Society to April 20 on the current missionary year show an encouraging increase. The gains are about $12,000. New Living-link churches are falling into line. Higher ideals are coming to all the churches. The number of annuitants is being increased. The cheering words from every quarter encourage us to hope that the gains will continue.

The Washington Avenue Presbyterian Church and the Central Christian Church, Terre Haute, Ind., are working together in preparation for Luther-Knox entertainment to be held in the Grand Opera House. Two plays will be given by the company, composed of members from each church, one depicting the life and times of Martin Luther and the other of John Knox.

L. P. Schooling, formerly at Anaconda, Mont., is now living at Gleiken, Alberta, Canada. He writes that the country is rapidly filling up with broad-minded, rustling Americans. "Schools and church," he says, "must follow." Mr. Schooling has business interests in Canada and means to make these a basis for effective work for the church.

W. T. Moore is to hold a two weeks' meeting at his boyhood home, Pleasureville, Ky. It is seventy-eight years since Mr. Moore as a barefoot boy ran the streets of this village. Now the citizens of Pleasureville and Eminence are arranging a banquet in honor of his arrival. Dr. Moore will preach for E. L. Powell in Louisville, May 8.

W. S. Cook has just accepted a call to the fifth year of service with the church at Nelsonville, Ohio. Mr. Cook asks us to correct a slight error made in recent reference to this church. We spoke of the church being somewhat divided just before Mr. Cook assumed his duties. This condition obtained several years before Mr. Cook came to the church, and was greatly improved under the ministry of E. S. DeMiller, who did a fine work with the church just preceeding the present pastorate.

J. E. Lynn, who has just closed a six years pastorate at the Central Church, Warren, Ohio, began his new work at the Central Church Pueblo, Colo., Sunday May 1. Pueblo is the Pittsburg of the west, the second city in size in the state, having a population of 50,000 and the Central Church is one of our best churches in the state outside of Denver. James H. Mohorter was called a few years ago from the pastorate of this church to the secretaryship of the National Benevolent Association.

May Day services will be observed at the Lenox Ave. Christian Church, 74 West 126th street, on Sunday. At the morning service Dr. W. Bayard Craig will preach on "The Power and the Glory." The evening subject will be "Rooted and Grounded." A special effort is being made to have every member of this church now in the city present at one of the services on May Day. Signature cards have been sent to all members to be returned on Sunday. There will be special music and floral decorations.

H. C. Ford closed his first year of ministry with the First Christian Church, Midland, Tex., April 10. The reports show $6,217.01 raised for all purposes, $4,069.02 of which was for missions, benevolences and education. At regular services there were fifty-eight additions—one-half of the number by primary obedience. The church supports

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and national food laws

DR. PRICE'S
CREAM
BAKING POWDER

No Alum—No Phosphates

Be on your guard. Alum Powders may be known by their price—10 or 25c. a lb., or one cent an ounce.

Mrs. Justin E. Brown at Luchowfu, China, and Baxter Golightly in the home field. Brother Ford has been unanimously called for the second year. The Fife Quartette will be with Brother Ford and his church for a four weeks' campaign, beginning August 1.

H. H. Peters spent Sunday, April 24, with the church at Le Roy, Ill. In the morning he presented the claims of Eureka College; spoke at a meeting of the city at 6:30, and delivered a popular lecture at a union meeting of the Presbyterian and Christian churches in the evening. R. D. Brown is the pastor in LeRoy and is doing splendid work. This is his boyhood home, his father having been pastor of this church at one time. The Disciples will begin a $20,000 church in LeRoy the first of June.

W. E. Bobbitt, pastor at Woodland, Cal., will preach in a union meeting at Colusa, Cal., beginning May 2, and will be assisted by R. C. Davis, singer, of Kansas City, and also Mr. Bobbitt's wife who is a soloist. The meeting is a result of a series of temperance lectures delivered in Colusa recently, which resulted in the election of a ticket proposed by the temperance people. J. K. Ballou, recently of Sioux City, Iowa, is the pastor of the church of the Disciples. He has been leading the campaign, and proposed the union meeting.

The last Sunday in April was "New Members' Day" in the First Church, Springfield, Ill. It marked the first anniversary of the reception of 294 members into the fellowship of the church. Since then eighty-three more have been added, making a total of 377. Ushers and officers for the day were chosen from the new members. The pastor, F. W. Burnham, preached an appropriate sermon on "A Year's Fellowship." Notwithstanding the many local interests of the day the church observed Tuberculosis Sunday. Dr. Hugh T. Morrison, Jr., presenting the cause to the congregation at the morning service.

E. A. Cole, pastor at Washington, Pa., for the past eight years, has accepted the pastorate of the First Church, St. Louis. The congregation at Washington urged his continuing with the work there, but he could not resist the appeal of the greater field at St. Louis. Mr. Cole recently refused the national secretaryship of our Bible-schools. He will have an ideal field in St. Louis to build up a great school according to his ideas. His work with the First Church will begin September 4. F. A. Mayhall, a lawyer of St. Louis, is doing excellent supply work for the church in the interim.

The Northern Illinois Ministerial Institute was held in the church at Valparaiso, Ind., May 2, and 3. The address on Monday evening was by Dr. Herbert L. Willett, on the following day the papers were: "The Minister in His Study," by Elmer Ward Cole, Huntington, Ind.; "The Calling of Dan Matthews, Its Strength and Weakness," S. G. Buckner, Elkhart, Ind.; "Compelling Present Day Demands on the Minister," E. M. Todd, Fort Wayne; "The Cry of the Age," C. C. Morrison, Chicago; "The Pastor a Priest of Souls," G. W. Hemry, South Bend; "The Church and Social Service," Dr. E. S. Ames. This program presents a "meaty" menu unsurpassed even by the national Congress.

Annual report of the Franklin Circle Church, Cleveland, Ohio, W. F. Rothenburger, minister: One hundred and twenty-seven additions, eighty-two baptisms, forty-five by previous relationship. Sixty of these were added during a two weeks' decision meeting, with the Netz Sisters of Toledo assisting in the music. Over 100 of the membership are young men between the ages of seventeen and thirty-five years. Financial report: Total expenditure, $12,135., of which $4.360 was for missions, benevolences and education, and $7,775 for general work. Mr. Frank Brown, pastor at Coshocton, Ohio, and one of the sons of the church, is the living link in the Home Board, Mr. M. D. Adams of Bilaspur, India, is the living link in the Foreign Board, and Mr. Ernest Gordon of India, is supported privately by one of the families of the church. Mr. William E. Alderman, an A. M., from Iliram College, in the class of '10 will begin work as assistant pastor on August 1. His principal duties will be to lead the Bible-school forces, and to have charge of the music. The work of another year begins with enthusiasm.

On the evening of April 27 the East End Church, Pittsburg, Pa., observed its twenty-fifth anniversary. Letters were read from former ministers and speeches were made by charter members. The church was organized in the home of Mr. John M. Addy during the pastorate of William Cowden at the First Church, Allegheny. Both Mr. and Mrs. Addy spoke. Mr. and Mrs. J. H. Gardner, also charter members, spoke. Many of the large number present testified as to the value of the church in their lives. Mr. Harry Young, president of the board, spoke of the illustrious ministers which the church had, among them being T. D. Butler, King Pendleton, Philip Pendelton, T. E. Cramblet, W. J. Russell, J. G. Slayter. Mr. C. D. Charlton read some of the history of the Pittsburg church, showing how we had grown from one to twenty-five churches. Still others spoke of the great work accomplished in the way of missionary offerings, civic betterment, training and culture of lives. The Belmar church is a child of East End. United and prosperous, the church moves on under the leadership of John R. Ewers.

The campaign committee of Eureka College met in the office of A. J. Elliott, in Peoria, Tuesday, April 26. The entire committee was present. President A. C. Gray was also present. H. H. Peters, field secretary, made his report for the month. He reported $1,440 secured in pledges and prospects as a result of the month's work something like $5,000 or $6,000. $45,000 is now pledged on the $125,000 proposition. All the indications point to the success of the campaign before many months. The committee is made up of aggressive men and they are very loyally supporting Mr. Peters in the work. Mr. A. J. Elliott, chairman of the Illinois and Iowa Demurrage Bureau, is chairman of the committee. The other members of the committee are Rev. F. W. Burnham, pastor of the First Church, Springfield; Prof. H. T. Swift, assistant state superintendent public instruction, Springfield, Mr. E. B. Dickinson, of the Dickinson & Company Canning Factory, of Eureka, and Washington, Ill., and Mr. J. M. Allen, a lumber and coal merchant of Eureka. These men have taken the same business methods into the endowment campaign that they use in their own business. The work will be a success.

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appetite suggests something good— when health dictates something nourishing — when bodily strength demands something sustaining — in short, when you're hungry.

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James Egbert closed his pastorate with the Cortland, Ohio, church April 24. At the closing service a fine young man confessed Christ and was baptized 'the same hour of the night.' This makes thirty additions for the year. There has been healthful growth in all departments of church work. A splendid lot of young people have been gathered together in a C. E., holding monthly social gatherings. The financial condition of the church is the best for years, and the prospects are that the church building will soon be remodeled with Bible school and social rooms. The church speaks in highest terms of Mr. and Mrs. Egbert and very much regret their departure.

The bulletin is being distributed for the third summer school at the Massachusetts Agricultural College for teachers and country clergymen. The clergymen's course occupies the time between July 25 and August 12.

While there will be courses in agriculture, horticulture, dairying, and forestry in progress during this period, there are courses in agriculture, agricultural economics, the development of the rural community, the church and the rural problem, the country school, forms of coöperation, rural literature and the movement in agricultural education, given especially for the clergymen. Household science is given for the clergymen's wives who attend. The object of the school for clergymen is to acquaint ministers with the problems of the rural community in order that they may take an active part in the movement now on toward rural progress.

Facts About Mark Twain

(Continued from page 8.)

attention to the Mississippi river which in those days was a great highway of traffic. At the age of twenty-one he became a river pilot at a salary of $250 per month. He remained in this occupation for seven years, guiding boats that plied between St. Louis and New Orleans. The stimulating life, the strange things and interesting characters with which he came in touch whetted his awakening literary instinct and he did not let his opportunities go to waste.

After six weeks in the Confederate army he went west with his brother, reaching Nevada when the silver boom was at its height. He worked as a newspaper reporter on the Virginia City Enterprise, also in San Francisco. The story that first attracted attention to him as a writer was published in the above named paper and was called "The Jumping Frog.' After visiting Hawaii, he lectured on these famous islands throughout the Pacific coast states. In 1868 an excursion to the Holy Land and Europe resulted in his writing "Innocents Abroad," which attained great popularity. Then followed his marriage to Miss Langdon, daughter of Judge Langdon, in 1870. In the early 80's Twain was known as a most successful writer, one of the richest men of letters in the country, having made about $500,000 out of his books. In 1884 he became a partner in the publishing firm of C. L. Webster & Company. But the failure of this firm and other business enterprises in which he had invested money resulted in his losing about all of his wealth. With a great determination this distinguished man of letters paid back all of his debts dollar for dollar, a different policy somewhat from that pursued by the debtor of today who has a kind bankruptcy law to fall back upon.

A list of the books which he has published since his failure will indicate Mark Twain's unflagging literary activities, in his ripe, and since the incubus of debt has been shaken from his shoulders, his happy old age. They are "The Adventures of Huckleberry Finn," 1885; "A Yankee at the Court of King Arthur," 1889; "The American Claimant," 1892; "The 1,000,000 Pound Bank Note," 1893; "Pudd'nhead Wilson," 1894; "Tom Sawyer Abroad," 1894; Joan of Arc," 1896; "Following the Equator," 1898; "The Man That Corrupted Hadleyburg," 1900; "A Double Barreled Detective Story," 1902, and "Christian Science," 1903.

Mark Twain was an inveterate smoker and one of the most leisurely men in the world. An old pressman, who was once printers' devil in an office where Mark was editorial writer, tells this anecdote of his habits of work. "One of my duties was to sweep the room where the editors worked. Every day Mark would give me a nickel to get away from him. He would rather die in the dust than uncross his legs. One day he gave me a nickel to dot an 'i' in his copy for him. He certainly did enjoy life, that man did."

Yale gave Mark Twain the degree of M. A., and later of L. H. D., in 1901; the University of Missouri, his native state, followed with LL. D. in 1902, and in 1907 the University of Oxford with great ceremony made him Litt. D.

Mr. Clemens first wrote under the name of Iosh, but becoming dissatisfied with it he accordingly adopted the pilot's cry, "Mark Twain." The explanation of it is as follows: In order to inform a man at the wheel of the depth, whenever the steamer was making a hazardous passage, a deck hand was stationed at the bow with a sounding line, to call off the results of his work. "By the mark, twain," meant that the boat was in twelve feet of water, the cry being always contracted to "mark twain." The combination struck the journalistic pilot as an extremely happy one for a pen name, and so it proved. He was wont to insist, with a humorous twinkle in his eyes, that his fame was almost entirely due to the substitution of Mark Twain for Iosh. The last bit of literary work he did was a chapter of his unfinished autobiography describing his daughter Jean's death. No better illustration of the fact that a professional funny man is often a tender sentimentalist can be found than in the beautiful epitaph which he wrote and caused to be placed on the simple marble headstone of his wife's grave. It reads:

Warm summer sun
Shine kindly here!
Warm summer wind
Blow softly here!
Green sod above
Lie light, lie light!
Good night, dear heart!
Good night! Good night!

An old friend and schoolmate of this honored man and the original of "Huckleberry Finn" describes his departure as follows:

"The old days are passing. The men who made them are gone, and even the long sweep of the majestic yellow river, seems to have dwindled and lessened. The noise of its traffic, the music of its many deep-throated voices, are practically no more. The man who caught them and who fixed them in human words for the delight of the world is dead."

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

How to Obtain the "Front Rank" Certificate

Schools aspiring to the "Front Rank" for 1910 will receive an application blank from their State Superintendent of Bible Schools. This blank must be carefully filled out and returned to your state superintendent with the fee of $1.00.

The state superintendent will examine this application carefully and send it to the Bible school secretary of the American Christian Missionary Society at Cincinnati, Ohio. Upon his approval the certificate will be granted.

Schools are requested not to report themselves as "Front Rank" schools until they have received the certificate from the State Bible School Superintendent and the National office. We shall be glad to have the schools trying for "Front Rank" report their purpose, but no school will be reported henceforth in our papers as "Front Rank" schools until the certificate has been granted.

MARION STEVENSON

A Word from President Ainslie

In company with Bro. I. N. McCash, secretary of the American Christian Missionary Society, I have completed a hurried but most delightful tour through the middle West, including the cities of Lexington, Ky., Louisville, St. Louis, Kansas City, Lincoln, Neb., Omaha, Cedar Rapids, Iowa, Springfield, Ill., Indianapolis, Cleveland, Cincinnati and Pittsburg with both of us and others speaking at parliaments, mass meetings and banquets every afternoon and evening.

Our one message was our responsibility in the redemption of America for Christ and no public servants could have been more kindly received than we were. It was an experiment that we believe has done good and certainly has left with me a most pleasant memory in the meeting of old friends and the making of new ones, with their

visions and programs of great service for the Master. We have a noble ministry and a splendid lot of men and women who sit in the pews.

Our cause of American missions has been entrusted to wise leadership in Bro. McCash. He not only had the confidence of our brethren generally before he became secretary, but that confidence has been steadily growing since he assumed the duties of that office. He has energy, tact, ability, piety and confidence that must win. His splendid generalship is seen in the whole outline of his work and on the first Lord's day in May it is hoped that our brethren in all the churches will let their money speak their affection for the Lord whose we are and whom we serve.

Baltimore, Md. PETER AINSLIE.

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Monorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

News from the Foreign Society

The church at Pleasantville, Iowa, and Marion County expect to enter the living link rank in June. H. C. Hurd is the minister at Pleasantville.

Dr. William M. Hardy, who represents the Vine Street Church, Nashville, Tenn., P. Y. Pendleton, minister, has just graduated from a medical college and starts on his trip to Batang, border of Tibet about the middle of May. He expects to sail from San Francisco May 24 on the "S. S. Mongolia." It will take him about five months to reach his destination. It will be remembered that this is one of the farthest interior mission stations in the world. He goes to take up the work laid down in the death of Dr. Z. S. Loftis. $5,000 has been contributed with which to erect a hospital at that point.

W. S. Hoye has been the minister of the church at Beaver Creek, Md., for twenty-seven years. That church has sent an offering for foreign missions every year since 1885, or for twenty-five years. What preacher can beat that record? It is the loyalty of churches and preachers like this that has made the Foreign Society a world power.

The church at Clinton, Ohio, enters the Every Member class. That is every member of that church made an offering in the March offering. J. H. E. Moxley is the minister.

F. E. Hagin and family return to Japan June 7, on the "S. S. Korea," from San Francisco.

The receipts of the Foreign Society for the month of April are the largest we have ever been able to report in that month. The gains so far on the current missionary year are $13,311.36.

Last week a friend in Chicago made his second gift on the Annuity Plan. He also makes generous direct gifts.

Dr. W. E. Macklin the veteran missionary at Nankin, China, has just returned to America for a short vacation. The church at Frankfort, Ky., supports him.

Leslie Wolfe reports thirteen baptisms and B. L. Kershner five at Manila, Philippine Islands. Three new chapels in the provinces near Manila are now ready to be dedicated.

Many of the Sunday-schools are planning great advances on Children's Day. Secramento, Cal., and the First Sunday-school, Akron, Ohio, are expecting to enter the living link rank with $600 each. North Tonawanda, N. Y., Wichita, Kans., and Broad Street, Akron, Ohio, have set their mark at $300 each. The First Sunday-school at St. Joseph, Mo., and the Independence Boulevard Sunday-school, Kansas City, are aiming for $1,000 each. There are more orders for Children's Day supplies than we have ever received up to this time.

The Light House Missionary Boxes and the Centennial Badge Dollar League souvenirs for Children's Day are very popular. It is confidently believed that the Sunday-schools will reach $100,000 this year.

The Sunday-schools since the inauguration of Children's Day have given $936,000 for foreign missions. This year's gifts will take the total amount beyond the million mark.

Over four hundred students have been enrolled in our Union Christian College (Drake at Nankin, China). There is great need for additional buildings.

At a great meeting in Nankin last February, Dr. W. E. Macklin, our own great missionary in that city made a telling address and forty-one Chinese in one meeting decided to become Christians in response to his appeal. This sounds like a Scoville meeting in America. Nothing hinders us from taking China except our own indifference.

Quarterly Meeting of the I. C. E. A.

At the quarterly meeting of the Illinois Christian Educational Association, held on April 4, 1910, at the home of Mrs. S. J. Crawford, one of the good reports read was that of Miss Luceba Miner of her work for January, February and March as Field Secretary of the I. C. E. A. The financial results of her work were as follows:

Cash receipts	$426 78
Pledges	600 85
Disbursements (salary, etc.)	256 84
Gain	$770 69
Annual members	106
Life members	20
Life Directors	1

The ten members of the board present felt that in view of all the circumstances she had been quite successful, and a motion was carried that the corresponding secretary, Mrs. Harper, write her expressing thanks of the members, and their wish that she would continue in the work if her other engagements will permit. The president of the board, Mrs. S. J. Crawford, said she had corresponded with Miss Miner weekly during the quarter, and among the hindrances to her work was, first, it was to her an entirely new work. Also when she asked for dates to present our educational cause some of the churches written to had already planned for all the meetings and offerings they thought they could hold and help, during her quarter's work. In January the weather being so severe hindered attendance at public meetings, and icy walks made visiting from house to house in the interest of the work difficult. In March the F. C. M. S. held the chief place. The executive committee believes that if Miss Miner can be induced to continue in the work she can be of great assistance to the cause of Christian education in Illinois. Mrs. J. A. McGuire made an encouraging report also of the committee appointed to secure funds to put a new hardwood floor and chairs in the college chapel. She said while it had meant work, that nearly everyone solicited had responded so kindly, and commended the effort to improve the chapel. This committee worked with one composed of college students.

Mrs. Ross spoke of some improvements at the girls' dormitory, Lida's Wood, and expressed the hope that some other churches

FREE SUPPLIES FOR
CHILDREN'S DAY
For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O

"In the heart of the corn-belt of Illinois."

1855 EUREKA COLLEGE 1910

A SCHOOL FOR HIGHER LEARNING

Attend Eureka College. Why? Coeducational. Modern in method and equipment. First class library. Offers preparatory and Collegiate courses. Also supports schools of music and business. A splendid Bible Department offers advantages for the ministry and missionary service. Has a University trained faculty. Harvard, Princeton, Toronto, Chicago, Michigan, Indiana and Wisconsin are represented. Endowment growing. Student body increasing.

Address,

Eureka, Illinois. **A. C. GRAY, President**

would refurnish their rooms as Peoria church had done.

Summary of the report for the quarter of treasurer, Miss Clara L. Davidson, was as follows:

Balance, January 10, 1910	$ 93 46
Total receipts	3376 97
Total disbursements	2968 55
Balance, April 5, 1910	$ 408 42

The president spoke of matters pertaining to the part the I. C. E. A. should have at next state convention, and of committees to be appointed, and some discussion of these matters followed. The I. C. E. A. board works and hopes that the membership of this organization can be increased until the annual deficit that so much endangers the life of our college can be paid from its treasury. When this hope is realized the cause of Christian education in Illinois will be strengthened and the reproach that now rests on the churches will be removed.

A Little Nonsense

WHEN THE WOMEN ARE IN POWER.

Jack—"Why the dickens are you letting your beard grow, Tom?"

Tom—"I don't want my friends to mistake me for my wife."—Fliegende Blaetter.

QUALIFIED.

Caller—"My uncle died yesterday, sir, and I want you to officiate at the funeral."

Deacon Jones—"But I didn't know him."

Caller—"Good! You're just the man I want."—Kansas City Journal.

MISTRESS OF THE SITUATION.

Father (left in charge)—"No, you can not have any more cake." (Very seriously) "Do you know what I shall have to do if you go on making that dreadful noise?"

Little Girl (sobbing)—"Yes."

Father—"Well, what is it?"

Little Girl—"Give me some more cake!"

And she was quite right.—Presbyterian Standard.

HOW THOUGHTLESS.

The small son of the English family in this country attends public school. Recently he rushed angrily into his mother's presence with the tearful complaint that "they" had tried to make him believe the impossible story that British soldiers had been defeated by the Americans in some war. His mother explained the painful circumstance as gently as she could.

"And did the Americans really beat the British?" wailed the boy.

"Yes, my son."

The boy tore his hair and pounded the arm of the chair.

"How could they do it?" he demanded. "Why did the British soldiers let them! What could they have been thinking about?"

AN IMPORTANT DISTINCTION.

Patience is a virtue which all judges need, and most judges have. But sometimes, as in this case recorded by a writer in the Philadelphia Ledger, it is not necessary to suffer in silence:

A long-winded, prosy counselor was arguing a technical case recently before one of the judges of the Superior Court. He had drifted along in such a desultory way that it was hard to keep track of what he was trying to present, and the judge had just vented a very suggestive yawn.

"I sincerely trust that I am not unduly trespasing on the time of this court," said the lawyer, with a suspicion of sarcasm in his voice.

"There is some difference," the judge quietly observed, "between trespassing on time and encroaching on eternity."

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There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES in two or three weeks.

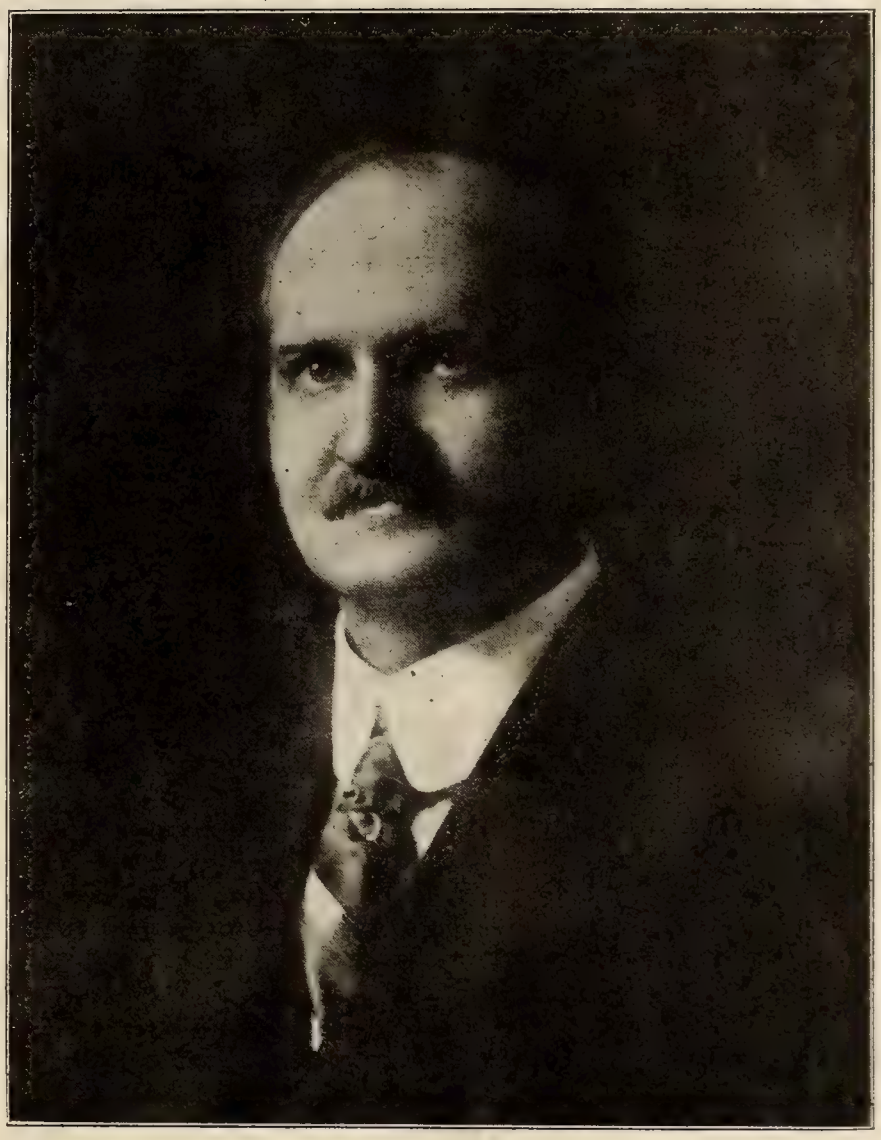
NOTE THE FOLLOWING OFFER: The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

THE NEW CHRISTIAN CENTURY CO.
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MEN'S NATIONAL MISSIONARY CONGRESS NUMBER

THE CHRISTIAN CENTURY

Volume XXVII. May 12, 1910. Number 19



MR. J. CAMPBELL WHITE.

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The Christian Century

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. - - - - EDITORS

Laymen Plan World Conquest

With the triumphant notes of the Hallelujah chorus ringing in their ears, four thousand men from every state in the union and many foreign lands passed out of Chicago's great Auditorium theatre last Friday night and the First National Missionary Congress of Christian men passed into history.

It was an unprecedented gathering. That such men,—not ministers nor missionaries, nor organization officials, but the substantial, hard-headed laymen of our churches—should gather in such numbers to talk about such business—not commerce, nor politics, but Foreign Missions—marks the event as epoch-making in the history of American Christianity.

The meeting was conceived by its promoters in the broadest terms. There was nothing small in it. It was a melting pot in which sectarian prejudices and pride were dissolved into Christian fraternity. That there are over two hundred sects of Christians in this land was a fact utterly forgotten except as some man recalled it to condemn it. The denominational relations of the speakers was not printed on the program and rarely mentioned in the chairman's introductions. Your neighbor beside you was a Christian man, a member of the one Church of Jesus Christ,—you knew that, and you cared not a whit to what denomination he belonged.

The missionary enterprise was projected on a scale to make it appear what it really is—a man's job. The thing to be done was big, definite and not impossible. It was no less than the evangelization of the whole world with the gospel, in our own generation. By "evangelization" was meant the giving to every man everywhere a chance to accept Jesus Christ. And when this mighty task was reduced to figures showing that if to each missionary are allotted 25,000 souls of the 700,000,000 who have not yet heard of Christ it will take $45,000,000 a year to support America's share of the required number of missionaries to accomplish the work in a generation, the men felt that the sum was easily enough within the reach of a consecrated church.

Something like the spirit of the old crusaders enters into a throng of men when these figures are put before them. "Think of it, men," they say, "the gospel of Christ can be given to the last man on the planet for the price of one car fare a week by the Christian people of America!" And in the kindling thought of it they sang as we never heard men sing,

"Like a mighty army moves the church of God!"

Such singing! It was worth coming across a continent to hear! The noble hymns of the church, "The Son of God goes forth to war," "O Zion Haste, Thy Mission now Fulfilling!" "The Church's One Foundation," "A Mighty Fortress is our God" were favorites. The great Auditorium organ led out, and not a voice was unused except when some man would just stop to let the billow of praise flow over his soul on its way to the great arches above.

The Laymens Missionary movement has been "going" just four years. It began in a prayer meeting in New York City attended by about sixty people in commemoration of the centennial of the little "Haystack prayer meeting" out of which the first missionary society in America was organized. A young Washington business man had been a delegate to the Nashville Student Volunteers convention and had been deeply inpressed with the vision of evangelizing the world in our own generation. He said in his heart that if the Christian business men of America saw this thing as these students see it they would furnish the money for sending out all the workers necessary to this great task. Thereupon he resolved to find a way to reach the heart of American laymen.

This man was John B. Sleman. He attended the Centennial prayer meeting and through Mr. J. Campbell White, the only speaker of the meeting, the idea of the Laymen's movement was launched. A campaign was started. Six months ago in Buffalo the first convention of a most remarkable series of similar conventions in the cities was held. Week after week in city after city laymen of all the churches have taken their place with their brothers in this crusade to carry Christ to the last man who has not yet heard of him.

This movement culminated last week in the Missionary Congress. The picked men of our citizenship were here, men used to dealing in the business world with great programs. To them the missionary program had come to appeal as a great enterprise, worthy of their best and strongest. Their enthusiasm was boundless. And their purposes aimed directly at a definite goal.

After hearing the four days' discussions the Congress adopted a definite missionary policy on the last evening, just before adjournment. This policy is as follows:

THE NATIONAL MISSIONARY POLICY.

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first NATIONAL MISSIONARY CONGRESS in the United States, representing more than twenty millions of church members, recognizes the immediate world-wide presentation of the gospel message to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately $11,000,000 last year to about $45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions,

and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

The Disciples' Conference

On Friday, the last day of the Laymen's Congress, all the denominations held separate conferences to discuss their share of the national responsibility of evangelizing the world in this generation. The Disciples met, one hundred strong, in the Northwestern University building and after listening to speakers, adopted the following resolutions:

We recognize in the Laymen's Missionary Campaign a movement called of God to hasten the coming of the reign of Christ in all lands. We rejoice in the spirit of fraternity and Christian service which it engenders. We most cordially endorse and recommend its great aim, the evangelization of the world in this generation, to our own brotherhood, the Disciples of Christ. We believe that it is a movement both for evangelization and toward Christian union, giving emphasis to the essentials of Christianity and disregarding the non-essentials which separate the people of God.

We believe that this great movement will cause the co-operation and practical union found imperative in the foreign fields, to react for closer fellowship among the religious bodies at home, and tend to bring about organic scriptural union for which the Disciples of Christ have contended for a century. We therefore hail the movement as a herald of the reign of Christ and pray for the accomplishment of its glorious end.

Believing that our own people should be at the front in this great movement, and that our missionary work should be placed on a high and heroic plane, It is the sense of this body—

First: That the Disciples of Christ should accept at least 25,000,000 people as their share of the non-Christian world to be evangelized in this generation, and to this end adopt as their watchword and aim $2,000,000 a year for foreign missions, and $1,000 for foreign missionaries.

Second: That each church in our brotherhood be urged to adopt a definite missionary policy, including the following characteristics: A missionary pastor;—a missionary Bible school; a program for missions; an every-member canvass for missions; the weekly offering for missions; a missionary committee; a missionary Christian Endeavor Society; a systematic missionary education.

Third: Every delegate attending this congress, and also those having attended the various Laymen's Missionary conventions, should use every means in his power to disseminate and perpetuate the influence of this remarkable campaign. To this end we recommend that each delegate use all possible opportunities to reach the constituency of his district.

Fourth: It is the further sense of this body that both our foreign society and our local churches should aid in every possible way the future interdenominational campaign of the Laymen's Missionary Movement, to the end that every district and church shall be reached by the appeal for the world's evangelization in this generation.

Fifth: It is also the sense of this body that these resolutions should be given wide publicity in our papers, and that they should be presented at our national convention at Topeka for endorsement.

(Signed) By the Committee:

Horace G. Murphy, Ben L. Rand, J. H. Goldner,
Stephen J. Corey, Dr. David Owen Thomas, W. R. Warren.

The Federal Council of the Churches of Christ in America, at its meeting in Philadelphia, in 1908, recommended by the unanimous vote of the delegates representing churches having a membership of about 17,000,000, "that the various societies of young people connected with the Evangelical Denominations represented in the Federal Council, recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace." This day, as its name suggests, calls attention to the world-wide movement in behalf of Peace and Arbitration that is now historically and officially connected with the Hague in Holland. It was in this city on the 18th of May, 1899, that the first great conference of officially appointed delegates opened its sessions. The second Hague Conference was in session from June to October, 1907. The third conference meets in 1914. Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration. The young people connected with our churches should give thoughtful attention to this great movement.

* * *

One of the men making a profound impression on the Northern Baptist Convention now in session in Chicago is Rev. J. H. Shakespeare of London, who is in this country in the interests of the World's Baptist Alliance. Lying nearer to his heart, however, than the project of allying Baptists, is the plan of drawing all the Free churches of England into an alliance for overcoming the evils that inhere in our present sectarian divisions. Mr. Shakespeare recently presented his views before the Free Church Council and called for the establishing of a United Evangelical Church of England. His statement was much discussed in British papers and is taken as a serious possibility by church leaders on the other side of the water.

While the plan does not involve the doing away with denominational organizations, it goes farther than either the English Free Church Council or the American Federation movement. Mr. Shakespeare proposes that the present denominational organizations be subordinated to a "United Free Church of England." Mr. Shakespeare's message will be as appropriate in the United States as in England, for there is among us a growingly acute sense of the sinful waste and weakness due to the divided state of the church. In his address at Mandel Hall, Chicago, last Sunday, his words sounded the same notes of unity which the Laymen's Congress had made familiar the week before.

* * *

Apart from the missionaries who brought first hand experiences of service and observation on the foreign field, no speakers were more favorably received at the Missionary Congress than Robert E. Speer, of the Presbyterian Foreign Society, and our own Stephen J. Corey. Mr. Corey's address on "The Home Church's Need of a World Field" was practical, spiritual, incisive and in every way convincing. An incipient regret that the Disciples were represented only once on the main program was completely allayed by the reflection that so many speakers said what Disciple hearts would have been prompted to utter. Such an address as Bishop Anderson's, which The Christian Century gives its readers this week, and that of Mr. Speer on "Missions and Christian Unity," which Hon. Thomas W. Phillips of Pennsylvania told the Disciples' conference was the greatest address on Christian union he had ever heard, surely said all that the most masterful pleaders for union among the Disciples could have spoken. Next week The Christian Century will publish Mr. Speer's address.

* * *

What shall I make of tomorrow? Let it be a better day than this day, a truer day, a deeper day, wherein I may learn more wisely, think more nobly, and see more clearly. Let me know a little more of charity, and a little more of love; be a little mindful of the feelings of children, a little thoughtful of the feebleness of age. Let me be a little quieter under vexation, a little stronger under temptation, and a little more sensible of the part I am here to play. Let me be frank and true, that I may look into my friend's eyes without shrinking and into the eyes of him who thinks he is my enemy without fear. Let me understand a little more the radiance of the sunshine and the deep blue of the sky. Let me perceive the sweetness of service, the satisfaction of effort, and the glory of honest work. Let me be master of the lessons of the day, and so become more master of myself. And so may it pass, quickly

but helpfully, quietly but happily, full of compensation for every trial, and comfort for every hurt, until the shadows come again out of the dusk, and I shall lie down to think of still another day wherein I must go forward.—Selected.

Jesus Christ, Master of the Heart

"If Jesus Christ is a man —
And only a man, I say
That of all mankind I cleave to him
And to him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

These lines of a modern poet express the faith of millions now living upon the earth. Jesus Christ is still the master of the heart and an increasing number of the inhabitants of the earth are acknowledging him as their trusted guide.

The secret of Jesus' power lies in that fact that we are incurably religious, that we can never get rid of the passion to know God unless we cease to be human in our desires, and that Jesus brings God to us. Or, to state the other side of the fact, God in Christ will not let us get away from him. He follows us wherever we go. Neither in the depths of sensuality nor in the pursuit of wealth, power, or knowledge are we hidden from God. "A spark disturbs our clod." The psalmist felt that he could not escape God, though he might ascend to heaven or make his bed in Sheol or dwell in the uttermost parts of the sea. Browning gives the same thought in the following lines:

"Just when we are safest, there's a sunset-touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears,
As old and new at once as nature's self,
To rap and knock and enter in our soul."

For some strange reason, men often feel that they ought to run away from God. They try to drown the voice of conscience. They will not learn the lessons written large in defeat. When, however, they recognize the impossibility of escaping from God and not only cease to fight against his will, but accept in a positive way that will as the program of their lives, they realize that it was a friend whose approaches they angrily resented, a friend who was too kind and patient to allow them to follow their own devices to the ruin of their lives. It is God the friend of men whom Jesus reveals in his person and teaching. The outcasts who had been taught that God was an exacting legalist, more concerned for the letter of the law than for the souls of men, loved Jesus because he was accessible and showed them that God was accessible to the humblest and most despised of the earth. The Pharisee Paul loved Jesus because Jesus delivered him from bondage to a conception of God that made him hateful and cruel. The slave felt his soul rise to the "awful verge of manhood" as he listened to the gospel story, and he gave his heart to Jesus the emancipator.

The laborer has reason to love Jesus, for Jesus taught that man is more important than any prize of pleasure or success the world may offer. The glory of a city, as Jesus sees it, is not in its great department stores, its railroad terminals, its banks, and its factories, but in its free, strong, clean, honest, courageous citizens. Business must be subordinate to the welfare of all the people. If any combination calls for the sacrifice of the health and virtue of its employees that its dividends may be large, that combination is anti-Christian and meets the opposition of every man who has the sentiment and the intelligence of a Christian. Children are not born to be used up in factories, but to play, to learn, to grow strong in body, mind, and heart. What shall it profit a nation if it gains the prize of wealth and loses its manhood and womanhood?

The convert to Christianity from heathenism appreciates better than many in Christian lands the kindness of God in Jesus Christ. His religion has been one of fear and cruelty. The gospel of God's love was very strange to him when he first heard it. He could not believe that it was true. But when its truth came home to him, he passed from a world of magic and fear into a world of law and love. Christ has saved him and he knows it. The salvation he experiences is from real evils. The word Savior means something to him and calls forth the loyalty of his heart.

Midweek Service, May 18. John 12:1-8; I Peter 1:8.

Social Survey

By Alva W. Taylor

Our Greatest Mayor

Mayor Gaynor of New York is "making good." No man in contemporaneous political power is quite so refreshingly original and uncompromisingly determined to root out the evil without partisanship or bias and to keep the oath of his office in all good conscience. Here are some of the things accounted to his credit in the few months he has been in office. He has practically disrupted Tammany Hall, for when the spoils are gone Tammany is either in a state of coma or an anæmic convulsion. He has directed that city employes pay no dues to political clubs and that no political influence be allowed to play any part in city administration. He has appointed a non-partisan board of civil service examiners and ordered them to steer clear of all politics and directed that no political appointments be made in any of the city departments. Every department is ordered to abolish all padded pay rolls, brutal policemen are ordered to quick trial, a peremtory order has been issued that no policeman enter a saloon excepting upon matters of duty and that none shall drink when there or receive any tribute from the keeper at any time. He also warns them that a strictly neutral attitude must be maintained in labor difficulties. He practically took charge of the police while a "cleaning up" of the force was being inaugurated and secured the suspension of a number of notorious offenders. He has publicly ordered that all irregularities be probed to the bottom, "no matter who is hit," and has himself begun investigations of all supply departments. He ordered the tax commissioners to do their duty without fear or favor and hunt out the guilty and he would indict them and told the assessors that favoritism to the rich must end and nothing but values be considered. He dismissed the aqueduct board as grafters who were holding on after their work was done and warned the water supply board that he would not tolerate their scattering of money without consideration of the sources of supply.

He has dealt with matters that other mayors consider the routine of subordinates simply because he was determined to see waste stopped and efficiency substituted. He charges that the police have collected not less than $2,000,000 per year from saloon and dive keepers and that it must stop. He is determined that political jobbing must go and that he will conduct a non-partisan administration. He declares war to the knife upon predatory interests and those who evade paying taxes. He also says the laws must be executed and proposes to close the saloons on Sunday along with other law enforcement. He is no egotist for he says the city should get an expert next time and he seems to have no particular political ambitions, for he wilfully defies the party powers. He may yet prove so fearless and honest an executive that he will be elevated to a higher office. Gov. Hughes declares that it is of less consequence what the law is than who the man is that enforces the law. A man like Gaynor might be found to be the logical successor of Roosevelt.

An Instance of Consecutive Social Legislation

The introduction of social legislation such as these times are demanding brings many a knotty problem to wrinkle the foreheads of the worthy gentlemen who sit on supreme court benches and decide as to how specific statutes harmonize with fundamental law. It is a principle long held that liberty to contract for one's labor was inviolable and thus statutes requiring that labor shall not be employed for more than a limited number of hours per day have usually been declared unconstitutional. But social considerations require a modification of the old individualistic precept. The Federal Supreme Court nullified the New York law limiting the work of men in bakeries and laundries to ten hours by that contention. But it found a way to uphold the same principle in the Oregon ten-hour law for women by declaring that while it was fundamental that the right to labor was a property right, the rights of property were subordinate to those of social welfare. Therefore as women could not labor so long as men without sustaining injury a ten-hour law for women was constitutional.

The Illinois Supreme Court followed this ruling in upholding the statute in that state, modeled after that of Oregon. The wonder is not that Illinois thus joins six other states in upholding a limitation of women's working hours but that after six other states and the national tribunal had upheld them any lower court should de-

clare it unconstitutional. The judges say that what they know as men cannot escape their knowledge as judges and that all men know long hours in mechanical establishments and at work on their feet is injurious to womankind.

By this decision the traditional "liberty of contract" doctrine is maintained but modified by the opinion of the court that more than ten hours' labor under certain conditions is injurious to women and that even the "liberty of contract" cannot forbid regulation of hours of labor in the interests of social welfare. It establishes the principle, not that any limit can be set on a day's labor, but that any class of labor may be limited to such hours as will prevent injury to the health and welfare of the laborers. The same court may thus overrule a nine hour day for the same class of workers or a twelve hour day for another class but it does mark a real advance in recognizing the social welfare principle. In course of time the old "liberty of contract" theory will be so modified that it will scarcely be recognizable and society will assert its right to protect all its workers from undue hours and all other disabilities that are forced upon them by powers of trade or custom or in the process of changing conditions. Thirty thousand women in Illinois are affected by this decision.

Freedom of Speech Wins in Prussia

The people seem to have won in their battle for the right of peaceable assemblage and free speech in Prussia. After having been sabered off the streets and thrown in prison in great numbers, popular indignation won the privilege of assembling peaceably to discuss political measures. One hundred and twenty thousand gathered on a recent Sunday in Berlin, listened to radical speeches on the franchise bill, passed resolutions pledging themselves to continue the fight for a fair ballot and dispersed quietly, much as an American or British crowd would have done. The German Tories raged and declared the end of government had come but the police were agreeably surprised and doubtless a new day is marked in German history. Every third person in the great assemblage was a woman—which brings into relief another absurd Prussian law which forbids women participating in political meetings.

Temperance Notes

Many of the larger towns went "wet" at the April election simply because the officials had refused to enforce the law and the people prefer the licensed saloon to the anarchy of their officials. Springfield, Ohio, however, is an instance of another kind. The grog dealers there attempted to defy law but they found the prosecuting attorney about his business. As a result they have paid $10,570 into the county treasury as fines and then found themselves held for the Aiken tax for $6,000 more.

Pennsylvania has a "model license" law. It is a living example of what will be done whenever the saloon crowd are allowed to "reform" themselves by the rules of Tom Gilmore's "Model License League." The saloonist gives bonds and the court may revoke licenses for cause. The result is that the brewers center all efforts for the election of "right" judges and thus take a short cut for insuring a steady reign of booze. No comment is needed on the character of the gentlemen who sit on a booze filled bench and their general attitude toward the dignity of law enforcement.

San Francisco with license and a "wide open" town pays $1.50 tax on each $100, while Berkeley, just across the bay, is much better cared for with no license money and a 99 cent tax. Los Angeles must have the saloons' toll and puts up $1.47 for every $100 assessment that the saloon's product may be cared for while Long Beach gets along without either and helps care for the Los Angeles bums besides for 90 cents. The average for four California booze towns is $2.01 per hundred, while for four "dry" sister cities it is but $1.00.

State-wide prohibition will be the issue this year in Iowa, Missouri, Arkansas, Florida, South Carolina and Virginia.

Judge Cleland, Chicago's splendid Christian judge and advocate of a widened parole system, asks the police to take drunken men home instead of dumping them into the vile cages of the police stations. He argues that it will have a much better moral effect on the victim of drink and will savor of kindness rather than revenge.

Lloyd George found that his increased tax on intoxicating spirits greatly reduced consumption and thus left him without the money needed but he only rejoiced over it, saying it was not money but humanity that was his care. Our Supreme Court has said, "If a loss should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousandfold in the health, wealth and happiness of the people."

The number of boys in the Pontiac Reformatory in Illinois increased steadily until the local option law went into effect. The first year under local option there was a decrease of 7 per cent and the second year brought it up to 26 per cent. Yet there are temperance people who call local option a "devil's device."

Atlanta, Ga., is a shining example of what prohibition will do for a large municipality. Bank clearings increased 76.5 per cent last year. In St. Louis it was 12 per cent; in New Orleans 15 per cent; in Louisville 13 per cent. Oklahoma City is the only other large place that came near Atlanta and it too is prohibition. Arrests for drunkenness decreased 43 per cent.

Dr. Delancey Carter made the statement recently in a paper on Alcohol and Narcotics, read before the New York Medical Society, that there are 1,000,000 drunkards in the United States and that one-third of them die annually as a result of drink. The grog shops keep enough recruits coming on to replenish the ranks.

Governor Hughes' Elevation

Most of the American people will be greatly pleased with the elevation of Gov. Hughes to the Supreme Bench. All will not agree with his political creed and many do not think he is progressive enough in matters that relate to corporations. But all will agree that he is able and honest and that he has made a fearless governer if not indeed the best the Empire state has ever had. There was no enthusiasm over the appointment of Justice Lurton. H was so avowedly a judge of corporation prejudices and so long an attorney for one of the worst railway corporations in the land that he comes to the bench with a mind of the wrong bent in these days of the foundation laying of principles for the governence of corporate matters. Gov. Hughes became a national figure in a battle on commercialized corruption and has splendid poise.

Unheralded Evangelism

By J. F. Carson, D. D.

In my mail the other evening I received this unsigned letter:

"I won't let this incident pass without writing to you of it. My little daughter is a member of your Sunday-school. I do not have any religious faith. All my life I have been an unbeliever. The children of our neighborhood went to Sunday-school, and my little girl wanted to go with them. I consented. She came home one Sunday with certain verses to commit to memory, and said that when she learned them perfectly and recited them to her teacher, she would get a Bible as a reward. Last Sunday she did not return at the usual time. I waited for her for a while, and then went to the Sunday-school to see if she was there. I went into a room, and at once saw my little one standing and reciting the verses which she had studied. The young lady who was hearing her had her arm around her. Oh, sir! I cannot describe the feeling that went through my whole being. I thought, If some one had done that to me when I was a child, what a different life I might have had! As I stood looking upon the scene, I made up my mind that I would start next Sunday and go to church, and try and get into touch with the spirit which the Sunday-school teacher showed.

This evangelism is not often heralded—the evangelism of the Sunday-school teacher. The evangelism that rescues from sin and degradation is glorious and rightly applauded. But there is a better evangelism than that—the evangelism that saves the life from going into the ways of sin and the depths of degradation. That is the evangelism of the Sunday-school. The teacher holds the strategic situation. It is a fine thing to save a soul, but it is a finer thing to save a soul plus a life. Polycarp suffered martyrdom at the age of ninety-five. He was led to Christ when he was nine years of age. When Polycarp was converted, there was a soul saved plus eighty-six years of holy living and heroic serving. This is the teacher's splendid privilege and opportunity. My anonymous correspondent's word rings its pathos into the soul, "If some one had done that to me when I was a child (put her arm about me and told me of God), what a different life I mighthave had!"—The Sunday School Times.

A Man Has Failed Though Rich

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.—Orison Sweet Marden in Success Magazine.

Christ's Will for the World

A Clarion Call for Missions and Christian Unity

By Bishop Charles P. Anderson

The opening address at the Missionary Congress held in Chicago last week was delivered by Bishop Charles P. Anderson of the Episcopal diocese of Chicago. It was in every way a keynote utterance. The significance of it to Disciples of Christ is found in the enthusiastic reception given it by the four thousand delegates assembled in the Auditorium theatre, quite as much as in the clear-visioned statements of the address itself. We give our readers almost the entire address, omitting only a portion of the argument under the first heading, "Universality," presenting entire, without the change or omission of a word, the Bishop's statements concerning "Unity." The first half of the address was listened to with interest, but without applause. No sooner had the announcement of the thesis concerning unity been made than the house broke out in great applause, which was repeated in rapid fire, as if the speaker pulled trigger in the hearts of the laymen at every utterance. These applause punctuation marks we have not erased from the stenographer's report, believing that they will aid in carrying to our readers the electric atmosphere of the occasion. EDITORS.

I have made a considerable number of missionary addresses of late, both in connection with the church which I have the privilege of representing, as well as with the Chicago Convention of the Laymen's Missionary Movement. I almost feel as if I were obtruding myself in appearing upon the platform once more. I have been asked, however, to make the opening address at this National Congress. I esteem it a great privilege and honor so to do.

The subject which has been assigned to me is "The Will of Christ for the World." It is a subject which one ought to approach on one's knees. It is an awful responsibility to undertake to interpret the mind of Christ for the world.

Fortunately, we are not left to our own resources; we do not have to guess at it. It is not the result of any mental process of ratiocination. It does not have to be evolved out of our inner consciousness. We only have to listen to the Divine and authoritative voice and then interpret that voice in the language of practical obedience and practical activity.

The Two Great Words of Missions.

I shall venture to interpret the will of Christ for the world, so far as the purposes of this gathering are concerned, in two words. They are: "Universality and Unity."

The universality of the religion of Jesus Christ, the unity of the Christian Church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than those. First, that the religion of Christ is for the whole world. And secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

First, universality. I do not have to argue it in this gathering. It is an axiom. It is a postulate. It is the very central belief of our religion. Christ is the Son of God. God has made of one blood all nations of men to dwell on the fact of the whole earth. Whatsoever God purposes through Christ to any part of the world, He purposes for all parts of the world. Christ belongs not to one nation, but to all nations; to no one race, but to all races, to no age, but to all ages. We sometimes speak of Christ and other masters. There is only one Master, Christ, and all the rest are brethren. And if we come away from the somewhat stiff statements of theological language to the mellower language of the New Testament, we find that every page is full of the same idea. God so loved the world,—not a portion of it, but the whole world,—that he gave his only begotten Son. "Come unto me all ye that labor and are heavy laden." "Go ye into all the world and preach the gospel to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "I am come that ye might have life and that ye might have it more abundantly." Christ has no competitor. Christ has no rivals. There is none other name given under heaven whereby man can be saved but the name of Jesus Christ.

Value in Ethnic Faiths.

Now, this does not involve that you and I deny that the non-Christian ethnic faiths of the world have any ethical or moral value. We rejoice when we find that they have. God hath not left himself without witnesses. In every nation the people have some idea of God, some consciousness of right and wrong, some glimmering of morality. In some cases it exists in a very rude and crude form, and is the basis of all kinds of fantastic cruelties in the name of religion. In some cases it exists in a more highly developed form. That is our starting point. The Christian missionaries, like Christ, came not to destroy but to fulfil. We hold that Christ is the logical and inevitable outcome of all religions. As St. Augustine said: men are naturally Christians. We hold that there are in every man certain instincts and intutions and endowments which if they have the proper environment and the proper cultivation will inevitably lead up to his being a Christian man. "If ye believe in God believe also in me. In my Father's house are many mansions." I say we do not have to argue this proposition. It is an axiom. It is a postulate. It is our central belief. It is the basis upon which we start. It is of the very essence of the gospel of Christ that it is a universal gospel. But the universality of the Christian religion not only rests upon our claims for Christ, it also rests upon the fact that it has demonstrated its fitness to be the universal religion and its power to be the universal religion.

So I say that we start out in this conference first with the conviction that Christ



RT. REV. CHARLES P. ANDERSON, D. D., BISHOP OF CHICAGO.

is universal; that the Christian religion is to be universal. That it has the power of being universal, and that it is the most potential thing for righteousness that the world has ever seen. (Applause.) That is the first part of our program.

Unity and the Will of Christ.

And now unity. Of course, unity is not uniformity. Unity is not unanimity of opinion. Unity is not platform agreement. But unity is that oneness in the visible body of Christ that makes men know and believe. (Applause.) This, of course, is not the time or the place to discuss unity as a platform. It is not the time or the place to say a single word of a controversial character. It is not the time or the place for any of us to say foolish things for the sake of saying perhaps some popular things; but I for one can not discuss the subject, "What is the Will of Christ for the World," without touching upon unity. (Applause.) And you and I can not consider the most statesmanlike, the most economic, the most efficient methods of missionary administration without considering unity. (Renewed applause.)

It is well for us to remember that the greatest triumphs that the Christian Church has ever won were in the days when the church was one. It is well for us to remember that the greatest triumphs that Christianity has ever won were won shall I say before the thirty-nine articles were written or the Westminster Confession or the Augsburg Confession. And the greatest triumphs that Christianity is going to win will be the triumph of a divinely united Christian discipleship. (Renewed applause.)

Concrete Illustrations of Divisions.

Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women and children. It has nine churches. Several of those nine churches are being supported by contributions from non-members. There are 55 per cent of the men of that town that do not belong to any one of the nine. But why? Because they are so feeble, necessarily so feeble when they divide thirteen hundred souls up among nine of them. They are all necessarily so feeble as not to be commanding exponents of the Christian religion in the town in which they exist. (Applause.)

Let me take you to another town not so very far from Chicago. It is a larger town. It has thirty-two churches in it, not thirty-two church buildings, but thirty-two separate organizations. Several of these churches are receiving support from the Home Missionary Board, when anything like Christian statesmanship would strengthen the church in that town and make it a great contributory force to spreading the gospel throughout all the world. (Applause.) I believe that we are wasting more money through over-lapping, through dove-tailing, through rivalries, than would evangelize a whole race in a single generation. (Tremendous applause.) Is it wise? Is it statesmanlike? Is it Christian?

Economic Argument Not Primary.

I would be the very last person to put forward the economic argument as one of the first arguments on behalf of Christian union. Better have 500 churches, each one with its own truths and its own spiritual convictions, than one united church at the sacrifice of a single truth or of a single conviction. (Applause.) Better waste a million dollars than to sacrifice a spiritual experience or a spiritual truth. But is it necessary either to waste money on the one hand or to sacrifice convictions on the other? I am quite sure that many of us have been approaching the subject wrong end first. We have been asking what can we give up in the interests of unity. That is not the question. It is not what we can give up, but what can we give, in the interests of unity. (Applause.) You have no right to give up, no right to give up anything that you have had that ever has been of value, that is of value, or that is likely to be of value. (Applause.) You have no right to give up anything that in your judgment has ever received the divine sanction and the divine approval. It is not what we can give up, but what we can give. And I have a horror of that kind of unity that would be based on a sort of residuum, (Laughter and applause.) I want to belong to a church of maximums. (Applause.) Maximum belief, maximum discipleship, maximum sacrifices. There are things that we can give up, but nobody is asking us to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceit. (Applause.) We can give up our denominational jealousies. (Applause.) We can give up our inherited prejudices. (Applause.) And perhaps, by the grace of God, we can give up some of our ignorance. (Laughter and Applause.)

Christians Cannot Stay Apart.

I lay this down, brethren, as a proposition that has already demonstrated itself, Christ-like Christians can not stay apart. (Applause.) Take this Laymen's Missionary Movement, to me the most significant thing about it is this, that as I see it, all kinds of Christians, Anglican Christians, Protestant Christians of every name can, without a single scruple of conscience, come and take their part and their portion in this great gathering. (Applause.) Why? It is because we have all got the same central unity, we all believe in Christ. We believe that the world is for Him, and we believe that He has come to have the whole world. (Applause.) Glory be to God! that at the end of two thousand years in spite of all the theological controversies, in spite of all the religious warfare, Christians throughout the whole world can get together on that platform: Christ for the world and the world for Christ. (Applause.) There is ten times as much unity in the world as we think.

A Big Enough Program.

Well, that is our program. The universality of the Christian religion and the ultimate unity of the Church of Christ. Isn't it a big enough program? Is the world big enough for you? Is Christ attraction enough for you? "Ashamed of Jesus, can it be, a mortal men ashamed of thee?" Let us adhere to that position in spite of the worldliness of our church, in spite of the cold unbelief and the half-belief and the painless sacrifices that characterize the average membership of the church. In spite of the absolutely unchristian philosophy that we hear from pews that they do not believe in foreign missions, let us not pull down the flag one inch. (Applause.) And then shall we not as a means to an end at least be prophets of unity, priests of unity, apostles of unity. We can go that far at any rate.

May I conclude by throwing these thoughts into the most efficient language which I know how to employ, the language of prayer:

Oh, God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and hast sent Thy Son, Jesus Christ, to preach peace to them that are afar off and to them that are nigh, grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom. Give us grace seriously to lay to heart the great dangers that we are in by way of unhappy division. Take away from us all pride, envy, jealousy, hatred and uncharitableness, and anything that hinders Godly union and concord. That as there is but one Lord, one faith, one baptism, one God and Father of us all, so with one heart and mind, in the spirit of truth and peace and grace and charity, we may with one mind and mouth, glorify Thee, the only God, through Jesus Christ, our Lord. Amen.

May your lex credendae always be your lex orandae. (Long continued applause.)

Sentiment Over the Sea

Mr Balfour A Big Obstacle.

The London Christian World thinks Balfour a bump in the way of Liberal legislation. It says: "Nobody likes to part with power, and Mr. Balfour is almost as powerful in opposition as in office. His will decides what Liberal measures shall and shall not become law. Mr. Balfour now stands in the way of freeing the Welsh people from the incubus of an alien church, of a national settlement with Ireland, of educational peace, of real self-government for Britain, of land reform, of social reform, of electoral reform, of licensing reform, and of financial reform. He can do that because, no matter what the people of this country may say to the house which they themselves elect, Mr. Balfour possesses a permanent majority in the other branch of the Legislature. He has caused the present trouble because he has not scrupled to use that majority for purely party purposes. But he has overreached himself, and has started a conflict to which there can only be one end."

The Breakdown of a Leader.

Dr. Peter Forsyth, writing regarding the tragical close of the life of Thomas Law, whose collapse seems to have been physical, mental, and in part moral, says: "Such a tragedy, so appalling when we consider its genesis and its details, goes to the soul, and it strikes a very great, deep, and searching note to the whole apostolate as things are today. The fate of a representative man in the Church is a public message to it from God. Our hearts meditate terror. What does the Spirit say to the churches. The lesson is winged by such various cases as from time to time come to the knowledge of experienced and consulted ministers, where a preacher has shocked a circle that hung on his soul by a sudden ethical breakdown. They are cases where the misconduct was evidently a symptom of nervous collapse rather than of moral wickedness, and they would have been prevented if taken in time by a skilled psychiatrist instead of either a general practioner or a critic—best of all by the man himself. A mastered soul is the first condition for our mastery of the world; which world our first business is, not to win for Christ, but to commit it to Christ, in thought, word, and deed, habitual, active, and unwearied, inly led, fed, and stayed. What we most need at the moment, perhaps, is not work for our religion, but religion for our work. There never was so much religious work; but it needs more of active religion to carry it, more inward experimental religion, more religion practical in that creative sense which from a Sabbatic centre shapes the soul, makes it, and then breaks it to the multitude in constant increase to the edifying of both in love. Few are in more spiritual peril of starvation than some whose task it is to handle in great masses the religion of the democracy."

Human Rights and Property Rights.

My position as regards the moneyed interests can be put in a few words. In every civilized society property rights must be carefully safeguarded; ordinarily and in the great majority of cases, human rights and property rights are fundamentally and in the long run identical; but when it clearly appears that there is a real conflict between them, human rights must have the upper hand, for property belongs to man and not man to property.—Theodore Roosevelt at the Sorbonne.

Men's Missionary Responsibility

What Has Been Done and What Is Contemplated

By Speakers at the Chicago Congress

The Supreme Opportunity of Our Generation

J. Campbell White, General Secretary Laymen's Missionary Movement.

The three dominant spiritual notes of our day are unity, reality and universality. The unity of God, the unity of the human race, the unity of the world-field, the unity of the church; the reality of sin, the reality of salvation, the reality of Christian experience, the reality of the presence of God; the universality of truth, the universality of need, the universality of influence, the universality of opportunity.

In the very nature of things, the supreme opportunity of every man and of every generation must be a spiritual opportunity. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces.

Facing Inevitable Bankruptcy.

The supreme opportunity of every man, of every nation, and of every generation, is to share with all mankind the best blessings of which the Infinite Father of all has made us the recipients and the transmitters.

Never before in human history did a generation, a Christian nation, or a Christian man face such opportunity of influence and service as confront us today.

During the last hundred years, in which the world has been so rapidly becoming a near neighborhood, the advance guard of the Christian church has been exploring every corner of the world, translating the Bible into more than 500 of the languages and dialects of earth, and gradually but inevitably gaining the confidence of the people of all nations, by the sheer force of their unselfish service and reliable moral character.

We are also living in the generations when vast changes in the intelligence and civilization of backward nations are being registered with a rapidity never before witnessed in history. The whole world is being standardized, educationally, socially, commercially, legally, and morally. The world is becoming so small that it is necessary to make it sanitary in order to make it safe.

Missions More Efficient than Battleships.

The problem of world-peace is bound up more with missions than with armies and navies. Bayonets and battleships may be necessary as a sort of international police force, but no police force ever yet produced a sense of brotherhood. One-fourth of what this nation now spends on its military budget would support an adequate force of missionaries in every part of the non-Christian world and do infinitely more to promote human brotherhood and world-peace, than all the combined armies and navies of the world are capable of accomplishing. Yet the Christian church of America only spends about as much on foreign missionary work each year, as it costs to build and equip one modern battleship.

Of all definitely religious problems in the world, the chief is this, that more than half the human race is yet ignorant of Jesus Christ, and the message of peace, of victory, and of hope eternal which He brought to mankind. The triumphs of His gospel have been so universal and so stupendous, wherever it has been applied, that no missionary ever raises a question about whether the Bible is the word of God, and Jesus Christ is the Son of God, and the gospel is the power of God unto salvation to every one that believeth.

A Million Souls in Six Years.

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years. There are now as many new converts on the average every week, in heathen lands, as would fill this entire auditorium.

The fair share of the United States in the solution of the missionary problem, is to provide for the evangelization of about 560,000,000 of people, in the non-Christian world. This will require the quadrupling of our present force of missionaries and a corresponding increase in contributions from approximately $11,000,000 last year to about $45,000,000 annually. As we spend over $300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States, is surely a conservative estimate of our financial responsibility.

Not One Failure—Churches Will Do the Work.

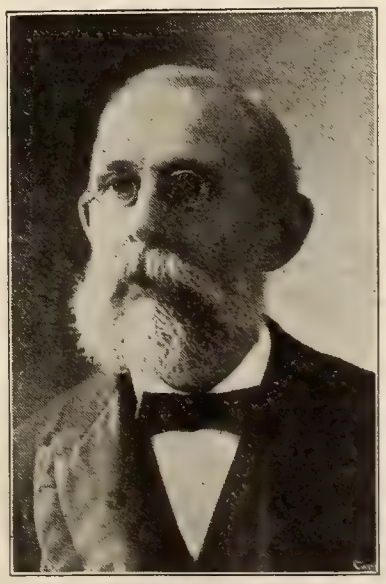
I believe that the churches of the United States are going to accept this task and perform it. The National Missionary Campaign, of which this Congress is the culminating meeting, has been victorious from first to last, beyond the faith of any of those who have been used as instruments in conducting it. Of the seventy-five conventions held, from Maine to California, and from Florida to Washington, not one has failed.

There are results from every one of them that cannot be accounted for apart from the presence and power of God. The lives of thousands of men have been personally changed. And the leaders of the church have been persuaded that the evangelization of the world in this generation is not an idle dream, but is likely to be literally accomplished. The generation of Christians that makes possible this consummation will immortalize itself in fulfilling the task upon which the universe has waited for more than fifty generations.

The Nation's Response to the National Campaign

Samuel B. Capen, of Boston, Chairman of the Executive Committee of the Laymen's Missionary Movement, and Chairman of the American Board of Commissioners for Foreign Missions.

Young men and women are needed on our missionary boards and other church work. The annual meetings of our various missionary boards are too often composed of men and women of advanced years. This is changing as a result of the national campaign of the Laymen's Missionary Movement.



SAMUEL B. CAPEN.

The first response of the nation to be noted comes from the great number of men reached. In every one of the seventy-five cities in which conventions have been held, great numbers of men have attended the opening dinner.

Sessions Attracted Men.

In Cleveland there were 1,459 men at the opening banquet. In Denver there were 1,200 men. In Baltimore there were 1,555 men. In Kansas City 1,828 tickets were issued and 100 men were denied admission. At Seattle there were 1,928 men at the dinner, and in Indianapolis 2,250 men sat down at the opening session. In New York 1,769 men faced the worst blizzard in years in order to attend the first dinner.

The response is also seen in the character of those reached. At these gatherings were governors and mayors, bankers, railroad officials, merchants, manufacturers and professional men. The leaders of every community have been foremost in planning and carrying these great meetings to success.

Denominational Lines Forgotten.

Response was seen in the unity of the message. All denominational lines were forgotten. Bishop Keator of the Episcopal Church, of the state of Washington, declared that the world-wide appeal of missions was bringing the Protestant church of America together in a way heretofore thought to be impossible.

The peril of our day is indifference, not skepticism or opposition, but neglect. Men neither hate Christ nor love Him. They too often ignore Him. The old appeal which centered itself in many directions seems to have lost its power, but this missionary appeal has taken hold as nothing else ever has.

One New York millionaire said to me: 'Six weeks ago I was a cigarette smoking, champaign drinking Christian. Now I have been out six nights speaking for missions.'

300,000 Pieces of Literature Used.

There is an awakened interest in the reading of literature of missions. Over 150,000 pieces of literature and 150,000 'Calls to Prayer' have been purchased during this campaign.

Committees touched by the world-wide view of missions have seen their own needs at home and are giving their time and money for home work as never before. A new spirit of prayer has been developed.

Great Increase in Gifts.

Response has been seen in the great increase in gifts and pledges for missionary work. It is too early as yet to give the result in the large, but many cities have doubled and trebled what they have given years gone by.

This work for missions has not only minimized all denominational differences, but is also helping to bind the nation together. The North and the South in years past opposed each other, but now they stand shoulder to shoulder in this movement to plant the cross of Jesus Christ in the darkest corners of the world.

Money and the Kingdom

Alfred E. Marling, Banker, New York.

My subject is the most attractive there is: Money. We can say all we want, theoretically, but we all love it, the majority of us are pursuing it, and we all want it. A distinguished clergyman once preached on the text: "The wicked flee when no man pursueth, but they make better time when somebody is after them." There is something about money that makes us go.

Money and the Kingdom: what have these two things in common?

By itself, money is worthless. When it is linked with personality it is omnipotent. It molds the personality unless it is big enough to mold it.

Gold Must be Consecrated.

Reverently be it said, this kingdom which we are talking about coming in this generation, never can come until we consecrate this gold and this silver of ours unto the Lord Jesus Christ.

Will a man rob God? Judging from the average per member given for missions, as revealed in this campaign, yea, verily, we will.

We've got the money. Between 1880 and 1904, a quarter of a century, the population

increased 65 per cent and the wealth 150 per cent.

The savings banks deposits in 1880 were $819,000,000; in 1910, $5,678,000,000. The United States has 38 per cent of the banking power of the world, according to the conservative estimate of my friend, the secretary of the Chamber of Commerce of New York.

Some of you men will say: "Search me, Mr. Marling, I haven't got any of it." If the Christian men haven't any of it, then we must say that godliness is not profitable unto all things, that courage and honesy and efficiency are not fa tors in successful business.

But we have got it. On the most conservative estimate, $20,000,000,000 to $25,000,000,000 of these $120,000,000,000 is in the hands of the Christian people of this country. Shall we be feazed by an undertaking that means only $50,000,000 a year? How much is Christ worth to you?



A. E. MARLING.

I am thankful that the Laymen's Missionary Movement has come. I am thankful that these noble missionaries have taught me a new incentive for life and dignified my outlook on life so that my money making is not a matter of drudge.

Operated on for Missions.

I used to go around with an asbestos proof covering. But one day I was assaulted in the most sensitive part of my anatomy, which was my pocket book. I have since told my friends that I was being operated on for foreign missions.

We want to add a little to the miracles of apostolic times. "The deaf hear, the blind see, the dead are raised up, the sour sweeten up and the stingy loosen up."

I am dead in earnest. We have got to give up something. What is sacrifice in the life of the average business man? When I think of that word, my face blushes, for I feel as if I hadn't done anything. When a man stands before Calvary, is it any wonder that a man who has not lost all sense of what is fair, begins to feel his life is meager and narrow and small? We are dealing with figures. Let us link these two things together, money and the kingdom.

I Am in Business for Thee.

Why do I not retire? I am not ready to retire. I want to live a few more years and be in business for the Master's sake. Is not that enough of an ambition for any man? I do not care about any more wealth, but I do care for the use of wealth. I would give anything if my heart and will were so at the disposal of Jesus Christ that I could look into His face and say: "My Master, I am in business for Thee and Thee only."

Religion the Great Need

J. A. Macdonald, LL. D., Editor in Chief, Toronto Globe.

"America! the world! and these two linked together by an awakened sense of responsibility.' That is the organizing idea of this National congress of American laymen. Against that idea, as against a vast background, are set the great problems of this week's programs.

"This Laymen's Missionary Movement will have justified itself if through this National congress if there is brought home to the conscience and heart of this nation a vivid and compelling sense of America's responsibility for the uplift of the world. To raise this question so conspicuously before the whole world is to create a new kind of crisis in this nation. The challenge of this National congress is a testing of the American republic.

"Lincoln's campaign was for liberty and union within this republic. We are today in the thick and stress of another and larger crisis. The campaign of which this National congress is significant has as its objective not the integrity of the United States, but the redemption of the world. The meaning of this movement is that America recognizes its world relationship. Its message is a declaration of America's world responsibility.



J. A. MACDONALD.

"This world responsibility involves not the United States alone, but Canada as well. These two nations holding their distinctive institutions, their separate governments and their peculiar flags.

One in Their World Message.

"In ideals and motives and inspirations, they are twain, but when they stand facing the world responsibilities they are one. They are one in the deepest things of their national life, one in the invisible flame of their national faith, one in their world danger and one in their world message.

"The essential element in the responsibility of America for the world's uplift is moral—moral and religious. That is the world's greatest need. To serve that need America, more than any other nation, is charged and challenged today. The reality of moral distinctions, the necessity for moral choices, the supremacy of moral obligations, the inevitableness of moral retribution, the recreating power of the moral dynamic—to make those Christian conceptions vital and dominant in the nations of the world is the all-comprehensive responsibility of the nations of this American continent.

Religious Ideal Necessary.

"And that world responsibility cannot be met in the world races without the religious motive and the religious ideal that have made those Christian conceptions powerful in American life. Religion is the one thing that goes deep enough into life to redeem from error or the power of evil either the individual or the nation. It is the distinction and the unique glory of Christianity that it changes not the external forms but the inward life, not one making right plain but giving men the power to do it.

"More and more must the life of America, its business, its industrial organizations, its commercial agencies, its home politics, its foreign diplomacy, its literature, its thousand lines of life going out to the end of the earth—more and more must all these be redeemed and utilized by the spirit and purpose of Jesus Christ, so that the touch of America on the Southern republics, on the Orient, on Africa, on the fartherest islands, on all the world, may be redemptive and helpful. Then will America measure up to its world responsibility."

The Spiritual Significance of the National Campaign

E. Y. Mullins, D. D., LL. D., President Baptist Theological Seminary, Louisville, Ky.

"The great need of today is that men who are successful in business should give their talents and gifts to Christian work. Too long have the business men left the running of the affairs of the church to the clergy and women.

"This missionary campaign, by arousing the laymen of America, will save us from materialism. Our greatest need in America is that the forces which make for character shall be superior to the forces that are directed toward the making of money. There is no greater influence in this direction than the missionary effort.

Means Spiritual Opportunity.

"This campaign means spiritual opportunity, seen and embraced. It means great things for the nation when its best citizens rise to a great occasion. The same talent that is required in business success is required in Christian work.

"This campaign will give the true meaning to the word 'neighbor.' China and Japan and Africa are our neighbors, commercially and educationally, and in other ways. Why should they not be recognized as our neighbors religiously?

World-Wide Evangelization.

"This movement means the coming of power to our home churches. Power is the great need in all undertakings and when we set for ourselves the task which the New Testament requires, we shall have the power which the New Testament promises.

"World-wide evangelization is the task, and the power is the gift of the Holy Ghost."

The Power of the Whole Appeal to the Whole Church

Mornay Williams, Corporation Lawyer, New York, President State Conference of Charities and Corrections.

There is a deeper unity even than of speech. It is the unity of experience. When men's conceptions of truth lead them to build their own particular towers to reach heaven and escape the deluge, they lose unity. The towers crumble and the nations are scattered.



MORNAY WILLIAMS.

When men are gathered with one accord in one place, to learn of a risen Christ, the place is shaken, but the men begin to understand each other's speech. When Peter denied Christ, his Galilean speech betrayed him, but when, on Pentecost, Peter confessed Christ, men said, "Behold, are not all these which speak Galileans, and how hear we every man in our own tongue wherein we were born?"

Love Alone Unites.

The man who has never known sorrow cannot comfort those who are sorrowing; the man who has never felt temptation cannot succor those who are tempted; the man who does not share Christ's love for the world cannot preach Christ's gospel. A creed may be true and yet divide, a ritual may be holy and beautiful and yet separate; love alone unites, but love is of God and is God, and God is in Christ—love incarnate—reconciling the world unto himself.

The Master's Face

No pictured likeness of my Lord have I,
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him,
Men's heart alone.

Sometimes I long to see Him as of old
Judea saw, and in my gaze to hold
His face enshrined;
Often, amid the world's tumultuous strife,
Some slight memorial of His earlier life,
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face.

Voices from Afar

Flaming Words of Workers in Foreign Lands Spoken at the Laymen's Congress

Southern Asia

George Sherwood Eddy, of India.

George Sherwood Eddy, a graduate of Yale, who is supporting himself as a missionary in India, and who gives one-half his income to missionary work, speaking of conditions in Southern Asia, said:

"All Asia is awakening. There is a great unrest throughout that continent. While this has been partially caused by the partition of Bengal and Japan's victory over Russia, the real cause lies deeper. That cause is found in the conflict of the new civilization with the old.

Dissatisfied with Old Order.

"The different nations of Asia are dissatisfied with the old order, both political and religious. It is an awakening involving the reaction of Christianity upon the non-Christian religions.



GEORGE SHERWOOD EDDY.

"While it is true that India, with her iron-bound caste systems and her subtle philosophy presents the most difficult problem for Christianity in Asia, nevertheless that empire is becoming Christianized.

"During the last decade, the population has increased 2½ per cent. The Parsees have gained 4 per cent, the Jews 6 per cent, the Mohammedans 8 per cent, while the Protestant Christians increased 63 per cent—more than 20 times as fast as the population.

Fifty Millions Waiting.

"The great mass meetings of India are full of encouragement. More than 500,000 persons have been gathered in from the outcasts of India. Fifty million people more of this class are waiting at the doors of the church today for us to uplift them. The mass movement, however, is occurring not only among the outcasts but also among the middle class, the great backbone of India, and the higher classes.

"I saw converted Brahmans, converted Mohammedans, converted outcasts. Men from every province of India meet to organize a native missionary society, under native management, with native men, and supported by native money.

"Greater still is the effect of this awakening outside of the Christian church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, to one of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country.

New Attitude Toward Women.

"There is a new demand for reform, a new attitude toward women. The old caste system is beginning to crack like the old temples that are crumbling.

"Recently there met together thirty Brahmans, thirty Mohammedans and thirty Christians to discuss the new national unity. They ate together. Five years ago it would have been impossible. It would have meant the loss of caste for the Brahmans. In addition, there is a new desire for education.

Church Must Awake.

"Best of all there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the brotherhood of God and the brotherhood of man. They are making a new religion, a mixture of Christianity and Hindooism.

"Asia is awakening; from Japan to India, from Korea to Persia, and from China to Turkey, all Asia is awakening. More can be done toward carrying Christ to these people in the next five years than in the fifty years following. The church must seize the opportunity or pay dearly for its delay."

Who is able to save the East from a soulless civilization, and the West from a fruitless philosophy? "There is none other name given among men whereby we must be saved."

The Far East

Hon T. H. Yun, of Korea.
Formerly Vice-Minister of Education and Vice-Minister of Foreign Affairs, and at Present President of Southern Methodist College at Sang-do, Korea.

"The East and the West are not and should not be contradictory but complementary. I come from a race whose watchword has been for the last twenty centuries: Backward Ho. The watchword of your race has been Westward Ho. The East thinks that the past was the best; that the present is bad enough, and that the future will be worse. Your sentiment is well expressed in the words of a Southern Methodist bishop: "Good days are gone; greater days are here; but the greatest days are to come."



PRINCE T. H. YUN.

In the East it is a youn man's ambition to be old. In the West it is an old man's ambition to be young. We of the East think and act as if we had an eternity to contemplate in instead of a generation in which to live. You of the West dress and eat and rush and hustle to catch the last train as it pulls out of the station.

An Oriental bride makes her dress at seventeen so it will be suitable for her at seventy. American women change the style and shape and seize of their hats at least seven times a week.

The East is the land of rest, of contemplation, of the simple life. The West is the land of action, of progress, of the spirit of life.

Can these ever be harmonized? We need badly to learn your push and pluck and action. May you not need the calmness and love of silence of the East to deepen and sweeten your inner life? The energy and aggressiveness of the West without the controlling constraint of love tends to materialism and brutality. The Oriental people are quicker to copy and remember maxims like "Might is right," than your broad and high Christian principles of justice and humanity which are the real greatness of Western civilization.

Buddhist Temples in America.

You may say you do not care for the Eastern contemplativeness, but what of the Buddhist temples even in America and Europe? What does the growth of Oriental philosophy in America mean?

Just as the growth of Western civilization without Christ will crush us in the East with materialism and brutality, so the Oriental philosophy of contemplation without Christ will crush you.

You give the East Christian civilization, and we will give back Christianized rest and Christ Jesus has made all one that He might reconcile the East and the West to God in one body by Christ.

The Development of a Medical Profession in the Far East

Dr. M. D. Eubank, of China.

There are no native medical schools in China. Any one can practice medicine that cares to. There is no knowledge of anatomy or physiology, pathology or any such thing. A few of the more intelligent native doctors know a little about materia medica and symptomology. The practice as I have seen it is quackery of the severest sort.



DR. M. D. EUBANK.

There are no such things as sanitary measures or laws in Chinese cities. There are no sewerage systems. Dogs, often covered with cancerous sores, run about the streets. There are no quarantines. Lepers beg from you in the public highways. Scarlet fever, small pox and other contagious diseases run at large.

The four enemies of health are to be found in great abundance—dampness, darkness, dirt and devils. Practically all of the homes in my district in China are damp; all of them are dark and dirty, and the majority of them, in the minds of the Chinese, have evil spirits of some sort lurking in them.

What has been done in China has been done by the medical missionary. Our institutions have been poorly equipped, but the medical missionaries have succeeded in changing the thought of the whole nation of China as to western medicine, and the whole nation is now ready to adopt western medicine in its national educational scheme.

Want Chain of Schools.

The recommendations made by the China Medical Association are two. First, with regard to literature, we are trying to put into the Chinese language medical knowledge. We have two men at work and need at least three more, with an annual budget of $6,000.

The second recommendation is medical schools at Canton, Peking, Chengtu, Hankow and Shanghai. These are to be Union Missionary Medical schools. In Peking a Union school with seventeen professors is now open. A start has been made in Shanghai and Hankow. Here is an opportunity to train the doctors of the new China, and Christian native doctors will be mighty factors in the evangelization of the empire.

Brotherhood

If I should see
A brother languishing in sore distress.
And I should turn and leave him comfortless
When I might be
A messenger of hope and happiness.
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way.
And I should turn and walk alone that day.
How could I dare
When in the evening watch I kneel to pray
To ask for help to bear my pain and loss,
If I heeded not my brother's cross?

Our Readers' Opinions

Prof. Brown and "Baptizo"

Editors Christian Century:—A month or two ago, our good brother, DeMarchus C. Brown of Indianapolis, delivered himself through the columns of the Christian Century concerning *baptizo*. I wrote in answer thereto and asked some questions, but as Brother Brown has not seen fit to answer, I suppose he has had his say and I would like now to have my say. I quote again a sentence from his letter: "The greatest 'lexical authority,' Stephanus, gives a meaning of *baptizo* in the latter days of the Greek tongue (the period of the New Testament) as—*tingo*, to moisten, to wet; *abluo*, to wash off (by throwing water on the object washed); *lavo*, to wash."

There are several surprising things about the quotation.

First: It is surprising that so good a Greek scholar as Prof. Brown should call Stephanus the greatest lexical authority. He may have been a great lexical authority in his day, possibly the greatest in his day, but lexical authority, like all the rest of the world, has grown since his day. If Prof. Brown will go to his library and look carefully at the splendid seventh edition of Liddell and Scott, the exhaustive work of Prof. Sophocles of Harvard and the no less scholarly work of J. H. Thayer and several other such lexicons, I think he will reconsider his statement that Stephanus is the highest lexical authority.

Second: It is surprising that he should have given a definition in both Latin and English from Stephanus when that scholar only defined Greek terms by Latin words. As a matter of fact there are just three words in his definition used by Stephanus; the words "tingo," "abluo" and "lavo." All the rest of it is by Prof. Brown. I entirely acquit him of any intention to wilfully mislead, but I submit as a fact that nine-tenths of your readers have been misled by his statement.

Third: It is surprising that Prof. Brown could be hoodwinked with a worn out dodge of the affusionists that has been exploded and shattered fifty times in public discussions; viz., the translation of *baptizo* by a Latin word which has several meanings; one of which is the equivalent of *baptizo* and others of which are not its equivalent. Now, by translating *baptizo* into Latin by one of these meanings and then out of Latin into English by another of these meanings, it is easy to get almost anything you want out of it.

To illustrate the folly of such a procedure let us translate all the principal words of the Commission in the same way: viz., believe, baptize and save. The Greek word for believe is *pisteuo*, which can be defined properly by the Latin word *committere*, but *committere* has other meanings, one of which when translated into English is "to fight." *Baptizo* can be correctly translated by the dip meaning of *tingo*, but *tingo* has another meaning as Prof. Brown aptly says, which is "to wash." The Greek word *soozoo* which is translated "save" can be translated into Latin correctly by the word *conservo*, but *conservo* has another meaning which we can render into English by the word "preserve or pickle." Now, using this method on all three of these words, we have as a rendering of the Commission, instead of "He that believeth and is baptized shall be saved;" "He that fights and is washed shall be pickled." Now, I know that your readers will say that this makes nonsense out of the Commission. Very true, but it is not my nonsense. It is the nonsense of the men who are trying to run a Greek word through the Latin language to get it to mean something in English which it does not mean and which no lexicographer makes it mean.

Now, I have dealt as fairly with the words *pisteuo* and *soozoo* as Prof. Brown has with *baptizo*.

I have written in this article more about *baptizo* than I have written or spoken in years. I believe the whole question has practically been settled. When people understand the design of baptism, they have no difficulty in understanding the method of its observance. When people make baptism a mere church ordinance or form, they have a difficulty in understanding the form, but if they understand that it was an ordinance given by Christ Jesus to forever set forth the fundamental facts of our redemption through His death, burial and resurrection, they have no difficulty in understanding what baptism is.

Very truly,
Columbus, Ind. Z. T. SWEENEY.

Formal and Informal Fellowship

Dear Brother Morrison—In the interesting and enlightening articles from your pen recently, and those contributed also, on the subject of baptism, an interesting phase seems to have been overlooked—a phase very important, if not the crux of the matter, as it appears to me—and that is the relation of baptism to church membership, or more specifically, the relation of immersion to formal fellowship.

I would like to see your treatment of this question, and the consideration of the illogical position pointed out in the able article of my good friend, Brother Boren. I thought of attempting it myself, but defer hoping to see your treatment.

As a brotherhood, we actually fellowship those who have not been immersed, as Christians, applying by our actions the argument of Paul concerning the Jew who is one inwardly, and not one by circumcision, when the fellowship is *informal*, but we reverse the logic of our actions, when we refuse to formally fellowship the unimmersed Christian, and will not *formally* receive him into our congregations. The statement often made that we have no right to formally fellowship the unimmersed, has little weight when we really do actually fellowship him informally. Let us be both right and consistent.

Very sincerely,
Colusa, Cal. J. K. BALLOU.

[The Christian Century will be glad to publish an article from Mr. Ballou's thought-provoking pen on this theme.—EDITORS.]

The Right Hand of Fellowship

Editors The Christian Century:—Thanks for the kind and frank treatment of my query, answered in last week's issue. I regret that I misconstrued your editorials last winter. The last part of my question was, it seems, not as clear as it should have been. Allow me to ask two final questions. (1) Would you advocate the reception of an unimmersed Congregationalist who presented credentials of fellowship from a church of that order, without requiring him to be immersed? (2) Would you advocate the reception of a Unitarian who presented credentials of fellowship from a church of that order without requiring him to make a confession of faith?

It may be that you do not care to give more space in your paper, and I do not ask it; so if you prefer, a personal reply will suffice as well. For this I enclose a stamped envelope.

Fraternally,
Lewistown, Ill. B. H. Cleaver.

(1.) Yes. Such a person is a Christian, a member of the church of Christ, already in the fellowship of all members of the church of Christ. Any congregation that denies him the fullest fellowship is a *sectarian* congregation, narrower in its basis of union than the Church of Christ.

(2.) No. But we would use some other word than "requiring." A true believer in Jesus Christ is always glad to make a confession of his faith.—Editors.

Things that Divide

Editors Christian Century: In The Christian Century's leading editorial, April 28, I find this: "There is no reason why a union should not be effected between a Congregational and a Disciple congregation as readily as between a Baptist and Disciple congregation if both Congregationalists and Disciples, feeling the exceeding wrongfulness of sectarian division and a sincere desire to promote unity would simply refrain from practicing those things that divide."

Is immersion one of the things that divides and that Disciples should "refrain from practicing" for the sake of union?

St. Petersburg, Fla. E. L. FRAZIER.

[Mr. Frazier's query quite takes out of us all our editorial conceit. We know him as a very painstaking reader of the Christian Century, especially of all articles having to do with baptism. For months we have been trying to say in the most unequivocal, unadorned anglo-saxon at our command that the practice of immersion baptism by all churches is indispensable to Christian union. The practice of sprinkling for baptism is a divisive practice. The way to union does not lie in the direction of an optional procedure in the practice of three forms about which consciences are divided, but in the direction of the practice of the one form upon which all consciences are already agreed. Immersion does not divide; it unites. Affusion divides; and all who pray for union should themselves cease and plead with their brethren to cease the practice of those things that divide.—EDITORS.]

What Baptism Certainly Is For

In your issue of April 21, Brother Frank A. Wight gives some excellent thoughts as to what baptism is?

An emblem of authority of Him who said "all authority in heaven and earth is given unto me" is forceful. The illustration of our stars and stripes awakens a spirit of loyalty in the heart of every true American citizen.

I was so delighted with Brother Wight's paper, that I was surprised at the criticism of the editors, but I am not prepared to say they have no case. On reflection, I think all can be reconciled by putting emphasis on the Lordship of Jesus. Peter declared on the day of Pentecost, that Jesus was both Lord and Christ. Christ stands for anointing and Lord for reigning.

If baptism is the flag, it is related to reigning. Christ is related to anointing, and all saved people have received this. In order to receive the anointing, the sinner must come to the Christ, which he does in faith and repentance. That changes the heart, and prepares it to receive the anointing. Now, he is ready to come under the flag, baptism. This view makes baptism the act of accepting the Lordship of Jesus, who is both Lord and Christ. Acts 2-36.

Baptism thus seen, is related to the union of Christians, which union looks to the conquest of the world. J. H. MCCOLLOUGH.

San Jose, Cal.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER ONE.

"Yer Name's Graeme, Not Graham, Lassie."

"Mr. Sinclair, as I'm a leevin' man! Whar did ye come frae? Heaven itself maybe?"

"From heaven to Brigend, Mr. Graeme,—a far cry."

"Hit na sae hard, Mr. Sinclair, seein' a place is what the meenister makes it."

"What the merchant makes it, you mean, Mr. Graeme. Experience teaches me that an honest merchant preaches more effectively than the minister, the average minister at any rate."

"Ye'll hae the upper han' o' me, Mr. Sinclair, do what I can. But tell me, whar did the thing that tears by like the whirlwind set ye doon? Is't ony wonder I'd think of heaven when I set eyes on ye the noo? Ten days syne I saw ye swish by on a chariot that wasna' like Elijah the Lishvite's, for it had nae horses, but lash me, what it hadna in prancin' it had in roarin'."

"You would forget the noise, Mr. Graeme, so soon as you would begin to realize that you were shooting through the caller air like a swallow heading for regions of perpetual spring. But why are we standing here in the shop, while I am longing to tell Mrs. Graeme of my holiday!"

"Come awa hen, the tea's just brewin'."

"And I am hungry as a hawk."

"'Lizabeth, 'Lizabeth," shouted Mr. Graeme, as he led the way out of his spacious shop into a wide, beautiful hall. "Here's Mr. Sinclair. He went awa, ye ken, in a whirlwind more than a week syne. Noo he has suddenly appeared safe an' soun' in Dauvid Graeme's shop, walkin' in like an ordinary man on twa plain feet." He finished the sentence with one hand on the door handle, the other stretched backwards towards Mr. Sinclair, who stood a moment laughingly regarding his old friend's beaming, humorous, strong, Scotch face.

"Verra plain aboot the feet," replied Mr. Sinclair, as he entered the room. Then with a sudden straightening of his tall, lithe form, he gravely exclaimed:

"Oh, I beg your pardon, Mr. Graeme. I thought you were alone." There was an instant jingling of teaspoons and moving of chairs.

"I'm real glad to see you, Mr. Sinclair. No friend more welcome in this house than you." He had no time to reply. A tall, slim figure in white muslin rose from the table and came quickly towards him.

"You do not wish mother was alone I hope, Mr. Sinclair." The words were simply spoken, and the soul which looked out of clear, blue eyes, was frankness itself. For one instant the minister's face became radiant with the light of a great joy.

"Jeanie," he exclaimed, and held out both hands to her. She placed both hers in them, and if the roses deepened on her fair young cheeks, there was only the gladness of child-like trust on her sweet expressive face.

"When did you come?" he said, and he was his usual calm self the next moment.

"The day after you flew away." She laughed.

"Oh, if I had known! The motor-car is grand, but the organ—under the touch of a member of the royal academy of music—is divine. I congratulate you, Jeanie, from my heart."

"I owe you all thanks and gratitude, Mr. Sinclair, for first lessons, and also for inducing father to send me to Herr Smidt."

"I congratulate you, too, Mrs. Graeme," he said, as he warmly shook the hand she had been holding out to him all the while he was greeting her daughter. Mrs. Graeme's kind, motherly face, framed in soft wreaths of shining snow-white hair, beamed with perfect satisfaction as she replied:

"Indeed, Mr. Sinclair, as Jeanie says, whatever measure of success she may have gained is all owing to the pains you took with her lessons years ago. But excuse me. This is my stepsister's son, Archie Monteith. He's just come down for the week end. It was with his mother Jeanie stayed, you know, in Glasgow.

"Mr. Monteith, I am much pleased to meet you." Mr. Sinclair held out his hand affably, and Mr. Monteith deigned to touch the offered hand lightly, bowing at the same time with his grandest attempt at courtesy.

"I am delighted to meet you, sir! Indeed, I may say I have known you for a long time, through my cousin." He shot a quick glance towards Jeanie, who reddened visibly. James Douglas noticed it, from the opposite side of the table. He had also noted Archie Monteith's suddenly darkened countenance as Mr. Sinclair's face had lit up, for one moment's space, at sight of Jeanie Graeme. Mr. Sinclair seemed not to hear Mr. Monteith's allusion to his cousin, but turning toward Donald Graeme, he greeted him kindly, and, nodding smilingly to James Douglas across the table, he said brightly,

"You and I can grip hands in imagination, James, though the table were twice as broad."

"Aye, though the round world lay between, sir."

"You ought to have been a courtier, James."

"An' that's just what he is, Mr. Sinclair, an' the man who does not think enough o' himself to be courteous on all occasions, needna expect to be a successfu' merchant. Dauvid Graeme kens what he is saying."

"You've said many a true thing in your time, Mr. Graeme, but never a truer expression have you uttered. Indeed, I know of no situation in which one may be placed where courtesy is not the best policy, to use no higher term, except when motoring." There was a merry twinkle in his fine dark eyes as he uttered the last words.

"There's nae time for commonplaces, wi' yon thing. It's easy enough tae onderstan' a' that. But it's no sich an easy matter for the ould wives wha happen tae live by the highroad side, tae hae their nerves set aloupin' twenty times a day, wi' screechin' weans, swearin' husbands, skraighni' hens an' maybe pieces o' dead ducks markin' the place where the fleein' deevil had passed before ever there was time even tae wag a besom at it." There was great merriment over Mr. Graeme's description of motoring, and it was with a very bright face that Mr. Sinclair resumed:

"Well, Mr. Graeme, I am glad to say that my brother and self were more fortunate than your picture represents motoring in general. Even the ducks escaped our chariot wheels. But this much credit I will take to myself: I set my face dead against scorching. I told my big brother plainly that if he did not run in moderation my holiday would be simply lost, and it was chiefly to get a good sight of my native country I was with him at all. And friends, I may tell you in a few words, If you want to be young, and happy, and free from care, take to motoring."

"When will your brother come again, Mr. Sinclair?" inquired Jeanie, with assumed eagerness.

"You shall hear of it in due time, Jeanie, never fear. But we must watch that he does not whisk you off to Edinburgh with him. He was always masterful, my brother Robert."

"Indeed, Mr. Sinclair, an' oor Jeanie's just as masterfu', an' she'll never set fit in a motor-car wi' my will. The next thing wad be, get her one for hersel. I want nae new-fangled things aboot me, Mr. Sinclair. Neither the kirk nor the state are daein' sae weel wi' them, that honest folks may want them. Did I ever tell ye what Jeanie wanted to dae, more than a year syne,—change her name, nae less."

He paused; everyone looked at Jeanie, who blushed crimson. Then he continued slowly: "A letter came to the mither, one fu' o' dutiful expressions an' real well worded, I'll allow, but it was signed, 'Your loving dochter, Jeanie Gra-ham.' Ye ken the auld name o' her forefathers was'na fine enough. I took a post-card an' wrote for a' the world tae see—'Yer name's Graeme, not Gra-ham, Lassie.' She jist sent me a card by return sayin', 'My name won't always be Graeme, I hope.' That's a masterfu' lassie for ye." Jeanie joined merrily in the laugh against herself.

Mrs. Graeme here reminded Mr. Sinclair that he was not doing justice to the good things set before him, but promised him a quarter of an hour extra for lost time.

"Thank you kindly for the offer, Mrs. Graeme," he replied, "and I will endeavor to use your clemency without abusing it."

"And Cousin Jeanie will butter your bread for you, Mr. Sinclair,' said Archie Monteith.

"With pleasure," said Jeanie, suiting the action to the word.

"Tell me when to stop then, Jeanie. How do you like Brigend, Mr. Monteith? Is this your first visit?"

"My first since I was a wee laddie in kilts. but it will be often enough in future, Mr. Sinclair. I'm going to get a motor-car. How will that do, Jeanie?" James Dougals rose suddenly to his feet.

"Please excuse me, Mrs. Graeme. I must return to the shop."

"Certainly, James." "Ah," muttered the young foreman and manager of Mr. Graeme's extensive business establishment, as he strode rapidly through the fine hall towards the side door leading into the business quarters, "Mr. Archie, if I'm no' mista'en,' the de'il's in yer twa e'en. But ye needna come here tae steal oor white dove. I may never win her mysel'. If not, may heaven send her a better."

A few moments after he was busy over orders and parcels, his whole heart seemingly in his work, as if the chief thing in life was for him to advance in every lawful way, the interests of his employer. Presently Archie Monteith followed him into the shop. A little while he stood watching the deft fingers of the young foreman as he hurriedly put up a large order for a customer. James was perfectly conscious of the scrutiny bestowed upon him by this city man who took upon himself so many fine airs, but he gave no sign that he took heed to his presence, till he addressed him by name. "Could I have writing materials, James? I want to send a letter by next mail." "Certainly, Mr. Monteith, the key is in the Master's office door. You will find everything you need on the desk inside."

Meanwhile old Mr. Graeme had flung business cares aside, as he usually did when in Mr. Sinclair's presence. It was quite true that among his brother elders, Mr. Graeme would many a time wag his bald head sagely and sorrowfully, while he exclaimed, "Oor meenister's a saintly man, freends; a saintly

(Continued on page 18.)



To a Little Friend

Kathryn Babcock.

Dear little maiden with eyes of blue,
And soft, curling hair of golden hue:
Merry and happy and romping all day,
Little feet never grow weary of play.

Out gath'ring flowers on a bright, sunny day,
Running to Grandma's just over the way,
Loving your dollie and doggie, too,
Busy and happy all the day through.

Asking me questions about all in sight,
Talking to "Lady Moon" up in the sky,
And how mamma and baby, sweet,
Are going to heaven by and by.

Dear little maiden, in life's busy day,
When you no longer find pleasure in play,
When life's busy cares engross your thought
In darkness or in light.

May you ever look toward the heavenly realm,
Always choosing the good and the right;
God's richest blessings abide with you,
Dear little daughter with eyes of blue.

—Pittsburg Christian Advocate.

Dulcie's Disobedience

The red roses nodded to the honeysuckle across Dulcie's window, while in the garden below the sun played hide-and-seek with the leaves of the copper beech and threw little dancing shadows across the closely-cut lawn. The thrushes were singing in the red May tree by the gate, and Marjorie's doves, in their white wicker cage in the summer-house, were cooing and bowing to each other as if they had only just been introduced.

By-and-by the sun got tired of its play with the leaves, and crept round to Dulcie's window, and looked in to see if it could wake her up. Softly it peeped under the half-closed blind and shone straight into her face as she lay fast asleep. Suddenly she stirred and sat up all in a hurry.

"Why, it's bright sunshine, and no one has been to wake me up! How stupid of Marshall to forget." And then she turned and looked at the little clock on her mantle-piece. "Half-past twelve! Why, its stopped. I wonder if it's very late." As she jumped out of bed and into her bath, when the stable clock chimed five o'clock. "Only five! Well, it's no good going to bed again. I shall make Marjorie go out for a walk."

And the next minute Marjorie who slept next door (she was just a year younger than Dulcie, who was thirteen), thought that she must be in an earthquake, so violently was she being shaken by the shoulder.

"Is it so late?"

"No, it's only five; but that is what makes it so lovely, because we can go for a walk and get the ferns for Uncle Archie's fernery."

"Lovely! I will be dressed before you, only we must be quiet, or those nursery children will hear us and want to come too."

Twenty minutes later they were crossing the garden with baskets and trowels, giving little skips of delight as being up and out before any one in the rose-covered square gray house behind them was awake. As they passed the stable to get out by the gate that led to the woods, the dogs heard their steps and began to yap with delight at the prospect of a walk at such a delightfully early hour.

"Listen to the dear things! How they will love to go with us."

Dulcie opened the stable-yard door as she spoke, but Marjorie hung back.

"Father told us on Monday that we were not to take the dogs out till be said we might."

"Oh, that was only meant for the nursery children, who can't keep them in order."

"But he told us all at once."

"Very likely; but I am quite different. I am so much older."

Dulcie, who had had a birthday two weeks ago, felt she was grown up now that she was thirteen. She bent down to unchain The Major, who was dancing up and down in front of his kennel with delight.

"You can unloose Pat, Margie."

"I don't think we ought to take either of them. Father won't like it after what he said."

"Very well, then, I will, if you are so fussy," and she unchained Pat and called the dogs to heel as they danced about wild with delight; while Marjorie, who knew of old that opposition always made Dulcie worse, followed them into the lane.

"Look how good they are," Dulcie said, as they got over the stile into the wood. "I heard a rabbit just now, and The Major didn't even turn his head."

But all the same Dulcie knew quite well that the dogs ought to have stayed behind, only she always liked her own way and never thought that she could be in the wrong by any chance.

The best ferns grew on the bank close to the stream, and the dogs lay down while the baskets were being filled, Dulcie keeping an eye on them as she dug up her roots. The baskets were soon overful, and they turned to go home.

"Come along, dogs." But The Major, who came up wagging his tail, was the only one to respond.

"Where is Pat? He was here this minute. Where are you, naughty dog?" But calls and whistles were in vain.

"He must have gone down to the pond," said Dulcie.

But there wasn't a sign of him, and then, as they called and whistled, The Major pricked up his ears and started off at a sharp run down a side path, taking no notice whatever of Dulcie's calls to return, and in a minute was out of sight in the bracken.

"I knew what it would be if we brought them." Marjorie's voice sounded very near to tears.

"As if anything could happen! They must be quite close! Of course, they have gone to the farm."

But the farmer said he hadn't seen them anywhere; se there was nothing for it but to go home, hoping for the best.

"What is all that noise at the keeper's cottage?"

Marjorie stood still and listened as they came close to the stile.

"Oh, it's only Staniford calling the young pheasants to be fed; he always makes a horrid noise. Come on; I want to do my French exercise before breakfast."

scurry of feet was heard, and The Major came panting up behind them. He looked very excited and frightened, and much ashamed of himself, and slunk into his kennel as soon as he had been chained up and scolded; but Pat was nowhere to be seen, and The Major seemed indifferent on the subject when Dulcie sharply asked what he had done with his companion. She had to go indoors, putting aside the thought of Pat's possible misdeeds with the comforting assurance that he must be all right. As they were just starting lessons in the school-room, father walked in, looking very grave.

"Who let the dogs out this morning, after my express orders that they should be kept chained up?"

There was a moment's silence, and then Dulcie stood up in her seat.

"I took them for a walk, father. Marjorie didn't want to, so I unchained them both. I thought, of course, that you only meant that the nursery children were not to take them out. But they came in all right—at least, The Major did."

"Really, Dulcie, at your age I thought you would have known better. When I give an order I mean it to be carried out. You are not like Car and Gerald. You are always too sure that you, at least, can never do wrong. And now I hope that your disobedience will teach you a lesson, though I fear it will be a sad one. I was afraid the dogs had been chasing the baby pheasants, and ordered them to be chained up, unless I took them out on a leash. And now Pat and The Major have been up at the keeper's cottage, and between them they have killed two dozen little birds and injured many more. Pat got caught in a rat trap as he was chased off, and was so hurt that he has had to be shot, poor dog, and The Major is to go this afternoon to your aunt in Edinburgh so as to be out of all temptation for the future."

Dulcie hung her head and her eyes filled with tears.

"Oh, father, I never thought they would run away when I took them out."

"No, I don't suppose you did, my dear, but it would not have happened if you had simply obeyed me from the first and not thought that you knew better than other people. I don't give orders without a reason for them. You can show how sorry you are, Dulcie, by obeying without any questioning next time."

And father went off and shut the school-room door behind him. Lessons were not a success that morning. Pat had been a favorite with them all, and just before lunch there came a knock at the door of father's den, and Dulcie, with very red eyes, came up to his table and laid her money-box on it.

"Please, father, will you take all that is in it—and I have a good deal, I know—to pay for the baby pheasants that the dogs killed. And I will try to be more obedient."

And as father kissed her she knew she was forgiven, but it was a long time before she felt she was trusted; but I don't think that the lesson was ever forgotten.—Flor-

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 15.

Theme for the Day.—The Nearness of God.

Scripture.—That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live and move and have our being.—Acts 17:27, 28.

Speak to Him thou, for He hears, and Spirit
with spirit can meet—
Closer is he than breathing, and nearer than
hands and feet.
—Tennyson ("Higher Pantheism.")

Prayer.—O God, our Father, we have found Thee in the order of nature and in the workings of history. But we have not known Thee as we should in our own lives. Yet Thou art not far from us, and it is our own mistake when we work for even a single day without Thy gracious companionship. Aid us, we beseech Thee, to make real to ourselves Thy presence and Thy help. May no cloud obscure Thy face, but may the light of Thy glory guide us all our way of life. Make this day one of joy and growth to us, and may the evening find us nearer the goal to which we take our way. For Christ's sake. Amen.

MONDAY, MAY 16.

Theme for the Day.—The Sun's Glory.

Scripture.—And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night.—Gen. 1:16.

In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.—Psa. 19:4-6.

Sometimes walking, not unseen,
By hedge-row elms, on hillocks green,
Right against the eastern gate,
Where the great sun begins his state,
Robed in flames and amber light,
The clouds in thousand liveries light.
—John Milton ("L'Allegro.")

Prayer.—O Lord, who hast set Thy glory in the heavens, and caused light to shine out of darkness, shine in our hearts we pray Thee, with the true light that lighteth every man that cometh into the world. May the Sun of Righteousness arise upon us with healing in his beams. We want to carry into this week's work the sense of Thy nearness and love. Send out Thy light and Thy truth; let them lead us and bring us to Thy holy hill. For Christ's sake. Amen.

TUESDAY, MAY 17.

Theme for the Day.—Be Strong.

Scripture.—They that stumbled are girded with strength.—I. Sam. 2:4.

The God that girdeth us with strength, and maketh my way perfect.—Psa. 18:32.

Be strong.
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's
name.
Be strong.

Prayer.—Onr Father, we are often weak and cowardly when there is no cause for fear. We have too little of the courageous spirit of our Master, who met every duty and every danger in the strength of perfect trust in God. Save us from our weakness and distrust of Thee, gird us with something of Thine own power. Open ways of service to us, and give us the joy of Thine own untiring work. Convince us, by Thy Word and Thine indwelling Spirit, that we can do whatsoever needs to be done. At last may we come to Thee, where service and reward are perfect, in the life beyond. Amen.

WEDNESDAY, MAY 18.

Theme for the Day.—The Man of Sincerity.

Scripture.—Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers; but his delight is in the law of Jehovah and on his law doth he meditate day and night.—Psa. 1:1, 2.

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill.
—Sir Henry Wotton ("The Character of a Happy Life.")

Prayer.—God of love and mercy, passing all our understanding, grant us, we beseech Thee, faithfully to love Thee, and to walk in the way of Thy righteousness. Thou art the protector of all who trust in Thee. We would learn a new strength daily from the knowledge of Thy favor to us. We would forget alike our past successes and failures in the contemplation of Thy perfection and the assurance of Thine aid. Make us kind and useful to our family, our friends and our associates all through this day. We ask in Jesus name. Amen.

THURSDAY, MAY 19.

Theme for the Day.—"They Forsook Him."

Scripture.—And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.—And they all left him, and fled.—Mark 14:43-50.

Forsake the Christ thou sawest transfigured,
Him
Who trod the sea and brought the dead to
life?
What should wring this from thee—ye laugh
and ask,
What wrung it? even a torchlight and a
noise,
The sudden Roman faces, violent hands,
And fear of what the Jews might do! Just
that,
And it is written, "I forsook and fled."
—Browning ("A death in the Desert.")

Prayer.—Our Father, we read with shame the story of our Lord's betrayal, and the flight of the disciples. Help us to look within ,and there learn whether we have not betrayed and forsaken him too often, and with less excuse. Forgive us such defects and defeats. May we prove more worthy of him who loved us and gave himself for us. And may our word and example aid some one else, who may be on the point of leaving Christ forever. We ask in his name. Amen.

FRIDAY, MAY 20.

Theme for the Day.—Dissimulation.

Scripture.—For Satan himself is transformed into an angel of light.—II. Cor. 1:14.

When devils will their blackest sins put on
They do suggest at first with heavenly
shows.

Prayer.—Dear Father, we confess our unworthiness before Thee. In word and deed we come short of Thy glory and Thy will. We have sinned, and tried to cloak our sin with false show of good. Thou art of too pure eye to behold iniquity, and canst not look upon sin. Reprove us, but in mercy. Rebuke us, but not in wrath. We cannot endure Thy displeasure, and we plead the love of Christ to us as our only claim upon Thy regard. Yet Thou lovest us, and will save us for Thy name's sake, and so we commit our souls to Thee in confidence. Amen.

SATURDAY, MAY 21.

Theme for the Day.—Memories.

Scripture.—I call to remembrance my song in the night: I commune with mine own heart; and my spirit maketh diligent search.—Psa 77:6.

Music, when soft voices die,
Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they quicken.

Rose leaves. when the rose is dead,
Are heapt for the beloved bed;
And so thy thoughts when thou art gone,
Love itself shall slumber on.
—Shelley ("Music When Soft Voices Die.")

Prayer.—Our loving Father, our love for Thee is stirred at every remembrance of Thy mercy. Days without number Thou hast befriended us. When we were without strength, Christ gave himself for us. All our years Thou hast made bright with Thy mercy. Such memories, like music, comfort our hearts and make us more confident that in the future also Thou wilt not forget us, and may all the sweet memories of other days draw us nearer to Thee. Amen.

The Eternal Sabbath

Stephen G. Bullfinch.

Hail to the Sabbath day!
The day divinely given,
When men to God their homage pay,
And earth draws near to heaven.

Lord, in this sacred hour,
Within thy courts we bend,
And bless thy love, and own thy power,
Our Father and our Friend.

But thou art not alone
In courts by mortals trod;
Nor only is the day thine own
When man draws near to God.

Thy temple is the arch
Of yon unmeasured sky;
Thy Sabbath, the stupendous march
Of vast eternity.

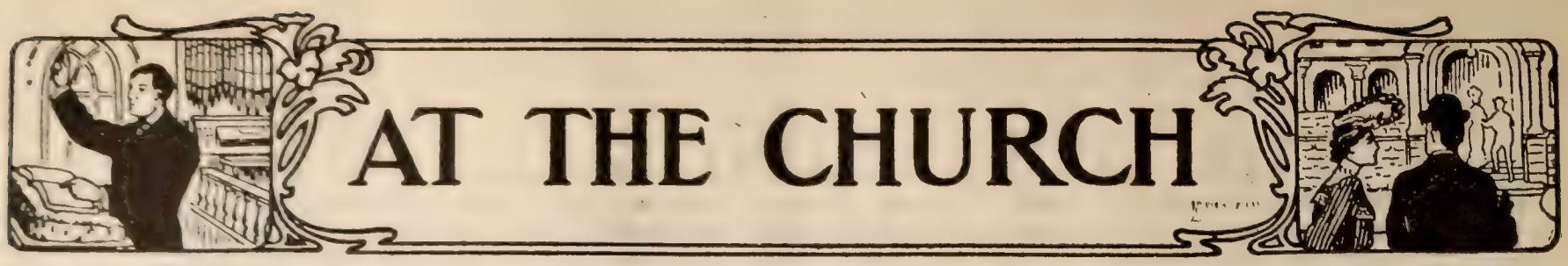
Lord, may that holier day
Dawn on thy servants' sight;
And purer worship may we pay
In heaven's unclouded light!
—Pittsburg Christian Advocate.

Blessed is the season which engages the whole world in a conspiracy of love.

The happiest workmen are those who can absolutely lose themselves in their work.—Carl Hilty.

It is a good thing to sacrifice; but it is a greater to consent not to sacrifice in one's own way—Charlotte M. Yonge.

The pessimist who goes wishing he had never been born is not the only one who wishes it.—Nixon Waterman.



Sunday School Lesson

By Professor Willett

The First Martyr*

It will be noticed that though almost the entire material of the first half of the Gospel of Matthew has been included in the lessons of the year thus far, Chapter 13 is omitted in the interval between the present lesson and the last. This is evidently for the purpose of introducing the teachings of Jesus in a fairly consecutive manner further on in our studies. At the present time we pass from the proofs that the sentiment of the rulers toward Jesus was growing more hostile to another event which, while not so significant as the ministry of our Lord, threw a shadow across his soul by removing forever from his side the great friend who had opened the door for his appearance.

Herod Antipas was the son of Herod the Great, and was known as the Tetrarch because about one-fourth of his father's dominions fell to his control. He shared the qualities of his hard, unscrupulous and merciless family, though he was never so cruel as his father. Sometime before he had imprisoned John the Baptist, and a little later had put him to death as the result of a trick by which he was forced into this unpleasant act. Later on, when the reports of Jesus' work reached him, they were so much like the stories told of John's activities that he confused the two men. From the standpoint of a mere political intriguer, fighting a diplomatic battle for his kingdom with his Roman masters, the incidents connected with the work of John and of Jesus were trivial and easily confused. He fell, therefore, into this natural error of confounding the ministry of Jesus with that of his great forerunner. Some such report of Herod's comments reached the disciples of Jesus, and it is the reflection of the Evangelist upon this whisper from the court of Herod that brings up at this point the tragic story of the death of John.

Why Was John Imprisoned?

It is not easy to determine the reason why Herod thought it necessary to imprison the great preacher of the desert. The narrative of Matthew would imply that it was through anger at John's straightforward denunciation of his act in marrying his brother Philip's wife. There would perhaps be sufficient cause in this public rebuke of a proud, insolent sovereign by an untitled and obscure preacher. The First Gospel implies that nothing but Herod's fear of the people restrained him from putting John to death. But the Second Gospel throws a different light upon the situation. It describes the wrath of Herodias against John for his plain, blunt words regarding her relations with Herod, and says that it was her purpose to kill the prophet. But she could not, for Herod, who feared and respected him, kept him safe. Further than this it adds significantly that Herod was much perplexed by his plain speech, that he heard him gladly, and some of the old texts add that "he did many things." If this narrative be followed it seems to prove that John was imprisoned less because of Herod's resentment than because of what the unscrupulous woman with whom he lived might do to satisfy her hatred against the prophet whom he respected.

Hope of Release.

In this condition of imprisonment in the fortress of Machaerus, east of the Jordan, where Herod was accustomed to live during the summer months, John passed the unhappy days of his captivity. It must have been a sore affliction to so ardent and impetuous a nature as his to be thus shut away from all the activties to which he was accustomed, and in which the fiery passion of his nature found expression. He was permitted the companionship of the disciples, who visited him from time to time with reports regarding the work of Jesus. This freedom of conference with his friends further proves Herod's friendly attitude toward him. But at the very best the days must have hung heavy, and John looked eagerly forward to release and return to his accustomed work. Sometimes he was sorely perplexed at the reports that reached him from Jesus. It seemed to him that the Nazarene was all too mild in his attitude toward the giant wrongs that had deeply stirred his own soul. Perhaps the reassuring message sent to him by Jesus helped to quiet his restless spirit and bring him adjustment to the hard limitations of his lot. We may believe that it was no purpose of the king's to add in any manner to John's afflictions by needless hardships or privations. But the mere fact of being shut away from the work he loved was enough. Thus he waited from day to day the time of release.

The Dance of Death.

Then swiftly and without a word of warning came the end. The king's birthday festival must have brought unusual activity and merriment to the old castle. Perhaps the prisoner in the dungeons heard something of the noise of preparation and the confusion of revelry in the chambers above his head. But how little he knew of its signficance for him! It was only when the gloom of his prison was invaded by the glare of torches and he was summoned from the usual loneliness of his life to a terrible and instant death that the sinister meaning of the day broke upon him. Who knows whether he was even told the reason for this assassination? The scene of his swift death has often been described by writers and drawn by artists, but no man of them all knows aught of the real facts regarding John's last moments. Swiftly he had come, like Elijah of old, and swiftly like Elijah he went back to God in the fiery chariot of martyrdom.

Of the woman, Salome, the daughter of Herodias, whose requestion brought humiliation to Herod and death to John, we know nothing save what a few lines of Josephus have preserved of her story. She was married successively to two members of the Herodian family. There is not the slightest basis for that absurd story embodied in a modern work of art that she fell in love with John the Baptist in the dungeons of the castle, and resenting his rejection of her advances, demanded his death in a moment of furious anger. So far as we know she never saw John, and was but the willing tool of her mother's desire for vengeance on a bold and stern reprover of wrong.

The Sad News.

It was melancholy tidings that came to the disciples of John from the first of their company who came to see the prophet after this event. They came and bestowed his remains in some burial place near by, and then came to Jesus to bring the news of the tragedy. It must have touched the heart of our Master with its solemn pathos. It was the first martyrdom that had fallen upon the company of the friends of Jesus. It was the earliest dropping of that grain of precious seed from which later abundant harvests were to spring; for as Tertullian has said, "The blood of the martyr is the seed of the church."

*Sunday School Lesson for May 22, 1910: The Death of John the Baptist, Matt 14:1-12. Golden Text, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city," Prov. 16:32. Memory verses, 10, 12.

Christian Endeavor Lesson

By W. D. Endres

Topic, May 27. What Is It to be a Christian? Acts 26:24-29.

It is well that we should stop frequently and make just such an examination as this subject imposes. We all need it for our own sakes. This is more especially true of us who are younger. We are young, our lives are before us, we are Christians too, what does it mean, and what should it mean to our lives?

It means more than conformity to the ceremony necessary to join the church. We are all more or less in danger here. When the life is young the heart tender and the response to a sympathetic appeal all but natural, joining the church, is rather an easy thing to do. Indeed if this be at the time of a protracted meeting, when this appeal is strongest, when many, some of whom are our companions, are responding and where this public commitment seems to be the principal thing necessary in the process of becoming a Christian, it is small wonder that we unconsciously assume that by this overt act we can become Christians and have the matter over.

You must grant that this is not overdrawn when you observe the great army of nominal Christians both old and young whose attendance at church and sense of Christian obligation finds such a small place in the program of their lives. But if you were to ask most any of these if they are Christian they would answer affirmitively without hesihesitation. The pathetic thing about all this is the self-deception of those whom we thus

describe. Not that this, the formal side of Christianity, is not important and necessary but that it should be made the entire consideration of the Christian obligation is the warning for us.

Being a Christian means to do and be all this and more. It means the dedication of the life to the pursuit of certain life-ideals, the realization of which is ever sought in the individuals' life.

With this ultimate purpose in view then his life program is made out to this, all things both great and small which he does contribute. The selection of his calling, the this ultimate life-ideal and the zealousness preparation of himself for the work of that calling, the co-ordination of that calling with and care with which the work of life is pursued, must all be determined according as they have bearing upon this ulterior purpose—the establishment of the kingdom—righteousness—rightness—in his personal life and in the relations which he bears with his neighbor.

This great ideal of rightness which for purpose of thought we may break up into justice and mercy, service and love, follow us everywhere. No man who has committed his life to these great standards can maintain the integrity of his own soul if he does not carry to his daily task conscious scruples as to their faithful discharge. For the same reason he will not engage in any bit of conduct whether in business or in play which will militate against the realization of them either in his own life or the lives of others. Such are the heart searchings of the teachings of Jesus and such are the Christian obligations upon all who wear the name.

Last of the Laymen's Conventions

Great Rally in Chicago—Damp Weather But Warm Enthusia sm—Able Addresses and Good Resolutions

The final rally of the greatest extension propaganda in the history of the Protestant church, the Laymen's Missionary Movement, began with a meeting at Orchestra Hall, Chicago, April 29, and continued three days, the final meeting being held Monday evening. This was the last of a great series of meetings which have been held in seventy-five of the leading cities of the United States. Almost without exception these meetings have been marked by a very large attendance, deep earnestness and unbounded enthusiasm. Never before in the history of the world has there been anything to equal it. There is something about it suggestive of the ancient crusades to rescue the Holy Land, but this movement is characterized by wisdom and good sense, while they were not.

The first meeting of this convention was attended by almost 2,000 delegates. The opening address was made by Bishop Charles P. Anderson, of the Episcopal Church.

The Church Awakens.

"This is the movement that we have looked for for years," he declared. "It looks as though the great power of the Protestant church, dormant for so long, is about to reassert itself with new vigor. The significance in the laymen's missionary movement lies in its return to religious sanity, the placing of religion where it belongs, in the first rank of our social life."

Mr. J. Campbell White, of New York, secretary of the movement, discussed its financial phases, and incidentally scored Chicago for contributing only seventy-eight cents for each church member in the city, for evangelizing 60,000,000 people.

Rev. W. R. Hotchkiss, fourteen years a missionary in Africa, gave a vivid account of the work in the Dark Continent. "Where I swam and traveled on foot," Mr. Hotchkiss said, "former President Roosevelt rode on the railroad train. This is only an illustration of the religious and moral transformation of a people who are the laziest people on the face of the earth."

A Survey of the World.

The Saturday morning meeting was devoted to a survey of the world as a missionary field. Dr. J. P. McNaughton, of Turkey, told of conditions in that country, "the battlefield of the world," lying between the Orient and the Occident. His account of the recent awakening there, and the marvelous revolution that has taken place, largely through the work of the missionaries, was interesting in the extreme.

Great Work in Japan.

Dr. J. L. Dearing declared that the Japanese have been made the subject of more adverse criticism than any other nation on earth.

"On the contrary," he said, "the Japanese possess more qualities that make for success and prosperity as a national power than is generally conceded. Most of the statements made against them are gross misrepresentations. Japan has as many Christian people today, after fifty years of contact with Christianity, as there were in the whole world 100 years after the beginning of the Christian era," he continued.

"Everything is favorable. Our work in Japan is vastly important because of the universal respect in which she is held by other Oriental countries on account of her being the first to conquer a Western nation."

Marvelous Doings in Korea.

Rev. George Heber Jones, of Korea, told of the marvelous work that has been accomplished in Korea already. Since the work began twenty-five years ago, the conversions have averaged one an hour. The Bible is the best selling book in that country, and is approved as a text-book by the government. With the right effort Korea can be Christianized within the next twenty years.

"The Koreans are fighting their own cross in a wonderful way," said Rev. W. N. Blair. "When I went there eight years ago the field was desolate. The battle between Japan and China scattered the missionaries, centered at Ping Yang, far and wide, and each created a mission of culture in the new territory. Today there are 240,000 Christians in Korea. More than 800,000 copies of the gospel are in the land. Ping Yang has a college where 500 natives are studying for the ministry. In my five counties we have forty churches, twenty-six day schools and 4,000 Christians. The inhabitants gather about the foreigners just as we would at a circus. Why, the last time I was there 300 women filled the church while 400 men sat under a canopy outside. I stood in a window between them and preached."

Praises the Chinese.

Rev. Arthur M. Sherman, of the Protestant Episcopal Church, said that the middle and upper classes of China are equal in intelligence and business ability to any other in the world. The Chinese boys in his school of 500 lads were so eager to learn that a notice had to be posted that no boy should be allowed to study before the hour of 6:30 in the morning.

"The doors have been opened everywhere," continued Dr. Sherman, "for the invasion of American ideas. The war with Japan was a timely rebuff to the intense pride of the Chinese. The past nine years have witnessed a marvelous change. The telegraph is everywhere, railroads are being rapidly built, and newspapers are found in every part of the country. A great victory for Christianity is the appointment of a devout Christian as a member of the board of foreign affairs, one of the highest positions of influence in China.

"There is no hope for China," declared the speaker, "in Taoism or Buddhism, and Confucianism is now being arraigned by the younger element as out of date, and even detrimental to the morals of the country. China is now sitting at the feet of the western world and willing to be taught by us.

"There is no 'yellow peril' unless we make it so. The Chinese are not the ignorant people they are painted. The only people greater in commercialism than the Jews are those of China.

"One of the provinces of this great nation contains enough coal fields to supply the world for 3,000 years. Telegraph wires cover this vast territory, and the railroads have a mileage of 3,000. Many newspapers carry the new thoughts throughout the dominions. We do not know the Chinese. Only the inhabitants of one low coolie district come to our country. The real people of the middle and upper classes are not one whit behind the rest of the world and are so proud that they look down upon the Japanese and us."

The Recent Outbreak in China.

Dr. M. D. Eubank, a Baptist Medical missionary in the province of Hunan, gave the following explanation of the recent uprising to a reporter: "The governor of Hunan," he said, "in my opinion, was the direct cause of the last uprising of the natives, whose cry was a demand for cheaper rice. The governor, I am told, was in league with the foreign merchants in his province and conspired with them to raise the price of the country's greatest staple. He made immense profit by it.

"His action so stirred up the natives that they wished to bring upon him the hand of the government and realized that the most effective method was to attack the missionaries. This would result in his being called to account by his superiors for not giving the missionaries ample protection. That, I believe, was the real cause of the riot, and I feel sure that he committed suicide when he found out how deeply he was involved, I do not believe the report that he was killed."

Dr. Eubank gave some glowing statistics of the progress of the work in China.

In Latin America.

Rev. H. C. Stuntz, for many years a missionary in South America, gave a general account of the situation there. It is a vast territory, with wonderful possibilities, now occupied by a sparse population. But it is rapidly filling up, and the opportunities for missionary work are boundless. The present moral conditions are bad; illiteracy the rule; gambling is well-nigh universal, and in one-third of the so-called families no marriage ceremony ever has been performed.

How to Get Results.

At the afternoon meeting on Saturday the main topic was "How to Lead a Church to Its Highest Missionary Efficiency." The promotion of missionary intelligence, prayer for missions, laymen as missionary advocates, and a better system of missionary finance, were the special subjects, the principal speakers being Rev. S. Earl Taylor, of New York; Rev. W. B. Anderson. of Philadelphia, (many years in India); Dr. C. H. Patton, of Boston, and Rev. J. Campbell White. Many practical suggestions were made along the lines mentioned. The committee on resolutions offered the following: "We recommend for adoption a policy whereby each church shall appoint a campaign committee to conduct a personal canvass of each church member. We believe in the weekly offering as a scriptural and a business method. We advise that a co-operative committee of each movement be organized in each county. A permanent organization that will make Chicago's 1911 pledge equal $250,000."

They ought to work out a great change in the methods of conducting mission work.

A Round-up of Missionaries.

A large number of returned missionaries were present, and were introduced in order to the audience. Each one gave a condensed account of his work, covering the country, the term of service, and something of the results. All these were received with hearty applause by the audience.

The Sunday Afternoon Meeting.

For the Sunday morning service the missionary speakers were sent among the churches. But it was rather surprising that so many pulpits were occupied by the pastors themselves. At the Auditorium Dr. F. W. Gunsaulus preached on the subject, and his sermon made a great impression. The rally of men in the afternoon drew an audience which packed the Orchestra Hall from platform to door. The two leading speakers at this meeting were Mr. J. Campbell White and Mr. Mornay Williams, who was first projector of the movement, after the great Williams College Centennial. Mr. White declared that the Chicago Convention was proving the greatest of the series of seventy-five.

Mr. Williams made a remarkably able address on "The Missionary Motive." He is a New York lawyer and chairman of the committee on Child Labor and also is connected with the Board of Charities and Corrections of the states, and therefore much interested in home work as well as foreign. "I tremble not so much for Korea and China," said Mr. Williams, "as I do for America, my own country. I am interested in missions and this great missionary movement because I know that America and your Chicago with all their great outward prosperity are doomed unless they heed the call of the Christ. The judgment of the cross is on us all. You cannot be great unless you are willing to serve. You cannot share the glory of the Christ unless you are willing to drink of his cup.

"When you realize that Korea's smallest coin is 1-20 of a cent," he said, "and that the average daily wage is 20 cents, you can easily understand how deeply interested the country is in religion when you know that their people spent $125,000 in American coin last year for hymn books. America, with all her wealth, must be judged by the standard which these people have set in their poverty."

United Ministers' Conference.

The meeting on Monday morning was of special interest to ministers. Rev. H. P. Silver, of Topeka, spoke on "The Pastor as Leader." The laymen are moving forward in the great work, he said, and the leaders must look out or they will be run over. The day of inactivity has passed. Men are bubbling over with enthusiasm seeking an outlet. They need direction. Some are too little to do big things, and some are too big to do little things. Pastors must utilize all in the work. As to money, there is plenty to be had if we go after it in the right way. But we must get away from the oyster stew and the pink tea and rummage sale idea, and get on a higher plane.

A World-Vision Needed.

Dr. C. F. Reid, of San Francisco, spoke on "The Place of the Laymen's Missionary Movement in the Life of the Church." Dr. Reid said we are too near, at present, to see this movement in all its immense proportions. We are beginning to get a vision of the world and its needs. The Church of Christ is not a hospital for spiritual dyspeptics, but a great machine for doing good to the souls and bodies of men. Too many of our converts get away and are lost sight of. We must give them work to do. This movement is bringing unity among the churches and promoting harmony among Christians everywhere.

A Model Missionary Pastor.

Rev. Alfred Gandier, of Toronto, pictured the missionary pastor as he should be: himself a missionary, filled with zeal for the cause; thoroughly acquainted with the work, and able to give the information to his people: eager to keep his congregation informed and in touch with the great missionary movements; courageous, and not afraid to ask for money; full of faith in his people, and able to make them know it; and finally, a recruiting agent for the mission field.

Rev. John Timothy Stone, of Chicago, closed with a strong appeal to the workers to grasp the immensity of the situation, and to realize the tremendous spiritual value there is in co-operating in such a work.

Chicago Disciples' Share.

In last week's Christian Century it was noted that the banquet of Disciple men pledged on behalf of Chicago churches to increase the offerings from this city over 60 per cent for the coming year or a total offering of $5,000—an average of $1.20 per member. On Monday night this report was presented with similar reports from all the denominations some of whom pledged even larger increases. The total sum raised last year for missions by the Protestant churches of Chicago was $163,866. At the opening of the convention the goal set before us for the coming year was $250,000. When on Monday evening the pledges were footed up they came to the inspiring figure of $280,000. The Presbyterians doubled their figure proposing to raise $85,000, Methodists jumped from $43,000 to $75,000, and pledged their share of $1,000 a year for the support of an executive secretary to maintain missionary headquarters here and carry on the great work begun among us by the present movement. Mr. F. J. Michel will be continued in this important work. The Baptist pledge almost doubled their previous giving—from $16,726 to $30,000. Great enthusiasm reigned in the making of these pledges, and many expressions of humiliation were heard with respect to our previous neglect of this great work.

The banquet of Disciples brought out a heartening attendance of our men from fifteen of our twenty-three congregations—all the stronger congregations being well represented. Every man was quickened to go back to his brethren in the local church and work to enlist hearts and gifts in this. Christ's work. It has made the beginning of a new epoch in our church life in the city.

Donald Graeme

(Continued from page 13.)

man, as the poor and needy, the sick and sorrowfu' can amply testify. But I'm afeard o' my life he has leanins, aye leanins. When did we hear him preach ae sermon on election? I'm aye misdootin', but he's gan aff the straicht." Yet in the man's presence, such was the fascination of his personality, the charm of his manner, and the power of his unaffected, manly Christianity, that David Graeme, himself a man of deep piety, underneath his love of genuine Scotch humor, looked upon his minister with eyes that spoke as deep affection as one man may cherish for another.

Within the past few days Mr. Graeme had been troubled concerning his only son, Donald. Many a young man in Brigend had envied Donald Graeme his splendid prospects. But Donald, to the sorrow of both his parents, to say nothing of his sister Jeanie, had lately shown signs of discontent in business. Nothing would do the youth but he must emigrate. Farming in Canada would give him a life to breathe in. Only give him a few hundred pounds and let him find for himself. James Douglas would be only too glad to take a partnership in the business, and he was worthy, too. When Archie Monteith left the tea-table and followed James into the shop Mr. Graeme poured all the story into Mr. Sinclair's ears. Donald sat playing with his knife, looking downcast and uneasy, while his father laid the whole matter before the minister. Mrs. Graeme, during the recital, pressed her handkerchief to her eyes more than once. Jeanie looked on dry-eyed, but pale and anxious. The old man at last concluded with:

"And now, Mr. Sinclair, what would ye advise?"

"First of all, Donald, tell me, would you expect to be better off over in Canada than you are here, in your father's house?"

"It is not a matter of being better off, as money goes, sir, but I should be more contented. I hate the shop; it is a prison to me." A sudden flush dyed his face, as ne lowered his eyes, under Mr. Sinclair's steady, searching look.

"Donald, there is many a young man in Brigend and elsewhere would consider himself well off in your shoes."

"I know it Mr. Sinclair, but I cannot help my tastes."

"How do you know what your tastes are? You have never done a day's work on a farm in your life."

"You forget how much I enjoy work in the garden. You can understand how I love it, for you love it yourself, sir."

"Quite true, Donald, as a recreation. I love nature next to my God and my fellow creatures. But a man may not always please himself. "Love thyself last" was well said, and by one of the greatest of men. Think of your father's hopes, Donald, and look at your mother's white hair. Could you have the heart, man, to bring sorrow on a home that up till now has been happy and prosperous?"

"There are worse things than separation," he said, half defiantly. "It is hard to say what a fellow might be driven to."

"Fellows have been driven by their own folly to know the pinch of want before now, Donald, but I trust it will never be so with you."

At these words Jeanie broke down and sobbed aloud. Donald sprang to her side and threw his arms around her.

"Don't Jeanie, don't" he pleaded; "God knows I would do anything for you.'

"Then you won't go away, Donald, say you won't."

"I'll never go away till you are willing, Jeanie."

Mr. Sinclair silently beckoned the old people from the room and softly closed the door.

"Jeanie, I am going to tell you everything, everything, but first promise me that you will keep my trouble from father and mother,

(Continued on page 21.)

Church Life

—Note the initial chapter of our new serial in this issue. Great number of our readers have taken keen delight in the story of the trusts, "The Coign of Vantage" which came to its *finis* last week. The present story will prove no less interesting. Read it before you lay down the paper.

* * *

Until the Chautauqua season opens W. J. Lhamon, will act as pastor of the church at Wellsville, N. Y.

Charles E. McVey has open dates for June and July. He may be addressed at Hardy, Neb.

L. G. Batman, Youngstown, Ohio, will make the Church Extension address at the Ohio state convention.

W. L. Cowen has resigned the pastorate of the church at Ludlow, Ill., and will close his work at an early date.

The Lenox Avenue Church, New York, made a special effort to have every member present at its May day services.

J. S. Hyde, pastor of the Second Church, Danville, Ill., duly observed "Tuberculosis Sunday," preaching a sermon on "The Great White Plague."

J. W. Porter, after a two years' pastorate has closed his work with the church at Mason City, Ill., where he preached his farewell sermon the last Sunday in April.

The Memorial Church, Rock Island, Ill., has purchased a parsonage of eight rooms, on a beautiful sixty-foot lot which will be occupied by Pastor E. T. McFarland and family.

F. N. Calvin, St. Louis, and his wife have gone to Brownville, Texas, where for two weeks, Mr. Calvin will take a needed rest from his church work.

The First Church, Urbana, Ill., expects to dedicate its new building May 22. The contractors have promised that the building will be complete by that date.

Dr. Paul Wakefield, the Living Link missionary of the Church at Liberty, Mo., was present at both services at the Central Church, Des Moines, Ia., the first Sunday in May.

H. H. Jenner, pastor of the Stuart Street Church, Springfield, Ill., has been holding special meetings with his church and in eighteen days there have been thirty-eight responses to the invitation.

A new church is to be erected at Sheridan, Ind., during the coming summer. The plans call for the expenditure of $12,000 exclusive of furnishings. The seating capacity of the building will be 700.

The West Side Church, Springfield, Ill., will dedicate its remodeled building, May 15. Oliver W. Stewart of Chicago will be in charge. This church has doubled the size of its auditorium, and added splendidly equipped Sunday-school rooms.

E. E. Moorman, pastor Englewood Church, Indianapolis, spoke at Butler College at a recent chapel service. His subject was "Temple Builders." Mr. Moorman is a graduate of Butler of the class of '99, taking his Master's degree the following year.

Charles M. Sharpe, dean of the Bible College, Columbia, Mo., will give the Alumni address at Kansas University this year. Mr. Sharpe is an alumnus of Kansas University, and at one time pastor of the Christian Church in Lawrence.

Earle M. Todd is bringing things to pass in the work of the church at Fort Wayne, Indiana. He commands increasingly the attention of the most thoughtful people of the city, and the church is consciously undertaking plans for the best things.

The members of the brotherhoods of Des Moines, Iowa, are in a vigorous campaign to secure "500 men in attendance upon the state convention at Boone." Their plan of campaign provides for individual solicitation of each church in the state.

Dr. Paul Wakefield, the newly appointed living link of the church at Liberty, Mo., preached in this church April 27, morning and evening, and greatly delighted the people, who now more cheerfully than ever give of their means for his support in China.

The Sunday School of the Central Church, Des Moines, Ia., has entered into a contest with the School at Anderson, Indiana. The contest will last for six weeks, until the first Sunday in June. The contest is based upon the increase of the attendance and enrollment.

Under date of May 2, C. R. Scoville, sends a telegram from Tacoma, Wash., saying that the churches there had bought a lot in the southern part of the city, built and dedicated a tabernacle in two days. Fifty-three received at the first invitation, 103 the first day, and 700 since the beginning of the campaign in Tacoma.

It is said that there is good prospect that at Cedar Rapids, where W. M. White has just been called as pastor, there will be a new church erected within the next two years. Sixty-five thousand dollars has already been subscribed toward this purpose. Besides this the church owns a beautiful lot free from debt.

W. T. Hilton, pastor of the church at Greenville, Texas, is leading his church in the third meeting since the beginning of his pastorate there. The Netz Sisters are singing for the meeting. Fine audiences are reported, and many additions. The Sunday-school has reached an attendance of more than three hundred.

Elster M. Haile, president of Hereford College, Hereford, Texas, has resigned his position, and will in all probability enter the pastorate again. Mr. Haile expresses a desire to attack the problem of the city church fighting against great odds. We should welcome such a man to the difficulties and joys of the Chicago field.

Walter Scott Priest sends the glad news that the Central Church, Wichita, Kans., has become a living link in the American Society. This gives this church four living links, two in foreign, one in state and one in American missions. Since Mr. Priest began work here six months ago there have been eighty accessions to the church, and more than $2,200 raised for missions.

The Northern Indiana Ministerial Institute, which was to have met in Valparaiso, Indiana, last week, came into contact with a "landslide," and was completely swept off the track, all the preachers who would otherwise have attended the meeting were more interested in the great inter-denominational gathering in Chicago, and could not stop until they had registered at the Missionary Congress.

A walking club for the boys between the ages of eight and fifteen is an attractive feature of the work of the Sunday School of the Central Church, Des Moines. The walks will be on Saturday afternoon, and will be to some neighboring woodland where birds and trees and flowers will be studied under the sympathetic guidance of Mr. Osborne.

The Kirk Avenue Church, Bloomington, Indiana, is making fine progress under the leadership of J. C. Todd. There are now fourteen hundred members, twelve of whom the pastor can account for. There is some talk of the church employing an assistant pastor for the coming year. They want a man who will give especial attention to the Sunday School, and the financial work of the church.

Lowell C. McPherson, who has been four months holding meetings in various parts of the United States has just closed a meeting with the Columbia Avenue Church, Rochester, N. Y., and returned to his home at Keuka Park, New York. During this meeting the membership of the Columbia Avenue Church was largely increased, and the standing of the church with the community greatly strengthened.

J. E. Lynn began his work with the church at Greeley, Colo., the first Sunday in May. During the month of April, Mr. Lynn took a vacation, during which he preached for the S. L. and W. Ranch church several times, adding five persons to its membership. He preached twice on Sunday afternoon at a nearby town of 400 inhabitants and assisted in organizing a church there with fifteen charter members. Mr. Lynn has been elected a member of the Colorado State Board.

The movement for the erection of a hospital by the members of the Christian Churches in and near Kansas City seems to be making fine progress. The Trustees, Drs. P. C. Palmer, E. L. Harrison, and W. A. Forster, have filed petition for incorporation. The site of the building has not yet been decided upon. The name it will bear is "The Christian Church Hospital and Training School of Kansas City." The proposed buildings will cost about $250,000.

Rally Day was observed April 20, at Petersburg, Ill., where most of the departments of the work are in fair condition. The Sunday-school is in the lead. The four organized classes are doing exceptionally well. The "Isaiah" class (women), besides paying for their half on the new pipe organ (over $900), have paid $100 on their $500 pledge to the new church. The "Boosters'" class (men), less than a year old, have 110 enrolled. On March 27, there was an attendance of 102. A contest with F. W. Burnham's class at Springfield, Ill., is contemplated.

J. P. Myers, Shelbyville, Indiana, read a resignation as pastor of the First Church of that city, the first Sunday in May. Mr. Myers will close his work with this church at the end of July. He has not yet decided upon his future location, and will probably hold one or two meetings during the latter part of the Summer, and take some time in deciding upon his future location. Mr. Myers has done a good work at Shelbyville, in the three years that he has been there. In this time the standing of the church in the community has been strengthened, and a $7,000 debt of long standing has been entirely cleared away. Mr. Myers will doubtless have no lack of opportunity to accept calls from our best churches.

The men of the Christian churches of Peoria, Ill., are in a novel way taking hold of the enterprise of erecting a new building for the new Sunday-school to be organized in the western part of the city. On a large mailing card the men of these churches announce that they will build the house for the new Sunday-school in one day, May 31. Men are asked to meet promptly at 7 a.m., prepared for work with shovel, hammer and saw, and it is proposed that by 6 in the evening the building will be complete. At the noon hour will be held a memorial day service, with an address by W. F. Turner, pastor of the Central Church. The ladies of the two churches will serve luncheon.

May twenty-second is the date set for the dedication of the new church at Urbana, Ill.

J. C. Howell has accepted a call from the church at Lakeport, Cal., and is already at work.

A. Martin, Morgantown, W. Va., lectured in the Forest Ave. Church, Buffalo, N. Y., May 10 and 11.

C. W. Cummings, pastor at Knoxville, Ill., recently addressed the Sunday afternoon men's meeting at the Y. M. C. A.

The church at Cairo, Ill., has moved into its new building though the work on the building is not yet complete.

H. E. Tucker, pastor at Platte City, Mo., writes that the church there is in a meeting under the leadership of S. J. White, pastor at Chillicothe.

S. Ellwood Fisher, for several years the successful pastor at Paxton, Ill., began work as pastor of the church at Dixon, the first Sunday in May.

T. L. Noblitt, pastor of the church at Guthrie, Okla, is visiting different sections of the state in the interest of the bill providing for the change of the location of the state capital.

R. L. Mobbley has accepted the pastorate of the First Church, Jacksonville, Miss. He began work the first Sunday in May and has fine prospects for a large and successful ministry.

S. S. Jones is holding a follow up meeting with the Third Church, Danville, Ill., in which there have been 200 accessions to the church. This meeting follows the Sunday meeting held in the winter.

Last Sunday, F. M. Rains was called to serve the Maxwell Street congregation, Lexington, Ky., as dedicator of their new building. The dedication will be followed by a meeting.

J. M. VanHorn closed his ministry with the Cecil Street Church, Toronto, Canada, the last of April, and has removed to Warren, Ohio. The congregation gave him and his wife an enthusiastic farewell reception, presenting them with a large purse of gold coins.

"The Problems of the Young Woman of Today" was the subject of a sermon by Rev. E. B. Barnes, on a recent Sunday evening and was so well received that the report was given large space in the daily paper on the following day.

B. E. Utz, for several years preacher in Iowa, is now manager of the industrial farm of the Eugene Bible University. It is the plan of the school to by means of this department make it possible for many a young man to work his way through school who would not otherwise avail himself of academic training.

The church at Boone, Iowa, has just closed a quiet little meeting in which there were twenty-seven accessions to the membership of the church. This makes 115 new members that have come into the church since April 1909. The meeting was led by Clara Hazelrig of Topeka.

A beautiful new church has been erected by the church at Linton, Ind., and was occupied by the congregation for the first time, the last Sunday in April. Meinotte Miller is the pastor of the church. Immediately after the opening of the new building a meeting was begun under the leadership of J. V. Coombs.

Colby D. Hall, pastor of the University Church, Waco, Texas, has been allowed by his church to begin his vacation a month early this year that he may give the time to the ministry of the Central Church which, has been without a minister for a short time, but needs the assistance of this strong pastor in preparing for a meeting to be held in the fall.

Mother's Day services were held at the Lenox Ave. Church, New York. W. Bayard Craig, the minister spoke in the morning on the subject, "The Madonna of Protestants." A beautiful picture of "The Madonna" was unveiled by two little girls. A carnation was given to all in attendance, in honor of Mother.

W. J. Wright has begun his temporary pastorate with the church at Enid, Okla. He has just concluded a meeting at Norfolk, Va., where he found a small company of Disciples worshipping in a small building and after adding one hundred to the membership led them in planning a campaign for a $50,000.00 building.

The Men's Berean Bible class of Nelsonville, Ohio, held a soldier's day service, Sunday, May first. This class has had a wonderful growth, and has commanded the attention of many noted Sunday-school workers in all parts of the country. The president of the class Mr. R. A. Doan, has been many times invited to tell of the work of the class before large audiences.

Frank L. VanVorhis, the newly appointed secretary of the Wisconsin Board, has just concluded a meeting of four weeks duration at Chippewa Falls. There were seventeen accessions, all but two being by primary obedience. A. F. Hansaker, a fine young man of the community, volunteered for the Christian ministry of this church. Mr. VanVorhis attended the meeting of the Missionary Congress last week.

Frederick M. Rogers, of Long Beach and H A. Easton, the well known singer, have just closed a nineteen days' meeting with their Central Church at San Diego, Cal. There were forty-one added. Mr. Rogers is a pastor who has not lost the evangelistic faith and fervor. He is a high class Sunday-school man too and aided much in organizing the adult department. The very best result must follow his meeting always. W. E. Crabtree is pastor at San Diego.

The church at North Eaton, Ohio, dedicated a new building the first Sunday in May. Warren Leonard is the pastor. About a year ago the congregation lost its building, which had been used only two months, by fire. The heroic spirit of the church was shown in its at once resolving to replace the church with even a better one. They had to pay the debt upon the burned building, for there was but little insurance, and then they set to work upon the campaign for the new one, and soon were ready to let the contract for that. The present building is formed of concrete blocks, and cost about eight thousand dollars. H. Newton Miller, Secretary of the Ohio Christian Missionary Society was master of dedicatory ceremonies.

The following resolution adopted by the eleventh district meeting of Indiana, held at Columbus, is in the direction of greater efficiency especially for the smaller churches.

"Resolved, that it be the sense of this convention that in order to bring about the perpetuity, the growth and evangelistic zeal of the church, the ministers should be intimately associated with the members of the church or churches they may serve, and to that end would favor grouping the churches and locating ministers in their own fields of labor, and further, that we discourage the custom of importing a preacher from the city or from another state, who reports for duty early Sunday morning and departs Sunday night."

The Centennial Church, Bloomington, Ill., was dedicated the first Sunday in May. This is the third church built under the leadership of J. H. Gilliland during his leadership of twenty years in this fair city of Illinois. The new building is commodious and thoroughly modern in all its equipment, with ample preparation for the work of the Sunday School, and a large basement for social purposes. In the dedicatory services the members of both the other churches participated, their pastors Edgar D. Jones, and S. H. Zendt taking part in the program. There are few men in any denomination who have a more satisfactory and commendable record than nas J. H. Gilliland.

Truman E. Winter has resigned his position as professor of Old Testament literature, in the Bible College, Columbia, Mo., and accepted a call to the pastorate of the church at Fulton, Mo. Mr. Truman is a graduate of Hiram College and Yale University, with post graduate work in Berkeley Bible Seminary, and Pacific Theological Seminary. He looks forward to the work at Fulton with greatest hopefulness. There is already started a move for building a forty-thousand dollar house of worship for the historic church. While continuing his work in the class room until the close of the present school year, Mr. Truman will occupy the pulpit of the Fulton church each Sunday.

Randolph Cook, who recently resigned the pastorate of the Central Church at Enid, Oklahoma, had two years of good service. During this time 550 members were added, but there is now a body of nearly a thousand strong at this growing educational center. More than $4,000 of old church debts were paid off, $600 raised for missions, and all together over $26,000 raised for all purposes. The Bible school grew from an average of 140 until there were three schools averaging over 400. Mr. Cook taught classes in teacher-training, and mission study, and fostered all lines of church activity. He has done much in the way of using printer's ink in the work. He is ably assisted by Mrs. Cook, who, among other things, organized the Young Ladies' Mission Circle, which now supports a native helper in India.

The following paragraph from the Christian Evangelist will doubtless be enjoyed by the readers of the Christian Century:

"Here's an interesting story illustrating how the germs of criticism are at work in the minds of 'the rising generation.' President J. W. McGarvey was recently relating the story of Balaam to a small grandson—how Balaam's ass refused to go forward when confronted by the angel with the drawn sword, and how, on being thrice beaten by his master for his disobedience, the Lord opened the beast's mouth and he spake and protested against his abuse. 'Grandfather,' said the young rationalist. 'don't you suppose the angel was a ventriloquist and threw his voice into the mouth of the ass?' It is not related what disciplinary measures were taken by the venerable Bible teacher to remove this seed of skepticism from the mind of his grandchild. One can not help, however, raising the biblical question: "If they do these things in the green tree, what shall be done in the dry?"

The Berean Sunday-school class, Nelsonville, Ohio, is commanding attention. It has had letters from President Taft, Mr. Bryan, John Wanamaker, Gov. Folk, Gov. Harmon and may hear sometime from "Teddy and King George!" The spirit and ardor of the class has never been greater than now. Mr. Doan is a great leader and has new plans constantly on tap. The men are always ready to second any effort of his. Last Sunday there were 366 men present which is the largest attendance in the history of the class. The day was observed as "Old Soldiers Day." About sixty veterans were present. The room was tastfully decorated with flags and

bunting and at the close the whole school numbering 816 lined up outside on the street and saluted the old soldiers as they marched through the double line. It was a beautiful sight. Scott Cook is beginning his fifth year with this church.

The Conference of Doctors

The Physicians and Surgeons Conference brought together medical men from the distant states of New York and Washington as well as many intervening states. About one hundred were present.

Dr. Mathew D. Mann, of Buffalo, N. Y., was chairman and addresses were made by Drs. Irving Ludlow Cleveland, Winfield Scott Hall, Chicago, W. H. Park and M. D. Eubank, China. All sounded a deeply religious note.

Dr. Ludlow spent many months recently studying medical missions in China, Corea and Japan. He asserted the most impressive fact he observed was ignorance of the commonest and most fundamental points of hygiene and sanitation. As a result, disease is continually prevalent and this joined with unscientific practitioners, makes the suffering of these people something beyond comprehension. His appeal, to our Christian consciences, was for the diminishing of this suffering by the aid which can be rendered in sending Christian physicians.

Dr. Park, whose experience in China reaches back near twenty years, was listened to with great interest. He treated in his hospital last year 20,000 patients—more than one-half as many as the largest medical college in Chicago treats in clinic and dispensary!

In relating a certain acute case he treated, following the native doctors' ministrations, he unwound the prescriptions written for the patient during the few hours prior to his being called. They were pasted together making a sheet five yards and ten inches wide! Another case he was called to see had been attended by a native physician whose prescriptions called for a concoction of many drugs and herbs. These were directed to be roasted in a pot, placing a pair of shears on the lid to sharpen it up and cut away the disease, strain and give in one dose, and if the patient is not better secure another physician!

Illustrating the readiness of the Chinese people for medical schools and hospitals, he related that shortly before leaving for America he explained to a company of natives his ambition for a medical college and $5.200 was raised in a short time—$1,000 of this being pledged by the government.

Dr. Winfield Scott Hall, one of Chicago's leading physicians, asked what was the central idea of the profession and answered it with the word "altruism." This, he said, is the inspiring thought and motive of the true physician, and until the young practitioner gets this idea of service his success will not reach its maximum. Quoting the words of Jesus "Whosoever would save his life must lose it" he justified the sacrifices of missionaries by the large and influential life which they succeed in living.

Dr. Eubank, of China, was brilliant. His address sparkled with fine humor and his delivery was more like that of an impassioned minister than a physician. He insisted, as had Dr. Park, that the next great step in Medical Missions must be the establishment of well equipped medical colleges. He asks for five great schools in that many large and central cities. The impossibility of satisfactorily treating the 400,000,000 people by importation of foreign doctors was insisted upon and the necessity, therefore, of natives trained for the work.

These colleges should be union colleges, each church supporting its own men who would co-operate with those of other denominations in maintaining the school. He asked also for three capable men all of whose time could be given to writing and translating simple scientific articles on hygiene and allied subjects and so create a medical literature where none now exists.

Following the addresses, preliminary steps were taken toward the organization of medical men to efficiently co-operate with the Laymen's Missionary Movement. A committee will be appointed to confer and report at a special session of the annual American Medical Association meeting at St. Louis in June. H. T. Morrison, Jr., M. D.

Donald Graeme

(Continued from page 18.)

and from Mr. Sinclair most of all. I know you would never tell anyone else." She clasped her hands and lifted terrified eyes to his haggard face.

"Oh, Donald, what is it? And why may I not tell?"

"Simply because I will not live and have it known."

"Then don't tell me, Donald, oh, don't."

"But you can help me, Jeanie, and I know you will."

"If I can help you, tell me all." He cowered before her pure, sad eyes, then spoke in a broken whisper.

"I have been betting and gambling, Jeanie, and I've lost heavily and must pay; and you must get me money."

"But the wretch can't make you pay," she said, "it is illegal." She spoke calmly, though she looked distressed.

"But he has threatened to tell father, Jeanie, and he will, too. Think of it. Would it not kill both father and mother?"

"It would," she said. "They must not know it. But what can I do? You know I have no money."

"You are the only one could get it and never be suspected," he said hoarsely.

"What do you mean, Donald, and how much do you need?" She scarcely knew her own voice, and she hardly recognized her brother's face. Could that wild-eyed young man be Donald? The light-hearted, happy Donald that used to be the life of the house? His lips trembled and he was barely audible as he muttered:

"One hundred pounds."

"Oh, Donald, what a sum, and I have only about five pounds of my own in the world."

"No more use than five pence. I must have the full money within three days, or father will know all. Oh, Jeanie, for God's sake save me."

"How, Donald, tell me how," she whispered, trembled the while like an aspen leaf.

"You know where father's keys are."

"It would not be stealing, Jeanie. It will be all yours and mine some day. And—and you would do it for me?"

"Do what?" she said, and her pale face flushed to crimson, and her sad eyes flashed with sudden angry light.

(To be continued.)

From the American Society

First Church of Christ, Laurens, Iowa—We passed our apportionment yesterday morning, and more came last night, and it's not all in yet. Our work moves along nicely. Twelve added last month, all by baptism. One, a young man, will study for the ministry.—E. J. Nickerson.

Millersburg, Ohio—Our offering will be from 50 per cent to 60 per cent above last year. It is the "best ever."—C. A. Freer.

Ada, Okla.—Forty dollars for American Missions yesterday.—Leroy M. Anderson.

Ravenna, Ohio—Apportionment of Ravenna Church was $50. We passed that at first offering yesterday morning.—J. A. Wharton.

Pontiac, Ill.—Subscriptions for American Missions exceeded our apportionment yesterday.—E. W. Sears.



First Christian Church, Omaha, Neb., becomes a Living Link.—J. M. Kersey.

Mansfield, Ohio—Became a Living Link today. Raised $300. Church happy.—Chas. R. Oakley.

Belvidere, Neb.—Our offering for Home Missions is $19.70.—G. A. Burnham.

First Church of Christ, Cherokee, Iowa—Offering for American Missions $21.45.—A. E. Hook.

First Christian Church, Steubenville, Ohio—The church at Steubenville has not been giving to all the various societies for the past few years. Therefore, we planned to have every society represented in some way this year. The amount for your society is $25.—D. H. Turner, Treasurer.

Mt. Vernon, Ohio—The amount contributed by our congregation for Home Missions is $55.33.—Geo. W. McNabb.

Winnipeg, Manitoba—I preached yesterday, both morning and evening, on Missions, and will do so again next Sunday and take the offering. We expect the largest offering that has ever been taken in the church. We are praying and working to that end.—A. N. Simpson.

Nashville, Ark.—$25 from this church for Home Missions. We have less than 100 members in our congregation, and need a house badly. Put us on the Honor Roll.—W. P. Dorsey.

North Birmingham, Ala.—Took the offering for Home Missions the first Sunday in May. We will give more this year than any previous year; something like $20. I think this is a good offering for the Mission Church here. We have more than reached our apportionment.—Milligan Earnest.

Strodtman Heights Church, St. Louis, Mo.—The contribution of this church to the American Mission Fund is $10. Since we came here on October 1 we have taken every missionary offering, receiving a fair response to most of them; have raised $350 on our new lot, have done some repairs, have about $50 in all treasuries, and have kept up my salary and all other expenses to date. There have been fifty-two responses to the Great Invitation also.—W. A. Webster.

All remittances for home missions should be made payable to the American Christian Missionary Society, and sent to the headquarters in the Carew Building, Cincinnati, Ohio.

A Good Gain for April

The total receipts of the Foreign Society for April are $43,910.53, a gain over the corresponding month 1909 of $6,366. The total receipts for the first seven months of the current missionary year amount to $131,834.23, a gain of $12.938.36. There has been a gain every month so far in this missionary year except two. Send offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Three New Name Funds for Church Extension

The brotherhood generally will be rejoiced to know that three name funds of $5.000 each have been given to our Church Extension Fund during the latter part of April.

The first one was given by the president of the board, Fletcher Cowherd. Bro. Cowherd has been president of the board since the death of D. O. Smart, and has been contemplating for some time the creation of a name fund in memory of his brother, Walker Cowherd, who was associated with him for years in the real estate business. In establishing this $5,000 "Walker Cowherd Memorial Fund" Fletcher Cowherd had three motives: First, out of gratitude to God for his goodness in a multitude of ways and because he had prospered he felt that some of the money belonged to God. It is a pity that more men do not feel grateful in so practical a way. Second, he wanted a testimonial to his brother who was a good business man and a devoted Christian. Third, Mr. Cowherd felt that, as a member of this board for eighteen years, he wanted to give to the work in which he is greatly interested. He thought he could best show this interest to the brotherhood by giving this $5,000 fund.

The second name fund was given by R. A. Long in memory of his mother and his $5,000 will go to the establishment of the "Margaret K. Long Memorial Fund" in memory of his mother. Bro. Long has frequently stated that his mother wanted him to preach and that he has always felt sorry that he could not fulfil her wish. He wants this memorial fund to erect church buildings which will stand before the communities as symbols of God's presence and by their very existence before the eyes of men stand as rebukes to sin in those communities. Bro. Long preaches in a thousand ways by his princely giving.

The "M. H. Shelton Memorial Fund" was established by Bro. Shelton's gift of $5,000 in a bequest. The bequest was not in a written will but was a request made to his wife and children on his death bed on January 14, 1910, and was paid on April 4, 1910. This verbal bequest of $5,000 on Bro. Shelton's death bed was paid by his family as a most sacred obligation. At the request of his wife and his two sons, J. T. Shelton of Burbank, Cal., and W. C. Shelton of Central City Neb., this memorial fund is established, a most beautiful and practical memorial to a devoted member of the Burbank Christian Church.

This is now thirty-one name funds in our Church Extension work. A name fund consists of $5,000, given at once or in annual payments of not less than $500 each. A name loan fund consists of $5,000 or more, of which a separate account is kept by the board of the Church Extension and a report made each year to the donors. The interest on loans made from our name funds is not spent for current expenses but is kept in the fund and compounds itself semi-annually as the churches aided pay their interest semi-annually.

F. M. Drake established his fund in February, 1889. By this money going out and returning, it has built seventy-one churches, earned $4,363 of interest and has done the work, by the money coming and going, of $31,596.15. Others should come forward and establish such funds in this first year of our new century. For the first seven months of this year the receipts amount to $45,157.32, a gain of $20,310.21 over last year. Seventy churches have been built since October 1, an average of ten a month. There was never a greater church building period in our history.

G. W. MUCKLEY,
Kansas City, Mo. Cor. Sec.

National Benevolent Association Notes

The National Benevolent Association has suffered a great loss in the death of Dr. J. F. Davis. He for the last five years has been the patron saint of the Southeastern Christian Orphanage at Baldwin, Ga. About five years ago Brother Davis retired from active business as a druggist in Portsmouth, Ohio. Noticing in one of our papers that we were opening a home in Baldwin, he visited the South with the view of inspecting the work that was being done. He was so pleased with the work that he asked the privilege of remaining there. For five years he has contributed $50 a month to the home, besides serving as treasurer and purchasing agent. The call to rest and reward came on April 24. The "widow and the orphan in their affliction" have lost a true friend in his departure.

A new building was dedicated to the Gospel of the Helping Hand in Denver, Colo., on Easter Sunday. The Colorado Christian Home, the only institution devoted to the care of the orphan child, between the Rocky Mountains and the Mississippi River, will use this property for the blessed ministry of caring for parentless and other unfortunate children. The five acres of land and the building cost $22,000. It has accommodations for forty children; twenty boys and twenty girls. It is one of the most beautiful homes under the direction of the Churches of Christ.

A movement is on in Kansas City, under the direction of the National Benevolent Association, to raise a quarter of a million dollars for the establihsment of a Christian hospital in that city. $130,000 of the needed $250,000 has already been subscribed. From present indications this sum will be secured within the next thirty days. This will be a great achievement for the cause of Christianity in Kansas City and throughout the country. Christ is still going about doing good.

The returns from the Easter offerings are encouraging. From present indications they will run ahead of last year and it is important that they should in order to keep pace with the growing demands of our work. The hungry must be fed and the naked clothed in His name.

From the Hub of the Empire State

The state convention this year is to be held at Rochester the last week in June and the program committee is promising a fine treat. Brethren Stewart and Crawford have enlisted the Rochester Chamber of Commerce to help advertise the event and the two congregations there will unite to make this an enjoyable occasion. We are so few in numbers in this state that these annual gatherings are more coveted as a means of fellowship than in the states where we are stronger.

The State Society will be able to give a fine report of the work in the mission churches this year, several reporting a very marked increase in membership and a considerable gain in strength in congregations. One new house of worship has been dedicated and two more are projected.

Several of our churches have broken away from traditions and observed Passion Week with excellent effect this year. The testimony of pastors and people is that this week seems especially fitted for a season of devotional worship.

Second Church, Rochester, C. C. Crawford pastor, has just completed a five weeks' evangelistic campaign conducted by Lowell C. McPherson of Keuka Park in which there were twenty-eight additions. The meeting was much needed for a general toning up of the work and this it has admirably accomplished. Brother Crawford and his good workers are looking forward to greater things for the Columbia Avenue Church.

L. B. Withee has resigned at Poestenkill and will probably accept the call of the Pompey church. D. H. Bradbury has done a fine two years' work in this field and leaves it to accept the church at Throopsville, near Auburn.

The pastorate of J. C. Crosby at Wellsville terminated under unfortunate circumstances, but fortunately the church secured the services of W. J. Lhamon as a supply for a period of three months, during which time the members hope to locate a good man.

Richland is still supplied from week to week by C. R. Stauffer and myself with the occasional help of some other nearby minister. The services are held on Thursday evenings and are well attended.

The church at Tully has taken so well to the arrangement whereby they are supplied

FREE SUPPLIES FOR
CHILDREN'S DAY
For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O.

THE BIBLE COLLEGE OF MISSOURI.
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The DIVINITY SCHOOL
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THE UNIVERSITY OF CHICAGO

Summer Quarter, 1910.

First term begins June 20. Second term begins July 28.

COURSES will be offered in Old Testament by Professors, Harper, Price, Willett, Smith and Luckenbill; New Testament by Professors Burton, Votaw and Goodspeed; Systematic Theology by Professors Mathews and W. A. Brown of Union Theological Seminary; Church History by Professors Parker, Moncrief, Walker, Dow and H. C. Vedder of Crozer Theological Seminary; Practical Theology by Professors Soares, Hoben and Greene; Ecclesiastical Sociology by Professor Henderson; Public Speaking by Professors Clark, Blanchard and Nelson.

Courses in other Department of the University are open to students in the Divinity School.

Address the Dean for further information.

by Dr. Philip A. Parsons, of Syracuse University that he has been given a call until fall. He has taken a cottage for the summer at Tully Lake Park. Dr. Parsons' work in the university has been of such a character as to merit his being engaged for the summer session of the university.

The summer season will soon be upon us, and with it the problem of summer services. I have used two series of Sunday evening services in this city that proved successful and I pass on the suggestions for what they are worth. Three years ago I arranged a series of services under the general subject of "Religion": Religion and Patriotism, Religion and Hot Weather, Religion and Civil Law, Religion and Laughter, Religion and Young People, Religion and Song, Religion and Men, Religion and Superstition. On alternate Sunday evenings I spoke, while on the other evenings prominent laymen from the city addressed the meeting. Thus the first topic, Religion and Patriotism, was handled as an Independence Day topic by a government employe, the third by a prominent attorney, the fifth by the president of the local Christian Endeavor Union, the topic, Religion and Men, by the secretary of the Y. M. C. A. The choir had charge of the topic on song. Again last summer I tried something of the same sort, only using representatives of our different charitable organizations to present their work. Thus we had the secretary of the society for the Prevention of Cruelty to Children, the secretary of the boys' department, a representative of the Y. M. C. A. and the president of the Young People's Union tell of the workings of their various organizations. I am already at work on this summer's plan and I am hoping to secure the president of our school board, the chairman of the public playgrounds, and a representative of the city tuberculosis crusade to address the meetings.

JOSEPH A. SERENA.

Syracuse.

Eureka College

Monday evening, May 2, the chapel of Eureka College was re-opened after being closed for some two months. During this time an elegant hardwood floor and new chairs were put in. This work was done by the boosters of Eureka College and a committee from the Educational Association. The cost was $750 and the money was all provided for before the work commenced. A few years ago the walls of the chapel were frescoed, and with these new improvements the chapel is one of the most beautiful auditoriums in the state. At the re-opening the representative of the Men's Glee Club announced that the club had decided to put in new window shades. A movement is also on foot to get a new piano for the auditorium. These small improvements indicate a healthy growing sentiment for the college. The people who carried this work to a consummation are entitled to special credit.

H. H. PETERS.

Berkeley Bible Seminary
Berkeley, California

Berkeley Bible Seminary is making gigantic strides toward the realization of the dreams and visions of its founders and promoters and taking, worthily, a first place among the really forceful and resourceful institutions of the brotherhood. The year now closing is its greatest and best in every way. Its serious double handicap—lack of facilities and equipment to thoroughly furnish ministerial students with the highest technical and critical culture and most comprehensive Christian training and a question as to the fidelity and loyalty to the Bible and the plea of some of its teachers—has been lifted,

Dustless Housecleaning



Terrific Air Suction. Rushing, whirling, sucking air cleans, carpets, rugs, mattings on floor, without sweeping or dusting. No motors, no electricity. Constant suction. New Home Vacuum Cleaner. New principle. One person operates. Child or weak woman can handle easily. Weighs nine pounds. Simple—powerful—effective. It's the constant suction that does it—terrific, irresistible, sure. Sucking, drawing—gathering up into itself dirt—dust—grit—germs and grime from the very warp and fibre of carpets, rugs, mattings. Does same kind of work as high priced machines. Price so low all may enjoy its benefits. Unlike anything you've seen or heard of. Makes carpets look like new. Better than if taken up and beaten. Raises no dust, so no dusting required. Does what days of sweeping and pounding could never do. Mrs. Jane Shully, Neb., writes. "You don't claim half enough. I wouldn't part with my cleaner for any price, if I couldn't get another. My ten year old girl operates mine easily and enjoys it."

SAVES MONEY, STRENGTH, HEALTH and TIME. YOU NEED IT.

MAKES DUSTLESS HOMES

You Can Abandon Brooms, Brushes and Dust Cloths.

They don't clean your curtains and carpets. Brooms and dusters fill the air with clouds of unhealthy disease-laden dust and germs and remove only surface dirt. New Home Vacuum Cleaner sucks up not only surface dirt, but all dirt, dust, grit and germs from in and beneath. Disturbance and upheaval of housecleaning unnecessary. Stop short! Put drudgery behind you—pleasure and health before. In New Home Vacuum Cleaner lies your salvation from household slavery. Adopt the easy—modern—sanitary—scientific way of cleaning.

Price $8.50. Sent Anywhere.

Not Sold in Stores.

Think of it! Not $15, $50, nor even $25—only $8.50. Think! what a small price for such a wonderful invention. What's $8.50 compared to a neat, clean home; when you can banish forever the drudgery of sweeping—cleaning—dusting; when there will be no more carpets and rugs to take up and beat. We guarantee New Home Vacuum Cleaner to be just as represented or your money back. Comes set up ready for use. You will be delighted—enraptured with it. Mrs. Henry Deller, R. I. "I must thank you for telling me of your wonderful cleaner. What a God send it is to women. I have not felt so rested in years. Work now easy. Plenty of spare time. Don't see how you can sell it so cheap." Don't wait; don't hesitate. Order now. You risk nothing. To try a New Home Cleaner means to want it—then to keep it. Every cleaner tested before shipping—guaranteed as represented or money refunded. Send for a cleaner now.

$8.50

Sent Anywhere

Agents are Making Big Profits.

Women excited—eager to buy as soon as they see how beautifully it works. No trouble to make sales—no experience required. Just demonstrate—that's all. Shown in three minutes—sold in five. C. E. Goff, Mo., says: "Sold five cleaners last Saturday; my first attempt. W. H. Morgan, Pa., "Sold 45 cleaners in 25 hours." It's immense. So simple—so cheap. Yet so good, all buy. YOU make money. YOU get these big profits. Write a card now. Get our liberal proposition.

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ANNOUNCEMENT TO SUNDAY SCHOOL WORKERS

There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES by the time this advertisement is being read.

NOTE THE FOLLOWING OFFER: The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

THE NEW CHRISTIAN CENTURY CO.
700 East 40th Street
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and it is now running its unimpeded course with the fullest confidence of the brotherhood.

A year ago its president, H. D. McAneney, with signal devotion to the ideal which has possessed him for years and a sacrifical passion which recks not personal cost to himself, evolved a comprehensive and benevolent plan and program for the larger life of the seminary, which enables it to offer the very highest and best training to be had anywhere in the West and perhaps unsurpassed anywhere in the United States among our people. Accordingly the seminary added to the strong and substantial work of Professors Stairs and Elsten, six new instructors representing as many new departments of service. The faculty was enlarged and the curriculum extended by the addition of:

Dean of the Seminary and Professor of Biblical Literature; also Instructor in the Japanese Missionary Department, Harvey H. Guy, B. D., Ph. D.

Instructor in the New Testament, H. J. Loken, A. B., B. D.

Instructor in the Chinese Missionary Department, W. P. Bentley, A. M.

Instructor in Pastoral Work and Methods, I. N. McCash, A. M., LL. D.

Instructor in Evangelistic Work and Methods, H. O. Breeden, A. M., LL. D.

Instructor in Sunday-school Work and Methods, E. W. Thornton.

The last three were engaged to teach for four weeks only during the spring term.

The acquisition of Dr. Guy as Dean of the Seminary was a wise and felicitous choice of the very best man in the brotherhood for that exalted position. If Garfield's definition of a University is correct, then a true definition of a Bible Seminary is: "Dr. H. H. Guy at one end of a log with a student at the other." A comprehensive acquaintance with the heads of all our Bible colleges enables me to speak with authority in the judgment that in all the qualifications and equipment of an ideal dean, Doctor Guy is not surpassed if he is equaled in the entire brotherhood. He possesses, in rare degree, capacity, culture, character, scholarship, personality and experience. And he is making good, immensely good in his new position. He is "to the manor born." As a model for our young ministers he is par excellence. Our cause would be immeasurably advanced if even one of our seminaries could turn out a score of ministers like Guy every year.

The other instructors are almost equally good and proficient in their respective fields. Each is an expert and brings to his task the ripe fruit of years of study, of observation and experience and a forceful personality.

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THE CHRISTIAN CENTURY

Volume XXVII. May 19, 1910. Number 20

Missions and Church Unity

Presbyterian Missionary Leader, Robert E. Speer, Contends Earnestly for the Spiritual and Corporate Unity of the Church at Home and Abroad, Basing His Great Address on the Master's Intercessory Prayer

The Land of Yesterday

An Editorial Discussion of Those Tendencies Among the Disciples to Forget Their Divinely Ordained Mission and to Lapse Back into an Easy Sectarianism.

Donald Graeme

Second Chapter of Delightful Serial Story of Scotch People —Initial Chapter Last Week

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Land of Yesterday

Shall Disciples Surrender Their Plea?

The conditions prevailing in the Christian world change so rapidly from one decade to another that it is not easy to keep the right perspective regarding the opportunities and obligations of a people like the Disciples of Christ. Their position among the religious forces of America is unique. They have set themselves to a specific task, which, if accomplished, will be one of the most notable in the history of the church.

That task is the interpretation of the ideal of a united church, for which the Savior prayed and the apostles labored. This interpretation signifies two things: such emphasis upon the idea as shall bring it to the attention of all Christians of this generation, and such exemplification of that idea as shall make the message impressive.

The Disciples have never wholly failed to utter this message, though they have often spoken it in terms which could not be well understood or appreciated. Too frequently it has been rather a conventional formula or denominational shibboleth than an urgent and inspiring testimony. But on the whole, they have performed with fair consistency the work of laying stress upon the idea, and it seems not unreasonable to believe that when the church shall have realized something of the unity which has been our hope and aim, the Disciples of Christ may share in the honor of its realization.

In the illustration of this idea, however, the Disciples have shown their greatest weakness. This has been evident not only in the extreme individualism which has marked their relations one with another, but also in the failure to recognize the many problems that enter into the attainment of Christian unity. It has become the commonplace of our own history to say that we have shown as little tendency toward unity among ourselves as any religious communion in the history of the church. This does not mean that our pathway has been marked by radical divisions in our own ranks. Fortunately, for the most part we have been saved that disgrace. But it still remains true that our churches in their fear of centralization and authority have come dangerously near the verge of anarchy in their relations with each other. To correct this tendency, to unify our own scattered forces, and thus to give practical expression to our testimony regarding union is one of the duties of the hour.

But it is further evident that there are tendencies among us to abandon the road of steady progress toward the goal we seek, and to return to those conditions in which our fathers found themselves a century ago. It is difficult for some of our people to understand that the times have changed since the Campbells and their colleagues began their work. Then it was difficult to do much more than voice the New Testament ideal of unity, and to plead for its realization. Today the times have totally changed, and the strongest leaders in all the churches recognize and advocate, to a certain extent at least, a closer relationship among the churches.

In that day the man who advocated unity found himself face to face with a massive, intrenched and belligerent sectarianism. Today that sectarian spirit is increasingly discredited, even in the most conservative denominations. We need not be misled by any false show of interest in this theme. No doubt there are men who, in interdenominational gatherings, are willing and even eloquent advocates of unity, who, between times and in their own denominational circles, are just as zealous for the success of their own particular organization. This is natural on the part of all who have not faced the question of unity with the earnestness that has characterized the study of the theme by the Disciples. But we may well be thankful for every voice that is lifted in behalf of that purpose to which we are historically committed, and some of those voices have been very eloquent and convincing of late.

At this very point it is astonishing to mark those tendencies in our own ranks which would call us back to the land of yesterday, and would seem to presuppose conditions precisely like those in which the fathers found themselves implicit.

The first of these tendencies is discovered in the attitude of one and another of our brethren who, from time to time, insist that Christian unity is no serious part of our business, but that we are set to the defense of some other ideal. By such men we are told that our real task is the restoration of primitive Christianity, or the advocacy of the Lordship of Jesus, or the defense of the Scriptures, or some other of the great truths which are accepted as the commonplaces of the church. The motives for such defection from the great central purpose which has given us validity are various. Some of these brethren are simply weary and discouraged in their efforts to realize unity. They are ready to give up the task. They see little promise of amendment, and they do not care to pursue an illusive object.

For such men we have sincere sympathy. We know that in many places the conditions are exceedingly unpropitious, and the hope of Christian unity seems far off and unreal. But precisely similar have been all the great ideals which the church has successively realized. And certainly at the present moment there is no excuse for the man who becomes fainthearted in this quest.

Others, with no true appreciation of the greatness of our work, are insisting that we are not here to advocate the unity of the church, but some other purpose, such as the Lordship of Jesus, quite oblivious of the fact that there is not a religious communion in Christendom that would yield to us for a moment any right of priority or any stress of insistence upon that theme.

If we began the creation of a new body of believers in order to insist upon the pre-eminence of Jesus, we are an impertinence and an inexcusable intrusion into an already crowded arena of varying forces. For the whole Christian world holds a clear and insistent testimony upon this great theme.

There is a certain sad consistency in the claim some of our brethren make on this point, for the only object they have in view is to invoke the authority of Jesus on the subject of immersion. Take this one element out of the field, and for such men there would be no more point in the Lordship of the Master than in any other of the great verities of the faith. But we are persuaded that those of our brethren who are most sincere in their loyalty to Christ could never put their advocacy of that principle on so low a plane.

On the other hand, there are those of our brethren who seem to regard the mere establishment of churches of Disciples in the various communities of our land as the solution of the problem of Christian unity. No doubt if these churches are full of the spirit of fraternity and are giving expression by word and effort to the central theme which has given us life, they will be of great value in the furtherance of that ideal for whose coming we pray.

But if such churches are informed only by the selfish motives which too frequently prevail among local organizations, and to too large an extent even among our own churches, their formation will rather be a hindrance than a help in the attainment of the end we seek.

An interesting instance of this phase of the matter was presented in our columns recently. A brother who took exceptions to some of our comments on a certain type of intrusive evangelism which has been practiced among us, related something of his own work in entering a city where there were already several churches, holding a meeting, gathering as many members as he could from the neighboring churches, and then remaining to build up that church into strength and prominence. He raised the question whether this was not the very means by which the Disciples are to accomplish their purpose.

If the facts as stated in his letter and as recited above are at all a fair description of the spirit of the work, we should say that probably the cause of Christian union in that city has been definitely set back by the intrusion of such a church.

Our people have not yet learned to distinguish between the denominational spirit that invades already occupied fields and puts com-

peting institutions by the side of those already existing, under the idea that such unbrotherly conduct in the name of Christian union is a furtherance of our historic plea, and that sentiment on the other hand, which recognizes that our business is the far greater one of interpreting wherever we are the principles and ideals of that fellowship for which the Master prayed and the best spirits in the church today are seeking.

The Disciples are strong enough today to give insistent utterance to the theme which they have professed to accept for a century. They can never successfully do this by the policy of intrusion and competition. Where there is opportunity for a new church and a real service to be rendered by the formation of a new organization, we have the same duty to that field which falls upon any other Christian body, but only in such cases.

And if any one of our brethren cherished the delusion that in other instances, where there are already sufficient organizations, the planting of one of our own churches in addition will promote Christian unity, he has only to study the facts in numerous places where this policy has been pursued. In nine cases out of ten it will be the testimony of those who know the facts that our entrance into such a place has been the cause of still further division and hostility, only less pardonable than in the case of any other religious body, because of the plea which we make.

In fact, has not the time come when the Disciples ought to plan a more definite and extensive program of union work by organizing some instrumentality by which our message may be taken to every community by means of preaching, lecturing, institute work and other public statements, without reference to the establishment of a church in such communities?

If one or more of our strong, open-minded and representative men were to go successively to cities and towns, gathering the churches together without thought of adding a new denominational factor to their local equipment, but with the same enthusiasm and persuasiveness which marks the institutes of Sunday--school associations, the lectureships of Bible study groups, and the conventions of the Men's Missionary Movement, there is no reason why any city might not be interested in a campaign for a united Christian work, that would be more effective in its impress, and more permanent in its results than the establishment of any number of competing churches, even of our own order, in the same communities.

Such a series of public discussions of the subject of unity, quite divorced from any denominational program, and placed at the service of the Christians who are now so frequently and inexcusably divided, might go far to bring the message with which we have been charged to this generation in which we live, and which our local churches in too many places are totally failing to either interpret or comprehend.

After Chicago, Edinburgh

After Chicago's National Missionary Congress comes Edinburgh's World Missionary Conference. The two gatherings differ in plan and purpose. The Chicago meeting was the culmination of a nation-wide campaign for the quickening and informing of the popular mind of the church concerning its duty. The Edinburgh meeting is to be a deliberative assembly, for the most part composed of missionary specialists, to consider the most effective and economical methods of missionary work. From all the world—Christian lands and mission fields—the twelve hundred delegates will come. All denominations will be represented. In the roster of delegates the Disciples are given twenty-three names: Miss Katharine Blackburn, Dr. George W. Brown, Rev. J. H. Garrison, Rev. and Mrs. O. J. Grainger, Prof. and Mrs. R. E. Hieronymus, Rev. Edgar D. Jones, Rev. W. S. Lockhart, Rev. and Mrs. J. H. McGavran, Miss Mary T. McGavran, Rev. A. McLean, Rev. C. C. Morrison, Rev. J. M. Philputt, Rev. A. W. Taylor, Mrs. E. M. Bowman, Miss Effie L. Cunningham, Mrs. Ida W. Harrison, Rev. S. G. Inman, Mrs. William Oeschger, Miss Mattie Pounds, Mrs. Frank E. Wells. The last seven names represent the C. W. B. M., the remainder represent the Foreign Christian Missionary Society. For two years eight Commissions have been at work studying various phases of the mission problem, such as The Church in the Mission Field, Education in Relation to the Christianization of National Life, The Missionary Message in Relation to Non-Christian Religions, The Preparation of Missionaries, Missions and Governments, Missions and the Promotion of Christian Unity, etc. The reports of these commissions, soon to be distributed among the delegates, will furnish the basis of the Conference's deliberations. These reports, we may say in passing, are to be printed in nine volumes of convenient size and will be sold for four dollars. This will be a publication without a parallel in the literature of missions.

Great popular meetings are being arranged for in two other auditoriums of Edinburgh, to be held simultaneously with the Conference sessions. These meetings will be addressed by leading delegates of the Conference. The ten days from June 14 to 24 will mark a Pentecost of Missions. All Christian people will watch for the reports of these days with eagerness. The Christian Century will print in five installments the editorial interpretation of the Conference by C. C. Morrison. After the Edinburgh meeting is ended, Mr. and Mrs. Morrison will travel through Scotland, England and Ireland, visiting the congregations of the Disciples as far as time permits.

New Sunday-school National Leader

It has become quite generally known that Marion Stevenson has resigned as National Sunday-school Superintendent of the Disciples of Christ. Mr. Stevenson was the first man in the office and has worked with strength of heart, and the ability gathered from years of experience. For some time the American Christian Missionary Society has been casting about for a successor to the work, and their choice has fallen upon the genial Robert M. Hopkins, state superintendent of Kentucky. The Christian Century takes great pleasure in this announcement, because it believes there is no man among us better prepared to do this important work. Mr. Hopkins has been eminently successful in his work in Kentucy, which has lasted through something like ten years. He has been the inspiration of the entire Sunday-school movement in the state. The work he has done has been of the best type. He has felt the need of building up new schools and of increasing the attendance of old ones; but he has by no means been unmindful of the development of the schools in the quality of their work. Mr. Hopkins has worked steadily and persistently for the best things in religious education, and we may expect that under his leadership the national work will be rapidly developed in those fundamental elements which hitherto have been sadly neglected. Such leadership is the need of the hour. Throughout the entire brotherhood there is great enthusiasm over the work of the Sunday-school; but that much of the teaching in the schools is lacking in proficiency is all too apparent. This great enthusiasm needs direction into channels of true educational purpose, before we can realize its highest values. We believe that Robert M. Hopkins is "the man of the hour," because we believe that he is prepared by temperament, experience and training to give the national work just this direction.

The Northern Baptist Convention has been in session in this city for the past ten days. The meetings were held in Bartlett Gymnasium of the University of Chicago. It was a stricly delegate gathering, representing all of the organizations of the northern Baptists. President Harry Pratt Judson of the University of Chicago was the presiding officer. The delegates numbered about 2,500, and at every one of the evening sessions the entire seating capacity of the immense building was taken. Many policies of great significance to the Baptist denomination were discussed and promoted. The unification of their missionary, educational, philanthropic and journalistic enterprises was definitely advanced. Many missionaries from home and foreign fields were heard, and a large company of volunteers about to leave for missionary work gave testimony during the various sessions. A series of devotional meetings preceding each of the sessions was perhaps the most marked feature of the convention. The local arrangements, intrusted to the committee of one hundred, of which Dean Shailer Mathews of the Divinity School was the chairman, were admirably managed. Several representative Baptists from beyond the sea were hear, among whom Rev. J. H. Shakespeare was perhaps the most notable.

* * *

The committee appointed by the American Christian Missionary Society to consider the question of unification among our missionary and philanthropic boards met for a two days' session at Chicago last week. Those present were A. B. Philputt, Mrs. A. R. Atwater, C. J. Tannar, W. J. Wright, J. H. Mohorter, W. F. Richardson and W. A. Baldwin. The report of this committee will be presented at the Topeka convention and cannot be anticipated by any statement from us. But it is betraying no confidence to say that a plan of unification has been arranged by which the competing organizations will be reduced in number and harmonized in methods of operation. Further, a plan for a representative and delegate convention has been formulated and will be submitted to the brotherhood for its acceptance.

These are both tokens of progress in greatly needed regards. Our work has been retarded by inadequate and often unrelated plans, which led to rivalry and loss of power. It is an encouraging omen that this period is passing. Even more significant is the proposal that our conventions be made representative delegate bodies. In this manner only can the Disciples satisfactorily utter themselves and plan their work in a businesslike manner.

* * *

The Advance (Congregationalist, Chicago), in reporting Bishop Anderson's address before the Laymen's Missionary Congress, observes that the part of the address most applauded by the great audience was the passage on church union, and adds, cynically, "It is usually so. If an orator wants to set all hands clapping at a big interdenominational gathering, let him talk church union; but if he wants trouble, let him work at it when he gets back home. As a sugary sentiment it beats bon bons; as a piece of every day business it sticks in the mud." There is just about as much truth as cynicism in this observation. The fact is that denominational pride is such an important factor in the founding of churches that any attempt at practicing Christian union meets with resentment, both inside the local church and from those who represent the denominational machinery. In one of the side conferences during the Chicago Congress a prominent mission secretary and denominational leader said that his church was not so strong in sectarian spirit as he wished it might be! It is easy to see how a general secretary, engaged in the immediate task of enlisting people in denominational enterprises, could feel that way. It is easy to see how an editor of a denominational paper might suffer a partial eclipse of his vision of the Kingdom of God when his paper's support is based upon denominational interest and loyalty. It is all the more praiseworthy that such a denominational leader as Robert E. Speer, frankly and bravely declares his pleasure in the fact that the names Presbyterian, Methodist and the rest cannot be translated into Chinese!

* * *

The death of Dr. Alexander Maclaren of Manchester, England, removes perhaps the greatest expository preacher of our generation. For more than half a century Dr. Maclaren was the minister of one church in that great manufacturing center of England. The volumes of Scripture exposition that have issued from his pulpit are almost a library in themselves. That type of preaching is not easily followed, for it requires constant work in the mine of Biblican treasure. But the results are immensely worth while. Dr. Maclaren was a Baptist, and more than once had occupied the highest position within the gift of his denomination. He was a venerable figure, not often seen in later years outside of his own church. But his messages were given in a score of publications week by week. His line has gone out into all the earth and his words to the end of the world. The church is distinctly richer for such a career as that of Alexander Maclaren.

* * *

The fifty-first psalm is the prayer of a sin-stricken conscience. It is a plea for the mercy of God. It comes from the heart of one who dares to see himself as he is and to aspire to be all that he ought to be. It is a shallow notion that confession of sin is self-depreciation. They think too meanly of themselves who never experience the sense of guilt. They are content with little. They have no vision. There is no gap betweent their aspirations and their achievements. He who confesses his sin is dissatisfied because he knows that he has not done his besst and his confesion is a pledge that he will measure up at last to the demands of his conscience. He expects great things of himself. The anguish of the psalmist comes from the conviction that he is out of harmony with the universal law of right. Of course he has injured a fellow creature; he is not ignorant of that fact: but in injuring a man he separated himself from God, the source of moral power. The separation from God reveals to him the depth of his degradation.

* * *

Representatives of twelve different nations among the students at the University of Chicago, under the auspices of the Cosmopolitan Club, have organized what for want of a better name is termed an "international chorus." The members of the chorus will be trained to sing the national hymns of all the countries represented by the members of the Cosmopolitan Club. A program of all the national hymns will be rendered by the chorus at the Peace Day Exercises to be held in Chicago on May 18, which will, it is thought, provide a unique and appropriate feature of the occasion.

The Ministry of Seemly Behavior

Seemly behavior is that which suits the person and the occasion. An act that is becoming to a child may be disgraceful for a man or a woman. Youth and age each have privileges which cannot be exchanged without damage to both. There is a privilege which belongs to the individual. We allowed Mark Twain and Sam Jones to speak to us in their own way and we liked them, but we ridicule any one who tries to imitate either of these entertainers or teachers. The mannerisms of strangers annoy us. When the stranger becomes the friend and we know him well, we would not have him change his mannerisms, for they seem to be a necessary part of the man we love.

There are, however, certain demands which must be made upon all who assume the name of Christ. The behavior of disciples of Jesus must be such as to show respect for the truth which Jesus taught us to receive. The disciple is called for freedom and his freedom is that which is found in living with and for others and in cultivating an appreciation of "eternal ideal values that make truth what it is, give unity and harmony to what we call the beautiful, and that render worthy the conduct we pronounce moral." God gives us the chance to be fools and knaves, but the behavior of fools and knaves is unseemly in a world that has knowledge of Jesus Christ.

The answer to the critics of Christianity is the conduct of Christians. Neither the plain man nor the philosopher can set aside the testimony of a good life. No forensic Hercules can win the case for Christianity where men say with their lips that they are Christians and with their lives that they do not believe a word Jesus spoke. The church is something more than a "preaching station." It changes the thoughts and sentiments and conduct of its community and it does this through the lives of its members. The mouths of the profane are stopped by the wisdom and grace displayed in the daily walk of believing men and women and the scoffer learns to reverence the name of Jesus.

Seemly behavior is guided by reason. It is orderly and symmetrical. Passions are not eradicated but controlled for individual and social health. The consistency sought is that of motive rather than that of means. A great man like Gladstone changes his party affiliations when he sees that loyalty to his convictions requires the change. A little man thinks that consistency is loyalty to forms. He clings to the name rather than to the principle. The consistency of the Christian appears in the broadening and deepening and purifying of his motives. He has accepted Christ as his Master and he follows wherever the Master leads.

The courtesy of the Christian is evident in his attitude toward civil authority. He shows a proper respect for the opinions of mankind, and as the laws of nations reflect common opinion they ought to be honored by obedience. The Christian does not ask that special favor be shown to him. He shares the common lot. What is good enough for the average man is good enough for him. When a mayor of New York, who had been elected on a platform of law enforcement, began to deal with prominent merchants who were using the streets unlawfully, there were loud protests from his supporters, for they had chosen him to enforce the law against disreputable criminals, not against respectable citizens of wealth who wanted to use the streets for their private purposes. But how is the ignorant and vicious man to learn respect for the law if he sees that there is one law for him and another for other men?

Seemly behavior is based on reverence for God. There may be a conflict between reverence for God and respect for things as they are. The early Christian found that they could not obey God and worship the emperor. The best of them obeyed God and accepted the consequence of disobedience to the law. They did not live below the law but above it. For purely selfish purposes men live on a plane below the demands of the law. The prophet often has to go higher than the law. It is he who brings in the better day. But changes in the structure of society come slowly and the prophet usually pays a heavy penalty for refusing to conform. He shows himself to be a true prophet by meeting his fate like a man. The sham prophet is willing to sacrifice other men; as for himself, he prefers to use the reputation his sermons have won for the purpose of gaining the means of comfort. He sells mining stock to confiding friends or lends his influence, for a consideration, to some other scheme that has for its object the getting of something for nothing. He has no reverence for God as a moral being. His God, if he has any, makes no ethical demands of his worshippers.

Midweek Service, May 25. I Peter 2:11-17.

Social Survey

By Alva W. Taylor

Temperance History

Chronology of the Anti-Liquor Movement in America.

Showing the events of interest in the temperance warfare from 1642 to 1886.

From the Anti-Saloon League Year Book, 1910.

1642—The colony of Maryland passes a law punishing drunkenness by a fine of 100 pounds of tobacco.

1645—Connecticut prohibits the selling of intoxicating liquors to Indians under penalty of 40 shillings 5 pence.

1647—Drunkenness is prohibited in Rhode Island under penalty of 5 shillings, and selling to Indians under penalty of 5 pounds.

1650—Connecticut passes a law forbidding tippling above the space of half an hour at one time, or at unreasonable times.

1654—The colony of Massachusetts prohibits licensed persons from allowing excessive drinking, under fine of 20 shillings.

1657—Selling liquor to Indians in Massachusetts is prohibited under penalty of 40 shillings.

1658—Maryland punishes drunkenness by confinement in the stocks for six hours. A law passed in Virginia provides that one convicted of drunkenness three times, is accounted a common drunkard.

1664—The Virginia Assembly passes a law prohibiting ministers from giving themselves to excess in drinking or riot or in playing at unlawful games.

1668—New Jersey passes a law prohibiting persons drinking after 9 o'clock.

1670—Massachusetts requires select men to post drunkards' names in public houses.

1676—The Virginia Assembly prohibits the sale of wines and ardent spirits outside of Jamestown.

1677—New Jersey forbids the sale of liquor to Indians.

1685—The Yearly Meeting of Friends in Pennsylvania and New Jersey declares against intemperance.

1700—Inn keepers in New Hampshire are prohibited from permitting townspeople to remain in their houses drinking on Saturday night or Sunday.

1701—New Hampshire imposes a fine of 5 shillings on drunkards.

1715—Maryland colony prohibits the selling of over one gallon of liquor a day to any Indian, under penalty of 3,000 pounds of tobacco

1719—New Hampshire prohibits the sale of liquor to drunkards.

1733—Governor Oglethorpe of Georgia declares against the importation of ardent spirits.

1735—The English Parliament forbids the importation of liquors into Georgia.

1760—Virginia and Carolina pass laws compelling ministers to abstain from excess of drinking and riot. The Friends of Pennsylvania make an effort to abolish the use of liquors at funerals.

enness.

1779—Vermont passes a law against drunk-

1785—Doctor Benjamin Rush issues his celebrated essay dealing with the effects of ardent spirits on the human body and mind.

1789—The first temperance society in America is organized by 200 farmers in Litchfield County, Conn.

1790—Congress enacts a law giving every soldier a gill of rum, brandy or whiskey daily. A bill is introduced into Congress taxing distilled liquors.

1794—The whiskey rebellion takes place in Western Pennsylvania.

1802—Congress passes a law providing that the President shall take steps to prevent the traffic in liquor with the Indians.

1805—The Sober Society is founded at Allentown, N. J.

1808—The Union Temperance Society of Mareau and Northumberland is founded by Dr. B. J. Clark in Saratoga County, N. Y.

1812—The general conference of the Methodist Episcopal Church held in New York City, votes down a resolution that no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character.

1826—Doctor Lyman Beecher preaches his six famous temperance sermons at Litchfield, Conn. The American Society for the Promotion of Temperance is organized at Boston.

1828—The New York State Temperance Society is organized.

1833—The Congressional Temperance Society is organized at Washington, D. C. The Georgia Legislature gives the right of local option on the liquor question to the inferior courts of Liberty and Camden Counties. The first national temperance convention meets at Philadelphia.

1834—Congress enacts a law prohibiting the selling of liquor to Indians in Indian countries, under penalty of $500. The Presbyterian General Assembly meeting at Philadelphia declares against the traffic in ardent liquors.

1836—The second national temperance convention is held at Saratoga, New York.

1840—The Washington Movement is inaugurated.

1841—The national temperance convention meets at Saratoga. John Hawkins, of the Washingtonian Society, reports 100,000 signers of the pledge.

1842—Abraham Lincoln addresses the Washingtonian Society at Springfield, urging a temperance revolution. The Sons of Temperance organize in New York. John B. Gough signs the pledge and reforms. The Congressional Temperance Society is reorganized on the basis of abstinence.

1843—A prohibitory law is passed for Oregon.

1846—The Democratic Legislature of Maine enacts a prohibitory law. The Order of Templars of Honor and Temperance is organized.

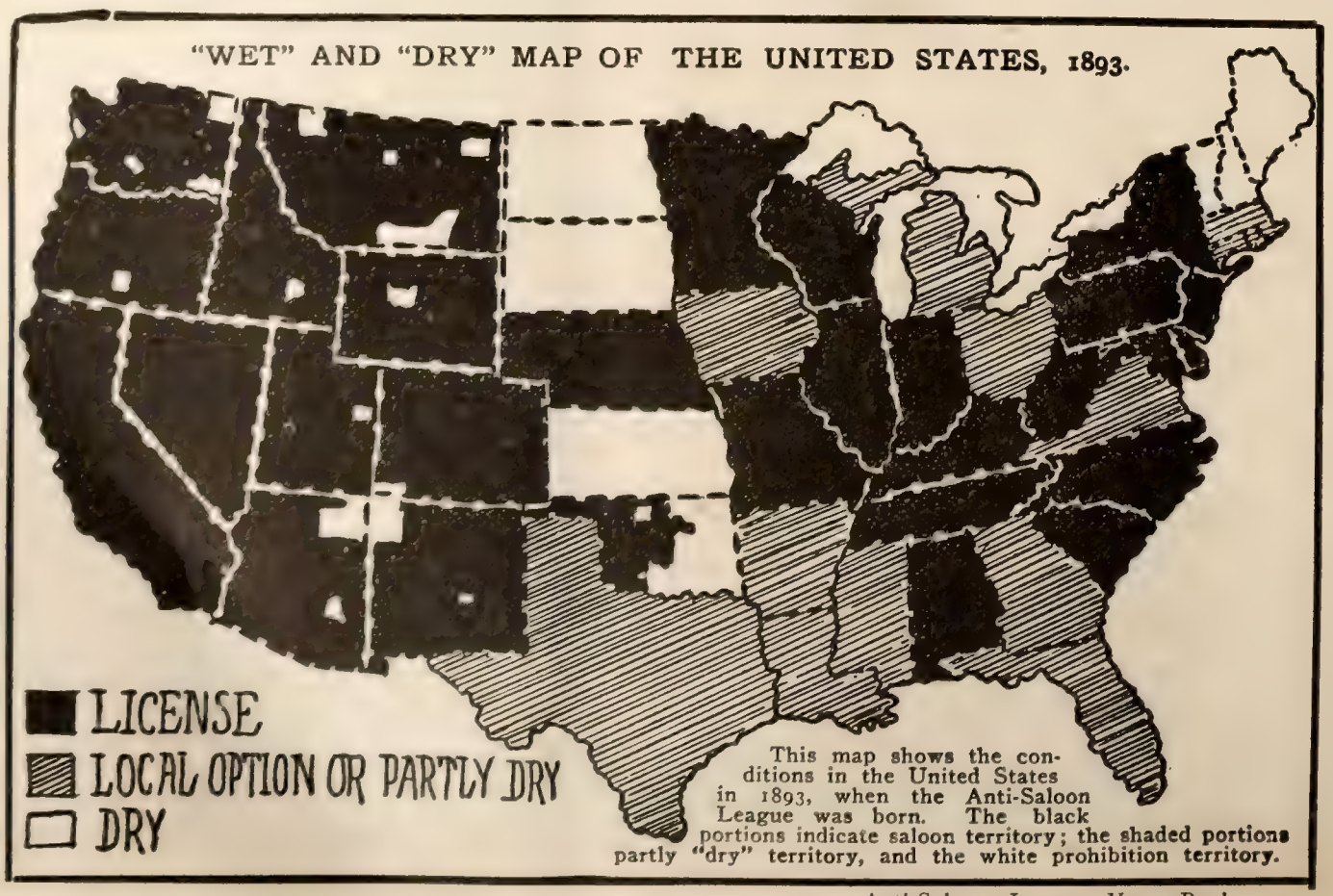
1848—The Methodist General Conference at Pittsburg, Pa., forbids members buying, selling or drinking intoxicating beverages. The prohibitory liquor law of Oregon is repealed.

1849—Father Matthew arrives from Ireland, and begins his pledge-signing crusade. President Tyler gives a banquet at the White House to Father Matthew and the Senate votes the extraordinary distinction of admitting him to the bar of the Senate.

1850—The people of Michigan adopt a constitutional amendment against license.

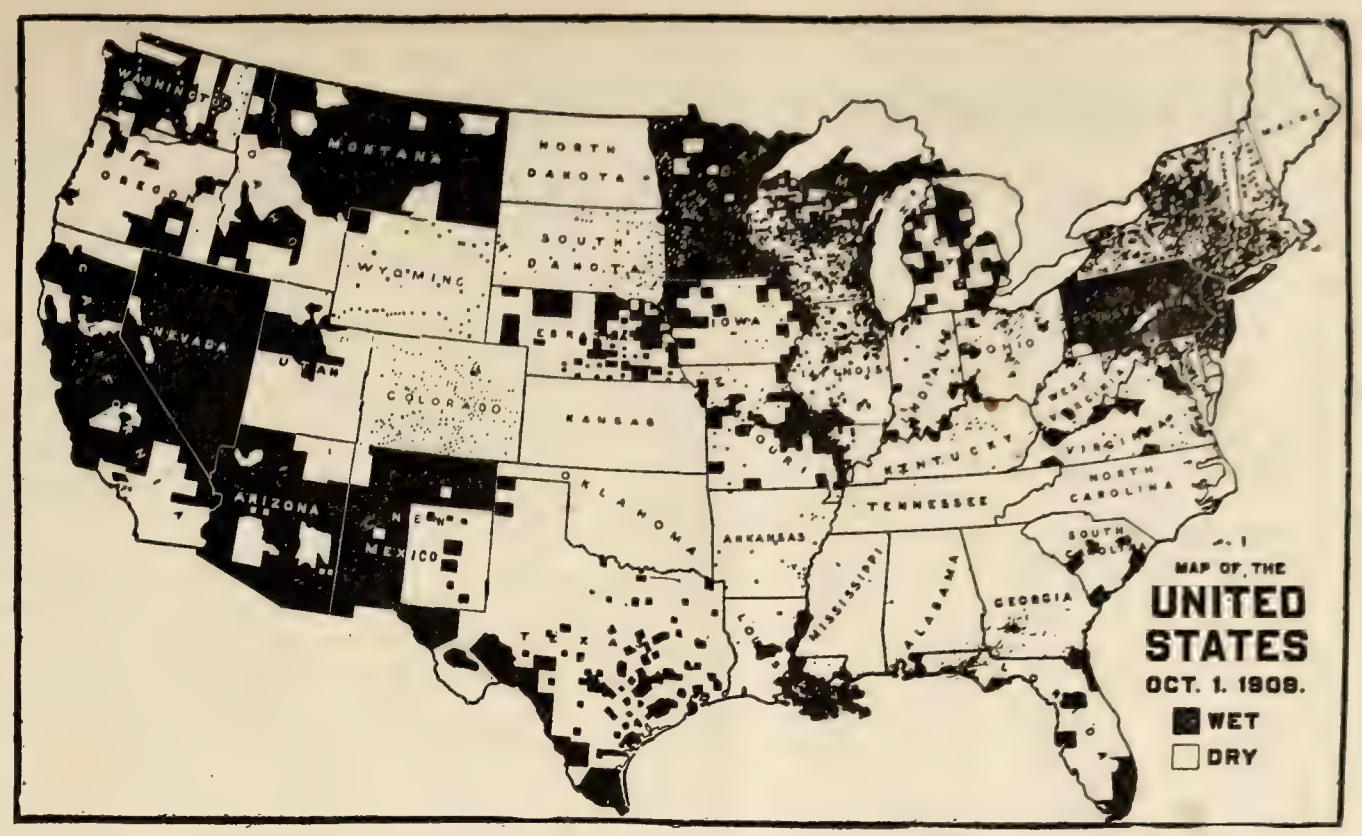
1851—The Dow bill introduced by Neal Dow in the Maine Legislature becomes a law. The law provides for confiscation of liquors stored for sale. The Independent Order of Good Templars is organized in central New York. The State of Ohio votes an additional section in the constitution forbidding the licensing of the liquor traffic. Abraham Lincoln joins the Sons of Temperance at Springfield, Ill. A prohibitory law is passed in Rhode Island by a Democratic Legislature. Horace Greeley declares for the destruction of the liquor traffic.

1852—The Massachusetts Legislature en-



This map shows the conditions in the United States in 1893, when the Anti-Saloon League was born. The black portions indicate saloon territory; the shaded portions partly "dry" territory, and the white prohibition territory.

Anti-Saloon League Year Book, 1910.



Anti-Saloon League Year Book, 1910.

acts the "Maine Law" in its most stringent form.

1852—The prohibitory law of Rhode Island is declared unconstitutional.

1854—Connecticut passes a prohibitory law with the provision for town agents to sell liquors for sacramental, chemical and medicinal uses. Myron H. Clark, a Whig, is elected governor of New York on a prohibition platform.

1855—The militia of Illinois is called out in the city of Chicago to suppress a riot occasioned by the agitation of the license question. The militia is called out in Maine to prevent a crowd from taking possession of certain liquors held by the officials. Pennsylvania prohibits the sale of liquors to be drunk on the premises. The prohibitory law of Maine is re-enacted by the Legislature and its penalties increased. Another prohibitory law is passed in Rhode Island.

1856—The prohibitory Maine law is repealed by the enactment of a license provision.

1858—The Maine prohibitory law again becomes operative.

1860—President-elect Abraham Lincoln, declines a request to furnish liquors to the national committee sent to inform him of his nomination to the presidency on June 19; he returns unopened the hampers of wines and liquors given to him.

1861—The New York Senate by a vote of 69 to 33 approves the joint resolution providing for a constitutional prohibitory amendment. President Lincoln signs an act of Congress forbidding the selling or giving of intoxicating drinks to soldiers. Generals Butler, McClellan and Banks issue orders expelling all liquors from their respective commands. A gill of whisky is allowed by Congress to each man in the navy in case of excessive fatigue and exposure.

1862—Congress passes a law declaring that the spirit ration in the navy shall cease forever.

1863—The prohibitory law of Rhode Island is repealed by a Republican Legislature.

1837—The Maine Temperance Union is organized on the basis of abstinence.

1865—The Presbyterian General Assembly declares that liquor makers and sellers shall be excluded from membership in the church.

1866—The Legislature of Maryland passes a bill to enforce strict observance of Sunday. Kansas passes a local option and prohibitory law.

1869—Massachusetts enacts a state prohibitory law. Vermont enacts a civil damage liquor act. The General Assembly of the Presbyterian Church recommends total abstinence. The National Prohibition party is organized in Chicago.

1870—The Legislature of Maine passes a bill to increase the effectiveness of the prohibitory law. Ohio passes the Adair law, making the liquor seller and owners of premises, jointly responsible for injury caused by liquor.

1872—The prohibitory liquor law of Connecticut is repealed. Pennsylvania passes a local option law. The Legislature of Iowa restricts the sale of liquors and limits the number of licenses. The Catholic Total Abstinence Union of America is organized.

1873—The Woman's Temperance Crusade begins in Hillsboro, Ohio. Francis Murphy inaugurates the Blue Ribbon Temperance Movement.

1874—The Woman's Crusade against the saloons of southern Ohio continues with remarkable success. The Georgia Legislature prohibits the sale of liquors except on petition of two-thirds of the property owners. The Woman's Christian Temperance Union is organized November 19.

1875—The Massachusetts Legislature repeals the prohibitory liquor law. The whisky frauds in western states are exposed showing a loss to the government by corruption of $1,650,000.

1880—The demand for scientific temperance instruction in schools is created by the W. C. T. U. The Iowa Legislature adopts a prohibitory amendment. The people of Kansas adopt the prohibitory constitutional amendment by 8,000 votes.

1881—President Hayes issues an order prohibiting the sale of liquors at military posts and stations. The first high license law in the country is enacted by the Nebraska Legislature.

1882—The prohibitory amendment is adopted by the people of Iowa by a majority of nearly 30,000 votes.

1883—The Missouri Legislature enacts the Downing high license law. The Illinois Legislature passes the Harper high license law. The people of Ohio adopt a prohibitory constitutional amendment by a majority of 82,000; the proposition is defeated by technicalities. The Scott law taxing the liquor traffic is passed in Ohio.

1884—Congress prohibits the importation of intoxicating liquors into Alaska.

1885—The proposed constitution for South Dakota is framed bby a convention at Sioux Falls, with an article prohibiting the liquor traffic. The Georgia Legislature passes a joint local option law. A prohibitory liquor law is passed by the Democratic Legislature of Iowa.

1886—The Rhode Island Legislature votes to submit the prohibitory amendment to a popular vote. The prohibitory amendment to the constitution is approved by the people of Rhode Island by the required three-fifths and becomes operative on July 1. The Rev. George C. Haddock of Sioux City, Iowa, is murdered by a prominent friend of the brewers. Congress enacts that instruction concerning the effects of alcoholic liquors shall be given in the schools of the District of Columbia, in the Military and Naval academies, and in all other schools under government control. Congress passes a local option law for the District of Columbia. The Missouri Legislature passes a local option law.

To Help Farmers' Wives

The Georgia State Federation of Women's Clubs has undertaken a work that ought to commend itself to the attention of club women in other states. For some time it has had under consideration plans for improving the condition of rural homes. The life of the average farmer's wife is not very happy. Too often it is one unending round of drudgery. Yet the success of her husband and the welfare of the children depend largely on her housekeeping. Her responsibilities are heavy and her opportunities are poor. She usually suffers in silence. Too often she is worn out at middle-age, and looks on death as a not unwelcome visitor. The Georgia federation appeals to the state legislature to increase the appropriation to the state agricultural school so that special lecturers on subjects helpful to women may be employed. These new lecturers or teachers are to be experts in domestic science, and it would be their business to travel through the state and give free lectures in the towns and villages. The instruction would include practical demonstrations in preparing food; in modern methods of hygiene, in the care of children, in beautifying the home, in labor-saving appliances, and in the selection of books and periodicals. If we may be allowed a suggestion, a special course should be provided for the husbands, teaching them to give more thought to the welfare and happiness of their wives, and demonstrating that a child is almost or quite as valuable as a calf, and a comfortable and sanitary house fully as important as a big red barn. This course should be compulsory.

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and a sullenness against Nature not to go out and see her riches, and partake of her rejoicing with heaven and earth.—John Milton.

Missions and Christian Unity

Prophetic Address at the Chicago Laymen's Congress

By Mr. Robert E. Speer

I wish to speak of three points. First, the considerations which call us to Christian unity on the foreign field and which indicate its possibility; second, the kind and degree of unity to which these considerations call us; and, third, the measure in which this unity has been attained.

First, with reference to the considerations which indicate that Christian unity on the foreign mission field is both desirable and necessary, I would suggest five.

In the first place, the magnitude, the difficulties and the urgency of the work demand the most fruitful and effective use of all our resources for the missionary task. We have to evangelize a thousand millions of our fellow creatures, that is, to carry spiritual truth, the most difficult of all truth to carry, to two-thirds of the human race; and not only to persuade men to embrace this truth, but to place their characters under the transforming influence of the Lord of this truth. We have to do this not in any one land or in any uniform set of conditions or in any one language. It has to be done under very trying climatic conditions, conditions that break down the health of many strong men and women; it has to be done in many scores of languages, which have to be expanded in order to express this truth, and against difficulties beyond the reach of our imagination here. The task is too great and too difficult, as the late Bishop of London wrote to my friend, Mr. W. H. T. Gairdner, for any one Christian body to hope to accomplish. Even if that one Christian body might hope to accomplish it in many generations, we cannot wait for it, for these multitudes are passing away, and before they pass are entitled to know of the Lord who died for them, and no one denomination has a right to claim the whole world as its preserve, the generations to wait until it can compass them all in its own denominational name. The need is too urgent. There are, moreover, great forces astir throughout the world that will not wait for their permanent die and stamp. If we do not seize them in this generation and claim them for God, they will set and harden in permanently atheistic form. The magnitude of the missionary enterprise, the difficulties and the urgency of the task forbid all waste and inefficiency.

The World's Typical Evils.

In the second place, the elementary needs of the non-Christian peoples to whom we go call primarily for what is fundamental and essential in Christianity. The great evils of the world are impurity and inequality and hopelessness. The world does not know the character of God and therefore it is unclean: the world does not know the love of God and therefore men are not brothers: the world does not know of the life of God and therefore men despair alike of the present and of the future. And these three things, the character of God, and the love of God and the life of God, are not the things on which we disagree. They constitute the great fundamental and elementary things in Christianity, and it is for these and not for any of the points about which we are at variance that the world primarily calls.

In the third place, the simplicity of the missionary aim invites unity and shows to us how indispensable unity is. The great aim of the missionary enterprise is the naturalization of Christianity in the national life of the different non-Christian peoples. It is not the extension there of any particular view of Christian truth or any particular form of Christian organization. I belong to the Presbyterian church, but I have not the slightest zeal in seeking to have the Presbyterian church extended over the non-Christian world. I believe in one Church of Christ in each land. It is far more important that the Presbyterians of Japan should relate themselves to the Methodists of Japan than that either of those bodies should retain any connection whatever with any ecclesiastical organization in the United States. We may be very slow recognizing this here at home, we are so slow that many of us are prepared altogether to deny it, but the great body of our representatives who have gone out to the other side of the world recognize that it is so.

Christianity to be Nationalized.

It is sadly true that it is the money subsidies by which we maintain our separate organizations in Asia which are in some measure responsible for the perpetuation of those organizations, and when the day comes that we throw these great bodies of Christian believers independently on their own support, and pass over into their own hands, as we must whether we will or no, the control of their own ecclesiastical government, we may be slow to assent to their coalescing here, but, believe me, the moment that day dawns they will pour together in great nationalistic organizations in their own lands. I do not say they will not break apart again, but if they do the shame of their division will rest upon themselves and their denominations will spring out of reality and not out of alien and imported traditions. The simplicity of the missionary aim shows us not only how desirable and practical, but also how indispensable and necessary unity is.

In the fourth place, we are already agreed, all of us here in the evangelical churches of the West, on the intellectual basis that is necessary for such unity abroad. We believe in one God and Father of us all, and in one Lord Jesus Christ, and in one Holy Spirit, and in one Bible, and in one Faith, and in one Salvation. We have got already in these great common convictions an adequate basis of intellectual agreement for our enterprise there. We differ perhaps as to the symbols in which Christianity expresses itself and as to the institutional forms in which it is embodied, but we are all agreed as to the spiritual principles which are expressed in these symbols and embodied in these institutions, and I believe that agreement in these spiritual principles is the fundamental and essential thing, and that even in a great united Church when it comes there will be room made for some disagreement as to our symbols and our institutional forms. We are agreed enough, I say, in our common intellectual convictions, regarding the fundamental elements of our Christian faith to make union out in the non-Christian world an entirely practicable thing.

The one other suggestion that I have to make under this first head is that the Occidental character of our divisions makes it unnecessary that they should be imported into the non-Christian world. Our divisions here, we will grant, have their own historic value; they root back into great experiences of our fathers, and perhaps we do right in cherishing them and in letting them go with great slowness. But we will do better to let them go. And those great differences are not native to the lands to which we carry the gospel on the other side of the sea. Thank God, there are many of them that you cannot transport there. I remember reading a little while ago in a Methodist paper, published in the city of Shanghai, a lament of a certain Methodist missionary that there was not one volume of theology available for the Methodist churches in China that was not tinctured with Calvinism. I rejoiced as I read that complaint, and I hoped that it might also be true that there was not one volume of theology available for the Presbyterian churches there that was not tinctured with Arminianism, and, more than that, that did not have a very heavy saturation of it. You cannot transport to these other lands our divergent intellectual views on Christianity such as separate the Arminian and the Calvinistic parties in the West. The universal mind will not be responsible for the perpetuation of such divisions. The great things that keep us apart here do not root down to what is fundamental in Christianity or universal or really transportable; they root only into those things which are Occidental and superficial and that we could not transport and make genuinely native to these non-Christian lands if we would. The Occidental character of our differences invites us to union abroad.

The Degree and Kind of Unity.

Now, in the second place, to what degree and kind of unity do these considerations of which I have been speaking summon us? In the first place, they call us to a union manifestly that shall prevent all waste or friction; for all friction is disloyalty to Christ and all waste is disloyalty to the world. All friction is disloyalty to Christ because it argues another principle superior to His principle of brotherly love and unselfishness, and all waste is disloyalty to the world because it denies to great masses of our fellowmen a gospel that might be carried to them if there were no waste and duplication and overlapping. The considerations of which I have spoken demand of us a kind of union that will prevent all waste and friction on the foreign field.

But, more than that, they call not only for an avoidance of collision, they call for the presence of a coöperation that bids us to say to one another not "Hands off," but "Hands together." They command us not to divide that we may march separately, but to draw near that we may march together. The great things that are to be attained in the world's evangelization cannot be done by companies of Christian men who agree to differ; they can only be done by great companies of Christian men who relate themselves for common and united action. Not only do these considerations demand that we should avoid negatively the things that impair the efficiency of our efforts, but that we should provide positively the things that make our efforts more powerful and more effective.

In the third place, these considerations call not only for this external form of coöperation of which I have spoken. I am one of those who believe that they call for the most living and real and spiritual unity. And I believe this, first of all, because this was the kind of unity for which our Lord prayed. I hear men say now and then that what we need on the mission field—and that we need nothing more—is fraternal relations. Our Lord did not pray "that they all may be one as John and James are one, or as

brothers are one," but, "that they all may be one as Thou and I are one." The kind of unity for which He prayed was not a unity of fraternity, not a unity of relationship of men externally bound to one another. The ideal that He held out was not the ideal of the unity of human brotherhood, but the ideal of the unity of the Godhead itself; and because I believe that was the kind of unity for which our Lord made His prayer, I believe that is the kind of unity that should be our ideal on the mission field.

Divisions Misrepresent the Gospel.

And I believe this not only because I believe that this was the kind of unity for which our Lord prayed, but also because any other kind of relationship among Christians misrepresents His Gospel. You cannot express one God in a split church. The Gospel is a message of a one God, of a one Saviour, of a one human family, and until we have got that embodied in a great human symbol that speaks of a unity as real and complete as that, we have not got a symbol that represents correctly the great Gospel of the Saviour of all the world. And I believe in this corporate oneness in the third place, because until we have that kind of unity our gospel can never put forth its full power. You must give Christ a body in which He can express Himself to the one humanity that He came to save. You must give the Holy Spirit a channel through which He can pour Himself out over the whole world that He came to keep in the salvation and the purity of the Saviour. And until we have a oneness like that our gospel will go lame and halt and never can have the fulness of that divine power for the world's conviction which our Lord Himself said it would have only when at last His people had arrived at a unity perfected into one as He and His Father were one.

Unity Coming on Mission Fields.

And now, last of all, to what extent has this degree and kind of unity been attained on the foreign field? In the first place, we have in no small measure desisted from importing into the various foreign fields our denominational titles and proprietary claims. Happily, there are some of them that cannot be translated. By God's great mercy, the Chinese language will not lend itself to the translation of many of these names. You cannot translate the word Presbyterian or the word Methodist or the words Protestant Episcopal into a great many of these heathen languages; the languages have no such terms. You can transliterate them and then teach the heathen what the names mean, but they have no words that correspond to those and can serve as translations for them. Happily, even in the lands where such terms exist, the missionaries have often been wise enough to sink them into the background. It was agreed at the outset in the Philippines, for example, that the evangelical churches should bear one common Christian name. If anybody wanted to throw in a little parenthesis at the end perpetuating the western denominational name they could do so, but the outstanding conspicuous name was one. The same agreement, I believe, has been reached in Korea, and in many other lands from the very beginning our western denominational titles were not known. And while here and there a particular missionary institution may bear some proprietary title, yet for the most part it is known as the mission hospital, or the mission school, or the mission press, and no particular name is tied to it to create distinctions in the minds of those who may know of it. First of all, then, we have made a long step in advance in leaving behind us the names. Abandon the names, and the ideas that the old names embodied will sooner or later fade away.

I can count twenty different institutions, three of them theological institutions, where different denominations have united themselves to support those institutions in common and to carry on together the work which those institutions represent. We have in China now all the medical missionaries gathered in one medical association, all the missionaries in educational work gathered in one education association. And this organic union extends not only to educational and medical institutions and publishing enterprises like our common Christian hymn book in Japan. It extends to churches. We hesitated this afternoon to assent to the proposition that the elimination of denominations abroad as far as possible was a desirable thing. Well, I do not see why we need to be so slow to ratify what has been done and what is going to be done in spite of us anyhow. I know of nine cases now where they have been already eliminated. There have been three great eliminations in Japan. The Episcopal Churches of Great Britain and America are now one in Japan. All Presbyterian and Reformed bodies have been one in Japan for twenty-five years. All the Methodist bodies were made organically one in Japan a year or two ago. There is scarcely a mission field where there have not been instances of this organic melting together of different denominations. In every country where the Northern and Southern Presbyterian churches of this land are working, outside of the United States, they are working as one organic church. In this Christian land we are two. In every heathen land we are one. Over in India, I think, it was mentioned in the report presented by the committee today, three or four years ago all the Presbyterian and Reformed churches and the Calvinistic Methodists came together in one great church of Christ for India, and only this last year the Southern section of that church separated from the rest with the goodwill and approval of the rest, in order to unite with the English and American Congregationalists of South India and make a larger union numerically, a larger union in the inclusion of different types of denominations, although for a little while it made a smaller union geographically. But it was done as a step to the larger union yet to be. And an even wider unity is proposed than the consolidation of cognate denominations. The conception of a visible corporate oneness of the whole Church is increasingly dominating the thought of great bodies of missionaries.

One Church of Christ.

And so they go on to provide for the day, which they hope to be near, when there shall be no Church of Christ Presbyterian in China, and no Church of Christ Methodist in China, and no Church of Christ Episcopal or Baptist in China, but one Church of Christ with no qualifying adjectives whatever.

It is no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future. Very great and glorious that past has been, but that past will have failed to teach its lesson to us, that past will have failed to fulfil its mission in the will of God if it binds men forever in the chains of its institutional forms, if it has not made them ready for larger and completer things, and led them on to such a unity as Christ Himself, we must believe, longed for while He was here and waits for now where He is gone.

The younger men—and I know their heart well—have their own day coming, and when their own day comes you may believe that that unity will be near. They do not believe that loyalty to their fathers who went before them means disloyalty to their sons who are to come after them. They believe in ringing out an old that has fulfilled its end, and ringing in the new and the larger things which are in God's will for His Church, if, like the path of the just, it is to shine brighter and brighter unto the fulness of the day.

Topics of the Time

Approximately six thousand trainmen and conductors employed on the lines of the New York Central Railroad east of Buffalo will receive substantial wage increases by a decision rendered by the arbitrators in the controversy between the railroad and its employes. The Delaware, Lackawanna and Western Railroad and the Delaware and Hudson Railroad and their employes are likewise bound by the ruling. "We won hands down," said the president of the Order of Railway Conductors, commenting on the decision. The schedule fixed is retroactive, and the men will receive back pay from April 1. It is estimated that the increase will mean an additional expenditure by the Central of $2,000,000 a year.

By an order which he has signed Postmaster General Hitchcock has turned back to the general fund of the treasury $4,000,000 of the deficiency fund appropriated by Congress. This saving was made during the first six months of the present fiscal year ended Dec. 31. If the receipts of the department should be as heavy for this quarter as they are expected to be, Mr. Hitchcock probably will see his way clear to return to the treasury, after the close of the present fiscal year, another $6,000,000.

The Cuban army and rural guard are to be armed with the best rifle in the world, in the opinion of United States ordinance experts, namely, the latest model of the Springfield musket, which is now issued to the American army. Maj. Eduardo Lores, commander of the Cuban rural guard, has just completed the purchase of these muskets. Five thousand are intended for the rural guard, and as many for the Cuban army. The new muskets will cost the Cubans $15 each, making a total purchase of $150,000. The ammunition will have to be purchased in open market.

In less than fifteen minutes' time the Senate last week considered and passed the pension appropriation bill carrying about $155,000,000. Senator Scott, who was in charge of the bill, stated that henceforth there would be a rapid falling off in the amount required for the payment of pensions. He said that 31,000 pensioners had died last year.

President Taft's constant traveling about the country has increased the expenses of the secret-service division of the government for his protection to nearly double what it was last year, according to the testimony of Chief John Wilkie of the secret service, before the house committee on appropriations. Mr. Wilkie said it would cost $10,000 more this year to protect the president on account of his traveling, an amount equal to the total expense of that service for the entire fiscal year twelve months ago. Mr. Wilkie also reported an increase in counterfeiting in the Atlantic coast states and especially in New York and Boston.

The Gospel and Revivalism

A Discriminating Estimate

By Rev. Orvis F. Jordan

In considering the tendencies in modern religious thought, we cannot afford to neglect the revival. There is no hero so appealing to the popular imagination as the evangelist. We are still in an era when great ingatherings of people occur, though there is lacking that spontaneity which once characterized evangelism. The greatest foreign missionary pales into insignificance by the side of the successful revivalist, in the minds of a vast constituency. The home missionaries, the humanitarian workers in the great cities, the self-sacrificing servants of the King in every walk of life are held to be of secondary importance.

Revivalism in modern times first came into wide use through the Wesleyan movement. The church of that period was in spiritual deadness. A prominent man of that period describes his experience in going from church to church in London listening to the sermons. One would not know by the sermon whether one were in a church or a mosque, since these sermons were simply dissertations upon generalities that might be appropriate in either place. There was a low state of spiritual life in both the laity and the clergy. There was no interest as yet in saving souls beyond the sea and at this time no interest in reaching the irreligious in the homeland. The propagating spirit so characteristic of virile Christianity everywhere was dead.

Uplift of Wesleyan Revival.

It would be hard to over-estimate the importance of the Wesleyan movement to the Anglo-Saxon race. The spirit of religion overflowed the banks of conventionality everywhere. There was much lay preaching. There was an intense interest in the souls of men. For this generation, hell was very real, and salvation was from a peril too terrible to think about. But the interest of the time was also ethical. The Wesleys revived the old Puritan protest against worldliness in the church. At the end of the movement, non-conformity had come to great vigor in England and the state church had been profoundly influenced, as is evidenced by the Low Church movement.

In America, we had the Great Revival at the beginning of the past century. We had been in spiritual deadness here. Yale college under Christian auspices is reported as having only six Christian young men in the student body. Students delighted to call themselves by the names of Voltaire and Paine. The revival was marked by extreme emotion. The work of Barton W. Stone in Kentucky was characteristic of the movement. People fell into trances and showed all the other evidences of an abnormal physical state. These things were regarded as sure marks of the operation of the Holy Spirit. Under such influences as these great religious bodies like the Methodists and Baptists were built up.

Revivalistic Theology Not Characteristic.

In the beginning revivalism was not connected with any definite school of theology. Wesley was an Arminian and Whitefield was a Calvinist. Both had the same manifestations in their meetings. In our own day, however, we find revivalism formulating a more or less definite body of theology. Like the spirit of modern liberalism, it is interdenominational. It cuts across most sectarian lines. Like liberalism, it has never agreed on a credal statement of its position. It does have, however, a literature and theological schools where it is propagated with sufficient definiteness for us to talk of it. The Moody school in Chicago is an example.

Modern revivalism has lost something of the spontaneity of the old-time movement. Under the influence of modern studies in psychology, of which Davenport's Primitive Traits in Religious Revivals is typical, it has come to be impossible to make the public believe any more that the "mourners' bench" experience is an experience of the Holy Spirit. Great evangelists like "Billy" Sunday no longer make use of this device. In place of this has come a thoroughness of organization among a group of religious workers for "personal work" which now produces the results. We are still having great ingatherings, but with more serious losses afterward than used to characterize revivalism. Personal workers now so often present lower motives for going forward, that there is often no vital religious experience of any sort, but only a conformity to the prevailing religious style.

Appreciative Estimate.

Before, however, we present further criticism of the movement, we ought to appreciate some of the truly wonderful things which it has done for the Christian world. No great movement in the church is ever devoid of a reason for its existence.

Revivalism has ever insisted, even though unsuccessfully, upon personal piety. There is no other movement in the church comparable to it, unless it be the emphasis which the high-church movement is placing upon prayer and worship.

Revivalism has been the solitary force in the church which has kept to the fore the task of reaching the people outside the church. Foreign missions are the legitimate fruit of the revival spirit. Home missions came from the same source. Revivalism has ever insisted that the gospel is for every man. It has been ever the curse of ritualism, mysticism and liberalism that they have no great feeling for the task of extending the borders of the church.

Revivalism brought back the sense of an immanent God. The prayer was ever for the miracle of a conversion which was supposed to come from the direct interest of God in the sinner. Unfortunately this sense of the divine immanence is going out of the movement and now the whole process of salvation is looked upon as something in the hands of the repenting sinner.

Exaltation of Christ.

Revivalism exalted Christ and insisted upon his primacy in the church. It is interesting to note that the higher the Christology of a movement the greater its power and success. A movement with a low Christology like a number of the liberal movements have failed. The sense of personal leadership in the work of the church has been a religious idea of great power.

Revivalism has made the future life seem very real. No other movement in the church of today has made men feel like Paul, "In a straight betwixt two" whether to remain or to depart. A religion which has only vague hopes and uncertain promises will never replace a religion which meets perhaps the most important of our religious problems with assurance.

Revivalism, however, has many elements of weakness. Its most enthusiastic advocates today do not claim over twenty per cent of net gain to the churches from big evangelistic enterprises. Often less than this is actually realized. Whenever revivalism ceases to function at its original and most important task of winning unattached people to the church, it will be doomed.

Education Movement Counter to Revivalism.

The counter movement to revivalism, the conception of Christian Nurture advocated by Horace Bushnell and developed in a practical way by the pedagogical Bible school of today, is a movement which already promises to replace the older method. Revivalism has ever been weak on the teaching side. As we rapidly improve our Sunday-schools they will be made to function more and more as the evangelistic machinery of the church. It would be hard for revivalism to ever put enough of the teaching method into its propaganda to meet this competition.

The movement has ever been cursed with materialism. It is more fundamentally materialistic than the high-church movement. "The Blood" is preached in such a way as to leave one to infer that if Jesus had been strangled instead of crucified, there would be no efficacy in his death. All this is in spite of the fact that Jesus did not bleed to death, but undoubtedly died of nervous exhaustion on the cross. God is spoken of with the most grossly anthropomorphic terminology. Hell is preached as a physical reality so genuine that "Billy" Sunday has the grease trickling down his victim. It is in the presence of such religious concepts as these that Christian Science has its greatest opportunity in proving its superior "spirituality" as compared with orthodox religion.

It is easy to find agreements and discrepancies between revivalism and the gospel. Jesus in his passion for souls was a revivalist. He went everywhere preaching and sent out his disciples by two. He used the educational method, however, being known as Rabbi, and did not count his results in the number of "souls." The modern evangelist counting souls is too much like the Indian chief counting scalps.

Revivalism, Jesus and Paul.

Revivalism has ever preached faith and repentance. Jesus also preached these important principles as did the apostles. The emphasis which revivalism places upon a certain theory of the atonement was not the emphasis of Jesus and the apostles. Paul made the death of Christ the prerequisite of a more important truth to him, the resurrection. He did connect the death of Christ with salvation but never by any well-defined theory. Jesus also connected his death with the salvation of the world but did not construct a theory. We have had many theories of the atonement, and unfortunately revivalism has chosen one of the least desirable of them all and preached it as the very gospel.

We must ever be examining the foundations of our religion. In the conflicting currents of our modern life, there is continual danger that we shall be led to apostatise. We have improved nearly everything we possess until we have come to despise the old. We have produced no Edison in religion, however. In this field the great original thinker lies back nineteen hundred years in human history. We must hark back to the words and spirit of Jesus as our authority as Edison is now authority in electricity. Our improvement in religion will come in the more perfect appreciation of the life and spirit of the World's Redeemer.

Our Readers' Opinions

A Historic Case of the Practice of Union

Editors The Christian Century: The Christian Century says: "If any reader will point out how a Baptist church and a Congregational church, for example, in a local community can unite, without the sacrifice of conscience, upon the practice of any other form of initiation than immersion only, he will make a distinct contribution to the problem of Christian union."

Is it not a fact that the only union of churches which the Disciples have thus far accomplished, that of the Campbell and Stone factions, was upon a platform in which immersion was not compulsory? That while thereafter they were all to teach and practice immersion that the unimmersed already in the Stone churches were to be (and were) received into fellowship, and recognized as "in good standing" by the Campbell churches *without being re-baptized by immersion?* And was not this done under the personal supervision of Mr. Campbell? Why not advise the two churches referred to above to try this plan?

Again the Century says: "We do not believe that immersion is essential to salvation. Neither de we believe that it is an arbitrary test of faith. Nor do we believe that immersed Christians show signs of having been buried with Christ and rising with him to walk in newness of life, which sprinkled Christians do not show."

The last sentence in this quotation may fitly be termed a self-evident truth. The Christian Evangelist takes the same position as to the relation of immersion to salvation. Even that stalwart stand-patter, the Christian Standard, shies at the proposiion that all the unimmersed will inevitably be damned. But the Evangelist and the Standard (the writer is not sure about the Christian Century) insist that immersion is the only door to the church, that it is essential, absolutely so, to membership or fellowship therein.

But that more is required in order to admission into the Church of Christ on earth than is necessary to the remission of sins and to final salvation looks like an absurd and untenable proposition.

Surely the membership of even Disciple or Baptist churches is not a more select company than that of the redeemed in glory. If immersion is not essential in order to fellowship among the saints immortal, it should not be to that of the alleged saints who are yet mortal.

As to the divinity of Jesus the Century says: "Faith in the Christ, the Disciples have always taught, is not an intellectual classification of him, but a personal acceptance of him as divine Leader and Saviour." A sensible statement. Surely we are not called upon to rally round the flag of either Athanasius or Arius, or to make a shibboleth of the famous Greek diphthong about which the Christians of the fourth century so furiously raged together. F. M. WILEY.

Indianapolis, Ind.

[The classic precedent of the real practice of Christian Union in the coming together of the Stone followers and the Campbell followers is instructive. But instead of furnishing a contradiction to the editorial statement which Mr. Wiley quotes it is evident that it confirms it. The two movements came to gether on the basis of the practice of immersion as the only form of initiation into the church. If a Baptist and a Congregational church in a local community earnestly desire to be one this is the way by which their union may be consummated. The Disciples of Christ exist for the particular business of telling such Baptist and Congregational churches how thus they can answer their Lord's prayer for unity.—EDITORS.]

"An Incorrect Classification"

Editors Christian Century: May I point out that you misquote me in your reply to my letter last week—unintentionally, no doubt. I did not ask, "Why did you write that editorial?" as you make me say. I thought I knew why you wrote the editorial, and I sympathized with the motive. The incorrectness of the classification is undeniable, and should be pointed out. But my question was, "Why did you write that paragraph in the editorial?" And I am still at a loss to know why. It is no more true today than it was 200 years ago that the Baptists are "organized around" the immersion dogma. That is not history at all, either ancient or modern, but fiction. If the battle for spirituality and the freedom of the individual has been fought and won, so that "the doctrine of immersion is the one important surviving dogma distinguishing Baptists from the main body of evangelical Christians," as you say, in the same way, and to the same extent, the battle for Christian union has been fought—and won. To paraphrase your words, "Evangelical Christianity is today permeated with this principle which Disciple history has glorified." Witness a multitude of testimonies from diverse sources at the missionary convention now in session in your city, also the wonderfully significant movement in England just now for a "United Free Church of England," and many other similar movements at home and abroad. What then is there left for us to be "organized around" but the dogma of "baptism for the remission of sins," which a Baptist layman, sitting beside me yesterday at the Auditorium, averred to be our distinguishing doctrine! Of course I was emphatic in my denial, as doubtless some of your Baptist readers were when they read your statement of the Baptist position in the paragraph to which my letter called attention.

If it be claimed that the Disciples are still unique in their program of unity, which I grant, then you have baptism at the center with us, precisely in the same sense as it is at the center with the Baptists, for it is a part of our program of unity as it is a part of the Baptist program of spirituality and a regenerate church membership.

Now this would not call for another letter, but it seems to me worth while to call attention to a danger and an evil in our writing and preaching against it which it is necessary to guard. I refer to the questionable practice of defining our position by contrasting it with the positions of others, and the resultant evil, almost unavoidable, of misstating the facts in the interest of a clear-cut antithesis. Some one has said that an epigram is nearly always a lie. An antithetical statement is nearly always inaccurate. The Baptists are propagandists of the baptismal dogma in the same sense that the Disciples are, and in no other. If it is not at the center with us, neither is it with them. They and we are immersionists in loyalty to the doctrines of spirituality in religion and a regenerate church membership (for which, I submit there is still some fighting to be done), and we, in addition, in loyalty to our principle of Christian union, which principle also makes it impossible that we should be Baptists. E. M. TODD

Fort Wayne, Ind.

[If Mr. Todd will state what possible connection the doctrine of immersion can have with the principles of a regenerate church membership and spirituality in religion we will gladly let him have the last word in the discussion. As a matter of history not even Baptists deduced the practice of immersion only from their fundamental principles. Their practice of immersion only, rests, in its own right, upon their interpretation of Scripture without reference to their fundamental principles. We wish only to repeat that the Disciples, if they are true to their essential mission, have nothing whatever to do with the immersion dogma or any other dogma. —EDITORS.]

Deserves Attention

Professor James Denney, D. D., of the Free Church of Scotland, has brought us at length to see that we can allow the critics to sift the gospels as men sift wheat, and yet there is enough left to present and preserve the Christ risen, ascended and glorified, and not a laurel lost from his crown. His book, "Jesus and the Gospel," is a sober work, a much needed book about the inerrancy and infallibility of the gospels.

He shows that the attitude of the church is the same as the attitude of the apostles and in accord with Christ's own estimate of his mission and office. He says, "to be a Christian is to take Christ at his own estimate." That is good, and that "estimate" is beyond the reach of the critics to ever assail. As the naturalist can take a single bone of an extinct species and fit the whole frame to it and reproduce it why should we not be able to rehabilitate the true and real Christ out of the many facts which all the critics concede of Him?

This Prof. Denney proceeds to do, and here is our same risen Lord. Here he stands perpendicular in solitary grandeur, the Master himself. Prof. Denney asks: "Is it not conceivable that we may have to appeal to him even against the earliest forms which Christianity assumed?" Truly indeed. This sentence of Prof. Denney is the greatest bolt ever hurled against papal Rome. It revives original Protestantism. It is the beginning of the restoration of pure Christianity. Harnak and others have been trying to sift out pure Christianity, as Luther and the Campbells did in their days, but Prof. Denney has taken the last great step and appeals to Christ himself against all comers, against the pope and the academy and even the Protestants and shows that the real Christ can be seen behind all these shadows and mists.

Christianity, as every one knows, was first swallowed up in Grecian philosophy and has remained academic ever since. A religion constructed on infallible books is yet to burst its bounds and to come out in its oriental beauty and power. We have begun to reconstruct and my praise to Professor Denney is most hearty for his precious faith. It must be fought out anew, and the assurance is already in sight that nothing can in any way tarnish the exceeding "glory of God in the face of Jesus Christ."

Science and philosophy will open a new kingdom, and let us not fear, for righteousness will find its home there and the incomparable Christ will be found in the center full orbed as "The Star of the East." Prof. Denney shows that passing from the gospels we strike a new atmosphere in John's gospel and Hebrews. He says: "It is the New Testament itself we must purge if we would

(Continued on page 13.)

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER TWO.
From the Depths.

Perhaps it was the sudden fire in Jeanie's eyes that made Donald shrink before her like a whipped cur. Or else it was the stirring of the pure soul within her which made him realize the enormity of his own guilt of thought as well as of deed. For, when he dared to reply, which was after the lapse of full half a minute, his words showed that he was conscious of his own degradation, and of the gulf which his crime and folly had opened between himself and her.

"I see, Jeanie, you despise me; aye, and you have a right to hate me too, for the shame I have brought on the hitherto honorable name of our house. I am as low in the depths as a man can well be, though I did not realize this till I saw it in your eyes a moment since. Yet, Jeanie, leaving me out of your thoughts (I have ceased to be worthy of any sacrifice from you or any one else), but how are father and mother to be saved from the knowledge of my sin and shame?" The ring of penitence in his voice, and the fact that he did not attempt to make any excuses for his folly, touched her with instant compassion and hope.

"Are you willing, Donald, to give up your evil companions and be guided back again to a simple, honest life?"

"Jeanie, I would give the whole world if I had it to be able to stand today before men with clean hands."

"Then let us go to father and mother and tell them all. You are their only son, Donald. They will forgive you; yes, if it were only out of consideration for my pleading." He flashed up in sudden anger at her words,

"I tell you, Jeanie, as I have told you before, I will not live and have my parents know this thing. I have trusted you. Even if you are not willing to suffer for me, or with me, surely you will not betray my confidence."

"Do not be unjust to me, Donald. You know as well as I that I am suffering with you at this moment, most intensely. You know also that if I were to yield to your suggestion of a moment ago it would only add sin and disgrace to the evil already done." The tender sympathy breathing in every tone of her voice made him hopeful and eager. He bent towards her and whispered hurriedly:

"Listen, Jeanie. In the first place, no one would ever blame you. As for me, we could easily arrange that I should be away somewhere when the thing was done. Then we could save, both of us, from our pocket money, and pay father back again by instalments. I could manage to have letters posted to him, just as we'd save up, you know. A friend of mine would get them posted for me from London. Think what this plan, successfully carried out would mean to us all." She did not interrupt him, nor yet look angry. She waited patiently till he had finished, and then she spoke slowly and with infinite sadness:

"A Graeme—a thief!"

"I tell you it would not be a theft. We'd pay it back," he said angrily.

"There is no use in being angry, Donald. Call things by their right names. To me there are three terms in this matter, which I consider synonymous: betting, gambling, thieving."

"I am not deep enough in the mire, sister, put me deeper," he said bitterly.

"You would put yourself deeper, Donald, if I were foolish enough to help you. Let us cease talking of an impossible thing, and let us try to find out something that we may do without making bad worse. Now, first of all, tell me who is the enemy who has led you into this folly?"

"It can do you no good to know."

"But it may do you good," she said with a faint attempt at a smile.

"On the contrary, it would do me great harm."

"How?"

"No matter how. I will not tell you."

"Listen, Donald, what has occurred to me as being the best thing we can do. If you tell me who the man is, I will go to him myself. I will put all the circumstances before him. I will tell him how it would kill father and mother to know of your disgrace. Then I would promise him that just as we could save the money, we would pay him all."

"You know little of the character of the man or you would not think of approaching him with such a request. If I had not been a fool I never would have been in his power as I am. Bad as I am, Jeanie, I would not have you seek an interview with that man, no, not though my disgrace should be blazoned on all the gates of Brigend."

"I would not fear him, and he could only refuse my offer."

"Which he would do with the most devilish delight. But even if I did hope that he might listen to you, I dare not divulge his name. I am under a most solemn promise not to do so."

"Oh Donald, Donald, I do not know how to help you," she wailed. They were both silent a few minutes. Donald threw himself into a chair and covered his face with his hands. Jeanie lifted her white face heavenwards. Her shining eyes seemed to see far away above the white ceiling of the room. Presently a new strength seemed given her. She laid one hand gently on her brother's bowed head and bending down, she whispered:

"Donald, be a man." He lifted a haggard, miserable face and replied bitterly,

"I wish I could be a man, Jeanie, for then I might end my misery with a pistol. But the hereafter makes a coward of me."

"Hush, Donald, hush! Your words are wicked. But there, poor laddie, I know your heart is breaking." She tenderly caressed his hot brow, till the great tears welled up in his eyes and fell on her trembling hands.

"I am a nice fellow," he said as he impatiently wiped his face with a soiled handkerchief, "crying like a weak girl." Jeanie laughed, a low, soft laugh, in spite of herself. She was nineteen and he was twenty-one. It seemed to her ridiculously absurd, under the circumstances, to hear him speak of a "weak girl." That little laugh, untimely as it may seem, did them both good.

"When did you say this money must be paid?" she inquired.

"Monday evening, at latest."

"This is Friday, and cousin Archie is with us and will be till Monday. It is very awkward for me, as I shall have very little time to myself till he leaves. Give me tonight, Donald, to think of some way out of the trouble. You know you can trust me."

"I know I can trust you. There, don't go away yet. I have just thought of a plan that might be feasible. Aunt Eleanor could lend you this sum without asking you just what it is for, she thinks so much of you."

"No use, Donald. Half an hour after I had applied to her for such a loan Archie would know it, and I should be in chains. No, no, that will never do. But cheer up, Donald, I shall think of some plan before tomorrow night." "And you won't tell my wretched secret to anyone, anyone? Promise me."

"I promise, Donald." He had barely time to look his heartfelt thanks, when Archie Monteith entered the room, noisily singing,

"I'll be your tootsey wootsey
In the guid auld simmer time."

Nothing could have been better suited to banish the air of embarrassment from the troubled faces of the brother and sister. Donald even plucked up enough of his old gay spirit to join in the chorus, while Jeanie attempted to laugh as if her heart were light as a feather.

"The minister's awa'; the minister's awa', hooh." shouted Archie, flinging up his cap like a school boy and imitating his uncle David's tone admirably.

"And what's the rejoicing about, Archie?" queried Jeanie, still laughing, hoping, no doubt, that her keen-eyed cousin might not notice her tear-stained face.

"The rejoicing is, my dear cousin, in plain English, that my heart leaped for joy when I saw the soft hat of your clerical friend disappearing a few minutes since round the corner of the house, nearest, I presume, to that modern paradise, known in these parts as the Manse of Brigend."

"Paradise is not the correct name, Archie, seeing there is no Eve in it." Poor Donald thought he was making a brave show to be merry.

"Why, Donald, I am afraid you have profited but poorly from the teachings of the reverend Dry-as-dust Sinclair. Learn from me, laddie, that Adam was in the Garden in loneliness and peace before he slept that sleep from which he was to awake and discover that he had lost a rib and found a wife."

"Curious," said Jeanie, "men nowadays say they lose a heart before a wife is found. But listen, Archie, and take my advice; never be heard in Brigend calling Mr. Sinclair Dry-as-dust again, if you value your precious life."

"And I never valued my life so much as I do at the present moment, fair cousin. So let us put Dry-as-dust out of our minds, and spare ribs as well. Behold the beauty and delights of a glorious summer evening being wasted indoors." He drew aside the ample folds of the elegant curtains shading the wide old-fashioned window, near which they stood. It was open, and the sudden movement of the curtains drew a sweet breath of mignonette into their faces from the garden beyond.

"You are quite right, Archie; it is simply a shame to waste the moments here. Come into the garden."

"You two may," said Donald gloomily. "I must go into the office. I am ever so much behind with my books."

"Not the garden, Jeanie. What an evening it is for the bike, and your roads are perfect. Do come, Jeanie," as she hesitated. Lanarskshire is heaven for the humble cyclist as well as for the grand motorist. She laughed and answered,

"Heaven is not so near us I am afraid—
Well, where would you like to go, Archie?"

"Wherever you wish, Jeanie."

"I know all the roads within ten miles. I have no choice, at least this evening. So choose whichever direction you like, only we cannot go very far as it is now after eight o'clock, you know."

"August and moonlight! Who talks of lateness? However it shall be as you wish. It is not too far to Bothwell? Is it?"

"Oh, no, only a few miles. We can do it easily."

"Ah," she said to herself, as she hurriedly donned a navy blue cycling costume, "I am glad he asked me to cycle. I shall not need to talk so much, and oh, I need time to think."

Besides Bothwell Bridge, even Archie Monteith fell into thoughtful silence. For a time Jeanie did not realize that it was the light in her own eyes that kept him still. She liked him better at that moment than she had ever done in her life before, though she had known him intimately for three years. The thought flashed through her busy brain, "He has some reverence in his nature, after all." Then she spoke in a low, hushed voice. "Is it not wonderful to think of it all, Archie? The gathering of the forces on both sides. The prayers, the trust, the deep devotion to the cause of truth on one side. The tyranny and blasphemy on the other. The horrors of the conflict on that now silent bridge. And then the rout and the overthrow of the Lord's people by their cruel enemies! And yet it was not overthow," she mused half to herself, "the blood shed that day at the Brig o'Bothwell has nourished the seeds of truth for all Scotland ever since."

"Why, Jeanie," he said lightly, "old Dry-as-dust could not speak more solemnly. Forgive me," he said quickly, as he noticed a surprised, pained, look flit across her sweet, refined face. I did not mean to make little of the mighty past. But I must confess that the past, no matter how great, is very little to me compared with the present. Do you know, Jeanie, one kind look from your bright eyes is more to me than aught else in the whole world, past or present?"

"This place is too sacred," she said coldly, "to talk nonsense in. Let us go home."

"Not yet Jeanie," he replied, and he moved into the pathway before her. "You must hear what I have to say, here and now."

She looked into his face, astonished at the firm tones of his voice.

"While you were a guest in my mother's house, I did not once speak of love to you, Jeanie. But I was biding my time. I felt in my heart long since that you were the only woman in all the world could make me happy. I scarcely knew how much you were to me till your education was finished, and you had returned home. Now I tell you, Jeanie, that life is nothing to me without you. Will you be my wife?" She was trembling and frightened by the intense earnestness of his voice and manner. With the greatest difficulty she replied slowly:

"Archie, I have never once thought of you except as a kind cousin."

"Your chief charm for me lies in the fact that you have never been, like some girls, anxious to catch a matrimonial prize, as too many consider every man who happens to have a good bank connection."

"I have no wish to leave my own home, Archie. Father and mother need me for a long time to come. Let us forget that you have said these things, Archie. It will be better for both of us."

"It will not be better for both of us," he said firmly. "I have taken you too much by surprise, and I will not accept your answer for a few days."

"I am needed at home now more than you can understand," she spoke sadly and was pale as white marble.

"Jeanie, my great love for you prompts me to plead with you to think better of me. Believe me, it is because I want to shield you from all sorrow, that I have spoken so soon." She gazed at him with parted lips and a rush of color to her face.

"I see you understand me," he said in a low, gentle voice. "I know all about poor Donald's trouble, no matter how. A few words that I heard this evening as I sat in the garden by the open window made me aware that he was anxious for your assistance, in getting the truth kept from your father. Now—"

"Did you sit and listen, Archie, to words that were not meant for your ears?" she spoke haughtily and he colored under the steady light in her eyes.

"I only heard a few sentences. But I knew all about Donald's goings on, from another friend, Jeanie. Donald must be saved. Let me help him."

"Oh, Archie, if you would," she exclaimed earnestly.

"I shall be only too glad Jeanie; but it must be through you. He must never know that I have heard anything of the matter. I must say what will pain you, dear Jeanie, just to show you how careful we must be to save Donald from himself. He has threatened to take away his own life, if his folly becomes public." She shivered and hid her face in her hands.

"Don't break my heart, dear one," he whispered. "Your suffering is mine also. But be brave and be silent, too. I will give you all the money he needs to free him from danger this time, and perhaps he will be wiser in future. You need not tell him where you got the money, you understand, Jeanie. I think he would resent my knowledge of his folly more than all. Indeed I knew something of his recklessness, when he spent last Christmas season with us in Glasgow."

"I wish you had told me sooner."

"I could not bear to give you pain, darling, till I could not avoid it. You will accept this money for poor Donald, won't you?"

"Oh, I don't know what to do! Do you know that he says he must have one hundred pounds before Monday night? Think of it!" Her misery was pitiful to see. But it gave him all the more scope for tenderness.

"Oh, that is a small sum in the gambling world, Jeanie, I am glad it is no greater. Dry up your tears, darling. I will run up to Glasgow tomorrow morning, get the money in cash, and it shall be yours to do what you wish with in the evening. Only once more, remember Donald must not know where you get the money."

"Oh, I don't think I should take it from you. It might be long years before I could repay it."

"Will you not accept it as a gift, Jeanie?"

"Certainly not Archie. And after all, I think I will speak to mother. She could give me all he wants, and dear father may be saved the pain of knowing anything about it."

"Do you want to kill your mother?"

"I would save her, if I could."

"You can save her."

"Tomorrow night, Archie, I will tell you whether I will accept your offer or not. I do not seem able to think now. My brain is on fire."

(To be continued.)

Topics of the Time

About the first of June, according to Director of the Census Durand, the first announcement regarding the results of the census taking will be made. No announcement of the population of the entire United States will be made before August or September. Chicago's population figures, as sent in by the census supervisors, soon will be put into the hands of tabulators, but Mr. Durand will not give out any figures until a complete list of the cities of more than 100,000 population is ready for publication. He said that this course is necessary because of jealousies that have arisen over premature publication of figures. The tabulating machines are being put in order and the machinery will be set in motion as soon as the detail work necessary to this process is completed. The machines are far more perfect than ten years ago and it is expected that the returns will come out more promptly. Each of the tabulating machines will complete about 27,000 names a day.

The National Farm Homes Association held a convention in St. Louis last week. Organized farmers and organized labor will work together hereafter in "preserving the rights and liberties of both classes of workers," under the provisions of a resolution unanimously adopted by the executive committee of the Farmers' Educational and Co-operative Union. The affiliation between the American Federation of Labor and the Farmers' Union has been a favorite project of Samuel Gompers, president of the American Federation of Labor, and the adoption of the resolution followed a four-day conference between Mr. Gompers, assisted by several labor leaders, and the farmers' committee. The association proposes to capitalize for $1,000,000 and to provide 640 model farms for worthy applicants, the farms to be conducted under the supervision of skilled agriculturists. The resolutions adopted include demands for postal savings banks, provided the deposits be not centralized; for a parcels post, for restriction of foreign immigration by a head tax on each immigrant, for abolition by congressional enactment of dealing in futures, for restriction of the "white slave" traffic, and for an increased appropriation for the Agricultural Department.

Accurate reports from practical men in fifteen counties in western Michigan show that the fruit crop will be normal and in some cases better than the average despite the recent frosts. In no case was there a discouraging note heard, and the result of a roll call of counties has greatly pleased growers and shippers of the whole section. Earlier reports as to the damage to cherries are modified by later and more reliable returns, and the most that can be said of the damage is that in some limited districts it may reach 10 per cent. Some growers say that a little more frost would have aided in thinning out the blooms and would have been more satisfactory in some respects.

Deserves Attention

(Continued from page 11.)

get Christianity pure and simple." His fearless and manly sifting has brought him to this further declaration: "It is not long ago the Apocalypse and the Fourth gospel were regarded as the opposite extremes of early Christianity, representative of modes of thought and feeling so remote and antagonistic as to be virtually exclusive of each other; but a deeper study has brought them in some respects into closer mutual relations than any books of the New Testament—in both is the same absolute distinction between that which is Christian and that which is not."

To these words Prof. Denney adds: "There is a sense in which the Apocalypse might be called the most Christian book of the New Testament." Again, speaking of the seven letters to the seven churches, he says: "Here we are in contact with the living soul of Christianity."

The deepest prayer of my heart to God for my people is that they make good the purpose of their beginning and turn away from Protestant as well as from Roman and from heathen errors, and behold the unveiled face of "the glory of God in Jesus Christ" for "where the Spirit of the Lord is there is liberty," and the testimony of Jesus is the Spirit of prophecy in his own self revelation.

JASPER S. HUGHES.

Holland, Mich.



The Foolish Little Maiden and Her Foolish Little Bonnet

H. Hammond.

A foolish little maiden bought a foolish little bonnet
With a ribbon, and a feather, and a bit of lace upon it,
And that other maidens of the little town might know it,
She thought she'd go to meeting the next day just to show it.

But though the little bonnet was scarce larger than a dime,
The getting of it settled proved to be a work of time;
So when 'twas fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough the folks were singing.

So the foolish little maiden stood and waited at the door;
And she shook her ruffles out behind and smoothed them down before.
"Hallelujah! hallelujah!" sang the chorus above her head,—
"Hardly knew you! hardly knew you!" were the words she thought they said.

This made the little maiden seem so very, very cross,
That she gave her little mouth a twist, her head a little toss;
For she thought the hymn they sang was all about her bonnet,
With the ribbon, and the feathers, and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a hand-box on it
Had hidden, safe from critic's eye, her foolish little bonnet.

Which proves my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And that the little head that's filled with silly little airs
Will never get a blessing from sermon or from prayers. —Selected.

The Rescue of Daniel

A True Story for the Children.

BY AUNT HATTIE.

It happened this way. Tommy was on his wheel one evening, delivering milk, and he had to pass rows and rows of orange trees, for he lived on an orange orchard in Southern California.

All at once he heard a noise from under one of those orange trees. He stopped his wheel to listen. It sounded like a little chickie. So he got off his wheel, set down his milk can, and tried to find the noise.

Finally, he saw under the tree, a wee yellow puff ball, peeping loudly, calling for help. Tommy had a hard time to catch it, for it thought he was that old coyote that had caught its mother and brothers the night before while they slept under the tree. It did not know that its mother biddie had done a very foolish and fatal thing when she led her little brood away from the hen house, out into the orchard where Mr. Coyote could find them.

At last Tommy caught the poor little frightened, trembling thing. It cuddled down between his warm, soft hands and grew quiet and happy.

"Poor little thing!" said Tommy. "You've been wandering around here all day alone. Mother and brothers went down Mr. Coyote's throat last night, I suppose. I won't leave you out here all night in the cold and the dark. You come home with me. But how'll you go? You can't get into the can with the milk. Yes! I have it! Here you go!"

And Tommy tucked chickie into his coat pocket, where, warm and cozy, it rode around while he delivered the milk.

"Well!" said big brother Bob, "Quite a smart looking little chap after all'he's gone through! Let's name him Daniel, for if not rescued from a den of lions, he's been rescued from a coyote's mouth. But what shall we do with him?"

"Put him under Greyfeather tonight. She'll think he is one of her own little chickies," said Tommy's mother, who had come to look on.

So, warm and happy, he slept in under Greyfeather that night and forgot all about Mr. Coyote, and Greyfeather and her brood adopted him without any questions.

But somehow he did not grow so fast as the rest of Greyfeather's family. Perhaps his night of exposure and fright had weakened him. He could not keep up with the others in their bug hunting expeditions. So Tommy's mother brought him into the house and kept him, for several days, in the sunny, enclosed back porch, and at night put him again in under Greyfeather.

But one day a terrible thing happened to Daniel. A piece of sticky fly paper that had been pinned to the porch wall, fell down, and of course Daniel walked right into it. The more he tried to get out, the deeper in he went. Nobody knew how long he had been there, for when found he had fallen over, glued fast to the paper, unable to struggle or scarce make a noise. It was a terrible job to loosen him. He had to be carefully cut away from his own feathers. He was a forlorn sight. It did not seem as though he could live, even. But Tom and Bob said they would do all they could for the little fellow twice rescued from horrible death. But in a few days he appeared lively again, and went back into Greyfeather's family. They all treated him kindly, though often the other little chickies would look at him as much as to say, "What's the matter with you? You don't look like the rest of us!"

But after a time, Mother Greyfeather decided that her children were old enough to take care of themselves, and she left them. They did not seem to care and went on scratching for their own living. All but Daniel—he did not like to do his own scratching, and peeped around, all day, lonesome and forlorn. At night, the others soon learned to fly up onto the rounds of the chicken house, where they were locked in at night. But Dannie would crawl into some little corner, and wait for Bob or Tom to find him and lift him up with the other chickens.

One night Dannie was missing. The boys could not find him anywhere.

"Too bad!" exclaimed Tommy, "that after all this, poor little Dannie has ditched. 'Spect that old hawk caught him this morning!"

Suddenly they heard a little noise that sounded like Dannie. And where do you suppose they found him? Old Turkey Gobbler roosted off by himself in one corner of the hen house, and there through his big feathers, little Dannie's head was peeping, making little contented noises, as if to say, "I'm all right!"

It was such a funny sight that mother had to come out from the house to see.

The next morning old Grandpa Gobbler went scratching about the yard, little Dannie following close by, picking up. The two became inseparable companions, and when visitors came to the house they had to go out to see the two friends.

But the funny thing about it was that Dannie turned out to be a hen, and later on, every other day she had to leave the old Grandpa Gobbler, for a few moments, while she went to her nest and laid a pretty white egg, which everybody thought she meant for Tommy's school lunch.

There was still another funnier thing than all, and that was to see Daniel, a couple of months later, leading about her own brood of fluffy yellow puff balls, while old Grandpa Gobbler kept solemnly by their side, all day long, as proud and happy as Mother Daniel herself.

A Springtime Wish

Isabel Ecclestone MacKay.

O, to be a robin
In the spring!
When the fleeting days of April
Are a-wing,
And the air is sweet with knowing
Where the hidden buds are growing
And the merry winds are going
Wandering!

O, to be a robin
With a nest
Built upon the budding branches—
East or west!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the spring!

—St. Nicholas.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 22.

Theme for the Day.—Life's Origin and Destiny.

Scripture.—I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works, and that my soul knoweth right well. . . . How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sand; when I awake, I am still with thee.—Psa. 139:14, 17, 18.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.
—Wordsworth ("Ode on Immortality.")

Prayer.—Holy Father, on this the day of Thine own choosing, we pause from our accustomed work, and with thankfulness we lift our hearts to Thee. From Thy hand have we come. Thou knowest all our ways and art acquainted with our secret thoughts. Thou hast made us in Thine own image and for Thine own companionship. With such a beginning, help us to be satisfied with nothing less than the destiny Thou hast planned for us. May the rest and the worship of this day inspire in us nobler purposes, and may we prove worthy of Thy love for us, made known in Christ Jesus our Lord. Amen.

MONDAY, MAY 23.

Theme for the Day.—Paul in Arabia.

Scripture.—Neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.—Gal. 1:17.

How have I seen in Araby Orion,
Seen without seeing, till he set again,
Known the night-noise and thunder of the lion,
Silence and sounds of the prodigious plain!

How have I knelt with arms of my aspiring
Lifted all night in irresponsive air,
Dazed and amazed with overmuch desiring,
Blank with the utter agony of prayer!
—Frederick W. H. Myers ("Saint Paul.")

Prayer.—Father of Spirits, we come to Thee in every time of need. But not less in hours of courage and noble purpose we need Thee, and crave Thy presence. Thou hast called each one of us to a holy work. May we not despise Thy word, but yield our lives without reluctance to Thy purposes. If like Paul of old, we need discipline and hardship as a preparation for our work, then give us grace to enter Thy school of silence, prayer and sacrifice, that we may be ready in due season for our labors, and give us the joy which was also Paul's in the work we do. For Thy name's sake. Amen.

TUESDAY, MAY 24.

Theme for the Day.—The Coming of Summer.

Scripture.—And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.—Luke 21:29, 30.

All the land in flowery squares,
Beneath a broad and equal blowing wind,
Smelt of the coming summer, as one large cloud
Drew downward; but all else of heaven was pure
Up to the sun, and May from verge to verge,
And May with me from head to heel.
—Tennyson ("The Gardener's Daughter.")

Prayer.—O Thou, who art the Creator and the Benefactor, we grow happy at the thought of Thy wonderful work in nature. All the seasons of the year speak of Thee, but especially the summer, with its gifts of fruit and flowers. We would behold Thee in the beauties of Thy creation. We would lift our souls in gratitude for the mercy that spreads the earth with verdure and hangs the curtains of the clouds along the heavens. We would share with Thee the wonder of Thy works, and in the needs of men about us we have our divine chance of partnership with Thee. For this we thank Thee. Through Jesus Christ our Lord. Amen.

WEDNESDAY, MAY 25.

Theme for the Day.—John in Patmos.

Scripture.—I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.—Rev. 1:9.

Afterward came the message to myself
In Patmos isle; I was not bidden teach,
But simply listen, take a book and write,
Nor set down other than the given word,
With nothing left to my arbitrament
To choose or change: I wrote, and men believed.
—Browning ("A death in the Desert.")

Prayer.—Our Father in heaven, we praise Thee for the holy voices through which Thou hast spoken to our world. Prophets and apostles Thou hast given us, that we might hear and know Thy will. In much travail of soul and through bitter sufferings Thy servants have borne witness to the truth. They have marked with their blood the spots that now the church holds sacred. Aid us in making our own lives witnesses for the truth, and may we not hesitate even at the afflictions which come as the price of that high service. Pardon us for Christ's sake. Amen.

THURSDAY, MAY 26.

Theme for the Day.—The Orient for Christ.

Scripture.—And I will make all my mountains a way; my highways shall be exalted. Lo, these shall come from far; and lo, these from the north and the west; and these from the land of Sinim.—Isa. 49:11, 12.

Saviour, lo, the isles are waiting;
Stretched the hand, and strained the sight,
For Thy Spirit, new creating,
Love's pure flame and wisdom's light,
Give the word, and of the preacher,
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung.
—Arthur C. Coxe ("Summons.")

Prayer.—Our Father, the nations have waited long for the coming of the light. The command of our Lord has been too much forgotten by the church throughout the years. But now at last Thy people are aroused to some fair sense of the great obligation. We would have a just share in the redemption of the world. Give us a part, we pray Thee, in so wonderful a work. May our hearts respond to the call, may our offerings be given freely to the cause, and may we see China and all the Orient awakened, even as the prophet hoped, to the glory of God's divine purpose. Amen.

FRIDAY, MAY 27.

Theme for the Day.—By the Waters of Babylon.

Scripture.—By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Sion. Upon the willows in the midst thereof we hanged up our harps.—Psa. 137:1, 2.

Beside the streams of Babylon, in tears
Of vain desire, we sat; remembering thee,
O hallow's Zion! and the vanish"d years,
When Israel's chosen sons were blest and free;
Our harps, neglected and untuned, we hung
Mute on the willows of the stranger's land . . .
If I forget, midst grief and wasting toil,
Thee, O Jerusalem! my native soil!
My right hand forget its cunning, too!
—Mrs. Hemans ("Sonnet.")

Prayer.—O God our Father, even as Israel sat in deep dejection by the streams of a heathen land, so have Thy people too often sat in deep distress at the overthrow of good. But may we learn that God arises and his enemies are scattered. Arm us with fresh courage as we see all that Thou hast done, and that we with Thee may do. And may the sorrows of Thy people in the past only assure us that the night is far spent, and the day of the world's salvation is at hand. Amen.

SATURDAY, MAY 28.

Theme for the Day.—Pitchers and Lamps.

Scripture.—And the three companies blew the trumpets, and brake the pitchers and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.—Judges 7:20.

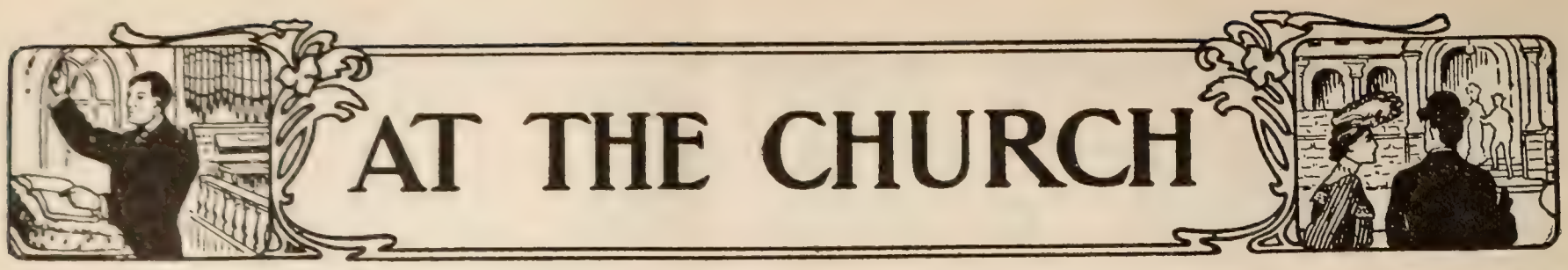
Who ordered Gideon forth,
To storm the invader's camp,
With arms of little worth,
A pitcher and a lamp?
The trumpets made his coming known,
And all the host was overthrown.
—Cowper ("Jehovah Nissi, The Lord my Banner.")

Prayer.—Father, Thou hast given us the assurance that they that are for us are more than they that are against us. We comfort our hearts with the story of Thy mighty dealings with Thy people in days gone by. Thou didst save them, not by weapons of war, but by Thy protecting hand. Even so today, O Lord, open for us the gates of salvation, and show us the path in which Thou shalt go. We bring another week to its end with deep thankfulness. All the way Thou leadest us. Leave us not till the evening comes, and we reach our home. And we shall praise Thee evermore. Amen.

God's Love

God's boundless love and arching sky,
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's patient love! Misunderstood
By hearts that suffer in the night,
Doubted—yet waiting till heaven's light
Shall show how all things work for good.
—Maltbie D. Babcock.



Sunday School Lesson

By Professor Willett

The Feeder of the Nations*

The story of the feeding of the thousands - the one miracle narrative in the New Testament which is found in all four of the Gospels. This is not due to the fact that it is more authentic than other similar accounts. In fact the difficulties connected with this recital are greater than in almost any other instance of the work of Christ. Rather it is because of the significance of the act of feeding the people as illustrative of the greater work of Christ in providing the Bread of Life for the hungry world, that it has taken so marked a place in the list of Jesus' works of power.

The Difficulties Involved.

It belongs to those nature miracles which are the least easy of explanation in the New Testament. It is not so much the seeming conflict with natural law which makes the incidents of the changing of water into wine, the withering of the fig tree, the stater in the mouth of the fish, and the feeding of the crowds on the hillsides difficult of comprehension to a generation trained in the study of the events of nature. It is much more the abrupt departure of Jesus from the methods of orderly and regular supply of the needs of human life under the blessing of the Father, for which his whole ministry so conspicuously stands. It was no part of our Saviour's program to lead men into the expectation that their ordinary necessities would be supplied by miraculous means. Rather did he seek everywhere to commit them to the simple and honest laws of labor and of thrift, that thus their wants might be relieved. Yet our Savior may have regarded such acts of kindness as that of feeding the people no departure from his customary plan, but only an expression of his own good will, precisely as in the instances of healing.

The Four Thousand.

There is another difficulty connected with these records of a sudden supply of food for a large company of people. In both the first and second Gospels there appears the narrative of another similar occurrence when four thousand of the people were fed with seven loaves and a few fishes. The probability that the two events were one has been suggested by many of the commentaries. It seems difficult to account in the second instance for the total surprise of the disciples that Jesus should undertake to feed the people, if the equally impressive miracle of the five thousand had already taken place so short a time before. Nor does the fact that in the conversation with the Pharisees a little later Jesus refers to both instances as separate events greatly relieve the situation (Matt. 16:9, 10). The writer of the Gospel was no doubt familiar with the already-formed tradition of the two separate miracles, and it would be likely that the argument of Jesus against the misunderstanding of the disciples should be strengthened by such a reference.

But our concern is less with the manner of these events than their meaning. It is quite clear that whatever may have been the basis of the two narratives regarding a miraculous feeding of a great crowd of people, something happened which served as a great object lesson for the truth that Jesus was the Feeder of men, and that Bethlehem was well called "the House of Bread" because out of it there came One who was to be the feeder of the nations. In the fourth Gospel the miracles of Jesus are almost invariably connected with some important teachings which they illustrate and enforce. The sermon of the Lord on the Bread of Life which he delivered in Capernaum on the following day, was suggested and made impressive by his kindness to the people across the lake.

Across the Sea.

The periods of rest and retirement which Jesus permitted himself were becoming more frequent. They not only gave him opportunity for recuperation from the hard tasks of his ministry, but they afforded him relief from the constantly harrassing nature of scribal watchfulness and hostility, and they permitted him to enjoy the companionship and to engage in the instruction of the disciples whose preparation for the future was now his chief task.

But one who was so much in the public thought as Jesus could not easily escape the crowds of people who thronged from all the district to hear his words and behold his work. When he departed in a boat for the northeastern shore of the Sea of Galilee the news rapidly spread among the people, and they took up their journey around the end of the lake to reach the place toward which he had gone. They soon came crowding upon him in great numbers, totally preventing the rest and privacy which he had desired.

Works of Mercy.

But with sympathetic patience he looked upon them and knew that they had followed him not from curiosity but from a genuine sense of the need of such a friend as he had proved himself to be. They were like sheep without a shepherd. Their condition touched his heart with pity, and all through the day he continued to talk with them and to heal those of their number who were afflicted, and who could be really helped by his efforts. Perhaps in such a crowd as this, where the influence of faith was very great, Jesus felt himself justified in healing men who at other times and in the atmosphere of mere cold curiosity, he would have hesitated to cure, lest more harm than good should be wrought by such act. But in several instances it would seem as if the evangelists recognized the heightened sense of faith produced by the presence of a great company of convinced and rejoicing people. In that atmosphere almost anything could be done, and Jesus did not hesitate to put forth his power.

The People Fed.

But as night came on and he recognized the hardships to which many of those who had come long distances would be exposed if they were compelled to return all the way home fasting, Jesus suggested to his disciples that they provide for the multitude. Naturally this intimation filled them with dismay. If the crowd was as great as reports later affirmed, they were quite incapable of furnishing such a store of food. Their supply was very limited. A few loaves and fishes at the most was all they had. But in some manner, which the evangelists did not recount, Jesus satisfied the people so that not only did they eat, but they even had food remaining. None of the suggestions of those who have attempted to explain this event have gone very far to satisfy the minds of inquirers. All the way from a flat denial of the narrative to explicit insistence upon its every detail the thought of Christian scholars has ranged. But we may be confident that some provision was made by Jesus and the disciples which so astonished the people that ever after the incident was held in remembrance, and served as the illustration of Jesus' deeper work as the feeder of mankind.

The Larger Lesson.

This is after all the great lesson both of this and the other narrative which recounts the feeding of the four thousand. In each case the human need is emphasized. In each case the compassion of Jesus is recorded. More than this, the orderly method by which the task of supplying food to so many is undertaken leads appropriately to the personal work of the Master and the disciples in coming into close contact with those whom they desired to help.

These are the features of all Christian effort which are most impressive and convincing. In every place human need is pressing and there is but One who can help. The sympathy of the Master has expressed itself in every form of helpful ministry throughout the centuries. Some simple method, whether that of evangelism, teaching, physical uplift or institutional work is essential, that the purposes of the Lord may be realized. And just as important is the personal touch if men are really to be helped. After all the work which organizations and committees can do there is a somewhat which every individual must undertake for himself. Men want food and clothing, but they want friendship and sympathy far more, and these cannot be conveyed by any delegated means.

The Feeder of Men.

And so evermore Jesus remains the feeder of men. Their bodies he cares for because they are the instruments through which the lives of men become effective; but it is the whole man for which our Master cared. Every element of his nature must be fed in order that it may perform its suitable work. And so he stands today as then upon the hillsides of the world, looks with compassion upon the wandering and unshepherded, bids them sit down in companies so they can be reached, gives the Bread of Life to his disciples, and bids them freely hand it forth until all have received and are satisfied.

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*International Sunday-school Lesson for May 29, 1910. The Multitude Fed. Matt. 14:13-21; 15:29-39. Golden Text: "Jesus said unto them, I am the Bread of Life." John 6:35. Memory Verses, 19, 20.

Christian Endeavor Lesson

By W. D. Endres

Topic May 29: Is Ours a Christian Nation? Psa. 33:8-22.

Whether or not we shall decide that this is a Christian nation depends upon our point of view. If we take our stand outside of the nation and view its religion, as one in no wise connected with it, very much as we are able to stand here and view the religion of Turkey or India, we will invariably conclude that it is a Christian nation. That is to say the Christian religion is the vastly predominating religion in this country.

Of course, we have no official religion such as England has in the Anglican Church, or such as Germany has in the Lutheran Church, or such as Italy has in the Roman Catholic Church. In our country there is a strict separation between church and state. Because of this fact our critics have sometimes called us a Godless nation. This is wide of the mark. We are a God-fearing people. The separation of church and state, was the way our fathers took to vouchsafe to every man the freedom of conscience in matters of religion, just as they were seeking freedom in things commercial and political. The government's attitude is not hostile but kind to religion as is evidenced by the exemption from taxes of church property. The government could not select any one sect as the church and support it out of the public funds without making some of the taxpayers support it against their wills and their consciences. To support all sects was, of course, out of the question. The only course left seems to be the one which was followed, viz., support none, but grant a welcome and freedom to all. Not a Godless nation, then, but a God-fearing nation, extending a welcome and assuring freedom of conscience to all.

The point of significance in our lesson becomes apparent when we take our stand within the nation. The nation after all is made up of individual citizens. We are all painfully aware of how many thousands of individuals of this land whose lives have practically no restraint in the ideals of life which Jesus has set before us. Their feverish desire for gain, their unbridled lust, and their outrages upon law and justice, are commonplaces in our observation. The unspeakable suffering which these fiends impose upon others for the gratification of their own selfish ends, is beheld when we see the pathetic condition of the vicious and dissipated in their evil resorts and the poverty of the tenement dwellers in our industrial centers. It is not to be wondered at that, when we behold such sights—made possible for the most part by those who have had the advantage of culture and the Christian ideals—we ask, Is this a Christian nation?

But we must not forget that we, born in the liberty wherewith Christ hath made us free, threw off the yoke of the foreign oppressor, freed four millions of black slaves, helped a neighboring people throw off the oppression of an antiquated government, opened the ports of Japan to western civilization, enabled China to maintain her national integrity, returned to her the indemnity above what the Boxer uprising had actually cost us, and through the agency of the inimitable Roosevelt ended the Russian-Japanese war. It is not too much to say that we are a Christian nation, but like some individuals who are Christians, we are not as good Christians as we could be and ought to be. So long as there are saloons and breweries, sweat shops and filthy tenements, unsanitary factories low wages and long hours, bribe-givers and takers, incompetent and unworthy officials, immoral and vicious individuals, there is imperative need for vast improvement. We are a Christian nation but not full grown.

Aftermath of the Missionary Congress

Business System in Missionary Finance

John R. Pepper, Chairman of the Laymen's Missionary Movement in the Methodist Episcopal Church, South, of Memphis, Tenn.

Calling upon the Protestant churches of America to make a personal canvass of their 20,000,000 members in the cause of foreign missions, John R. Pepper, a banker of Memphis, Tenn., in talking on business system in missionary finance, made a number of practical suggestions. He said:

"Only one out of every four women, and only one out of every eight men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance.

"The spasmodic, one-a-week appeal for foreign missions has not aroused the interest of the men of the church. Business system is needed.

Short, Sharp, Canvass Best.

"Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the church should make a weekly offering for this purpose. A uniform envelope should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year.

"One of the very first results achieved is the salutary impression made upon the membership of the church that business system is being used in the work instead of the former haphazard, intermittent, go-as-you-please lack of method.

Terrible Waste of Old System.

"A most important result of the weekly offering is found in the timely aid rendered the mission board treasurers and in many cases preventing retrenchments. It is an open secret that during the last few years some of the mission boards of strong denominations have had to pay interest on over-checks in banks in such amounts as would have supported from two to ten missions on the foreign field. This was because of the lax methods of many churches in depending upon a public presentation of missions once or twice a year, usually near the close of the year.

"The result of the weekly offering is that a weekly or certainly a good monthly remittance can be made to the general treasurer, thus preventing the actual waste in the over-check interest, a thing that should bring the blush of shame to every Christian business man.

System Sets Pastor Free.

"Business system sets the preacher free. Heretofore every time he preached a missionary sermon he had to take up a collection. This embarrassed him. The appeal lost much of its strength by carrying a sense of suspense until the collection was over. The more mercenary minds were of the opinion that the whole service was planned for the direct purpose of extorting a few dimes from unwilling hands. Now the preacher can preach on foreign missions as often as his heart prompts him without a word about a collection. The message strikes home on many a flinty heart because nothing is said about money.

Any business system that will insure the success of a legitimate secular calling is the most valid reason for introducing it into God's business."

What the Laymen Can Do for Missions

D. Clay Lily, D. D., Southern Presbyterian Church, Richmond, Va.

"The time has come for a new order of princes and principalities. The prince will be the successful Christian business man of America. His principality will be a great district of the heathen world.

"It will have a million or more people in it, but they are untaught and needy, like a multitude of little children. He will be to them as a father. He will send his missionaries to them and teach them how to heal diseases, how to protect life and how to keep off the famine and the plague. He will found for them a system of education and lead them to the waters of intellectual life. He will teach them about God; about God, their Father, who loves them, and they shall find eternal life. He shall be the prince and the father of that country.

Imperial Opportunities are Open.

"Such imperial opportunities are open to the men of the church today. A man's life is his opportunity for service. The most important service to the kingdom of God is to extend it throughout the world. The largest potential factor in this work is the men of the church. They are as yet a largely undeveloped resource. To enlist them in the missionary enterprise is to make a success in the whole world and also to make men a success in the church.

"The men must acquaint themselves with missionary principles and missionary facts. No business can be run successfully by men who are ignorant of its vital facts. They must begin to plan on a large scale. They must study larger maps. World-wide evangelization is the only policy big enough for the church or Christ. The men of the church must finance the missionary enterprise. Those who are interested must give liberally, but more important, they must see that a proper balance is preserved between the gifts to the work at home and the work abroad.

Ninety-five Per Cent Spent at Home.

"So long as the church spends ninety-five per cent of our gifts on the work in America and only five per cent in the heathen world, work of missions cannot be successfully prosecuted.

"The men of the church must offer themselves in greater numbers as missionaries. If the heathen world is to be won for Christ it must be done by men.

"The greatest service, however, which the united laymen can render is the one of prayer. When the men of America begin to pray in the right way for the evangelization of the world they will arise in their might and send the gospel to every creature."

The Mathematics of the Program

By Secretary J. Campbell White.

"In addition to all the Christian work that needs to be done among ninety millions of people in this country, the churches of America have about six hundred millions of people dependent upon them in the non-Christian world," said Mr. White. "This is not a guess, but the result of careful investigation. How shall we discharge our share of religious responsibility for mankind? This is the question being asked this winter in seventy-five leading cities of the United States.

"During the past ten years our country has

come into a new consciousness of world relationships and consequent world- responsibilities. What these responsibilities are depend largely upon our resources and our opportunities. From either of these viewpoints it is clear that this nation has the primary place among all the nations of the earth as an evangelizing and Christianizing force.

"Canada has set the inspiring example of a whole nation, defining and undertaking to discharge her missionary responsibility. After conventions had been held in all parts of the dominion to consider the matter, a national missionary congress was held in Toronto last spring, attended by over 4,000 men. They accepted 40,000,000 as their share of people to be reached in the non-Christian world—a number equal to over six times the population of Canada itself.

"Unprecedented and phenomenal advances are being made by churches in all parts of Canada, in the carrying out of this large policy of evangelization, which involves the quadrupling of their missionaries and missionary contributions.

America's Burden.

"Will America likewise undertake her full share of this world task? We also have more than six times as many people to evangelize in non-Christian lands as constitute our entire population at home.

"The two things needed are intelligence and business method. The city of Toronto has increased its missionary offerings from $170,000 to $365,000 within a little more than a year, by the laymen of all churches taking hold as advocates and organizers. The Southern Presbyterian Church has increased its missionary offerings in three years from $223,000 to $412,000 per year.

"To reach six hundred millions by the churches of North America would require a total of only 24,000 missionaries, which is one missionary for 25,000 persons. At the present moment we have 7,476 missionaries from the United States and Canada, of whom 2,270 are wives of missionaries. Twenty-four thousand missionaries from North America would be less than one out of 800 of our Protestant church members.

"The cost of supporting this force of workers would not average over $2,000 per missionary, or a total of $48,000,000 a year. It should be understood that this $2,000 covers not only the salary of the missionary but the support of an average of about eight to ten native workers, the complete equipment of the work abroad and the administration expense at home.

Less Than Car Fare.

"Forty-eight million dollars from twenty millions of church members would be less than a street car fare a week on the average, from each of them. The total is less than twenty per cent of the amount now spent annually for religious and benevolent work by the Protestant churches of the United States.

"If we need to spend $300,000,000 a year for religious purposes in the United States and Canada among a population of less than the one hundred millions, is it reasonable to suppose that we can conduct an adequate Christian propaganda among six hundred millions abroad on less than twelve millions a year? This is less than two million dollars a year to reach one hundred millions of people abroad, against three hundred millions of dollars on a constituency of this size, at home, or a proportion of 150 to 1.

"By the adoption of a business-like method of missionary finance in each congregation, and by the active coöperation of the laymen, it is an entirely practicable thing to lift the churches of this country to four times their present offerings toward world evangelization. It has already been done in so many hundreds of churches, that we speak with great confidence when we declare that the financial problem, in missions can be solved if the men of the church will put their intelligent and persistent efforts into the task.

"Men are beginning to do this in ever-increasing numbers. In one city recently eighty-two laymen spoke in eighty-two pulpits on the same Sunday presenting the methods and spirit of the laymen's movement. This is but characteristic of the way in which laymen can be led to take hold of the active work of missionary education, as advocates and organizers.

Adopting New Standards.

"Many men are adopting the new standards of stewardship, giving one-fourth, one-third, one-half, or three-fourths of all they earn to the extension of the kingdom of Christ in the world. These men are entering into a joy life beyond anything they had supposed possible in this world.

"That man's life is most worth living whose work is most worth while. If you will link your life to the ongoing purposes of Almighty God, you may become conscious of sharing with Him the joy and glory of helping to make the whole world over into a world-brotherhood worthy of being described as the kingdom of God.

"It is easier for an individual to do his part when his congregation is trying to do its full duty. It is easiest for a congregation to do its part when the churches of a whole city are moving together. It is easiest for any city to do its part when the cities of the whole nation are lining up for serious business.

"The seventy-five leading cities of America have adopted a worthy missionary policy and are planning to put into immediate operation in their churches. If this is done, it will shake the nation. If this nation moves it will move Christendom. And when Christendom moves it will shake the world."

Impressions of Prominent Chicago Layman

The Convention of the Laymen's Missionary Movement has come and gone. What impression has it left upon the minds of those attending its sessions? The apathy of the men in our Chicago churches, to calls for service, has long been realized. In no department of church life and work has this been more true, than in that of Missionary endeavor.

Bearing this in mind, the first impression that I received from the convention, and it is one that yet abides, was its supreme confidence in its power and ability to reach men with the message. Promptly the first note of the first hymn was sounded *full and true.* This confidence was evident in every address. No voice of hesitation at any time was heard.

This policy was faithfully carried out until the last of the great organ in Orchestra Hall faded away as the delegates slowly passed the doors thoughtful and full of purpose.

The next impression to me was not only the eminently satisfying provisions of, but as well the demonstrated practicability of its program: "The Evangelization of the World in this Generation." Just here Mr. J. Campbell White's two addresses of Friday evening and Saturday afternoon were to me practical in demonstration and true in logic. Another impression received was the call for unity that was always heard. Every address not only called for, but demanded, that unity of purpose from Christian America that is observed on the missionary fields. The convention unmistakably put emphasis upon the fact that there is no room for divisive efforts in our common church life and service.

But deeper than all of its other commands was the one for spiritual development of the minds of men. Especially was this true in the great addresses of our missionaries. I believe the hearts of Chicago men have been touched as never before by these earnest devout men from the firing line. Then, to me the convention stood for supreme confidence in and the proven practicability of its plea: Demanded unity of purpose upon the part of all churches and the fuller spiritual development of all men.

I pray God to deepen these impressions made upon my heart and yours, and give to us the earnest desire for and purpose of adequately meeting our responsibility.

E. M. Bowman.

Chicago.

A Home Missionary's Estimate

By Secretary of American Missionary Society.

The Laymen's Missionary Movement, which culminated in a national missionary congress, in Chicago, May 3-6, interested directly in foreign missions 69,000 registered attendants. Seventy cities in central and cardinal parts of the United States were visited, rallied and aroused. Reports in daily papers, special literature on foreign missions widely distributed, churches awakened through news echoed to them by returning delegates, fanned into flame, smouldering zeal for the extension of Christ's kingdom. The addresses, arguments and appeals in every city were for nations and peoples beyond the seas. The principles of missions and reasons for their establishment are the same, in application, only, they differ. The reflexive influence upon home missions will be perceptible and stimulating. While needs of the "uttermost parts of the earth" were emphasized, a consciousness is stirring that the homeland must be Christianized for a highway to other lands.

Stewardship in administering one's own estate for services of his kingdom; fellowship with Christ in enlarging his reign among men, everywhere; the necessity and essentiality of spiritual and corporal unity of his church to exalt him to sovereignty over non-Christian countries so uniformly advocated in every meeting of the entire circuit, have prepared the soil for wider ideas and subsequent increase of gathering in our republic.

Pastors will note a responsive interest to their missionary plans and feel a new incentive to preach our Lord's commission with emphasis on "First at Jerusalem." Men of the church will ask for practical, up-to-date literature on the problems and needs of America. A general realization of the large part our country is asked to take in world-wide evangelism will logically and effectively assist all home missionary enterprises.

Profound gratitude is felt and devout thanksgiving is offered to God by home secretaries and Christian workers on every American field, for the new impulse given missions.

I. N. McCash.

A Pastor's Estimate

Cincinnati, Ohio.—While standing at the foot of the mountain we can see only its majestic cliffs. Only when we are some distance from it, can we grasp its magnitude and take in its range. This is true with the Laymen's Missionary Convention. We are too near it yet to determine its influence upon the church of Christ.

The influence of this convention upon the churches of Christ will be determined by two things, viz., the extent the church is brought under the influence of this convention, and the responsiveness of the churches to this influence. It is a striking characteristic of the church of Christ that they have always been ready to adjust themselves to the larger spirit of their environment. We feel sure they will in some definite measure respond to this great appeal and adjust themselves to the opportunity presented for larger and more efficient work.

It should mean to the Churches of Christ: (1) A new inspiration to unity and a unification of their divergent and discordant efforts. The spirit of unity was the most dominant and significant note of the convention. The sentiment of union so ably presented and so enthusiastically cheered by the three or four thousand men is the plea the Disciples have made for the past century. It would be a fatal mistake for the church not to catch the note of opportunity sounded in this trumpet call for unity and progressive work. In order to hasten the realization of

(Continued on page 22.)

Church Life

—The Ohio State Convention, May 31 to June 3.

—The Nebraska State Convention, Beatrice, June 7-9.

—The Territorial Convention, Clovis, N. M., May 20-24.

—The Indiana state convention is in session at Anderson this week.

—It is the day of district conventions. The Christian Century has space for reports if they are promptly and briefly made.

—Two more Sundays remain in which tardy churches may make the offering to home missions. It's give or die, you know.

* * *

Mothers' Day was very generally observed by our churches.

E. A. Ewell, Durant, Okla., has resigned his pastorate and will enter the evangelistic field.

W. J. Wright has begun his work as supply pastor for the church at Enid, Okla., during the summer.

S. B. Culp, pastor of the church at Adrian, Mich., reports that the church is preparing to purchase new seat for its building.

The Northern Baptist Convention, Chicago, last week, attracted large audiences and was worthy of that great body of people.

The Disciples of Houston, Texas, gave to missions last year $786, but this year they have already come up to the $2,000 mark.

Albert Nichols is the pastor at Winfield, Kansas, where they have just completed a new church that will, when all space is in use, seat about one thousand people.

Mark S. Peckham, who is working under the direction of the A. C. M. S. at Sumter, S. C., reports frequent additions to the church by baptism and letter.

Edward A. Henry of the University of Chicago is announced to give a lecture on Palestine at the Memorial Church, Chicago, under the auspices of the men's league.

Evangelists J. B. Holmes and A. W. Shaffer have formed an evangelistic team and are ready to make dates for work, beginning after the convention season.

At Salem, Oregon, where Davis Errett is minister, the home missionary offering was $100. In the evening of the same day J. P. Bentley gave an address on China.

Since the first of January there have been sixteen additions to the Queen Anne Church, Seattle, Wash., where J. L. Greenwell is the minister.

Preachers are now being enlisted for their annual commencement addresses. These occasions furnish opportunity for delivering telling messages.

John H. Booth, pastor of the church at Centerville, Iowa, is a candidate for congress from the Eighth Iowa District, on the Democratic ticket.

James P. Lichtenberger, University of Pennsylvania, recently delivered an address on "The Test of a City's Greatness," before the city club of Philadelphia.

Finis Idleman, Central Church, Des Moines, attended the missionary congress in Chicago, and the following Sunday gave the evening service to a report of the great meetings here.

A brotherhood has been organized in the South Broadway Church, Denver. B. B. Tyler will not let any good thing escape his church when it has really proven its worth.

The state convention of Michigan, will be held in Owosso, May 23 to 26. Several important developments of the work there are lending interest to the convention, so that a large attendance is expected.

The auxiliaries of the Central and Woodward Ave. Churches, Detroit, Mich., recently met in joint session, with about sixty members present. This fine fellowship is a means of help to each body.

G. Lyle Smith writes that the record attendance of the Sunday school at El Reno, Okla., was made May 9, when there were 285 present. There were two large audiences present during the day, and three confessions.

Claire L. Waite, who has just closed his work at Milwaukee, Wis., is in a meeting at Rib Lake, Wis., where J. S. Stone is pastor. Mrs. Waite is assisting in the meeting as leader of song and soloist.

"Castles and Keeps of England" was the subject of a recent illustrated lecture given by Dr. Willett at the Memorial Church, Chicago. The proceeds of the evening were given to the baseball team of the church.

W. C. Cole has "made good" at Goldfield, Iowa, and will remain as pastor another year. Mr. and Mrs. Cole will attend the World's Sunday School Convention in Washington the latter part of this month.

J. M. Kersey, Omaha, First Church, was elected president of the Third District for the coming year, at the recent meeting in Fremont. E. A. Jordan, Omaha, is vice president.

Ben F. Hill and son are in a meeting at Shawnee, Okla., with good success. They will be in Lindsay, Okla., during June, and the following month will be spent in Elk City.

William Price moves forward successfully with the work at Howett St., Peoria, Ill. On a recent Sunday there were 188 in the Sunday-school, and two men made the confession Sunday evening.

H. H. Jenner, pastor of the Stuart Street Church, Springfield, Ill., has just closed a meeting with home forces in which there were forty-five additions. Since Mr. Jenner went to this work there have been fifty-five accessions to the church.

The new $40,000 church at Carthage, Mo., has just been opened for service. The church is one of the best in southwest Missouri and an honor to the local congregation. The fine new pipe organ which is to be installed will not arrive until about the first of June.

Claude J. Miller, pastor of the church at Jewell, Iowa, who is studying at Drake University, has been elected to the pastorate for another year and will continue his studies in Drake with the purpose of taking the B. D. degree a year later.

The missionary offering of the First Church, Joplin, Mo., taken May 1, was more than $600. F. F. Walters, the pastor, has built a new house in which he is now pleasantly located. All departments of the church are prospering.

An attempt is being made to raise the money to place a superintendent of missions in Omaha. The local churches are to raise $300, and the balance as it is reported will come from the Home Missionary Society.

M. H. Garrard, after only a few months, has closed his work with the church at Saginaw, Mich., and accepted a call to the church at Battle Creek. He will close his work in Saginaw and move to the new field the first of July.

J. C. Todd, who has recently visited Transylvania University, Kentucky, says that he was greatly pleased with the work that is being done by President Crossfield, and that he thinks much better things will soon appear in the development of that school.

Since the dedication of the new Centennial Church, Bloomington, Ill., the pastor has been holding open house each evening. The people are invited to inspect the new building, and at 7:45 a public service is held. The first week there were several baptisms.

Richard Martin, evangelist, just closed a meeting at Chariton, in Dade County, Mo., with over one hundred additions to the church. He is now in a meeting at Greenfield, Mo., where there have already been sixty-three accessions.

The report of a local paper says that the church at Anderson, Indiana, is doing some thorough work in looking up a minister to succeed T. W. Grafton. The report mentions the names of one western and two eastern men who are under consideration.

From our California contemporary, "The Pacific Christian," we have the word that James Egbert, formerly of Cortland, has accepted a call to College City, succeeding Charles A. Young, who closed a short but successful pastorate with that church the 23rd of April.

The Colorado Summer Assembly meets at Pine Cliffe, Colo., July 24 to August 4. The elevation here is 8,000 feet above sea level and an ideal place for a week or a month. The assembly committee consists of J. E. Pickett, A. E. Pierce, J. B. Haston, Leonard G. Thompson, and Mrs. G. W. Perrin.

H. J. Loken, who so recently succeeded I. N. McCash in the pastorate of the church at Berkeley, has been leading with a masterly hand. He recently undertook to raise enough to clear a $5,000 debt on a single Sunday. This was accomplished and at the same time enough more was given to make repairs on the church property.

J. Fred Jones assisted A. I. Zeller in ordaining one of the "loyal sons" of the church at Cuba, Ill., to the work of the Christian ministry. Charles H. Day, says Mr. Zeller, will make a fine preacher. He is now studying in Drake University, and acting as assistant pastor to Finis Idleman.

A. C. Smither has announced the following series of Sunday evening sermons in the First Church, Los Angeles: "Man in His Home," "Man in His Business," "Man in His Church," "Man in His Politics" and "The Ideal Man." These services are conducted under the auspices of the men's brotherhood.

Some of the preachers of Drake University have been holding a public debate on the authorship of Isaiah. Such a debate is doubtless of value to the participants but would hardly attract the crowds that came to hear our fathers discuss baptism and eternal punishment.

The Third District (Nebraska) Convention was held in Fremont, May 6-8. C. W. Fuller, Jr., of Ashland, is president of the convention. E. A. Jordan, of South Omaha, made an address on "The Demands of the Twentieth Century." Other addresses were by J. W. Hilton, Bethany, W. A. Baldwin, state secretary, Thomas H. Adams, Bethany.

A new church was dedicated at Mt. Sterling, Ill., May 1. C. A. Lockhart, dean of Bible College, Bethany, Mo., had charge of the services. The church gave during the day $1,600 to complete the payment of the $6,000

expended in the building. The church will seat about 500 people and is well adapted to Sunday-school work.

O. F. Jordan recently gave an illustrated lecture in the Y. M. C. A. of Evanston, Ill., on "The Evils of Child Labor." The slides illustrating the theme were furnished by the New York Committee. Mr. Jordan has given much time to the study of social conditions and the knowledge makes for effectiveness in his work in the pulpit and makes a demand for his work in many other directions.

The Seventh Church, Indianapolis, has just installed a Sunday-school and missionary library of 150 volumes. The pastor, Clay Trusty, says the church will pay all indebtedness in June and will at once begin to plan for a larger building. There are now 720 members of the church "that can be found." The Sunday attendance has increased 25 per cent in the last six months.

The churches of Tacoma, Wash., have presented Charles Reign Scoville with a gold medal, on one side of which are engraved the words, "Tacoma Yours for 3,000 in 1912," which means that these churches have asked Mr. Scoville to return for another meeting at that time and that they propose to see the pentecostal number brought into the church in that one campaign.

G. P. Taubman, for several years pastor of the Bible school of the Independence Boul. Church, Kansas City, Mo., has resigned to accept the pastorate of the Hyde Park Church of that city. Mr. Taubman succeeds Louis S. Cupp in the pastorate of the Hyde Park Church, and began his pastorate the first of May with a three weeks' meeting.

Under date of May 8, we have a telegram from Allen Wilson, evangelist, saying: "Just closed a great meeting at Atlanta, Ga. Here (Arkansas City) eight days; fifty-one added, forty-six today. The house would not hold one-half the people tonight. Popplewell is an untiring worker. He enjoys and deserves great popularity. L. B. Conrad singing."

Lawrence O. Newcomer, Mt. Vernon, Ohio, has been called to the pastorate of the church at Connersville, Ind., where he succeeds J. C. Burkhart, who goes to the church at Frankfort, Ind. Mr. Newcomer has been doing chautauqua work in addition to his pastoral cares, and has a fine reputation as a speaker.

W. M. White will leave Mexico, Mo., for the pastorate of the First Church, Cedar Radips, Ia., the second Sunday in June. The church at Cedar Rapids is greatly pleased over the prospects of a fine growth under his leadership. We have no doubt that their fondest hopes will be realized, for Mr. White has a fine record.

The Second Church, Indianapolis, Ind., has just laid the corner stone of its new building which will cost about $10,000. Those who had part in the service were: the pastor, H. L. Herrod, A. L. Orcutt, E. H. Clifford of the Fourth Church, E. E. Moorman of the Englewood Church, Charles Fillmore of the Hillsdale Church, and W. H. Dickerson of Kentucky.

The success of the Scoville meeting in Tacoma is given in the following telegram: "Closed Monday night; total additions, 703, including those going from other churches to the new south church. The new converts at the First Church alone pledged $1,570 for the current expenses of next year. Fifty-two added here (Spokane) today. Five churches and missions coöperating. Meetings held in Central Church. Brown, Allen, Downing, Lemon, Pastors."—Charles Reign Scoville.

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We have been sorry during the past week at the announcement of the death of Mrs. T. E. Cramblett, wife of President Cramblett of Bethany College. The faculty of the college have passed sincere resolutions expressing their sorrow and appreciation of Mrs. Cramblett as counsellor and friend, and an inspiring member of the many organizations associated with college and church.

Six sermonettes are being given by George B. Evans, Chagrin Falls, Ohio, the titles of which are: "The Sin of Selfishness"; "A Little Wine for My Stomach's Sake"; "The Scarlet Woman, or the Social Evil"; "The Twentieth Century Judas, or The Grafter"; "Divorce, or The Modern Delilah of the Home"; "Is Man a Tadpole or an Archangel, or Evolution?"

A new thing in Sunday-school work comes from Boulder, Colo., where the men's class taught by the pastor, A. L. Ward, on a recent Sunday ran an auto excursion to the Sunday-school. On their banners were such phrases as: "Men for Men." "Going to Ward's Class," "Men's Bible Class." The autos went to all parts of the city to bring men to the class. The attendance of the school for the day was 539.

J. T. Webb was compelled, on account of ill health, to give up the work at Clovis, New Mexico. It seemed unfortunate that the church should have to change pastors just as it was preparing for the New Mexico and West Texas Convention, but the church fortunately secured J. N. Cloe as pastor and he is rapidly organizing things for the coming of the convention. The church will give lodging and breakfast free to all who will send in their names to the pastor.

Frank P. Smith, pastor of the West Park Church, Indianapolis, has resigned and will close his work with the present month. Mr. Smith went to Indianapolis five years ago from Hoopeston, Ill., and has been unusually successful in his work. The membership of the church has grown from thirty-five to 350 during his ministry, a fine building at the cost of $18,000 has been erected. The average attendance of the Sunday-school is 250. A young men's club of thirty-six members has been organized. Mr. Smith will locate with another church, the name of which is not yet announced.

T. N. Kincaid has resigned the work at Hot Springs, Arkansas, to which he has given so many years of faithful service, and L. V. Stiles is now in charge. The basement of the church is complete and the task now confronting Mr. Stiles is that of completing the upper part which will cost about $30,000. Mr. Stiles thinks it will be necessary to call for help from the Disciples of other places for help in this work. The importance of such a work in this mecca of health seekers has long been recognized.

We take the following note concerning the work at El Paso, Texas, from the Christian Messenger: "The work at the 'Pass City' is making some decided gains under the efficient leadership of Brother P. J. Rice. They have raised the debt of $3,500 and more recently they have decided not only to remain a living link to home missions, helping to support Brother J. A. Stout as evangelist in New Mexico-West Texas, but they have also decided to support their own missionary on the foreign field, through the Foreign Christian Missionary Society. There have been frequent additions to the church and the outlook is encouraging for the building up of a great work in El Paso."

The First Church, Boise, Idaho, is to build. They have put out a prospectus of the new building, which is estimated to cost $35,000. The following description shows how ample will be the preparation for work: The seating capacity of the main auditorium will be 420 on main floor and choir, with 175 in gallery. That of the Bible school department arranged for Bible school work: 65 in primary, 40 in kindergarten, 80 in the two large class rooms over, 35 in Bible class, about 140 in ten class rooms and 200 in rotunda, or a total of over 650 when all apartments are occupied. When both departments are combined there will be a total seating capacity within view of the speaker of about 1,200. Extreme dimensions of building, 70x116; auditorium, 51x51.

The Missouri State Convention will be held in Jefferson City, June 17-22. Unusual interest attaches to the convention this year because of the new building which has recently been completed by the Jefferson City congregation, and which will be the meeting

place of the convention. This beautiful building is the realization of a long cherished hope on the part of the Disciples of the Capitol City and the state that there might be a church there commensurate with the strength of the Disciples in this great state. J. L. Thompson is the present pastor of the church, and is leading the church in careful preparation for the coming of the hosts in June. The church announces that entertainment will not be free, but that low rates may be secured of hotels and boarding houses in

L. O. Ferguson, Red Bluff, Cal., is the new minister of the church at Petaluma, Cal. He began work last Sunday.

The East Side Church, Toledo, Ohio, has called George A. Johnson as their minister, and he will take up the work at once.

R. C. Davis, Kansas City, Mo., is assisting W. E. Bobbitt in a meeting at Colusa, Calif. Mr. Davis is said to be a fine soloist.

Thompson A. Young, after three years of successful work at Newcastle, Ky., has resigned and accepted a call to the church at Homboldt, Tenn., where he is already at work.

E. N. Duty, for a few months pastor of the Second Church, Milwaukee, Wis., is now working vigorously with the church at Minerva, Ohio. Mr. Duty is greeted by audiences ranging above the 500 mark.

R. P. Shepherd, acting secretary of southern California, has accepted a place on the editorial staff of the Christian Evangelist. He is succeeded in the secretaryship by J. N. Smith.

The First Church, Lincoln, Neb., celebrated the first anniversary of the dedication of their new church May 6, when they burned the first thousand dollar bond issued by the church for the building.

Harry G. Waggoner, son of J. G. Waggoner, and pastor of the church at Hamilton, Ill., has accepted a call to the church at Memphis, Mo., and is already at work in his new field.

W. Y. Allen is doing a good work at Fort Scott, Kansas. In the two years of his ministry the church has been led to provide for a debt of $1,800, and 208 persons have been brought into the membership of the church.

D. R. Moss has closed his work with the Homestead Church, preaching his farewell sermon there the last Sunday in April. He has accepted a call to the church at Lockhaven, in the eastern part of the state.

D. H. Bradbury was presented with a purse by the Sunday-school of his church at Pompey, N. Y., at the close of his service there as pastor. Mr. Bradbury will continue his studies in Auburn Theological Seminary, and while doing so will preach at Thorpville.

E. L. Powell, Louisville, Ky., who preaches in one of the theaters one Sunday evening each month, held the last service of the kind for the present season the first Sunday in May. As usual the house was filled to hear this preacher of whom the men in Louisville never tire.

J. E. Bell closed his work with the First Church, Imperial, Cal., the fifteenth day of May, and became pastor of the Hollister Church. Mr. Bell has been with this church only seven months but has worked hard to build it up. Adverse conditions made him feel that it was not a field where he might hope to remain permanently.

The First Church, Philadelphia, has just installed L. E. Sellers as pastor with becoming dignity. The installation service was held May 2. Dr. J. P. Lichtenberger, Philadelphia, delivered the charge to the new minister, and Chaplain Wright of the U. S. Navy to the congregation. Other parts were taken by Messrs. Bond, Rutledge, Fennenger, and Caldwell.

The men's brotherhood of the First Church, Elkhart, Ind., has determined to use its influence for a clean city administration, regardless of political divisions. They have accordingly appointed a committee which will make a careful investigation of all candidates and report to the brotherhood their recommendations. These men are planning for a great meeting May 8, when Arthur Holmes of Philadelphia will be the speaker of the evening at a great banquet. S. G. Buckner is the successful pastor of this church.

Robert Graham Frank, for seven years pastor of the church at Liberty, Mo., was, without solicitation on his part, invited to become pastor of the church at Mexico, Mo. Mr. Frank gave the matter careful thought and then went before the official board of the church to ask whether they or any of them felt that a change in the relationship would be advisable. The unanimous expression of the board was that Mr. Frank should remain for years to come. Mr. Frank loves the church and is happy in the work, and with this expression from his members, had no trouble in deciding to remain, though he feels that Mexico offers one of the best prospects in the state. Such devotion to the church with which one works, and such loyalty on the part of the church to its pastor, speaks well for both parties, and is strong encouragement to young men of the right kind to prepare for the ministry.

The tenth anniversary of the pastorate of George Kemper, and the seventieth of the church, were celebrated the last week of April by the congregation at Midway, Ky. This church has had a long and interesting history beginning in 1835, with the coming of John Francisco and his wife to Midway. The first house was built in 1844. L. L. Pinkerton of Lexington preached the dedicatory sermon, and it is interesting to note the theme of his sermon: "The Name Christian: Why It Should Be Used in Preference to Any Other Name." Mr. Pinkerton was pastor of the church for about seventeen years, while teaching in a school which he had organized here. The list of the ministers of this church is as follows: Curtis J. Smith. L. L. Pinkerton, R. C. Ricketts, P. S. Fall, Harrison Turner, Carroll Kendrick, Enos Campbell, H. T. Anderson, James S. Fall, Thomas N. Arnold, J. H. Hammond, John S. Shouse, Mark Collis, J. J. Haley, W. A. Broadhurst, W. R. Lloyd, M. D. Club, W. M. White, and George Kemper, who has been with the church seventeen years.

When —

appetite suggests something good— when health dictates something nourishing — when bodily strength demands something sustaining — in short, when you're hungry.

Uneeda Biscuit

(Never Sold in Bulk)

5¢ a Package

NATIONAL BISCUIT COMPANY

John Ray Ewers, East End Church, Pittsburg, Pa., has made reservations for a trip abroad this summer. He will start about the first of August, and will see the Passion Play, visit Switzerland, Germany, France, England, and Scotland, returning home for vigorous work in the autumn.

The readers of the Christian Century will remember the recent announcement of the death of Dr. Loftus, Tibet, and the call of the Foreign Society for some one to succeed to his place. This call has found answer in the ordination to that work of Dr. Will Harding, by the Vine Street Church, Nashville, Tenn.

The British Sovereigns

Edward the Seventh

Chronology Of His Life.

1841, Nov. 9—Born at Buckingham Palace.
1860—Visit to the United States and Canada.
1863, March 10—Marriage to Princess Alexandra of Denmark at Windsor.
1864—Prince Albert Victor, Duke of Clarence, heir to the crown, born; he died Jan. 14, 1892.
1865, June 3—Prince George, Duke of York, subsequently Prince of Wales and now king, born.
1871—Dangerously ill with typhoid fever.
1872, Feb. 27—National thanksgiving for his recovery.
1875—Visit to India.
1896—Won the Derby with Persimmon.
1901, Jan. 22—Succeeded to the British throne.
1902, June 24—Operated upon for perityphlitis and thought to be dying; his coronation postponed.
1902, Aug. 9—Crowned King of England and Emperor of India.
1910, May 6—Died at Buckingham Palace.

In personal appearance King Edward was rather below the average stature but of strong and heavy build. His ruddy face betokened good health and good spirits up to a short time ago. He wore his gray beard trimmed to a sharp point. His thin circle of gray hair diminished until he was quite bald. Even in his latter days he continued to be one of the best dressed men in Europe and was regarded as a model for quiet refinement of dress and bearing. At the state functions in which he participated King Edward revived all the pomp and circumstance of medieval days. He drove to Westminster on the opening of parliament in one of the sumptuous royal coaches, attended by heralds, equerries and outriders and a vast retinue, forming a pageant of royal splendor. On these occasions the king wore the full robes of majesty. Tactfulness, which he possessed to a marked degree, was a conspicuous characteristic of the late king.

He was also interested in farming, the 600 cultivated acres of his estate at Sandringham being farmed on most scientific principles. As a sportsman the King was particularly prominent. He owned many fast thoroughbreds and his colors often won on the English turf.

Yachting was another sport of which Edward was extremely fond. He looked forward each year to the brilliant regatta at Cowes, where he first won the queen's cup in 1877 with his schooner Hildegarde. He always held an actively exercised membership in the Royal Yacht Club. In 1893 he raced the famous single-sticker, Britannia, and won many cups.

The King visited Canada and this country in 1860, spending one September day in Chicago in that year. After being received with a frenzy of patriotic enthusiasm by Canadians of all classes he visited such American cities as Detroit, St. Louis, Chicago, Washington and New York, travelling not as the Prince of Wales, heir to the British crown, but as Baron Renfrew, a British nobleman. More than $2,000,000 was spent in entertaining him by Americans.

George the Fifth

His Life At a Glance.

1865, June 3—Born at Marlborough House, London.
1877—Entered the navy.
1880—Promoted midshipman.
1884—Promoted lieutenant.
1889—Commander of torpedo boat.
1890—Commander of gunboat Thrush.
1892—Became in direct line of succession through death of his elder brother, the Duke of Clarence.
1892—Created Duke of York.
1893—Promoted captain in the navy.
1893, July 6—Married Princess Mary of Teck.
1894—Prince Edward Albert, present heir, born.
1901—Made a tour around the world of the British possessions.
1901—Created Prince of Wales.
1904—Toured India for five months.
1910—Succeeded to the throne of England.

It should not be forgotten, in considering the attributes of the new king, that he was not brought up as the heir to the crown. Chroniclers who were in a position to know state that he came to the honors and duties of heirship with no desire and with real regret. He was 27 years old before he became heir to the crown through the death of his elder brother, Prince Albert Victor, Duke of Clarence and Avondale. Prior to that time he had been at liberty, as a mere second son of the then Prince of Wales, the late king, to follow in large degree his own inclinations. Those inclinations were for a quiet life, with little of pomp and public appearance. He loved the sea, which he had actively followed since he was 12 years old, when he entered the navy. As the "sailor prince" he was popular with Englishmen.

Not only was George, when he became heir, forced to take up the public duties of the Duke of Clarence, but he was also obliged to marry his brother's fiancee. Princess Victoria Mary of Teck, or "Princess May," as she was popularly known, had been chosen as the future queen of England, and her marriage to the Duke of Clarence was to have occurred in 1892. After the duke's death Queen Victoria ordered George to marry the present queen now known as Queen Mary. In 1893 George did so, when the period of mourning for the Duke of Clarence was ended.

They have six children, five boys and one girl. The oldest boy is Prince Edward direct heir to the throne born in 1894. The new ruler has always been a great postage stamp collector and is not particularly fond of sports. Another hobby, shared with his wife, has been the preservation of every scrap of printed matter from newspapers or magazines bearing upon himself, his wife or his children. The result is a collection which some day will be of great value to the historian.

In 1908 George as the Prince of Wales visited Canada to attend the celebration at Quebec and on that occasion met Vice President Fairbanks. He has also visited India and South Africa.

Encouraging Reports from the Home Fields

Reports of churches to the American Christian Missionary Society in the first thirteen days of May show: Seventy-four increased their offerings over last year and ninety-eight not previously giving contributed. Let the good work go on. Every church ought to be patriotic and religious enough to give to Home Missions. Help plant American churches, for they help India, China, Africa and all foreign lands. Please report and remit promptly. Forward all remittances to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

Information Wanted

One Simon Merza, claiming to represent the Church of Christ in Ur of the Chaldees, is soliciting money with which to rebuild a church edifice in the childhood home of Abraham, which, he says, was destroyed two years ago, when 25,000 Christians were put to death by the Mohammedans.

Leonard G. Thompson, corresponding secretary of the Colorado Christian Missionary Society, and I, had a protracted and unsatisfactory interview with this man today. His credentials, to us, are not satisfactory. He claims that the Disciples of Christ are giving him financial assistance. This is well if Simon Merza is all right.

If these lines should arrest the attention of a reader of The Christian Century who has assisted Simon Merza, please write a letter to me and tell me what you know about him and about his honesty, his truthfulness, his reliability. If he is what he claims to be let us help him. If there is such a religious community in Ur of the Chaldeas as he represents let us enter into practical fellowship with it. B. B. Tyler.

Denver, Colo.

A Pastor's Estimate

(Continued from page 18.)

this vision we ought to bring the impact of the past hundred years of our successful history to bear upon the promulgation of those great fundamental things which make for unity. (2) It should mean a more definite and extended program in all of our missionary efforts. The fact is we have been missionary merely from a sense of duty. We have reached a point where we must be missionary out of a sense of love and the joy of a privilege if we wish to meet our obligation for the future. What me want is a healthy articulation of all our missionary interest—a coördination of enterprise that will engender the best and greatest enthusiasm for missionary work. These conventions have been a clearing house for missionary information. They have placed before the church an ideal and we may expect larger missionary gifts. (3) It ought to mean the masculination of the gospel we have to present to the world. This is a man's work. It is not mere sentiment, but plain, practical, heroic Christianity. Men have been religious out of sentiment; they have been appealed to through the sentimental. It is time to stop it. They must be appealed to to be religious as a business, a manly business, the king's business, in the service of the king. They must understand the most powerful gospel in the world is the concrete gospel. These things with a larger vision for the world's redemption will ultimately be the effect these conventions will have upon the Churches of Christ. J. J. Cole.

LaPorte, Ind.

News from the Foreign Society

Last week the Foreign Society received $5,000 from Joe Coop of England on the Annuity Plan. This is a total of $16,690 he has given in this way. Mr. Coop has also given generously for many years in direct gifts.

The receipts of the Foreign Society for the first eleven days of May amounted to $12,584, an increase of $4,884 over the corresponding time last year. There was a gain of $2,180 from the churches as churches. The total gain of the year to May 11, amounted to $17,825.

Johannathon Souders of Nebraska, eighty-two years of age, has lived a conscientious Christian life for fifty-six years. He sends $500 for foreign missions on the Annuity Plan.

A. F. Hensey and wife sail for Bolenge, Africa, May 28.

The Vine Street Church, Nashville, Tenn., gave Dr. W. M. Hardy a farewell reception and many valuable presents for his work in Batang, border of Tibet. The church also at Euclid avenue, Cleveland, Ohio, remembered their living link missionary, A. F. Hensey, with some special gifts for his work at Bolenge, Africa, on the eve of his departure. The church at Norwood, Ohio, remembered Mrs. J. C. Ogden with a number of gifts which they sent out by Dr. W. M. Hardy.

It is believed that Stephen J. Corey, secretary of the Foreign Society, made one of the finest addresses delivered at the Missionary Congress at Chicago, May 3-6.

The orders for Children's Day supplies are the largest in the history of the work. There have been about three hundred more orders already received than for the corresponding time in former years. Secretary Stephen J. Corey hopes to see the Children's Day offering reach $100,000.

The church at North Yakima, Wash., enters the living link rank. Morton L. Rose is the minister.

The church at Anaconda, Mont., Milton H. H. Lee, pastor, gave $8.00 for foreign missions last year. They were apportioned $25 this year. They send an offering of $85. The pastor says: "I believe that within the next two years we will be a living link. We are working toward it."

Missouri Convention Notes

Remember the date, June 17-22. Remember the place, Jefferson City, Mo., which Brother J. L. Thompson, the good pastor, calls "Our Jerusalem."

Will not all the churches appoint their representatives? Let those coming from your church be your representatives. Your delegates, appointed as such. When they arrive at Jefferson City, if you have appointed them as your delegates they will be given a badge that marks them as such. This is an important matter and we hope that it will have immediate attention.

Another thing. See to it that the expenses of your delegates are paid. This is but fair. They represent you and while it would be a large matter for the representative to bear the expenses it is a small matter for the whole church.

Once more. Churches should see that their ministers go to the state convention. We have letters from several already who say that they regret very much that they cannot come to the convention, and in each instance the reason is a financial one. This ought not to be. Will not each church see that the minister is financially able to go and then demand his presence?

The railroad rates have at last been settled. They have agreed to sell round trip tickets to Jefferson City and return at one and one-third fare for the round trip. The rate, however, must be four cents per mile, two cents each way. Tickets on sale June 16-21, inclusive, with final return limit to reach original starting point prior to midnight of June 24, 1910.

Now then, "All things are ready," get you ready to come to the feast. Let us have the best, the biggest, the greatest convention in every way, ever held in Missouri.

T. A. ABBOTT.

Oklahoma Christian Ministerial Institute

The institute met with the church at Norman this year and while the attendance was somewhat disappointing to those who are interested in every other way the meeting was a gratifying success. There were but two of those on the program absent without excuse and two others who sent messages giving reason for their absence. All the papers read were of a very high order of excellence, and the discussions, while sometimes rather spirited, were always in the spirit of Christian forbearance. I should be glad to speak of the papers in detail but feel that I haven't space for that so will simply say that each one gave evidence of careful preparation and all were helpful and thought-provoking.

Of course, the crowning feature of the institute was the four lectures by Walter Scott Priest on preacher problems. Brother Priest brought us messages out of his own rich experience and every one felt that they were the words of a man of God. They were soul-feeding, faith-strengthening, zeal-intensifying messages calculated to give the preacher a higher realization of the high calling that is his, and all were greatly benefitted who were permitted to hear them. Institutes desiring help will make no mistake in securing Brother Priest for these lectures.

Officers elected for the ensuing year are: President, N. S. Johnson, McAlester; vice president, G. Lyle Smith, El Reno; secretary-treasurer, R. E. Rosenstein, Norman; executive committee, Virtes Williams, Stillwater; F. D. Macy, Bartlesville, and Clay T. Runyon, Kingfisher.

Next year the institute will meet at Kingfisher.

R. E. ROSENSTEIN,
Norman, Okla. Secretary.

Eureka College

After all it is the small victories that count the most. The Aid Society of the Christian Church of Eureka has made a pledge of $300 toward the endowment fund of Eureka College. This represents real sacrifice. It indicates the pathway to success in this work we are doing. Eureka and vicinity have contributed no less than $100,000 to the support of Eureka College since its founding. In the campaign now on to raise $125,000, this community will contribute at least one-fifth of the amount. The prospects are growing brighter for the success of the college work in Illinois constantly. The endowment of Eureka College is an aim that would be worthy of every aid society, brotherhood, or other Christian organization of the state. We would be more than pleased to hear from the friends of the school.

H. H. PETERS.

Vincennes and Vicinity

There is a sin that the writer is guilty of that that he feels he must make confession of to the editors of our newspapers. It is the sin of always wanting to get all the church news in the papers from all the country, and then never sending in any news from his own home community.

ANNOUNCEMENT TO SUNDAY SCHOOL WORKERS

There is both pleasure and regret in our announcement that our orders for Bethany Graded Lesson Supplies for the Spring Quarter have so far exceeded our calculations that we are unable at the present moment to send out even a sample leaflet or manual. We have been compelled to decline a considerable number of new orders the last few days on account of the fact that our stock has been consumed to the last leaflet. We have the promise of the printing house that our greatly enlarged order of supplies for the Summer Quarter will be delivered soon, in plenty of time for those who wish RETURNABLE SAMPLES, to examine them, and have their order filled before the new quarter opens, July 1.

It will be well for those schools which have decided to begin the Bethany Supplies with July 1 to send their order as early as possible.

We hope to begin filling orders for RETURNABLE SAMPLES by the time this advertisement is being read.

NOTE THE FOLLOWING OFFER: The Publishers of the Bethany Graded Lessons will send out Returnable Samples of the complete line of Supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for $1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit $1.09 and keep the samples. Or (3) he may return the bill with his Sunday School's order for Supplies and the publishers will mark it "paid." In writing for samples please say "RETURNABLE."

THE NEW CHRISTIAN CENTURY CO.
700 East 40th Street
Chicago

"No, here is another that is almost right. You began well, and made just a trifling mistake. Let us correct that, and see how well it will come out."

It would be too much to say that the teacher showed John how to do the work. He was too weary and discouraged to understand very much of what she showed him. But one thing he understood—the teacher had confidence in his ability to succeed.

"She thinks I can do it, and I believe I can," was about the way he put the case. "The teacher is a brick! She has faith in me."

That the teacher was not discouraged about him rebuked his own discouragement concerning himself, and gave him power to succeed. He was not a brilliant scholar, but he was a faithful student—a worker who needed just the encouragement his teacher gave him, to add hopefulness and outlook to the work.

Years afterward, in a time of perplexity and doubt, the lesson came back to him. He improvements on the church building. When completed the house of worship will be almost perfect in all of its appointments for great work. We now have a very flourishing brotherhood that meets every last Friday evening in each month. Since the revival meeting closed we have had so many good things. To prevent the church from cooling off too rapidly from the revival fervor the writer made arrangements for some excellent things to follow the meeting. It is necessary not to cool off quickly. It prevents crackling, which always follows when a revival crowd is allowed to cool off too quickly. On the next Wednesday evening we had A. W. Conner give our people an address on "The Boy Problem." His address was a great vision to the people. On the following week we had an "Institute of Social Service." We had with us Harry G. Hill of Indianapolis, S. D. Dutcher of Terre Haute, and many other splendid men. One of these was that missionary cyclone, E. W. Allen of Kansas City, Mo. Brother Grant K. Lewis has also been with us. We shall long remember his visit. The Lord will certainly bless the great Home Missionary cause under his leadership. One of the sweetest features about our church work is the splendid prayer meetings that we are having.

Our Second Church in the city has also experienced a marvelous growth. In a meeting held by Bramel and Gould in February, 123 were added to the church. This congregation has called Brother J. I. O'Neal to its pastorate. The church at Decker had a meeting held by C. R. L. Vawter in March. It resulted in sixty-three additions to the church. Earlier in the year Brother Vawter held a meeting for the church at Bruceville, which resulted in twenty-five additions to the church there. Bramel and Gould held two other meetings in the county, both of which were very successful. One was at Monroe, and the other at Wheatland. In the first one there were twenty-one additions; in the latter twenty-eight. Early in the fall Brother Coombs held a fine meeting at Oaktown, where D. E. Hanna is the efficient minister. There never was a time when the preaching of the gospel brought a more generous response than it has this year.

But not only in our own county have splendid meetings been held, but all around us. My neighbor on the Illinois side, Brother H. C. Holmes, had a fine meeting in January. It was held by that prince of evangelists, Brother Allen Wilson. Then on the east, where Brother J. B. Cleaver is the Bishop, viz., at Washington, Brother Wilhite just closed a great meeting with 170 additions to the church. Brother Cleaver is doing a great work at Washington. In the short time that he has been there he has done a great work. Of his pulpit work it is said that, "He dresses up gray matter in the form of Easter lilies."

At the present time the writer is busily engaged in writing the history of the First Church in Vincennes. It is to be published in book form. On July first our pastorate of almost ten years will be brought to a close.

WILLIAM OESCHGER.

Hamilton College Notes

May 22 to 26 is the date of the coming commencement exercises. Forty-six seniors will receive diplomas, the largest class in the history of the college. On May 25 ad 26, are the alumnae reception and the banquet. Invitations to these have been sent to each of Hamilton's 693 graduates.

The Kentucky State Association for Physical Training held its recent annual convention at Hamilton College. Delegates were present from the State University, Georgetown College, the Louisville Y. M. C. A., Transylvania University and other leading institutions of the state.

During the last week in June, after the close of the college year, the biennial convention of the Chi Omega Fraternity will be held at Hamilton, under the auspices of the local chapter. Two hundred delegates are expected; among the schools to be represented are the University of Michigan, the University of Wisconsin, the University of Illinois, Tulane University at New Orleans, Northwestern University, Barnard College of Columbia University, New York City, Dickinson College, Colby College, and the Universities of Arkansas, Texas, Nebraska, Kansas, Mississippi, Florida, California, Tennessee.

The improving and refurnishing of the buildings begun last summer will continue during the present vacation period. One of the first will be the placing of handsomely carved portals in massive Ionic design at the entrance of the main buildings.

Mary P. Hickman, Secretary.

FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O.

"In the heart of the corn-belt of Illinois."

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Attend Eureka College. Why? Coeducational. Modern in method and equipment. First class library. Offers preparatory and Collegiate courses. Also supports schools of music and business. A splendid Bible Department offers advantages for the ministry and missionary service. Has a University trained faculty. Harvard, Princeton, Toronto, Chicago, Michigan, Indiana and Wisconsin are represented. Endowment growing. Student body increasing.

Address,

Eureka, Illinois. **A. C. GRAY, President**

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College of the Bible
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College of Law
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Summer Courses will be offered in all colleges
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THE CHRISTIAN CENTURY

Volume XXVII. May 26, 1910. Number 21

Honoring the Past

BY ROBERT E. SPEER.

IT IS no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future. Very great and glorious that past has been, but that past will have failed to teach its lesson to us, that past will have failed to fulfill its mission in the will of God, if it binds men forever in the chains of its institutional forms, if it has not made them ready for larger and completer things, and led them on to such a unity as Christ Himself, we must believe, longed for while He was here and waits for now where He is gone.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Promoting Christian Union

Three Practical Plans Proposed

On this page last week The Christian Century strongly urged the Disciples of Christ to take up other means of promoting Christian union in addition to the founding and upbuilding of local churches.

This paper believes it is oftimes an advantage to the Kingdom of God for the Disciples to refrain from organizing a church in a community already overchurched. But it does not believe the Disciples have no mission to such a community.

On the contrary, in such a community the plea for union is especially needed, and it is the business of the Disciples to carry it there. This may be done better by preaching, lecturing, institutes and other public statements than by adding to the already burdened and distraught community another congregation.

It is with peculiar satisfaction, therefore, that we publish this week the communication from the President of the American Christian Missionary Society. Mr. Ainslie has been traveling among the churches, speaking to them the message of Home missions and making observations.

He points out, as did The Christian Century, that there are grave reactionary tendencies among the Disciples at the present time. The temptation in the day of our institutional success to fall back into an easy and respectable sectarianism, taking our place alongside the other denominations as one of them, is not being wholly resisted.

It would be easier for the recipient of the honor with which his brethren have distinguished him to speak soft and flattering words to them, to join in the sectarian jingoism characteristic of much of our journalism and evangelism.

Instead of this, Mr. Ainslie frankly says that as he reads conditions, "the Disciples are drifting from those principles that gave them their existence."

In spite of those curious voices that have of late been declaring that the Disciples have some other distinctive business, more or less august, than that of promoting the union of Christians, he declares with a straightforwardness that cannot be misunderstood that the duty which "overshadows every other issue, whether we want it to do so or not, is the re-emphasis or re-statement of the Disciples' proposition for Christian union."

It is clear to this leader of the brotherhood that the mere organizing of more congregations and the greatening of our denomination does not in itself discharge our debt to Christendom.

It is conceivable that the number of Disciple congregations might be indefinitely multiplied in the land without advancing the cause of Christian unity in an appreciable degree. The fact that these congregations were organized upon the basis of primitive Christianity does not in itself help toward unity. For, after all, this so-called primitive Christianity is *our conception* of what primitive Christanity was. The other evangelical bodies are no less devoted to the ideal of primitive Christianity than are we. They only differ among themselves as to what constitutes primitive Christianity.

The task of the Disciples of Christ is not to establish their conception of the primitive church, but to create in the hearts of Christ's people a longing to be one. The basis of final unity will take care of itself if Christ's people are once made to desire unity and to practice as much unity as their present conscience will allow.

Therefore, the standard by which the Disciples' success is to be measured is not found within the movement, but outside the movement. The question to ask is not, How great have the Disciples become? but, How effective is their plea and example in developing a union conscience among Christian people?

It is doubtful if the Disciples of Christ manifest the *spirit* of Christian union in a higher degree than do other evangelical churches. Certainly we have not been leaders, but, not infrequently, lagging followers, in great modern movements which enlist the coöperation of all evangelical Christians. The tendency of the Disciples to be a clannish group is overcome only by much difficulty and grace.

But it is being overcome. And President Ainslie's suggestion for the Disciples to establish a literary propaganda to carry our plea for unity widespread among the Christian people for whom it is intended is a sign of the reversal of the reactionary tendencies and of the freer fraternizing of the Disciples with their brethren whose unity they seek.

As to the merits of the particular proposal made by Mr. Ainslie we do not need here to judge. But that a wider program of propagation should be undertaken in this opening year of our new century seems to The Christian Century an obvious and urgent duty.

In this connection comes a letter from an earnest layman in one of the great churches of the brotherhood. This letter contains a stirring suggestion for the promotion of Christian union. The writer says we need "a high-class, continuous and emphatic propaganda of Christian union." The time has come for us to "plead our plea," he says, "and the world is getting ready to listen to it if we will state it without dogmatism."

He goes on to outline a plan by which almost any local congregation can lift the plea for union up above the prejudice of any sectarian statement and commend it to all people of Christian disposition. The plan contemplates a series of three or five addresses each season on Christian union by orators of our own people and other Christian bodies—the strongest, broadest-visioned men that can be secured.

Happily we are in a time when such orators, deeply interested in this theme, can be found in almost any denomination. The plan contemplates an invitation to the ministers and members of all the churches, the enlistment of the newspapers in announcing the addresses and in discussing them, and the presentation of a high-grade musical program that would be an attraction in itself.

It is intended that the addresses be not given in the Disciples' meeting house, but in a public building, as an opera house, thus commanding civic attention as a church meeting could not do, and lifting the whole enterprise above the suspicion of sectarian aggrandizement.

The Disciples would, of course, meet all expenses. The admittance would be absolutely free and no collection taken.

This would take money. Men of the caliber and vision necessary to treat this great theme helpfully, could not be brought the necessary great distances without considerable outlay. But our churches are growing accustomed to great financial prodigality in revivalism.

And if the $500 or $1,000 (and often much more), spent annually by some congregations upon a revival meeting were used in procuring men like Robert E. Speer, Bishop Anderson, N. D. Hillis, George A. Gordon, Washington Gladden, Charles Hastings Dodd and C. F. Aked, (not to mention men of equal power in our own brotherhood) to open up to the whole community the subject of the unity of the Church of Christ more progress would result to the Kingdom of God than ten typical revival meetings in as many years would bring.

Such a plan as this in the greater and smaller cities of the land could be made immensely effective in stirring up the mind of the community to ask why, after all, there should continue to be the waste and friction and impotence of sectarian divisions.

Through such a spirit as would lie behind the literary propaganda proposed by President Ainslie, or the local annual lectureship proposed by our reader, or the general institute and deputation plan proposed by The Christian Century, the Disciples would be able to guarantee to Christendom the unsectarian character of their plea for union as the organization of a thousand new churches a year would not do.

Power Through a Noble Purpose

The desire for power is strong in the heart of every normal man. We wonder why the old political leaders fight so desperately to retain control of their parties and of the government. If we look within ourselves we shall cease to wonder. We do not like to be commanded where we have been accustomed to command. The theologian feels that religion itself is in danger when his system of doctrine is attacked. He is so much like the rest of us in his love of power that he unconsciously puts his system of thought in the place of God's will, and he regards men who reject his notions as rebels against the throne of heaven. Social and business tyrants are found in every community. The "ruling elder" and the bishop of Rome are kindred spirits.

There is in this universe a "power that makes for righteousness," and the best men permit this power to work through them. They have no ambition to rule over slaves. On the contrary, they burn with the desire to make slaves free men. The power they crave is the power to awaken in others the love of truth and goodness. If they seek office or wealth, it is for the purpose of rendering some sort of service to the world. The plain man whose simple goodness makes us ashamed of our meanness, is mightier than kings. Of all those who live for the good they can do, Jesus is the Master. In him God was manifest and goodness was perfected.

A purpose may be lacking nobility because it is fundamentally wrong, or because it is too narrow. The malicious man takes delight in the distress he causes another. His motive has nothing to commend it. The narrow minded man seeks a good but he tries to compel everybody else to put the emphasis where he puts it. If he is a temperance advocate, every evil under the sun has its origin in the saloon. He acquires a knowledge of the temperance issue that gives him power, but he becomes a nuisance because he ignores other interests that ought to command his respect. There is a mischievous narrowness displayed in attacks on things as they are. If the church neglects a part of its duty, we denounce it as an institution that has outlived its usefulness, forgetting all the good it has done, and is doing. For the sake of correcting some minor evil we vote out trusted servants of the church and of the state and put in their places men with no capacity for the larger matters of religion and government.

A noble purpose, then, must be comprehensive. Owing to our limited ability, everyone of us must have one thing to do and give our energies to the doing of that thing, but we cannot do it as it ought to be done unless we recognize its place in the general scheme of things. The teacher must give himself to teaching, but he must know that the instruction of the school does not constitute the whole of training. He becomes a pedant when he forgets that the school attitude is only one among many which should characterize the citizen. His success as a teacher depends upon his ability to make the school minister to the larger needs of humanity. The missionary secretary must be a specialist. He cannot get men and money for the preaching of the gospel in distant lands if he is ignorant of the needs of the non-Christian peoples and of the ability of the church to send the gospel to the last man on the earth. But let him not dare to intimate that the churches have not work of importance in their own towns and cities, that there is no work at home for the Christian physician, the Christian statesman, the Christian business man, and the Christian student of social questions. If he does this, he weakens his influence and does damage to the church.

There is a place in the comprehensive plan of the intelligent Christian for the contribution of the man of limited vision. The Christian gains power by using every force that counts for righteousness. He works by the side of all sorts and conditions of men. He lets the bad man help in a good cause if the bad man does not demand some sort of compromise as pay for his services. A good share of the world's work is being done by men of narrow outlook. It is the business of the church to find a place for such men. It needs them. They can add greatly to its power. They will create confusion if they are not wisely guided. The church needs in its leaders the wisdom of the politician and the purity of the saint that it may receive and direct aright the devotion of those who see only one aspect of the truth. The purpose of the church is big enough to attract all earnest workers. If one kind of service does not suit a man, call him to another.

Mid-week Service, June 1. Heb. 11:27, 10.

Their Younger Brother's Keepers

That college men have peculiar duties in the communities in which they reside is coming to be more and more recognized both by the communities and the college men themselves. There is a democracy in education today which contrasts with the aristocratic "uppishness" of the culture of earlier times. On the principle of *noblesse oblige* the college man is coming home from his training, bringing with him a desire to make a real contribution to the life of his community. The Young Men's Christian Association is making an appeal to this student conscience to persuade the thirty-five thousand college men who were in Bible classes the past year to make themselves their brothers' keepers, especially their younger brothers, during the four months of vacation. Mr. A. J. Elliott, western secretary of the student department of the Y. M. C. A., tells of the good work done by college men last summer, in the matter of kindling finer ideals of character in the lives of boys and young men with whom they come in contact. One student who was at the Geneva conference last year was ambitious to do something during the summer, but he had to work on the farm six miles from town. At first it seemed that there was nothing that he could do. He discovered, however, that there was no Sunday-school in the community. The use of a school house was secured, a Sunday-school was organized, and the college student was superintendent of the school and the teacher of the young men's class.

A second student who has been in a Bible class at college, went out on the plains for the summer, where his only associates were the cowboys. He was able to organize a Bible class of eleven of these rough and ready fellows who know no physical fear, but who are, nevertheless, susceptible to the higher claims of life. At the end of the summer the leader of this class was completely overwhelmed by the ovation that his class gave him.

A third student spent the summer with a surveying gang. It was a tough experience for him, but he had his nerve with him. Before two weeks had passed, the entire group had taken up together the study of the Book of John.

A fourth came home to his own town to spend the summer. He found that a group of boys in his own Sunday-school was without a teacher, and most of the once enthusiastic class were scattered and losing interest. He gathered the fellows together, organized a baseball team, arranged for the entire class to go on a camping outing together for four days, aroused their enthusiasm for studying the Word of God and, at the close of the summer, when he went back to college, left the most enthusiastic class in the entire school.

Here is a plain service which the college student may render and which, when the results of it are counted, will show no one to have been more greatly rewarded than the college man himself.

Laymen and Home Missions

The question has been raised again and again, Why does the Laymen's Missionary movement confine itself to Foreign missions? Why does it not include also Home Missions in its program? There is so much to be done in our own land before we are fairly entitled to be called a Christian nation! Here are our own native pagans, some thirty tribes and bands of whom have no Christian work of any kind among them. Here are the heathen from various parts of Asia and the unevangelized foreigners from other parts of the world. Here are the Spanish-Americans, our nearest foreign neighbors, and those who have recently come under our flag. Here are our own American pagans who threaten, especially in the great cities, the very life of Christian institutions. Here are the new communities, just opening up in the great west and northwest, which are destined to become radiating centers for either Christianity or irreligion. And here, ominous and dire, is the African population of America, many of whom are no farther removed from pagan ancestry than are some of our native Christians in foreign lands. Here at our very door is a big enough job to challenge the men of the churches to their most heroic and consecrated endeavor. Why should this network of evident duty be left out of the Laymen's program?

This question has been put to the executive committee of the Laymen's Movement. It was formulated in a fraternally conceived letter by a joint comm[illegible] of the Federal Council of the Churches of Christ and the Home [illegible]s Council. The overture points out the needs of the Home land, a[illegible] recited above, and expresses the hope that the Laymen's polic[illegible]nted at Chicago may include not Foreign missions only, but a[illegible]anding features

of missionary endeavor, and adds that the chief concern of Home mission leaders "in these days when all the currents of Christian thought and endeavor are flowing together, is that the Laymen's Movement shall not be, even in appearance, a force making for division."

To which a reply is made by the Laymen's Executive committee, signed by Mornay Williams, Vice-chairman, which seems at once convincing and pathetic. The committee shows that the Laymen's Movement goes as far in Home mission endeavor as it can. "Throughout the conventions thus far held, the Movement has laid special stress on the appointment of a missionary committee in the local church, which should see that all missionary interests, both home and foreign, are adequately provided for, and has also recommended that the weekly offering system be adopted for all missionary work. The Movement has sought and will continue to seek, in the future as in the past, to emphasize the claims and importance of the home work and urge that in each denomination and in each local church the whole missionary duty must be faced and adequate provision made for all the work that waits to be done both at home and abroad."

As the reason why the interdenominational movement cannot wisely change its basic principle of standing in an especial way for Foreign missions, the Committee frankly says that, "after conferring with various communions," it fear that "it is not possible at present to unite in coöperative Home mission work in the fields which you suggest all the Christian bodies which are now united in carrying forward the work abroad."

What more imperative putting of the duty of Christian unity could be asked for than is implied in this sad fact, so frankly expressed by these laymen? Their statement lays bare the seamy side of our Christianity—the seamless robe of Jesus now a patchwork of sects! God hasten the day when we can sit down together and plan to take America for Christ in the same unity of purpose as we are beginning to manifest in our campaign for taking China for Christ!

A well-known Disciple preacher remarked, after hearing Mr. Speer's address at the Laymen's Congress, "Union will be here before we are ourselves ready for it!" In this misgiving the Christian Century does not share. While there are some who call themselves Disciples, who are still sectarian and will never be ready for union until everybody "comes to us," we have faith that the great body of our people stand where they do because they are earnestly striving to practice Christian union. And as the movement toward the reunion of the divided church develops new problems, new aspects of our duty in the practice of union, we believe the Disciples will be ready to back their principles with unsectarian practice. The one supreme and undisputed command of Jesus is expressed, not in terms of authority, but of prayer. The Disciples have overheard the Master praying, and have gone forth from that sacred presence with his yearning, "that they all may be one," urging their souls with an inescapable imperative. They cannot be true to Him and continue the practice of those things that hinder his people from being one. Unless the voices of sectarian pride and dogmatism are more seductive than we imagine, there is no need to fear that when the various divisions of Christ's church come to the place where a united camp is to be pitched, the Disciples will not be found already there. This, in all humility, they have set their heart upon being: a living illustration of the united church of Christ. They do no claim that the united church will be just like the Disciples are now, for they are yet but students of the problem of unity. But they are the kind of students that strive to practice the truth they perceive. They expect new aspects of the problem to appear as the Church approaches its solution. New duties, therefore, will emerge. And the Disciples stand ready by the pledge of their fundamental principle to practice the new duties when they appear. After all our pleading for unity, anything less than the constant practice of it now would leave us in the great day of its consummation in a position of pitiable irony.

* * *

The Federal Council of the Churches of Christ—how good that name sounds!—is not by any means a fiction, but an increasing reality. At a recent meeting of the executive committee held in New York, members were present from Chicago, Boston, Charlotte, N. C., Washington, and Philadelphia as well as from New York and vicinity. Among the important items of business transacted, hardly any was more significant than the appointment of two secretaries for two territorial districts—Eastern and Central. Rev. Hugh B. MacCauley, Presbyterian pastor of Trenton, N. J., was appointed secretary of the Eastern district, with headquarters at Washington, D. C. Rev. Charles E. Bacon, D. D., a Methodist pastor of Indianapolis, was appointed secretary of the Central district, with headquarters at Chicago. Rev. John T. Thomas, Jr., who was previously appointed secretary of the Western district, with headquarters at Denver, reported that the Federation idea was rooting itself in the cities of his territory in a most encouraging fashion. Various towns in Kansas and Nebraska, as well as Omaha, St. Joseph and Kansas City, have established local councils. In connection with the editorial note elsewhere regarding the difficulty of carrying on Home mission work on a united basis, the report of the committee on Home missions to the effect that a national policy of comity in Home mission fields was to be established "immediately" is most heartening.

* * *

We do not remember to have seen a more impressive program than that sent out announcing the "Fifth International Congress of Free Christianity and Religious Progress" to be held in Berlin, in August of this year. Great names from across the sea—Erdmann, Harnack, Troeltsch, Herrman, Eucken, Bousset, Montet (these are but a few of them)—are mingled with those of well-known thinkers from this side—Peabody, T. C. Hall, Hirsch, Slicer, Rauschenbusch (again only specimens)—in democratic simplicity. The great questions of Theology, History, Criticism, Progress, Unity, Sociology, Ethics and so forth, will be studied in great papers. No assent to any formal dogma or adhesion to any particular church, says the preface, is required for membership in the Congress. The object of the council is stated to be to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and coöperation between them. Here is yet another great attraction for travelers this summer. What with the Edinburgh Conference on Missions, the Exposition in Brussels, the Passion Play at Oberammergau and the Disciples' Anglo-American Conference on Christian Union in London, there will hardly be anybody left in the land of the free this season !

* * *

The Ohio convention of Disciples is to be held in the Central Church, Toledo, May 31 to June 3. A program of especial interest is offered. I. J. Cahill, president of the convention, formerly pastor at Dayton, and now about to assume the office of state secretary, will deliver the presidential address on the evening of June 1. The various national missionary and benevolent organizations will be represented in addresses by A. L. Orcutt, I. N. McCash, L. G. Batman, S. J. Corey, and President M. L. Bates. President Peter Ainslie, of Baltimore, will speak on "The Disciples' Unfinished Task." P. H. Welshimer, of Canton, will conduct a Sunday-school session to be addressed by R. A. Doan, of Nelsonville, and Clarence L. DePew, of Jacksonville, Ill. P. C. Macfarlane will preside at a Brotherhood banquet Friday evening, with a fine list of toasts at his call, leading up to a climax of two addresses by F. W. Burnham, of Springfield, Ill., and Arthur Holmes of the University of Pennsylvania. The opening sessions of the convention are devoted to the C. W. B. M., whose program is especially inviting. What will prove a feature of especial interest and helpfulness is the early morning Bible Study series, to be conducted by Professor E. I. Bosworth, of Oberlin College. Ohio Disciples have every reason for great expectations for their 1910 convention.

* * *

Not the least among the difficulties in the way of reform is difference of judgment among the reformers. If everybody who wanted a good thing done could agree with everybody else on the best method of getting it done, many of our battles would be already half-fought. The prohibition cause is an instance. Occasionally there is a truce between the third party Prohibitionists and the Anti-Saloon League, but most of the time these two movements, both working toward the same end, are working at cross purposes. The Prohibitionists had a state convention in Decatur, Ill., this month. And now a great convention of the Anti-Saloon League forces is called for Springfield, June 7. The Decatur convention inaugurated a movement for securing state-wide prohibition. The Anti-Saloon League looks with disfavor upon this attempt at this time and quotes President Dickey of Albion College, who advised the Michigan prohibitionists to proceed along the line of county option and thus work up to a place where state-wide prohibition could reasonably be expected to win. The Springfield convention of Anti-Saloon leaguers will inaugurate a campaign for securing from the legislature a county option law. The churches of Illinois are asked to send at least one delegate apiece.

Social Survey

By Alva W. Taylor

Sociological Function of the Church

Jesus came to establish the Kingdom of God. That Kingdom is a relationship of human beings wherein men are subject to the law of God's love and are brothers to one another, each considering the things of the other as his own. By his deeds and words Jesus set forth that Kingdom. He went about doing good, he exalted the lowly, he asked just judgment, fixed the Golden Rule as a key to social conduct, put the law in the heart instead of on statute books or in ceremonials, made it more blessed to give than to receive, reduced human rights to the level of universal democracy, with no class privileges, sought to make all nations one in a fraternal concord, abolished revenge in favor of "resist not evil," repealed the old religious law of divorce, and thus emancipated woman, made children the models for righteousness, and thus redeemed childhood to supreme worth, put all men on an equality, and thus released the slave from bondage, associated with the sinful and denounced the self-righteous, and thus made evangelism imperative, announced the law of compensation for earth's inequalities—in the Beatitudes—and thus gave hope to the poor and unfortunate, and placed on his disciples the mission of fulfilling his mission by doing to all men what he had done, filling up in their own bodies what lacked of his sufferings, that his vicarious love and service might be communicated to those whom we serve in his name.

The church was founded to carry on his work. It becomes the organized method of making disciples of him and bringing the Kingdom he established to fulfillment. So long as it remained his church, the gates of hell would not be able to prevail against it, for righteousness is at the divine heart of things, and with the eternal spirit cannot be overthrown. When it fails to do his work, it becomes like the contemporaneous religious leaders of his day—a savor of death.

The church has never altogether failed to perform her function. But she has never altogether performed it. In her darkest days she held the kernel of saving truth in the teachings regarding charity and the ministrations of humble believers and of the monks and nuns who never all or altogether forsook the service of the needy. As in all organizations men have ever put the means for the end and the organization, its laws, preferments, creeds, casuistries and rewards have supplanted the end for which it was created, i. e., bringing in the Kingdom of righteousness.

It is necessary, in order that the church shall fulfill her function as a socializing force, that she cling to the great fundamentals of Fatherhood and Brotherhood. To preach Christ is ever the golden way of accomplishing this, "teaching them to observe all things, whatsoever I have commanded you." With the fundamentals of personal righteousness as an unchanging foundation, the church is able to apply her gospel to changing conditions and the new problems that arise.

The question then arises—should the church go farther than the enunciation of these fundamentals? Dare she do more than create a good conscience toward all that is right? It is impossible for her to create a good conscience except as she create a good practice in regard to questions of right. It is of the very nature of our beings that we learn the dotrines by doing the will. Yet it cannot be denied that the practice of any organization is limited by the bounds of possible coördination between its varying factors, and that ideals always outrun the possibilities of practice in an assemblage. Thus the church cannot in an organized way rise too far above the level of its times. It must be a leaven, but it must be kept in the measure of meal. It can plead for justice, but it must be practical justice for which it unitedly acts, while its prophets go ahead crying for ideal justice. It cannot be doctrinaire and sail the clouds, even though there must ever be those leaders who hitch their wagons to the stars, and the people will perish if there be no vision. Jesus could not become an abolitionist, but Christianity could be so ordered that it abolished slavery. Neither can the church become socialist, though Christianity may some day bring something like socialism's dream of fraternity. But the church can plead the foremost of all established causes of justice and social righteousness, and its adherents can be ever establishing in the consciousness of the times, new causes of justice and right. The church cannot advocate the platform of any one party where problems are involved upon which good consciences may differ, but it can advocate non-partizan platforms upon which all consciences that are good may be brought to agree. It cannot fulfill its social function and listen to the plea of any class, whether it be, e. g., employer or employee, but it is bound to listen to the plea for justice whether uttered by either as the weaker party, and it must not allow the cry of the worker to go unanswered when he asks help to defeat a stronger hand in its selfish desire to rob him of the product of his toil, to secure legislation that will keep the children out of the mines and factories, to protect the dependents from the evils of intemperance, to guarantee by law that the houses of the poor shall be fit to live in, and, even more, it must advocate the just division of the product of toil even though it be unable to present a plan that will so divide it.

It is true that Christianity's first work is with the individual. But it is just as true that not all its work is with the individual. Some of it must be for him as a social being, dependent on the custom, law, and industrial processes of his time. The welfare of the individual is so interwoven with the social fabric that he cannot be extricated and treated for his ills without treating the conditions under which he lives. His soul's goods are so enmeshed in his worldly affairs that they cannot be rescued without saving his worldly environments. The process of making him a saint is so dependent upon making him a worthy citizen that his political and industrial citizenship and franchise must be vouchsafed to him or he cannot ordinarily become a saint. His salvation is so largely dependent upon his own efforts that if he be not so freed of bonds that he can work it out, he will never be able to claim it. To save men the church must save the world in which men are damned, and that means saving the conditions under which they live and the environments in which they are nourished, and furthermore, to save them it must make saviors of them. The church must be rooted in the great essentials of its creed, but its fruits must not be many creeds, but a saved society. The nourishing elements of its eternal truths must be transformed into the fruitage of lives of righteousness, peace, and joy in the Holy Spirit.

A Telephone Message

By Marie J. Bois.

A man sat in a telephone booth. Weary, discouraged, and sore at heart, he rang for the familiar number of his home, and soon, over the wire, he recognized a well-known voice, that of his wife. Having failed in his business, he had left her a few months before to take a position as bookkeeper in a hotel. While he was there his little daughter fell sick with scarlet fever. Worrying over her, he was not able to concentrate his mind on his work, with the result that he lost his position. This was his telephone message to his wife. Her answer was: "Don't come home, look for something else."

What follows is so sad that I hardly know how to tell it. Goaded into despair, not knowing where to turn, he obeyed the mandate. He did not go home; he shot himself.

Having known the man personally, the sad story haunts my thoughts, teaching me to pray for those who are in danger of despair, and also for those who thus have gone, not knowing what they did, for I remember the dark hours when, helpless and hopeless, suicide seemed to my mind, weakened by suffering, the only way of escape.

Ah! believe me, neither at him nor at her would I cast a stone. Every time I pass before the house they used to live in, and that is every day, I think of them and pray for them; for him especially, for an intense pity fills my heart at the thought of the despair which must have filled that man's heart when his last hope had gone. May God in His infinite love have mercy upon his soul, and may those whom He has called together in holy wedlock ever remain in perfect love and peace together and live according to His laws, through Jesus Christ our Lord.

"Father, forgive them, for they know not what they do." Is not this still the prayer of our blessed Lord? Should it not be our cry for the poor souls in danger? Oh! Christians, are we praying for those who need our prayers? Or do we only think of ourselves and perhaps of our friends, when we lift up our hearts to Him in adoration?

"Do not seek to shatter the mirror which reflects your soul's lack of beauty; rather welcome the truth, and believe that, next to the knowledge of God, nothing is so precious as the knowledge of self. Without it you can scarce hope to reach to His knowledge." These are the "deeps which call one to another"; God's power and man's weakness. Let us cry out with St. Augustine: "Lord, teach me to know Thee, and to know myself"!—Living Church.

Among England's Great Preachers

BY ALBERT J. SAUNDERS

The famous Times newspaper of London has always maintained the policy of strong informing letters from its specially chosen correspondents from all the centers of world interest and activity. Many people who do not agree with the politics of the great paper still buy and read it regularly for its invaluable and first-hand information about the world's thought and movement. Some such ambition for international, social and religious information I presume is entertained by the editors of The Christian Century. Already important departments have been begun in, The Trend of Events, The Chicago page, English News; and on my leaving America for Australia one of the editors extracted a promise that I might supply some Australian news. I shall be very happy to do this, for the commonwealth of Australia, though one of the smallest and the last country to enter the sisterhood of nations, has something to contribute to the social, political and religious progress of our common humanity.

Before reaching Australia, however, I had three delightful weeks in old England and Scotland. One of my chief interests was a study of England's greatest preachers. And so while really trespassing in the field of our London correspondent—Leslie W. Morgan—yet, indeed at his suggestion, I will tell you some of my experiences and impressions among the great preachers of England, whose work and word are counting for much in the old world.

* * *

Alexander Whyte.

My first Sunday was spent in the delightful city of Edinburgh. That same day Robert E. Speer began a series of lectures on missions in connection with the Duff Missionary Lectureship. It will be recalled also that Edinburgh is the rallying place of the great world missionary convention next summer. My chief interest in Edinburgh on that Sunday was St. George's Church, the scene of the remarkable ministry of Dr. Alexander Whyte, and his colleague, Dr. John Kelman—the successor to Prof. Hugh Black of New York. Everybody seems to go to church in Scotland. The kirk is a mighty factor for righteousness in the national life, and the preacher who is really a leader counts for far more in Britain than in America.

It was a cold, wintry day, as was indeed each of the three Sundays. Yet the congregations everywhere were large, and we poor visitors were often fearful that we might not get in. The British have a splendid custom of handling crowds waiting for admission to any public place. As the people come they are marshalled as soldiers, four abreast in a long line, and when the doors are opened each one passes in quickly and orderly. Some system like this might well be initiated in American national conventions.

Dr. Alexander Whyte is a typical Scotch minister and scholar. He is, I believe, over seventy years of age, yet actively engaged as senior minister of a large city church, principal of New College, and always publishing books and articles and sermons. All the sermons I heard were read. Dr. Whyte has a delightful English style, rich and varied in historical and literary illustration. His Bible characters, Bunyan, Harvard and other worthies, and his expositions are known throughout the world for their deep insight into human nature and spiritual experience. His characteristic studies are along experimental and autobiographical lines. The morning I heard him he was beginning a series of such studies in the Roman letter, seeking to fathom the great soul of Paul from his letter to the Romans. I tell you British audiences expect, and they get, solid preaching of master thinkers. His sermon, while expository was nevertheless eminently practical, and the application to modern life and conditions was strong and impressive.

It was my great privilege to see and hear these leaders in what may be called their specialties. Each man has one original and distinct service to which he gives himself with special emphasis. It is his hobby. And in nearly every case the man regards that service as his best and most profitable contribution to the community. With R. J. Campbell it is his Thursday noon service; C. Silvester Horne has a popular Saturday night concert; G. Campbell Morgan delights in his great Friday night Bible class, while Alexander Whyte gives of his best to his unique Sunday evening men's class. Dr. Whyte's class meets in the main auditorium of the church immediately after the night service. Men, mostly young men, from all over Edinburgh attend these studies. A different study is taken every year. This winter the subject is, "Some Modern Puritans." One may judge of the importance of these lectures from the themes discussed, as, "Mr. Gladstone as a Christian Man, as a Christian Statesman, as an Original Author, as a Scholar and Critic, and as an Editor and Ambassador"; "John Keble, the Sweet Singer of our Israel and a True Saint, if this Generation has Seen One"; "The Wilberforce Family, Coleridge, Spurgeon, Chalmers, The Brothers Haldane," and others. The subject on the night of my attendance was, "The Brothers Mozley." The Doctor has a few scattered notes which he follows or disregards at will. He simply talks of men and books and movements of thought in a most interesting and informing way. He is so widely read and so full of his subject that his most commonplace talk is a rich intellectual feast. How privileged are the young men who can regularly wait upon such a scholar! These evening classes must have a great informing and uplifting influence upon the young manhood of the city.

* * *

J. H. Jowett.

The second Sunday found me in the great and important Midland center—Birmingham. Birmingham is not only a mighty commercial city, but it has also in its Hall of Fame such giants of influence as, Joseph Chamberlain, the great Dr. R. W. Dale, Sir Oliver Lodge, and, as many regard him, the greatest living English preacher—J. H. Jowett. Carr's Lane Congregational Church is a great generating house of social and spiritual forces. Mr. Jowett in his preaching fuses into a strong combination the two elements of deep spirituality and great intellectuality, both presented simply and yet delightfully original. As a social worker Mr. Jowett with Carr's Lane is one of the great forces of the city, so much so that on the occasion of the recent New York invitation to the Fifth Avenue Church the magistrates of Birmingham did a thing never before known, for they themselves begged Mr. Jowett to remain. In his own church there was a remarkable scene when he announced that he had declined the invitation to New York. The statement was received with loud applause, and many members of the church arose and started to sing the Doxology, which the organist tried in vain to lead. Mr. Jowett quietly but firmly checked the demonstration.

Mr. Jowett does not command the great hearing of C. H. Spurgeon. His ministry and message are very different. The Birmingham pastor is not strictly speaking a popular preacher. He is pre-eminently a teacher or prophet and inspirer. His language and style are beautiful—the result of long and hard effort. Nothing but the very best will satisfy this preacher. His morning text was: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." (Matt 10:41.) His thesis was: There are prophets, divinely inspired men. God speaks to and through these men. All are not prophets, but our work is to receive the prophet of God and his message. The preacher discussed, of course, how God speaks to his prophets, and how we are to distinguish between the varying voices. The great text is the moral one. Life, more abundant and perfect life, must be the ideal of progress. It was a noble and eloquent message, so needed everywhere today. The evening sermon was equally strong and eloquent from Luke 11:34. J. H. Jowett is a happy combination of eloquence, learning, simplicity, originality, deep spirituality and modesty. His fourteen years in Birmingham are really preparatory to a national, and one might almost say, a world ministry. He is a man with a vision, a prophet, and may God richly bless him that he may continue to minister to others.

London! How can one adequately write of a Sunday in London? While in London I had the privilege of hearing Dr. John Clifford, F. B. Meyer, C. Silvester Horne, Canon Scott Holland; but my chief interest centered around two men—G. Campbell Morgan of Westminister Chapel, and R. J. Campbell of the City Temple.

* * *

G. Campbell Morgan.

Dr. Morgan is the recognized champion of orthodox Christianity in London, if not in England. He is very popular, and preaches and lectures somewhere aside from his Westminster work almost every week. Five years ago Westminster Chapel was practically dead, but with the settlement of Campbell Morgan great progress was made, and now his chapel is one of the busiest and most successful religious centers in all England. He has a captivating personality, ready and pleasing address, and a great capacity for work. He is inclined to be domineering and dogmatic, and refuses fellowship to those who disagree with him theologically. Nevertheless Dr. Morgan is a great force for righteousness. His distinctive ministry is Bible teaching and interpretation. He himself is an indefatigable Bible student, and his ministry is almost wholly scripture exposition. Campbell Morgan's ambition in going to Westminster was to establish a great Bible study center, and he has done it. There assembles in the large and beautiful church every Friday night a large class of fifteen hundred people from all parts of London. It is an unique service, deeply spiritual, very practical, and on such occasions Dr. Morgan is seen and heard at his best. His expositions are simple and popular. He accepts some and strongly rejects others of the higher critical conclusions. His one unfailing panacea for all the indifference to religious things is Bible knowledge. It was my privilege to attend a conference of Bible teachers convened by Dr. Morgan to affect some permanent organization and to publish a magazine for Bible teachers. It was a delightful conference, very spiritual and helpful. Everything went well until the discus-

sion of a basis of fellowship was introduced, then there was confusion. In that little conference there was liberal and conservative. The conservative tried to limit and bind the spirit of free men, but there were those who objected, and preferred freedom and tolerance to uniformity. It was an interesting yet pathetic session. How utterly futile to expect union in this twentieth century on opinions and interpretations and dogmas!

Campbell Morgan is greatly beloved by his people. His rejection of the recent New York call gave general satisfaction. He is ambitious for a national Bible study campaign with Westminster Chapel as its center. His chief literary interest is The Analyzed Bible, which will comprise forty volumes. To these manifold labors Mr. Morgan is giving himself with abandon.

* * *

R. J. Campbell.

The City Temple is the center of another equally unique propaganda. Its minister, R. J. Campbell, is the recognized apostle of higher criticism in England. Mr. Campbell is an able, eloquent and popular preacher. He has not the grace and style of Jowett, nor the fire of Morgan; but there is a call to manhood and service, a deep spirituality, a satisfying reasonableness, and a distinct modern note in Mr. Campbell's preaching, which are having a peculiar influence upon London Christianity. It was my great pleasure to attend two services in the City Temple. The Thursday noon meeting is the continuation of Dr. Parker's original idea. In it R. J. Campbell devotes himself to the preaching of Christianity from the modern point of vieww. It is an inspiring sight to see those earnest business men being won back to a vital Christian life by this new prophet of religion. Mr. Campbell sees in this new interpretation the only hope of the church in these modern days. And so he and his colleagues are giving themselves to an organized propaganda. A society called the Progressive League has been initiated. The Christian Commonwealth is their official organ. There is a call for preachers and social workers. And altogether the new movement is showing much life and is having some success. Mr. Campbell's subject was The Eternal Man. "Ye are from beneath, I am from above: Ye are from this world, I am not of this world." (John 8:23.) One has time only for a few brief extracts from this remarkable sermon. "This book belonged to a school which made free use of the narrative method to convey spiritual truth. What is here put into the mouth of Jesus is what the writer believed about Jesus. . . . The passage as it stands represents what the primitive Christian church had come to feel in reference to the person of their Lord, not what he himself declared. . . . As I have more than once affirmed, all that Christian faith has ever asserted concerning the divine dignity of Jesus is true, it must be true, or else the universe is not a moral order. . . . I wish one could get people to see this. . . . You have not explained Jesus when you have stripped him of superhuman attributes and made him a man among men, and I for one have never taught any such thing. Throne him as high as ever you can, and you will not exaggerate as to what he was and is. All that Catholic or Protestant devotion has ever felt concerning our Lord and Master may be less than the truth, it cannot be more." There is a difference between Jesus and his disciples, but it is not in nature, it is in degree of moral and religious perfection. "What men love and reverence in Jesus is just that which they feel to be akin to themselves, the beauty of nature and deed which, however ideal, however exalted, has not thereby ceased to be human. . . . The Jesus who speaks here in my text is the Christ who speaks in every soul, and in every soul this same declaration is continually being made. . . . The inner man, the deeper man, the universal man, the spiritual man, can never be satisfied to be what pertains only to the flesh and the world of sense; he knows these for what they are and himself for what he is; they are from beneath and he from above. . . . This earth man is not the real man, this selfish, unlovely you is not the real you. The real you is eternal, the express image of the Father, integral to the divine being, and one day to be crowned with the glory which it possessed in him before the world was. What men saw in Jesus during his brief earthly life is what you came from and to which you shall return in fellowship with him. You do not know it; you cannot realize it; but so it is. You are here an exile from home, a pilgrim and a stranger in a foreign land. You are here to prove your soul, to bring out the truth you are; and it is to this end that you have been imprisoned in the flesh and are having to take your part in the age-long campaign of humanity against the things which are not itself. The real you is not the sinning, suffering, earth-bound man, but the man who cries out against the degrading bondage and claims his birthright in the life eternal." And thus this sermon and modern message goes on. It is not by his learning, nor eloquence, nor personality, nor spirituality, though these are certainly contributing elements, that Mr. Campbell draws and holds and influences the vast congregations at the City Temple. It is his message. He is meeting a conscious need. He strives to present a reasonable Christianity. It is life and character not doctrine that counts. And men are flocking to him.

One is greatly impressed by the spirit of reverence which pervades a British church service. The anxious attention, the use of Bibles and the silent prayer after the benediction are evidences of genuine worship. Then it is hopeful to see the real place that the church and church leaders hold in the life of the community, city and nation. The foremost preachers are national figures, and their word and influence are determinative to great numbers of people. British preaching for the most part is expository. Bible incidents and precepts are interpreted to meet modern conditions. The call to social service is being answered in the great institutional churches. And so the divine work of reformation by preacher and people, church and institution goes on.

Through the Eyes of a Missionary

What the Laymen's Uprising Looks Like to One from the Firing Line

BY ARTHUR PAUL WAKEFIELD, M. D.
Missionary to China.

I have been asked to give my impressions of the work being accomplished by the Laymen's Movement. A brave dreamer is needed, but I shall strive to be conservative.

But how can one be conservative? 4000 men from every state in the union, paying $5.00 for admission to hear mission addresses for four days!

Could you have looked into those faces you would have seen a glow divine—a purpose that set jaws firm—a love and devotion that know no fear and fear no sacrifice. And I am asked to tell you what these men will do!

One thing they will do—they will love each other as never before. As I looked out into those faces I gained an inspiration that will never leave me. I do not know what denominations they belonged to, and thank God, I did not care. I saw them longing for the same things I longed for, singing and praying with terrible earnestness to the God I love. Why should I care how they were called?

I vowed then that I would not crawl down into a well of denominational pride, and, looking into the sky, cry out that all light is mine. I shall go to the mountain top, where I can see the heights whereon others stand. Their heroes shall be my heroes. Those that have inspired them shall inspire me. Their vision shall be mine—their God my God. They shall be my brothers; we shall be one people.

Oh, the feeling of strength and ability to do things we gained at that Congress! Men who were there and felt the power of that great meeting will go out with a great hunger that will never be satisfied till we are one people. Men in that hunger will work and pray as never before for unity, knowing that "Christ-like Christians cannot stay apart."

You may say this is mere enthusiasm—an effervescence—and ask my reasons for my belief. Very well—the day for hard and fast theological seminaries for turning out iron-clad sectarian preachers has gone. All theological schools of any note really belong to all peoples. We are going to the fountains together. Sectarian schools and teachers have lost their power. Business men, with no care for denominational glory, have grown interested in the practical work of the church and are giving themselves to the service of the church as never before. With them mere opinion has no power. They will not stand for foolish pride—waste of energy in jealous competition. The weeds and dust of bigotry and arrogance are thrown aside, and the leader can only lead who has breadth of vision and sees the world as **God himself sees it—a thing** for conquest. To our Christian business man "all waste is disloyalty to the church—all friction is disloyalty to Christ."

But you suggest I am putting a great deal of faith in the business man! Indeed I am. I have faith in him. If the pews could vote on the question today we would have but one Protestant Church in the United States tomorrow!

The narrow religious press, the frozen-faced preacher and teacher have held back about as long as they can. The broad-minded men of the church will not be nagged much longer. For the sake of sweet peace they have waited only to be sneered at and insulted. Patience will die one day, and the deluge will come. And the next day they will wonder why it was they waited so long!

I have met many pastors in the past year, faced many congregations. I know the pulse of pastor and people. I tell you it is getting feverish and impatient.

In passing it is well to note that this is not solely a foreign mission movement. Every

man in that Congress believed in Home Missions. The Home boards can have the support of their people as never before if they will do a practical Christian work. However, Home Missions will go to its death if Home Missions means denominational competition on the home field! Foreign boards parcel out their fields and work in unity. So working they will evangelize the world. They have come to love each other and respect each other's work. Furthermore they have gained the respect and support of the business men of the church because they have mixed brains with charity in their work. The Home forces will be compelled to do the same.

When Bishop Anderson will stand before 4,000 representative men and declare we are wasting more money through over-lapping, through dove-tailing, through rivalries than would evangelize a whole race in a single generation," declaring this to be "neither wise, statesmanlike, nor Christian," when Bishop Anderson will make such a flat statement, and have 4,000 men cheer and thunder in applause, it is well we should listen, and heed. Union in home work is demanded. Men will never support home work until such criticism is done away with and impossible. Then I believe we will without trouble conquer America for Christ! We cannot till then.

I may seem to be putting a great deal of responsibility upon the layman! But this is the Layman's Movement! And I have found successful pastors hard to separate from their laymen. The day of long-faced, long-coated "orthodoxy" in the pulpit is gone. It is the day of the layman and the tide is just beginning to come in. The church is making an appeal that attracts men, an appeal to the manhood and courage of men. A programme is before the people that is worthy the brain and brawn of men. The old evangelism where the men were almost dragged from their seats, where the invitation was given by the hour and telegrams announced "so many hundreds converted in so many days" have happily about come to a close. Such is not becoming in the service of the King!

But nowadays men are challenged to a life of service and sacrifice that is more attractive than all hysterical pleading. A manly appeal, a new evangelism, a new Christian ideal is here! And after all, is that not the greatest hope of our day? New ideals do not come by chance. They are of divine origin. So, men today want pastors who will make the church a great, living, moving thing, doing something worthy of the King. Great wealthy business men have come to see the joy that comes with Christian service. They are giving and glorying that they may give. They are boldly declaring that the church knows no Christian men other than those who are giving utterly their lives and means to the services of the church.

There is no compromise, no credit system, no serving two masters in their view of the Church of God! Fearlessly they lay down the law, "You can give without loving, but you cannot love without giving." They call men to prove their Christian balance sheet by God's law of where your treasure is there is your heart. There is no escaping our business men! "Ten per cent under law becomes no less under love."

But you say this is such a low plane! Not at all. A man who has once tasted the joy of service and sacrifice knows that never before did he know what Christianity was. Never before had he had fellowship with Christ! He joys in his ability to serve, prays he may give more, for with service comes love. The service of the King awakens love divine, joy immeasurable, through fellowship with Christ.

And this "Spirit" is the spirit that glows in the very heart of the Laymen's Movement. It is the vital thing. It is the life of this great movement. It is drawing men and leading them as a gleam. The light that glowed in the hearts of Peter and Paul, and Christ, is born anew. A great joy is thrilling men's hearts and is giving a vision that will conquer the world!

Something More

Second Communication to the Brotherhood

BY PETER AINSLIE

President American Missionary Society.

Some months ago, in an article under the caption "Some Things To Be Done," I took the liberty of calling attention to the following seven points: (1) A definite step towards giving wider publicity to the Disciples' proposition for union; (2) the advisability of a delegated convention; (3) more business and fewer addresses at the convention; (4) changing of the time of the annual convention from October to the spring or summer; (5) more cordial co-operation with all believers; (6) the necessity of the Disciples being a more devotional people, especially in the choice of their literature and public worship; (7) a conference at Topeka during the convention of 50 or 60 of our brethren regarding these subjects.

Without saying more than simply naming these points, I am led to emphasize numbers 1 and 2 and at the outset I beg to say that number 2 is not more important than number 1, although to many it has appeared so.

If I have read conditions correctly, and I believe that I have, the Disciples are drifting from those principles that gave them their existence and this is not infrequent in the history of movements. One hundred years make great changes. All Protestant denominations drifted from their original principles in those periods of their various histories. Likewise, those movements in the Roman Catholic Church, such as the Franciscan and Dominican, although started in the holy motives of unworldliness and zeal, repeated that same history, so that the Franciscans became lazy mendicants and the Dominicans became rabid inquisitors. Shall the rightfully broad and brotherly plea of the Disciples crystallize into sectarianism as other similar movements have done? is the most vital question today among us.

In the opening of our second century, that which overshadows every other issue whether we want it to do so or not, is a re-emphasis or re-statement of the Disciples' proposition for Christian union, not once, or occasionally, but continually. If there was an occasion for the origin of such a movement 100 years ago, when few believed in its principles, what ought the Disciples not do now, when millions in various religious bodies are seeing the necessity for union?

More important than the endowment of a college, more important than any single institution of any kind among us and equally important with our Foreign Missionary work and our Home Missionary work, is the establishing of a Board or Society, whose sole business shall be to disseminate information to all bodies of believers, for the union of Christendom; send out books, tracts and periodicals; issue a monthly magazine, not simply setting forth our position, but allowing persons of other religious bodies who do not see all things as we do, but who see the necessity for union, to speak their convictions, making the magazine a clearing house of thought on Christian union and holding at the same time kindly but firmly and brotherly to those great principles of brotherhood that are so clear on the pages of Scripture.

It has been said that this will cost something. Of course it will, and if it did not it would not only be unworthy of us, but it would have no place in Christianity. Our numerical growth in the last century and our present wealth have given us a position for service, while a kindly feeling towards Christian union among all believers has given us an opportunity for that service, which if not used, and used in proportion to our numbers and wealth, will make our failure more despised than that of other movements which have been started for the common good.

Our own literature is largely for our own people and it has little circulation beyond our borders; likewise our evangelists and ministers are dealing largely with our own people and persons luke-warm in their denominational faith and others unidentified with any religious body. I say that this is largely—not entirely the case—and I do not mention this to underestimate the importance of this work, but I do mention this to say that we have a message distinctively for the believers in all religious bodies and we have no definite program for making it known to them. Has not the time come when there should be established such a program and on such a large scale as shall be worthy of not only the toils of the last 100 years, but of the Christ, whose we are and whom we serve? Will the Topeka Convention do anything towards the consummation of this present duty?

Regarding number 2, which refers to a delegated convention, it is known that the Constitution of the American Christian Missionary Society provides for such a convention as follows: "Its membership shall consist of members of the Church of Christ as follows: (a) Life directors qualified by the payment of $500 each in not more than five annual installments. (b) Life members, by the payment of $100, each in not more than five annual installments. (c) Annual members by the payment of $10 each. (d) Delegates from churches. Each Church of Christ is entitled to one delegate and one additional delegate for each 100 members beyond the first 100 and up to 500. No church is entitled to more than five delegates. (e) Presidents and corresponding secretaries of all state and provincial missionary societies. (f) Missionary societies, churches, Sunday-schools and other organizations may bestow directorships and memberships on the above conditions. (g) Those persons who have become life members or life directors of this Society by the payment of other sums than those mentioned in this Constitution are to enjoy and exercise all the rights conferred upon them under the former Constitution of this Society."

This being that part of the Constitution of the American Christian Missionary Society which has to do with covention membership, it is eminently proper that our Topeka Convention should be organized on this basis. Then it can be discussed and there decided on the floor of the convention and under the Constitution whether the membership in the future shall be as the present Constitution prescribes, or whether the Constitution shall be revised on some other basis of membership, or whether there shall be any membership at all. It is difficult to see how the Topeka Convention could be organized on any other basis than that which conforms fully to the present Constitution.

The life directors, life members, annual members and presidents and corresponding secretaries and all state and provincial missionary societies are already qualified for membership and, if it is not improper to suggest, it would be well for the churches now to begin selecting their delegates, which should be men if possible, bearing such credentials as those in charge of the department shall deem necessary. Whether church delegations shall remain as permanent or auxiliary societies of the American Christian Missionary Society in the various churches, something after the order of the C. W. B. M. be substituted and which has many features of excellence, is a matter for our brethren to decide. There is one advantage in such a plan of organization and that is, these auxiliaries in the various churches would be powerful in disseminating missionary intelligence, as the auxiliaries of the C. W. B. M. have done among the women. Whatever we do, let us not forget that the most important issue before us is the making known of the New Testament plea of union to the whole Christian world.

It is hoped that our papers will give the freest discussion to these topics from all sides before the convention convenes, rather than after it has adjourned, so that a definite sentiment may have been created before the convention meets.

The Regeneration of King Kelly

BY HOWARD R. VAN AUKEN

Author of Captain Pat Kelly's Religion.

The wind shrieked; the breakers crashed, and the tempest howled its fury, while the smugglers in the old deserted church, refugees from the hurricane, talked vile language, uttered huge oaths and drank large potations of fiery aquadiente.

"Shiver me," said Captain Pembroke Behtel, "but it's a 'igh old time the winds a 'avin houtside this day, and hit's mighty glad Hi am we're 'ere. No revenoo cutters haround that reef for a few days, and we kin git out o' 'ere easy and run across and land off Punta Rassa. Wha's at?"

The noise and glare of a rocket were faintly borne to their keen senses.

"Say," said Sam Pilot, "that's a boat hout on the reef. Hi reckon we could put out the yawl an' git 'em, but that'll mean witnesses, court house, jail an' a chain gang. Not for mine! I don't want no killin' on my 'ands, but Hi don't want no chain gang business neither. Third offense fer me. I just move we don't know nothin' about 'em."

A grunt of general approval followed. Several more rockets were fired. This appeal from the wrecking boat was so eloquent to them—for these citizens of the sea understood better than you or I could just what it meant—that uneasiness began to be vividly written on several faces despite Sam Pilot's speech. They were criminals but they were hardy sailors, and the instinct of risking life to help another seaman fighting against odds, was strong within them.

Captain Pembroke buttoned his oil skins closely about him. "Hi guess Hi'll go hout and see wha's up. Hi'll come back again pretty soon. I don't guess them fellers kin git off hunless us 'elp 'em, and that won't be very 'ard in the lee of the reef." He passed on out.

"As I was a-sayin'," said big Jim Sanders, taking a swallow of aquadiente, "when Cap'n Bubber Smart was one of us, 'e was a dandy 'e was. Once when we 'ah a cargo on and the revenoos got after us, we slipped around Dore Key and sunk our boat and swum ashore. Hit was funny to watch 'em when they got around. There wan't no boat hin sight and there wan't no way for hit to git hout o' sight. They just palavered and talked and we watched 'em from the shore. I don't guess them revenoos got over wonderin' yit. But he got ketched once and they soaked him pretty 'ard. It sot him to meditatin', an' 'e comes to me after 'is sentence and says, "Jim, I'm quittin'; Josh Curry has gi'n me his ship an' Hi'm in fer honest work." 'E wuz a corkin' sailor, but don't 'e make 'is crew step lively tho'! 'e can break the Ten Commandments hevery time 'e speaks to one of 'em. 'E, its the brown jug considerable, but not one drop does 'e give 'is crew. An' if any one of im bats a heye at 'im! Say, but 'e kin lick hanything except the devil—and perhaps King Kelly."

"Yes," drawled another, "an' King Kelly shipped with 'im last voyage. Said 'e done hit to git away from the booze. Got second mates berth. Say, Hi'd like to see them two about the third day hout!"

"Boys! Boys! Boys! quick! Into yer skins! Hit's Cap'n Bubber Smart's ship! 'e was one of us once! Come on!"

There was no hesitancy now.

Every one sprang to his feet. Here was an old friend in peril. Every man would have gone into the jaws of death to attempt to save his life. Out from the shaking building, out into the howling storm, out under the bending trees, and soon the stout yawl boat out on the storm lashed sea, oared by six stalwart, expert seamen, was driving her nose steadily toward the reef where the wreck was piled high and men were clinging to her decks.

It was an easy task for these experts, this task of rescue. The reef and the boat broke the force of the sea. Two trips were made. No words were uttered until all hands were housed together. Then Captain Pembroke spoke:

"Where's Cap'n Bubber?"

King Kelly, the last man from the ship answered, "Gone 'ome."

"Gone 'ome!"

"Yes, to 'eaven. 'e died a Christian."

"Died a Christian! Say, King, let me feel o' yer 'ead. Didn't ye get a wallop on hit? Yer brain wobbles sure. Died a Christian!"

"No, I ain't got 'urt an' my brain don't wobble. 'e died a Christian an' died tryin' to save the cook's flunkey."

"Say, it'd take a Christian to die fer a cook's flunkey," muttered Sam Pilot.

"The cook's flunkey was hout on deck and a leanin' over the rail careless like an' falls overboard. He couldn't swim none an' Cap'n Bubber went overboard after him. I'll tell you the rest after supper. We are all hungry an' hits a long story. But first an' foremost you cart that demijohn of aquadiente houtside. This was once the Lord's house. Nobody holds church here no more but once it was dedicated to God."

As they gathered together to eat, Cap'n Pembroke timidly said, "King, I guess you'd better bless the food." And the head of every smuggler bowed in respect as King Kelly, who had formerly been associated in their minds as one of their own kind, only worse, asked in friendly terms the blessing of One whom they sometimes feared, sometimes derided, always shunned and never understood.

The storm roared on, and the little old church on Key Largo harbored these men as they ate. No such sight was ever seen there before. The cook had brought his dishes, food and charcoal stove from his galley. A few years before and the pine apple fields stretched out, dotted here and there by the orange, banana, alligator, pear and sapadillo trees. While to add beauty to the scene an occasional group of palms lifted their lordly heads above all others, and when the wind blew waved their twenty foot leaves until their fronds resembled the moving tentacles of a giant octopus. But a few years before came the great hurricane, strewing the shores with wreckage and leaving an occasional body to whiten in the sand. The same storm worked its havoc among the homes of the farmers, leaving intact only the little church protected by a grove of palmettos. The soil too was wearing out and new land cost nothing, so the farmers went elsewhere. The harbor here made by a long sand-bar gave refuge to the boat and the church, protection to these smugglers and those whom they had rescued from the sea.

The meal was eaten in an unusual silence. These smugglers would have welcomed the companionship of King Kelley a year ago as a boon to their company. He was a capital story-teller and would have told them how he fought with naked knives against three Mexicans, or how he had "cleaned the whole house at a Cuban dance in Gujanabacoa, or how he had taken two "bad niggers" and handed them over to the police. But here was a new King Kelley, one they did not understand. What had wrought the change? He had said that their old companion, as bad a reprobate as any of them, had died a Christian. Maybe King too "had the marks on him." He had a certain dignity now which changed his whole bearing. What did he mean by ordering the aquadiente out and talking about this being the Lord's house? Yes, King must have turned Christian. Well, his story would come soon and that might explain it.

These men knew something about religion too. In their native town of Key West they frequently went to church. They knew nothing of creeds or church polity; but when there came a minister who told them simply, plainly and forcefully, about a God who loved them no matter how much they sinned, about a Man who died to teach them that God was love and also taught them that the highest, noblest thing was to help one another, they went often to hear him. There was the little old man with the fiery temper who had declaimed that those people who did not accept the vicarious atonement, would be lost in hell forever. They did not know what vicarious atonement meant. To them it seemed unfair. They never went back again. There was the crippled evangelist, a meandering theological quack with religiosity sticking out of every expression of his face, who was

(Continued on page 17.)

Our Readers' Opinions

Beginning of Baptism

Is it true that, in the Christian Church, "baptism was the taking over of the most significant rite of the Jewish ritual"? This is affirmed in the Biblical Problems column of the Century and denied here, on the ground that "the facts are fatal to this view," as they are stated in the holy scriptures. In the Levitical ritual we find the washing with water of the whole person in the consecration of priests and in the purification of unclean persons in their separation from their filthiness. The mode of washing is not prescribed but may be by immersion in water or otherwise. It must be a complete ablution. These washings were typical of the full cleansing of the soul from sin by Jesus Christ.

This is "the doctrine of baptisms" alluded to in Hebrews 6:2, and called "divers washings" in Hebrews 9:10, in both of which passages, there is the word *baptismos*, as also in Mark 7:8,—a form of the word different from that used for the Christian ordinance, viz., *baptisma*. They are not interchanged either in form or use. The washings of the Jewish ritual were self-washings, and in later usage, self-immersions in water, "for the putting away of the filth of the flesh" as Peter expressed it; the baptism of the new institution is the seeking of a good conscience toward God "through the sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ," as also Peter phrases it. These typical illustrations doubtless, disposed the Jewish mind to more readily accept the ministry of the fore-messenger of Christ.

"The law and the prophets were until John," and Olshausen is correct, beyond the possibility of fair contradiction, in saying "a lustration performed on the proselyte by another did not take place before the baptism of John."

Smith's Bible dictionary says: "There is no direct evidence of such practice in use previous to the destruction of Jerusalem." "The negative argument drawn from the silence of the Old Testament, of the Apocrypha, of Philo and of Josephus, is almost decisive against the belief that there was as much importance attached to it as we find in the Talmudists."

The authorities cited by Professor Willett do not reach the point in issue and so fail to justify his repeated assertion. The open-mindedness so much emphasized in modern thought, is not exhibited in a premised opinion that "it is no part of a spiritual religion to coin new forms of ritual." This is sheer assumption without warrant and a presumption of spiritual insight superior to that afforded by scriptural statements. It makes a preconceived notion of a spiritual religion a test of Christ's teaching, either by example or precept, and rejects what does not accord with such preconception. This is not a fair attitude in which to come to any subject.

It is the vicious method of Prof. H. C. Garvin in his book, entitled What the Bible Teaches, in which he rejects baptism and the Lord's Supper and everything else that does not suit his notion of what the Bible should teach.

Some two years ago, a Chicago professor and pastor of one of our churches, said: "It is growing clearer, with a fuller knowledge of the New Testament and of the mind of Christ that his religion is inner and spiritual. There is increasing doubt whether he ever commanded baptism or intended it as an indispensable ordinance any more than he did feet-washing."

This statement neither indicates clear thinking, spiritual discernment nor a reverent attitude toward the teachings of the Great Teacher. It boldly assumes "a fuller knowledge of the New Testament" than has been revealed by the Holy Spirit through the apostles.

This is the precise ground on which George Fox and his Quaker friends reject all outward forms in religion. But in fact, the most spiritual religion conceivable is that which expresses itself in the complete submergence of the human will into the will of God in the obedience of faith to all forms given by him in whom we believe and in consistently following him by loving service in all the requirements of the kingdom of Christ. A want of spiritual insight is evinced in despising or belittling divine appointments which leads to rejection of the Christ and the crowning in the heart of any whim that one may conceive and exalt in his own fancy.

What, then, are the facts clearly stated in the gospels concerning the beginning of baptism?

In the first chapter of John's gospel we find that "there was a man sent from God whose name was John." This man was "sent to baptize in water," that the One "preferred before him should be made manifest to Israel." He was also instructed as to his identification.

With this call, commission and instruction John became "a voice" in the wilderness that startled the slumbering faith of Israel into activity and highest expectancy. So "there went out to him Jerusalem and all Judea and all the region round about Jordan, confessing their sins." In Mark's gospel this is called "the beginning of the gospel of Jesus Christ, the Son of God."

Beyond a doubt, it was the beginning of baptism administered by a God-sent man to a penitent believer, and that only is Christian baptism. The fact that Christ himself came to such a man to be baptized of him, that no part of righteousness might be left unfulfilled by him, lifts it above the mere ritual and makes it a part of spiritual religion that awakens a consciousness of loyalty to God in the soul that brings peace and joy. In it Jesus was recognized as the well beloved Son of God and this fact should command the respect of all friends of Christ as manifesting a spiritual side in the obedience of faith. Jesus did not commend the putting of new wine into old bottles nor did he hesitate to "coin a ritual" suited to the spirit of the new religion which he gave the world and that "functions serviceably" to the needs of mankind everywhere and for all time.

W. L. HAYDEN.

Indianapolis, Ind.

[It would seem, at first glance, that the religion of Israel should have "coined its own" forms of service independently of the earlier faiths, and that Christianity should have avoided the use of forms which were already familiar in Judaism. Yet neither of these claims, so desirable from the standpoint of apologetics is warranted by the facts. The religious teachers of Israel took the forms that were on hand, as inheritances or as the practice of other peoples and informed them with a new meaning and value. Jesus and the apostles did precisely the same thing with the few forms they used. To deny this and assert the originality of Christianity in the matter of ritual was once thought to be necessary, as the works cited by Mr. Hayden show, and as he appears to think. The views of the recent authorities, who are interested only in the facts and not in any theory as to what the facts ought to have been, have been given already.—EDITORS.]

"An Incorrect Classification"

Editors the Christian Century: You ask me to state "what possible connection the doctrine of immersion can have with the principle . . . of spirituality in religion." I would say that that cannection is affirmed more confidently by the Christian consciousness than any other fact about immersion. On my shelves are two little books by Baptist ministers in London: Mr. Alfred Phillips, in his "What Baptists Stand For," devotes his third chapter to an elucidation of Romans 6:1-4. He leaves his readers in no doubt that there is a very real connection, and that that connection has strongly influenced Baptists in their adherence to the practice of immersion. Mr. F. A. Jones, in his "The Gospel in Baptism," shows that the New Testament doctrine of faith and repentance are embodied in the ordinance as practised by the Baptists, whereas affusion and other substitutes for immersion are devoid of that spritual significance and hence valueless. Doubtless the early Baptists practiced immersion because it seemed to them to be the scriptural mode, but that fact alone does not account for their unflinching adherence to the practice through centuries of misrepresentation and persecution. The truth they were ready to lay down their lives for, and did lay down their lives for, was the truth that Christ's kingdom on earth is a spiritual kingdom, and they remained loyal to the New Testament baptism because it seemed to them to harmonize with that conception of the kingdom, and was a vehicle of spiritual truth as other forms of the ordinance were not. Much more might be said, but this is sufficient.

The one thing, however, which I have sought to emphasize in my previous letter, and do not wish us to lose sight of now, is that it is not in accord with fact to say of the Baptists today that they are a portion of the Church of Christ organized around the dogma that "Christ commanded and the apostles practiced immersion for baptism." That never has been true of the Baptists; they themselves indignantly repudiate it, and we, who have suffered so much from the kind offices of our friends in seeking to define our position for us, cannot be guilty of the same folly.

Your last sentence is somewhat irrelevant: I am not seeking to tie the Disciples up to the immersion dogma or any other dogma. If I know it, I am not on the road to yesterday. Faithfully yours,

Fort Wayne, Indiana. E. M. TODD.

Delighted!

Mr. C. C. Morrison, Editor: I wish to say that the children are simply delighted with the Bethany Graded Lessons. The pictures that came with my quarterly I passepartout and these we have hanging in our class corner. The stories are most beautifully told, and teach the purest lessons of any children's series I have ever seen. They aim to teach the child to know our God as one of love who protects and rewards those who obey. The children can tell the story of every picture for the quarter and recite the memory verses for them.

In a word I recommend them to any school that wishes the best lessons published.

Batavia, Ill. ERMA JEFFERY.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER THREE.

Dawning Hope.

She heard the old grandfather clock in the lobby strike twelve, one, two, and yet sleep came not with her cool fingers to touch her aching brow or close her burning eyes. Sleep comes easily enough to most girls of nineteen, no matter how cruelly sorrow may have touched their hearts. But Jeanie Graeme was no ordinary girl, and the sorrow that had fallen upon her was no ordinary sorrow. Had death come to her only brother, and she had seen him laid in the shelter of the grave, she would have mourned deeply but serenely, with the strength of hope in her heart and its holy light on her young face. But Donald, steeped in crime and in danger of public disgrace was a grief of a different kind. Of all trouble, that which must be borne in the loneliness of one's own soul, without the aid of tender, human sympathy of even our nearest and dearest, is the hardest to bear. And Jeanie felt the crushing weight of such a sorrow, when she bade good-night to Archie Monteith on that evening of such varied revelations, and slipped away to her own room with a sad face and a breaking heart. She was glad that the gloaming hid her wan looks from the mother's fond eyes, as she stole into her room to say good-night on her way to her own room. She was sorely tempted to fling herself on her knees beside her mother's bed, and tell her all. But she knew this would mean no rest for her mother as well as for herself, so she restrained herself, and also comforted herself with the thought that perhaps in some way which she could not yet see, she would be guided through this terrible trial.

But the hours passed swiftly through the brief summer night. The tired brain kept throbbing, throbbing without coherent thought, or worse still, with one thought repeating itself over and over again, with maddening monotony: "Donald a gambler, Donald a gambler." Thus the weary hours dragged on and still she could see no way of escape either for herself or Donald, but the one offered her by her cousin Archie.

And the more she thought of his offer, the less she liked it. Where had he gained his knowledge of Donald's affairs? How much had he heard through the open window? Why had he not at once made them aware of his presence, as an honest man should? As for accepting his offer of marriage, she knew now, when away from the hypnotic influence of his presence, that it was out of the question. He could never be more to her than he always had been.

The early morning sunshine was flooding her room with hazy shafts of light, when she at last dropped off into a sound and refreshing sleep. She did not wake up till long past her usual time of rising. Her mother peeped into her room more than once, but finding Jeanie still asleep, she quietly slipped away without awaking her. It was almost eleven o'clock when she entered the breakfast-room and found only her mother there.

"Why Jeanie, what a long ride you and Archie must have taken yesterday. I thought you were never going to wake up."

"No, mother; we only went the length of the Auld Brig o' Bothwell, but we wandered about awhile and talked of the men of the Covenant and—" she paused, would she tell her mother all? Something held her back. The good angel perhaps, who looks after the weary lamb. "And somehow I felt very tired last night, and headachy too. So I did not sleep till dawn o' day. And I think I have made up in the morning what I lost at night."

"Well, here's a note from Mr. Sinclair for you, read it while I get you a cup of fresh tea, bairn."

Jeanie nervously tore open the envelope. As she glanced over the letter, a soft smile stole over her face.

"Well, what is it?" inquired Mrs. Graeme, as she poured out the tea.

"Mr. Sinclair wants me to take the organ for tomorrow. Miss Greg has been suddenly called away to see her mother, who is ill, it appears. He says there will be a practice this evening at three o'clock. He is sorry he cannot be there, as he has a funeral at the far end of the parish."

"It is a pity he cannot be there himself."

"It would have been much easier for me, mother. I know so few of the choir members now. I'll likely feel nervous at first."

"Havers, lassie," said her mother, who sometimes dropped into "the guid auld Scottish tongue," though as a general rule, like many lowland folks, she used simple English. Jeanie laughed and answered:

"All the same, mother, I'll be glad to feel my fingers touch the organ keys again. If you were dying it would comfort you to hear the music that one seems to become a part of, and forget everything else."

"My word, Jeanie, what does a bit girlie like you know about forgetting?" She blushed uncomfortably, and changed the subject.

"Where's cousin Archie, mother?"

"Off to Glasgow by the eleven train. He says he's coming back in the evening. Are you encouraging him to come, Jeanie?" she inquired wistfully.

"I do not think so, mother. I believe I have always treated him as a cousin, no more, yet last night he asked me to be his wife."

"I just thought so, dear; his mother has been hinting at this for ever so long. Bestowing no end of praise on Archie, too."

"Most mothers like to praise their boys," said Jeanie, trying to smile into her mother's anxious face.

"Archie will be well off, Jeanie, but that is not everything. What answer did you give him?"

"I told him that I did not wish to leave you and father, and that he must not think of me, except as his cousin."

"Poor Archie. Did he seem much put out over your refusal?"

"He would not accept my answer then, mother. He said I must take time to think over it."

"Very wise of Archie. You are too young to know your own mind yet, dear."

"Would you like to see me married to him, mother?"

"I would like to see you choose what would be for your future happiness, my child."

"Is not that sometimes very difficult to find out?"

"If your own heart does not tell you, Jeanie, do not decide. You are both young, let him wait, if he loves you, he will not object to that."

"But do you think I should get engaged to him. mother?"

"If you do not care for him, my love, certainly not. Let him spin again, if it please him, a year hence." Jeanie rose gently from the table and placing her arms round her mother's neck, she kissed her tenderly.

"Mother, dear, I'm so glad you won't be disappointed. And father will think just as you do." The mother's face shone with a glad light, as she warmly returned Jeanie's caress.

"And now, child, worry no more about it. You look pale as a ghost. Run away out into the garden for an hour before dinner. You must brighten up for the choir practice, you know."

"Yes, mother, but first I will run to the shop and show father Mr. Sinclair's letter. He will be so pleased."

"Weel, Jeanie, what kind o' an oncany was on fit wi' you and Archie last nicht, when the morn finds you sleepin' like an owl instead o' bein' up wi' the lark?"

"I'll be a lark for you tomorrow, father; read this."

"I'm real glad yer able to take the 'case o' pipes' for Miss Greg, puir body. She's naething but skin and bane. It's a lang haliday she'll soon be haein', if she does'na change for the better before lang."

"Oh, father, may I tell Mr. Sinclair that I will take the organ for her for a month or two. It would be only a joy to me, you know."

"Yer kind heart is a joy tae me, lassie. Sae tell Mr. Sinclair—Gin yer mither lets ye." With a glad light in her eyes she was turning away, when a young man entered the shop, who smilingly came forward, hat in hand, and camera strapped on his broad shoulders.

"Wish me joy, Miss Graeme. I'm off for my holidays."

"With all my heart, Mr. Gordon. And where are you bound?"

"Oh, just wherever fancy leads me. My heart may be in the Highlands one day, and in Rothsay the next, and so on, for the next fortnight. I had hoped your brother here," he said, nodding towards the office, where Donald's head and shoulders could be seen bending over a ledger, "could have come with me, but it seems he can't get away now."

"I am very sorry," she said. "It would have been so nice for Donald."

"And for me," he laughed. "But it can't be helped. I have a good friend here at my back that sticks to me like a brick. I expect to take some good snapshots while I'm away, Miss Graeme. May I come in and show them to you when I come back?"

"I will be delighted," she said. "I just love to look at snapshots, especially of people."

"I got a capital one this morning. I just ran in to the bank to say ta ta to the other poor chaps at work. There was a swell traveler at the counter getting a big order cashed. He was so engrossed over his 'half notes and half gold,' that he didn't notice me, and I had him in a twinkling. That's number one—You'll see with the others."

"You young fellows wha carry yer fads on yer shoothers are a parfect nuisance in these days. Honest fowks canna dae their beeziness wi'out bein' stuck on post-cards an' sic trash."

"It is only highly distinguished looking people we want, Mr. Graeme; so it's a compliment to be selected by the artist. Bye bye." And he was off.

The practice was over. Yet the young girl lingered, her soul in her face as she played piece after piece. The swelling chords of a prayer by one of the old masters seemed to wrap her soul and body in its intense wailing, pleading strains. All unknown to her, unheeded rather, two bright tears hung on her pale cheeks when she was recalled

to herself by a slight movement near her. She looked up to see Mr. Sinclair standing by her side, a look in his eyes which brought the warm color in a rush to her sweet face.

"Jeanie," he said.

"I thought you were not at home yet, Mr. Sinclair, and—it is so good to be with the organ again, I could not leave it."

"But you are sad, Jeanie. The organ has not been the cause. Tell me what it is, child."

"I cannot, Mr. Sinclair." And other tears followed the first. She did not try to stop them.

"Have you ceased to regard me as a true friend, Jeanie?"

"No, no, if I could tell anyone in the whole world, I would tell you."

"Then you will let me help you." A sudden light of hope flashed into her face as she replied in a low, earnest voice.

"You can help me, but you would have to trust me—without asking for an explanation of what may seem strange to you, in my request."

"Make your request, Jeanie," he said kindly.

"I scarcely know how to tell you. But, oh, I cannot help it. And I know I can trust you."

"Yes, you can trust me, child—and better still, I can trust you."

"You may not, when you know all."

"I thought you were not going to tell me all."

"I mean all that I can tell," she said timidly.

"I am waiting, Jeanie," he said. "I had rather know your wishes at once." She looked up into his face and saw that he was touched by her trouble more than he cared to show. With a mighty effort at self-control she said hurriedly:

"Would you please lend me one hundred pounds?" His look of utter astonishment smote her to the heart.

Indeed, indeed, I have done no wrong, Mr. Sinclair," she wailed, as she clasped her hands in pitiful distress.

"Be calm, my little girl," he whispered tenderly. "I would as soon accuse an angel from heaven of wrong-doing. I would not suspect you, Jeanie, no, not even of falsehood in your thoughts. But some one else may be guilty of wrong-doing, and your action may lead to the downfall of one you love."

"I need this money, Mr. Sinclair. I cannot do without it."

"Would your father and mother wish me to give it you, Jeanie?"

"They would give it themselves—if I could tell them. But it is something I do not wish them to know. It would break their hearts," she said naively, thinking all the time she was screening Donald. As if he did not know the miserable truth, the instant she spoke of money.

"But why not tell me everything, Jeanie, everything? The burden divided would be easier for you to bear."

"I would be glad, very glad, to tell you, if I could. But I am under a promise—you know I could not break faith."

"Certainly you could not; but could you not give me an idea of how this sum of money is going to be spent?"

"It is spent already—it must be paid before Monday night, or—oh, I don't know what will happen."

"Is it a just debt, child?"

"It must be paid, it must, there is no help for it. I will pay it back to you, Mr. Sinclair. I will save from my pocket money, and from dress. It may be a long while before I save all, but I will, some day." She looked so frail and childlike, in her pleading, that he longed to take her in his arms and comfort her as a father might his child. But he had just discovered an empty place in his heart which warned him that he had no fatherly affection to offer her. So he smiled gravely into her upturned face, as he inquired:

"When do you say you want this money, Jeanie?"

"On Monday."

"On Monday you shall have it. Meet me as if by accident at the Cross Roads at two o'clock."

"And you will never mention anything about this to father or mother, or indeed to anyone?"

"Never, unless I have your permission."

"How can I ever thank you enough," she said, extending both hands to him.

"It is I who do not know how to thank you," said he, for honoring me with your confidence." He held her hands a few moments, firmly clasped in his. Then he bent his head slightly and raising one of her hands to his lips he kissed it.

"God bless you, dear child, and keep you from all evil," he whispered and turned away. She watched him till he passed out into the the August sunshine. Falling then upon her knees she prayed: "God bless this dear friend now and forevermore, and make his life as happy as it is true and good."

As she passed through the shop on her return home, she found Donald alone there. All the rest had gone to tea.

"Donald," she said joyfully, "I have found the wherewithal to save you from public disgrace this time. Do you promise me that you will never err in the same way again?"

"I have seen myself since last night, Jeanie, as I never saw myself before—a poor, weak fool." He lifted his hand solemnly. I swear that I will never bet or gamble again so long as I shall live, so help me God."

"Thank God, Donald."

"Will you tell me where you are getting the money, Jeanie?"

"No, Donald—you have your secret. This is mine."

"Tell me only this, then—does mother know?"

"I have not told her. I am not sure, though, but it would have been the best way."

"She'd have told father at once; no, no, Jeanie, nothing could have been worse."

"If you are determined to break with the past, Donald, nothing could have been better." The entrance of James Douglas hindered further conversation between the brother and sister.

"Gang ben to your tea, Donald," said James in his usual quiet tone of voice.

"Are not you coming too, Jeanie?" inquired Donald.

"Can I have a word wi' ye, Miss Jeanie, just for a meenit?" James said in rather hesitating fashion. It was the first time he had prefixed her name with "Miss," and she blushed prettily as she leaned on the counter and replied:

"Certainly James. What is it?"

"It's aboot Donald. There's something wrang, I'm fearin'. Twa or three nichts lately, I hae seen him comin' oot o' John M. Ketridge's. It's no a safe place for ony young man. But I dinna like tae speak tae him aboot it, nor yet tae yer farther. I ken weel that M. Ketridge has a lang standin' grudge against him."

"I am glad you did not speak to father about it, James. But it was good of you to tell me. I'll speak to Donald and reason with him." She bent towards James Douglas as she spoke and lifted grateful eyes to his.

"I hae nae words tae tell ye how sorry I am for the pain I hae gi'en ye."

"The wounds of a true friend, James, are sure to heal quickly," she replied sadly. James flushed up crimson, and suddenly raised himself from his leaning position on the other side of the counter. Jeanie knew instinctively that some one had entered the shop. She turned round and encountered the smiling face of her cousin, Archie Monteith.

"Have I returned too soon, Jeanie?" he said with a forced laugh.

(To be continued.)

Friendship and Silence

By Dr. G. Campbell Morgan.

There is a test of friendship which is a more severe test than the ability to talk and be listened to, than speaking the innermost thought that the friend may repeat it better, than the merging of lives. The supreme test is the ability to say nothing, and be content when nothing is said. Silence is the final proof of friendship, and contentment in silence. When I want a holiday and a true rest I want a true friend, and the true friend is the one I can sit with in the railway train and say nothing. When I am introduced by courtesy, and acquaintanceship results, and I must always be saying something to my host; that is not friendship. Very valuable for a little while; but in the home of my friend I sit down, and stare at him, and say nothing. He looks right back at me, and says nothing.

My true friend meets me some morning, and there is not the old smile, there is not the cheery word. Now if there be true friendship, I am not disturbed by these things. I am quite sure that this attitude is on the surface, and there is a reason for it. I prove my friendship by respecting his silence, and not seeking for explanation. I think that is the final proof of friendship. The moment you ask your friend to declare his friendship, you reveal your doubt of his friendship. Well, I am afraid we shall have to look to heaven for this friendship, but we have it in God if we will.

Is there an hour when you can no longer pray? Then do not pray; and know this—God knows. Of course, if the reason of your inability to pray is that you have violated the laws of friendship, that you have sinned against it, then speak with repentance and with tears, until you be restored to joy and salvation. But if there be no conscious reason in your own life, "Who is among you?"—let me quote from the ancient prophecy—"Who is among you that feareth the Lord, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light."

Well, now what are we to do, prophet, because we are often there? Let him compel himself to sing? Nothing of the kind. What then? Let him trust in the name of the Lord, and stay upon the Lord without speaking. God is equal in his love to the strain of silence that is born of honesty.

And, my brethren, God's truest friends are those to whom God is most often silent. Would to God I could comfort some heart with that. The light has gone out, and you are obeying him, walking in darkness. Do not imagine that is because he cannot trust you; it is a supreme proof of his trust; silence is the last test. Our fellowship is with the Father, so that if we are driven to silence we need not be afraid; so that if he is silent we ought not to be afraid.

It was a great hymn to which Bliss was writing the music when he was suddenly taken from life in a railway accident. They found in his writing-case the music, half-written, to that hymn:

I know not what awaits me;
God kindly veils mine eyes,
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk by faith with him,
Than go alone by sight.

We often sing it. May God make it true to us. That is the final proof of friendship.



The Boy Who Forgets

I love him, the boy who forgets!
  Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
  Delightful at work or at play.
I'd trust him with all that I own,
  And know neither worries nor frets;
But the secret of this lies alone
  In the things that the laddie forgets.

He always forgets to pay back
  The boy who has done him an ill;
Forgets that a grudge he owes Jack,
  And smiles at him pleasantly still.
He always forgets 'tis his turn
  To choose what the others shall play;
Forgets about others to learn
  The gossipy things that "they say."

He forgets to look sulky and cross
  When things are not going his way;
Forgets some one's gain is his loss;
  Forgets, in his worktime, his play.
So this is why I take his part;
  Why I say he is one of my pets;
I repeat it with all of my heart:
  I love him for what he forgets!

PAULINE FRANCES CAMP in June St. Nicholas.

How Grandpa Got His Clothes

How delighted he had been with that first pair of pantaloons! And mamma had been so particular, when she made them, to put in a tiny hip pocket, "just like papa's!" But now, sad to relate, a very little hole was trying to make itself seen in the knee.

"Next time I have a suit, I'm going to have store clothes!" exclaimed Willie, radiantly. "Papa says I may, and that I can go with him down to Banner Clothing Store to pick them out."

"Store clothes!" laughed grandpa slyly. "Why, I thought no clothes in the world could ever come up to the suit you're wearing, and mamma made those; no store clothes about them!"

"But—but—grandpa," replied Willie, hesitatingly, "I'm older now, and it's time I had pantaloons bought like papa's. See, I'm 'most as tall as he is now!"

"When I was a boy," continued grandpa, "they didn't have such things as store clothes."

"Didn't!" exclaimed Willie, with wide-open eyes. "Why where did they get them?"

"Right at home," replied grandpa, amused at the expression on Willie's face. "They were all home-made!"

"When they got big, real big, like brother Ned and papa and you, they didn't have to have their mothers make their clothes, did they?"

"No, not always their mothers," replied grandpa, smiling. "When I was a boy there used to be tailors and tailoresses whose business it was to go about the country, from place to place, to cut and make enough clothes to last the men-folks a year."

"They always carried with them their own needles, shears, and tailors' goose, which was larger than an ordinary flat-iron. This was used for pressing the large seams, and was called a tailors' goose because of its goose-like form. Sometimes a tailor remained at one house three or four weeks before he got his work done."

"Did they board themselves?" asked Willie, curiously.

"No; they boarded in the family, and often took meat, beans, and vegetables in payment for their work; for in those days money was scarce in farmers' families."

"But where did they get their cloth, grandpa?"

"The cloth, too, was raised on the farm. That is, we raised the flax and kept sheep. After the flax got ripe, it was pulled and spread on the grass, where it was kept for some time, till it decayed or 'rotted' enough for the vegetable fibers to be separated. Then it was gathered up and kept till cold weather, when it was made ready for use.

"The rough and fine tow were always separated. The rough was usually woven into coarse towels, while the finer sort was spun. and woven into very good cloth, some of which was made into men's shirts.

"After the sheep were sheared the wool was washed and made ready to be manufactured into the cloth for our garments.

"The cloth was also colored at home. That for every-day use was usually blue and white, or else a reddish brown. That for our Sabbath suits was for the most part gray. So you see our clothes were home-made, through and through."

"But you had store shoes—didn't you, grandpa?"

"No more than were our clothes. Many families prepared their own leather, and cobblers, just like the tailors, went about from house to house every fall and fitted each member of the family to shoes. We didn't have as many pairs as you do. We had but one pair a year, and these we had to make last."

"But didn't you ever get tired of having everything home-made?" asked Willie, curiously.

"No, indeed!" laughed grandpa, gaily; "for when I was a boy we didn't know anything different."—United Presbyterian.

What Grandma Threw

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window. She was not the only one who watched them, however. Out in the road were three or four poorly-dressed boys who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once, though they could not have told why, except that the newcomers were better dressed, and seemed to be having a good time in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Dudes!"

"Ragbag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it anyhow, so 'tain't no use to you," they answered mockingly, to all the demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm. We talked to 'em, and threw things at 'em, and everything."

"Well! well! Maybe you didn't throw anything that hit them in the right place," said grandma severely. "I won't have them tormenting you in such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at one another with surprise mingling with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks, or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missle she sent over the fence. **"Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.**

But after a few moments of silence they could not resist the temptation to tiptoe over the grass, and peep into the road. There **sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts!**

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. We're goin' **fishin'."**

"They've gone, haven't they?" inquired grandma as the boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one of the others would say warningly: "Better throw a doughnut."—Pittsburg Christian Advocate.

Bright Sayings

Mamma: "How many sisters did your new playmate tell you he had?"

Willis: "He's got one. He tried to catch me by saying he had two half-sisters, but he'll find out I've studied fractions."—Harper's Young People.

Little Carrie was somewhat surprised, upon looking into the hen's nest, to find a porcelain egg in it. The next morning the hen left her nest cackling loudly over a new achievement. Carrie secured the egg, brought it to her mother, and said' "That old hen's a silly thing. Just listen to her cackling all over the yard! Why, yesterday she laid a door-knob, and didn't make half so much fuss about it."—Christian Register.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 29.

Theme for the Day.—The First Day.

Scripture.—And there was evening, and there was morning, the first day.—Gen. 1:5.

This is the day which Jehovah hath made; we will rejoice and be glad in it.—Psa. 118:24.

Today on weary nations
The heavenly manna falls;
To holy convocations
The silver trumpet calls,
Where the gospel light is glowing,
With pure and radiant beams
And living water flowing
With soul-refreshing streams.
—C. Wordsworth ("The Sabbath.")

Prayer.—Divine Father, Thou hast brought us Thy children, to this good day once more. Its quiet and rest are Thy gift. Its ministries of worship are for the strengthening of faith and the enrichment of life. We praise Thee for this, and for all the means of grace and the hope of glory. Grant us the spirit of true worship in Thy sanctuary. May the gospel be proclaimed in all its beauty and its power. And may its message find a place in the hearts of those who hear. We ask for Jesus sake. Amen.

MONDAY, MAY 30. (Memorial Day.)

Theme for the Day.—Loving Remembrance of the Heroic Dead.

Scripture.—To bring to remembrance.—Psa. 38:1.

My soul hath them still in remembrance.—Lam. 3:20.

Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thine elders, and they will tell thee.—Deut. 32:7.

By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of the grave-grass quiver,
Asleep are the ranks of the dead;
Under the sod and the dew,
Waiting the judgment day;
Under the one, the Blue,
Under the other, the Gray.

Prayer.—Gracious Father, Thou hast given us this land of our love and pride. Through many dangers hast Thou brought us, and many graves have claimed their own in the saving of Thy gifts of freedom and good will. We honor today those who gave their lives for the country. May we never forget the price they paid that we might enjoy the blessings of liberty and peace. And may we today consecrate ourselves afresh to the service of the land they loved and died to save.. Amen.

TUESDAY, MAY 31.

Theme for the Day.—The Cry of the Children.

Scripture.—For death is come up into our windows, to cut off the children from without.—Jer. 9:21.

The young children ask bread and no man breaketh it unto them.—Lam. 4:4.

He will judge the poor of the people, He will save the children of the needy, and will break in pieces the oppressor.—Psa. 72:4.

Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children's souls which God is calling sunward,
Spin on blindly in the dark.
—Elizabeth B. Browning ("The Cry of the Children.")

Prayer.—O God, our hearts are moved to pity and indignation when we see the suffering that still remains in our world after all the centuries since Jesus took the children in his arms. The cry of the children comes into our ears, and we cannot longer refuse to give it heed. Help us, we pray Thee, to know more of the needs and sufferings of our fellow creatures and to seek earnestly the good of those who are the children of poverty and oppression, and may we find in this good work the approval of our Master, in whose name we ever pray. Amen.

WEDNESDAY, JUNE 1.

Theme for the Day—A Summer Day.

Scripture.—Thou visitest the earth and waterest it, thou greatly enrichest it, . . . Thou waterest its furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof.—Psa 65:9, 10.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten.
—James R. Lowell ("The Vision of Sir Launfal.")

Prayer.—O Lord, we thank Thee for the coming of this gracious season of warmth and fertility. Thou enrichest us with the blessings of nature and all the earth seems full of Thy praise. We would not miss our part in the anthem of creation. Give to us the sense of joy in the works of Thy hands, and may we see in all nature the proof of the power and love of our Father. Save us from unthankfulness and failure to fulfil our high service as Thy children. Restrain all evil tendencies within us, and make us victors over the world, the flesh and the evil one, for Thy name's sake. Amen.

THURSDAY, JUNE 2.

Theme for the Day.—Contentment.

Scripture.—I have learned, in whatsoever state I am, therein to be content.—Phil. 4:11.

But godliness with contentment is great gain.—I. Tim. 6:6.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.
—John Bunyan ("Song.")

Prayer.—Our kind Father, we would escape the evil that is in the world, and we know that through the power of Thy Holy Spirit, and by the virtue of a contented mind we can live each day in the atmosphere of thankfulness and happiness. Save us from discontent, from vain ambitions, from longings after things that are not best. May Thy gifts of love and good will so enrich us that we shall be satisfied with that good companionship of the pure and holy to which Thou dost bring us, and may we attain at last to eternal life. For Christ's sake. Amen.

FRIDAY, JUNE 3.

Theme for the day.—The Downfall of the Assyrian.

Scripture.—And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when men arose early in the morning, behold, these were all dead bodies.—Isa. 37:36.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
—Byron ("The Destruction of Sennacherib.")

Prayer.—Thou hast shown us marvelous things, our Father, in the providences of history. Thou hast taught us that those who are for us are mightier than those that are against us. We arm ourselves in the confidence of the children of God against all foes that assail us. We can do all things in Christ who strengthens us. Give us the victory, we pray Thee, through him, and may we learn by daily struggle and daily conquest the power that is ours to overcome the world. Amen.

SATURDAY, JUNE 4.

Theme for the Day.—Today.

Scripture.—The thing of a day in its day.—Lev. 23:37.

Ye stand this day all of you before Jehovah your God.— Deut. 29:10.

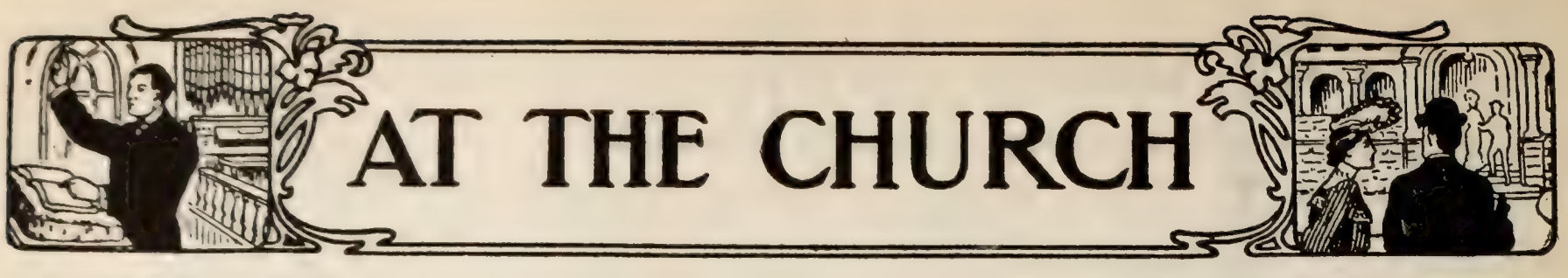
Out of eternity this new day is born;
Into eternity at night will return.
—Thomas Carlyle ("Today.")

Prayer.—Our God and Father, teach us the sufficiency of one day at a time. We love to look further ahead, and see the distant scene. But we come through the discipline of years, and by the grace of communion with Thee, to know that one step at a time is enough. May that step be always in the right direction, so that in our progress toward eternity we may have no steps to retrace. We thank Thee for the week we are completing. Take its record, and bless its good work, helping us to do better for the next. And to Thy name shall be the praise, evermore. Amen.

The Oath to Which King George Objects

King George made something of a sensation when he notified his ministers that he must decline to take the oath of office as now worded, because he regards it as offensive to his Catholic subjects. The oath as now worded, with reference to Catholic beliefs, follows:

"I do solemnly and sincerely, in the presence of God, profess, testify and declare that I do believe that in the sacrament of the Lord's Supper there is not any transsubstantiation of the elements of bread and wine into the body and blood of Christ, at or after consecration thereof, by any person; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass as now used in the Church of Rome, are superstitious and idolatrous; and I do solemnly, in the presence of God, profess testify and declare that I do make this declaration, and every part thereof, in the plain, ordinary sense of the words as commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatever, and without any dispensation already granted me for this purpose by the pope or any other authority or person whatsoever."



Sunday School Lesson

By Professor Willett

On the Waters*

In the matter of the miraculous work of Jesus the present lesson, like that of last week, presents serious difficulties. It is hard to assign as significant a meaning to these two events, the multiplication of the bread and the walking of Jesus on the water, as to most of his acts of power. More than this, the difficulty of giving any satisfactory explanation of the events themselves increases the problem. The moral need of either action seems hard to discover, and to this must be added the problems raised by the nature of the events themselves as compared with the regular activities of life in accordance with God's laws, and the great majority of Jesus' acts of healing and helpfulness. This is not to deny the reality of these events. It is only to recognize what must be perceived by every candid student, that such events in the life of Jesus are far more difficult to adjust, not only to the order of nature, but to his customary ways of acting, than those miracles which have occupied most of our attention.

Value of These Narratives.

Yet, these two narratives of the feeding of the five thousand and the walking on the water are so full of religious instruction that they have always been favorites with the church, and have entered very deeply into the literature and ritual of Christianity. If Jesus' kindness in providing in some manner for hungry people on the shores of the Sea of Galilee taught the impressive lesson of his good will and efficient helpfulness to men, not less did the story of his solicitude for the storm-tossed disciples prove of inestimable value in its power to assure his followers to the end of time that he is evermore at hand in every emergency to save and to comfort. If one were to take inventory of the hymns in which one or the other of these incidents finds reference, the list would be very long. And there is no surer proof than this of the service which a biblical record can render.

Prayer as Jesus' Means of Rest.

After the busy day spent with the people who had followed him into his retirement, Jesus would naturally desire to seek the rest of which the events of the day had deprived him. It is astonishing, therefore, to learn that instead of rest he only wished the privilege of prayer. Having first sent the disciples back across the sea, and later dismissed the people, he retired into the mountains back from the shore, where he might be alone with himself and God. The significance of Jesus' need of prayer is very great. It was his way of renewing his exhausted powers. The more urgent and everwhelming his task, the greater was his need of prayer. It was this wonderful quality in his life which not only explains much of its power, but serves as the compelling model for Christian imitation.

Perhaps the distance that lies between the life of Christ and our own may be accounted for in some manner by the difference between his use of prayer and ours. To him it was the essence of privilege and necessity; to us too frequently it is a task, or at best, the result of practice and some sense of duty. To bring our ideal of prayer closer to his own is the supreme necessity of the Christian life.

The Storm on the Sea.

Meantime the disciples were making their way across the sea. The night had come on, and they were in the midst of those dangers which too frequently made the passage of the little Galilean lake a matter of peril. We must not forget that the disciples were no inexperienced seamen. Their trade had accustomed them to all the exigencies of the sailor's art. In this instance, and in that in which Jesus stilled the tempest, emphasis is laid up their terror. Does it mean that the storms on these occasions were fiercer than at other times; or that the disciples had less than their customary skill and courage; or is the picture heightened to make emphatic the comfort of Jesus' presence when he made himself known to them?

The Coming of Jesus.

Then comes the strange account of Jesus walking on the water. No attempt at an explanation of this incident has ever proved satisfactory. Keim thought that it was a mistake of the disciples. He believed that Jesus was actually waiting for them on the shore, but that they though him to be walking on the water. But this explanation is far from plausible. What the true explanation is must be left for future and fuller knowledge of the laws of nature to disclose. All that can be said is that while so many of the marvelous acts of Jesus lie within reach of some beginnings of explanation, in accordance with our knowledge of natural law, and new facts from the world of science are pouring in upon us with marvelous rapidity and convincing force, it is neither necessary nor logical to assert, as the men of science were once accustomed to do, that such an event in the life of Christ, however difficult to understand, may not be credible.

The Meaning of the Record.

Our best use of such material does not lie in the realm of controversial insistence upon the fact. Equally impossible is the dogmatic denial of what we may not yet understand. The real value of such an episode lies in the discovery of its teaching power as it has impressed the church through the ages. And this incident has always stood to the church as the illustration of the approach of Christ to the soul at the moment of its greatest need, and of that fact there is no denial. A great truth may be illustrated in many ways, and it is possible that some of the illustrations may lack convincing power. But the truth still remains greater than all the means which are used to enforce it. Not otherwise is it with this fact of the presence of Christ with the believer in the emergencies of life. And sometimes the very events that seem most difficult to understand and most forbidding in their form, prove to be the disclosure of the Lord himself in his power to save and to comfort.

Peter's Attempt.

There is a certain humorous pathos in the attempt of Peter to emulate Jesus by walking upon the waves. He was always the foremost of the disciples in every enterprise of speech or action. Naturally bold and unreckoning in his disposition, it seemed quite natural to him that he should follow Jesus in every adventure. The failure of the disciple gave Jesus an admirable opportunity of enforcing his great lesson of faith. The man of confidence is the only one who succeeds. A merely rash assurance might lead to disaster, but hesitant timidity can lead to nothing but failure. If there is one thing for which the teachings and character of Jesus pre-eminently stand it is the principle of fearless aggressiveness. In a hundred ways he enforced this lesson. The reason for many a failure might be discovered in Jesus' words of rebuke, "Wherefore didst thou doubt?"

The Bread of Life.

The coming of Jesus into the boat was the signal for the banishment of fear and the renewal of comfort in his presence. The storm subsided and before long they were at the place of landing. The two synoptic gospels, Matthew and Mark, state that this was Gennesaret on the western shore southwest of Capernaum; but the fourth gospel says that the destination was Capernaum itself. Here they were at once surrounded by the afflicted people of the district, who had perhaps heard of the events of the previous day. Many of them Jesus healed of their infirmities, but most important of all, as John's gospel gives us information, Jesus proclaimed to the people that day the great truth regarding himself as the bread of life, a fact of which his wonderful deeds of the day before had proved so significant an illustration. No wonder that the disciples who beheld these events in our Lord's ministry were convinced beyond question that he was the Son of God, the divine messenger of the Father to the world.

*International Sunday School Lesson for June 5, 1910. Jesus Walks on the Sea. Matt. 14:22-26. Golden text, "Then they that were in the ship came and worshiped him, saying, Of a truth, thou art the Son of God." Matt. 14:33. Memory verses, 26, 27.

The Grand Canon

Symphony of silence, depth, height sublime
Miracle of Nature, since ancient time
In Ages infinite planets began!
Moving to mortals more than work of man!
Architecture awful, almighty, grand,
In yawning gulfs far-reaching, great unspanned,
Sculptured rocks all-glorious, clouds, color, light
"God's Masterpiece," disintegration's might!

—Blanche Butler Ford.

Christian Endeavor Lesson

By W. D. Endres

Topic June 5. Christ Our Judge. Matt. 25: 31-46. (Consecration Meeting).

The important thing in this lesson is not that Christ is our judge, but that we should know the standards by which we are to be judged. We are in great danger of speculating about the former and neglecting the latter. Yet we will all agree that if we were to be brought before a judge in our courts we would be much more concerned about the requirements of the court than about the name and identity of the judge.

As Christians we will not be judged by the fact of church membership. We may be church members and be wholly lacking in the things which Jesus prizes most highly. Remember that it is "not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in heaven." What then is his will which we must do? While in this space we cannot give a complete answer to the question let us take Christ's answer in our lesson. It is, to render service and help to the needy and unfortunate. Not only has Jesus told us to do that, but he has set the example. Recall his deeds of mercy and kindness. He made the lame man to leap, he opened the eyes of the blind man, he cured the woman who suffered from an issue of blood, he made whole the man whose hand was withered, and he fed the multitude which had followed him for days and was famishing for food. This was his conception of meeting and discharging the duties of life in the midst of suffering and want.

He has likewise laid the same duty upon us. Is there need for it? Is there still suffering? Do we have, the naked, the hungry, the outsat, the sick, the orphan, and the criminal in his lonely cell? Do those human beings possess feelings of sympathy and love, if only it were manifested to them by those of us who are more fortunate? Our minds go at once to the tenements, the sweatshops, the cotton and textile mills, the mines and the factories where children are found by the thousands with no room nor opportunities for play, where their lives are spent in toil from early morn unitl late at night, where light and air, food and clothing, moral and intellectual opportunity are wanting. Then there are the sick poor, and these in prison. Both need an opportunity; the one, an environment conducive to his health, the other, to regain his moral balance. Yes the world is full of suffering, misfortune and sorrow, it is all about us, and if we are to be true disciples, disciples who will hear his approval, we must add our might to make somebody's burden lighter, somebody's life happier and brighter.

In deed we must insist that others assume a similar obligation as they pass by. Christian discipleship has two phases. It insists upon certain things which the individual must do with his own life, among them this principle for service, and also must he seek to win others to this same model life which he has accepted. Do you do these things? Do you seek to induce your neighbor? This is the standard by which we will all be judged in the final day?

The Regeneration of King Kelly

(Continued from page 10.)

peddling his patent nostrums of salvation to an undignified crowd down at the water's edge. They had listened one night but he did not move their hearts.

"When I was saved—ah. I didn't know what to do—ah, for the spirit of the Lord was upon me—ah, so I just jumped up—ah, and hollered—ah, whee-e-e!"

These men fled. Religion was to them too mysterious, exalted and dignified for such expositions. Then there was the mighty man six feet two inches tall with his big feet, big heart, big laugh and big hand. They loved him and sometimes shook hands with him. Once he ate supper with them and told them stories of his life on a farm in the North. He has almost broken through their reserve, but he had gone away too soon. They had not forgotten his parting words to them as they came to say farewell. "Goodbye, boys. God bless you all! You're the stuff He makes His heroes of."

The wind outside now shrieked and howled and now died down to a minor cadence as though mourning for the wrecks it had strewn along the shore. Two ship lanterns gave a shadowy light to the church and the group of sailors gathered there. The cook was gathering up the empty dishes and King Kelly cleared his throat and began.

"Well, boys, Hi promised to tell you the story of Cap'n Bubber's startin' fer the Lord an' Hi'll begin at the beginnin'. Long 'bout seven months ago I was workin' at paintin' the light'ouse at Sand Key. The gang that was there was about as tough a bunch of hoboes as Hi hever got hamongst. Well, one day when a clippin' wind was a-blowin', 'long comes a pretty little racin' yacht a bobbin' over the waves as hever you see; says Hi, that feller kin sail. Hin 'e comes a lickin up to the dock. Thinks Hi, 'e can't either sail, 'es goin' to smash into the dock. When 'e up and makes as perty a luff as hever you see, drops sail and sided up just hard enough to break an empty egg shell. Says Hi to a 'obo, 'e kin bunk with me." At noon we found hout who 'e was. 'e was a preacher an' come stay a week with the lighthouse folks. That very hafternoon 'e climbed up the skantlin' an' stops by me. "Your name's Kelly, ain't it?"

"Yes," say Hi, "don't you like it?"

"Sure," says 'e, "Hi always did like a Hirishman."

Then 'e feels of my harm and says, "Say, Hi wish Hi 'ad a harm like that."

"You'd smash your pulpit," says Hi, if ye got to bangin'.

'No,' says 'e, 'I don't never bang. Somehow Hi can't do that. Hi don't believe Jesus did that and the Bible says, "Come let us reason together," an' that's the way I want to preach.

"What would you do," says Hi, "if you had a harm an' fist like mine?"

"Well, gents, quick as a flash 'e says, 'Smash the devil so 'ard between the heyes that 'e'd 'ave a sick 'eadacke hall the rest of 'is natural life.' 'An,' continues 'e, 'Kelly, that's what you ought to be doin' now, an' you kin give him the first crack by roundin' the boys up fer religious services day after tomorrow.

The first thing Hi knew 'e 'ad me a promsin' to 'elp. Well, we hall gathered into the inin'-room of the light-house Sunday morn-n.' 'e read us hout o' the Bible a story about a feller what asked 'is dad for 'is share before 'e died. The old man was kind o' dead easy. 'e whacked up an' the boy hoisted sail and made fer mid-ocean. 'e kept runnin' before the wind and the wind kept blowin' 'im father away from 'ome. The money 'is father give 'im 'e kept spending free right an left until one day 'e ran 'igh and dry on a reef an' found 'imself without a crew, cook or grub an' dead broke. So 'e rustled a job feeding swine, couldn't even work 'is passage, let alone decent food. So one day 'e says, 'Hi'm goin' 'ome an' hask fer a job o' some kind. It will be a lot better than this.' So 'e ups an' starts. Well, before 'e got 'ome the old father came running' hout to meet 'im an' gave 'im the glad 'and, took 'im 'ome an' made 'im one of the family again. Then that preacher tells us that's the way with God. He gives us a clean chance to start with but we sometimes go a long way off spending the virtues right and left and gittin' the sins in return. Maybe we get brought up standin' sometimes an' go back. An' if we do, no matter how bad we bin or how far we gone. God'll take us in again an' make us part o' 'is family. He loves us all the time an' the farther hoff we get, the more 'e'll want us to come back.

We boys got mighty huneasy. One of the fellers 'ad a mother 'way off in Lonnon an' 'e knew she was prayin' fer 'er wanderin' boy. Another used to be a 'alf grown preacher but the booze got 'im an' Hi kin remember 'ow my own mother over in the Bahamas used to tuck me in bed when I was a kid an' say, "God bless my Johnnie (they didn't call me King then), and keep 'im always good."

Then 'e ended with a prayer. Hit wasn't long, but hit got me. I kin remember takin' a long breath an' feelin' somethin' in my throat. Went somethin' like this:

"O God, remember these boys! They've wandered a long way off an' have been spendin' their lives best talents fer the things that turn to bitterness. But they haven't had the chance some have had. Show 'em the way back 'an they'll come. Amen."

'e didn't say much more except to tell us that if 'e could 'elp us any 'e'd be glad to We all went out an' not one cuss word did Hi 'ear all day.

Somehow those words, "Show 'em the way back, an' they'll come," kept runin through my 'ead. So 'bout midnight I went to 'is room. 'e was readin' something.

I says: 'I want to know the way if I can find it.'

"Yes," says 'e, "I've been waitin' fer you. I knew you'd come."

"So 'e told me 'bout the Man who never did anything wrong, an' when 'e was in trouble asked God to 'elp 'im out. An' beside that 'e always tried to 'elp other people an' make life pleasant an' clean for 'em. Some fellows who wanted the crowd to follow their ways, which were dishonest, finally got 'im and nailed 'im to the cross, an' hung 'im up to die an' when 'e was dyin' 'e said 'Father, forgive them.' Then he said Hi should try to be like this man an' hask God to 'elp me. An' Hi promised. Hi ain't got time to tell it all, but 'e 'elped God to show six of us the way back home."

"Hi went up to Key West and went to Preacher Scott, because my aunt was a member of 'is church, and says, 'Hi want to join the church."

He says, 'What do you know about the doctrines?'"

'Nothin', says Hi, 'Hi ain't never been sick. If Hi am Hi'll get a doctor who knows 'em.

'Do you believe in the perseverance of the saints?' asks 'e.

'Yes,' says I, 'Saints ought to persevere.'

'Do you believe in election,' is 'is next one.

'Yes,' says Hi, 'Hi always vote the Democrat ticket.'

'You won't do,' says 'e, 'you got a lot to learn.'

'Sure, I got a lot to learn,' says Hi, 'but you aren't goin' to keep me hout of the church on that account?'

'Well,' says 'e, 'I guess I 'ave to till you learn a lot.'

'Why,' says Hi, 'Don't the Bible call the Lord the Good Shepherd?'

'Yes,' says 'e.

"'Well, says Hi, 'Hit seems to me if some little lamb got lost and was a blattin' around fer its maw an' couldn't find 'er, don't you suppose the Lord would take it in? I'm that lamb, says Hi, 'an H'm 'ungry for the bread o' life."

'Say,' says 'e, 'you're right. I've been thinkin' so all the time, but it was the rules o' the church. The rules o' the church can go it. I'm goin' to take you in if I lose my job. Any man that's tryin' to get to God is right close an' belongs to God's family. You come Sunday."

"I come Sunday an' joined. But Hi 'ad a big thirst on. I wanted to go down to Alvarez' saloon an' take a drink, an' if Hi 'adn't remembered about soakin' the devil between the heyes, maybe Hi would 'ave. Then Hi thinks it would be better to get where booze couldn't be 'ad. I thought of Cap'n Bubber Smart wantin' a mate, so I went down and signed articles for a six month's trip.

"Next day when we was eatin' the cook's flunkey who was waitin' on us, fell down with our duff and spilled it over the floor. Cap'n orders me to give 'im a cussin'. Excuse me,' says Hi, 'but Hi don't cuss no more."

"Don't cuss' 'e yells. "Hi'll teach you to disobey orders." An' with that 'e ups an' bats me on the side o' the 'ead. Hi started up to fight and then Hi remembered 'im forgivin' 'is henemies. Then Hi got another idea. I turned the other side of my face to 'im an' says, 'Cap'n, slap that, too."

"Scripture injunction' says 'e," and gives me a stinger.

"Now the Lord be praised," says Hi.

"Why?" says 'e.

"Because it don't say not to fight when both sides has been slapped an' I'm goin' to give you the only lickin' you 'ave 'ad since your mother did 'er duty."

"We set to an' I got the best of that argument. Finally 'e says, 'Nuff. I won't order you to cuss again."

"No," says Hi, "an' I'm goin' to ask God to show you the way home like he done to me."

"A couple o' days after 'e comes to me an' says, 'Kelley, what did you mean 'bout God showin' me the way 'ome?'

"I told 'im about the Prodigal Son. Next day 'e comes again an' says, 'Kelly, that son's me. I've been readin' 'bout 'im an' I asked God to show me, too. We'll 'ave Sunday services from now on. Come an' 'elp me throw a little booze overboard an' then have the bo'sun call all hands off while I tell 'em."

"From that day on there was a change in conditions. The last day o' 'is life we was talkin' about things an' 'e says, 'Kelly, the best thing in the Book is what I call the Old Love Story. Gor God so loved the world,' etc.

"An' just then the cook's flunkey goes overboard and Cap'n Bubber after 'im. That's why I said 'e'd gone 'ome."

The men sat in silence. It was an old story to the rescued, a new one to the rescuers but one they could appreciate. The wind moaned through the palmettos; the waves broke heavily on the beach; one of the lanterns flickered out. And in the ghostly light of the old church Captain Pembroke rose and said, "Boys, I reckon we'd better get on that course and mark out our way 'ome by the same chart. I'd like to quit this business an' steer by 'im."

And the old deserted church never looked upon a finer sight than when these men, forgetful of the hurricane, bowed with King Kelly as he pleaded with God to show these men the way back home.

Woman's Part in Civic Uplift

BY REV. A. W. FORTUNE

From May 11 to 8 there was held in Cincinnati, Ohio, a wonderful series of meetings. It was the tenth biennial convention of the General Federation of Women's Clubs. This convention was attended by about 2,500 delegates, and these delegates represented about 800,000 women in all parts of the country. As one observed the workings of this convention at close range, he must have been impressed with the seriousness of these women, and of the possibilities which these clubs afford for civic and social uplift.

Some have imagined that these clubs are nothing more than organizations for literary and social culture. Others have regarded them as organizations whose supreme mission is to promote woman's suffrage. But anyone who has studied the program of the Cincinnati convention, must be convinced that either of these conceptions does the women's clubs an injustice. In this convention some of the leading experts of the United States discussed the most vital of the social and civic problems of today. Among the subjects discussed were the following: Progress in Civic Betterment; Education for Girls; Foods and Their Adulteration; Civil Service Reform; Industry and Child Labor; The Theater and the People; Social Hygiene and the White Slave Traffic. These and other similar topics were discussed by some of the best qualified men and women on the continent, and the impetus which these women received from these discussions will be felt in the remotest parts of the country.

One great need in this country today is a campaign of education along civic and social lines. It may be that the women's clubs will be the means of inaugurating such a campaign. If people were not in ignorance, many of the civic and social evils would not be tolerated; but men are so absorbed in commercialism and in politics, that they do not know about these things, and what is even more discouraging, they do not seem to be anxious to know about them. But the women are declaring that the searchlight must be turned on, and that if these evils continue, it must be under their protest.

It is true that it is man's mission to study these civic and social problems and consecrate his powers to their solution; but he has apparently shown himself to be unable to cope with them, and the women must come to his assistance. When so many members of the council of a great city, like Pittsburg, will confess to graft, that there are not enough honest men left to transact business, and the legislature of a great state, like Illinois, will put up the office of United States senator and sell it to the highest bidder, it is time the women had something to say. When the police force of a great city, like New York, will collect $2,000,000 tribute annually from the saloons and dives, thus guaranteeing them freedom from arrest, as Mayor Gaynor recently charged against them, it is time the women utter their protest. When iniquity and vice are protected within a certain section of a great city, like Cincinnati, and the churches and the Salvation Army are denied the use of the streets in that section, as they have been by a recent order of the Chief of police, it is time the women were becoming aroused. When men and women pay heavy taxes, for city improvements, and a few men get immensely wealthy from the taxes, which they pay, it is time that an educational crusade is started which will make these monstrous leeches seek their hiding places.

Woman should be interested in these civic and social questions because many of them concern her most vitally. It is undoubtedly the mission of woman to look after that part of the world which is bounded by her own doors, but her duty does not stop with that. The woman that neglects her own home for any other purpose, be it philanthropy, missions, or civic and social agitation, is paying too dear a price; but for her children's sake, woman needs to know more than simply how to cook and wash dishes and sweep and dust. The women of the non-Christian world do not have lofty thoughts. They are shut up within the walls of their own homes, and their minds are occupied with dress and gossip. But the women of the Christian world are interested in the affairs of the nation. Woman to be at her best needs sometimes to get her mind off the routine and grind of life. She needs to think about art, literature, civic and social righteousness, and these various things which are for the uplift of humanity.

We are in the beginning of a great awakening, and in this great awakening woman is to play a prominent part. That is as it should be, for when man fails, she must come to his assistance; when man is discouraged, she must encourage him, and go with him to the conflict.

Cincinnati, Ohio.

News from the Foreign Society

The receipts of the Foreign Society for the first nineteen days of May amounted to $18,025, a gain of $5,474. The receipts from the churches as churches are $11,043, a gain of $3,030. The total receipts for the missionary year to May 19 amounted to $149,-859.27, a gain over the corresponding time last year of $18,421.76.

The Bolto, Meyer Mfg. Company of Chicago, has just presented Dr. W. E. Macklin of Mankin, China, with a $600 gasoline lighting plant for his hospital. These people have become deeply interested in the medical and charity work that Doctor Macklin is ably carrying on in China.

W. H. Hanna reports seven baptisms at Vigan, Philippine Islands, during the month of March. He has not entirely recovered from a late illness.

Dr. C. L. Pickett is doing a marvelous work at Laoag, Philippine Islands. During March he treated 1,327 patients, made fifty-six professional visits in the homes of the sick, visited seven points outside of Laoag and baptized seventeen. During January and February there were twenty-two additions that have not been reported. His total report is thirty-eight conversions.

Last week a friend in Illinois sent $200 on the Annuity Plan. This is to go toward the hospital at Chu Choo, China.

Dr. W. M. Hardy, who expected to sail May 24 from San Francisco, was compelled to defer his sailing to May 31.

The orders for Children's Day supplies are pouring in. The prospects were never so bright for a great Children's Day offering. It seems that without question more schools will observe the day than ever before, and it seems also that the standard of liberality will be higher. The Sunday-school superintendents and other workers are throwing themselves into this campaign with an admirable abandon.

G. B. Baird, writing from Lu Choo Fu, China, says: "We have just closed a ten days' evangelistic meeting in which ninety men and forty women confessed their faith in Christ and his teaching." This mission is in great need of more buildings. A church building has been promised but the money could not be sent on..

Church Life

—Children's Day, First Sunday in June.

—The Ohio State Convention meets next week.

—The orders are coming in for the Bethany Graded Lessons for the summer quarter.

—The Nebraska State Convention, at Beatrice, June 7-9.

—Hospital day was observed in nearly all the Chicago churches last Sunday.

—The men have had their day for foreign missions, now give the children their chance.

—Commencements and convention addresses —yes, the Christian Century will publish the reports if they constitute real news.

—Many of our leading preachers and educators sail for Europe next week, and will attend the missionary Conference at Edinburgh.

—The next month represents the last long mile of the work of the year. It is a time for the redoubling of effort to bring all things up in good order—the finances, the church membership, the missionary contributions. The pastor who has succeeded in this month will enjoy his vacation.

* * *

B. F. Cato, pastor at Beaumont, Tex., delivered the commencement sermon at Center recently.

A. E. Dubber, Greeley, Colo., will have some time this summer, which he can devote to holding meetings.

W. E. Bobbitt of Woodland, Calif., being in a meeting at Colusa, his pulpit was supplied May 8 by J. K. Ballou of Colusa.

J. E. Lynn is delivering a series of sermons on the Lord's Prayer at the Central Church, Pueblo. He is securing a good hearing.

The Sunday school at Wellsville, Ohio, has just organized a cradle roll department with twenty-one members, and a home department of eight members. C. L. Morrison is pastor.

Allen Wilson and L. B. Conrad are still in their meeting at Arkansas City, Ark., where W. H. Popplewell is the pastor. There have been sixty-five additions to date.

A young men's Bible study club is a feature of the work at the Third Church, Richmond, Va. The club meets during the week.

T. S. Tinsley has resigned as pastor of the Third Church, Louisville, Ky., and becomes county evangelist for the Sunday schools of Jefferson County.

The dedication of the First Church, Roanake, Va., was held the third Sunday in May. This is said to be the most beautiful building owned by the Disciples of Virginia.

"Character and Service" and "The Light of the World" were the subjects of the sermons by Dr. Herbert L. Willett at the Memorial Church, Chicago, last Sunday.

L. L. Faris, after two years of service as Sunday school evangelist for Ohio, has resigned. During his work the Sunday schools of the state have made marked improvement.

Malcolm L. Norment, one of the bright young men of the Third Church, Richmond, Va., will enter college next fall to prepare himself for the work of the Christian ministry.

J. M. VanHorn, who recently closed his work with the church in Toronto, Canada, will supply the pulpit of the First Church, Warren, Ohio, until a permanent pastor is called.

The century men's club of the First Church, Warren, Ohio, has raised $300 for the support of Ho Chunfi Gwan as a student in Hiram College. He is a graduate of the Union College, Nankin.

The church at North Yakima, under the leadership of Morton L. Rose, is making remarkable progress in all lines. Their missionary offering for the year will reach a total of $1,100.

Walter Mansell is in demand for commencement addresses this year. He has performed such service at Fountain City, and is booked for Washington, and at Crawfordsville, Ind., where he is pastor.

The First Church, Springfield, Ill., is now at the task of raising money for their new building in earnest. The present estimate is that the building will cost one hundred thousand dollars.

Crayton S. Brooks of the Park Christian Church, New Castle, Pa., was the principal speaker at the laying of the corner stone of the new church at Butler, Pa. This edifice will cost about $15,000.

"The Quest for Authority in Religion" was the subject of a paper read before the Northern California Ministerial Meeting by Frank E. Boren, the pastor of the church at Vacaville.

Over twenty boys of the Jefferson St. Church, Buffalo, N. Y., have enlisted with the annual camping party that will spend two weeks this summer somewhere on the shores of Lake Erie.

James Egbert, who was called by the church at College City, Calif., to succeed Charles A. Young, has declined the call, and it is said that the church will not now extend another call before fall.

At the annual commencement of Union Theological Seminary of New York City, held Tuesday evening, May 17, the degree of Bachelor of Divinity was conferred on Walter S. Rounds, minister of the Third Church of Christ, Brooklyn, N. Y.

W. F. Rothenberger of the Franklin Circle Church, Cleveland, Ohio, gave an excellent address on "Personal Work" before the Hiram College Ministerial Association on the evening of May 12. The association has a membership of forty-three.

Our native church at Caridad, Manila, Philippine Islands, has a prayer meeting at four o'clock in the morning. This meeting has been sustained without a break for two years. After the prayer meeting the Christians eat their breakfast and go to church.

The church at Oakland, Calif., where T. A. Boyer ministers, has laid the corner stone of a new building. A portion of the building will be ready for occupancy in about three months. This part alone will cost about $25,000 and will seat 600 persons.

The Christian Ministerial Association of Northern California, in their recent meeting at Berkeley, unanimously adopted a resolution protesting against the Jeffries-Johnson fight which is announced for one of the cities of that state on the fourth of July.

The Virginia Christian College commencement will be held May 27-31. The features of the program are: an oratorical contest, baccalaureate sermon by H. P. Atkins, Richmond, Va., and commencement address by Peter Ainslie.

C. M. Williams, president of the Liberty Ladies' College, occupied the pulpit of the First Church, Sunday evening, May 15, Pastor R. G. Frank being at Plattsburg for an address before the graduating class of the high school.

Charles E. Varney sends the following telegram regarding the meeting at Dowagiac, Mich.: "Great meeting here with the help of the indefatigable minister, S. C. Brock. The Varneys have excellent support. Total of sixty confessions to date. Continue for one week. The Varneys have a full chautauqua schedule for the summer."

Dr. M. E. Poland, Nantungchow, China, writes as follows: "About two months ago I saved the life of the daughter-in-law of a wealthy man in Nantungchow, the superintendent of one of our large schools. Today he sent me a gift of $100 to be applied toward our hospital building with the assurance of his best wishes for our success."

David H. Shields received the confession of three young men and three young women, Sunday morning, May 15. In the evening this church and the Presbyterian church of the city held a union meeting in which reports of the Chicago Missionary Congress were made by the five men who had attended the great meeting.

Milton B. Madden, living link missionary of the North Tonawanda (N. Y.) Church, will soon visit the church which sustains him, and will start there a Sandai exhibit, which will be added to from time to time and will serve as a constant suggestion of the world-wide work the church has undertaken.

Worthy of imitation as bringing the church into closer relations with social effort about it, is the example of the First Church, Lexington, Ky., in devoting an evening to the work of the juvenile court, with an address by C. C. Menzler, probation officer of that court.

The following telegram from Berkeley, Va, has been received: "Just beginning a union meeting in South Norfolk. Tent seating twelve hundred is crowded at every service. Four days of invitation with thirty-six confessions. Fifteen hundred present last night. W. B. Hendershot, our evangelist, doing great preaching." C. B. Richards, pastor.

The new church at Carthage, Mo., was dedicated May 8, by H. O. Breeden, and immediately the church began a meeting under the leadership of Mr. Breeden. On the first Sunday of the meeting there were more than four hundred in the Sunday school, and a most encouraging start was made for a great meeting.

A. E. Dubber, Greeley, Colo., calls our attention to an error in last week's paper, where we are made to say that J. E. Lynn becomes pastor of the Greeley church. Mr. Lynn, as most of our readers know from previous announcement, goes to Pueblo, not Greeley. Meanwhile, Mr. Dubber's work grows more and more fruitful in Greeley.

The following men, Disciples, will receive the degree of Bachelor of Divinity from the Yale Divinity School at summer convocation: George S. McClary, Clarence M. Snail and H. M. Hall. The Christian Century rejoices to see an increasing number of our men take the amount of post graduate work represented by the bachelor's degree from one of the great universities or seminaries.

A telegram received from Bruce Brown under date of May 15 tells of the meeting at

Spokane, Wash.: "Seventy today, 236 in nine days' invitation. This big city profoundly moved. Audience of men packed auditorium theater today. All churches cooperating. Scoville mighty preacher and tireless worker. He has company of six trained specialists. Great victory in sight."

R. E. McKnight is the new pastor of the church at Oxnard, Calif. He is pleased with the prospects for the growth of the church.

Dean H. H. Guy has been making a tour of the churches of southern California in the interest of Berkeley Bible Seminary.

George L. Thorpe, who has been serving the church at Wheatland, Calif., for the past year, has accepted a call to Geyserville, and is at work.

George B. VanArsdall, pastor of the Central Church, Denver, preached a sermon in observance of "Mothers' Day" which was generously reported by the daily press of the city. The patriotic organizations of the city were present at the service by special arrangement, and the preacher dealt with the call for a patriotism today that could forget the difference between the wearers of the blue and the wearers of the gray.

Dr. and Mrs. C. L. Pickett and their children are enroute from the Philippine Islands to the United States. They have been working as medical missionaries in these newly acquired possessions of the United States for six years. They will spend a year visiting in Nebraska, Minnesota, California and Colorado, and then report to the American Christion Missionary Society for further duty.

The San Joaquin Valley, Calif., has now been thoroughly organized as a missionary district. Ray O. Miller, Fresno, is the president and A. E. Mackay secretary. It has been decided to raise a special fund of $300 to assist in establishing the work at Lindsay. In this district there are seventeen churches, of which sixteen have settled pastors.

F. G. Baird, Lu Cheo Fu, China, says that the hospital at that point is full and overflowing and even the gate house is being used as a ward. From one or two hundred patients come to the clinic every day for treatment. One Chinese helper spends the entire morning with the patients preaching the gospel and talking of their soul salvation.

The Christian Endeavor Society of the Vine St. Church, Nashville, Tenn., will furnish a room or ward in the new hospital that is to be rebuilt at Betang, on the border of Tibet. It is from this church that Dr. Loftis went out to Tibet, and from this church Dr. Hardy will go to take his place. A church's power to give is in proportion to their use of the power they have.

A. C. Smither, Los Angeles, recently assisted the church at Whittier, Calif., in a meeting. "The object of the meeting was not so much to gather in numbers as to give inspiration and impetus to the church." The pastor, W. H. Martin, says that the meeting more than met their expectations. There were eight confessions, though the field had been thoroughly gleaned in a meeting held but a few weeks previously.

Frank E. Boren, Vacaville, Calif., is preaching a series of sermons on the following topics: "The Emmanuel Movement," "The Influence of Mind Over the Body," "The Subconscious Mind and the Law of Suggestion," "Christian Science," "Mental Healing in Daily Life." The people of our churches need the facts of mental phenomena as they are being discovered placed before them, and the pastor who does this thoroughly is performing a good service.

During the month of May, P. J. Rice, pastor at El Paso, Texas, will preach a series of Sunday evening sermons on Jesus' answers to life's most serious questions. The topics will be as follows: "How to Be happy"; "How to Be Useful"; "How to Be Good"; "How to Be Social"; "How to Be Successful." The music will be spirited, the preaching pointed and practical and the fellowship fraternal.

Charles E. Varney, evangelist, was recently confronted with a situation which demanded cool headedness. He was in a meeting at Dowagiac, Mich., when a slight blaze was discovered on the roof of the church. Mr. Varney continued his preaching while a stream of water was turned upon the blaze, extinguishing it, without even an interruption of the service. At the close of the service the announcement of the fire was made.

E. N. Duty, pastor of the church at Minerva, Ohio, is preaching a series of evangelistic sermons, leading up to a decision day service which will be held in the Sunday school, June 5. During the past two weeks there have been thirteen additions to this church. The Sunday school has outgrown the capacity of the house, and a committee is at work upon plans for additional class rooms, to be erected at the cost of from $1600 to $1800.

B. S. Ferrall of the Jefferson St. Church, Buffalo, N. Y., recently conducted a study in the life of John Mark, at a Wednesday evening meeting of the Payne Ave. Church, North Tonawanda, N. Y., where V. W. Blair is pastor. This church held a union meeting with the Baptist Church, when a report of the Laymen's Missionary Congress in Chicago was made by the pastor of the Christian church. Mr. Blair was also one of those to make a report of the meeting at the Y. M. C. A. meeting the following Sunday.

The enlarged and new West Side church, Springfield, Ill., was dedicated May 15. Oliver W. Stewart was master of the ceremonies, preaching morning and evening. In the afternoon there was a fellowship meeting in which many of the neighboring churches were represented. The enlarged auditorium is seated with oak pews, there is a basement, and ladies' parlors, cloak rooms, toilets, pastor's study, and many class rooms. The cost of these improvements was about $11,000. This congregation was organized but eight years ago under the leadership of J. E. Lynn, who was its first pastor. There are now 728 members. F. M. Rogers and J. R. Golden have been the pastors since Mr. Lynn.

The Colorado Summer Assembly will be held at Pinecliffe, Colo., July 24-August 4, inclusive. Pinecliffe is thirty-seven miles, less than two hours, out of Denver, at an elevation of 8,000 feet and in the midst of the most beautiful scenery of the Rocky Mountains. This will be the sixth session of the Assembly at Pinecliffe. Beginning very modestly it has grown to be an institution of influence and power for our cause in the West. Brethren thinking to spend their vacation in the mountains are requested to inquire of this gathering and plan to attend. Information will be furnished by J. E. Pickett. president of the Assembly, 3441 Alcott street, Denver, or Arthur E. Pierce, Pinecliffe, Colo.

The following report tells of good work: The annual meeting of Christian Church at Pasadena, Cal., was held May 4. All reports were most encouraging. There were sixty-five additions during the year. Total money raised for all purposes, $15,200, including $5,600 general expenses, $3,450 on building fund, $4,460 for new pipe organ, and $1,700 for missions, including $700 raised by the C. W. B. M. The Ladies' Aid Society raised $1,200 during the year, and paid $1,000 of this amount on the debt. The four Christian Endeavor societies all gave excellent reports. Plans are completed for a meeting in November with H. O. Breeden as evangelist. William C. Hull is the minister.

The church at Blandinsville, Ill., will make a permanent improvement by way of a new building this year. The church decided to not let the contract till pledges to the building fund had reached ten thousand dollars ($10,000). This condition is now met and the architect is now at work on the plans. The building when complete will cost between fifteen and twenty thousand dollars. It will be Gothic in style, constructed of pressed brick. The main room will seat 500 people, and the Sunday-school room will seat 300 people. So 800 people can be seated in view of the pulpit. Several individual class rooms will be built. The basement will be fitted up with a fine banquet room with closets and kitchen. The contract for the building will likely be let by the last of June. The men's class now enrolls about 150 men, eighty-five of whom were present last Sunday. C. R. Wolford is the worthy minister at Blandinsville.

Oliver W. Stewart so well known the country over for his championship of the cause of temperance and prohibition, was early in the present year chosen field secretary of the American Temperance Board with headquarters at Franklin, Ind. Mr. Stewart is one of the most useful men among the Disciples, and is deservedly popular. He is still a young man and may hope for many years of service yet in his espoused cause. Mr. Stewart was born in Mercer County, Ill., in 1867. In his boyhood he worked on a farm in Iowa, and attended school at same time. He began his career as a teacher in Henry and Knox counties, Ill. During this year he was elected organizer of the District Lodge of Knight Templars, and thus began his work for temperance. In 1890 Mr. Stewart grad uated from Eureka College. Then he began as pastor at Mackinaw, at same time serving as secretary of the Christian Endeavor Union of the state; afterward he became its president. In 1896 Mr. Stewart was chosen chairman of the prohibition state committee, and in 1900 of the national committee.

An announcement of general interest and of great moment to the churches of the Disciples everywhere is the decision of the trustees of the Texas Christian University to remove the institution to Fort Worth. "The inducements offered by Fort Worth are most liberal. The university is to receive a grant of fifty acres of land for a campus, situated in a district that meets every requirement of health and beauty. The property will be provided with all modern conveniences, artesian water, sewerage, electric lights, electric cars, and natural gas will be available. In addition Fort Worth gives a cash bonus of $200,000 toward the erection of the buildings. This is an exceedingly generous offer and the university will greatly profit by it." It is understood that there will be a call upon the friends of the college for $100,000 to be raised within a few months, in addition to the magnificent sum of $200,000 given by the citizens of Fort Worth. The removal of the institution will be so arranged that not a single day of work in the college will be lost. Great credit is due the citizens of Fort Worth, the trustees of the university and the friends everywhere for the faithful and statesmanlike work which has made possible this victory out of the loss of the fire.

The church at Plymouth, Pa., celebrated the fifty-eighth anniversary of its organization the second Sunday in April, making a special offering on that date of $1,400.

Charles A. Finch, Topeka, Kansas, is to deliver the baccalaureate sermon before the graduating class of the high school of that city.

I. J. Cahill presented the work of Home Missions before the church at Fairbury, Ill., April 27. Guy L. Zerby is pastor of this church.

Richard Bagby, pastor of the Dunmore Church, Scranton, Pa., has resigned to accept a call to the church at Clifton Forge, Va.

F. W. Emerson of Redlands, succeeds R. P. Shepherd as state secretary of California. H. C. Holmes goes from Laurenceville, Ill., to take Mr. Emerson's work at Redlands.

W. F. Rothenburger, pastor of the Franklin Circle Church, Cleveland, Ohio, gave an address on "Personal Work" before the ministerial association of Hiram College, which is highly commended.

P. C. Macfarlane of the Brotherhood was called suddenly to California two weeks ago to attend the funeral of his aged mother. Mrs. Macfarlane's membership with the Disciples dates back many years.

The church at Lathrop, Mo., where Baxter Waters is pastor, has built a new parsonage at a cost of $2,000. Nevertheless, the church has not allowed missionary offerings to fall off, but has even increased them.

James R. McIntyre, pastor at Santa Monica, Cal., is very hopeful over the prospects for great development in the church there. Things were never better with the church than now.

O. L. Smith gives the Memorial Day address at Emporia, Kansas. Mr. Smith has been in Emporia but a short time, and this invitation coming to him from the G. A. R. is testimony to the worth of his work.

DeLoss Smith, who is studying music in the East, is frequently pressed into service by the churches of New York for help in their programs, and to give special musical concerts. He never fails to attract the people, and to please them.

The Fulton Ave. Mission, Baltimore, is without a pastor. This mission receives a contribution of $900 from the A. C. M. S., and this, of course, is increased by the offerings on the field. Those interested in the work should address Otto Hueg, 1520 Ruskin avenue.

"The Dance of Salome" was the subject of the address by Dr. W. Bayard Craig at the morning at the Lenox Avenue Christian Church, 74 West 126th street, recently. In the evening of the same date Mr. P. C. Macfarlane, general secretary of the Brotherhood of Disciples of Christ, spoke on the topic, "A Man's Work in a Man's Way."

An Institute of Social Service has recently been held in the First Church, Vincennes, Indiana, of which William Oeschger is the pastor, just closing a ten years' service. Those who spoke during the institute were: Harry G. Hill, Third Church, Indianapolis; S. D. Dutcher, Terre Haute, Ind., and T. J Clarke, of Albion, Iowa. A. W. Conner recently delivered a lecture on "The Boy Problem" in this church.

J. E. Lynn has begun work with the church in Pueblo, Colo., and expresses himself as pleased with climate and people. We are sure that this marks the beginning of another successful work, which Mr. Lynn will add to that accomplished at Springfield, Ill., and Warren, Ohio. The church will observe as "Home Coming" day, May 20, when an effort will be made to secure the attendance of all Disciples living within reach of the church.

A beautiful brick building, erected at the cost of $20,000.00, was dedicated by the church at Arlington, Ind., the first of May. F. M. Rains was in charge of the services. This church has a foundation of St. Paul limestone, with upper part of shale brick. The auditorium is covered with a cork carpet, and seated with oak pews. There is a gallery which will accommodate 170 persons. The basement is thoroughly finished and used as a kitchen and dining rooms and for Sunday-school purposes. E. S. Conner, of Irvington, Ind., is the pastor of the church.

The "Front Rank" Certificate

On the first Lord's Day in June it will be possible for a Bible-school to have satisfied every requirement of the 1910 "Front Rank" standard. Hence beginning on this date, the certificates will be issued. Since the Pittsburg Convention, this campaign has been on and it has helped the Bible-schools everywhere in all departments. Of course the schools that were already nearest to this standard have had the least work to do to get it, and for them the race has been a short one. Some schools have been working hard to reach it for six or seven months and it simply goes to show that it is no easy thing to become a "Front Rank" school.

No school can excuse itself from this campaign because of size. The average school among us is one with an attendance of seventy-five in a school room, for the average school the standard was framed.

The goal has been 1,000 "Front Rank" schools before the Topeka Convention. In various states more than 100 schools have stated that they have practically reached the standard. Until the Foreign Missionary offering is made, however, no school has been entitled to receive the certificate, hence the first certificate has yet to be issued.

The application blanks are in the hands of the State Bible-school secretaries and may be had free upon writing either to your State Bible-school secretary, or to the National Bible-school secretary of the American Christian Missionary Society. Order one sent to you even though you are short in some respects now, for it will help you to shape your work to know just what questions are asked of you. If you are having trouble, make your wants and difficulties known. Let us make this "Front Rank" standard count for much from now until the Topeka convention.

ROBERT M. HOPKINS,
Bible-school Secretary,
A. C. M. S.

Texas Christian Missionary Convention

Everyone said that it was the greatest state convention Texas ever held. It was *well* attended, the large auditorium of the Central Christian Church being overflowed at nearly every session, and at the closing meeting, the Prohibition Rally, the largest church-building in the city, seating three-thousand, was well filled.

The key-note of the address of the president of the convention, Dr. G. A. Faris, which was urgent of faith and courage to "go up and possess the land" seemed to be accepted as the standard for the proceedings of the whole convention.

The masculine element was especially prominent. Fully six-hundred men were in continual attendance at the sessions and J. K. Shellenberger, National Brotherhood fild-secretary, and J. O. Shelburne, president Texas Brotherhood, spoke to 1,000 men in the great Men's Meeting on Tuesday evening. The Men's Banquet was a popular feature of the convention.

Parallel with the men's sessions and on Monday evening, the ladies of the C. W. B. M. held their meetings. Mrs. M. E. Harlan, National corresponding secretary, was the chief speaker in most of these meetings and was enthusiastically received.

Mr. M. B. Madden, a Missionary of the Foreign Society now on furlough, gave a bright and instructive address, on the C. W. B. M. proess.

Miss Virginia Hearne, the Texas corresponding secretary, resigned and will be succeeded October 1 by Miss Lulu Reed of Beaumont.

The absence of P. C. McFarlane on account of the death of his mother was greatly regretted, and sympathy was expressed and prayer offffered for him by the Texas convention.

The presence and addresses of our national mission secretaries, Grant K. Lewis, of the Home Board, and E. W. Allen, of the For-Board were inspiring and greatly helpful.

Intense interest was shown in the Bible-school session as might have been expected with Marion Stephenson on the program. The entire program was practical and instructive. It was announced at this session that the State Board had employed Edward Owers of Graham as State Bible-school Evangelist.

The Christian Endeavor hour was presided over by Mr. Carl Beeman, president of the Texas Christian Endeavor Union. Here Mr. Stephenson proved that he could also deliver a Christian Endeavor address.

Reports of the Orphans' Home, were most encouraging. There are about eighty children

FOR THE SUMMER QUARTER

Now is the time to send your order for the Bethany Graded Sunday School Lessons for the Summer Quarter, beginning July 1.

Many schools will install the Graded Lessons in the Summer so as to "get used" to them by the opening of the new season in October.

In October there will be four new courses added to the three that have been running the past year.

Next year will be a rich year for the Graded Schools. Get ready for it by introducing the Bethany Lessons July 1.

Write for Returnable Samples and Order Blanks

THE NEW CHRISTIAN CENTURY CO.
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in the Home, all of whom were brought in to the convention on Tuesday afternoon and rendered a creditable program, and a brighter, happier-faced set of well-dressed and intelligent looking children we have not seen.

The Old Peoples' Home at the edge of Munger Place, Dallas, is nearing completion, and is a beautiful and appropriate structure for the use which it is to serve. Both of these homes are of the National Benevolent Association and were made possibly by the gifts of Sister Fowler, of Dallas, now deceased. The convention made an offering of $3,000 for Texas benevolence for the coming year.

Wednesday was Texas Mission Day. Short addresses were made by Judge Anson Rainey, chairman of the State Mission Board, and by the different state missionaries. J. C. Mason, corresponding secretary, gave his tabulated report of the mission work for the eleven months since the last convention as follows: Number persons employed during year, 45; number days, 5,217; number sermons, 3,854; baptisms, 988; by statement and letter, 949; otherwise, 209; net gain, 1,164; total, 2,156; cash raised by missionaries in field, $20,557.90; cash raised by missionaries for church lots, houses, and ministers at mission points, $19,005.35; cash for all purposes, $39,563.25; pledges taken, $34,489.00; mission visits, 601; churches organized, 26; churches dedicated, 9; houses built, 12.

The corresponding secretary and the future work committee recommended that "from this convention we enter most heartily into a spring and summer campaign of New Testament evangelism" that, it is hoped, will effect the conquest and occupation of some of the many rich fields holding out to us the challenge of "opportunity." For this purpose $2,500 was given by the convention and other funds will be added later.

Location of Texas Christian University

The trustees of Texas Christian University reached a decision respecting the location during the Texas State Convention, and their action was heartily endorsed, first by the men in their Brotherhood meeting, and then by the Convention itself. The University is to be located at Fort Worth. While the brethren in the other cities bidding for it, Dallas, Waco and Gainesville, are disappointed, there is not one dissenting voice to the final decision. Everybody recognizes that the Trustees were very careful in their investigations to the minutest detail, that perfect fairness and courtesy were shown to all, and that a very wise choice has been made. It speaks much for the great brotherhood in Texas that it can act in so important a matter with splendid unanimity. Even brethren in the competing cities are pledging themselves to give liberal aid to the school at Fort Worth.

The city and churches of Fort Worth will give to the University choice of two excellent sites, either of which is estimated to be worth $50,000, besides a donation of $200,000 in cash, or options on real estate the values of which are yet to be investigated. The Brotherhood and the convention passed a resolution urging a strenuous effort to raise at once a quarter of a million dollars for endowment. There is a more intense interest in the promotion of the school than ever before in its history.

The Trustees will soon make final selection of site, have the grounds planned by a landscape artist, and receive at the earliest moment bids on the new buildings. It is hoped to have enough building done by the opening of the fall term to be able to begin work in the new university home. It is certain, however, that the main building will not be complete till a later date. Probably by next week announcement can be made concerning the site and its surroundings.

CLINTON LOCKHART.

Anglo-American Conference on Christian Union

Caxton Hall, Westminster, London, July 4-6, 1910.

The arrangements for this gathering in the interests of Christian union are well under way and letters are coming by nearly every post from American brethren and sisters who are planning to be present. Twenty-five or thirty of these have definitely promised to be present and many more are expected. There will be four sessions during the two days devoted to Christian union, and the subject has been divided into the following phases: "The Necessity for Christian Union: (a) Demanded by the World's Need, (b) Demanded by the Essence of Christianity." "Bases for Union," "Things Already Accomplished: (a) By inter- and un-Denominational Effort, (b) By actual Union," and "The Outlook: (a) The Difficulties and Their Removal, (b) The Consummation." There will be two speakers at each sessions, one Englishman and one from our American brethren. The English speakers are to be Prebendary Webb-Peploe, who is not unknown in the U.. S. A., C. Silvester Horne, M. A., M. P., one of the greatest forces in the Free Churches of England and chairman for the present year of the Congregational Union, W. L. Watkinson, editor and preacher with no superior among the Wesleyans, and T. E. Ruth, of Liverpool, a rising young preacher among the Baptists, who recently refused a call to become co-pastor and successor to John Clifford. The speakers from our American brethren include, J. H. Garrison, A. McLean, Errett Gates, Charles Clayton Morrison, and we hope, W. T. Moore and Carey E. Morgan. Extensive plans are being arranged for advertising this conference and it is expected that a good hearing will be obtained from the general public. A third day's sessions has been arranged to take place at West London Tabernacle, when themes of general interest will be considered, such as the Brotherhood Movement, Work Amongst the young, Missionary Interests, and a symposium on "The Progress of our Cause in the World." Any inquiries concerning this conference should be addressed to the organizing secretary, Leslie W. Morgan, "Wringcliff" Priory Road, Hornsey, London, England.

Encouraging Reports from the Home Field

I enclose my check on Fourth National BaBnk, Jacksonville, Fla., for $50, the offering of the Eustis, Fla., church. I want you to know we have but thirty members, and you know how many in a church donate usually. Twenty-five of our thirty made an offering. We gave $60 to foreign missions, but we had about twenty winter residents who contributed.—G. D. Jackson, Treasurer.

The Ballard Church, Seattle, Wash., more than trebled its apportionment for home missions yesterday. The money will be forwarded next week.—L. E. Lakin.

Took offering last Sunday. Will continue until next Lord's Day. So far it is $30. Hope for more.—J. W. Street, Mackinaw, Ill.

Please find enclosed $14.30, the offering of the Holdenville, Okla., Christian church for American Missions. Many earnest prayers accompany this offering in behalf of the cause of missions.—A. E. Underwood.

We took our offering yesterday, although our attendance was light on account of an epidemic of measles, we have doubled the offering of last year. I am sending you a draft for $42. We are hoping that this is a good year for the A. C. M. S.—Frank Jalageas, Pastor, Langdon, Kan.

I am sending you draft for $51.25, which covers our offering of yesterday. I wish it might have been more, but it is good for this church, considering the extra pulls this year, including $2,000 cost of parsonage. Next year will make it 100.—Baxter Waters, Minister, Lathrop, Mo.

Find enclosed draft for 30 from the Bethany church for home missions. This is the amount of our apportionment. We hope to be able to send more than this amount before the year closes. I hope the churches all over the country will respond liberally for this great cause.—L. F. Drash, Pastor, Evansville, Ind.

A Plea for Calcutta

For twelve years past the C. W. B. M. has been at the task of opening a mission in the capital of India. In that time two of the great presidents who labored for that enterprise have died, and one other has been removed from her former activity by advancing years and sore bereavements. One man appointed for the work was prevented from going. Another who went was driven back home by the dire effects of the climate

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For Foreign Missions First Sunday In June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted,
The Lamp of Life Deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June Free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.
2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O.

upon his family. A third worker sent out has been taken from the city by pressing duties elsewhere.

But through it all the people have been true to the heavenly vision that flashed upon them a dozen years ago. Year after year they have reaffirmed their purpose to have the work done. They have gathered together and sacredly devoted to Calcutta two funds that aggregate $35,000. Last year when the executive committee at Indianapolis lost heart and asked whether it might abandon Calcutta the people, through the state C. W. B. M. officers, said No. Indianapolis then promised to go on and send out new workers and use the money as its givers designed. Now another year has gone; nothing has been done; the executive committee is again asking that it may drop the work.

No wonder the people are confused. One state worker has written me: "I am all at sea over the sudden coming up again of the question of abandoning Calcutta. I do not understand. Can you tell me what is back of it all? It is painful to have this come up again, for the arguments against it when up last year were so very, very weak." Another state officer says: "I shall vote 'no,' but I am afraid this will not stem the tide. I do want to see the Calcutta work carried on."

So far as appears there is absolutely no new argument against the work. All that is urged now was urged before Calcutta was first taken up, and was then firmly put aside by the wise leaders. In a nutshell it is simply that some of the missionaries in India want all the money for their own districts. They seek to support their demand by various arguments that are futile. There are other missionaries in Calcutta with churches already established. True, there is one ordained missionary there to about every 50,000, and there are 2,400 Protestant Christians in a population of over a million and a half. The work will be very costly. Not true, after land is bought, but if true what of it to a mighty and wealthy church? All he money we can send to India can be wisely used in the Central and United Provinces. Verily, if it were a hundred fold what it is. But such an argument when used to keep money at home is anathematized by every missionary as rank heathenism. I heard all this before I went to Calcutta. Mrs. Burgess and Mrs. Moses were president and secretary then. They said I need have no fear that such considerations would be allowed to defeat the work. Now they are dead, and I am but a worn out soldier so far as service in India in concerned. And it seems that their work and my work is to be destroyed. May God bring to naught all such counsels!

I had not thought to appeal to our people in behalf of this cause. But it may be lost if I do not, and when I keep silent I am like Jeremiah whose message became a burning fire shut up in his bones. I must ask that the people who have stood by this work do not desert it now. You did your work and gave your money for Calcutta. See to it that it goes nowhere else. We need to be in that city to make our work great in India. The city needs our gospel for its heathenism and our plea for its Christianity. Honor to the dead, keeping good faith with the living, demand no backward step.

The call for votes against Calcutta has been out some time. Many may have yielded to its insistence. But the people can save the day. As individuals and auxiliaries write your national and state officers. Insist for delay if a favorable vote is not now possible. There can be no need for haste in killing a work when there have been so many years of delay in carrying it forward. If the people decide against it after full consideration in district and state and national conventions I will yield to their wisdom. But I am persuaded they will not so decide. From one end of our land to the other I have addressed thousands of you in this behalf face to face. Thousands more have read the printed messages I sent forth when the funds were being raised for it. Do not neglect this final message for the cause.

University, Va. W. M. FORBEST.

Illinois Notes

The field secretary attended the ordination of Charles H. Day at his home church, Cuba, A. I. Zeller, minister.

Between trains at Lewiston he found B. H. Cleaver beginning a series of meetings.

He dedicated the new building at Sesser, a new town, and the church has a fine field.

A call at Centralia to attend the ordination of F. M. Warren found the new building coming on well and J. F. Rosborough, the minister, properly pleased.

The Southern Ministerial Institute, Du-Quoin, was up to its usual standard, and W. B. Slater of Mississippi was a visitor. G. W. Wise and the other men of the church gave the brethren a banquet.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Secretary.

Bloomington.

Indiana's Splendid Convention

Indiana's most enthusiastic, best attended and "promiseful" convention in a quarter century was held May 16-18 with the great church at Anderson, Ind.

E. M. Barney, state corresponding secretary, had taken hold of the local reins for a few Sundays prior to the coming of the delegates and with rare good humor acted as temporary pastor in the congregation's behalf while the responsibilities of the meeting were on.

The call had been issued at the eleventh hour for a men's banquet as the initial attraction, and while the hopes of Mr. Barney piloting the Anderson ladies in their preparations were high, when the march of men began on last Monday evening at six thirty o'clock they came with such steady tread as to fill all available tables, spaces, and then range about the walls of the church parlors for lap service. Above two hundred men were on deck.

I. J. Spencer of Lexington, Ky., had been engaged by the ministerial association as the chief convention speaker, presenting three addresses, the initial one on Monday night dealing with the local bishopric in the New Testament. He made a plea of force and persuasive convincing worth, for the restoration of the New Testament eldership of the local church to its originally rightful lines of responsibility in the teaching and ruling of the congregations. His second address on Tuesday evening dealt in broad and high way with the Lordship of Jesus, while his third address on Wednesday focussed in a round table discussion of the problems incident to the bishopric. The three were pleasing, profitable studies, constructively, convincingly presented, and Hoosierdom readily grants the acknowledgment of her indebtedness to this splendid son of the Blue Grass State for worth-while messages on the occasion of this appreciated visit.

Bible studies were made the general devotional feature of the convention meetings and were conducted by Vernon Stauffer on "The Sermon on the Mount"; by J. C. Todd on "The Parables of Jesus"; by Walter Mansell on "The Miracles of Jesus"; by W. G. Johnson on "The Passion of Jesus." As a variation from the hackneyed style of devotion they were pleasing and profitable, and the names of the men presenting them are sufficient evidence of their uniform value.



"Stereopticon views and illustrated songs! A tour of the Dark Continent tonight at 8 o'clock in the open air! Corner Lawrence Ave. and Leavitt St. FOLLOW THE CROWD!!"

THE above and similar other calls thrilled the air for many blocks as two men marched up and down the streets announcing, through a large red megaphone, the open-air meetings that were held every night, except Saturday, for three successive weeks in a quiet neighborhood of West Ravenswood, Chicago.

The effect upon the little community was magical, and from the very first the people gathered in such large crowds from all directions, that it was not difficult to "follow the crowd." All were filled with speculation as to just what the character of the "Picture Show" would be, but most people suspected that another "medicine company" had come to town. So it was, but instead of passing out "roots and herbs," a little company of Christian workers literally led the masses to the Great Physician who not only "healeth all our diseases," but who taketh away the underlying cause, "the sin of the world."

Whole families attended the services night after night, and hundreds were reached who had never before attended real gospel meetings. One woman was heard to say in a surprised tone of voice: "Why, I thought these people were against God." Souls were born into the Kingdom and some were filled with the Holy Spirit and labored earnestly for the salvation of others.

Through these services the whole community came to know the ministers and Christian workers in a manner that opened their hearts and homes to them, and to an extent that could not have been effected by many years of earnest toil in the ordinary method. It is really the Lord's own way of reaching the masses.

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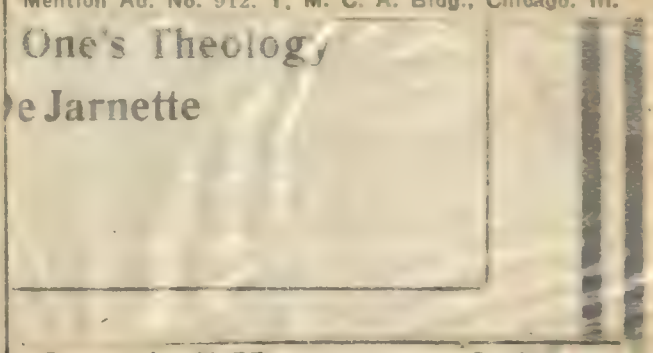
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The prime interest of the delegates, above three hundred in number, was centered in the business sessions, and especially in the report of the committee on constitutional revision. Spirited discussions characterized every business session, and the gist of the changes made, or practically assured, was first in the consolidation of the interests of the State Missionary Society, the Sunday School Association and the Endeavor Society. Heretofore these organizations have been directed by separate boards, but under the new constitution their management devolves upon one board of twenty-one members whose places of residence cover the entire state, and of which twenty-one men, ten are "business" men and eleven ministers. The entire board chooses its own executive committee distinct from convention officers. The second matter of forwardness was constitutional provision for delegate representation at the conventions, on the basis of one delegate for every hundred members or major fraction therof.

Evangelists Legg, Rose and Chapple presented the usual encouraging chronicles of commendable work accomplished, which were enthusiastically adopted.

The ministerial session of the convention was occupied with consideration of an address by the president, E. F. Daugherty, on "The Minister Among Other Ministers," and its plea for fewer convention—bi-annual in fact—and the showing of a higher conscience on the part of the ministers in attendance upon them all. The three ministerial institutes of the state were abolished as undesired after three years' trial. Ministerial officers for the year were elected, viz., H. A. Denton, Bedford, president; Walter Mansell, Crawfordsville, vice president; E. E. Moorman, Indianapolis, secretary-treasurer.

In behalf of the C. W. B. M., Vernon Stauffer gave a gem of an address on "Woman's Work."

The address of L. E. Brown of Lebanon, convention president, received proper recognition in his continuance at the helm for another year, together with his associates, C. H. Winders as vice president and E. E. Moorman as secretary-treasurer.

Gary L. Cook, Sunday school superintendent for the state, presented the best report of years. The Sunday school sessions occupied the whole of Wednesday afternoon in a series of simultaneous conferences upon the various parts of the Sunday school interests, while the adult class luncheon in the evening was a feature with five ten-minute addresses in answer to practical questions of Sunday school life, answered by competent specialists in every address.

The spirit of T. W. Grafton in organization and stability lingered about the Anderson church building, and so well had E. M. Barney taken hold on the local preparations that the absence of a regular pastor was scarcely noticeable.

W. H. Book of Columbus was floating about with an insistent invitation for the next meeting with the Tabernacle Church, and there it will be, the seventy-second annual convention of the Churches of Christ in Indiana.

Wabash, Indiana E. F. DAUGHERTY.



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THE CHRISTIAN CENTURY

Volume XXVII. June 2, 1910. Number 22

Social Survey

An Editorial Setting Forth of the Important Happenings of Recent Days in the World's Life and Work

World's Sunday School Convention

Report of the Triennial Convocation of Christian Teachers of the Young

The New Theology

A Plain, Untechnical Talk on the Necessity of One's Theology Being Always New. By Rev. A. Lyle De Jarnette

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MOTHERS' DAY.

No element in either national or domestic life is more important than the mothers of our country. Home virtues are the safeguards of our existence. Our mothers are their highest exemplifications. How better realize this and how better renew the early influence of either a departed or a living mother than by setting apart a day for her whose life was full of denial and self-sacrifice for her sons and daughters. No Memorial day can be richer in personal experience than one in which we hear again a mother's voice that is stilled and feel the touch of her vanished hand, or if she be living, give her the day with your presence in loving reunion one day for the many she gave you, or send her a line of greeting warmer than you have been wont to do.—Governor Harmon of Ohio, in Proclamation to observe the day.

A DISTINCTION WITHOUT A DIFERENCE

This doctrine of Mr. Roosevelt's is sound, every word of it. It is the same doctrine that Mr. William Jennings Bryan made familiar in his first campaign. He packed it into epigrammatic form in the phrase, "The man above the dollar." Mr. Debs, again, is firmly convinced that human rights conflict with property rights in a profound manner; while Count Tolstoy goes further still. In fact, the doctrine so solemnly set forth by Mr. Roosevelt leaves us exactly where it finds us; and every man Jack of us, from Senator Aldrich to Herr Bebel, can subscribe to it without fear that it will incommode him.—New York Nation.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Finishing One's Work

ARE YOU READY FOR A VACATION?

The question is not, Are your goods packed, your tickets bought, your place selected? Those are unimportant details.

Nor yet is it, Do you need a vacation? That we may take for granted. Everybody needs a vacation, if not because his work has worn him out, then because a change will bring to him new and richer outlook and energy.

But are you ready? Have you made the year such a year as a vacation naturally fits onto? As you look back over the year's work does it bring you a solid sense of progress in the thing you engaged in, a sense of real achievement, of completeness?

It is well for us before we go forth to our holiday to let the year pass before us in retrospect, to see it whole, to analyze it and to judge it.

We shall certainly find faults enough in it. We shall see where we tried and failed, and where we failed to try at all.

But in the years of most of us the constant, persistent flaw that runs through all the days and that now mars the total cycle is the sense of incompleteness—incomplete from day to day, incomplete now that the year is done.

We learn many arts and tricks of living. But one art we master only by much struggle and grace—what someone calls "the fine art of finishing."

We are ever in arrears. Much of today is taken up with doing what we should have done yesterday. Much of next year will be taken up with doing what we should have done the past year.

There is no better time to face the perverseness in our nature that is responsible for this rag-edged character of our days and years than just before we go on a vacation.

It does not follow that we should penalize ourselves for our fault by giving up the holiday and turning back resolutely to our task again. But without morbidness we should faithfully examine our methods and motives of work and instruct our hearts in the secret by which the days may be built into next year like solid blocks of granite in a finished temple.

Let it be clear that by "work" we do not mean merely one's vocation—his business or profession. Nor yet do we mean simply what commonly is called "Christian work," for which the church affords so rich an opportunity. By "work" is meant all this and more.

One's "work" is what one ought to do.

It includes the daily task by which one's livelihood is made. It includes those courtesies and self-denials demanded of him who enjoys the privileges and inspirations of home and friendship. It includes the service of helpfulness in neighborhood and church. It includes the obligations for the enrichment of one's personality in mind and heart,—obligations based not in selfishness but in the ethical purpose to make oneself worth as much as possible in every relationship of life.

One's work, in a word, is one's life regarded in terms of duty. And it is the lack of wholeness, of completeness, the haunting sense of constant arrearage, that rebukes us as we earnestly look back over the year before letting it go.

In this work-aspect of our life, as in every other aspect, we find that Christ has provided help for us. We are well along toward practical salvation if we have learned to bring our days and years into the presence of Christ, the master Workman. Here as everywhere in our moral life Christ is without the sin for which our hearts now shame us.

Christ came amongst men as a worker. And at the close of his life he said without self-deception, "I have finished the work thou gavest me to do."

It was big work. It was busy work. No critic of Jesus ever called him an idler. There are the signs of strenuousness and vigor upon every page of his biography. At twelve he assured his mother that he "must be about his father's business."

From the carpenter shop he passed into a strenuous public ministry. Here we find him engaged constantly. Crowds surrounded him. They formed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. They broke up his holiday by following him around the lake into the desert place. Only at night had he leisure to pray.

No loitering, leisurely ministry here. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was but thirty-two. His task was serious. The time was short. The will of God drove him on.

But as we watch the busy Master we cannot fail to observe his calm orderliness at his work. Each day seemed complete. He betrays no distraction due to unfinished tasks.

With a steadiness and balance that mark him one of the sanest of men he moves easily among his duties and keeps his work ever ahead of him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest.

As disciples of Jesus, at work in mart and school, in home and church, no help from the Master is more needed than the help his example affords us in our workaday life. Christ possessed the art of finishing.

Like him we too should learn to round out the day and the year and be able at evening or at vacation time to say, "I have finished my work."

These unfinished tasks are what worry us. They deplete our vitality. They wreck health. They weaken our personal address. They prohibit our undertaking greater things.

Shall we not, before our vacation begins, carry all our unfinished tasks up into the presence of Christ, and with them our careless habit of leaving tasks unfinished, and get his secret of calm, of completeness?

There are two elements that enter into the secret of Jesus as a workman. He planned his work and he surrendered his will to his work with no reservation.

Christ selected his work. It did not come to him by luck. He was not just born to it. Neither did the Father thrust it upon him. All his intelligence and conscience were called into play in that searching experience of the Temptation, which might better be named, Christ Choosing His Life Work.

And in choosing his life work he limited himself. He recognized the impossibility of helping everybody, so he confined his work to the "lost sheep of the house of Israel."

Then, having chosen and defined his task, he surrendered his will to the doing of it. Again and again the Father spoke to him to assure him that He was well-pleased with his work thus far, and at the end he told his distracted disciples that he had finished his work and breathed upon them his peace!

This was the greatness of Jesus at his work: he took God into it. The Father was his Partner and Companion. The clear perception of God's presence brought the values of his work home to his soul. He saw that what God needed most was not that some man should succeed, but that some man should be faithful from dawn to the end of the day. Such a man, though he fail, God could make a Saviour.

It is immensely important if we follow Christ that we follow him in this as well as in other ways. It will bring an experience like a "second blessing" if we should at this end of the year lay our work alongside of Christ's work and let it be measured and judged by him.

Thus a new calmness, a new completeness, would come into the next year. And the vacation upon which we enter would prepare us to make the new year the brightest and best of our lives.

Winning Power Through Temptation

Temptation is common to us all. No one can escape it. It is inevitable. Much life means much temptation. Abounding physical life is a source of temptation. If we do not have to fight for the control of our bodies, we shall not amount to much in the moral realm. Nimbleness and comprehensiveness of intellect tempt men to despise the slow of wit and the mentally poor. Strong emotions tend to crowd out the sober thought that is needed to fit behavior to environment.

The desire of the moment may be so absorbing that it obscures the principles that have been chosen for the regulation of conduct. A healthy mind is interested in the present. It is a sign of weakness to ignore the demands of the moment and try to live in the past or in the future. But there is confusion when the lessons of the past and the hopes of the future are ignored. It is the part of a man to bring present desires into subjection to the needs of the whole life. Strength comes to him who does not permit the intense momentary desire to be the sole standard of action.

The knowledge that all men are tempted enlarges our sympathy and thereby increases our power. The man who thinks he alone has a hard struggle to maintain his standing with his conscience probably gains little from what he endures. He feels that the world is unjust to him. But let him become aware that no temptation has overtaken him but such as is common to man, and he will feel, if he is worthy to be called a man, that a sacred trust has been committed to him and that he cannot yield to temptation without betraying humanity. It is downright mean for a man to create difficulties for his neighbor by obeying appetite and by running away from painful duty.

We measure the worth of the virtues by what they cost. If we have rejected rich material rewards for the sake of truthfulness and honesty, we have a very high appreciation of these virtues. If the merchant knows that he could have increased his profits by overcharging, if the real estate agent knows that he could have induced a buyer to pay more for land than it was worth, if the editor knows that his circulation would be larger if his convictions had been of the marketable variety, these all have a genuine respect for themselves and they have a confidence in meeting men which they would not have if they had never had an opportunity to sell out their integrity.

We can do for others what they are willing that we shall do for them. The untried man does not have the confidence of other men. They do not come to him for advice and they turn from him when he freely offers advice. Nobody cares to listen to the opinions of a clumsy coward when he discourses on war. The brave and skilful veteran commands attention. The veterans of the spiritual army speak with authority and earnest persons give heed to them. The reformed drunkard wins other drunkards, not because he has wallowed in the mire, but because he knows the strength of the temptations that come to men. He invites men to follow him to victory; he does not stand on a pinnacle and shout directions to men traveling a road his feet have never touched. It is absolutely useless to preach to tempted men unless the preacher knows something of what they have to face.

Fulness of power is the possession of those whom temptation has driven to the throne of God. The weakest of men is the self-sufficient man. "Do you know what you are like?" said a wise friend to a young preacher who had exhausted himself in a foolish effort to be eloquent. "You are like a pipe closed toward the reservoir and open toward the outlet." The young man was looking in the wrong place for the source of power. He soon found that the desire to speak to the hearts of men must take the place of the ambition to be eloquent. Then he found that he was a co-worker with God and he became a great preacher. There is power in the man who commits himself without reserve to the divine order of things. Temptation is God's messenger when it reveals the weakness of the life without God and disposes it to accept help from above. "Power is made perfect in weakness." Doubtless the weakness meant here is that of individualism, of the man who tries to run the universe. When he realizes the futility of his efforts, he discovers God's way of doing things and begins to do something that is worth while.

Midweek Service, June 8. Luke 4:14; James 1:12.

Professor H. L. Willett recently delivered a series of lectures on the Life of Jesus in the Central church, Des Moines, Iowa, concerning which many grateful words have come to the Christian Century office from those who heard the addresses. The series was largely attended by students and faculties of Drake University and other Des Moines colleges in addition to the Central church members and Des Moines' citizens. Evidently the minds of some who heard Dr. Willett are greatly puzzled over some things he said. Professor A. M. Haggard, of Drake Bible College, is reporting the lectures in a series of articles in a Des Moines paper. In his initial article he published a set of twelve questions which he had sent to one hundred of the most intelligent of Professor Willett's auditors, questions which would get at the impression made by the lecturer upon the minds of these persons. The announcement of this questionaire promised much. If the material gained by this method were organized systematically and set forth it would make "mighty interesting reading." And it was a happy inspiration of Dr. Haggard's to adopt this method. But we fail to find in the subsequent installments of his report that he has utilized his questionaire in any serious and systematic fashion. In this we are disappointed. Having undertaken a good work like this, all those who are following Professor Haggard's report and analysis would wish him to complete it in a thoroughgoing manner. It is hardly a report of Dr. Willett's lectures to fill up five-sixths of the space with a dissertation on the writer's own conceptions of biblical method. The Christian Century has been expecting to get a good-sized, juicy clipping from The Christian-Union in the report of this questionaire and having had our hopes built up by the initial promise of the enterprise, we cannot give up without making a little bit of a plea.

* * *

A good illustration of the reflex influence of missionary giving on the domestic activities of the local church is afforded in the case of the Hyde Park congregation of Disciples in Chicago. Three months ago this church of 165 members undertook and carried through a campaign for backing two missionaries in China, Mr. and Mrs. Guy W. Sarvis. The story of that achievement was told in The Christian Century at the time. What they did put their modest church at the head of all the churches of the brotherhood in the matter of missionary giving, and at the head of all the churches of Chicago, of all denominations, in this same grace. And now comes a letter to our desk indicating that this same membership which has given far beyond the conventional amounts to foreign missions, is squaring itself to attack its local debt of $2,100. It hasn't been accomplished yet; it is just being proposed. But we believe the spirit and the self-sacrifice that made the raising of $1,200 for foreign missions possible will do this other also. All our Chicago churches will watch the Hyde Park congregation's undertaking with eagerness and applause, and, perhaps, with the faith to see that the way of their opportunity lies in their going and doing likewise.

* * *

A Missionary Secretary in the United States senate!—this is a proposal growing out of the Laymen's Missionary Congress held in Chicago recently. The secretary whose name is proposed for this political distinction is Mr. Robert E. Speer, leader of the Presbyterian church in things missionary. The proposer is The Living Church (Episcopalian), whose editor was that much impressed with Mr. Speer's splendid address on "Christianizing the Impact of the West upon the East." "If public men of affairs," says our Milwaukee contemporary, "could have heard the magnificent address of Robert E. Speer, we believe it would have occurred to very many of them, as it did to us, that Mr. Speer might be the best and most available man that New York could select for the senate in succession to Mr. Depew. Certainly Mr. Speer showed himself a statesman of high rank in that address; and it would be a great step forward if men of his sort might be found in the United States senate."

* * *

The University of Chicago will send another Travel Class to Egypt and Palestine at the end of January next. The class will be under the direction of Prof. Theo. G. Soares. Professors Mathews, Willett and Price have taken previous classes. Some of the members work for University credit and some join the class for the benefit of the lectures on history, literature and archaeology. Correspondence work is done during the months previous to sailing. The class next year will spend five weeks in Egypt, five weeks in Palestine, including two weeks' camping, a week in Constantinople, and visiting Greece, will close at Naples about the middle of May. Those interested may address Professor Soares at the University.

Social Survey

Loss of Life in Factories and Mines—Bad Revelations.

The Bulletin of the Bureau of Labor for September, 1908, stated that, while it is impossible to secure accurate figures of the number of accidents, fatal and otherwise, occurring among the working people of the United States, it was estimated that during that year the number of fatal accidents among occupied males would be between 30,000 and 35,000, and many times that number of non-fatal accidents. In every fatal accident, of course, one life is lost, and in some cases the loss of life runs into the hundreds. In the non-fatal accidents many are wounded and maimed for life. John Mitchell put it none too strongly when he stated in a recent speech that continual war between two great nations would be no more disastrous to human life than are accidents in our industrial world.

* * *

A Concrete Example.

The American Federation of Labor is now urging upon congress that it make an investigation of steel plants throughout the United States with special reference to ascertaining their health conditions and their precautions for preventing accidents. Such an investigation would certainly be in order. As a concrete example, the coroner's records show that in the Illinois Steel Company's plant at South Chicago there were forty-one fatal accidents last year, resulting in the deaths of forty-six men.

* * *

Steel Magnates Indifferent.

The Federation's representative declared before the congressional committee that the steel magnates are indifferent to the welfare of their employes, as illustrated by the recent investigation of the Bethlehem plant, where it was found men were compelled to work seven days a week and twelve hours a day. If the public health is to be guarded by the federal government, he would have some legislation which would in a measure protect workmen whom he described as helpless under the systems which prevail. These men, utterly exhausted by the excessive strains placed upon them, grow weak and fall victims to accidents. The awful death rate was emphasized by the citation of plants in Ohio, where in one instance enumerated it amounts to 30 per cent a year. The deaths covered are only those caused by violence and not due to natural causes. A plant employing a force of 900 people has in the last nine years killed 1,200 workmen, he said.

* * *

Coal Mine Disasters.

During the year 1909 more than 500 men lost their lives in coal mine disasters in the United States. In Illinois and Pennsylvania alone during 1907 coal mine disasters left 910 widows and 2,074 fatherless children. A large percentage of these accidents could, no doubt, have been prevented had proper precautions been taken.

* * *

What Is to Be Done?

What must be done about it? Accidents will happen, in spite of everything that can be done to prevent them. True; but by safeguarding machinery, factory inspection, etc., their number can be greatly reduced. Some of the European countries are far ahead of the United States in these respects. A full public report, with nothing suppressed, of every industrial accident would be an excellent thing. It would point out the danger spots, and that is what is needed.

Carnegie Hero Fund.

Thirty-two awards of medals for heroism were made by the Carnegie Hero Fund Commission last week. Seven silver and twenty-four bronze medals were ordered struck off for the fortunate ones, while monthly pensions aggregating $196, death benefits of $4,880, and special awards totaling $13,100 were made. The cash awards were to liquidate mortgages and other indebtedness, and for educational purposes. In thirteen instances the heroes met death either in the act or as a result of injuries received. Five rescues were made from injuries or death by train, two from fire, one from electrocution, fourteen from drowning, four from suffocation in wells and tanks, five in a mine cave-in, and one from a runaway. The commission has found through its agents, who go all over the United States and Canada, that it is harder to find heroes than it is to reward them. The commission last week considered reports on fifty-three cases, and threw out twenty-one. Since the fund was inaugurated, a little over $500,000, one-tenth of the original donation, not counting its own earnings, has been spent, and half of this went for the relief of sufferers from disasters. 336 medals have been awarded. There are 788 cases pending and 3,701 applications have been refused.

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U. S. Steel Pension Fund.

The United States Steel Corporation has established a fund of $8,000,000 for pension purposes, which, by agreement with Mr. Andrew Carnegie, will be consolidated with the $4,000,000 fund heretofore created by him. The aggregate amount will be known as "The United States Steel and Carnegie Pension Fund." The net proceeds will be administered by a board of twelve trustees for the benefit of employes of all subsidiary companies of the United States Steel Corporation. Eight of the trustees have been appointed by the corporation and four by Mr. Carnegie. At the same time that this generous announcement was made, information came to the effect that at the Bethlehem Steel Works at South Bethlehem, Pa., 2,322 men worked twelve hours a day for seven days a week, a large percentage of these laborers earning only 12½ cents an hour, or $11.22 a week. Of course these unfortunate workmen had no union.

* * *

British Ship-Building.

This will be a boom year for British shipbuilding and engineering industries. From the returns compiled by "Lloyd's Register of Shipping" it appears that, excluding warships, there were 386 vessels of 1,057,636 tons gross under construction in the United Kingdom on March 31. They included 349 steamships with a gross tonnage of 1,,052,887 and thirty-seven sailing ships of 4,749 tons. The total cost of warships and floating docks to be constructed during the coming eighteen months is put down at $296,250,000. The proportion of the cost of shipbuilding which is spent for labor is estimated at 70 per cent. Spread over thirty months,, this means that for each of 130 weeks nearly $1,600,000 will be paid out in wages, giving constant employment for that period to an average of 182,200 men at $8.50 a week.

* * *

Raising the Maine.

After twelve years, the ill-fated battleship Maine is to be removed from the Havana harbor, and the bodies which went down with the vessel will be interred in the national cemetery at Arlington. The bill providing for such removal and burial, has been passed by the House and by the Senate.

William Warns Against Beer Drinking.

Enemies of prohibition are always calling attention to Germany as an example of the right kind of a "personal liberty" country, where beer drinking is a national custom, and is a promoter of happiness rather than a detriment to the people. But now comes the Kaiser, himself, condemning "the beer swilling habits" of the German people. Writing to a freshman in Freiburg University, who has just joined a students' organization noted for drinking great quantities of beer, he earnestly warned the lad that the drinking habit is seriously damaging not only individual students but the German nation, with the result that both are falling behind foreigners, particularly the Americans and the English, who, in consequence of their more sensible ideas regarding drinking of youths, show in later years much greater power of resistance in the battle of life. The Kaiser has set a splendid example by refusing to have alcoholic drinks of any kind, a big help to the cause of temperance in Germany.

* * *

Labor Party Controls Australia.

For the first time in its history Australia is now ruled by the Labor party. They have held the balance of power before, but now they have a decided majority in the legislature. They favor a graduated land tax, and propose to establish a method of insurance against unemployment. Their most popular proposal,, however, is to establish a federal arbitration court, which shall be supreme in settling industrial questions. Strange to say, they are in favor of giving the federal government control over land and immigration matters, and greater financial resources. In other words, they favor a strong central government, which seems rather remarkable in a workingman's party.

* * *

Imprisonment for Taxes.

It falls strangely upon American ears to hear about people being imprisoned for nonpayment of taxes, but that is what takes place in England occasionally. Recently a Baptist minister, Rev. S. J. Ford, was sentenced to jail for two months, for the nonpayment of his "poor rate." He is a nonconformist, and what they call a "passive resister." His refusal to pay the tax-rate was on the score of conscientious objection to the sectarian portion of the education rate. He was willing to pay the poor rate part of it. Mr. Ford is a man of marked character, and is very popular with his congregation. There is a good deal of indignation about the matter. At Leicester recently, two ministers, Rev. Mr. Thompson and Rev. Mr. Jenkins have been imprisoned as "passive resisters." This is the seventh experience of the kind for Mr. Thompson and the fifth for Mr. Jenkins, so they are becoming somewhat accustomed to it. This is what comes of mixing up church and state.

* * *

Great Tunnel in South America.

The time is not far away when great things will be going on in South America; in fact they have begun already. For instance, the great Transandine tunnel, giving direct railway communication between Buenos Ayres and Valparaiso, has been completed. This is the first tunnel to be built through the Andes, but it is not likely to be the last. It is nearly two miles in length, and with the exception of a slight curve at the eastern entrance it is absolutely straight. Argentina is very proud of it. The revolution, by the way, which ended in the independence of Argentina six years later, began in 1810.

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Alpine Accidents Increasing.

Statistics of fatal Alpine accidents pub-

lished in Vienna show an alarmingly rapid increase in the last few years. Fifty-three climbers were killed in 1901, but in 1908 the total was 108, and in 1909 no fewer than 148.

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Germany Shies at U. S. Bonds.

Under the heading of "A New Invasion of American Bonds" the Berliner Tagenblatt comments upon a New York telegram reporting the proposed placing of American bonds in Germany. It says: "Whether the German money market is strong enough to bear blood letting to the amount of a quarter of a million of marks through taking over these American bonds through German banks must be regarded as doubtful. It would not be amiss if a breath of the mistrust which has long existed in England were transmitted to the German banking world."

* * *

A Term of Reproach.

Stories of graft and corruption in three states—Ohio, Pennsylvania and New York—occupy columns in the newspapers. All these stories of legislative corruption concern business matters. We are fond of blaming legislators for graft, but first and foremost the blame is on business men. Commercialism, which should be an honorable word, has come to be a term of reproach. Honest business men know the truth and feel a sense of shame at these exposures.—W. J. Schieffelin, President of the New York Citizens Union.

* * *

France's Old Age Pension Law.

The old age pensions bill was passed recently by the French Chamber of Deputies by a practically unanimous vote. France has had such laws before, but they were inadequate. It is believed this one will be satisfactory. It will affect about eleven and a half million people. These will be obliged to contribute to the fund. Besides, there are about six million peasant proprietors and small owners who may come in or stay out, as they choose. Men workers must pay $1.30 a year into the fund, women workers $1.20, and youths 90 cents. In each case the employer contributes an equal amount. At sixty-five a worker will receive a weekly pension of about $1.44, provided he or she has made not less than thirty payments. In the meantime, workers of sixty-five and over will be given an annual allowance not exceeding $19.36. The fund from which the pensions are to be paid will be accumulated from three sources: contributions from the workers, contributions from the employers, and an annual life allowance for each pensioner by the state of $12.08.

* * *

Investments in South America.

Why is it that so little North American money is invested in the industries of South America? Here is the Argentine Republic, for instance, with an area one-third as large as the United States, and having one city, the capital, with a population of more than a million, with exports amounting to over $350,000,000 a year, and with vast agricultural and manufacturing possibilities, yet very little capital from the United States is invested there. John Bull's interests (and John is a wise one when it comes to investments) amount to almost $2,500,000,000, and the Germans and Italians both have large financial interests. Perhaps our North American capitalists are awaiting the completion of the great canal.

* * *

Reversing the Process.

America is doing good to Europe in a reflex way. Every year a considerable number of Europeans who have come to America as emigrants return to the fatherland, some on a short visit, but many to remain. As a rule, the latter are people who have made considerable money in the western "land of promise." These people take back with them the new ideas they have gained by their contact with our civilization. Especially is this true of Italy. Many who have thus gone back have been converted to Protestantism during their stay in America, and in numerous cases they have begun and are carrying on a work of evangelization in their native towns. They are eagerly listened to, for have they not been abroad in the world, and seen and heard strange things? Often these earnest men have succeeded in arousing whole communities. If Italy is to be spiritually regenerated, it may be largely due to their work and influence.

* * *

New Labor Exchange.

The operations of the new labor exchanges will, it is said, have a marked effect on this year's emigration from Scotland to America. They have been working for about three months and Scotland has taken far more advantage of them than England. So much is this the case, indeed, that there are people who say that they will make the finding of work at home so much easier that men who would otherwise emigrate will stay in their own country. This is, of course, only an anticipation, but there is no doubt whatever that the exchanges in Scotland are proving valuable additions to the machinery of social government. That in Glasgow has been especially successful and leads the way for the whole country, at least outside of London, in the number of people for whom it has found employment. Within the first month it was the direct means of finding work for about 2,500 applicants—men and a fair number of women—who would otherwise have had to tramp from place to place, meeting rebuffs at every gate, and becoming more and more discouraged as the prospect of a start became more and more remote. Apart from the exchanges the improvement in trade that is now making itself felt pretty well all over the country, will tend to restrict the emigration this summer of anything like large numbers of artisans. The shipbuilding industry of the Clyde is in better condition than it has been for three or four years, and most of the yards are now employing about their average number of hands.

* * *

Smaller Circulating Notes.

Announcement is made that the secretary of the treasury may recommend that our circulating notes—that is, our paper money—be reduced in size. The reduction, it is said, would mean a saving of $500,000 a year to the government in paper and engraving. The further suggestion is made that the notes of different denominations be made of different sizes, which would be an additional safeguard against mistakes, counterfeiting, etc. The suggestion is a good one. Such an arrangement would resemble that in vogue during and after the civil war, except that the bills, or "shinplasters," of those days were in denominations less than a dollar, going as low as 3 cents.

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Brewers Own the Saloons.

No wonder the brewers of Massachusetts bitterly opposed the enactment of the "bar and bottle" bill, which recently became a law and which goes into operation next year. They had good reason to do so. More than 80 per cent of the retail liquor trade of Boston is controlled by them, and this law takes from the saloon the right to sell bottled liquors. If the truth were made known it would probably reveal that a very large percentage of saloonkeepers everywhere are in bondage to their bosses, the brewers, through mortgages and other legal instruments.

Chicago's Home Coming.

Chicago is to have a home-coming week that will surpass anything of the kind ever carried out, if present plans carry. At the last meeting of the Convention Bureau of the Chicago Association of Commerce the matter was taken up and the work of arranging the details was left in competent hands. The exact date has not been decided upon but August, 1911, is favored and it is proposed to make the event so novel and featureful that it will draw to Chicago tens of thousands of people who claim this city as their home as well as many visitors from all parts of the United States and Canada.

* * *

Iowa's Insurgents Speak.

The speeches of the Iowa senators at the DesMoines rally of insurgents were marked by a severe arraignment of leaders of the party and by a denunciation of the tariff. Senator Dolliver took the measure up schedule by schedule and denounced it as a bill deliberately framed to exploit the people of the United States in the interest of the trusts. He went further and declared that President Taft in his Winona speech had used as his principal argument in favor of the new tariff law a table of figures which was not only false and deceptive, but was prepared with the deliberate intent of deceiving the country. Senator Cummins confined his remarks more to the state politics, but he arraigned Messrs. Aldrich, Cannon, Payne and Dalzell as men who looked at all vital problems from the corporate standpoint.

* * *

Political Readjustment.

In the turmoil and confusion inseparable from the approaching realignment of parties in America, it is well not to lose sight of one of the fundamental moving causes beneath the present one—and that is, the emphatic and conclusive reaffirmation of the democratic principle in American government. For instance, the insurgency of Cummins and Dolliver in Iowa would have ravelled into a fiasco had not the people been behind it. A year ago, it was an axiom with the complaisant politicians that the middle west furnished the dead-line for the "insurgent heresy." Today the beacon fires of that same "heresy" burn brightly in the once rock-ribbed Massachusetts. In New York the same note is sounding, in principle if not in appellation. In Maine and Rhode Island, long dominated by the trusts through the republican party, the spirit of insurgency is manifest. In virtually every eastern state, with the possible exception of Pennsylvania, the yeast is working, sometimes silently, sometimes in an audible ferment. In the south, the sentiment that gives vitality to insurgency is equally active, but it travels under other designations.—Atlanta Constitution.

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Strikes in Australia and New Zealand.

Strikes were formerly very prevalent in Australia. The Australian working man is to all intents and purposes a Britisher, and all Britishers are disposed to strike for their rights. In Victoria, one of the most important political divisions of Australia, certain labor laws were enacted some years ago which have had the effect of pretty nearly doing away with strikes. The chief features of these laws are arbitration and conciliation. New Zealand has had a similar experience. In that country all industrial disputes are settled by a court of arbitration, and its decision is final. Not only so, but the court makes its own rules and chooses its own methods in arriving at judgments and making awards. This unique tribunal is said to use common sense instead of legal technicalities in its work.

World's Sunday-School Convention

Washington Thronged for the Most Cosmopolitan Gathering Ever Held on Continent

REPORTED FOR THE CHRISTIAN CENTURY

Unprecedented for its cosmopolitanism, unequaled in the magnitude of its constituency, and unsurpassed as a spectacle, the World's Sixth Sunday-school Convention in Washington, D. C., May 19-24, marks an event in religious history.

President Taft was not alone in expressing amazement over the size and character of the convention. He looked out over a sea of six thousand faces on the opening night, while outside the convention hall a still larger number of persons congregated, unable to enter. Nearly twenty-five hundred of the official delegates wore red ribbon badges with the legend "North America." Some five hundred others wore blue badges bearing the names of more than fifty different nations, as remote as China and Soutn America, Turkey and Australia. In addition to these three thousand official and representative delegates from every state and province in the United States and Canada and from foreign lands, there were about seven thousand unofficial delegates or visitors. Sometimes three and four simultaneous convention sessions were inadequate to hold the throngs.

A Great Spectacle.

It was a spectacular convention. The great Men's Bible Class Parade on the afternoon of May 20 opened the eyes of Washington to the virility and masculinity of modern religion. In order that some members of Congress might march in the parade, as they did, and that others might witness it, Congress adjourned early on the day of the demonstration. Torrential rains immediately preceded and followed the parade, largely reducing the ranks; nevertheless five thousand men in a bannered procession a mile long marched down Pennsylvania avenue, and were reviewed at the Capitol by a throng of ten thousand persons.

All these marching men belong to the Sunday-school, and the thought uppermost in the minds of many of the spectators who lined the sidewalks was expressed on one banner, "Where the men lead the boys will follow." A huge mass-meeting for men, with ringing speeches by Rev. Dr. Homer C. Stuntz and Rev. Dr. S. Parkes Cadman, followed the parade. At the same time two big meetings of women delegates were in session.

Another spectacular feature of the convention was a great open-air gathering on the east steps of the Capitol, when a multitude of people joined in the singing of Christian hymns.

The demonstration accorded President and Mrs. Taft—whom the former introduced to the cheering throng as "the real president"—stirred the nation's chief executive greatly.

Met Under a World Map.

The convention sat with a monster map of the world before its eyes. The official button showed the globe with a red cross superimposed thereupon. Part of each day was given to a "Roll Call of Nations." The ends of the earth came together at Washington.

Strikingly, the note of international peace resounded from session to session; the depth of conviction upon this subject which possessed the delegates made the gathering worthy to rank among the great peace conferences.

On the closing night of the convention there was a tableau of seventy-five children reproducing the picture which this convention has made famous: "The Twentieth Century Crusaders." The children of many nations gathered under the Sunday-school flag. At the same time delegates from many lands—Korea, China, India, Japan, Mexico, Brazil, Turkey, etc.—gathered on the front of the platform and all sang together to the one tune, but each in his own tongue, one of the familiar Christian hymns that is sung the world around.

The World's Largest Organization.

The statistics of the convention were presented at this time, the flag of each nation being added to a display stand as the figures from that land were given. The total showing is 27,888,479 members, of whom above 16,000,000 are found in the United States and Canada. This includes 2,500,000 officers and teachers; the number of schools reported being 285,842. All ages from octogenarians and other adults by the million to infants on the cradle roll and in the kindergarten department are now found in the Sunday-school. This vast company is scattered over the habitable globe, the increase in non-Christian lands being especially noteworthy.

Various factors combined to make the convention a missionary occasion. Many distinctively missionary addresses were made. The presence of several hundred missionaries helped. So did the Missionary and Educational Exhibit. The realization that the agency which deals with childhood is the most potent evangelizing force contributed powerfully.

The wide-spread observance of World's Sunday-school Day, in more than two hundred languages and dialects, as reported to the convention by cables from various lands, was a real missionary factor. Literally thousands of sermons upon the religious training of youth seem to have been preached upon that day.

Remarkable Action Taken by the House of Representatives.

The resolution for adjournment by the House was in part as follows:

"Whereas, There will be convened in this city on Thursday, May 19, 1910, the World's Sunday-school Convention, composed of representatives of all religious denominations; and

"Whereas, There will be represented at this meeting practically all the civilized nations of the earth; and

"Whereas, The people of the United States have always stood abreast of the foremost advance of the Christian religion; therefore be it

"Resolved: That as a mark of respect to the delegates assembled, as well as to the cause they represent, and for the further purpose of permitting the members of the House who may desire to do so, to participate in said parade, the House of Representatives do adjourn not later than 4 o'clock p. m., on Friday, May 20.

The President Speaks.

In his address, President Taft said:

"One remark of your presiding officer sank so deep in my mind that I hope he will continue to pray for the president of the United States. My experience is that it is needed. It is a great honor to welcome to Washington, the city beautiful, a world's convention at a time when the city is so beautiful. From all parts of the world I welcome here the representatives of one of the three or four institutions that are making the world better, more moral and more religious. Youth is the time to inculcate in their minds the things which are lasting. Public education is teaching morality in general, but that is not enough. Public education is not distinctively religious education, and many are of the opinion that education is dangerous unless associated with religious education. We are all agreed, Protestant, Catholic and Jew, that Sunday-school education is necessary to insure moral uplift and a religious spirit. Such a movement as the Sunday-school movement we ought to encourage and welcome."

Dr. Meyer's Sermons.

Dr. F. B. Meyer, president of the World's Sunday-school Association preached the sermon. His subject was "The Possibilities of Child Life." The text, Psalm 8:2: "Out of the mouth of babes and sucklings hast thou established strength, because of thine enemies." Dr. Meyer said in the course of his sermon:

"Very various are the fabrics cast off from God's creative looms—the foundations of adamant, the vail of waters, the rainbow mist, ether and star dust; but among them all, none is to be compared to the soul-plasm, enshrined in the nature of a child, and which is capable of being shaped for endless destinies. Jesus Christ discovered the child, and the child discovered Christ. There are two types of religion. The first, that of the understanding, the religion of the schools, the creeds of the scholastic type, and the heritage of church councils. But these will never still the enemy and the avenger. The second is the religion of the heart; the religion of the child, which reflects the over-arching step. The love which is attracted by nobility and purity; the thought so deep because so artless; the faith that finds irresistible reason in the beauty and goodness of things; the snowy innocence which becomes the purity of fire; the forgiveness which takes no account of evil."

John Wanamaker's Address.

"Neither stars of the night," said Mr. Wanamaker, "nor the sun of the day, nor the angels in heaven can look down upon another such sight upon this earth as great as the world's whole army of the Sunday-schools. The larger half of it in number of schools, number of teachers and officers and number of scholars, is in North America, and, all told, in this country alone in round figures, is not less tonight than fifteen millions strong.

"The Sunday-school was not evolved—it was revealed. It is not an agency of man's device—it came to man through the mind and heart of God. Men have not always taken account of this, but they are beginning to take a fairer account."

Dr. Cadman's Stirring Talk.

Dr. Samuel Parks Cadman said: "The hour has now come when this convention must cease to rely on its magnitude, or quote numbers and excitement as though these were the sources of power. Let us, in simple, unalloyed faith, rest our cause on God alone, and on his Son, whom he has sent. It is in this attitude of mind that we should survey the triumphs of the Bible in the histories of past civilization. Then shall we better understand the secrets of progress, and know how it comes to pass that the scepter has been transferred to Berlin, London and Washington.

"Some pious souls imagine this transfer of authority and rule was due to a heavenly fiat that ordained that Teutonic civilization should predominate; such an ascription is an escape from any adequate explanation. The reason why we are the head and front of international superiority is in this—our fathers played the game: they followed the laws that govern, they obeyed the teachings that instruct, and when I heard today that the House of Representatives had adjourned in honor of this convention, I reflected that they did themselves credit by that action. We could have welcomed the Senate here, and I have no doubt that august body would have received benefit, and the Speaker of the House would have been wise if he had appeared with them.

Religion the Root of Growth and Power.

"For politics and the growth and decline of states have their root in people's religion. The story of their faith lies behind every other record, and if we can Maintain that story as did the ancestors of Germany, Scotland, England and Scandinavia, then we shall continue to prosper. If you study the maps of territorial arrangement and expansion of nationality for the last four hundred years, you will speedily see that the Bible-moving, Bible-reading communities have risen to supremacy. The Book has been the mother of lawful freedom, the friend of literature, the companion of conscience and the guide of individual and aggregate humanity. It has kindled a sacred flame in our cold northern hearts. It has empowered statesmen, inspired poets, wrought righteousness, ended innumerable evils, and promoted an equal amount of positive good.

A Christian Proclamation.

"We are here to proclaim in the name of the New Testament that useless wars shall cease, and that the vast and ruinous expenditures for battleships and battalions must be curtailed by the stipulations of Christianized politics. Diplomacy must bow to the King of Kings far more in the future than it has hitherto done. We are here to say that saloonism, and gambling, and vice are sentenced to death by Almighty God, and an invigorated church must see that the sentence is progressively and duly carried out. And our children, than whom nothing can be dearer or nearer to us, must have the same access to the one Book that created modern Europe's better side, and handed back to the people the usurped monarchies of their primogenital liberties and privileges."

Drew the Color Line.

In spite of all the fine talk and heavenly professions of brotherhood, there was an attempt to draw the color line. No place was provided for the colored Sunday-schools of the city in the parade or on the floor. President Meyer side-stepped the issue on the ground that he was a "Britisher" and not familiar with such issues. But Dr. E. Bourner Allen had something to say about it when his turn came at a later meeting, and he was cheered and re-cheered for his utterance. "This brotherhood of Jesus Christ," said Dr. Allen, "does not limit itself to one country or to one race. It proposes to help any man on the Jericho road, whether he be black or brown, red or yellow, ignorant or learned, whether he lives in America, China or Africa. I want to take this opportunity of saying, in referring to this civilization of brotherly men, that it will not refuse to walk with any man under the banner of the cross, no matter what his race, and, incidentally, that it will not refuse to play with any man under the banner of the cross."

A Whirlwind of Money Raising.

For the first time in its history, the World's Association tried to raise a budget for the expenses of the ensuing triennium. The sum asked for, $75,000, was all secured in a few hours. Marion Lawrance started the enthusiasm when he and the Rev. Carey Bonner, secretary for Great Britain, clasped hands and made the pledge. While these noted Sunday-school workers clasped hands and made their demonstration of embracing one another it became contagious, and men were manifesting their joy over the pledge by hugging each other in many sections of the great audience.

Former President E. K. Warren of Michigan subscribed $2,000, of which $1,000 was for Dr. Meyer and $1,000 for the Rev. Dr. George W. Bailey, chairman of the executive committee. It had been suggested that a number of life memberships in the World's Sunday-school Association be created by the payment of $1,000, and Mr. Warren thus made the two men named life members.

Mr. Warren also gave a reception at the Arlington Hotel to foreign missionaries.

D. George W. Bailey of Philadelphia, is the new president of the association.

W. J. Bryan on the Liquor Traffic

Holds that Personal Liberty Cannot Stand Against Rights of Community

Under the auspices of the Catholic Total Abstinence Union of Chicago, William Jennings Bryan delivered an address to a large audience at the Auditorium on the liquor traffic and its prohibition. Inasmuch as the plea of personal liberty is much urged by friends of the traffic in Chicago, Mr. Bryan devoted his address largely to that phase of the subject.

"Personal liberty," said the distinguished speaker, "is a phrase which is used a great deal by those who oppose legislation on the liquor question. It is time that we had a definition of 'personal liberty.' We are all opposed to any unnecessary restrictions upon personal liberty, and yet we all are in favor of such restrictions as may be necessary. The question is, what is necessary?

A Surrender to Society.

"The individual surrenders a certain amount of his personal liberty when he enters society. He makes this surrender in return for the advantages derived from society. For instance: If a man is living on a desert he can ride his horse as fast as he pleases. But he cannot run his horse on a public highway. He cannot gratify his love for horse racing at the risk of the lives of others.

"Every city fixes a speed limit. Even the liberty of the automobilist is restricted at times, and he is compelled to reduce the speed of his machine to a point that is considered safe. And so with the restriction upon the sale and use of liquor. No individual can claim a right to use liquor in such a way as to infringe upon the equal rights of other people.

"I would not favor legislation forbidding use of liquor at any time or under any circumstances. I would consider this an unnecessary limitation upon the liberty of the individual, but I am in favor of such restriction as may seem necessary for the protection of society.

The Unit in Prohibition.

"There is a good deal of discussion at this time over the unit. That is, as to whether the power to regulate the liquor traffic shall be vested in the town, in the precinct, in the county, in the state, or in the nation. I hold that every unit ought to have authority to act on this subject, except as restrained by a larger unit. That is, that the block, the ward, the city, the precinct, the county, the state and the nation should have the undisputed right to exclude the sale of liquor within its limits, or to fix such restrictions upon the sale of liquor as the people of the unit may deem necessary for their protection and welfare.

Answers an Objection.

"It is sometimes objected that this rule does not work both ways. That is, that while a county has the right to close all the saloons within its borders in case the county goes dry, that a victory for the wets does not give authority to open saloons anywhere and everywhere within the county. But this is not a valid one.

"The saloon differs from all other businesses in that no one regards it as a blessing. It is not defended as a good thing. It is not an educational center. It is not an economic or moral asset to a community. It is a nuisance, and only tolerated when it is believed to be necessary. It cannot be defended at all if the community does not want it.

"No one would be willing to stand sponsor for the doctrine that a saloon ought to be forced into a town against the wishes of the people of the town. But the right of the people of the community to protest is so well recognized and so firmly established that I need not discuss the matter.

Must Recognize Authority.

"What I want to emphasize is that there ought to be no objection to the exercise of authority by any unit. The liquor dealer ought to be content to sell where his services are desired, and the manufacturer of liquor ought to be content to dispose of his products among those who desire them. He is entirely outside of his sphere when he attempts to force his business upon a community or to interfere in decisions upon the liquor question.

"Whether liquor should be sold or not in any community is a question which the community can determine better than outsiders, and I have no disposition to lay down rules upon this subject. If the people of a block object to having a saloon in the block I think they ought to have a right to exclude it. If the people of a ward object to having a saloon in the ward, I think they ought to have a right to exclude it. If the people of a town object to having a saloon in the town, I think they ought to have the right to exclude it. If the people of a county object to having a saloon in the county, I think they ought to have the right to exclude it, and so with the state and with the nation.

Saloon A Menace.

"If, on the other hand, the people of any unit desire a saloon, they ought to have it, provided the people of the larger unit consent. It cannot be argued with justice that people of any ward or town or county shall have the right to open saloons without consulting a larger unit, because the saloon at its best is a menace and a demoralizing influence. Moreover, it increases taxes and jeopardizes both property and life. All who are in a position to suffer from the existence

of a saloon have a right to a voice in deciding whether it should be permitted to exist."

Federal Nullification.

Turning to the question of federal interference with prohibition laws in the states, Mr. Bryan said:

"The interstate commerce clause of the Constitution has been used in the nullifying of state laws on the liquor question. I believe that we ought to have an act of Congress recognizing the right of a state to control shipments of liquor the moment the liquor enters the state. If the state can be intrusted with the enactment of laws for the protection of the home, for the protection of property and for the protection of life, it ought to be intrusted with the enactment of liquor laws. If the state can be intrusted with the imprisonment of the individual and even with the taking of human life, surely it can be intrusted with the control of the use, sale and transportation of liquor within its borders.

Government Should Not Be In Partnership With Lawbreakers.

"The federal government should not be in partnership with lawbreakers. I believe that we should have a congressional statute prohibiting the issuance of a federal license except where a local license has been issued. Objection has been made to this on the ground that the Constitution would prohibit such partiality in the issuance of federal licenses.

"Without attempting to decide this constitutional question I venture to suggest that the same end might be reached in another way. The law might require every applicant for a federal license to furnish proof that he has published notice of his application for a federal license and has served written notice upon the local authorities; in this way the local authorities would be put upon their guard. Certainly no objection can be made to such a measure.

"If the federal government cannot withhold a license in dry territory, it certainly cannot do less than require that the local authorities shall be notified of the intention of the local dealer to sell liquor in violation of liquor laws.

A Talk on New Theology

A Sensible and Reassuring Interpretation of Progress

BY REV. LYLE DE JARNETTE.

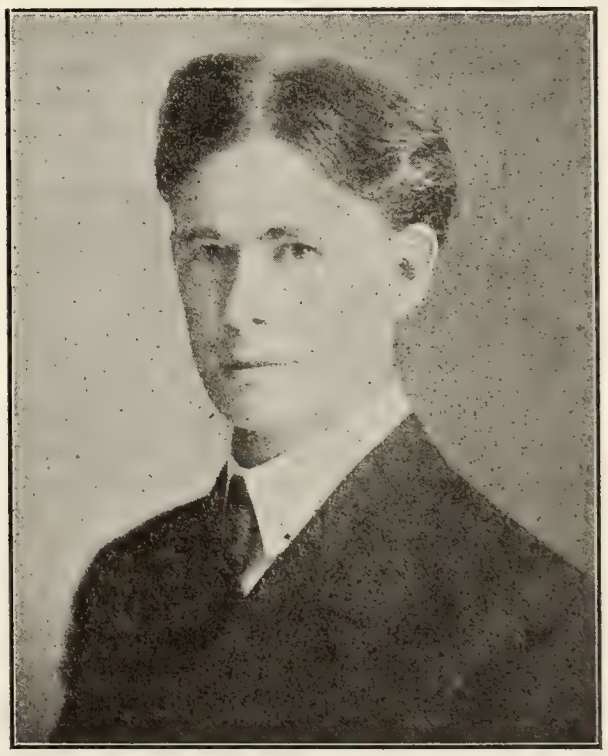
There are some people, who, when you mention the term theology, begin to blink their eyes or do something very fantastic, because they do not like the term; but anybody who dislikes the term theology does not understand what it means. I remember not long ago of hearing a preacher say, "Why, we do not need theology." But that is the thing we need above everything else. We do not need dogmatic theology, sectarian theology, but we need theology.

We need a practical theology, a kind that is helpful to us every day. It is true every man has a philosophy of life. "I do not know anything about philosophy," some one says. But your way of looking upon life is your philosophy of life. Your way of looking upon God is your theology of God. You all have a theology; it may be a very ignorant or false kind, but you have a theology, because you have, or think you have, a conception of God. When I talk to you about your theology I mean to be talking to you about your interpretation of God. When I talk to you about your philosophy of life I mean to talk to you about your understanding of the meaning of life. There are differsent kinds of philosophy and theology. Some people think that it is perfectly proper for us to love and look after our own selfish interests, regardless of others. Some people say, That is not the right idea at all; we ought to look after other people." Some people say, "I believe God is a father, a God of love and mercy." That is their theology. Others may say, "I do not think of God that way at all. Somehow God seems to have made us his playthings." So whatever way you understand it, it is a matter of theology, a matter of philosophy, after all.

All Are New Theologians.

Some people just get scared at once when you begin to talk about a new theology. I remember not long ago reading from an editor who in many respects is a most excellent kind of man, but he was making a fussy noise and saying unkind things about the new theology, yet he is a new theologian himself. We are all new theologians. No man or woman believes wholly in the theology of the past century. If we did believe it we would be Hardshell Baptists or something of that kind, or perhaps materialists. How many of us are that kind of people? Then we are new theologians in a sense, because we do not believe the old interpretations of God. Alexander Campbell was a new theologian. If he had not been he could have stayed with the Presbyterians or with the Baptists as long as he wished.

The world needs a new theology today. I say that, I think, advisedly. Do you know the reason why the world has not more new theology today than it has? It is because the most of us as ministers have not the courage to say what we really believe. We get our sermons ready and then we trim them so as to be sure they will fit the past century's theology and thus be accepted by the people to whom we preach. But there are some people who are beginning to appreciate the fact that we do need a new theology and are brave enough to give the world what it ought to have. What are you going to do with the people who take exceptions? Why,



Rev. Lyle De Jarnette.

be as tolerant with them and as kind as we can. The last thing is to harshly condemn them. But these people who take exception to this new theology are often inconsistent. When they were younger they said, "We must break away from these old beliefs," and they broke away, and now since they have grown older, they say in effect, "When we were young we figured this out; you cannot improve upon it; you cannot see anything beyond what we ask." How did it happen that they saw and had sympathy with new things?

There are people everywhere who are saying, "I want to hear the old things." I have great sympathy and love for these people. You want to hear the old things because you love them, and yet do you not realize and understand that, like it or not, we shall have to break away from some of the old things that we love so much. The world is built that way and some of you who have read the history of the reformers know something of their struggles. They said, "We must break away from the old things," and others said, "Some of these things are the things we have loved all our lives; must we give them up?" When John Wesley said, "We need to have a better interpretation of religion in this day," some people said, "John Wesley, you know we must hold onto the old Church. This we sacrificed for in our childhood," and they made it as hard as they could to blaze the way of religious truth. The same with Alexander Campbell. There were people who called him a heretic. Do you imagine that you could have stopped the world with Martin Luther or John Wesley? Why should we be so inconsistent as to say that if anything comes out today that is different from the theology of Alexander Campbell it must be heretical?

God, I think, must have meant for theology to grow. "We shall not go beyond Christ!" you say. Certainly, we shall not get beyond Christ. "We shall not get beyond God!" you say. Certainly, we will not get beyond God. But there is one thing we shall do; we shall come to understand Jesus better and learn better how to interpret God. I think the world is learning to understand God better.

Theoretical and Practical Theology.

There are two kinds of theology that might be called theoretical and practical theology. Theoretical is the kind you believe, and the practical theology is the kind you live. This explains why some people are theoretically intolerant yet personally most affable. We need the sort of theology we can live up to, the kind that helps us in our every day relations. It is necessary that in some way we should try to harmonize our thinking of God. You know why some of us are so upset intellectually. It is because we cannot quite make out any harmonious relation in our thinking about God and man. The better we can harmonize our thinking of God into a system the better we will understand life and the better we can live. A man says, "If there is anybody who is mixed up and does not understand where he is at I am that person." That is a good sign. That simply means that the moorings of your childhood will not hold you, so far as any traditional or sectarian or outgrown theology is concerned. It may mean that you are growing, and are thinking about these things for your-

self. Do you realize that God does not mean that even you yourself shall take a thing upon his say-so? The Apostle Paul understood that perfectly: "Whatsoever is not of faith is of sin," etc. You say, "I cannot understand a certain thing; I cannot see it that way." You are under no obligation to accept it. You do violence to your better judgment when you force acceptance. What are you to do then? If God says it then you ought to try to adjust your life so you can accept it, but not by forcing your belief. God is not saying, "This is the truth and you must accept it against your own thinking, against your own believing." Undoubtedly I think we come to think of things as God thinks of them, but not simply because God says so, but because He means for us to work these things out.

Beliefs Not to Be Forced.

You are a temperance man. Perhaps you teach the boys that they must stay away from the saloon, but will they stay away just because you tell them to? You do not always help boys that way. The best way to insure your boy staying away from the saloon is to teach him to use his own brain about it. If you are wise you show him why it is a dangerous place, why drinking liquor is a dangerous thing, and put it so it appeals to his reason, then you have made the boy strong.

We need to have right ideas and conceptions of God. Often our theology is not right because we do not live up to the light and privileges that we have. No man ought to be satisfied in saying, "This is what I learned when I was a child." Strange to say, some of us get to be twenty-five or thirty-five and say, "I have learned it all now. Let any man come along and tell us anything new or different!"

Every man has a God, even the agnostic. His God is, "I do not know." The infidel's God is, "I do not believe there is any God." Every man's God is different. Tell us what you believe about God. Let the man next to you tell us what he believes about God. Do you think they are going to agree in all particulars? They certainly would not. Why do we believe in a God? In the first place, I think we believe that there is a ruling intelligence in the universe, and I think we shall be inclined to say, "The heavens declare the glory of God and the firmament showeth His handiwork." Perhaps you want to call him "Supreme Ruler." The Jew thought of him as Jehovah. Jesus called him Father. The Mohammedan calls him Allah, and the Buddist has some other name for him. Some people say he is the Great Spirit. Everybody will not have the same name for him any more than everybody will have the same idea of him.

Knowledge of God Is Possible.

Then again, I think a knowledge of God is possible because we believe that there is goodness in the world. As we understand God he is good. Goodness must have its source somewhere. And if we take goodness and try to follow it back and back, I think we shall come to God. I think there is a good God because there is goodness in the world. I believe there is a beautiful life giving force in the world because nature is so beautiful. I believe that there is a flaming fire somewhere because there is light for the day. I believe that He is a God of love, and I think there is a love somewhere because there is love in the world. And I believe there is a God of mercy somewhere because as human beings we have learned something of mercy, and if you can be merciful can you imagine that the Supreme Being can be less merciful than you are? If a father can be kind to his children can you

I believe that a practical theology is what people need today, a knowledge of God that will help them to be noble, kind, worthy, and if we have not the right idea of God, of the Bible and Jesus Christ, we are not going to live our best. But a practical theology will necessarily greatly differ from our usual theoretical theology. Are we tolerant enough to listen to the message of the man who wishes to give an every day practical knowledge of God, even if it runs counter to our conventional notions of religion? If it is to be a theology that will meet the demands of the new men of the new century it will have to be a new theology.

Santa Cruz, Cal.

Our Church Men

By John Ray Ewers

Tolerance

Here is a message white-hot from my heart. In my study I am reading, "The prophets of the Christian Faith" and have just come upon these mervelous words of John Wesley, marvelous in their wisdom and breadth, "Some may say I have mistaken the way myself, though I have undertaken to teach others. It is very possible that I have. But I trust, whereinsoever I have been mistaken, my mind is open to conviction. I sincerely desire to be better informed. What I know not, teach thou me. If I linger in the path I have been accustomed to tread, take me by the hand and lead me. But be not discouraged if I ask you not to beat me down in order to quicken my pace. May I request you further not to give me hard names in order to bring me into the right way? For God's sake, if it be possible, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell. If we could discern truth by that dreadful light, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love. We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels."

Now I submit that as a rare bit of common sense.

We have several folks among us that, whatever else they may or may not have mastered, have not learned to speak the truth in love. Unfortunately such unwise people are not limited to any one class. Unloving cocksureness is equally reprehensible in the crab-apple conservative or the upstart liberal.

On the one hand how the good old-fashioned brother smarts under the cruel lash of some self-contained modern, and on the other hand how the open-minded youth rebels at the harsh and vicious judgments of some man of the old school.

We will get nowhere by calling each other names. Ridicule is always a cheap and cowardly weapon. You cannot make people good by force. You cannot hammer truth into one's head. The gentleman is after all the mightiest man.

Some of our older men may know much about the Bible, but they know little about tolerance. Some of the modern men may have grasped some vital principles but they have ignored the laws of winning men.

I know of one of our older men, who is no doubt a very fine man in many ways, who some years ago practically read one of our younger men out of the ministry, for no other reason than that this young man dared to differ from him on a matter of biblical interpretation. How much wiser it would have been had the older man approached the younger as a father and in a gracious spirit sought to show him the truth as he saw it, being even willing to learn from the youth if indeed he had grasped some new truth, which is not impossible.

While on the other hand we all know many old-fashioned people who are as good as gold, whose lives are above reproach, who fret and smart under the unkind and almost brutal blows of their very children. How unwise it all is! How far removed from the laws of psychology! How it defeats our very ambition. How it splits us up into hostile parties!

No man is fit to be an editor or a minister, especially for the Disciples of Christ, who has not the spirit of broad tolerance. No man is fit to be a teacher in one of our schools who has not mastered the art of being gracious.

This is no soft appeal. This is not asking anyone to surrender convictions. This is only an appeal for the revival of true gentlemanliness. Gracious persuasion is more powerful than brow-beating egotism. It may be that no single one among us quite knows it all. Let us bury some of our titles such as "Moss-back" or "Unitarian." People are not converted by being called names.

Let us reason together in love. Lovlessness is the heresy of the world. The truth without love is a poor thing. How utterly silly to despise character. Life is the thing that counts. Unbrotherliness is the curse of our day. The old men should love these sons in the gospel, so long as their lives are above reproach, even if they do not see alike. The young men should reverence the fathers of the church, even though some of their notions may seem antiquated.

We want no loveless truth. We, who plead for union, dare not be divided. Let us speak the truth in love.

Since human ature is a fact, we will be wise to recognize it. Remember the fable of the wind and the sun.

Third Degree Tortures

It is high time that a stop was put to the despicable methods of the police in this country in administering the "third degree" to prisoners from whom they wish to wring a confession of guilt. There is no warrant of law for such procedure as the torturing of a prisoner in Chicago last week who was suspected of having killed a policeman. It was given out in the daily papers that the unfortunate man had committeed suicide as a result of "third degree" methods. It would not be a rash statement to make in this case if we said that he died of injuries inflicted by brutal officers of the law. All violators of the law are supposed to be innocent until proved guilty. The constitution of the United States protects the alleged criminal under article V of the amendments. If a prosecutor should seek, by a question, to draw from an accused person testifying in his own behalf an incriminating answer, the attorney would be rebuked by the court and the witness instructed not to answer. And yet in this alleged civilized country the tortures of the inquisition are employed to extort confessions that are made falsely in many cases because of the physical exhaustion of the prisoner; this, too, by a man who is not an officer of the court and without judicial authority. America is falling fast enough into old world ideas and practices without adopting the horrible brutality of the Russian police system.

Our Readers' Opinions

Another Classification

Apropos of the discussion as to "Incorrect Clasification" it is well to note that the difficulty arises from our anomalous position.

Some say we are not a denomination. Then we have no distinctive name and no separate existence and the government knows nothing of our spiritual niceties, if it did it could not represent them in census statistics.

We could only be embraced in some "denominational family" or distributed among the denominations,—a disappeared brotherhood.

Then our plea for union assumes that the disciples of Christ *are* dispersed among all denominations and we plead with them to lay aside divisive differences for the sake of union.

We cannot afford to permit the government to publish our segregation under a distinguishing name without protest. It would be a stulification of ourselves and a falsification of "our distinictive plea." In fact, in its deepest sounding, there are but *two* classes in Christendom. Historically speaking, they are *Papists* and *Baptists*.. Paptists crown the Pope of Rome as the head of the church on earth and salvation comes to them through the Pope by priestly ministration. Baptists crown Christ as the Head of his body on earth and salvation comes to them from Him only by faith, though not by "faith only." This is the chasm between Protestantism and Romanism. All protesting bodies are on the Baptist side of this narrow, though impassable, gulf. Some of these *protestants* have brought from Papists a few "rags of tradition."

Our plea for union rests on Baptist ground viz., *a personal faith in the personal Christ of God*, and accepts his sayings, rejects all papal substitutes and respects personal liberty, regulated by the law of Christ alone. Standing on this foundation, the Disciples and Baptists *are one* and since it is so hard for either body to find justifying differences for unbrotherly separation, the census compilers may well be excused for a classification as one "denominational family."

Instead of criticizing the inevitable, it were better to accomplish the unity of the *family*. However, this *incorrectness* has been the occasion of some fine editorials and enlightening "opinions" of readers.

Indianapolis, Ind. W. L. HAYDEN.

Entering New Fields

Editors Christian Century: The writer is always interested in editorials in the Century but he is unable to understand some things; and one is that there never has been a place where the plea of the Disciples was welcomed by any great number of people when the plea was first presented.

If we are to stay out of a field till the other church people or the people of a community think it is time for us to enter we shall stay out forever and this work in which we are engaged would never have been begun.

If our preachers will be broad and manly enough we can go into any and all places and demand a hearing that will not hurt our plea for the union of Christendom at all. Lecturing in various places with a view to getting the churches to unite would go very slowly, since even religious people are backward about taking hold of anything not presented in its most positive form.

Your plan would be good for a beginning; then if the churches are not willing to unite let us in each place establish a church to continuously maintain the work. We must be loving and considerate but positive also.

Sterling, Colo. W. B. HARTER.

The Allegorical Method

The chief object of my article of a few weeks since was to learn from Dr. Gates his real attitude toward the Allegorical method of Scripture interpretation. I had supposed that modern thinkers, as far as a considerable part of the Bible is concerned, are favorable to such method. But Dr. Gates in his Congress address has outlined modern thought, not only omitting allegorical interpretation, but as I understand him, even positively antagonizing it. Still I am slow to believe that so clear and methodical a writer as Dr. Gates would thus mutilate, cripple and devitalize his own favorite philosophical system. With less curiosity than higher interest I await his explanation.

Madison, Ind. J. W. LANHAM.

RESPONSE BY DR. GATES.

The "Allegorical Method" of interpretation to which I referred was the method officially sanctioned by theologians and in use from the second to the sixteenth century. It proceeded upon the assumption that the language of Scripture contained three meanings, the literal, the moral and the spiritual, corresponding to the tripartite division of the human personality into body, soul and spirit.

The difficulty with this method is that it is utterly unscientific and uncertain. The meaning of a passage of scripture is made to depend upon the caprice or fancy of the interpreter. If he does not like the literal sense, he can retreat to the moral; if he does not like the moral sense, he can take refuge in the spiritual. Scripture can be made to mean anything the exegete wants it to mean.

Before Origen took it up and established its use in Christian theology, it had been a favorite method among the Greeks, and the Alexandrian Jews. It was the ancient method of reconciling the older to the newer thought, and of surrounding the embarrassments of sacred writings that had come down to a new age carrying the outgrown religious beliefs and moral ideas of an ancient time.

This was the apologetic use Origen made of it in application to the writings of the Old and New Testaments. He found many things narrated in both Old and New Testaments which were clearly "impossibilities," "irrationalities," and "mysteries," when taken in their literal sense. He was obliged to penetrate to the psychological or spiritual meaning to find the rational truth. He says: "Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, also without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden towards the east, and placed in it a tree of life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree?

"Nay, the gospels themselves are filled with the same kind of narratives; e. g., the devil leading Jesus up into a high mountain, in order to show him from thence the kingdom of the whole world, and the glory of them." He thought it clearly absurd that any one could see with the eye of the body from a lofty height, "the kingdoms of the Persians, and Scythians, and Indians, and Parthians." He concludes that the whole of Scripture has a spiritual, but not a bodily meaning "because the bodily meaning (the literal sense) is in many places proved to be impossible."

But just what the spiritual meaning was when the literal meaning was irrational or impossible, depended upon the speculative fancy of the interpreter. In this way all conflict between Scripture and the science of the time, and between the morality of the past and the present disappeared. This apologetic method prevailed in the church until it was superceded by the principle of pedagogical accomodation, or the covenant idea, or the more recent doctrine of historic development. By one method or another the religious and moral ideas of ancient Israel are reconciled with the dogma of an infallible and inspired revelation without doing violence to either. The allegorical method, however, was gradually abandoned after the sixteenth century. There are certain allegories in the New Testament which carry with them the key to their own interpretation. The Scriptures as a whole are now interpreted as all other writings, according to natural and grammatical principles of exegesis. ERRETT GATES.

A Deserved Compliment

In my opinion the article on, "Among England's Great Preachers," by Albert J. Saunders is far and away your strongest message for a long time. What can be more helpful than to learn how these great brothers of ours do their work. What more stimulating than to learn how they study and preach. Give us more of this. We are hungry for it. I regret that I do not know Mr. Saunders, but if he has any more like that get it.

JOHN R. EWERS.

Pittsburg, Pa.

[Besides the above, we have received a number of words of appreciation from readers who found Mr. Saunders' English article especially good. He has promised to write for The Christian Century from Australia, where he has gone to preach the gospel. No doubt many besides Mr. Ewers have had an appetite created by this first article which will make them approach his further contributions with zest.—EDITORS.]

Other Commendations

Editors Christian Century: The Christian Century is a constant surprise in its freshness and vitality. It is inspiring in its optimism, stimulating in thought, prophetic in vision, Christian in spirit. If I do not agree with every utterance in its pages, I am nevertheless provoked to thought and brotherly love. You are doing a constructive work.

St. Thomas, Ont. F. W. NORTON.

Dear Brother Morrison: I received samples of beginners' and junior supplies of the Bethany Lessons. They are well done and should be used. We have been very slow to study the child and his needs, with the door of approach to his mind and heart.

CLARK BOWER.

State S. S. Supt. for Colorado.

The voice from heaven that bids us to open the door to reconciliation where enmity exists, conveys wisdom that will bring blessing for both worlds for whosoever will accept it.

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER FOUR.

Delays Are Dangerous.

"Could you grant me a few minutes' private conversation, Uncle?"

"Ay, surely, Archie. But what for look ye sae blate, laddie? Nae freen deid I hope?"

"Something more important, Uncle David," replied Archie, doing his best to appear at his ease.

"Weel, come awa' doon the garden. I'm fair deein' for a blaw o' the pipe." As the two men walked side by side along the well-kept garden path Archie Montieth felt, rather than saw, that his uncle was scrutinizing his appearance with that half-serious, half-mischievous expression in his shrewd blue eyes that at that particular moment the younger man found to be most disconcerting. After a minute or two of awkward silence the old man exclaimed in what he meant to be a jocular tone, though Archie felt vastly taken down by it:

"Ma word, Archie, but young folk think a power more o' dress nowadays than they did when I was a yonker. I suppose noo, ye gaed awa' up tae Glesga, the day, for nae ither reason than tae change yer licht gray tweeds, that ye lookit rael weel in, for the navy blue serge ye hae come back in." Archie colored in spite of himself, but he feigned good humor as he replied:

"You are not complimentary, Uncle. But I know fine you are only in jest. Business men understand each other."

"True an' fair, Archie, but that disna explain why ye changit the gray for the blue?"

"Well, to tell the truth, I don't like a tweed suit for going to church in, especially when I am on a visit. It's not fair to one's friends."

"Ye're no pretendin', I see, that it a' for the honor o' the Sabbath day." Archie took his uncle's quizzing in good part, and laughed heartily, as if he were enjoying himself immensely. When they reached the end of the garden they paused and looked over the wall on the outside of which babbled a sparkling stream, which, before it reached the sea, would be dark and foul with the refuse of many a busy factory staining its once pure life.

"Weel, Archie," said the old man, "had yer journey tae Glesga onything tae dae wi' the maitter ye wad spin o'?"

"My coming back has more to do with it. The going to town was a mere matter of business. I will try to be brief, uncle, and no matter how you may look on my suit, I know I may rely on you for sympathy, in what you will easily understand, will mean happiness or else the most bitter disappointment to me. I love Jeanie, uncle, as deeply as it is possible for a man to love. I crave your permission to woo her, and win her if I can." The old man, silent and grave for what seemed to Archie a long time, looked down into the rippling stream. Then removing his pipe from his mouth, he looked his nephew full in the face, as if he would read the character of the soul, behind the young man's dark, flashing eyes.

"Ye hae askit a hard thing, Archie, seein' she's oor ae ewe lamb. But ye ought tae know ye'n anither's minds by this time. Three years she has been in yer mither's hoose, an' nought but kindness atween ye a' the time. Hae ye speind at the lassie, herself, Archie?"

"Last night I spoke to her, but she seemed unable to decide. She wanted to say 'no,' but I refused to take her answer. She is very young, uncle, and I think I was in too much haste. All I ask now is permission from you and her mother to visit you frequently. I ask no promise except as Jeanie herself may wish. I will be content to wait, and hope, for years."

"It disna look as if ye were content tae wait for years, laddie, when ye hae spoken sae soon."

"True, uncle, but I may as well tell you; since I came here yesterday I have noticed something that has made me fear that 'delays are dangerous.' You and aunt 'Lizabeth perhaps would never think of it, but a lover's eyes are quick to detect a rival."

"A rival, Archie. Wha may he be?"

"James Douglas."

"Jamie? Havers! Ye micht as well say Donald, a'most."

"I am not deceived, uncle. This very evening on my return from Glasgow, James was leaning on the counter speaking earnestly to Jeanie, with a look in his eyes which was saying plainly, 'For bonnie Jeanie Graeme I wad lay me doon an' dee.' The moment I entered the shop he drew himself up, as straight as a rush, and looked as self-conscious as a man could well do."

"As to character, Archie, I could wish for nae better man than Jamie. But a' the same I'll no just say that I wad like Jeanie tae settle doon, after a' we've spent in educatin' her wi' a beeziness man, nae better than her ain faither."

"I should be very sorry, Uncle David, to say that James Douglas is your equal, either in position or in any other way. You know my circumstances, sir, and that my wife may drive in her own carriage, or indeed, in her own motor car, if she wishes."

"Weel, Archie, for the maitter o' circumstances, I ken that since yer faither's death, an' a while before it yer mither an you hae lived in a fine house in Kelvin side. How ye hae win a' the needfu' siller for sic outlay, I'll tell ye plainly, has been a sair puzzle tae me, mony a time."

"There is no mystery about it, uncle. Our company is paying well. That is all."

"Ay, but the company! Whar did the company come frae? When yer faither married yer mither, he was just a bit clerk in an office."

"He got a legacy, you know, sir."

"Oh, ay, a sma' legacy. But is't a sma' thing tae start a shipping company?"

"Nothing easier, uncle; put out your prospectus and the money comes in."

"Losh me, that's not the wy I started my beeziness. But then, I'm no' in a poseetion tae drive a carriage, nor yet a fleein' deevil, Archie, an' from what I hae known o' ye for mony years, yer weel enough established in this warld's gear. Sae if ye can win the lassie, I'll no stan' in yer way, only there maun be nae talk o' marriage for mony a lang day. Her mither an' mysel' hae the richt tae keep her yet awhile."

"It was the consciousness of this, sir, which induced me to approach you, as I have done today. Believe me, I fully realize that it is due to her mother, to you, and to Jeanie, herself, that my wooing should be attempted only in the most honorable way." Archie Monteith, whatever else he may have lacked, proved himself by these sentiments, in no way lacking in discernment. He knew that the man to whom he spoke was himself the soul of honor. The old man was mightily pleased. Extending his hand to the young man cordially, he clasped his in a firm grip as he exclaimed:

"It is a guid thocht weel expressed, Archie. Ma ain opeenion is that the honorable wy o dain' things, whether in love, or in beeziness ought tae succeed, though it's not aye sae, laddie, an' for that reason, mayhap, we're a' in danger whiles, o' forgettin' that if the merchants o' a nation are honorable men, it disna sae muchle maitter even if the duke and sic like, should be scapegraces. Ma hert felt guid wishes tae ye, Archie. Be aff wi' ye," he added as Archie modestly attempted to express thanks, and was so much overpowered by his feelings, that he was unable to do so. Jeanie Graeme, standing behind the curtain almost on the same spot where she had stood the evening before, and heard her brother's confession of his great folly, never for one moment imagined that she was herself the subject of the conversation so earnestly engaged in between her father and her cousin. That Archie would think of speaking to her father concerning his offer of marriage to herself without her full consent did not occur to her. The matter under discussion, she felt, could not be a light one, as she knew full well from her father's gestures, and grave expression of countenance, that it was a matter of deep seriousness on which her cousin was apparently consulting him. Her thoughts at once flew to Donald. Could it be possible that Archie would be so base as to betray her brother, and wound her dear old father, at the same time, by revealing to him the miserable truth about his only son. If so, all her attempts at saving Donald were in vain. She had placed herself in a false position too, in Mr. Sinclair's eyes, perhaps forfeited his respect and esteem forever, for Donald's sake, and now it was no good. Donald would be driven to despair and it was hard to say what he might do. And Archie was the cause. She would never forgive him. Never. Her attention was simply riveted on the scene before her. They had been talking only a few minutes. Yet she thought it an age. She grew hot and cold by turns, as she saw the two men clasp hands. Her father was speaking most earnestly to her cousin. Thanking him, no doubt, for putting him on his guard about Donald. And this man had asked her to be his wife, and only yesterday, he had solemnly promised to keep Donald's trouble from everyone—her father most of all. How she scorned the man for his falsehood. She saw Archie turn away with radiant face from her father, and walk quickly down the broad, white garden path. With a face burning with anger, she stepped close to the window and threw it wide open. Archie hastened to her and before he had time to speak, she said in quick agitated tones:

"I saw you talking to father, Archie. Have you told him?"

"Yes, Jeanie. I think the straightforward way is the right and honorable one. Don't you?"

"I hate you, Archie Monteith, and I never want to see your face again," she exclaimed in an angry whisper, and she shut the window before he had time to reply. She was about to escape from the room, seeking quietness in her own cozy bedroom, that she might give full vent to her grief. But he met her in the hall and laying his strong hands firmly on hers, he led her back into the dining room. Looking steadily and sorrowfully into her flushed, troubled face, he said:

"Jeanie, surely you owe me an explanation. What have I done wrong?"

"Can you ask me such a question, when you have just told me that you have told father all?" She tried to draw away her

hands, but he held them tightly clasped in his.

"I have only spoken to him as any really honorable man ought to speak, under the circumstances."

"You have no right to speak of honor after what you have done." She looked at him with flashing eyes. He grew pale and winced visibly.

"What have you heard, Jeanie? Has any one dared to couple my name with—" He stopped, covered with confusion.

"You have coupled your own name with shame, Archie by breaking a solemn promise." Her woman's heart could not withhold pity, when she saw his distress.

"But I thought it only right to speak to your father about—" he paused.

"About Donald," she said. "After giving me your solemn promise of secrecy, only yesterday."

"Oh, Jeanie," he said as he heaved a great sigh, "what a terrible misunderstanding! And what pain you have given me. I have not been speaking about Donald to your father, but about you." He did not need to say another word, the look he gave her told her all. She knew in an instant that she had wronged him. How could she atone for her fault.

"Archie, Cousin Archie, forgive me. How could I ever have imagined that you would be anything but true? But, oh, you don't know how everything seems small to me, compared to Donald's trouble." Her apology did not bring the glad light back to his eyes—

"Does my love seem a small thing, too, Jeanie?"

"I scarcely know, Archie. I fear I have thought much more of Donald since yesterday than of you."

"You give me but poor encouragement, Jeanie, yet I tell you plainly I will wait and hope, should it be for long years."

"Believe me, Archie," she said kindly, "I do not undervalue the high compliment you have paid me. When a good man asks a woman to be his wife, he pays her the highest honor he has it in his power to offer. I thank you from my heart for your thoughts of me, but for the present at least, I have no affection to bestow in return. All my desires are centered just now on my erring brother." She was so calm and sad that he saw at once that to press his suit further, at that moment, would but injure his cause.

"Have I not been thinking of Donald, too," he said, "though I must confess it is for your sake. See, I have got the money. Two fifty-pound bank of England notes. Say you accept them from me as a gift, dear Jeanie. Then do as you wish with them."

"I thank you from the bottom of my heart, Cousin Archie," she replied, "but I am glad to say I do not now need the money. Indeed, I am very sorry that you have had the unpleasantness of knowing anything about poor Donald's foolishness." He looked embarrassed and deeply disappointed. After a pause he inquired a trifle bitterly:

"I am sorry, Jeanie, that you decline my offered assistance. May I ask if you have already obtained the money from some one else? Or, better still, has Donald's creditor become merciful?" She felt that she owed him much for his offered kindness and for the trouble he had gone to in order to serve her. So she replied simply and truthfully:

"Creditors of that kind are never merciful, I fear. I have got the money from a friend."

"A friend?" he answered gloomily. "Would he have done so much to obtain it for you as I have, I wonder?" The words seemed to escape him almost unconsciously. The moment he uttered them he started violently and uneasily glanced round the apartment as if he feared that they were not alone. Jeanie noticed his embarrassment but attributed it entirely to disappointment over her refusal to accept his proferred aid. Besides, like every truly good woman, she was sorry in her heart for the man whose love, she felt, had been bestowed on her in vain. Scarcely able to restrain tears she answered him kindly and sympathetically:

"Archie, I am sure you know that I am deeply sorry for this misunderstanding that has arisen between us. I know, also, that you are not a man who could be satisfied with a marriage entered into as a mere worldly arrangement. No more could I. Therefore it is only fair to you, and to myself, that I should be perfectly honest with you. Try to think it is all for the best, Archie, when I tell you that you can never be more to me than you are at present."

"You are cruel to me, Jeanie—and I could die for you."

"It might be harder to live for me."

"To live for you would be my highest aim in life."

"I fear you have not high ideals, Archie."

"What higher ideal than that love rules all?"

"The love that rules all, forgets self, for the sake of its object."

"How can I prove my love for you, Jeanie?"

By trying to forget me."

"You ask what is impossible; and I do not wish to forget you." There was a fire in his eyes she did not like. She was suddenly touched with a feeling of resentment. Drawing herself to her full height, she answered gently:

"It is useless to discuss the matter further, Archie. Surely you can understand that my wishes ought to be considered as well as yours." She saw the mighty effort it cost him to control his temper, and she felt herself tremble and grow chill, as he whispered:

"The obstacles which stand between us shall be removed, Jeanie. You shall one day be my wife, in spite of man or devil."

(To be continued.)

Huckleberry Finn

Excerpt from "The Feud" from "The Adventures of Huckleberry Finn":

"One day Buck and me was away out in the woods, hunting, and heard a horse coming. We was crossing the road. Buck says: 'Quick! Jump for the woods.'

"We done it and then peeped down the woods through the leaves. Pretty soon a splendid young man came galloping down the road, setting his horse easy and looking like a soldier. He had his gun across his pommel. I had seen him before. It was young Harney Shepherdson. I heard Buck's gun go off at my ear, and Harney's hat tumbled off from his head. He grabbed his gun and rode straight to the place where we was hid. But we did not wait. We started through the woods on a run. The woods warn't thick, so I looked over my shoulder to dodge the bullet, and twice I seen Harney cover Buck with his gun; and then he rode away the way he came—to get his hat, I reckon, but I couldn't see. We never stopped running till we got home. * * *

"Soon as I could get Buck down by the corn-cribs under the trees by ourselves, I says:

"'Did you want to kill him, Buck?'

"'Well I bet I did.'

"'What did he do to you?'

"'Him. He never done nothing to me.'

"'Well, then, what did you want to kill him for?'

"'Why nothing—only it's on account of the feud.'

"'What's a feud?'

"Why, where was you raised? Don't you know what a feud is?'

"'Never heard of it before—tell me about it.'

"'Well,' says Buck, 'a feud is this way. A man has a quarrel with another man, and kills him; then that other man's brother kills him; then the other brothers, on both sides, goes for one another; then the cousins chip in—and by-and-by everybody's killed off, and there ain't no more feud. But its kind of slow and takes a long time.'

"'Has this one been going on long, Buck?'

"'Well, I should reckon! It started thirty years ago, or som'ers along there. There was trouble about something, and then a lawsuit to settle it; and the suit went agin one of the men, and so he up and shot the man that won the suit—which he would naturally do, of course. Anybody would.'

"'What was the trouble about. Buck?—land?'

"'I reckon maybe, I don't know.'

"'Well, who done the shooting? was it a Graingerford or a Shepherdson?'

"'Laws, how do I know, it was so long ago.'

"'Don't anybody know?'

"'Oh, yes, pa knows, I reckon, and some of the other old folks; but they don't know now what the row was about in the first place.'

"'Has there many been killed, Buck?'

"'Yes—right smart chance of funerals. But they don't always kill. Pa's got a few buckshot in him; but he don't mind it, 'cuz he don't weigh much anyway. Bob's been carved up some with a bowie, and Tom's been hurt once or twice.'"

It Takes Two

A lad of seventeen was telling an older friend, recently, of an experience he had had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—United Presbyterian.

I have long made up my mind to take for granted the genuine heartedness of my friends, notwithstanding any temporary ambiguousness in their behaviour or their tongues.—Keats.



Contentment

By Eugene Field.

Once on a time an old red hen
  Went strutting round with pompous clucks.
For she had little babies ten,
  A part of which were tiny ducks.
"'Tis very rare that hens," said she,
  "Have baby ducks as well as chicks;
But I possess, as you can see,
  Of chickens four and ducklings six!"

A season later, this old hen
  Appeared, still cackling of her luck,
For, though she boasted babies ten,
  Not one among them was a duck!
"'Tis well," she murmured, brooding o'er
  The little chicks of fleecy down;
"My babies now will stay ashore,
  And consequently, cannot drown!"

The following spring the old red hen
  Clucked just as proudly as of yore,
But lo! her babes were ducklings ten,
  Instead of chickens as before!
"'Tis better," said the old red hen,
  As she surveyed her waddling brood;
"A little water now and then
  Will surely do my darlings good!"

But, oh, alas, how very sad!
  When gentle spring rolled round again,
The eggs eventuated bad,
  And childless was the old red hen!
Yet patiently she bore her woe,
  And still she wore a cheerful air,
And said, "'Tis best these things are so,
  For babies are a dreadful care!"

I half-suspect that many men,
  And many,many women, too,
Could learn a lesson from the hen
  With foliage of vermillion hue.
She ne'er presumed to take offense,
  At any fate that might befall,
But meekly bowed to Providence.
  She was contented—that was all!

The Runaway Boy

Two figures stand in the starlight looking out over the dark water toward the lights of a large brig which is anchored in the harbor. One of them throws a bundle into a sail boat, which he then proceeds to unfasten.

Hark! they hear approaching footsteps.

The other jumps quickly into the boat and lies as motionless as the bundle of clothes by his side. His heart beats fast as he hears the watchman call:

"Who is there?"

"It is I," returns his friend; "I have business with the captain of yonder American ship and cannot wait till morning."

It was a Japanese boy who lay so still in the bottom of the boat; and in that day, not so very many years ago, any Japanese who ran away from his country was liable to be put to death. Therefore the boy felt much relieved when the watchman passed on without making any farther inquiry. His friend stepped into the boat, and rowed swiftly toward the brig, on board of which the runaway was kindly received by the captain, who locked him up safely in a storeroom of the ship's cabin. When he woke in the morning, he heard Japanese officers talking in the cabin with the captain, and scarcely dared to breathe for fear of discovery. After a while the officers went away in their boat, and the brig sailed out of the harbor, bound for China. When the shores of Japan were fast receding from view, and danger of pursuit was over, the friendly captain unlocked the door of the storeroom where the runaway lay concealed. He came out, to find himself among a strange people, whose language he could not understand.

Has this Japanese boy been cruelly treated by his parents, or is he a poor homeless fellow whom love of change and hope of golden fortunes have induced to make this perilous venture? Neither; he is leaving behind, with deep regret, kind parents and dear brothers and sisters. A few years before this, he read a history of the United States in the Chinese language; and the account of a strange country so unlike, and, as he thought, so superior to his own, had filled him with longing to learn more about it.

Sometimes he would go away from the house of the prince who employed him to do writing, in order that he might study with a foreign teacher. When the prince found it out, he was much displeased. One day the prince said:

"Why do you run out from here?"

"I wished to learn foreign knowledge," the boy replied. "My soul went to my teacher's house to learn, and my body was obliged to go, too."

Then the prince laughed and promised to give him more wages if he would stay with him. But it was knowledge, not money, that the boy wanted; so he gladly took the first opportunity to sail for a foreign port.

When they landed in China, the captain of the brig on which he had sailed took him to Captain Taylor of the Wild Rover, bound for the United States.

"What is your name?" asked the captain.

"Neesima Shimeta," was the reply.

Sailors do not like long names, and this one sounded odd to the Yankee captain; so he answered gruffly, but not unkindly, "I shall call you Joe." And Joe, or Joseph, he was always called thereafter."

While waiting for the Wild Rover to sail, Joe thought he would like to buy a copy of the New Testament in Chinese. He had seen one in Japan, and thought it a wonderful book. Not having money enough for the purchase, he sold his much prized Japanese sword, and bought the book which became the guide and comfort of his life.

He worked his passage as a cabin boy. Captain Taylor was kind to him, and taught him much useful knowledge. Knowing his great desire for an education, he told the owner of the ship about him as soon as they arrived in America. This gentleman was so much pleased with Joe that he sent him to school, and paid all his expenses for several years.

Meanwhile the people of Japan had found out that there were some things to learn outside of their own country, and they sent more young men to American schools. They also sent word to Joe that he could return to Japan, without fear of punishment, when he had completed his studies. This made him very happy; for he loved his own country and the friends he had left there.

After an absence of ten years, Joseph Neesima went back to his dear native land. How glad his old father was to see him! As glad, I think, as that other father of whom we read in the Bible, was to see his long-lost son, Joseph. And how glad Joseph was to bring to his friends the "foreign knowledge" which he had acquired, and especially the story of Jesus Christ, who died, not only for Americans, but for all the world.

Once again he visited the United States and on his return to Japan a second time, this same Neesima, who a few years before had stolen forth secretly by night, was met with a joyous welcome by five hundred people. They loved him because he lived a noble life, and tried to help his people. He died honored by all his countrymen, and today hundreds of young Japanese are studying at the great Christian college which he founded in Japan. —Emily Tolman in Sunday-school Times.

Schoolboy Answers

There seems to be no limit to the mistakes schoolboys may make in answering examination questions. These are from a prize competition, arranged by the English University Correspondent, for the best collection of twelve mistakes made by schoolboys:

Lord Raleigh was the first man to see the Invisible Armada.

Tennyson wrote "In Memorandum."

Thomas Becket used to wash the feet of leopards.

Henry I died of eating Palfreys.

Louis XVI was gelatined during the French Revolution.

Algebraical symbols are used when you don't know what you are talking about.

Gravitation is that which if there were none we should all fly away.

A renegade is a man who kills a king.

Etymology is a man who catches butterflies and stuffs them.—Jurior Herald.

Table Manners

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate,
I must not scold nor whine nor pout,
Nor move my chair or plate about;
With knife or fork or napkin ring
I must not play, nor must I sing;
I must not speak a useless word,
For children must be seen, not heard.
I must not talk about my food,
Nor fret if I don't think it good,
My mouth with food I must not crowd,
Nor while I'm eating speak aloud.
Must turn my head to cough or sneeze,
And when I ask, say, "If you please."
The tablecloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run.
When told to rise, then I must put
My chair away with quiet foot,
And lift my heart to God above
In praise for all his wondrous love.

—Selected.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 5.

Theme for the Day—The Eternal Word.

Scripture—In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us. John 1:1, 14.

Amid the eternal silences
God's endless Word was spoken;
None heard but He who always spake,
And the silence was unbroken.

O marvelous! O worshipful!
No song nor sound is heard,
But everywhere, and every hour,
In love, in wisdom, and in power,
The Father speaks his dear Eternal Word.

Prayer.—Our good Father, this day once more we are reminded of Thy saving grace, which has not left us in darkness, but has given us the light of life. We adore Thee for Christ, the Word of God incarnate, who has entered into the fulness of our life that we through him may know the way into the fulness of the divine life. May this day bring to us the joy of worship with Thy people, and of hearing the living Word proclaimed. Keep us this day without sin, we beseech Thee, and may the evening bring us the peace of Thy presence, and the assurance of the rest that remains for the people of God. For Jesus' sake. Amen.

MONDAY, JUNE 6.

Theme for the Day.—The Soul's Eternity.

Scripture.—For as in Adam all die, so also in Christ shall all be made alive. . . . The last enemy that shall be abolished is death.—I. Cor. 15:22-26.

The stars shall fade away,
The sun himself grow dim with age
And nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds.
—Addison ("Cato.")

Prayer.—O God, our Father, we praise Thee for Thy image in us. Thou hast created us with the seeds of eternity in our natures, and with the vision of its wonders before our eyes. Save us, we beseech Thee, from the sin and disaster of missing so divine a destiny. May we not decline to the low levels of earthly satisfaction, but seek the things which are above, where alone immortal natures can be satisfied, and may we nourish the eternity that is in us, till in the image of Christ we find our true and holy life. For his sake. Amen.

TUESDAY, JUNE 7.

Theme for the Day.—In the country, with God.

Scripture.—And Isaac went out to meditate in the field at the eventide.—Gen. 24:63.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.—Luke 2:8.

Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

God comes down in the rain,
And the crops grow tall—
This is the country faith,
And the best of all.
—Norman Gale ("The Country Faith.")

Prayer.—Holy Father, we bless Thee for the calm and restfulness of the open country, the shadow of trees, the music of running streams, and the sense of wholesome peace that nature imparts. May those of us who dwell in the country realize the blessing of our lot, and those of us who abide in town or city seek such renewal of soul from time to time as the broader life of nature yields, and may our faith in Thee be quickened by all experiences in the field, the forest and the wide and open world. Amen.

WEDNESDAY, JUNE 8.

Theme for the Day.—A Steadfast Heart.

Scripture.—My heart is fixed, O God, my heart is fixed.—Psa. 57:7.

He shall not be afraid of evil tidings; his heart is fixed, trusting in Jehovah.—Psa. 112:7.

One who brings
A mind not to be changed by place or time;
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same,
And what I should be?
—John Milton ("Paradise Lost." I.)

Prayer.—Our heavenly Father, we praise Thee that by Thy strength we are able to make our lives triumphant over time and place and evil fortune. In the life of our Lord Jesus Christ, Thou hast given us the supreme example of a human life divinely calm and serene in the midst of most disturbing scenes. We crave the mind that was his, the peace and confidence, the sense of infinite things, the assurance that all things work together for good to them that love God. Father, endue us with the spirit of our Lord, we ask for his sake. Amen.

THURSDAY, JUNE 9.

Theme for the Day.—As in a Mirror, Darkly.

Scripture.—For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully, even as also I was fully known.—I. Cor. 13:12.

Here through the feeble twilight of this world
Groping, how many, until we pass and reach
That other where we see as we are seen.
—Tennyson ("Geraint and Enid.")

Prayer.—Our Father, we learn to know our limitations as we understand Thy greatness. We know but little, but Thou art all-wise. We are weak, but in Thy strength we can do all things. Lighten our eyes, we pray Thee, that we may see. Touch our lips with coals from off the altar, that we may testify of Thee. Strengthen our hands, that we may fulfill Thy will during the little day of our lives. And bring us in due season, to that better life where we shall see face to face and know as we have been known. We pray in Jesus' name. Amen.

FRIDAY, JUNE 10.

Theme for the Day.—The True Gifts.

Scripture.—Wise men from the east came to Jerusalem. . . . And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.—Matt 2:1-11.

Who gives his life for beauty's need,
King Gaspar could no more;
Who serves the truth with single mind
Shall stand with Melchior:
And love is all that Balthasar
In crested censor bore.
—Bliss Carmen ("The Twelfth Night Star.")

Prayer.—Our Father, we have read the story of the wise men who came from the east to the holy city to bring their gifts to the infant king. We also would worship at his feet. But help us, we beseech Thee, to bring the nobler gifts of courage, faithfulness and love, which are beyond all price. We know that bearing such treasures, we shall always find welcome and approval of him. Hear and aid us for his sake. Amen.

SATURDAY, JUNE 11.

Theme for the Day.—Survival.

Scripture.—For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain.—Isa. 66:22.

Nothing that is shall perish utterly,
But perish only to revive again
In other forms—as clouds restore in rain
The exhalations of the earth and sea.
Men build their houses from the masonry
Of ruined tombs; the passion and the pain
Of hearts that long have ceased to beat
Remain, and throb in hearts that are, or are to be.

Prayer.—Merciful God, we think of Thee amid the changing processes of life, and our hearts grow strong and confident that though all around us melts into new forms, nothing is lost, and that we ourselves and all that love counts dear cannot be lost. Comfort us with this assurance, till our lives become immortal in companionship with Thee. We thank Thee for the week gone by. Make all our days Thy care, and bring us to the never-ending day of eternity. For Jesus' sake. Amen.

The Preacher's Salary

I have only one suggestion to make: Let the minister make sure that he can really earn a larger salary. I do not mean to intimate that ministers are indolent, or that they do not expend a sufficient amount of energy upon their work. But it is not clear that the average minister of today is in any sense an expert at his occupation. Current theological training does not in most cases prepare one for pastoral work as law schools give legal advice, or as medical schools prepare men to diagnose disease, or as engineering schools fit men to plan and supervise construction work. Young men go into the minisry without ever having studied religion! They become pastors of the young without knowing what constitutes a good Sunday-school. They undertake to lead the conscience of the community when their own consciences are ignorant of the social issues of the time. It is a common remark that current preaching is, on the whole, below the intellectual level of the more intelligent members of the congregations. Let this not be understood as a sweeping accusation against the ministry of today, but only as a suggestion concerning a direction in which improvement is in many, many cases possible. The practical consequences of these conditions should be more of the right kind of study on the part of some ministers, and a demand from all ministers that ministerial education should be reformed.—Professor George Albert Coe, Ph. D.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Heathen Mother*

The narrow strip of land between the Mediterranean Sea and the Lebanon mountains was called Phoenician in ancient times, and was counted a part of Syria in the days of Jesus. Its two important cities were Tyre and Sidon. They had a very ancient history. Hiram, the king of Tyre, was a friend of David and of Solomon, and furnished much of the material for the temple. Ethbaal, king of Sidon, was the father og Jezebel, the wife of Ahab, and the great opponent of Elijah. Alexander the Great besieged Tyre for three years, as Nebuchadnezzar of Babylon had done before him, and the prophets spoke often of Tyre and Sidon, naming them along with Ninevah, Babylon, Sodom and Gemorrah as symbols of heathen wickedness.

Into this region Jesus and the disciples came, on one of those journeys which they took with increasing frequency toward the close of the public ministry. They were journeys that permitted freedom and rest from the incessant pressure of public crowds and calls for the output of strength. They were means of evading the hostility of the ruling classes, of which Jesus had become aware through the efforts made to interrupt his teachings and to throw obstacles in his way. And they gave opportunity for closer converse with the Twelve than the busy days in the Jewish environment of Galilee or Jerusalem.

The Unhappy Woman.

But Jesus was not wholly unknown even in this heathen region. No doubt rumor hurried on before to arouse in the Syrian villages of this northern coast a curiosity that robbed his journey of much of that seclusion which he would have preferred. But it also, as in this instance, gave him the privilege of ministering to the needs of those who were beyond the pale of Jewish privilege. A Canaanitish woman living in one of the towns near the sea, hearing the report concerning the strangers who were passing through the place, determined to make trial of their pity and power. Her daughter was the victim of insanity, which was usually rated as possession by a demon. There was no other source to which she could hopefully apply. No doubt the magical rites and incantation to which the superstitious and ignorant practitioners of the time resorted had been tried, with the usual result of complete failure. The mother in her desperate anxiety and love was willing to try any method that gave the slightest promise of success.

She therefore threw herself before Jesus, and with insistent words begged him to heal her afflicted daughter. She had heard of the David of old, and the popular title with which Jesus was invested as "son of David" in the loving regard of the people had caught her attention, and she addressed him by this title. But he gave her no heed, walking on quietly as if she were not there. Not to be baffled by this first repulse, the woman followed him, and with piteous cries and beseechings she called upon him for mercy and help, until even the disciples, accustomed as they must have been to incidents of suffering, could bear it no longer, and begged Jesus to send her away. Her heart-broken pleas were too much for even their rough nature.

The Severity of Jesus.

In this attitude of Jesus there is significant answer to those representations of his nature that portray only the soft and considerate side. Truly he went about doing good. He was the friend of all. Paul could well adjure the Corinthians "by the meekness and gentleness of Christ." The nature of the Master was constantly exhibited in acts of compassion and good will. But this was by no means his only side. No human life was ever more complete in all the qualities that make perfection, and among these sternness, severity, indignation and refusal have a normal place. We need to be reminded of the manliness of Christ lest we should fall into the foolish error of supposing that he had no power of resistance to importunity. The men who cannot say "No," both to temptation and to pleading, lack something of the virility which Jesus revealed. Some may have yielded to the mistake that softness was the ruling quality in his life. Not so did Peter think in that day when Jesus turned upon him fiercely with the stinging words, "Get thee behind me, Satan, thou art an offence unto me." Not so did the multitudes think when Jesus turned with anger to rebuke the folly and impertinence of his questioners. Not so did the Scribes and Pharisees feel when our Lord let fall upon them those blistering words in which were contained the eight-fold denunciation of their insincerity and pride. And not so did either the disciples or this woman of Canaan think as they followel the silent figure of Jesus along the sands of the sea, while neither entreaty nor tears seemed to break the barrier of his silence and reserve.

The Limitations of Jesus' Work.

At last when the situation seemed unbearable to the disciples, Jesus stopped and said to them, "This is no part of my work. I did not come to minister to those outside my nation. I was sent only to the straying sheep of the fold of Israel." In this statement Jesus set forth the great principle to which he so sternly adhered during all his life. It seems almost incredible that the greatest character in history should have been shut up within the narrow confines of a country scarcely larger than the smallest of our states Yet Jesus knew that every departure from his own soil was at the expense of his work. His program was intensive rather than extensive. He confined his labors to the classroom of little Palestine, in order that his pupils, the twelve men whom he had chosen to represent him after his departure, might lack nothing of adequate instruction. It was not that he loved Israel more than he loved humanity. But he had to reach humanity through Israel, and indeed, through the very few men whom he was able to keep close to him and to instruct. It was to make this lesson clear that Jesus treated this Canaanite suppliant as he did, and spoke with such emphasis to the disciples.

The Importunate Mother.

Yet, as in so many instances, Jesus knew what he would do. There was no purpose on his part to disregard finally the anguished appeal of the heathen mother. Perhaps he would test her faith; perhaps he would compel the disciples to recognize the distinction between their own privilege and that of the rest of the world, a distinction which also marked the breadth of their responsibility; perhaps also he wanted to teach the lesson that success is the result of such unwearying persistence as knows no refusal.

Nothing in the gospel records is more admirable than the simple faith and undismayed optimism of the woman. She might have denied his statement, that he came to care for the children of Israel and that her race were entitled only to a menial place in his esteem. From the Sidonian point of view no doubt the Jews were as heartily despised as they were by other races. But instead of taking this tactless course, the mother accepted instantly the word of Jesus that the bread must be given to the children, but she pleaded the right of even dogs to the fragments of the feast. She had only the claim which human sympathy guarantees, but that claim was enough. Jesus had no mind to resist unduly her tearful appeal. She had been tried over-much by his silence and apparent disdain. He meant now to reward her with the fullness of his favor.

He therefore said, "Your faith is great. It shall be even as you desire." With these words he lifted the load of trouble from her heart. She was in no mood even to ask some pledge that the cure would be wrought, nor to insist that Jesus should come to her home to make certain that her daughter was healed. Like the centurian of Capernaum she accepted Jesus' word as final, and went away with perfect confidence that the cure was already wrought. This was precisely the atmosphere in which Jesus could most effectively work his deeds of power and helpfulness. The mother's faith was itself a remedial agent of the highest value. Convinced that the malady had departed, she went home rejoicing to find the child calm and apparently free from the distress which had befallen her. And thus the Master had again vindicated the definiteness of his task, the greatness of his love, and the efficacy of the faith that had in him its center and ideal.

*International Sunday School Lesson for June 12, 1910. The Canaanitish Woman. Matt. 15:21-28. Golden Text, "Great is thy faith; be it unto thee even as thou wilt." Matt. 15:28. Memory verses, 21, 22.

Hymn of a Child

Loving Jesus meek and mild,
Look upon a little child.
Make me as gentle as Thou art,
Come and live within my heart.
Take my childish hand in Thine,
Guide these little feet of mine.
So shall all my happy days
Sing their pleasant song of praise,
And the world shall always see
Christ the Holy Child in me.

Christian Endeavor Lesson

By W. D. Endres

Topic June 12: God Knows. Psa. 103: Matt. 6:7, 8.

God knows and our consciousness that he knows is our salvation. We all shrink from public opinion. We hesitate to have the facts of our private life known to the public, largely because we fear an unfavorable judgment. Those who persist in sinful lives seek the cover of the night's darkness under which to commit their crime. The gambler, the denizen of the slums, and the burglar wait for the darkness in order that they work unrecognized. Not merely that they may escape punishment from the law, but that they may escape the condemnation of the public and the social ostracism which is sure to follow. To what extent the frown of the public has been the means of restraining those who would otherwise have yielded to temptation we have no means of knowing, except that from observation we know it is very great. All this is true and more of the man or the woman who lives in the fear of God. Since God not only knows but discerns the intents of the heart, he who seeks to be a child of God not only refrains from the overt act, but he seeks to banish from his mind evil and unrighteous thoughts, yea he would replace them with prayer and meditation for purity of heart, nobility of purpose, and willingness to serve. From God's knowledge there is no means of escape.

It is a great encouragement to remember that God knows. The idea of a righteous life is so beautiful and so glorious, and of the actual lives that we live so coarse, so vulgar, so far below, that there is great danger of discouragement and of giving up the struggle. But when we recall that God knows the longings of our hearts, the attraction that this great ideal has for us, our sincere efforts and great struggles to be true, and that He is a God of "loving kindness and tender mercies" we take courage. His justice is tempered with mercy.

"He hath not dealt with us after our sins,
Nor rewarded us after our iniquities."

Our efforts judged by the absolute standard of true righteousness are pathetic. Despair would overwhelm us. But,

"Like as a father pitieth his children,
So Jehovah pitieth them that fear him."

The child often, time even when his own sense of failure is keenest, nestles in the father's arms with a sense of satisfaction and protection not because he deserves but because the father loves him. It is not otherwise with those who serve Jehovah. He knows us, our longings, our struggles, our temptations, yes,

"He remembereth that we are dust."
"For He knoweth our frame;

and it is our privilege to come to Him after faithful and honest effort, knowing that even though we have failed a blessing and benediction awaits his weak and faltering children. But God knows and if we should go so far astray as to attempt to use this unspeakable love as a license for the exercise of evil thought and action, we forfeit every claim even to his grace. God knows and we must be true at heart.

Prayer

BY B. W. RICE.

I have an idea that more of our prayers would be answered satisfactorily to us if we would cultivate them after they are made. We usually close with "amen" which we let mean "there we have done with it, let it go at that." According to the law of prayer there is nothing to be expected after we have dismissed the petition from our minds. That ends it with God, and thereafter, so far as any binding promise is concerned or related, it is as if no prayer had been made.

When we have, by our petition, given God to understand what we desire at the moment, we have done but little, for he well understood all that before. The prayer we think no more than to let drop out of our own hearts immediately after speaking it, or within a day or two, or even before we get the answer, is not calculated to sway God to any great extent, and this "swaying" is our inherent position. We must, in some way, present to God a reason for calling upon him to either change his mind toward the transaction or otherwise act in time to grant us the request. When one decides that he himself is through with the prayer he has just made, he may also set it down that God has ceased to act on it.

We plow and plant our seed with no more assurance than we have that prayer will bring its result. It is God's to do or undo it all.

It is up to us to influence God to give us a special dispensation, direct from God and specifically the act of God in any answer to any prayer we make. Anything less than this renders the prayer useless and out of place. Just how a man in all his insignificance has been delegated the power to speak to Jehovah and get him to turn aside impending dangers or bring about oncoming results, is not for us to explain, suffice it to state that such is God's own proposition, and to undertake to explain it means a failure.

Praying is a law complete within itself and mysterious. It is no greater, however, than the law of growth. St. Peter walked on the water. His body weighed just as much one moment as another, but presently he went down. There was a reason. He let loose of God. God quits the very moment we let go. We plant the prayers, we cultivate them and fence them off and protect them, and God applies that wonderful mysterious law of his to them and later we harvest the crop.

Some prayers are answered in a moment, others require half a life time or even the whole run of years from the cradle to the grave. We make a prayer whose answer is due in thirty days and unless God violates his law of prayer and gives us the answer before daylight, we weaken on the whole prayer proposition. More persons have killed their faith in this way than in any other way the Devil has put up to us. Men have learned that a radish seed comes up in a very few days, while the black walnut takes nearly all of two winters to make the germ come to life. A man will make a radish prayer and feel encouraged. The next week he makes a black walnut prayer and falls out with God because he does not violate his eternal law of prayer and make the walnut come up before the planter gets the dust off his trousers. In the realm of plant life we have more sense than concerning the spiritual sphere.

The farmer studies his needs and the condition of his soil and his work is only begun when he casts the seed to earth. The Christian, calculating from the wrong standpoint has placed his basis wrong. He blames God for failing to answer a long-range prayer on a short-range notice. God says that if he is going to do anything definitely for a man, he must have as much notice as possible about it, for there are others. Our great God is not sitting there on his throne waiting for our prayer time to come around, wondering what we will want next. He is busy. He enlarges the numbers of his worlds just as rapidly as his facilities for caring for all his sons and daughters will permit. He perhaps will not undertake to turn a grindstone both ways at the same time, just to give some lazy Christian an opportunity to boast that God gave him what he asked for. Get your prayers all on file just as early as possible, for there is a great and wondrous host of people filing them hourly. Yours will hardly be run in ahead of all others unless yours demand an immediate attention, and in that event you will have to leave it all with God and trust that he will make a special act to accomodate your necessity. Be careful about filing an old black walnut petition when it's a radish growth you want. Make no prayer that you do not intend to back up until the answer comes. It is on file only so long as you turn it over and over in your own mind. If you decide to change your petition or alter it in any way, make a clean-cut alteration of it and do not trust to luck, for there is no such thing as luck in the realm of prayer. It is governed by a law equal in austerity to any other law than has ever been discovered. The distracted mother kneels beside her dying child and feels within her own heart that there will not be time enough for God to get around. She makes her petition from the standpoint of her own ideas about such things, and dares to take the chances. The time element enters into this case, and the woman has but little on file to which she can refer God at this distressing moment and consequently she loses out. From the moment the child was born she should have refuged it behind as strong a petition as it was possible for her to file.

The time element has been the rock on which many a man has lost his faith. God takes more time to answer some petitions than to others, and only God's unlimited power permits him to take up one case ahead of another of seeming less importance so far as man can discern. Let us use the same hard sense in our prayers that we use in the ordinary affairs of human life, and we will be surprised at the results.

Caldwell, Idaho.

Last Words

By Helen Hunt.

Father, I scarcely dare to pray,
So clear I see now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that I have hurt
The souls I might have hoped to save;
That I have idle been, inert,
Deaf to the calls the Master gave.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

In outskirts of thy kingdom vast,
Father, the humblest place give me.
Set me the lowliest task thou hast;
Let me, repentant, work for thee!

—Selected.

Church Life

—Congratulations to the new alumni, and alumae.

—The summer vacation season draws near, but sweeten the pleasures of that season with the thought of work well completed.

—The Christian Century will come to you during your vacation, if you will notify the office of your change of address.

—During the summer The Christian Century will publish some special articles on the improvement of the work of the Sunday school.

—Preachers, tell us where you expect to spend your vacation. Others will be interested in knowing, and your plan may be suggestive to others.

—Mr. and Mrs. C. C. Morrison are off for their trip to Edinburgh, England, and the various countries of the continent. They will return early in August. Mr. Morrison will continue to contribute editorial material to the paper during his absence.

* * *

J. T. Ogle, Paris, Texas, has accepted a call to the church at Shawnee, Okla.

I. A. Wilson closed his work at Valley Falls, Kansas, and began at Marion, the same state, on the first day of May.

LeRoy M. Anderson is getting his work before the community by paid "ads." in the local paper.

The annual convention of the fourth district of the Illinois Christian Missionary Society will be held at Normal, June 7-9.

C. C. Smith, Cincinnati, Ohio, addressed the congregation of the church in Atlantic, Iowa, Sunday, May 22.

The Martin family are now in a meeting at Greenfield, Mo., with nearly one hundred accessions to the church.

Church at Rock Creek, Ohio, is in need of a pastor. Write J. A. Braden, Rock Creek, Ohio.

Ernest C. Mobley, Dixon Street Church, Gainesville, Texas, has been called to remain with the church indefinitely.

The annual meeting of the First District of the Illinois Christian Missionary Society will be held at Dixon, Ill., June 15, 16, 17.

C. C. Sinclair, pastor of the South Emporia Ave. Church, Wichita, Kansas, recently gave an address before the meeting of the Y. M. C. A.

The church at Fairbury, Ill., is now without a pastor. The city has a population of 2,500 and a good field. The salary offered is $900 a year.

R. H. Ingram closed his work at Perry, Iowa, the first of June. This is a good church and field of fine prospects for some ambitious young man. Write H. T. Munn.

May 18, Hugh Wayt gave the address before the G. A. R. and the high school at Zanesville, Ohio. It was a combination of memorial day and peace day service.

Cortland H. Livingston, who about seven months ago became pastor of the church at Freeport, Ill., has resigned to accept a call to the church at Newman, Ill.

J. N. Johnston, Geneva, Ohio, has accepted a call to the Church of Christ of Fostoria, Ohio, and will begin there after the state convention at Toledo.

The churches at Trumbull and East Thompson, Ohio, will be open for a pastor after June 1. Write Harmon Bower, Geneva, Ohio, R. F. D. 4.

Dr. J. H. Garrison spoke at the morning service of the Lenox Avenue Church, New York City, May 29. He was enroute to the World Missionary Conference at Edinburgh.

The "Catch-My-Pal" movement in Ireland has an interesting adaptation in the Independence Boulevard Church, Kansas City, where a "Catch-My-Friend" movement is building up the Sunday school.

H. S. Gilliam, J. M. Monroe, and O. N. Roth, Enid, have been appointed to arrange for a special train on which the Disciples of Oklahoma will travel to the national convention at Topeka, next fall.

W. A. Moore, pastor of the First Church, Tacoma, has been invited to deliver the baccalaureate sermon to the graduating class of Washington State Normal, at Ellensburg, June 12.

The church at Lindsay, Calif., is without a pastor, and it is the opinion of those who know the field that if a good man would go there a fine work could be done in a short time.

By unanimous vote of the church at Wellsville, Ohio, A. A. Honeywell of Indiana has been called to the pastorate of the church to succeed C. L. Morrison, who has just resigned.

Oliver W. Stewart made a temperance address in the Christian Church, Urichsville, Ohio, Thursday evening, June third. He would find many friends to himself and his cause in this Christian church stronghold.

Evangelist Sumner T. Martin recently held a meeting at Brawley, Calif., which resulted in the organization of a church with fifty-three members. About forty of these had been members of the church elsewhere.

The First Church, Rochester, N. Y., occupied its newly repaired building for the first time the twenty-second day of May. There were five confessions, and a generous offering to defray the balance of the expense of repairs.

J. G. Waggoner, Canton, Ill., is preaching a series of sermons to young people. His subjects are: "Prosperity," "Courtship, Marriage and Home," "Recreations and Amusements," "Spiritual Life," "Character and Its Triumphs."

H. T. Morrison, whose pastorate of a union church of Baptists and Disciples on Prince Edward Island closed some time ago, is recovering from an illness due to overwork. He may be addressed at Springfield, Ill., in care of his son, Dr. H. T. Morrison, Jr.

Mr. and Mrs. Guy W. Sarvis, now under appointment as missionaries to China, under the F. C. M. S., as living links of the Hyde Park Church, Chicago, both received degrees from the University of Chicago during the June convocation.

Dr. Errett Gates left Chicago this week for study abroad during the coming year. Dr. Gates will use this opportunity to pursue special studies in his chosen field of church history, being under leave of absence from the University of Chicago.

The Christian Church, Iowa City, Iowa, dedicated its new $3,500 pipe organ June 2-5. The chief sermons were given by T. J. Dow of Minneapolis, former pastor of the church. C. C. Rowlison is the successful pastor of the church.

Albert Buxton received nine additions into the church the closing Sunday of his work with the Central Church at Pueblo, Colo., and in his new pastorate at Broadway, Pueblo, Colo., there were five accessions the first Sunday.

The following telegram was received too late for publication last week: "South Folk, Va.—Second week; big union meeting; 171 additions; forty Sunday; continue another week. W. B. Hendershot, Martinsville, evangelist." C. B. Richards is the pastor.

There have been 125 additions to church at Danville, Ill., since January 1, about eighty of them being by primary obedience. Mines are shut down and times are hard, but in other regards all is well. Wm. E. Adams is pastor.

N. D. Webber, pastor at Morristown, Ind., has delivered an historical address before the Old Folks Singing Class, preached a special sermon to the G. A. R., delivered the Memorial Day address at Morristown, and the Red Men's Memorial address at Fountaintown during the last month.

Sumner T. Martin is preaching the following series of sermons at Holtville, Calif.: "Desecration of the Lord's Day," "Gambling and Cards," "Shall I Attend the Theater?" "What About the Dance?" "Lying, Gossip and Profanity," "The Danger of Drink," "Deceitfulness of Riches."

W. R. Jinnett and wife, Manilla, Ind., will sail for Europe, June 9, to be gone till about the first of October. Mr. Jinnett can be addressed care North German-Lloyd Steamship Co., Southampton, England, or care Cranston's Ivenhoe Hotel, Bloomsbury street, London, England.

Charles S. Medbury, pastor of the University Church, Des Moines, Iowa, was commencement speaker at the Southern Christian Institute at Edwards, Miss. During the same week the state negro convention met in the same place, and Mr. Medbury was given a place on their program.

We overreached our apportionment for the A. C. M. S. yesterday by a few dollars. Our treasurer will forward same soon as payments are in, and you may look for a neat remittance from Bible school also. Yours for Christ and America!—Chas. A. Sias, Dallas, Ore.

The Netz Sisters furnished music for those who attended the Texas State Convention, May 22-25. Other musical numbers of special interest were given by Miss Mable Una Bell, Ohio, and Mrs. Gussie Ward, German, Oklahoma Christian University, and the Todd Brothers of Eastern, Texas.

F. H. Bentley will close his work at Tulare, Calif., July first, and will return to the east on account of the illness of his father. During his ministry the church has made good growth, and will now be ready to pay an increased salary to the right man. Tulare is a city of 3,500 persons.

The San Joaquin ministers' meeting was held at the First Church, Fresno, Calif., May 9. The speaker of the afternoon session was J. J. Haley, who read a paper on "The Next Reformation," which he urged would be an ethical one. The paper provoked great discussion.

Ray O. Miller, pastor of the First Church, Fresno, Calif., reports frequent additions to the church. Old debts amounting to a total of thirteen hundred dollars have been paid, and now the members of the church are talking of a new building thoroughly equipped for the best modern work.

J. M. VanHorn has been secured as acting

pastor of the First Church, Warren, Ohio, until a successor to J. E. Lynn is secured. Mr. Van Horn is a man of experience and marked ability, and the church is fortunate in securing his services during the interim while searching for a pastor.

J. F. Findley, who has just closed his work with the Fort Collins Church, Colorado, has just concluded a meeting at Kersey, Colo., which resulted in the organization of a church of seventeen members. A Sunday school and ladies' aid society were also organized.

Things are moving with encouraging life at the East Broadway Church, Sedalia, Mo., where E. H. Williams is the pastor. In the fifteen months of his ministry there have been 113 additions to the church. The painters and decorators are now at work upon the building, giving it a new dress without and within.

W. H. Zenor, who has been pastor of the East Lincoln, Neb., church, since April 1, 1909, has resigned and will close his work with this church the first of August. Mr. Zenor is a hard worker and since his coming to East Lincoln has interested himself especially in the cause of labor. He has not yet decided upon his future location.

William Price, pastor of the Howett St. Church, Peoria, Ill., last week returned to the vocation of his earlier days long enough to lay the brick of the foundation of the new Sunday school building, which is being erected by the men of the Central and the Howett St. Churches of Peoria. The superstructure is to be erected in one day.

The thirtieth annual convention of the Montana Christian Association will be held in Butte, June 1-17. The guests from abroad are: I. N. McCash, Mrs. Anna R. Atwater, J. H. Mohorter, and J. T. Nichols, editor of the Christian Union. This convention program is longer than most of those of the eastern and central states, and is filled with many good things

Dr. Paul Wakefield, living link missionary from the church at Liberty, Mo., is raising by private subscription a sum of $500 for the purchase of a boat to be taken with him for use in China. The Liberty Church, of which R. G. Frank is pastor, will in addition to the fine sum they have already given, contribute to this fund also.

The church at Clinton, Ill., gave a farewell reception to Albert Schwartz, their pastor, May 29, who left the following week for New York, where he set sail for a six months' tour of the world. Mr. Schwartz has a six months' leave of absence that he may make this trip, which he makes under the direction of a university extension department, and for the purpose of both travel and study.

Richard W. Gentry, associate pastor of the Hyde Park Church, Chicago, and fellow in Church History in the University of Chicago, will receive the degree of B. D. at the June convocation. Mr. Gentry has been extended the fellowship for another year and will continue his study, preparatory to taking the degree of Doctor of Philosophy.

The men's Brotherhood of the church at Wabash, Indiana, held its fourth annual fish fry a few days ago, when more than 100 men sat down to the dinner. The fish were (it is said) all caught by the members of the club. After the dinner, Pastor E. F. Daugherty introduced J. K. Shellenberger, field secretary of the Brotherhood, who gave the address of the evening.

This message from Secretary Corey will add zest to the children's day festival. "Children's Day promises to be a record-breaking missionary festival. So far, 500 more schools have ordered supplies than last year. Probably over 4,000 Sunday-schools will observe the day and we believe $100,000 will be the result. This will make more than one million dollars from Children's Day from the beginning. No doubt 2,000,000 people will attend the exercises on June 5.—S. J. Corey."

E. S. Farmer, of Rochester, Ind., is preaching a series of four Sunday-night sermons which are attracting much interest throughout the city. To high school students on "The Discovery of Hidden Talents and Their Proper Use"; to college people and the friends of education on "The Dynamics of Christian Education"; to lodge men on "Men, Their Purpose in Organization and Their Might"; to Rochester citizens on "The Essential Qualities of an Ideal Citizen."

W. B. Craig is pushing the cause of Christian union in the east, where it is both needed, and where the people are ready to receive it. By the arrangement of Mr. Craig, Robert E. Pretlow of the Society of The Friends, Brooklyn, spoke in the Lenox Ave. Church on a recent Sunday morning, Mr. Craig preaching in the Brooklyn pulpit of Mr. Pretlow, and in the evening at his own church, on "Christian Union: What and How?"

H. C. Holmes, for two years pastor of the church at Lawrenceville, Ill., has resigned, and closed his work the first of June. The resignation is brought about by the necessity of Mr. Holmes changing climate on account of his own and his daughter's health. He has accepted a call to Redlands, Calif. Mr. Holmes' work in Lawrenceville was very successful and the church was reluctant to let him go.

H. D. Williams, who has for the past eighteen months been pastor of the church at Kalamazoo, Mich., has resigned. The resignation will take effect the first of July. Since going to Kalamazoo, Mr. Williams has materially advanced the work of the church, and has made a large place for himself both within and without the church. The church universally regrets his departure. Several fields have opened to Mr. Williams but he has not yet announced his plans for the future.

The following report shows a fine work at Tipton, Ind., during the last year under the pastorate of Guy Israel Hoover: For all purposes there was raised $5,492, $2,166 of it going toward the outside indebtedness of the church, and $265 for missions. During the regular minister's labors there were added sixty-five persons, twenty-six by confession



of faith and baptism, making a net gain of forty-eight in the membership, and giving a present roll of 508 names. The average attendance upon the Sunday school is 285, and the collection $10.46.

The Central Church, Des Moines, Iowa, has announced a change in the program of the Wednesday evening prayer meeting, to "meet the needs of a modern congregation." Each evening one who is especially prepared to speak upon the subject assigned him will have charge of the evening. The subjects are those which have especial interest to the modern Christian man. The first three evenings will be devoted to a study of the "world field," under the direction of the pastor, Finis Idelman, with the use of maps and charts. Later subjects are not yet announced.

Mrs. Lena Treloar, who has been pastoral helper for the South Broadway Church, Denver, for the past three and one-half years, has resigned, to enter upon other work. Mrs. Treloar's work is highly commended in the Colorado Christian Herald. She has been organizer and superintendent of the home department of the Sunday school, teacher of the young people's Bible class, teacher of teachers' training classes, vice president of the Interdenominational Missionary Union of Denver, and during the absence of Dr. Tyler last summer supplied the pulpit of the South Broadway Church.

The annual meeting of the Central Church of Christ, Syracuse, N. Y., Joseph A. Serena, minister, was held May 18. Reports from all departments showed life and vigor. There were 341 members in the church, a gain of twenty for the year. Total receipts of treasurer, $5,298.88, of which $412.73 was for missions. Bible school averaged 156 in attendance; raised $570, of which $210 went for missions. The C. W. B. M. reported forty-eight members, and $130 raised, while the C. E., with thirty-five members, raised $100, of which $30 went for missions. The ladies' guild raised $215.13 for local work. Total receipts, all departments, $6,250; total given for missions, $775. The property of the congregation is worth $40,000, and is entirely free from debt. A constitution and by-laws was adopted and ordered printed in manual form.

May 2 and 4 at Normal, one of the best institutes in the history of Oklahoma was held. The following ministers were in attendance: Clay T. Runyon, Kingfisher; G. Lyle Smith, El Reno; A. R. Spicer, Lawton; T. N. Noblitt, Guthrie; G. W. Surber, J. H. O. Smith, J M. Monroe, H. S. Gilliam, Oklahoma City; C. A. Musselman, Anadarko; R. E. Rosenstein, H. E. Reed, J. C. Powell, Norman; D. A. Wickizer, Tulsa; O. N. Roth, Enid; E. L. Kirtly, Marlow; A. J. Bradshaw, Stroud; T. F. Odenweller, Enid; J. A. Tabor, Snyder; A. E. Underwood, Holdenville; G. W. McQuiddy, Alva; F D. Macey, Bartlesville; Virtes Williams, Stillwater; W. S. Priest, Wichita, Kansas; J. H. Henderson, Pauls Valley, and J. W. Woodside, Kansas. W. S. Priest, of Wichita, Kansas, was the lecturer, and did his work to the satisfaction of all. It was conceded on all hands that his lectures were of an unusually high order. Not a note of discord was heard from the beginning to the end of the institute. The discussions were spirited and indulged in freely, but without acrimony or venom. Much credit is due D. A. Wickizer, the president, and R. E. Rosenstein, the secretary. The regrettable thing was that so few ministers were in attendance. The ladies of the church furnished most excellent meals for the sum of 25 cents and put all under obligation to them for their excellent service.

English Topics

By Leslie W. Morgan

A Nation's Grief

"The King is dead!"

A disaster which involves a multitude, as from earthquake, famine, or flood, seems more terrible than that which concerns only an individual, and yet suffering is an individual matter, and to multiply the number does not really increase the pain. So a grief which involves a nation seems greater than the sorrow of a single individual. It is a case in which "a sorrow shared is not divided."

It has been my lot to see a nation four times in sorrow, and it is an experience not without value. I have been profoundly impressed by each in turn. The first was in my early boyhood at the death of Garfield; the second was the death of Queen Victoria, followed closely by that of McKinley, and the fourth is the present national, yes world-wide lamentation at the passing of King Edward VII.

Contrast with America's Grief.

Many of my readers will recall an earlier grief, that at the death of Lincoln. In the case of America the grief in the three cases mentioned was accentuated by the fact of death being due to dastardly assassination. In the other cases there has been nothing to assist the imagination or inflame the passions of the populace other than the deep feeling of regard for the departed. Any one viewing the expressions of grief from afar might imagine that much of it was formal and meaningless, but seeing and experiencing it at close hand it is different. No one would have imagined nine short years ago that if the son of his illustrious mother were taken in so short a time the grief would have been anything like that shown on the occasion of her death. The facts show not only the futility of attempting to prophesy concerning such things, but what is more significant, they indicate the admirable diplomacy with which the late king manipulated the situation and captured all hearts. It was not an easy thing to do but it has been done with consummate skill.

Wished to Follow His Mother.

The prayer of the late sovereign that he might walk in the footsteps of his illustrious mother, seemed to some, at the time, to border upon sacrilege, and to be next to impossible; but without exaggeration it may be said he has done so, and not only so but he has marked out new paths for himself,—paths the treading of which have made for the world's peace, and for the prosperity of the kingdom and empire over which he ruled. It is not necessarily contended that had he come to the throne at the same age as did his mother he would have made the impression on history that she did, but in the less than a decade of ripened years which he has given to the task of directing the affairs of a world empire he achieved a great success. History will connect the name of "Edward the Peacemaker" to that of "Albert the Good" and "Queen Victoria the Great" in other ways than that suggested by sonship and parenthood. The Bishop of London says of him: "A great king he must have been to have acquired the place he did in the councils of the civilized world, and in the respect of the nations." Many illustrations might be given as to what he has done. When he came to the throne, an Englishman was a hiss and a by-word in France. By a single visit he completely turned the tide of public opinion and inaugurated the *entente cordiale* which has grown with the advancing years, being helped at every opportunity in the most graceful and diplomatic manner possible. Among all the crowned heads of Europe there is not one that wields one-half the influence of that of the late king.

Mr. Andrew Carnegie was interviewed a few days after the death of the king and gave expression to sentiments of special interest to his countrymen and mine. He said: "Strange anomaly, this British constitution of yours. Your monarch in losing power to do anything, won the power to influence everything. Not the Lord's anointed, but in a very wonderful way the chosen of the people. Why man, he'd have got more votes in England than Roosevelt in the States!"

These words are specially significant, coming as they do from a man who some years ago returned to his native land after becoming enamored of Republican ideas in the land of his adoption and his successes, and bought up a number of daily papers in London and throughout the country, with the avowed purpose of disseminating Republican ideas. Perhaps the failure of the attempt had something to do with this changed attitude, but doubtless the results of the last two reigns have had something to do with it as well.

The King's Ambitions.

The late king had two ambitions, both of of them worthy ones, viz., the world's peace, and the amelioration of social conditions. True, he was anxious to win the Derby too as many times as possible, but there is no question about his sincerity in the other matters. Long strides were taken in the former during his reign and he showed the utmost sympathy with the efforts to better the conditions of the poor, especially in the matter of housing. There has been a political upheaval during his short reign, and although he was without doubt conservative in his sympathies he has with wonderful skill retained the loyalty of all classes. All classes have been deeply touched at his sudden death and messages of sympathy with the queen mother, as she is now to be called, have come from very diverse sources. On the Sunday following the king's death the Salvation Army sent a band to play in the quadrangle of Buckingham Palace, and by special request sang "Nearer My God to Thee" and "Abide With Me." A telegram was sent by "769 homeless men" in the Medland Hall Free Night Shelter, saying, "Even the humblest of our late kings subjects feel they have lost a friend." General Botha referred in his message to the gracious manner in which he and his fellow generals were received by the late king "when our hearts were still bleeding at the loss of our independence." In her message to the nation the queen mother expresses her thanks for "sympathy from all classes" and adds, "Give me a thought in your prayers" and "I confide my dear son to your care."

The New King.

King George V. is not now looked upon to be as strong a man as his father, but doubtless he will prove himself efficient in time. He is said to be of a retiring disposition and to hate pomp and ceremony. It has always been said that he regretted his elder brother's death, the Duke of Clarence, not simply from the sorrow naturally felt for the loss of a brother, but because of his shrinking from the responsibilities of the crown. It is said that he has two hobbies, stamp collecting and his children, and that

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

Samples of BETHANY GRADED LESSONS *Sent Free to Ministers, Superintendents or Teachers, upon application.*

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he neither races nor gambles; that he is one of the best shots in Europe and that he is fond of the field. From my observation of him at a public meeting a few years ago, when I sat at close range to him for several hours, I would take him to be of a modest disposition, and mild in manner, not physically very strong nor specially keen in his intellectual qualities. He will have excellent support in Queen Mary who is every inch a woman and shows it in her bearing, in the rearing of her children and in her work in behalf of charity.

"Long live the king!"

Gains for American Missions

During the first three weeks in May, the gain in church offerings and annuities is $2,185.02. One hundred and twenty churches have increased their gifts and 152 have made an offering this year which failed to do so last year. Offerings have been received from but few of our larger churches.

This first year of our second century gives promise of being the greatest year in our history. Let us rally to the cause of winning America for Christ by sending increased offerings from our churches thus enabling the home board to do more and better work for Jesus in our homeland.

Send all offerings to the
American Christian Missionary Society.
Carew Building, Cincinnati, Ohio.

News from the Niagara Frontier

The Christian Ministers' Club of the Niagara Frontier will have its annual picnic along with the families of the members at Erie Park, Canada, June 6. The day will be devoted to athletics and gastronomics.

Dr. Arthur Holmes and P. C. Macfarlane will be the principal speakers at a "Niagara Frontier Brotherhood Banquet" to be held at the Central Y. M. C. A., Buffalo, June 2.

E. F. Randall has concluded his pastorate with the First Church, Tonawanda, N. Y. His work has been of the highest order. The congregation asked him to reconsider his resignation and invited him to continue.

Milton B. Madden, the energetic, bigheatred and most effective "living link" of the Payne Ave. congregation, North Tonawanda, will visit the congregation the last of May. He will be accompanied by two of his boys, and they will have this heavy schedule on the Frontier: May 29, Bible school and morning worship, Payne Ave.; evening worship, and May 30, Niagara Falls; May 31, Forest Ave., Buffalo; June 1, Jefferson St., Buffalo; June 2, reception, Payne Ave.; June 3, Kensington Church, Buffalo; June 4 and June 5, Bible school and morning worship, Payne Ave.; evening worship, Richmond Ave., Buffalo.

V. W. Blair, Payne Ave. Church, North Tonawanda, will deliver the afternoon address at the Western New York District C W. B. M. convention at Williamsville, June 11, and also an address on "Christian Endeavor's Part in the Missionary Movement," at the Annual Niagara County Christian Endeavor Convention, Niagara Falls, May 27. On June 3, he will speak on "Music and Worship" at the Jefferson St. Church, Buffalo, when the choir and officers of that congregation will entertain the Payne Ave. choir.

Mr. S. B. Lindsay, an elder of the Payne Ave. congregation, occupied the pulpit of the First Church, Tonawanda, both morning and evening, May 22.

There is such a happy fellowship enjoyed by the First Baptist Church and the Payne Ave. Church of Christ, North Tonawanda, N. Y., that each pastor will preach for both congregations during the vacation of the absent minister in July and August. These congregations had union evangelistic services last winter and have had occasional union meetings since.

Farewell to Pastoral Leaders

Mr. and Mrs. F. L. Bowen have been the leaders of the Jackson Ave. Church for the past thirteen years, but duty calls them back to the mission field. The feeling of the church at their departure was most beautifully expressed in the decorations at the reception given them the last week of their ministry, which closed May 1. The church was decorated in palms, white flowers and bleeding hearts—the palms for their future pathway, the white for the purity of life ever taught by them, and the bleeding hearts as an emblem of the feelings of the people. A fitting program was rendered, the last number before the serving of refreshments being, "A Token of Love," which proved to be a large heart-shaped receptacle containing ten $20 gold pieces, a gold medal for Mr. Bowen, on which was engraved a picture of the church, and a gold watch for Mr. Bowen. About one thousand people were present during the evening to assure them of their love and wish them success in their future work of city evangelization. The souvenirs of the evening were a fine photograph of Mr. and Mrs. Bowen.



Rev. and Mrs. F. L. Bowen.

DR. C. J. GILMAN,
Chairman, Board of Officers.
Jackson Ave. Church, Kansas City.

News from the Foreign Society

Nicholas County, Kentucky, is assured of the living link rank by raising $600 for the work at Batang, border of Tibet, under the direction of J. C. Ogden. It will be remembered that Brother Ogden went out from that county. G. M. Brooks, a live "layman," led in this campaign.

The receipts of the Foreign Society for the first twenty-four days of May amounted to $23,102, a gain over the corresponding time last year of $7,880.

President A. McLean made an address at the World's Sunday School Convention at Washington, D. C., on "Missions in the Sunday School."

All the signs point to an exceptionally large Children's Day offering. It is hoped that every school will be in line with creditable gifts.

Dr. W. E. Macklin of China will attend the Toronto Convention.

Lloyd H. Miller of the Broad St. Sunday School, Akron, Ohio, feels sure that that school will reach the living link rank on Children's Day.

The Sunday school at Hopkinsville, Ky., has already observed Children's Day and has reached $450 in their offering and possibly more. Next!

Children's Day offerings should be sent to F. M. Rains, secretary, Box 884, Cincinnati, Ohio. Please be careful to give the local name of the Sunday school when different from the postoffice. Also please state whether the offering is from the church as a church or from the Sunday school.

The mission at Matanzas, Cuba, is jubilant. Work on the new buildings begun. Getting ready for Children's Day. One man baptized. The church at Freeman St., Norfolk, Va., J. T. T. Hundley, minister, supports Melvin Menges, missionary, at this station.

Secretary Stephen J. Corey will speak at the Toronto convention and also at the Ohio convention.

The church at Frankfort, Ky., sends us $600 from the church as a church as usual. This congregation supports Dr. W. E. Macklin, Nankin, China.

The Foreign Society sold no less than 7,000 missionary books during the past year. This is a good record.

B. T. Wharton, pastor of the Marshall, Mo., church, says: "We expect the Marshall church to become a living link Children's Day. We collect our entire foreign missionary offering on that date, and I think most of it is now ready. Expect the biggest Children's Day we have ever had."

A thousand missionaries on the foreign field, two million dollars a year for foreign missions, and at least twenty-five million heathen people evangelized b your workers in this generation. This is the new watchword adopted by the delegates of our brotherhood at the National Missionary Congress at Chicago. This bold, worthy appeal ought to deeply stir the loyalty of our people to world conquest. The goal is entirely possible of attainment, and the Disciples of Christ should be satisfied with no less an aim.

Glorious news from the Congo mission. Thirty-six baptized at Bolenge, April 6; twenty-three baptized at Bolenge, October 3; thirty-six baptized at Bonyeka, November 21; sixty will be baptized at Bonyeka soon; ten were baptized at Lotumbi, January 3. The Christmas offering of the church at Bolenge was 11,629.

Disciples' Congress Plans

The committee appointed by the Congress of the Disciples of Christ to confer with a like committee from the Congress of the Baptists, has submitted the resolutions concerning the union of the Baptists and Disciples' Congress which was adopted at Bloomington, Ind., and the Baptists' reply accepting the conditions of union as proposed by the Disciples with the exception of having a tri-annual union congress instead of a bi-annual.

At the time that our committee conferred with the Baptist committee this spring, the Baptists had already formed their program for their congress to be held this fall at Augusta, Ga., and therefore it seemed inadvisable to hold a union congress with the Baptists this year. Consequently the Disciples will hold their congress in March or April of 1911.

At the congress this spring in Bloomington, the following officers were elected: President, C. H. Winders; secretary-treasurer, Joseph C. Todd; first vice president, R. H.

Crossfield; second vice president, E. E. Faris; third vice president, B. A. Abbott.

The officers constitute the executive and program committee and would be glad to receive through the secretary, investigations from churches desirous of entertaining the congress in 1911, and also would be glad to receive any suggestions concerning the policy and program of the Congress for next year. So far as the committee has been able to confer with the other officers, they have expressed a desire to make our next Congress thoroughly representative of the brotherhood as a whole.

JOSEPH C. TODD,
Secretary-Treasurer.

Bloomington, Ind.

H. O. Breeden at Fayetteville, Ark.

H. O. Breeden and W. F. Lintt began a nineteen-day meeting with the First Church, Fayetteville, Ark., the first Sunday in April. Throughout the meeting the attendance was the largest in the history of the church. Of this meeting, Pastor W. S. Lockhart writes:

"Dr. Breeden is an untiring worker. Nearly every day he spent the afternoon calling with me. He knows how to approach men and rarely makes a mistake in his estimate of people. Many men that 'never go to a revival meeting' were regular in their attendance. The usual comment was, 'He is not like an evangelist; there is no sensation about him.'

"All were greatly impressed with his reading of the Scriptures, reading as he does from memory. For the first time in my life I saw a great audience listening attentively to the reading of the Word. It had a good effect. He handles the great truths of Christianity in an easy and convincing way. His presence before an audience is helpful. At times he is truly eloquent, again he delights with some well chosen lines of poetry, at another time he thrills his auditors with an apt illustration from history, art, or his own varied experience. His presence among our business men called out such remarks as, 'I like that man because he is a real man as well as a great preacher.'

"I have waited three weeks to write these lines, so as to observe the after effects of the meeting. We have a balance in our treasury, we have not had to 'get over the meeting,' the converts (all mature people) are in the Sunday school, Aid, C. W. B. M., Brotherhood, C. E., and are present at the church services, all contributing their time, energy and money to the success of the work.

"We had a much larger ingathering than we anticipated—sixty-one, with forty-four confessions. In taking the census of our city we found only 100 that seemed to us available. You may readily see that the number reached was large considering the amount of available material. Our whole city and university life was made better, our business men were so well pleased that they have frequently expressed themselves as never again wanting any other type of an evangelist.

"Professor Lintt added much to the success of the meeting. He is the finest chorus director I have used. He is much beloved by his chorus. He is a princely man, thoroughly in earnest in his work."

New York City Mission Notes

The tri-annual convention of the C. W. B. M. of the New York City district was held at the 169th Street Church, Tuesday, May 19. A splendid program was given and a delightful social hour was spent with an excellent dinner, furnished by the ladies of the church. The evening was given to the Disciples' Missionary Union. A report of the city mission work was given by the superintendent of city missions. M. M. Amunson, pastor of the Sterling Place Church, delivered a thoughtful address on "The Woe of the City." The meeting was well attended by representatives from the churches.

The mission churches report progress during the past month.

The work among the Russians is doing splendidly. Four nights each week they meet in classes to study English. Sunday, Wednesday and Saturday they meet for their religious services. The following facts given by the Federation of Churches will help us to appreciate the task of evangelizing this people. In the Borough of Manhattan below Fourteenth street, we have 155,823 of Russian birth, or take the section on the east side of Bowery and south of Fourteenth street, we have 153,746 Russians. These facts should challenge our faith. It is a call to service. Truly, our answer cannot be the present effort we are putting forth. We need a well equipped Russian missionary devoting his whole time to this work.

A special meeting is being held at the Humboldt Street Church by Evangelists H. F. Lutz and William Leigh. The meeting has increased in interest from the start. Thirty have thus far responded to the call of Christ. A splendid work has been done to strengthen and build up the church.

JOSEPH KEEVIL,
Supt. of City Missions.
704 Humboldt street, Brooklyn, N. Y.

New Headquarters for Religious Education Association

The exhibit and the office work of the Religious Education Association have grown so rapidly that larger quarters have been made necessary. The association moves to the new McCormick building, Michigan Ave. and Van Buren St., Chicago, on May 1, where with fully twice the space and with splendid light and facilities for the library, exhibit and offices, all those who desire to consult the special collections of the association will be welcome and will find ample accommodations. The special library of the association now numbers two thousand books on moral and religious training, including a fine collection of modern text material, a large number of pamphlets and other documents and many photographs and displays illustrating methods of work in Sunday-schools, colleges, homes, etc. The exhibit is maintained for the free use of all persons, for teachers who would select texts, for parents, pastors and others working at the problems, or desiring to read the latest literature on the subject of religious education.

Missouri State Convention

The Jefferson City Church sends a hearty invitation to all the brethren and sisters in the state to come and visit them June 17-22. If you will send your name to J. L. Thompson he will take special delight in seeing that you are cared for in the best possible way at the very smallest expense.

Remember that the convention voted last year to hold this convention on the plan of the General Convention, that is that the attendants pay their own way. Bro. Thompson has secured a number of homes and rooms at boarding houses and hotels. He will do his best for you if you will but write him in time. Don't wait until the last day and then expect the very best accomodations.

This leads us to say that this makes it more necessary that the churches pay the expense of their delegates and ministers. It is altogether too much to ask that these shall give their time and pay their way, too, especially when you remember that they are engaged in your service.

Send your minister. Pay his way and demand that he go. He will appreciate it, he will be the better minister for it and the church will be blessed thereby. The churches of Missouri cannot afford to neglect the state convention, too many and too large things are at stake.

Remember that it is not "their convention," but "our convention." This is the people's gathering. They can make it what they will. It is the one time in the whole year when the people from all parts of the state come together to consider the great interests of the church. This is the people's one great opportunity and they ought to prize it above riches.

Finally let us get ready so that there may be nothing that shall bring a tinge of regret. We must not come reporting any deficit. We are hearing from some of the brethren about it, but it will take the last minister, the last church and the last dollar we can reach in order to come "all up in the clear."

T. A. ABBOTT,
Cor. Sec'y.

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
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JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
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INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
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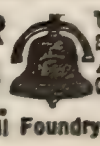
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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The New Education and Care of the Body

Is not Physical Well-being too Much Neglected?

This is the season of Commencement exercises. All the country is interested in the emergence from the school room of a host of children and young people, who for several weeks to come will betake themselves to nature, recreation and rest, in such degree as their circumstances shall permit. But particularly is the community interested in the gatherings that mark the graduation of boys and girls from the High Schools of numberless cities and towns throughout the land.

It is natural that an interest so wide-spread as that of education should engage for a little time at least, each year, the serious regard of all citizens as to the character of the instruction that is given in these institutions of public training. No generation has been more definitely engaged in the revisal of its standards of instruction than our own. The system of education that prevailed a half century ago is seen to be utterly inadequate. It was limited in its scope,pedantic in its method, and lacking in social interest in its content. Today education is particularly marked by emphasis on the elements of human interest and welfare to which attention has been drawn.

This shows itself in the larger place given to history and the social and economic sciences. The older disciplines of logic, the classics, and mathematics have either yielded to or have made room for the study of present conditions, the world in which we live as revealed by scientific observation, the character of the plant and animal environment in which man has his place, the nature of the social organism of which he is a part, and the structure and activities of his own mental life.

But further than this the desire for practical education has carried us. In most well-equipped High Schools considerable attention is being given to such practice studies as have a bearing on the daily work of men and women in domestic and industrial life. The girls are being trained in domestic science, and the boys in manual training to a degree that would have been undreamed of a generation ago.

This is not purely a utilitarian program. To be sure there are those in the community who believe that education should be limited to the disciplines which bear directly upon the bread-and-butter equipment of the individual. There are parents so misguided as to believe that the schools are only useful as they provide ability in money-making. This sordid and unsocial view needs rebuke and correction. There is no heresy more deadly and debasing than that which tends to commercialize the wholesome and inspiring work of education.

But one of the most interesting developments of public instruction in our generation is the attention given to the physical welfare of the pupils in the schools. This is a return to the classic past. The Greeks were perhaps the keenest lovers of mental skill, and in their day intellectual dexterity reached its highest point. But they gave constant and enthusiastic attention to the care and training of the body. Plato is said to have derived his popular name from the breadth of his chest. Socrates boxed daily in the gymnasium, Phidias and Aristophanes were both famed as wrestlers and hurlers of the discus. The symmetry and soundness of the body were considered as important as the training of the mind.

The mediæval ages changed all this under the spell of monasticism. The body was believed to be unworthy of any bestowment save that of the most necessary food and clothing. The saint and the scholar most esteemed in those ages were the men who mortified the flesh to the limit of austerity, and rigorously repressed the natural vigor of physical life under the impression that it was inconsistent with piety or learning.

We are returning happily to the earlier and better ideal. Physical exercise is now regarded as one of the essentials of a sound education. Athletics, restrained and supervised, are replacing the old barbarisms so often practiced by student groups as apparently the only method of relaxation from the duties of the class room. The healthy animal spirits which once found vent in the mutilation of school property and the playing of grotesque pranks upon inoffensive citizens, now finds expression in the skill of the ball field or the endurance of the race.

Nor must it be forgotten that even where these athletic exercises are limited, so far as their public interest is concerned, to students specially trained as members of the athletic teams, the influence of the system is widespread and wholesome throughout the student body. The self-denial, abstemiousness, regular hours, obedience, and clean living which are necessitated by any competent athletic program cannot fail to have a wholesome moral influence upon the entire group concerned in the results achieved, and in most institutions a fair amount of physical work is demanded of all the students.

But the public school is going much further than this in its insistence on a sound body as the right of every child. The home conditions in which many children live are unsanitary and unwholesome. Many families, particularly among the recently arrived foreign groups in our cities, seem entirely unaware of the values of various food products or of any competent methods of cooking and preparation. We have often commented upon the tendency to intemperance among men whose wives are ignorant of these essentials of household work, and whose marketing is as injudicious and wasteful as the cooking is inadequate. But we have not given sufficient attention to the effect of such household economics upon the physical life of the children.

Many of these are ill-nourished, not so much because of a lack in quantity as of improper qualities in the food. To this must be added those scarcely conceivable delinquincies of personal cleanliness which prevail in too many families whose children are attendant upon the public school. Few children take naturally to the bath without strong parental urging. And where this latter is lacking, the condition of the bodies of such children as make up no inconsiderable proportion of the school life in some sections of our cities, must be left to the imagination.

There is the still more crying evil of neglect regarding the physical infirmities of young children. Many of them are mouth-breathers, because of the obstruction of adenoids or other growths in the nasal passages. Such children can of course never be healthy, because they are constantly breathing through the unprotected passages of the mouth and throat the germs which produce numberless evils. Neglected teeth are another prolific cause of impaired vitality. The decaying process works ravages in the health of the child who constantly inhales impure air. Teachers and parents may well be aroused to the dangers which childhood encounters from the neglect of these elementary laws of life.

But what most seriously disturbs those who know the facts is the intimate relation between physical health and morals in the life of children. How much of the stupidity, nervousness, irritability, worry, impertinence, pugnacity, and incorrigibility of certain children who are the problems of the home and the school is really due to neglected physical conditions? Not infrequently the dullness or nervousness of children is the direct result of imperfect sight or hearing, or of some other easily remedied defect.

Our Christian civilization will never reach its best estate until we are as truly concerned for the physical welfare of all the children who are in any sense related to our communities as we are for their intellectual and moral improvement.

Winning Power Through Faith

"We have but Faith: we cannot know;
For knowledge is of things we see."

The spirit that denies gathers no strength. What is often called denial, however, may be a deeper affirmation. The first Christians in Rome were called atheists because they rejected the popular religion. Martin Luther had greater faith than his opponents, who thought he was casting aside the fundamental truths of Christianity. Abraham Lincoln was a truer believer than the preachers of his day, who thought slavery was a divine institution, and that he was disregarding the plain teachings of the Bible when he taught that the black man had a right to the fruits of his own toil. Jeremiah, whom ignorance has named the weeping prophet, had a faith that outweighed that of all his enemies. He knew that the religious and social order of Judah was breaking up and he believed that a new order would arise in which the superstitions of the old would be discarded. His enemies had no place for God outside their little system.

The growing man believes in himself. He is not conceited. He does not think that wisdom was born with him or that it will die with him. He is reverent and courteous. But he believes too much in himself to turn over his thinking to other men. What he does has the approval of his own judgment. He accepts the responsibility for his mistakes. The bad habit that tries to hold him in subjection meets the bold defiance of a man who asserts his right to be free. Men without faith weakly submit to the domination of bad habits. They do not believe they were made for any high destiny. The man of faith confesses his sin. He feels that he was not true to himself when he yielded to himself when he yielded to appetite or allowed the pressure of common opinion to influence his conduct contrary to his better judgment. His confession of sin is an announcement of his determination to live a strong, unselfish life. It is an indication of strength.

The strong man believes in other men. The child grows in strength of character when it believes in its good mother. The young man believes in other young men and in young women. If he does not, his usefulness ends before it begins. The cynical young woman probably thinks she is a superior being; in reality she counts for nothing. She may be able to cool the ardor of some who are trying to do honest work and she can cause distress to her acquaintances; in other directions she has no power. By the time a man reaches middle life his faith in men has been severely tested. If he has tried to be honest and fair in his dealings, he has found that others take advantage of his confidence in them to get possession of what they are not entitled to have. Men to whom he has spoken what none but friends should hear have given his secrets to the world. There comes to him the temptation to pronounce all men liars and thieves. But if he does lose faith in men, he becomes weak and contemptible. He will still believe that men prove truth and righteousness if he has insight. The faith that has been tested makes him a man of might.

The deepest faith is that which has God for its object. We cannot separate faith in ourselves and in other men from faith in God. What we are is fixed by the source from which we came. What is the source? Is it evil? Is it benevolent? Has the universe as a whole any meaning? Or have things tumbled together by chance? Is goodness an illusion or is it the supreme reality? Men cannot grow strong unless they feel that they are fighting for something that is real. They are willing to endure physical pain and mental anguish if thereby something of permanent value is gained. But they do not like the idea of suffering in a world that will at last mock their passion for truth and goodness. Abraham believed God, and he became the founder of a great race. The prophets believed in God, and they gave the world a conscience. Paul believed in God, and he laid the foundations of a universal church. Our barbarian ancestors were civilized by men of faith who went to them with the gospel of Christ. The political life of America needs men of faith in God, who will drive out of office and into the penitentiary bribe-givers and bribe-takers. The church needs men of faith. Its achievements are limited because its members do not believe. They have not the strength to force the truth upon the heart and conscience of the world. This strength comes from faith, and in turn increases faith.

Midweek Service, June 8.

The Disciples of Christ, in their efforts to answer as fully as possible the needs of the communities in which they are located, are wisely undertaking the erection and equipment of hospitals, asylums and orphan homes wherever they are able to accomplish this good plan. In Kansas City, for example, an effort is well under way to erect a hospital under the auspices of the Christian Church. This will help more than any other feature in our church life to interpret the spirit and ideals of our Brotherhood to a community keenly sensitive to social betterment. In Chicago the Disciples have never undertaken any work so ambitious as this. Their numbers are comparatively small and their wealth correspondingly limited. It has frequently been suggested that as the Baptists are planning to erect a new hospital, the Disciples might well join with them in a work which is the common task of our faith. Nothing would tend to unite these, or any other Christian bodies more rapidly or securely than such co-operation in such a common and needed enterprise. The Baptists are in great need of a new building to replace the old hospital which has become undesirable in these days of developing surgery and precise sanitary regulations. Why should not the Disciples assist in the building of the hospital, which is as much their own need as that of the Baptists, and which neither body can as competently provide as the two united?

* * *

The Church Extension Fund has enjoyed an unusually prosperous year. During May and June annuities have been received including $10,000 from a friend in the East, $1,300 from a friend in Florida, and $200 from a sister in Illinois. 279 gifts have now been made to the Board on the annuity plan, and the annuity fund now amounts to $279,316. Great numbers of churches have been built by the Disciples during the past year, and appeals have come to the Board at an average rate of 23 a month. The receipts are $59,000 for the first eight months. Especially interesting has been the gain of three new name loan funds. The first was given by the president of the Board, Fletcher Cowherd of Kansas City, in memory of his brother, Walter Cowherd; the second by R. A. Long in memory of his mother, Margaret A. Long, and the third by M. H. Shelton. These three funds of $5,000 each, make a total of 31 name funds devoted to the work of church extension. Such gifts are an incentive to greater liberality and more ambitious enterprises among our churches, and they are notable proof of the broadening influence of church extension as a business-like and successful missionary work.

* * *

Mr. and Mrs. Charles Clayton Morrison sailed on the Dominion Steamer for England on Saturday last. They will be gone until about the middle of August, attending the World's Missionary Congress in Edinburgh, and the conference on Christian Union to be held in London under the auspices of the Disciples a little later, and visiting various parts of Great Britain and the continent. Mr. Morrison will send regular letters dealing with the important events which have taken him abroad. Our readers will watch for his messages with the keenest interest, for they have learned to regard him as one of our most incisive and inspiring writers. The weeks of journey abroad, in spite of the labors attendant upon them, will be in a measure a rest from the arduous and exacting duties required of him as editor of the Christian Century during the past year. The Century family will wish him and Mrs. Morrison a pleasant journey and a safe return.

* * *

The convocation exercises at the University of Chicago are made notable this year by the laying of the corner stone of the William Rainey Harper Memorial Library, which is to be the most commanding feature of the University Quadrangles. In connection with this gathering a memorial tablet to Alice Freeman Palmer will be unveiled at the Tower Building. Dr. F. W. Gunsaulus will deliver the Convocation address on Tuesday, June 14.

* * *

We have received from President E. V. Zollars of Oklahoma Christian University, the preliminary announcement of an educational congress of the Disciples to be called some time during the coming summer to discuss matters pertaining to our educational work. Such themes as ministerial supply, the securing of larger patronage for our schools, the matter of endowment, and other topics of interest will be discussed. It is thought that the gathering may be held in August. Such a meeting would be of value if a suitable attendance can be secured.

Social Survey

By Alva W. Taylor

The Sunday-School and Citizenship

The end of education has been asserted to be the development of an individual. But the development of an individual is mightily concerned with the development of a society. Religious education is especially concerned with the development of that society which Jesus termed the Kingdom of God.

Whatever religion may be subjectively, objectively it is a matter of relationship. Christianity is social, and the training for the christian life must be a social training or the life that is named christian may be a mockery of the true religion. The task is, therefore, to teach and train in relationship. The pupil grows up as one of many and his education is the growing of a citizen, not the mere preparation for citizenship. It is a growing of a citizen in the neighborhood, the nation, and in the Kingdom of God. Individual development without paramount social consideration breeds a selfishness that is social anarchy.

Socialization.

The process is social. It is the adaptation of one to the demands of his kind. It is to make individuals socially assimilable. The first step in morals is taken when the individual, with all his clamoring sense of self, gets a sense of his proportion in society. The main problems of our lives are social problems. They have to do with others, and are concrete realities. It will matter little about our theologies and philosophies if we do not get the sense of contact through them and find a better manner for adjusting ourselves to the whole of that society that is around us.

Education is a part of experience, not a mere fitting for experience. The child is not an abridged edition of the man, but the man in embryo. He is of smaller caliber, but is the same being. His religious education should begin with his problems as a social being, and form his motives and principles concretely. It should begin with his social contacts, fit him into his social environment, solve his immediate social problem and prepare him to meet the next thing that arises. Acquiring information is for the purpose of getting materials and direction for action. Character is the real end of acquirement, and his information should be usable information, or he learns to play fast and loose with facts and ideals that are not made real to him by actual use. True discipline does more than mold ideas—it gives direction to motives and fixes certain moral and mental habits as fundamental, and leaves the soul to work out its own salvation. The ethics of the social life have embryonic existence in the primary grades. The kindergarten is a socializing institution. The child's play interests are social, and give the line of least resistance for the development of the educational process. If we make his daily personal interests the touchstone for instruction, and he grows up as a member of society, he will be less liable to use his powers to prey upon society.

Jesus' Method.

Jesus used what has been termed the "case method" to impart religious and moral instruction, and it is the best pedagogy ever discovered for such purposes. He took the concrete problem as it arose, and solving it, fixed eternal principles, not as abstract theories or as ideals merely, but as matters of practice then and there. Nothing was out of relation to men and daily living with him. Even his exposition of kinship between himself and the Father was applied to his relation to men, and theirs to one another. There were no superimposed abstractions, but in all he taught there was concrete and correlated reality.

Great as is the need in the Sunday-school of teachers better informed in the Bible and the usual pedagogical methods, greater even is the need of teachers with a grasp of this simple, fundamental method of solving the problems of the child as they arise in the course of his development, and treating him as a growing member of society. First is the instilling of the sense of moral authority—the habit of thinking of things with God in them, the basis for all correct action, and the ultimate sanction of all morality. Then the conception of self as but one of many, and with no way of life but that of a coöperative being.

There is no escaping the utilitarian motive. Human experience demonstrates that it is better to do unto others as you would have them do unto you. Teaching in religion must be rooted in practice and receive the sanction of usability. Then there can be no divorcement of religion and morals in life. A child may be taught all about music until he can recognize all the masters and enjoy the finest compositions, but he never becomes a musician without a practice of music as he learns its theory and use. To become a musician he begins as a player, and his development is not to become a player, but as a player. There is no attainment without expression.

Religion and Life.

Religion is a life, not a straight and narrow way for a life, nor a preparation for a life that is to be. Jesus came to "give life and to give it more abundantly." Restriction is contrary to interest and nature. Applications that are forced, lose their catch and hold qualities. Applications that natural interests seek, grip the soul and give direction to life. Sunday-school sermonizing is generally an imposition upon the child of half-baked ideas, a sort of sacred scolding, and an irritation to the abounding life within. Appeal to the abounding life within and stimulate lagging faculties with something to do and prune abnormal growths. The evil in the child is but misdirected energy, vitality growing all blade and no ear. Help him to begin to work out his salvation. Teach him Christ as one eminently human and humanely sympathetic. Let the idea of his divinity grow up with the growing appreciation of his humanity at work on a superhuman task. Teach the Bible historically, and above all do not instill into his mind the double rule of morals that would permit an Old Testament patriarch to do with God's approval something that would be immoral in our own age. Teach the Bible, but teach it as the means to an end, not as the very end itself. Teach him the moral sequences of all Bibical truth, but make it real by bringing the things taught over into his own problems as a moral factor in the world in which he lives. The hands must give an account of the heart. Work is the golden means of adjustment to the realities of religion. Put the pupil to an enactment of the precept. Clubs for the protection of animal life will teach him the sacredness of life and make him a citizen of peace. A class may become a civic club for hygienic work and be the making of citizens with public spirit. With parental co-operation charity work can be done. Concrete personal, community, and social problems can always be a sort of class laboratory in which to find the resolvents of religious principle. Young people especially, should study the problems of the time in the light of Christ and the prophets. The adult class can be organized about a study of the problems of the day from the Bibical standpoint when nothing else will hold them together. If our children come to youth with a conscious and habitual recognition of the rights of their fellows built up within them, together with the moral supremacy of Christ, there will be little doubt of the issue. Doctrine is a formulation of experience as wrought out. Do not impose a ready-made system of it on the child, but give him a fair chance to formulate his own system, or at least have a choice in regard to those he will adopt. To teach it first is to reverse the logical processes, bias the mind to a conclusion, and set the ways of thinking into grooves. Do the will, that you may know the doctrine.

A Crowned Soul

Any one that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not enough happiness to go round, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of pain which will have something divine in it, and some thing you would not exchange for any so-called happiness under the sun.

We are going to be through with this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing to behind some of us soon, but behind all of us before long. And then the important thing will not be what appointments we had, or what rank in the Conference, or anything of that sort; not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—The late Borden P. Bowne.



Good Fathers in the Making

Helping Neglected and Dependent Boys to Become Dependable Men

THE SCHOOL AT GLENWOOD. BY V. P. RANDALL.

AMONG the many social problems that confront us, there is none that is more interesting, and certainly none that is of greater importance, than the so-called "boy problem," for if it is true that the boy is father of the man, it is also true that the boy problem is father to many other social questions concerning men.

In order to help any boy, the first thing that we must do is to rightly understand him. We must know why he desires to do certain things before we can aid him to overcome his desires to do them.



A BOSS CARPENTER.

Environment plays a larger part in the development of a boy than anything else, and in many cases as we see and deal with him we realize that he reflects his mental and physical home surroundings. Every influence of his young life helps to shape and mold his character, the few hours spent in school in securing what we commonly call an education being but a detail of that education which he is daily receiving in the larger school of experience.

The regulation tenement, with its foul air and overcrowding, its poverty, filth and misery, and its entire lack of any inspiring or uplifting influences, may be looked upon as a class-room where boys are learning certain lessons that mean much to them as individuals and also to society as a whole. Parents often add to the problem, and desertion, divorce, immorality, crime, and especially drunkenness, create abnormal and unwholesome home surroundings, which in turn give the boy a false concept of life, its responsibilities and its vital facts. On the other hand there are those conditions which are caused by accident, sickness and misfortune. Neither parent nor boy is responsible for these, yet they have their effect.

The cheap theaters, with their reproduction of crime, their display of vulgarity and their exciting influence, are always open to the boy, and at a price within his reach, while on the other hand, clean, wholesome recreation and amusement are almost impossible to secure. The cigarette habit, with its vitiating and demoralizing influence, plays a part in destroying young manhood, and later on the saloon, if it has not already blighted the boy's home, reaches out its hand and endeavors to lay hold on him.

The Dependent Boy.

Now, these conditions, along with others equally well known, tend to produce a distinct class of boys known as the dependent, that is, he is dependent upon society for something which he requires in order that he may become the sort of a man our country needs. This is not a difficult thing to supply, either, for in the majority of cases what he most needs is simply to be removed from his unwholesome, unnatural home influences, placed in new surroundings, given a new view of life, and started on the right road. Neglect this boy and in the majority of cases he becomes either the delinquent or the juvenile criminal who horrifies us with his crimes, or else he joins the army of ignorant, unskilled, jobless, helpless, and often vicious men of our cities. Help him until home conditions change, until a foster home is provided for him, or until he becomes independent and able to make his own living or contribute to the support of his family, and society will have a valuable and profitable citizen.

The dependent boy constitutes a distinct phase of the boy problem, and in the Illinois Manual Training School Farm, commonly known as Glenwood, is found an answer that for twenty years has been proving its worth, not by attractive theories, but by positive results, and results are what the world of today demands.

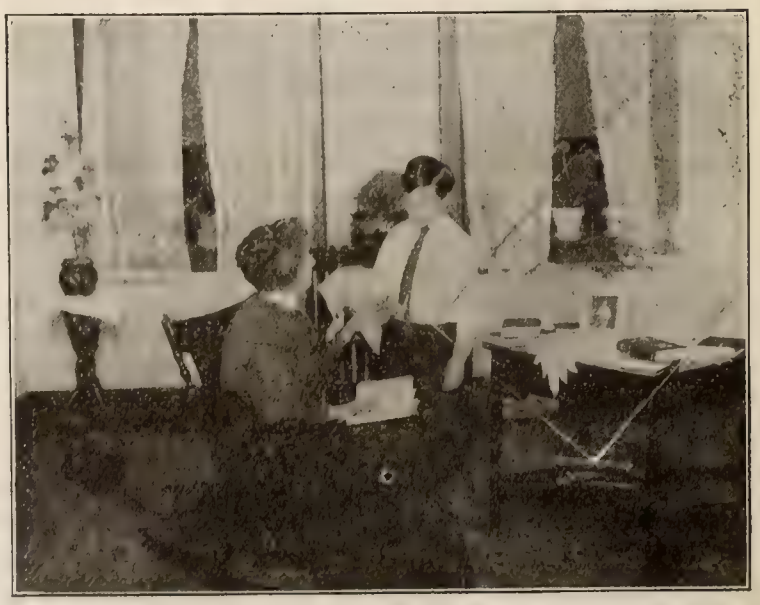
This practical and resultful solution to the problem of the dependent boy is located on a 300-acre farm, twenty-four miles south of Chicago, and about one mile west of the village of Glenwood, from which place the school takes the name by which it is usually known.

Since its foundation, in 1887, Glenwood has trained, educated, encouraged and started toward better things, 6,000 boys, and today there are 350 boys here, this being the normal capacity of the school. Of this number 75 per cent has been committed by the courts of Cook and other counties. The remainder have been placed there by guardians or relatives who are unable properly to care and provide for them at home. None of these boys is delinquent, yet some of them, through their street training, have become what many people who lack patience and understanding call "bad boys," but Glenwood starts out with the assumption that the boy is in reality good, and that any evil which is apparent is but the reflection of unnatural influences which formerly surrounded him.

Where the Glenwood Boys Live.

Acting on this assumption the boy is first given clean, wholesome surroundings. The detached cottage plan is employed, the boys being housed in eleven two-story and basement brick cottages. Every effort is made to have them as homelike as possible, and they are equipped with steam heat, electric lights, hot and cold water and bathrooms. The institutional atmosphere, so common in places of this sort, is lacking. The cottages surrounded by trees, shrubbery, and flowers are not all of one type, but differ in architecture. Many of these are memorial buildings, named after those in whose memory they have been erected. In Glenwood the emphasis is placed, not on the military training, the shops or the school-house, but on the home, and this is always the first consideration.

Each cottage is presided over by a competent matron, or house mother, who is selected because of her especial fitness for the position, and that is more than one can say of many of the boys' own mothers, and a visit to these homes reveals much that is interesting. The individuality of the boy is never at any time lost sight of. Each boy has his own private towel. In the basement are the shoe-boxes, small lockers in which the boys keep shoes, toys, games, and a collection of strange and curious things which



THE HOUSE MOTHER.

every youngster loves to gather. Going into the cottage the boys enter through the basement and stopping at their box, exchange their shoes for house-slippers before going upstairs.

On the first floor is the matron's apartment, the locker room where uniforms for dress parade and "Sunday clothes" are kept, and the large comfortable reading-room with its open fire-place, its shelves filled with library games and good boys' books, and its small tables accommodating from four to six boys each. Copies of good pictures adorn the walls. The dormitories are upstairs, and instead of there being one large room, there are several small ones, each one having in it from five to seven single beds (not cots) with white pillow cases and sheets and a white spread.



THE HUMAN QUESTION MARK—WHAT WILL BECOME OF THE BOYS?

Each cottage has its own flower garden. These help to beautify the grounds, and the boys take a great deal of pride in them. The cottages are not merely houses where a number of boys stay and sleep and read, but they are homes where a family of big and little brothers, with the help and counsel of a good woman, is learning to live clean and wholesome lives, and it is on this foundation that Glenwood builds.

Through religious teaching, instructive lectures, clean entertainments and wholesome recreation the boys are taught to appreciate better things. Although the boys are neither wicked nor bad characters their lack of proper training makes it necessary for many of them to come under some form of discipline which will, without being severe, teach them habits of promptness, obedience, and respect for authority. There is not more than an hour of military drill and "setting up" exercise during the day, but this is enough to accomplish the desired end and also be of great physical benefit.

The members of each cottage constitute a military company, and many a "gang" hero with a spirit of leadership, directed into right channels, here becomes a capable and efficient captain or lieutenant. These cottage companies take a great deal of pride in their drill, and all look forward to June 14, which is anniversary day, when competitive drills are held, the judge being an army officer from Fort Sheridan.

Each boy as he enters Glenwood leaves behind him any unpleasant experiences of the past, and starts life anew with a future before him that is filled with glorious possibilities. A careful record is kept of each boy and he receives monthly credit marks from his matron, teachers, and instructors in cottage behavior, grammar-school work, manual-training work, military drill and general deportment. This makes it possible to watch the boys' progress, detect weak spots, and give to each boy, at least some measure of special help. All boys securing a general average of 85 per cent are placed on the "honor list" and wear a much-coveted "honor badge."

Prevention, Correction and Uplift.

The preventive and corrective methods here employed are different from those most commonly used. In the first place, an effort is made to show the boy that it is easier in the long run to do right than it is to do wrong, and also that it really pays to do right. Punishment consists in loss of privileges. Insolence brings enforced silence. The quarrelsome boy who does not act in a gentlemanly manner in the cottage parlor stands in the hall and cannot play with, or speak to his mates, and the disobedient boy is deprived of his hour in the ball field, or is not allowed to attend entertainments. Corporal punishment is not permitted.

Each boy spends one-half of his school day in the grammar-school, and the other half in manual-training work of some sort, with the exception of a few of the smaller boys who spend the full day in grade work, and a few of the boys who have been graduated from the grammar-school and who spend the entire day in the shops.

In the grammar-school eight grades are taught by competent teachers holding county certificates. The work is especially adapted to the particular needs of the individual boy.

There is no prolonged summer vacation but occasional vacation days are scattered throughout the season, and this, together with the added zest given by regular manual-training work, enables the boy whose schooling has been neglected to make up for lack of early opportunities. Upon graduation from the eighth grade boys are eligible for admission to the Chicago high schools. Under manual-training there are several departments: machine, forge, cabinet and wood-working, printing, shoemaking, laundry, and bakery. Each department is well equipped with the best modern tools and machinery, and here all boys not detailed to the farm spend half of their school time. The instructors are not only skilled mechanics, and capable teachers, but are also men of good moral character.

The work is practical. Under direction of the instructors all repairs in machinery, iron work, carpentry, plumbing, and steam fitting are made by the boys, and so while they are getting an insight into useful trades, they are cutting down the running expenses of the school. All kitchen, dining-room, and cottage work is done by the boys, under direction of the chef, housekeepers and matrons. All laundry work and school printing is done by the boys. Boys are also trained to fill responsible positions by going to Chicago as city office boy, by acting as mail orderly, and performing clerical work.

Of the 300-acre farm, 100 acres are devoted principally to the raising of vegetables for the table and fodder for the horses and cattle. Under the direction of a trained farmer and a gardener, the farm is worked by a number of boys who do their half-day's work here. Many boys who have worked on the farm find good foster homes with farmers or go to agricultural college after leaving here.

In round numbers the annual cost, including salaries, repairs and clothing (exclusive of new buildings), is $70,000, or $200 per year for each one of the 350 boys. (In state and city institutions where boys are cared for, the per capita cost is from $260 to $350 per year.) The sources of income are as follows: Paid by Cook and other counties for boys committed by the courts, $28,000; paid by parents and guardians toward the support of their boys, $10,000; interest and endowments, $6,000; remainder to be raised by subscription, $26,000.

There is an old saying that if you give a dog a bad name he will live up to it. At Glenwood it reads differently "Give a boy a good name and he will live up to it." It sounds theoretical, but it is not, it is practical, and the results secured go to prove it. The aim of Glenwood is to make the dependent boy independent, and it accomplishes this both directly and indirectly in various ways. Some boys are cared for, disciplined and educated, until disturbed home conditions have been readjusted. Good foster homes are provided for some where they remain under the supervision of the school until they are eighteen years of age. Others receive a good grammar-school education and are instructed in some trade until they are old enough and sufficiently skilled to go out for themselves or to return to their families well equipped to help bear the home burden.

For over twenty years boys who would otherwise have grown to manhood poorly equipped, both mentally and physically, to fight life's battles, have been sent out into the world after from one to five years at Glenwood, clean in speech and habits, skilled and capable, possessing a knowledge of the value of right thinking and right living, a respect for law and order, and a determination to fight fair while making the most of every legitimate opportunity. The number thus saved to usefulness, the homes thus held together, and the contribution thus made to American citizenship cannot be expressed in mere figures.



THE ADMINISTRATION BUILDING AT GLENWOOD.

The Freedom of Spiritual Religion

An Illuminating Sermon Preached Before the Northern Baptist Convention in Chicago

BY WALTER RAUSCHENBUSCH.

EDITORS' NOTE: There was much of interest to the Disciples of Christ in the recent remarkable convention of Northern Baptists held in Chicago. The complete accomplishment of their plan for unifying their missionary and benevolent societies under the control of a representative convention of the Baptist churches of the North, opens the way for the Disciples, who face an almost identical problem, to solve it in much the same way. But more significant than any achievement in the improvement of ecclesiastical machinery were the great utterances of these representatives of the Baptist faith. The note sounded by Professor Rauschenbusch in the convention sermon, delivered at the Sunday morning session is typical. Professor Rauschenbusch, as our readers know, is the author of "Christianity and the Social Crisis," a book than which no more illuminating and influential has appeared in recent seasons. His interpretation of Baptists as a free people was responded to by the great congregation with fervent approval. Delivered to the representatives of the Baptist denomination who were enjoying the hospitality of the University of Chicago in Bartlett Gymnasium, it proved to be one of the many influences of that week which completely melted down the prejudice and suspicion through which many delegates had been previously regarding that institution. The careful reading of this sermon should strengthen the *entente cordiale* between the great Baptist brotherhood and the Disciples of Christ.

Text: "Now the Lord is the Spirit; and where the spirit of the Lord is, there is liberty."

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." II *Corinthians* 3:17-18.

This chapter is an incisive comparison between Judaism and Christianity. Paul stood at the transition from the old to the new religion. That change was the great achievement in the progress of his own soul. The great practical task of his life was to free Christianity from the trammels of Judaism and to send it out on its world-wide mission in obedience to its own inherent spirit. Like Luther he had lived in the old and the new religion. From childhood his mind had been formed under the stern mastery of the Jewish law. Then he had passed out into the new atmosphere of Christianity, and the experience of that change had been photographed on his memory with all the concreteness and vividness of a great tragic catastrophe. In this chapter he condenses some of his fundamental judgment on the old and new religion in striking religious expressions.

The Limitations and Glories of Judaism.

First, in regard to Judaism. He recognized both its limitations and its glories. It was in its nature a transitory stage in the religious education of the race. The purpose of the law was chiefly condemnatory. It was to train the consciousness of sin and demonstrate human helplessness. Yet it had moral and religious power and splendor. The glory which shone from the face of Moses when he brought the law down from Sinai was to Paul typical of the glory which enveloped Judaism. He was more just to the religion from which he emerged than the leaders of the Reformation, who often viewed the Roman Church as an anti-Christian and diabolical power; more just, too, than we often are in our judgments on heathen religions. To use a modern formula, he regarded Judaism as a necessary step in the evolution of the religious consciousness of the race. The Jews stoned his body; his Jewish Christian brethren often stoned his soul; yet he held fast his love and veneration for the great history and nobility of the mother religion. This may be our first lesson. Our life, if it grows at all, has to outgrow many things. We have outgrown the moral maxims and the educational methods of our childhood, our youthful admirations in literature, and some of our theological theories, and even of our religious experiences. But we shall never part from anything wisely unless we love it in the parting, and unless we take with us into the new life whatever was vital and good in the old.

One of the fundamental defects of Jewish life as Paul knew it, was the lack of open vision. The veil with which Moses had to darken the radiance of his face seemed to Paul a permanent characteristic of the old religion. He saw that veil lying unlifted over the Old Testament whenever it was read and expounded in the countless synagogues on every Sabbath. He saw it lying across the minds of the men with whom he talked. Here is the pathetic judgment of one of the most brilliant disciples of Jewish theology on its methods and results. Jesus had passed similar judgments. The rabbis, he said, had the key of knowledge, but they used it not to unlock the door but to keep it locked. They were blind leaders of the blind. In their anxiety to enforce every jot of the law, they were frustrating its very spirit and essence.

What more terrible judgment can be leveled against any institution than this: that it undoes what it is set to do? If a system of national economy makes living dear instead of cheap and keeps ten million people underfed in the midst of wealth; if schools render pupils incapable of mental concentration and indifferent to intellectual ideals; if the state, instead of being the great protector of the weak, becomes an organ of oppression; if the law, instead of getting justice done, frustrates justice, and fortifies inherited injustice; and if religion, instead of revealing God, obscures his will and love and keeps men from a clear experience of their heavenly Father;—what greater condemnation is there? Yet that is the indictment brought by both Jesus and Paul against the religious system in which they were trained.

That, too, is the indictment brought by many of the noblest religious minds of all past centuries against systematized religion. It becomes the letter that kills. It does not merely lack the power to give life. It kills. It slays. It paralyzes religious insight. Has not the church for generation after generation assiduously bound the veil around the eyes of men? This should be our second lesson. It should be our heart-searching query if our theological and religious methods and institutions have to any degree slipped into this original sin of the great religious systems of the past, so that they veil the religious vision and become obscurers instead of revealers of God.

The Moral Obliquity of Some Teachers of Judaism.

In close connection with this, Paul finds that a further characteristic of contemporary Judaism was the frequent moral obliquity of its teachers. That fact had been brought home to him by his own controversies with them. This is really the starting point of this whole train of thought, and with Paul's usual severe logical consistency he returns to it at the end. (Chapter 4:1-2). The authority of the law hemmed men in at every step in their intellectual processes. This point and that point were fixed by the law or by Jewish theology and no man must trespass. Under such conditions no free stride was possible. Only a free mind can move in straight lines. A mind that is constantly "under the law" and bidden back by external authorities is in danger of becoming both timid and tortuous. It may still manage to get some exercise by subtlety of dialectics, but it must lack incisiveness of method. Paul never dreamed that Christianity would soon build up a new law by the creeds of councils, by papal definitions, by the authority of the church fathers, and by the scholastic doctors. He surely did not dream that he himself would be compelled to furnish the chief material for it and that his "sword of the spirit" would be beaten into chains and rivets for the spiritual life of later generations.

The moral results of such a system can best be studied today in the workings of Roman Catholic theology. The Jesuit order has had all the equipment for the most brilliant, intellectual work and it has done remarkable work within its limits, but no Jesuit has ever been a pathfinder for humanity in the higher realms of intellectual and religious progress. None but a free mind can be a pioneer. Whenever I study Roman Catholic theological works, I am impressed with the fact that their methods of reasoning, and even their literary style, bear the impress of that lifelong hesitation and fear of authority, and they often give a glimpse into the temptation to disingenuousness to which men are exposed under such a system.

The Great Emancipation.

When we turn to Paul's judgments on the new religion there is a striking contrast. Here is nothing transitory but a splendid consummation of God's eternal purposes. Here the aim is not condemnation, but redemption.

But the change that is foremost in his mind here is the great emancipation which he had experienced. The veil was gone for him and he knew that it disappeared whenever any man turned to the Lord. He had an overwhelming sensation of spiritual freedom.

"Where the spirit of the Lord is, there is liberty." Christianity was to him almost synonymous with liberty. Now he was no longer under the law and its restraints, but under the Lord and his impulses. That external authority which had hedged him in and had left him perplexed and limp with spiritual fatigue and powerlessness, was now changed into an internal authority, which was persuasive, sweet, joyous, uplifting and ennobling. The law stood over against him, saying, "Thou shalt" and "Thou shalt not"; the Spirit was within him, saying, "I ought" and "I can." The symbol of the law was a fence forbidding approach, and the rabbis boasted of having built a fence to guard the fence. The symbol of the Spirit was wings to fly across all fences.

Wherever the religious insight is set free from outgrown authorities, it always breathes the outdoor air of God's world of truth with a joyful sense of enlargement, and then leaps with an inspired swiftness of vision to larger and truer conceptions of life and God. This is ever one of the truest tests of real religion, whether men have this sense of enlargement in entering into it and in living within it. For God is great, and his truth is large, and the power of growth in it is endless. If, on the other hand, a man in entering religion has the feeling that he is entering a close and stuffy room, where the soul has to fold its pinions and walk circumspectly lest it knock the knick-knacks from the mantlepiece and the tidies from the upholstered furniture—well, religion may have lived there long ago, but she has probably moved on elsewhere.

But mark that Paul loved this new freedom not because it gave him a chance for rationalistic self-assertion and left him free to do and think as he pleased, but because he found that it made his mental processes moral. He speaks of the "confidence" and "boldness" which he is now able to use. He is not like others who "deal craftily" and "twist the word of God," but he can lay down a plain declaration of the truth and leave it to commend itself to the moral insight of every man. He had become free and thereby honest.

Roger Williams, that inspired apostle of liberty, feared all coercion as the poison of true religion. The deadliest influence in all the persecutions by both Catholicism and Protestantism, was not that it killed a few hundred men who remained loyal to their conviction, but that it created widespread disingenuousness among the millions who consciously or half-consciously suppressed or altered their conviction. The most pitiable sacrifices were not the men who went to the stake, but the men who dodged the stake. All creed subscriptions and doctrinal tests have had that effect.

The Baptist Protest Against Religious Coercion.

I rejoice in the brave championship of liberty by our denomination. We have dared to believe in the safety of liberty even though it always seems perilous. Our protest against the union of church and state was a protest against coercion in religion, and thereby a protest against dishonesty in religion. We have never had an authoritative creed, but have sent men to the large freedom and diversity of the Bible, and there, too, we have vindicated for him the right of private interpretation.

But Paul felt in this new life of Christianity even more than freedom and sincerity for the religious intellect. He found there the power of spiritual transfiguration. It was when he could gaze with unveiled face into the glory of the Lord and contemplate his truth freely that he experienced the transforming power of God and found himself being assimilated into the same image, from glory to glory.

This is really the test whether a truth is a religious truth to you. If it stirs and shakes you, if it unsettles you with divine dissatisfaction and impels you with a longing for holiness and God, if it lifts you beyond the fear of men and gives you a taste of the joy and peace of eternity, then the miraculous power of real religion is at work in you. Religious truth always has a direct sanctifying effect. If it has not, it may be truth, but it has not yet become religious truth to you.

But this golden, glorious sunlight of truth into which Paul was now looking with unveiled face, was no abstract body of ideas, but a living person. Nor was it a beautiful memory of a man who had once been the incarnate goodness and love. It was a divine personal power who was living in him and groaning within him in his deeper, inarticulate prayer experiences. He was so absorbing the Paul-life into the Christ-life that at least at times Paul felt that it was no longer Paul who lived, but Christ in him.

What was the greatest thing about Paul? It was not that he formulated a doctrine of redemption by which Christianity could shed the narrowing obligation of Judaism and become a world-wide religion. It was not that he was the great missionary pioneer and the model of missionary enthusiasm for all times. No, it was that Paul had experienced the living God through the living Christ, and was transfigured by the light and power of that inner life. Paul had become that great miracle in human life, a religious personality. Whenever he rapturously tells about that new life within him, his words throb and quiver and break down under the weight and power of his experiences. A man who has received that tongue of fire, can reach over centuries to lay his hands upon some other man and communicate the same divine fire to him.

Why have I chosen these thoughts for this morning, brethren? We are here, not as at other sessions, for the transaction of practical business, but as Christian men, to quiet and strengthen our souls by contact with God, and by contemplation of some truth which can nourish our hearts. We are here also as Baptists in order to confirm one another in the great principles and convictions which God revealed to our fathers, and which he has committed to us as a sacred trust. This text is a text for Baptists. This doctrine of the freedom of spiritual religion is a doctrine peculiarly dear to us.

The Widening Religious Life.

I have chosen these thoughts because we are today in a new age of religious enlargement. The experiences of one transition of religion are like those of every other. Whenever men have worked out into the larger freedom of new truth, I notice that they fall back on Paul and find in him a spiritual leader who has fought the same fight before them. Every emancipation of spiritual Christianity has been a revival of Paul's thoughts.

Today our religious life is widening out on every hand. The great crisis of the first century was the widening of religion from the national boundaries of Israel to the vaster sweep of the entire Roman world. A large portion of Paul's doctrine was worked out under the stress of that practical missionary necessity. The great missionary enterprise of our own day, at home and abroad, has already deeply affected and ennobled our modern religious life, and it is destined to affect our Christian thought more than we now know. Let no man imagine that when we have a great church in China and India and Japan, the physiognomy of our total religious world will still be the same.

By all the practical necessities of our social conditions, and by the imperious summons of the spirit of Jesus in our hearts, we are today facing the task of reshaping our social institutions, so that it will become possible for a Christian man to live a Christian life within them, and so that the institutions of our society will at least approximately be a social expression of the spirit of justice and brotherhood created in our country by Christ. That new social purpose has at one sweep enlarged and transformed our whole conception of the Christian redemption, and has superseded every previous partial formula by the all-inclusive and revolutionary aim of the kingdom of God on earth.

The new intellectual life of our age, which has proved its own rights by the amazing scientific results of the last 150 years, has changed the intellectual surroundings of our religious world too. We must necessarily overhaul all the work done by previous generations with the scientific methods and materials which were then at their command. This involves a simplification and purification of Christianity by returning to the spirit and thought of Jesus. The more scientific our religious life becomes, the closer somehow does it come to Jesus.

The Early Baptist Radicals.

Thus we are in the very act of a great religious transition. The organization of our denomination began in the last great transitional age, in the Protestant Reformation. In that transition we Baptists were far to the front on the skirmish line. We were the radicals of the radicals. Of the three great reformers, Luther, Calvin, and Zwingli, Zwingli was the most radical, so that Luther and Melancthon were anxious to disavow him and brush him from their skirts. But in precisely the same way Zwingli was anxious to disavow the Anabaptists. The first great creed of the Lutheran Church, the Augsburg Confession, point by point, makes it clear that the Lutheran party would have nothing to do with the Anabaptists. The epoch-making theology of Calvinism, Calvin's "Institutes of the Christian Religion," was first written to prove to the King of France that the Protestants were good people and had nothing to do with such extremists as the Anabaptists. When the Baptist movement was in its cradle, nobody ever expected that baby to sit on the brakes of the chariot of progress. We were for a "reformation without tarrying," even if we had to leave the old church and break it up. We were against clericalism and against all hierarchies. We were for democracy and for the religious emancipation of the laity. We went as far as the most radical Calvinist in purging religion of superstition, and when he stopped, we went on. The others reformed the Lord's Supper and cleared it of the abuses which had grown up about it, but they feared to attempt the reformation of baptism for they knew that that would shake the foundation of all church life. The abolition of infant baptism meant not simply the modification of one church rite, but a revolutionary reconstruction of the very conception of the church.

That is the kind of movement which our fathers initiated. They paid for their undertaking with their blood, but the God of history has vindicated their daring. In the long, slow sweep of four centuries, often by devious and pathetic ways, the course of religious development for the Protestant world has been in the direction marked out by the swift rush of the radical parties of the Reformation. That course has been fastest and most decided where Christianity has been allowed to follow its own genius with least hindrances from the conservatism of the past. Its triumph has been most complete in our own country. Physical coercion to

compel religious uniformity is completely gone in our country. Moral coercion is swiftly disappearing. The right of private judgment in religious matters has become an axiom of American thought. Most of our denominations have accepted the principle of democracy for their church organization, and even those denominations which have imported from Europe a monarchical tradition, have been affected by democracy. Sacramentalism is almost gone; conscious spiritual experience is everywhere recognized as the great aim of religion. Thus the essential principles of Baptist life and thought are triumphant.

This victory is corroborated by the numerical progress of the various religious bodies in our country. The religions of authority, especially the Catholic, the Episcopalian, and the Lutheran, had entire European nations to draw upon for their personal resources and have spilled their immigrants on our shores by the million. But they have lost millions of those who came. Their numerical increase has been due to physical propagation and not to spiritual conquest. On the other hand, those religious bodies which originated in the Protestant revolution and which have based their life on the principle of freedom and spirituality, the Congregationalists, the Baptists, the Methodists, to some degree the Presbyterians, and the kindred denominations clustering around this group, had little immigration to draw upon in order to recruit their ranks, yet they have multiplied on the soil and the air of America. I can explain this fact only on the ground that they are more congenial in their spirit and conceptions to the modern and to the American conceptions of life, and that they have a greater inherent spiritual fitness and vitality.

This claim becomes still more striking if we measure the two groups of churches not by their numerical increase but by their spiritual influence on the total intellectual and moral life of America. The Catholic Church, for instance, has strong influence by its compact and powerful organization and institutions, but I fail to see that the general moral sentiment, the public opinion, or the literature of America are to any degree changed or formed by the spirit of Roman Catholicism. On the other hand, the Congregationalists, though comparatively few in number, have ever exercised a most potent influence on the religious and moral climate of America. All this is an historical confirmation of the principles of free and spiritual religion laid down by Paul.

Catching Up and Slowing Up.

We Baptists today are not relatively as much in the van as we were in our historical beginnings; partly because others have caught up; partly because we have slowed up. It is impossible in the nature of things to keep a great denomination at the fervor of its beginnings. It is unfair to expect that the great mass shall ever take the high views held by a few inspired leaders. We must not get the impression that all the Christians of the first century were such prophets of liberty and spirituality as Paul. Probably many thought him a dangerous man. He was a free-lance, the first great Protestant.

But I think that our denomination has, on the whole, been faithful to the principle of freedom. There have always been men among us who have incarnated anew the spirit of liberty and have thereby made marked contributions to the life of our peoples. I will not mention men whom I have in mind in our own country. But I am sure that John Clifford and David Lloyd-George in England could never have done for their nation what they have accomplished if they had not been nourished on Baptist principles and had not concentrated in their own life the religious passion awakened by them.

By all our past we have an historical call to be at the front in the missionary enlargement of the kingdom of God; in the Christian reconstruction of social institutions in order to achieve freedom and justice for the people; in the adaptation of Christian thought to modern knowledge; in the return to the simplicity and purity of Christ's own gospel; and in the attainment of a more immediate, a more radiant, and a more transforming contact with God.

Brethren, where the Spirit of the Lord is, there is liberty. But let us all, with unveiled face beholding the glory of the Lord, be transformed into the same image, from glory to glory.

Laymen's Movement Next Year

The Immense Gains of This Year to Be Conserved and New Ground Taken

BY J. CAMPBELL WHITE.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features,

1. Conservation of the interest already aroused.

2. Conventions in a limited number of large cities.

3. County conventions.

It is planned that each of the 75 cities where conventions were held this year, will be visited as early as practicable next fall, for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. These will not be popular, public meetings, but in the nature of Leaders' Conferences. They will be open to all members of Men's Missionary Committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center, who are qualified and willing to assist in holding County Conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders, it is expected that the number of men competent to handle County Conventions successfully, will be increased very rapidly. A second method of conserving and extending the interest at the 75 main convention centers, will be an Anniversary Dinner, when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the amounts contributed by the various churches, next year's plans will include an equally careful study of the number of contributors.

Conventions in Cities.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the National Campaign seemed to require crowding the conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain, the permanent influence of the convention in all the organized church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful conisderation, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

County Conventions.

The third feature of the policy next year is to hold County Conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these County Conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangements for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention should be attempted without the presence of at least one man who knows methods and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the methods of missionary education and finance, no great permanent work can be expected. This caution is vitally important.

These County Conventions will be held under the supervision of the secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburgh, Chicago, Kansas City and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, No. 1 Madison Ave., in New York. A special pamphlet dealing in detail with the County Co-operating Committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

The first monthly issue of Men and Missions will be the June number. It will be issued regularly hereafter except during July and August, the recognized vacation months. This periodical will be primarily a Correspondence School in Missionary Methods. It has a very distinct field and purpose. It is meant for men who have capacity for leadership. It will be indespensable to members of Co-operative Committees of the Laymen's Movement and invaluable to pastors and members of missionary committees in local churches. The subscription price is 50 cents a year, or in clubs of five or more, 40 cents each. This is to encourage all the members of Missionary committees to take advantage of this aid to missionary achievement.

The report of the National Missionary Congress is all in type, and will be off the press and ready for delivery, unless delayed, within thirty days of the close of the congress. Thousands of advance orders at $1.00 each.

Our Readers' Opinions

Do We Want Union?

Editors Christian Century:—It is a notable word that you have spoken in your recent editorials on Christian Union. Your proposal of three practical plans for promoting union, made last week, should command thoughtful attention. We have waited long for that word. Among us there has been no lack of preaching on the scripturalness and desirability of union; but our success at leadership in practical plans for bringing about union has not been notable. The world has not, therefore, understood that our chief purpose was to promote Christian Union; but has associated with our name the advocacy of things of far less significance. Has the world misunderstood? Has the promotion of Christian Union been our primary business?

That this was the first interest of the "fathers" a century ago, no informed man doubts. But has this high purpose always been the most striking characteristic of our movement? Have the intelligent people of the communities, where there are Churches of the Disciples, been impressed with the earnestness with which the Disciples are seeking to promote the union of Christians? There are not a few men of Christian faith, whose fairness we cannot doubt, who decline to take seriously our plea for union. Perhaps they have lived in some community where, when there were already more churches than any interest of the community called for, the Disciples came in with remarkable zeal, not to promote union, but to add another to the churches that encumbered and confused the community. Such an experience makes it hard to convince these men that we want Christian Union. Some of these men have seen evangelists of our body, with unblushing audacity strive to pursuade Presbyterians, and Methodists, and Episcopalians, not to be loyal to Christ and their religious convictions, but to become members of the church of the Disciples. This makes it hard to explain to them that our primary interest is in Christian Union. These men, too, are not unaware of our insistent demand that all persons coming into the fellowship of the churches of the Disciples must be immersed, howsoever exemplary may have been their Christian character, and however commendable may have been their work in other churches. This, too, makes it difficult to get men to see that Christian Union is our primary plea. Do we want union?

In view of this situation your word in the Christian Century is a notable one. You propose to attack the practical problem. Men will take you seriously. Let the whole body of the Disciples give themselves with their characteristic enthusiasm to the accomplishment of this practical task and men will take *them* seriously. Let our missionary societies take the money that has been going to establish churches in over-churched communities, where their presence tends only to confusion and strife, and with that money send forth men to voice in the community the call of God to union, and the movement will command the attention of thoughtful men. Let these men hold institutes, or congresses, or conferences, for the promotion of Christian Union. Let the men be big enough to see and get the communities to see the great social needs that might be met, and the religious interests that would be conserved by a union of the Christian forces of the community, and under the stress of these needs to waive small religious prejudices for the sake of effective work and they will find a hearty response by the best men of all communions. The need of such a work is beginning to be felt by leading men of many churches, as none can doubt who heard the many expressions on the subject at the recent Missionary Congress in Chicago. Shall the Disciples allow others to supplant them in practical leadership in this work which is their very reason for existence? We have come to the time when we must either undertake the practical task of union or cease to claim it as our plea. I hope that your words will meet an enthusiastic response from the great heart of the great brotherhood and that men will speedily be found who will consecrate time and talent to the accomplishment of the practical task of union in the thousands of over-churched communities. We have come to the time when we must not only *plead* for union, but we must *bleed* for it if we are to be accorded a place of leadership in this great movement toward the answer of the prayer of Our Lord.

HARRY FOSTER BURNS.

Chicago.

A Misconception

Editors Christian Century: In my examination of the various views presented by your correspondents on the subject of baptism, I have been quite hopeful that each writer would encourage freedom of thought, and respect for the views of each other; for we cannot overlook the fact that the scriptures were written thousands of years ago, and their only true meanings are the ideas, their writers intended to convey by the use of their language.

Then, as no man's judgment is infallible, every man is liable to be mistaken in his construction of scripture language; and any man who becomes so infatuated with his own construction, as to imagine there can be no other, thereby qualifies himself to become a sectarian, and keep up divisions in the church.

Taking this view, I am led to believe that Bro. W. L. Hayden, honestly gives his construction of the scriptures in his article in the Christian Century of May 26, 1910. Yet it seems to me that his construction is, in some respects a misconception, in confounding the law with the gospel when he says: "The most spiritual religion conceivable is that which expresses itself in the complete submergence of the human will into the will of God in the obedience of faith to all forms given by him in whom we believe and in consistently following him by loving service in all the requirements of his kingdom." Now, I must think that Bro. H.'s misconception arises from overlooking what is implied in his use of the phrase, "expresses itself," for that which is expressed must exist before it can be expressed; and he makes no distinction between the expression and the thing expressed, and in this way confounds the provisions of the old covenant with that of the new, for the outward visible forms and ceremonies of the law, were only the shadows of things spiritual, and these visible shadows could not reach and purify the heart and conscience. Heb. 10:1-4. Then, if water baptism expresses spirituality the spirituality must exist in the baptism before it can be expressed; and we must not mistake and confound the means of expression with the thing expressed; and this shows that baptism was not instituted for the purpose of producing spirituality in those who were baptized, but to affect those who witnessed it. But this legal system of producing a moral life was faulty, on the ground that things seen could only produce temporal effects; and it required a constant belief in invisible moral principles to produce purity of heart and conscience. Then, I understand that the fault of the old legal system was the tendency of its outward and visible forms and ceremonies, to detract the mind from the contemplation of spiritual principles; for as the wise man said, "As a man thinks in his heart so is he." Then, it is not the mere thinking, but the things thought about that forms the character. Jesus and his apostles constantly taught this distinction; for it is not the fruit that imparts its quality to the tree, but the tree to its fruit, and it is not the act that constitutes murder, but the hatred of the heart; so it is not the outward observance of forms and ceremonies that creates spiritual life in the believer, but the spiritual principles on which he fixes his mind and heart.

Thus, instead of the Quakers' non-observance of forms, detracting from or preventing his character disproves the theory that water baptism has anything to do in producing such a character. The only union worth contending for is the Christ type of spiritual character in men. W. H. THOMAS.

Happily Surprised

Dear Brother Morrison: The prospectus and advance sheets of the new "Bethany Graded Series" I have looked over with an interest which grew as the investigation proceeded. I began without expecting much and ended with a sense of having found a good deal.

The plan, and the method of development seem to me admirable. While the beginners' lessons are well adapted to the small child, there is nothing cheap or "babyish" about it. The lesson has real vital interest, and a worthy object. The plan seems to me to follow true pedagogical principles.

Now, necessarily, it will take time to have such a course introduced and adopted. I shall take pleasure in bringing this material to the attention of the departments where it could be used, and recommend its favorable consideration. Very fraternally,

F. W. BURNHAM.

First Church, Springfield, Ill.

[The First Church has adopted the Bethany Lessons since the above was written.]

Unnecessary

A newly qualified judge in one of the small towns of the South was trying one of his first criminal cases. The accused was an old darky who was charged with robbing a hencoop. He had been in court before on a similar charge and was then acquitted.

"Well, Tom," began the judge, "I see you're in trouble again."

"Yes sah," replied the darky, "the last time, jedge, you was ma lawyer."

"Where is your lawyer this time?" asked the judge.

"I ain't got no lawyer this time," answered Tom. "I'm going to tell the truth."—Baltimore American.

"John," she exclaimed, jabbing her elbow into his ribs at 2:17 a. m., "did you lock the kitchen door?" And John, who is inner guard, and was just then dreaming over last evening's lodge meeting, sprang up in bed, made the proper sign, and responded, "Worthy Ruler, our portals are guarded." Oh, he hit the title right, even if he was asleep.—United Presbyterian.

A ERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER FIVE

Revenge is Sweet.

John M'Ketridge, licensed grocer, stood in his own shop door at the close of the day. A long, new clay pipe in his mouth and clouds of tobacco smoke curling round his head, he would have looked the picture of contented prosperity, had it not been for a certain air of restlessness in his small steel-blue eyes. A figure above the average height, and beyond the average circumference, was not improved by having its huge hands thrust deeply into capacious trowsers pockets. He pretended to be watching his youngest apprentice as he awkwardly put up the shutters on the large shop window—the only one which the shop possessed. But a close observer might have noticed that those cunning eyes glanced frequently and uneasily along the main street, toward the corner of Motherwell road. Presently a cyclist shot around the corner and John M'Ketridge's florid, fat face lit up with a triumphant smile as Donald Graeme glided past. He nodded coolly as John took his pipe from his mouth and waved it gleefully towards him. When Donald had passed on John turned to the apprentice and said blandly:

"There, Sandy, I'll put the pin in the shutters mysel'. Get your bike, laddie and rin away oot tae yer mither wi' that parcel o' tea I forgot tae send wi' you last week." Sandy hung his head.

"Mither'll no' need the tea before Thursday. I'd rather wait for the half holiday."

Your a poor, cowardly gommeril, Sandy, that's what you are. Afeared o' your life o' witches an' warlocks an' lang nebbit things. Its no' above five miles tae Millburn. Ye'll be back afore ten o'clock. Did ye no see young Donald Graeme starting oot for a ride the noo, jist for the pleasure a't?"

"He'll be gawn somewheres maybe tae see his lass. He'll no' be thinkin' o' the darkness, awm thinkin'."

"You'll niver hae a lass tae see, onyway you shamblin' body. What lassie wad speak tae a lad wha trimmels in his claes for ivery peewheep he hears in the meadows—thinkin' its a warlock?"

"There's maur things than warlocks, Maister," answered Sandy, dryly.

"Lang tongued laddies maybe?" Sandy had stooped to pin his corduroy trousers tightly round his legs, with strong white safety pins. He glanced upward knowingly but did not reply. His master's red face grew purple, and he shut the shop door with a bang.

"Be aff home wi' ye," he said sternly. "An' stay a' nicht, but be in guid time tae tak' aff the shutters in the mornin'."

"That will I, sir," answered Sandy, as he turned towards the back kitchen for his bicycle.

"Ay," he muttered to himself as he vigorously pumped the machine, that he would have to pump again at least five times, before he covered the five miles which lay between him and home—"Lang-tongued laddies"—that's how there's dye and a paircel for my mither when there's folks in for supper. Donald Graeme, maybe, or some ithero' thae chiels wha spend, sae muckle o' their time wi' the maister in the back parlour o' nichts. "Lang-tongued laddies"—ma word—hiblins I'd know enough some day tae gar John M'Ketridge keep a ceevil tongue in his heid—whiles there's mair things tae fear than witches an' warlocks an' lang nebbit things."

Meantime, John M'Ketridge mounted the stair leading to the living rooms above the shop with a lighter step than one would expect who might happen to judge by appearances.

"Mattie, Mattie, where are you?" he called from the first landing.

"Come ben the room, John," quickly replied a pleasant voice from within.

He turned to the right and entered a long narrow dining room whose windows faced the street. Mrs. M'Ketridge sat near one of them, busily plying her knitting needles. Many a one wondered who wore all the socks she knitted, but that was her own affair. She looked up as her husband stepped into the room and smiled placidly. She was small and slight, and gentle looking. Her wavy brown hair parted in the middle was well brushed back from a white forehead, where lines of care or sorrow showed all too plainly. There was a pathetic light in her soft grey eyes which gave one the impression that she was always about to plead for something or some one.

"Well, John, you have closed up to time, for once, I see."

"Ay, guid wife, wonders must come sometime. I'll no spoil the supper the nicht—but maybe somebody else will," he said, and laughed.

"You didn't tell me who was coming, John, and I didn't like to ask you as I passed through the shop on my way to the fish stall. Mr. Sinclair was chatting with you then, you know."

"It was jist as weel ye had the sense to houd yer wheest, for I wad hae telt ye a lee—the meenister's ower ofter round the corner in Graeme's for me tae say that Donald was comin' here."

"So it's Donald this time," she said wistfully. She did not need to ask questions. For years she had known that when a fool got badly entangled in her husband's gambling net, there was sure to be a special supper for the victim.

"Ay, at last Mattie. Revenge is sweet, an' its drawin' near now." She did not pretend to hear him. But with her sweet, pleading eyes looking away towards the westering sun, she said softly:

"It is strange John, but I have been thinking of Donald most all the evening. Waes me, but he was a bonny bairn when his mother brought him to see our wee Johnny—just eighteen years ago this day."

"Ay, an' he was a bonny laddie, too, just seventeen years agone, when his faither turned me oot o' his employ, wi'out a character, for a maitter o' a wheen shillin's that he kenned fine I was goin' tae pay him back. He made great work that day aboot the gamin' table, as he ca'd it. Ma word, he'll hae reason tae think o' that day afore lang." Again, she did not answer him, but took up her own story, where she had left off—

"It was about eight o'clock of the evening when they came slipping up the stair softly. Wee Johnny lay in the cradle, white as wax; just breathing and no more. Donald, rosy cheekit, and curly headed, stood beside the cradle with wondering eyes and parted lips. Ah, but I mind weel how he turned and looked up into his mither's face, as he whispered:

"I see nae wings, mither."

"A baby has nae wings," she whispered back.

"Is't no' an angel?" he said. And then I fell down in a faint, John, and knew no more for hours. When I came to, the first thing I saw was you on your knees at the bedside, sobbing as if your heart would break. Then I knew all. And instead of crying out myself, John, I took to comforting you. And don't you mind, John, it was the words wee Donald said, that brought a gleam of comfort to your sore heart. It seems like yesterday since I saw you drying your tears and heard you saying softly, half to yourself:

"Oor Johnny's an angel noo, right enough. I'll never forget Donald——"

"I see fine what yer drivin' at, Mattie, an' I'm jist lettin' ye rin on. But ye may as weel save yer breath. I vowed tar bring David Graeme tae his knees seventeen years syne. An' I'll keep my vow." With a large blue silk handkerchief he wiped great drops of perspiration from his brow.

"If our baby had lived, John, he would be nigh nineteen now. Think of it, and if some man under the garb of friendship were to tempt him to ruin—what would we do, John?"

"Reap what we sowed, nae doot. David Graeme had nae compassion on me, nor on my young wife. When I sinned I had tae suffer wi'oot mercy. He thocht, nae doot, when I set up an opposition shop, which only a stroke o' luck enabled me to do, that I was takin' my revenge that wy. Ma word he'll find oot that John M'Ketridge knows how to be revenged afore lang."

"Don't be angry with me, John. Let me plead, not for Donald's sake, but for your own sake and for mine. You've been a kind husband to me, John, all along the years. And I have been praying for you ever since I have known your besetting sin, that you may be delivered from the evil power of betting and gaming. Think of what the end must be, John, and think of all the ruin wrought on home and character by this sin. What is money, compared with happiness? Can you and I ever know what the word means so long as you are the slave of this evil habit? Oh, be wise, John, for my sake, and for the sake of our angel baby. Show tonight that you have the wish in your heart to be an honest man, by refusing to touch young Donald Graeme's money." She laid her hands timidly on his folded arms. He looked at her scornfully—

"A woman is the most mean-spirited thing on earth," he said. "Have I waited for this day for seventeen long years an' must I set aside my victory for an auld wife's fears? Na, na, Mattie. Ye'll hae tae pray yet awhile—wheest, there's his tap at the back door. I'll gang down an' hae a whiles crack wi' him in the back parlour. We'll be up for supper directly." She stood still and gazed after him with ashen face.

"He that hideth hatred with lying lips is a fool," she said slowly, as she moved wearily towards the kitchen.

Donald Graeme had stolen into this house many a night by the back door, and had never thought enough about his conduct to make him feel ashamed of himself. Tonight he entered with bowed head and faltering step. He did not so much as touch the hand so blithely held out to him by John M'Ketridge. Walking past him into the back parlor which he knew too well, he turned round and gravely faced the man who had led him on to ruin.

"Mr. M'Ketridge, you know my business. Dou you still hold me accountable for a debt incurred when I was laboring under strong excitement—in fact when I was not capable of transacting any business, honest or otherwise?"

"Ye hae win sma' sums frae me mony a time, Donald. Did I ever refuse tae pay?"

"You never did, sir. But small sums are nothing. This means more than I care to tell you."

"Beeziness is beeziness, Donald. Mayhap

ye'll win twa or three times as muckle frae poor me wi'in the montn."

"I'll never win from you again, Mr. M'Ketridge, nor lose by you, either."

"Hoots man, what's a hundher pun? Naething ava! I niver had ony luck mysel' till I had lost mair nor that."

"There is but one condition I would name, Mr. M'Ketridge, as I give you this money. You will kindly not boast of it to any one. I deserve to suffer myself. But my parents need not be dragged down by my folly. "

"I thought ye had mair pluck, Donald," said Mr. M'Ketridge as he looked closely at the two fifty pound notes handed him by his victim. "But I ken fine how it feels to hand ower the first big loss. A' the same cheer up, laddie, ye'll get over it in no time. Let's drink tae oor next meetin'. Ye ony tak' wine, poor laddie, nae use in a' tae drown care."

"Nothing tonight, Mr. M'Ketridge," said Donald, moving toward the door. A look in his eye, the elder man did not care to see.

"Havers, Donald, taste this sherry—it's o' the best.

"No, thanks."

"Weel, cam' awa' up the stair. The wife has supper waitin'."

"Some other time I will explain to Mrs. M'Ketridge why I cannot sup with her tonight." Without another word he stepped out into the gloaming and was gone.

"Ye'll no slip by yer faither sae high an' michty me chiel, ane o' these days—an' yet I'm sorry for you, Donald," he mused as he shut and bolted the door, "it's no you I'm wishin' tae hurt, but yer faither'll hae tae ca' tae mind what he said lang syne, aboot the gamin' table."

He slipped his ill-gotten gains into his pocketbook and pushed it into an inside pocket. He began slowly to ascend the stair. Somehow his feet seemed weighted compared with an hour ago. Was it the Dead Sea print against his heart, that seemed to chill his very soul, even in the moment of what he termed his triumph? As he reached the lobby Mattie's voice, clear and sweet, fell on his ears and arrested his steps—

"Dear Lord, he has been a good man to me, Thou knowest. Don't let us be separated in the Great Day. Heaven would be but a lonely place for me without my own John. Give him a sight of his angel baby, dear Lord, that it pleased Thee to take away. And I know that though it didn't please Thee to give us another son that I pleaded so long for. Yet as Thou didst take in love so Thou didst withhold in love. And better still, I know that, though John has wandered far from Thee, Thou dost love him still. Help him, good Lord, to bring his sins, and his troubles, ay, and David Graeme along with them, and lay them all at the feet of Jesus, who alone knows the true weight of our burdens." The voice ceased and he stole quietly away drawing his hand across his eyes and muttering brokenly to himself:

"If the man who said 'Revenge is sweet,' had had a wife like Mattie, he would have kenned better. Maybe after a' David Graeme'll no see me sae soon as I intended."

(To be continued.)

Bootlaces

BY M. A. FULTON.

There was not a neater turn-out of its kind in the City of Londonderry than the Burton's pony carriage. It had been a present from Mr. Burton to his only daughter, Eleanor, on her twenty-first birthday. Like most Irish girls, Eleanor dearly loved horses, and when she grasped the reins, and drove her delicate mother out into the suburbs on a fine day, it would be hard to find a happier girl than she. Though Mrs. Burton's health had not been good for years, her sympathetic heart often led her to the bedside of still greater sufferers, and her husband, a prosperous merchant in the city, supplied her liberally with means to help many who were in need.

On a lovely evening in summer, when Prahan woods were looking their best, Eleanor, radiant in the freshness of youth and beauty, turned her pony's head towards the open country. On the outskirts of the wood, at a small cottage with a pretty garden in front, she drew rein. One of her mother's old people lived there. She alighted and helped her mother from the carriage. Then she went to the pony's head, caressing the gentle creature's glossy neck, and speaking kindly to him in a low, sweet voice.

Before she was aware of his approach, a poor, worn-out, miserable-looking tramp accosted her in pleading tones—

"For God's sake, Miss, buy from me!"

Eleanor was startled by the sudden apparition. She felt the color leave her face. The man's dark eyes, burning like coals, were eagerly fixed on her. A sudden pity filled her heart. The thought was forced upon her that the emaciated, ragged form was that of a good man once in good circumstances. With an effort she spoke calmly—

"What have you to sell?"

"Bootlaces," he answered, and held out his store. There were not more than a dozen in all. She could not tell why she did it, but she took them from his trembling hand. He looked at the shilling she gave him for half a minute in silence, a curious, wistful smile playing over his wasted features. Then he raised his old brown felt hat, and held it for a moment, as he said—

"There are angels in the world yet, lady, though I do not deserve to meet one."

While he was speaking Mrs. Burton came out of the cottage. She looked anxiously at her daughter, fearing the man had been insolent. Eleanor's calm demeanor, however, reassured her. Turning to the poor tramp, she was about to speak to him, when he started back a step in deep agitation. Dropping his battered hat on his head, he groaned hoarsely—

"God help me—it's Elizabeth."

"Robert Inwood," exclaimed Mrs. Burton, in her turn as excited as he was. "Can it be possible that it has come to this? Oh! Robert, Robert!"

"Yes, Elizabeth, to this long ago. But, thank God, I was not given the power to drag you down. It is long years since you told me that I must either give you up or give up strong drink. I chose my own way, and this is where it has led me. I mocked when I heard that you were married to plain James Burton—a man great in Temperance halls, but very little in the business world at that time. Now I learn that he is one of the most successful and honored men in the city. His wife and daughter can ride in their carriage, while I am an outcast, ready to fill a pauper's grave, or worse, the result of my own folly."

"Can nothing be done for you Robert? I'll speak to James," said Mrs. Burton, almost choking with emotion.

"It is too late—too late," he said bitterly. "I have been a wretched dweller in the slums of Belfast for years. As I have sown, so must I reap. The wasted years will soon be all over."

She was going to speak, but he waved a skeleton-looking hand, and said—

"Let me speak, please. I have felt for some time that the battle will soon be over; a great longing took hold of me to see the old places once again, where my happy childhood, youth, and early manhood were passed. I could not die without seeing the old Cathedral spire once more, and the ivy-covered walls of the college where such things were expected from me. For a week past I have wandered round the city at night gazing at all the old familiar places. And I have stood beside the river, too, every night this week, and my heart has been wrung when I realized the terrible wreck I had made of life. When I was a man, before the drink-fiend got hold of me, I used to be stroke oar, many a time in the winning boat, at the Foyle races. Now the old river seems to be calling me to run a race from which I shall not return."

"No, Robert, don't, don't—you have friends yet," pleaded Mrs. Burton earnestly. Eleanor remained silent, but tears were falling slowly down her pale checks.

"You need not be afraid of that, Mrs. Burton—there is hardly enough of the man left in me to do anything requiring so much courage. If I could I would—there, that's the truth. The life that might have been a blessing to myself and others is only a curse now—a continual nightmare—the sooner it is over the better."

Eleanor, deeply moved, said tenderly, "Do not say that. We will tell father about you. He could get you into a home. You may be saved from drink yet, and be happy again."

"It is more than I deserve, that any pure-minded girl should even speak to me, or take an interest in me. But you are your mother's daughter, Miss Burton; and, may I say to you, a nobler, truer-hearted woman never lived. I little thought, when, like a wounded hare, I limped back to the old cover, that I should be honored by an interview with her, or with you. I am not worthy of it. Yet your sweet face and tearful eyes bid me hope that you will grant me one request. For your mother's sake, whom I once loved, shake hands, this once, with a poor, drink-destroyed man."

Without a moment's hesitation, Eleanor gave him her hand, and he, once more uncovering, raised her gloved hand an instant to his lips and turned away, his face set toward the open country.

"Stay, Robert, wait a moment, please," said Mrs. Burton, opening her purse. He turned back, but signed to Mrs. Burton that he did not want her money. Drawing his wasted figure to its full height, he addressed Eleanor, while a gleam of something like reverence shone on his worn face:

"Miss Burton, you have just purchased the last of my stock-in-trade. May I request that you will put it away in some hidden corner, where only you shall know. Then, if a testing time should ever come into your life such as came into your mother's long ago, take out the parcel, and let it tell my history. I venture to say, you will have no friend who can speak to you more forcibly than will those 'bootlaces' of the utter ruin which overwhelms the man who yields to the craving for strong drink."

WITH DUE ALLOWANCE.

It was at a little northwestern town in New South Wales. A traveling Englishman stood on the veranda of the public house watching the sun go down across the Black Soil Plains in a splendor of purple and gold.

"By Jove!" he exclaimed to an impassive bushman who was lounging against a post. "That's gorgeous, isn't it?"

The bushman slanted his head a little and looked critically at the glowing west. "Not bad," he drawled; "not bad—fer a little place like Boggabri."—Cosmopolitan.



A Warning

The Clothes-pin family dwelt in a bag
That hung by the laundry door;
They'd never been known to fret or to nag
Though chances there were galore,
For a bag is as crowded for clothes-pin folks
As a flat for the human kind:
And people and pins must consider as jokes
Many things that are not to their mind.

But a change has come over the Clothes-pin clan;
Discontented and restless are they
And happy no more. The trouble began
When a message came down one day
From the nursery, saying its ruler and king
Had tired of every toy,
And required that his subjects the clothes-pins bring
To restore him to peace and joy.

The Right Kind of Help

BY HILDA RICHMOND.

Perhaps it would startle a great many ladies who consider themselves tender-hearted and very charitable to tell them that they are real enemies of society, but that is the plain truth of the matter. It may sound cold-blooded and unsympathetic to say that much of the haphazard giving indulged in by ladies all over the country, especially in small cities and large towns does infinitely more harm than good, and yet it is all true. It is so easy to hand out a dollar or some old garments or some food to a beggar and dismiss the case from our minds, that we are glad to have the job over and pride ourselves that we are quick to relieve distress. As a matter of fact nothing but food to supply immediate wants, and that eaten in the presence of the giver, should ever be given to beggars without an investigation. Of course to this occasionally might be added a night's lodging or garments, but as a general rule it should have few exceptions.

The woman in the large city, like New York or Chicago, can not, in the very nature of things investigate her calls for aid, but the women in the little places and even fair sized cities may protect themselves, and help deserving people if they will only take the trouble to do so. It isn't that food and clothes and money should never be given, but only that they go to deserving people. And once you get the reputation of an investigator the frauds will fight shy of you, so you are really doing yourself a service when you dig under the surface of every tale of woe that reaches your ears.

Last winter a woman accidentally happened to mention that she had been supplying a poor family with food and clothing, and she was amazed to hear her friend, a local charity worker, lecture her roundly. "It isn't a bit of wonder that we never can reform John Smith!" she exclaimed. "If soft people like you will support him in idleness, what can we do?" It happened that this man was a drinker and idle, but when he applied to the organized charities for aid they speedily found work for him, and threatened him with the strong arm of the law, if he did not support his family. They had been trying to discover who was interfering with their plans to reform Mr. Smith, and when the secret was out the "tender-hearted" woman received a short sketch of the man's life that forever discouraged promiscuous giving for her. Within a week the Relief Board of the city had supplied Mr. Smith with a shining new axe, and he was working for dear life to keep out of the poorhouse by supporting his family. Different states have different laws, and this being an Ohio case the Relief Board knew that any able bodied man who could get work and would not support his family might be sentenced to hard labor for a certain length of time. That man has been at work ever since and his wife and children have had enough to eat and to wear. And the tender-hearted woman found plenty of worthy cases to help where there was no lazy man in the family.

To Excite Sympathy.

Another woman was shocked beyond expression to discover that a family she had assisted secretly for years, purposely kept their children ignorant and pinched looking to excite sympathy. Of course this is an old city trick, but not so common in country towns, and she could scarcely believe her eyes and ears. Instead of declaring that she would wash her hands of all charitable work from henceforth and forever, as other ladies have done on discovering frauds, she went into the work of an investigation with might and main, and before a month had passed she had those unfortunate children in a good home for girls, and the parents almost frightened to death. For years they had fattened on the easy-going people, always carefully avoiding organized charities, but when one determined woman took up the case in earnest she helped them more in one week, than ever before in a year with all her so-called charity.

It takes time and effort to do real charitable work, but it pays. There are dozens of ways in which it may be done, and perhaps the most effective is the personal visit to the home. A bright woman can see and hear more in five minutes of poverty and real distress, than a whining beggar could tell in a week. It may shake her faith in human nature to some extent to see fat, lazy women sitting in the midst of dirt and rags waiting until the children come home with articles collected at back doors, but the shock will do her good. Frauds are never willing to be investigated, and the beggar who shrinks from a personal visit rarely is in dire need of assistance. Very often conditions are such in the squalid home that the law should be employed to correct them at once, and rid the community of real dangers. If ladies could only realize how much of civic reform they could accomplish by a few calls among their pensioners, they surely would never put off these important duties.

And if any lady is too busy to go and personally investigate the call for aid, it is always possible to refer the case to one of the organized charities of the town. A sympathetic lady driving through a town one winter day saw two children out barefoot, and the instant she reached her destination she telephoned a friend to go at once and buy those children shoes, and she would pay for them. She explained that it would be impossible for her to attend to the matter, and begged that her friend should not delay a single minute to relieve the poor little ones. The friend truly answered that she would attend to the case, but she bought no shoes. Instead she had the authorities on the trail of the father of the children before an hour had gone by, and the youngsters were in new shoes and stockings before night. Any charity worker who does the right kind of work will say at once that helping any father to shirk his duty is the worst thing that can happen to any family. That man was so fearful all winter, that his family had all the comforts of life. And, best of all, one more woman was converted to the right way of doing charity work, and has since investigated the cases that have come to her.

Must be Helped to Help Themselves.

And once this habit is fixed many other ways of helping the needy present themselves. The thing to do is to get the idea firmly grounded in your mind that in every instance where it is at all possible, the poor must be helped to help themslves.

So, if you really want to do your country, your town, the poor and yourself a service, take up the right kind of charitable work. Do not be discouraged at the "bigness" of the task, but plunge right in. There is no telling how much one woman may accomplish in a year without going to very much trouble, for the effects of putting even one man to work to decently care for his family and keep them from being beggars, are so far reaching that only eternity can measure them. And who can tell what it means to rescue even one unfortunate being from a life of crime, and start him anew before it is everlastingly too late. This has been done time and again when parents have been forced to give up the unfortunate little ones in their wretched homes who were their sole means of support. Over and over children have been placed in comfortable homes and educated who would otherwise have turned out to be nothing but professional beggars. It isn't necessary to go into the wholesale business of breaking up homes because poverty abounds, but if, after every other plan to get the parents to look after the little ones has failed, then the law must do its work. Instead of snipping off a little poverty here and a little there, relieving want in a temporary manner where you can, dig down into the root of the trouble and then apply the remedy. Whether it be money or the law or sympathy that is needed, be sure you know exactly what will do the most good, and then have the courage of your convictions. Just a few determined women in every town would revolutionize things in a short time, and bring happiness and permanent comfort to hundreds of sad hearts, and one of these days all charitably disposed persons will know the truth of this statement.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 12.

Theme for the Day.—The Coming of the Kingdom.

Scripture.—Thy kingdom come. Thy will be done, as in heaven, so on earth.—Matt. 6:10.

The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.—Rev. 11:15.

The urgent need, the holy hymn,
With these all time is filled,
The altar light is never dim,
The prayer is never stilled.

Thy kingdom come! Thy will be done!
The watchmen keep their tryst;
Not one, but all hours, Thou hast won
The world to Thee, O Christ!
—Marianne Farningham ("Without Ceasing.")

Prayer.—Holy Father, we praise Thee for the prayer which our Saviour left us, in whose wide embrace are gathered all the needs of our common humanity. How many thousands daily repeat the prayer, not in meaningless and formal phrase, but with hearts fully set upon the answer. And in that faith that Thou wilt make good the response we ever pray. And the knowledge that we are part of a mighty host lends strength to our effort and confidence to our hope. Give us to see of the travail of our souls, and to be satisfied. Amen.

MONDAY, JUNE 13.

Theme for the Day.—The Triumph of Truth.

Scripture.—And in thy majesty ride on prosperously, because of truth.—Psa. 45

God will send forth his loving-kindness and his truth.—Psa. 57:3.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.
—Bryant ("The Battlefield.")

Prayer.—Our Father, we are glad that the universe is Thine own, and that its forces are set for the triumph of the right and the overthrow of wrong. We wish this same triumph in our own lives. Save us, we beseech Thee, from the sin and folly of world-wide hopes which we do not first attempt to realize in our own lives. Help us to love the truth, to speak the truth, and to make truth the commanding force in our lives. And may we make Him our daily Companion and Friend who is for us and for all men the living Truth. In his name we ask. Amen.

TUESDAY, JUNE 14 (FLAG DAY)

Theme for the Day.—The Colors.

Scripture.—Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.—Psa 60:4.

We will triumph in thy salvation, and in the name of our God we will set up our banners.—Psa. 20:5.

Flag of the free heart's hope and home!
By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With freedom's soil beneath our feet,
And freedom's banner floating o'er us?
—Drake ("The American Flag.")

Prayer.—God of our fathers, we adore Thee for Thy providential guidance of our nation through all the exigencies of its history. We thank Thee for our flag, that in so many scenes of war and peace has stood evermore for liberty, courage, patriotism and the love of our land. May that banner grow dearer to us through the years. May the colors call us constantly to patriotic service and sacrifice. And may the love of the flag lead us to sincerer reverence for that older and more enduring standard, the banner of the Cross. Amen.

WEDNESDAY, JUNE 15.

Theme for the Day.—The Imperishable Word.

Scripture.—All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth, but the word of the Lord abideth forever.—I. Peter 1:24.

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.
—Emerson ("The Problem.')

Prayer.—We praise Thee, O Lord, for the word of testimony borne by Thy servants through all the years. Prophets and teachers, saints and martyrs, have lifted up their voices to speak for Thee, and never hast Thou left Thyself without witness among any people, but Thy far-flung word has wakened the world to the power of the truth. Give us larger faith in Thy word, in its divine message, its transforming power, and its imperishable vitality. Then shall we be ourselves filled with its holy passion, and permitted to share its glory. Amen.

THURSDAY, JUNE 16.

Theme for the Day.—The True Victors.

Scripture.—For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.—I. John 5:4.

Speak, history! who are life's victors? Unroll thy long annals, and say
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?
—William Wetmore Story ("Io Victis.")

Prayer.—Our Heavenly Father, never would we forget the lesson Thou hast taught us in the life of our Saviour, that Thou hast chosen the weak instruments of the world to confound the mighty. Save us, we pray Thee, from the mistake of taking outward appearances for reality. Give us clearer vision, to see that one with God is always more than a match for all adversaries, and that two in Thy strength shall put ten thousand to flight. And we may strive for victory, not in our own might, but in the power of Him who loved us and gave himself for us. In whose name we ever pray. Amen.

FRIDAY, JUNE 17.

Theme for the Day.—The Charm of Poetry.

Scripture.—My heart overfloweth with a goodly matter; I speak the things which I have made touching the king; my tongue is the pen of a ready writer.—Psa 45:1.

For in him we live and move and have our being, as certain of your own poets have said.—Acts 17:28.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.
—Longfellow ("The Day is Done.")

Prayer.—Our Father, we thank Thee for the gift of song, and for all who have lightened the burdens of mankind by the charm and inspiration of noble words. It is Thy gift to mankind, and by it Thou hast made easier and more beautiful the life of our race. Help us to cherish in our hearts the utterances of those who have given us the music of great poetry, to fill our minds with its messages, and to adore Thee, the great Poet and Artist, whose crowning work is the soul redeemed through Jesus Christ our Lord. Amen.

SATURDAY, JUNE 18.

Theme for the Day.—Growth.

Scripture.—But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen.—II. Peter 3:18.

But speaking truth in love, may grow in all things into him, who is the head, even Christ.—Eph. 4:15.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.
—Holmes ("The Chambered Nautilus.")

Prayer.—Eternal Father, Thou art ever the same, and Thy years fail not. But Thou hast set us the task and the joy of constant growth toward likeness to Thyself. Every day we would attain some part of that divine ambition. Every day we would leave behind us something of our imperfect life. And may the passing weeks bring us assurance that our efforts are not in vain, but that we are making progress towards the goal of all our striving, the measure of the stature of the fulness of Christ. We ask for his sake. Amen.

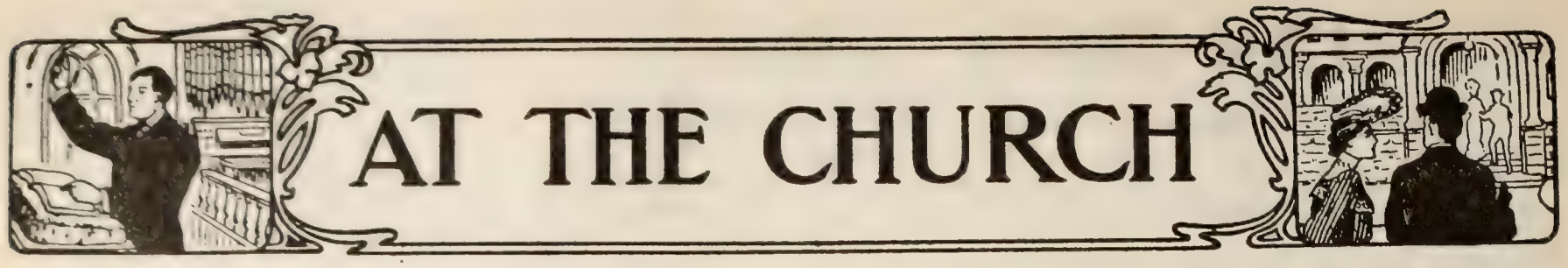
The Change He Needed

Mr. Lloyd George is famous, of course, for his brilliant repartee and biting sarcasm. "I am here ———" he remarked once at a political meeting, but before he had time to finish the sentence, a noisy interrupter had chimed in, "And so am I."

But the retort was as quick as it was overwhelming. "Yes—but you are not all there!"

"What do your opponents really want?" he inquired in a recent speech. In the momentary pause that followed the question there came a voice husky from the effects of alcohol, "What I want is a change of government."

"No no," was the ready reply, "what you really want is a change of drink."—M. A. P.



Sunday School Lesson

By Professor Willett

The Seeds and the Soils*

After a long series of studies in the activities of Jesus we are to conclude the quarter's work with some of his representative teachings, especially those which took the form of parables. For this purpose we go back to the 13th chapter, where this type of instruction is given its clearest illustration in the Gospel of Matthew.

Probably every careful reader of the Gospels has noticed that Jesus' use of parables did not begin until the Galilean ministry was well advanced. Apparently he resorted to this manner of teaching only after the days of his greatest popularity were over, and he began to find himself surrounded by suspicious and critical listeners, either scribes and Pharisees or those who joined with them in their opposition to him. When Jesus discovered this new attitude toward himself on the part of so many of his audience, he deliberately changed the method of his teaching, and from the plain and simple statements concerning himself, the kingdom and the Father, he resorted to the use of figures of speech, stories and parables in his instruction.

The Use of Parables.

The parable was generally an illustration taken from the familiar activities of the people to whom it was spoken. It differed from a fable in being true to life, though not necessarily an actual event. The fable was a piece of fiction, manifestly impossible of occurrence, as in the case of Jotham's fable of the trees (Jud. 9:7f) or Joash's fable of the thistle and the wild beast (2 Kings 14:9f). The parable was an event which was likely to happen at any time, and may have happened many times in the experience of the people. It was chosen because of its familiarity and simplicity. It had a single truth to enforce, and it remains to the end of time easily translatable into the conditions of any other age and people. This quality renders the parable so easy of comprehension by all who study them. It is only those who attempted with labored pedantry to apply every feature of the parable to some religious truth who are likely to miss entirely the central idea which the parable contains.

The reason why Jesus took up the use of parables when he began to find himself the subject of suspicion and criticism was that this form of teaching lent itself so easily to the obscuring as well as the illumination of truth. To us the meaning of the parables of Jesus seems reasonably clear, because we have heard them so often explained. But no one hears them for the first time, and certainly to those who first heard them, explanation seems necessary. On their surface they are merely stories of common experience without special significance. Even the disciples did not know what they meant. How much less were the outside groups of listeners able to get at their meaning. It was useless therefore, for the Jews to attempt any accusation against Jesus based on such simple and obvious stories as these. Surely, if he wished to pass his time in entertaining the crowds with commonplaces of this sort there could be no harm done.

Master and Disciples.

But when the Master had dismissed the crowd and was alone with the disciples, he asked them if they knew what he meant by the stories he had told. And when they assured him that they did not, he told them that it was his intention to teach the multitude in terms which they could not understand, even as Isaiah was warned of God that his words would only seem to harden the hearts of the people (Isaiah 6:9). Jesus said to the disciples, "To you, however, is given the right to know the mysteries of the kingdom of God." So he interpreted to them day by day the meaning of the narratives with which he entertained the crowd. And these stories thus told by Jesus in the course of the day's work, were explained by him in the privacy of the evening talk.

It must not be supposed that Jesus told these stories in succession, as they are set down in this chapter. It is the manner of the first Gospel to group the different teachings of Jesus into bodies of material set at definite places in the record of his life. For this reason a group of seven parables is gathered in this one chapter, to illustrate this method of instruction, which was probably used more or less continuously through the remainder of our Savior's ministry. The number of parables that appear in the four Gospels makes clear to us the impression these stories made, for they gripped the minds of their hearers as did almost no other part of the teachings of Jesus.

The Soils.

We usually speak of this first parable, which in some ways is the most familiar of all, as the parable of the Sower; and that indeed is the title of the present study. And yet more accurately might it be called the parable of the soils, for the emphasis is placed not on the sower, and only in a secondary degree upon the seed, but upon the four kinds of soil, which are the important feature of the story. It hardly seems to us that Jesus needed to explain to the disciples that he himself was the divine Sower, scattering everywhere among men the good seed of the kingdom of God, nor that his word of the gospel, the message of the cross, was the seed so sown. Yet no doubt this seemingly obvious part of the parable the disciples needed to have impressed upon their minds. Certain it is that through the centuries the figure of the Son of Man as the Sower of divine seed on human soil has become almost as familiar as the figure of the Good Shepherd.

Nor must it be forgotten that this seemingly slow and unromantic manner of bringing results best of all describes the quiet and persistent ways in which the divine work in the world is always accomplished. Men are always impatient for results. They do not like the slow process of sowing seed and waiting for harvests. They want what they call quick returns, whether in agriculture, commerce or reform. To depend upon the simple and unshowy process of education to bring results to pass seems an unnecessary waste of time. Yet God always works in this slower and more effective way. He is patient where we chafe at delay; he sows the seed and is content to wait for the harvest. And so do those who best understand the divine plan and the divine spirit.

Four Pictures.

The four kinds of soil were explained by Jesus as representing four types of human nature. These give different responses to the work of the divine seed sowing. There are those who, like the soil of the pathway, have natures packed down and hardened by the frequent passage of all kinds of traffic. The heavy wagons of commerce, the light carriages of pleasure, the hurrying feet of ambition and the slow tread of grief have packed down the soil until the seed merely lies upon the surface ready for any passing bird to devour. We know these people in daily life. They are quite unconcerned with religious matters. They have no time for the work of God in the world. Yet their quality is of the best. If that same pathway soil, so hard and packed, could be broken up by the plowshare of sorrow, adversity, conviction or love, what splendid crops might be gathered from it.

Then there are the shallow natures, like the thin covering of soil upon the rocky ground. There is no depth, and the sunshine warms that thin soil earlier than the better ground about it. The seed soon germinates and is hurried into a premature and unenduring life. It cannot abide the storm or the heat, and soon withers away. We know that sort of people. Like the soil, we say they are shallow; they are swept away by emotion and may easily be influenced to join the church. But left to themselves their interest soon subsides; they have no root in themselves, and their goodness is like a morning cloud that passes early away. Yet such characters may sometimes be deepened. Shocks of sorrow may break the stone beneath them and give them deeper natures. Or fresh soil may be swept upon them by some rushing freshet of the spring.

Thorns.

The third soil is that already occupied by noxious seeds. Thorns and thistles have preempted the place. Is there any chance for the good grain to grow here? Only as the thorns are pulled out and the grain is given fuller chance for rooting. Natures of this character have a harder fight by far than those which produce abundant crops of good: and on him who has sowed the evil seeds, whether the man himself by evil habits, or his parents by their sinful life, there falls a heavy burden of responsibility.

At last there is the good soil, deep and rich and free from invading weeds. This soil is not the chance of nature, it is the result of cultivation by the plowshares of discipline, the enrichment of experience and the careful tending of thrift and carefulness. From such a soil the harvest cannot fail to be abundant, for in the kingdom of God there are no mischances of rain and sun, but seed time and harvest come without fail.

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*International Sunday-school lesson for June 19, 1910. The Parable of the Sower, Matt. 13:1-9, 18-23. Golden text—"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word; which is able to save your souls." James 1:21. Memory verse, 23.

Christian Endeavor Lesson

By W. D. Endres

The Yoke of Christ. Matt. 11: 25-30.
Topic June 19.

The "yoke" in its literal and original meaning applies to an instrument put upon draught-cattle. Metaphorically it is used of any burden or bondage: as that of slavery; or of troublesome laws imposed on one. The laws of Moses were frequently thus referred to by the early Christian writers and others who felt that as these laws were being interpreted by. Jewish Rabbi were extremely burdensome. Dropping in with the common usage of the word Jesus applies it to his own teaching and says, "my yoke is easy and my burden is light." The man then who accepts the teachings of Jesus and tries to live in conformity with them takes upon himself the yoke of Jesus.

Although Jesus says that his yoke is easy and his burden is light, we must not expect a life of idleness and freedom from care. Rather he demands that we shall assume responsibility and service. There is no royal road to acceptable discipleship. We must abandon self and go all the way or we are none of his. It is easy in the sense that it gives us a true life-ideal. An ideal that is sure to bring happiness, one that is valuable for all time, that will last through eternity, and one any one can realize in his own life. It is, to use Jesus' own words, "to be "meek and lowly in heart," or as he says in another place the weightier matters "justice, mercy and faith."

Generally speaking in so far as we realize our ideals, i. e. succeed, we are at ease. But our general notion of success is the attainment of personal distinction in a chosen field of activity. But this dooms ninety-nine-one-hundredths of the whole human race to failure. How many of the countless multitudes of the race ever have, or can ever hope to attain to a personal distinction as a financier, an artist, a scientist, a statesman, or a minister? This ideal then must be wrong. It cannot be that in God's world he would doom the many for the sake of glorifying a few. Jesus gave us the proper perspective of life in the ideal to which he calls us, justice, mercy and faith.

Let us not conclude that God would make weaklings of us, or that he would rob us of energy and ambition. To be humble does not deny greatness to us. The humble man does not do his deeds for the world's praise. He asks, "Is it right?" He does not seek to do the little thing in a big way; but he is content to do a big thing in a little way (unobserved) way. He rejoices in it because it is right whether the world knows or cares.

All people, whatever their station in life, can follow this ideal with the hope of success. The poor widow who drudges at the wash tub all week long, through months and years for the sake of feeding, clothing and educating her children, can in that humble and honorable way be as just and kind and God-fearing as the queen on the throne. The man of the shop can go to his daily task with the consciousness that in the very process of his life he is assured of a true and a lasting success. A prince can do no more. Verily his yoke is easy and his burden is light.

Foot-Binding in China

BY EDNA P. DALE.

One of the most common stories as to the origin of this custom is the following: About 1150 B. C. there lived in the king's palace a most beautiful woman by the name of Dan Gi. But her feet were deformed, and, in order to conceal their deformity, she bound them with a piece of white linen and put on beautifully embroidered satin shoes. This greatly pleased the foolish emperor, who doted much on her because of her dainty little feet. Very gradually the practice spread and the custom became established.

Along the Mongolian border the women bind so tightly that they can not stand upon their feet to do their field work, but do it on their knees on which they wear pads to protect them from the damp. When not bound so tightly the women are less helpless than those with very small feet, and sometimes walk for quite long distances, though, to be sure, it is not without suffering. It is not unusual to see one after a walk sitting holding the bound foot in her hands trying to ease the pain by pressure.

The little girl usually has her feet bound at from five to eight years of age, in some places as early as three. All except the large toe are bent under the foot, the bones gradually yielding to the pressure of the bandages. Sometimes the bones of the foot are broken in order to bring the toes under properly. The heel is forced forward in order to shorten the foot. The suffering is intense during the years of the child's growth, as the tightening bandages prevent the natural growth of the foot. The poor child is sometimes beaten and pinched or has needles thrust into her to force her to walk to induce circulation. For there is danger of their becoming diseased because of poor circulation, cold or uncleanliness. Then if not properly cared for the little girl may lose her feet entirely. Such cruelty, harshness and suffering often impairs the child's health, and is truly most demoralizing.

Cruel, harsh unkind—it is all of that, and yet I believe that it is not meant to be so. Let us try to see it from the Chinese mother's standpoint. If ever a people were enslaved to custom it is this nation. "It is custom" is an all-sufficient excuse or assurance for the proper course in any action. For a woman to have her feet bound is custom, therefore it is the thing to do. Then, too, its bearing upon the marriage question is almost an unanswerable argument in favor of its practice, for in China "it is not the face, but the feet' which a man considers in looking for a beautiful wife. This fact accounts for the willingness with which the little girls resign themselves to this torture. If a little girl loses her parents her sympathizing neighbors might be heard to say, "Poor child, she has no one to bind her feer for her."

"It is because we love our little girl that we can not unbind her feet. We want her to marry a respectable man and must bind her feet." a grandmother explained to a lady missionary who was pleading for the child's feet to be unbound.

Abolition of footbinding in China is slowly but surely coming. The wonderful progress of this reform within the last few years has inspired some one to prophesy that in another fifty years a bound foot will be a curiosity. God grant that it may be so. It will be largely due to the influence of Christian missions. Christian schools have become little centers of reform and are doing much to create a sentiment against binding. Contact with Christian civilization, the enlightenment of education, the religion of Jesus Christ is doing for China what laws and commands of emperors and officials proved powerless to do.—Our Young Folks.

Wuhu, China.

A Little Nonsense

THE RETORT COURTEOUS.

The Lady of the House—"I hope you are habitually truthful, Bridget?"

The New Maid—"Yis, mum, I am on me own account. I only tells lies to th' callers, f'r th' missus."—Cleveland Leader.

SUITED NORAH.

Norah had been guilty of what was considered an indiscretion, so the mistress of the house called her to "step the carpet." "If such a thing occurs again, Norah," said the mistress, "I shall have to get another servant!" And Norah said: "I wish yer would—there's easily enough work for two of us!"—New Zealand Free Lance.

PLENTY OF THE REAL DUST.

Western editors delight in publishing little paragraphs like the following: "Nearly seventy states the size of Rhode Island out of Texas." If this sort of thing is kept up much longer, Rhode Island will draw its money from the savings bank, go down there and buy some of those states.—Boston Transcript.

THE STRAWS THAT SHOWED.

Mother—"Do you think that young man has any matrimonial intentions, my dear?"

Daughter—"I certainly do, mama. He tried to convince me last night that I looked prettier in that two-guinea hat than in the three-guinea one."—Scraps.

WHAT EVERY JOURNALIST KNOWS.

Nice Old Lady—Will you kindly tell me if the lady who writes "The Mother's Page" every week in your paper is in? I want to tell her how much I have enjoyed reading her articles on "The Evening Hour in the Nursery."

Office Boy—That's him over there with the pink shirt smokin' a pipe.—Minneapolis Tribune.

DIVINE PROMPTING.

In the early days of Methodism in Scotland a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said:

"Brethren, we dinna need a new chapel; I'll give five pounds for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said:

"Brethren, it's worse than I thought, I'll make it fifty pun."

"O Lord!" exclaimed a devoted brother on a back seat, "hit 'im again!"—The Interior.

HITTING IT UP.

A guest in a Cincinnati hotel was shot and killed. The negro porter who heard the shooting was a witness at the trial.

"How many shots did you hear?" asked the lawyer.

"Two shots, sah," he replied.

"How far apart were they?"

"'Bout like dis way," explained the negro, clapping his hands with an interval of about a second between them.

"Where were you when the first shot was fired?"

"Shinin' a gemman's shoe in de basement of de hotel."

"Where were you when the second shot was fired?"

"Ah was a passin' de Big Fo' depot."—The Herald and Presbyter.

Church Life

—The first issue of the summer time.

—The article by Professor Rauschenbusch will repay thoughtful attention.

—The supplies of the Bethany Graded Lessons are being sent out rapidly these days.

—Detailed reports of the Edinburgh conference will be made through the Christian Century by Mr. Morrison, editor.

—Commencement days, sermons, and addresses. "Behold I have chosen you and appointed you that you should go and bear fruit" is the word of society to the new graduates.

—Mr. and Mrs. C. C. Morrison are now on their way to Europe, where they will attend the missionary conference at Edinburgh, and visit other places of interest abroad during the summer.

—The leading editorial in last week's issue of this paper should be read by all preachers who are planning to soon go away on extended vacations. It was written by the Editor the day before he started for Europe.

* * *

T. F. Rawlins has been called to remain another year with the church at Phoenix, Ariz.

The Loyal Sons of Fortuna, Cal., have organized a military band of twenty pieces, and expect by autumn to be of great service to the church.

The East Washington convention will be held June 27-30, at Dayton. Plans have been made for the best convention in the history of the state.

F. A. Ross has closed his pastorate with the church at Elkton, Ore., and will again give his time to evangelistic work. He was with this church eighteen months.

The South Idaho convention meets at Payette June 16-20. The churches of the state are releasing their pastors from service on Sunday that they may attend the convention.

Ralph Calloway, who recently offered his resignation as pastor of the church at Atlanta, Ill., has been asked by the board to remain another three months and will do so.

Charles S. Medbury will preach the baccalaureate sermon for the graduates of the North High School, Des Moines, in the University Church, Sunday morning, June 12.

"The Problem of Reconstruction in Christianity" was the theme of a recent evening sermon by Dr. Herbert L. Willett, pastor of the Memorial Church, Chicago.

A "Book Social"—this a social where every one was expected to dress to represent a book—was given a few evenings since by the young people of the Memorial Church, Chicago.

The churches of Tacoma, Wash., have decided to organize a missionary board to consist of the pastors and one member from each church. This constitutes a distinct step in advance.

The Sunday-school of the First Christian Church, Bowie, Texas, gave a fine program Children's Day and was expecting to do its full part for missions. E. A. Hayes, president of Bowie Commercial College is superintendent.

Gov. Harmon made an address to the Berean class of the Nelsonville, Ohio, Sunday-school May 29. There were 447 men present in the class meeting. For the five Sundays of May the class averaged an attendance of 381, and the average attendance at the Sunday-school was 871.

Commencement exercises at Cotner University were from June 3 to June 9. Baccalaureate sermon was by Chancellor W. P. Aylesworth. Commencement day address was delivered by Rev. A. D. Harmon.

The church at Enid, Okla., has extended W. J. Wright a unanimous call to become the permanent pastor of the church, where he has been serving as acting pastor for several weeks. Mr. Wright has not announced his decision.

W. B. Hendershot, evangelist, has just closed a union meeting at Berkeley, Va., in which there were fifty-four additions at the last service, and a total of 284. He says that the membership of the church of the Disciples was doubled by the meeting. He is now at Martinsville, Va.

J. E. Sturgis has been assisting Pastor S. B. Braden in a short meeting at Edon, Ohio. Fourteen grown people united with the church during the two weeks of the services. Mr. Sturgis is commended as a good leader of song and soloist and is now prepared to conduct a Bible-school compaign in connection with meetings.

H. B. Robison is pushing the work at Mobile, Ala., with vigor. Since the first of the year there have been twenty-seven additions to the church. Five hundred dollars have been paid on old debts and as much more is subscribed for the same purpose. Current expenses have been met promptly, and all missionary offerings taken.

F. W. Emerson, pastor of the church at Redlands, Cal., has been chosen as missionary secretary for Southern California, and has closed his work at Redlands. This church has extended a call to H. C. Holmes of Illinois and he has, we understand, accepted.

The church at Pomona, Cal., dedicated a splendid new building the first Sunday in June.

A new church basement has been dedicated by the congregation at Indiana Harbor. The present structure is 81x45 feet, and adequate to the present needs of the congregation. It is expected that the upper part of the building may be added in about two years, and then they will have an auditorium which will seat about seven hundred people.

The Men's Club of the church at Sioux City, Iowa, where J. N. Crutcher is pastor conducts services each Sunday for the little church at Holly Springs, about twenty miles from Sioux City, where the church has not had a regular services for about a year. The men go out in pairs and one of the two speaks at the morning service, the other in the evening.

Commencement day at Hiram College is Thursday, June 16. E. L. Powell of Louisville, will be the speaker of the day. The graduating class includes twenty-eight young people who will receive the bachelor's degree; and three the master's degree. Two young women are to be graduated from the department of music. Hiram invites all her friends everywhere to be present.

The Christian Church of Peoria has had its name in the papers during the last week on account of its building in a day an edifice for the service of a new Sunday-school which is to be organized in another part of the city. The work was done by the men of the church without expense to the organization. Dinner was served by the Ladies' Aid Society of the church and a general good time was had.

The Ohio State Convention met with the Central Church, Toledo, Ohio, last week. Among the interesting items on the program were: The singing of the Netz Sisters, addresses by Prof. G. B. Coler, Ann Arbor, Mich., H. Newton Miller, I. J. Cahill and Prof. Bosworth of Oberlin Seminary. Also I. N. McCash, L. G. Batman, Youngstown, S. J. Corey, President Bates, Peter Ainslie, and others made addresses of interest.

A large company of the ladies of the church at Steubenville, Ohio, recently made a visit to Bethany, Va., to see the old Campbell Homestead. Persons who have lived so far away from these historic scenes as do many of the readers of The Christian Century will wonder why these good people living so near have not gone to these interesting places long ago.

The last Sunday in May was made by the Central Church, Des Moines, a sort of completion of their work for the year. During the remainder of the summer the Sunday-school and morning service will be combined. The chorus choir of the church, concluded its work with the last evening service in May. The evening service was patriotic in nature and the church was appropriately decorated by the ladies of the church.

The First Church, Mobile, Ala., with Harry B. Robinson as pastor, has been engaged in paying off some old debts. In one week they were able to liquidate debt of thirty dollars for preaching, incurred last year; $200 for paving bill, with $41.70, for four years interest on the same making a total of $271.70. They are resolutely setting themselves to the task of clearing up the last of the indebtedness against the church.

The Central Church, Los Angeles, held a reopening service June 5. The morning sermon was by the pastor, E. H. Kellar. In the afternoon there was a union meeting of Christian churches, with three minute addresses by about a dozen pastors and prominent laymen of the local churches. All these addresses were classed under the general heading, "City Evangelism." At the evening service J. N. Smith of the East Side Church was the preacher.

Eureka College commencement will be held June 5 to June 10. The baccalaureate sermon is to be given by Russell F. Thrapp, pastor of the church at Jacksonville, Ill., whose subject is "The Greatest Conquest." Dr. Herbert Martin of New York City will give the commencement address. He has announced as his subject, "Attitudes." Dr. Martin is one of the most thoroughly equipped educators in the brotherhood, and Eureka is to be complimented in securing him for this address. He should be seen more often in the central states.

A. N. Glover, minister of the church at Fullerton, Cal., writes of the successful meeting that has just been held in that church. There were fifty-five additions. John T. Stivers did the preaching, "and his work is of the best and abides." At the close of the meeting a call was made for money for a new church. Pledges to the amount of $6,000 were made at once. Half the amount was given by Mr. C. C. Chapman. A $10,000 house of worship will be built at once. The future of this work is promising.

The commencement exercises of the Christian Temple Seminary, Baltimore, will be held June 12 to 18, at the Christian Temple, Fulton avenue, Baltimore. Peter Ainslie, Dean of the seminary, will preach the baccalaureate sermon Sunday evening, June 12. The commencement address will be given by Rev. George R. Grose, minister of the Grace Methodist Episcopal Church. There are few enterprises in any fellowship more worthy of note than this work of the president of our national convention in the city of Baltimore.

J. N. Johnston has been called to the pastorate of the church at Fostoria, Ohio.

At a cost of $30,000 the University Church, Champaign, Ill., will rebuild, adding 2,000 to its seating capacity.

Melvin Putnam, pastor of the church at Muskogee, Okla., preached the memorial sermon for the local G. A. R.

Three of our leading workers on the Christian Century—Morrison, Taylor and Gates—are enroute to Europe at this writing.

The First Church, Wellsville, Ohio, has extended a unanimous invitation to A. A. Honeywell to become their pastor.

Charles A. Young, Oakland, Calif., will devote a part of his time to holding evangelistic meetings during the coming year.

Austin Hunter, pastor of the Jackson Boul. Church, delivered the commencement address for the College of Medicine and Surgery, Chicago.

Rolla G. Sears, Professor of History in East Central State Normal at Ada, Okla., has started upon an extended travel and study tour through Europe.

S. G. Rothermel, who graduates from Hiram College in June, will take up the work at Muir, Mich., the first of July. The church there will do good work this year. It is ready for business.

O. L. Smith, who has lately accepted a call to the First Church, Emporia, Kansas, was recently called back to his former pastorate at Burr Oak to dedicate their new church building.

Harry G. Rowe has been pastor of the First Christian Church, Danville, Ill., for nearly a year, and so successful has been his work that he is asked to remain at a substantial increase in salary.

The Euclid Ave. Church, Cleveland, Ohio, recently tendered A. F. Hensey and wife a farewell reception on their departure for Africa, and gave them a number of valuable presents to aid them in their work.

Dr. W. T. Moore is already at "Inglenook," Pentwater, Mich. He says, "It is a little cold here, but otherwise it's lovely." Dr. Moore has just been in a three weeks' meeting in Kentucky, preaching twice a day to crowded house—and he is seventy-eight.

The church at Iowa City has spent about $600 in improving its building, and installed a $3,500 pipe organ. All indebtedness is paid and there was a reopening service the first Sunday in June. C. C. Rowlinson is pastor.

Before the fifty-one members of the graduating class of the Joplin, Mo., high school, F. F. Walters preached the baccalaureate sermon, May 22. The house was crowded and many were turned away for lack of room.

Among those who made up the company sailing on Saturday to attend the Edinburgh Missionary Conference were Mr. and Mrs. A. W. Taylor. Mrs. Taylor's home was in Chester, England, where some time will be spent after the convention.

In the First Church, Los Angeles, Calif., A. C. Smither is preaching the following series of sermons: "Man in His Home"; "Man in His Business"; "Man in His Church"; "Man in His Politics"; "The Ideal Man." The services are under the direction of the men's brotherhood of the church.

A young man of more than ordinary singing ability, with competent musical training and some experience in evangelistic singing, would like to arrange with some evangelist for team work in protracted meetings. He can furnish excellent references, and is ready to begin work at any time. Address Singer, Christian Century, Chicago.

G. W. Brown, who has been in Johns Hopkins University doing special work while at home on furlough, has passed his final examination for the degree of doctor of philosophy. This degree will add immensely to his influence with the scholars and with the people of India. Dr. Brown is to be congratulated.

The annual meeting of the Pasadena Christian Church showed all departments in an encouraging condition. There were sixty-one additions to the membership during the year, and $14,300 raised, including $6,000 for general expenses; $4,500 for new pipe organ; $2,000 on the debt, and $1,300 for missions. There are four good Endeavor societies. Plans have been laid for a meeting in the autumn, with H. O. Breeden as evangelist. William C. Hull is minister.

Dr. J. H. Garrison, editor of the Christian Evangelist, was the preacher at the morning service of the Lenox Ave. Church, New York, May 28. This church has just by unanimous vote asked the acting pastor, W. B. Craig, to accept a call to the church for life, and to devote the remaining years of his fruitful ministry to the building up of the cause in the eastern "village." This looks like preparation for a larger day for the work in New York.

It is with regret that we notice in the papers of last week the announcement of the death of A. B. Elliott, pastor of the church at Grand Junction, Colo., for nearly two years past. Mr. Elliott was formerly a student in Drake University, and then for five years held a successful pastorate with the church at Vinton, Iowa. He was a devoted, efficient and faithful pastor. Our sympathies are extended to Mrs. Elliott and their one son in this hour of bereavement.

The men of the First Church, Akron, Ohio, held a banquet a week or two since, at which they had a great quartet of speakers. The speakers and subjects were: L. G. Batman, Youngstown, Ohio, whose subject was "A Man's Man in Religious Work"; R. A. Doan, Nelsonville, "The Berean Bible Class"; W. B. Taylor, Bethany College, "Some Modern Miracles"; and William Spanton, of the local church, who spoken on "Christian Men." George Darsie is the pastor of this live and aggressive church.

Under the attractive title, "Strange, Yet Beautiful Ministries," Rev. George Darsie, pastor of the First Church, Akron, Ohio, is preaching the following series of sermons: "The Ministry of Temptation"; "The Ministry of Tears"; "The Ministry of Want"; "The Ministry of Affliction." On a recent Sunday morning Mr. Darsie asked all the boys of the Sunday school to occupy reserved seats in the center of the church and gave them a special sermon, using as his subject "All That Is Within Me."

Miss Mary A. Johnson, a graduate of Indiana State University and of the school of pastoral helpers, Cincinnati, has been called to the position of pastoral helper in the First Church, Akron, Ohio. Miss Johnson was for five years helper in the First Church, Warren, Ohio, and later served in the same capacity for the Hamilton Ave. Church, St. Louis, Mo. Last year Miss Johnson taught in the high school at Lagoda, Ind., and was elected to the same position for the coming year at an increased salary, but prefers the work with the church. For such assistance there should be an increasing demand among our churches.

At the Lenox Ave. Union Church of Disciples, New York City, W. Bayard Craig preached Sunday morning, June 5, on "The Value of the Small Church." Mr. Courtney Casler, baritone, sang. In the evening the annual children's day exercises were held. The church has requested Dr. Craig to continue his pastorate indefinitely. The congregation has prospered greatly under his leadership in the short time that he has been in New York. Dr. Craig will deliver a series of six addresses at New York state convention of Disciples of Christ, to be held June 28-July 1, at Rochester, N. Y.

The following from the South Denver Tribune indicates the temper of the pastor of the Broadway Church of Christ: Dr. B. B. Tyler presided over a large meeting in the Christian Science Church, Fourteenth an. Logan, and introduced Frank H. Leonard, one of the National Lecturers of the Christian Science Church. Dr. Tyler propounded a series of questions which Mr. Leonard answered. In his introductory remarks the chairman announced that he would have something to say to the public, at an early date, about Christian Science. The first address will be given in the South Broadway Church, Sunday evening, May 29th. The subject will be: "The Christian Science Church." The following topics will be discussed on successive Sunday evenings: June 5: "Sin, Sickness, and Death." June 12: "How to Understand the Bible without the Use of the Christian Science Text Book." June 10: "Christian Science and the Christianity of the Christ."

Dr. and Mrs. Errett Gates were members of the party that sailed on Saturday from Montreal for Europe. Dr. Gates goes on a special mission, to study the beginnings of the movement which eventuated in the work of the Disciples of Christ. He will spend a year in his researches in Scotland, Ireland, England, Holland and Germany. Some weeks ago we called attention to this important mission, for which Dr. Gates is so well fitted by temper and training, and announced that a special fund was being gathered to be used by Dr. Gates in the purchase of important documents for the Disciples' Divinity House Library at the University of Chicago. The responses to this announcement have been gratifying. Dr. Gates hopes to secure some important works which will have great value in the studies of our graduates at the university, as bearing on the history and ideals of the Disciples.

One of the best church buildings in southern Indiana has just been dedicated at Linton, where Mr. Miller, then evangelist of the twelfth district, came a year ago last December to hold a meeting. There were 150 members, about one half of them active. In the meeting there were seventy-eight additions to the church. The current expense budget of the church was raised from $700 per year to $2,000, and plans for a new building were begun. During the year the building was completed and last September Mr. Miller returned for a second meeting. Just before this meeting began, E. O. Tilburn, who was pastor of the church, absconded with several hundred dollars of other people's money. But the church went on with the meeting, and Mr. Miller has remained with the church till the present. At the dedicatory service the last Sunday in May, J. V. Coombs in charge, pledges were taken to cover the entire amount of the indebtedness. There are no wealthy people in the church, but every one gave what he could. In all 250 pledges were made.

Ira C. Smith, recently pastor of the church at Miller, S. D., has accepted a call from the Central Church, Sioux Falls.

Secretary F. M. Rains will dedicate the churches as follows: Atlanta, Indiana, June 26; Robinson, Ky., July 3; Dodge City, Kan., July 10; and Lebanon, Kan., July 17.

Last week a friend in Kentucky gave the Foreign Society $2,500 on the annuity plan. This makes nine gifts from Kentucky this year on this plan, aggregating $11,100.

The total receipts for the Foreign Society from the state of Missouri from June 1, 1909 to June 1, 1910 amouted to $35,289.20. Of this amount the churches as churches, gave $14,845.12, the Sunday-schools $7,468.51, the Endeavor Societies $927.71, and the individual and miscellaneous gifts amounted to $12,-847.86.

The annuity gifts of the Foreign Society for the current missionary year to June 1 amounted to $41,150, a gain over the corresponding time last year of $22,215. It is hoped that these gifts will reach $50,000 at least by September 30, 1910. The total amount received for the Annuity Fund from the first is $367,838. No doubt this fund will soon reach $400,000.

M. Y. Cooper has resigned as treasurer of the Foreign Society, and C. W. Plopper has been elected to succeed him. Mr. Cooper has been one of the most faithful and helpful treasurers that the Society has ever had. His large business experience and good judgment make him a valuable member of the Executive Committe and the Society is fortunate in being able to continue him in its service as vice president. He found it impracticable, if not almost impossible, to look after the numerous and various details of the duties of treasurer. Mr. Plopper has been connected with the Society for almost a decade and has a wide and accurate knowledge of its work. He is a first-class accountant, a man of the highest integrity, and withal has a vital interest in the work.

Miss Edna P. Dale, missionary of the Foreign Society at Wuhu, China, writing under date of April 28, says: "Never in the history of our work in Wuhu has the outlook been so promising. There is a new interest and a spirit of inquiry. For three months we have been holding nightly meetings at our church. Mr. Paul says that he has never seen such meetings in China. The house is nearly always full and these men will sit for two or three hours listening attentively, sometimes interrupting to ask questions. After the audience is dismissed thirty or forty remain to inquire further. The same ones come night after night, an intelligent class of men, many of them from the largest shops in the city." It will be remembered that the Christian Temple, Baltimore, Md., Peter Ainslie, minister, supports Miss Edna P. Dale at Wuhu, and the Broadway Church, Lexington, Ky., contributes $600 annually for the support of the work in Wuhu. This church supported T. J. Arnold as their missionary until his death. It has loyally continued its help for the expansion of the work since he was called to higher service.

According to the publisher of the Chicago city directory, there has been a greater exodus of people from the city into the suburbs during the last year than ever before in the history of the city. He says: "The advantages and attractions of the suburban residence, especially for the man with small children, draws him out to where there is sunshine and air, and no danger of accidents. The improved transportation facilities have had a great deal to do with this. A man can live in the suburbs and get to the city with as much ease and comfort as he could when living in the city. Living is just as cheap outside the city limits as in town."

The Standard Oil Company has increased the wages of its workmen from 6 to 10 per cent. The order is retroactive, and became effective May 1. It is estimated that the company will add from $6,000,000 to $10,000,000 to its annual pay roll expense. The new scale affects employes engaged in the company's works and factories, but the office men will not be benefited by this increase. Most of the employes who will get the increase are laborers, and the advance applies to all the subsidiary companies in the United States. The company has approximately 70,000 employes.

We have received from President E. V. Zollars of Oklahoma Christian University, the preliminary announcement of an educational congress of the Disciples to be called some time during the coming summer to discuss matters pertaining to our educational work. Such themes as ministerial supply, the securing of larger patronage for our schools, the matter of endowment, and other topics of interest will be discussed. It is thought that the gathering may be held in August. Such a meeting would be of value if a suitable attendance can be secured. The summer is an excellent time, so far as the calendar of educational work is concerned, but unless a meeting of this character is called sufficiently far in advance to fall in with the vacation plans of the college men, it is likely to be limited in attendance.

The following note from the Messenger of the Memorial Church, Chicago, indicates a significant movement among our better churches: "For some time past it has been felt that the services of an educational expert would be of great advantage in all departments of our church work, and especially in the Bible school. We have now secured Rev. Arthur J. Hall, recently pastor of the First Baptist Church of Pottsville, Pa., and now connected with the department of Religious Education at the University of Chicago. Mr. Hall will give particular attention to teaching training, Sunday school management, the educational features of the Young People's Society of Christian Endeavor, the Men's League, the Whatsoever Circle, the Olympic Club and other departments of the church. He will also supply the pulpit during the vacation season. At present the class for instruction in teacher-training and religious education will meet on Wednesday evening at 7:15 and on Sunday evening at 6 o'clock. All teachers and officers of the Sunday school will wish to be in regular attendance upon this class, and an earnest invitation is extended to parents and others, whether members of the church or not, to attend these interesting an dinstructive meetings."

Edgar DeWitt Jones, pastor of the First Christian Church of Bloomington, Ill., has spent a few days in Idlewild, Ky., prior to a trip abroad. He is one of a party of six Bloomington people, who left New York via S. S. "Caledonia," Saturday, June 4, arriving at Londonderry on June 11. On the 14th Mr. Jones parts with the company for one week, during which time he will attend the World's Missionary Conference at Edinburgh, being one of the fourteen delegates selected from the Disciples in America. Following the conference, a number of weeks will be spent by his party, which he rejoins, in visiting points of historic and literary interest in portions of England and Continental Europe. From Paris, they go direct into the German empire, passing through the picturesque Rhine and Swiss regions enroute to Rome and Naples, from which last place the return voyage will be begun July 29, arriving in New York August 10. A Bible school rally was planned for May 22 which partook of the nature of a farewell to the pastor until his return in the fall. This proved to be the great Bible school rally the church has ever held. The total number present was nearly eight hundred. Seven hundred and fifty was the mark aimed at, but the interest and enthusiasm in the occasion carried the attendance to nearly eight hundred. Words expressive of the congregation's appreciation of Mr. Jones were spoken by Dr. Sitherwood, president of the brotherhood class. To these, Mr. Jones responded briefly and feelingly. The church will be in charge of the assistant pastor, George R. Southgate, during his absence.

A large banquet was given by the 1,850 members of Chicago Methodist Social Union in honor of the eighteen bishops of the church who were in the city to attend their annual conference. Former Vice President Fairbanks was one of the speakers. The general theme of the bishops and Mr. Fairbanks was "Missions and the Missionary Movement," and all made a strong plea for free support by church and laity for missions.

A Year's Work in One Quarter

The University High School of the University of Chicago in its work of the Summer Quarter is unique, in that *the work of an entire year is accomplished during the Summer Quarter in each subject with full credit.* This is made possible by holding meetings of each class twice daily. Opportunity is thus offered to students who need to complete one or two units for admission to college or for promotion to another class in high school. There are also in attendance a considerable number of teachers who desire to review high-school subjects which they are teaching or to secure credit for university standing. Courses are offered in Latin, English, History, Mathematics, Physics, Physiography, and Manual Training.

May a Great Month

The receipts of the Foreign Society are still climbing up. The friends will be glad to have this good word.

At the beginning of May we asked the churches to help us reach $25,000 for the month, a gain of about $7,000 over May, 1909. The friends did even better! The receipts for the month amounted to $28,242.-02, a gain of $10,389.60. It is also most gratifying to be able to report that the receipts from the churches as churches, amount to $14,803, a gain over May last year of $3,445.

Ada, Ohio

Many of our brethren and friends throughout the United States will be glad to hear of the fine success which the Church of Christ in this university center is enjoying under the ministry of Clarence Mitchell.

For many years the school was owned by a stock company of Disciples during which period our people were in the ascendency. Ten years ago the school was purchased by the Methodists and as a result about 80 per cent of the students who come here are from the Methodist families. Notwithstanding these great odds Brother Mitchell by his scholarly preaching has built up audiences second to none in the town, and has reecived as many new members as the Methodists.

Another of the converts was a successful newspaper man before entering the university where he is taking advanced work. He expects to enter the ministry. Another of the young men in the school who is fitting himself for the ministry last week won the first prize in the oratorical contest. It has been my happy privilege for many years to teach every Sunday morning a large class of young men and women from the university.

President Taft will be here on June the third to deliver the class address at the college. We are expecting several thousand visitors on that day.

We have a splendid brick building that seats about 1,500. There are representatives in the church from half a dozen members of the faculty. Dr. Lehr, the founder of the school lives here and is a member of the church.—J. G. PARK, Ohio Northern University.

Mrs. Harper to Lay Cornerstone

It has been decided that at the laying of the cornerstone of the Harper Memorial Library at the University of Chicago on June 14, Mrs. Harper, the widow of the late president, will handle the trowel as the stone is swung into place. A brief address will be delivered by Dr. Ernest DeWitt Burton, emphasizing the individual and personal side of President Harper's life, to be followed by one from Clement Andrews, Librarian of the Crerar Library, who has already been announced as the speaker on the subject of the library itself.

Wisconsin

Both the First and Second Churches of Milwaukee are in search of capable men. They each have the "right" one on the string. We are feeling bigger in Milwaukee than we ever did,—judging by the expressions of a determination to do bigger things.

Evangelists Nay and Davis have been compelled to postpone their meetings at Waupun and Ladysmith on account of sickness.

The work at Richland Center is in fine condition.

The work at Readstown was greatly strengthened by the meeting recently held by J. Sig Stone. The brethren there speak in the highest terms of his work.

Claire L. Waite and wife are assisting at Rib Lake in a most promising meeting. One confession at last report.

The work at Viroqua, where P. C. McCallum, ministers, is on a continual upgrade.

We are planning for quite an extensive evangelistic campaign in the southwest part of the state in August. We will probably hold meetings at West Lima, Bloom City, Sabin, Werley, Lynxville. We may establish the work at other points. We have the opportunity of being the leading people in all that country.

The writer will be with the church at Waupun, June 5.

Immediately following our visit to Waupun, we will begin a meeting with Brother Goodnight and the brethren at Hickory.

FRANK L. VAN VOORHIS, Cor. Sec.
Green Bay.

Doings in the Alamo City

Disciples of San Antonio are waking up to the best work in their history. A few months ago we had but one church in the Alamo city, a place of 120,000. Since the first of the year, two new plants have been established. The two properties are worth over $6,000, most of which has already been paid. They are located in two of the choicest residence sections of the city. Their buildings, already complete, are substantial and adequate to their present needs. Both of them give promise of splendid development into great plants in the near future. The writer and wife have given their services in behalf of their establishment since the first of the year, and have just turned the pastorate over to L. H. Harbord. He is on the ground now, and at work.

San Antonio is the metropolis of a section larger than any state in the union, and our work there is the key to our work in Southwest Texas. We ought to soon have several other churches in the city. Rev. Hugh McLallan, lately from Kentucky, the new pastor of the Central Church, is getting hold of the hearts of the people nicely. He, with his congregation, are planning large things. Their response has been excellent in behalf of the new work in the city, which is established on a harmonious, co-operative, uniform mission basis. They are determined that the extreme absolutely independent idea, emphasized in some citizens, shall not retard the work there. Hence, larger things may be expected from this splendid field of possibilities.

W. A. BOGGESS,
Sta. A., Dallas. State Evangelist.

Victory in Brooklyn

Sunday, May 29, closed a profitable meeting for the Humboldt St. Church. Thirty-four answered the call of Christ. Twenty came by baptism and ten by statement and four came but have not yet been baptized because of outside influences. These we hope to lead into full obedience later.

Brother H. F. Lutz, evangelist for the American Christian Missionary Society, conducted the meeting. Brother Lutz believes "the gospel is the power of God unto salvation." He preaches it as the only power to save man. His clear scriptural preaching each night was of great value to the church, and gave to the community a better understanding of our position and work.

Brother Wm. Leigh of Akron, Ohio, had charge of the singing. Brother Leigh is well qualified in mind, heart and voice for his chosen work. His splendid service added greatly to the success of the meeting.

During the meeting both Jews and Gentiles were reached by the gospel. The meeting demonstrates the possibility to strengthen and build up the church in this congested foreign section of our city. It was a joy and privilege to have fellowship in the work. The multitudes listened to the gospel message as it was preached on the street corners and at the church, with interest. Truly the "old, old story" has lost none of its attractiveness to the masses in our cities.

The results of the meeting are not only seen in the thirty-four desisions for Christ, but in the help, inspiration and encouragement given to the church to go forward in the work of winning this section of the city for Christ. We face the work before us with greater faith in Christ and in the power of the truth. No work is of greater importance today than the redemption of the cities of our land. Here the church must be strengthened, here the power of the gospel proven and the church tested. May the Disciples of Christ rise to the splendid opportunity now before them and make their influence for righteousness felt in the great centers of our nation's life.

JOSEPH KEEVIL.
704 Humboldt St.,
Brooklyn, N. Y.
June 1, 1910.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Monorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

THE AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST.
Headquarters, Franklin, Indiana.
President, Judge S. R. Artman, Indianapolis, Ind.; Treasurer, A. L. Orcutt, Indianapolis, Ind.; Secretary, Dr. H. J. Hall, Franklin, Ind.; Field Secretary, Oliver W. Stewart, Chicago, Ill. Request for literature, speaker and contributions should be sent to the secretary. Offering requested from each church the most convenient Lord's day of each year.

Illinois Third District Convention

The Third District Convention held at Rock Island, May 24-26 was a great success in every way. Pastor McFarland and his good people surely know how to entertain and they did it most loyally.

The program was a feast of good things in both C. W. B. M. and District sessions. Everybody on the program "made good." The music under the direction of the Camp Point Ladies' Quartette was a great feature and a delight to all who were present.

The reports in general were very encouraging. Our District Worker, J. D. Williams is doing a splendid work among our weaker churches, and is organizing our forces for greater things.

The following officers were chosen: President, H. J. Reynolds, Camp Point; Vice-President, I. G. Huff, La Harpe; Secretary, A. I. Zeller, Cuba. Advisors, J. A. Barnett, Galesburg; A. M. Hale, Macomb.

After a very refreshing and delightful "Joy Ride" seeing things of interest in Rock Island, Moline, and Davenport, Ia., under direction of our genial "conductor" McFarland, who donned the conductor's cap and collected the fare on the special car the convention adjourned to meet in Macomb, 1911.

A. I. ZELLER.

Commencement of Campbell-Hagerman College

The closing exercises of this vigorous and prosperous institution for the higher education of girls and young women, covered the week from May 19, to May 26, inclusive, beginning with recitals given by the pupils of the Schools of Music and Expression.

The baccalaureate services were held Sunday evening, May 22, in the Central Christian Church in the presence of an audience which filled the handsome and spacious auditorium to its utmost capacity. The pastor, Rev. I. J. Spencer preached the sermon for the graduating class using as a text the first clause of the first verse of the twenty-third Psalm, "The Lord is my shepherd," and emphasizing these three thoughts, the character of the shepherd, the personality of the revelation indicated by the word "my," and the obligation of serving as a faithful under shepherd, growing out of this relationship, as indicated by the charge given by Christ to Peter in that mystic interview by the sea, "Feed my sheep."

The sermon was a heart-to-heart talk, rather than a formal address and was full of affectionate admonition, of instruction on the deeper things of the spiritual life, and of revelation and interpretation of the very heart of the Gospel, a class of preaching in which Mr. Spencer excels, which suggests to the hearer always in its spiritual tone and quality, the "beloved disciple," and places Mr. Spencer in the front rank as a pulpit power and a leader in the onward movement of the Kingdom of God.

On Tuesday morning, May 24, occurred the exercises of Class Day, which, running through all the chords of sentiment from gay to grave and back again, proved to be wonderfully brilliant and interesting, radiant with the charm of youthful humor and fragrant with the sweetness and joy of innocent, maidenly hearts.

The commencement exercises proper were held in the opera house, Wednesday morning, May 25, in the presence of an appreciative audience of the refined, highly cultured citizens of the Blue Grass capital and the surrounding region, supplemented by many visitors from other sections of the state and from other states, patrons and friends of the college.

The address to the graduating class was delivered by Rev. George H. Combs, pastor of the Independence Boulevard Church of Christ, Kansas City, Mo. Mr. Combs is what may be called a "practical idealist," and to say that his address was rich in deepest thought, sweet and tender in sentiment, beautiful and graceful in diction, ful to the brim of helpful, practical instruction, evincing a wide range of learning in the fields of literature and philosophy, and was delivered in the speaker's superbly effective style, would be to tell a twice-told tale to such as have ever heard this prince among poet-preachers, this master of the art of pulpit oratory.

At the close of this masterful address, Pres. George P. Simmons, after a few parting words of counsel and farewell to the graduates, announced the honor students in the senior class, Miss Lemmie Hester and Miss Emma Mountjoy sharing the first honor, Miss Florence Harney and Miss Mary West the second honor, and Misses Bella Withers, Henrietta Irby and Nelle Shaw receiving honorable mention. This was followed by the presentation of medals for superior work done in the various departments, of certificates to such pupils as had completed the work in any special school, and of diplomas to the fifteen members of the graduating class.

Thus was brought to a close the seventh annual session of Campbell-Hagerman College, which, though the youngest of our schools for the higher education of young women, has from the very first ranked among the oldest and best in the completeness of its equipment, in the size and character of its student body, and in the quality and range of the work accomplished.

May the Best Month

The total receipts for eight monthhs of the current missionary year, that is, from October 1, 1909 to June 1, 1910, amount to $160,076, a gain over the corresponding time last year of $23,327.

We are encouraged by these generous gains to hope that we will even surpass last year's receipts, which were exceptionally large, as the result of the great contennial enthusiasm.

We must remember constantly the growing work and that some of the missionaries and their friends are actually suffering for the simplest comforts of life.

Now for a great record for June. Last year the receipts for this month were $53,590. It is perfectly reasonable to expect not less than $60.000 during June this year. To this end we ask the aid of every friend who is interested in the spread of the gospel over the earth.

F. M. Rains, Sec'y.,
June 1, 1910. Box 884, Cincinnati. O.

Eureka Endowment

The month of May was one of the best months we have had in this campaign for the endowment of Eureka College. We raised $5,050 during this month, and found a number of poeple who are considering the matter quite favorably.

Our fund has now reached $50,000. While we are trying to pull this proposition through by September 1, 1910, it is ffuite generally understood that we have a year's extension of time. In other words, we have fifteen months before we are out of court. An average of $5,000 a month will bring us over the line, and this is the mark we have set for ourselves. Each month we do not have that amount will be written down as a disappointment and as a partial failure.

Eureka, Ill. H. H. Peters.

Anglo-American Conference

The arrangements are practically complete for the Conference which is to be held in Caxton Hall, London, England, July 4 and 5. The four sessions are to be devoted wholly to Christian Union and the speakers have been drawn from various denominations. Rev. C. Sylvester Horne, M. P., will represent the Congregationalists, Prebendary Webb-Peploe the Established Church, Dr. W. L. Watkinson the Wesleyans, and Rev. T. E. Ruth the Baptists. These are all strong speakers. One will speak at each session and one of our own people from the United States will speak at each session. These brethren are J. H. Garrison, Errett Gates, A. McLean and C. C. Morrison. These brethren can be trusted to sound a clear note, not marred by any manifestation of narrow sectarianism, nor yet muffled by any disloyalty to the truth.



"Stereopticon views and illustrated songs! A tour of the Dark Continent tonight at 8 o'clock in the open air! Corner Lawrence Ave. and Leavitt St. FOLLOW THE CROWD!!"

THE above and similar other calls thrilled the air for many blocks as two men marched up and down the streets announcing, through a large red megaphone, the open-air meetings that were held every night, except Saturday, for three successive weeks in a quiet neighborhood of West Ravenswood, Chicago.

The effect upon the little community was magical, and from the very first the people gathered in such large crowds from all directions, that it was not difficult to "follow the crowd." All were filled with speculation as to just what the character of the "Picture Show" would be, but most people suspected that another "medicine company" had come to town. So it was, but instead of passing out "roots and herbs," a little company of Christian workers literally led the masses to the Great Physician who not only "healeth all our diseases," but who taketh away the underlying cause, "the sin of the world."

Whole families attended the services night after night, and hundreds were reached who had never before attended real gospel meetings. One woman was heard to say in a surprised tone of voice: "Why, I thought these people were against God." Souls were born into the Kingdom and some were filled with the Holy Spirit and labored earnestly for the salvation of others.

Through these services the whole community came to know the ministers and Christian workers in a manner that opened their hearts and homes to them, and to an extent that could not have been effected by many years of earnest toil in the ordinary method. It is really the Lord's own way of reaching the masses.

Jesus says: "Follow Me, and I will make you fishers of men." Will you follow Him into the open air this Summer?

Laymen's Missionary Movement.

Coöperative Missionary Committees should write at once for plans for Educational Missionary Campaigns. We have one of the most effective means of Missionary Education. We not only reach the masses, but we reach the men and reach the heart. The watchword of the times is—"I want to know"——"I'm from Missouri—I want to be shown." That is Our business.

A Summer Travelog Chautauqua

will fill your church on Summer Sunday evenings.

"This course of lectures is attracting attention all over the city, and our auditorium will not hold the people."—Rev. J. F. McAnally, Springfield, Ill.

Write for full information concerning Plans and Apparatus.

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Illinois Notes

The LeRoy Church, R. D. Brown, pastor, has let the contract for a new and commodious building.

The third district convention was held with the Rock Island church. J. D. Williams, district evangelist, reported that he had visited nineteen churches, preached 168 sermons, made 531 calls, held twelve meetings, and had brought into the body thirty-six additions. He also delivered a very practical convention address. H. J. Reynolds was elected president and A. I. Zeller was re-elected secretary.

The new building at Macomb, A. M. Hale, is coming on well and it is a good one.

The Moline mission has called W. B. Slater and he has begun work.

A preacher should not earn his living in one state while he lives in another; that is, when he moves from one state to another he should take his affections with him. Also, he should transfer his loyalty when he removes, and get in with the brethren and the organized interests of the state to which he goes. This is asking only a square deal.

The Peoria brethren will no doubt tell the story of a church built in a day. It is a good story, and true.

J. FRED JONES, Secretary.

Bloomington.

Missouri Men, Attention!

The Missouri state convention will be held at Jefferson City, June 17-22. The brotherhood session begins Wednesday, the 22nd. at 1 o'clock, and lasts through the evening. A splendid program has been provided, in which every phase of brotherhood work will be discussed. There will be inspiring talks, rousing songs and great speeches. At 4:30 a reception will be given by the Jefferson City brotherhood, and at 5 o'clock a banquet, presided over by an active business man. The closing session will be addressed by men of national reputation. Every church in Missouri ought to be represented at this great gathering. Texas had five hundred at its recent convention and Ohio is planning to have a thousand at Toledo. Missouri should not be behind her sister states in brotherhood work and enthusiasm. Let every church prepare to send at least one delegate, and churches adjacent to Jefferson City send their whole brotherhoods, and let us make this the greatest session of the convention, and "show them" that we realize the worth of this youngest and most vigorous child of the church.

GEORGE L. PETERS, State Chairman.

Springfield, Mo.

Bethany College Commencement

The Sixty-ninth Annual Commencement of Bethany College will be held June 5 to 9. The session just closing has been, in many respects, the most prosperous the college has ever known. The enrollment is the largest in the history of the institution. During the year subscriptions to the endowment fund were secured amounting to $160,000. Extensive improvements are being made upon the college campus, and $6,000 has been donated by Mr. Earl W. Oglebay and others for this purpose. In addition to the orations which will be delivered by the chosen members of the graduating class on Thursday, June 9, commencement day proper, Governor William E. Glasscock, of West Virginia, and Senator George T. Oliver, of Pittsburg, will deliver addresses. Music for commencement week will be furnished by Meister's band, of Wheeling. The commencement season will open Sunday morning, June 5, at 11 a. m., when the baccalaureate sermon to the graduating class of fifty-two young men and women will be preached in the Bethany Church by President Thomas E. Cramblet. At 7:30 in the evening the annual sermon will be delivered by J. A. Lord, editor of the Christian Standard, Cincinnati, Ohio.

The last chapel services of the session will be held at 3:30 p. m., Monday, June 6. At this service farewells will be spoken by the president and members of the faculty. In the evening at 8 p. m., the annual contest of the American and Neotrophian literary societies will be held.

Tuesday, June 7, at 9:30 a. m., field day exercises will be held on the athletic field. At 3 p. m., the trustees of the college will hold their annual meeting. At 8 p. m., the Earl Wilfly Oratorical contest, in which eight young men from the Junior and Senior classes will contest for gold prizes offered by Mr. Earl Wilfly. T. E. CRAMBLETT.

Encouraging Reports from the Field

(To the F. C. M. S.)

Last evening we took the offering for home missions, and I am sending you the amount received, which was 18.10. This offering comes from the Christian church at Drain, Ore., and is nearly three times as large as that of last year.—Roy L. Dunn, Pastor, Eugene, Ore.

Find enclosed draft for 20, the amount of the home mission collection in the First Church, Central City, Neb. This is nearly four times the offering of last year.—Wm. Hoagland, Treas.

Herein find check for the sum of 14 for home missions from the scattered few brethren at this place. Hoping it may do much good for the cause of Christ in our home land where it is much needed.—Mrs. M. E. Brown, Madison Sta., Miss.

We have about 60 pledged for home missions and some of it collected. Just as soon as I get it in will forward same. Thought you would like to know.—J. P. Duthie, Pullman, Wash.

Please find enclosed postoffice money order for 3, first offering for home missions by the South Side Christian Church, just established as a mission. They want to be in line for every good work.—W. A. Boggess, State Evangelist, San Antonio, Texas.

I am enclosing draft for $57.87, the offering of the First Church at Abilene, Kan., to American work. This is the largest we have ever sent and the easiest secured. We had 115 contributors.—Clifford A. Cole, Minister.

Enclosed find remittance of $18.65 as the offering of the church at this place. To the best of my knowledge, this is the largest offering ever made by our congregation to home missions. The giving was general, and I think that a large proportion of our people had fellowship in this act of service.—Chas. W. Perry, Pastor, Quaker City, Ohio.

I enclose herewith $13 in part payment of the amount subscribed last Sunday for the work the A. C. M. S. is doing. Our people are generally poor and we have recently built a new church building, and the amount we send you represents a sacrifice upon the part of those who gave to this work. We shall always appreciate the work of the society, on account of the help we have received from it. Now that we have become self-supporting, we shall endeavor to increase our offering from year to year and hope sometime in the near future to be able to be a Living Link church.—J. W. Ingram, Treasurer, Altus, Ark.

A Storekeeper Says:

"A lady came into my store lately and said:

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . . (With picture supplement)	Ready (October, 1910)
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . . (With maps)	Ready (October, 1910)

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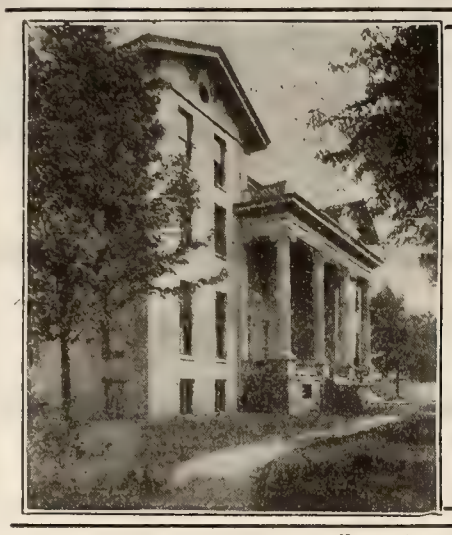
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Strange as it may appear at first glance, the value of the rubbish collected in New York City last year was $234,000, according to the figures of the state department of health. Of this sum $16,000 was received from bottles and $25,000 for grease. One million cubic yards of asphalt were used in building operations in New York City last year. The average city must dispose of ashes to the amount of two pounds a day for every individual in the city, or two tons a year for a family of five, the report shows.

Canada is becoming one of the best customers of the United States. Exports of domestic merchandise from this country to Canada during the first ten months of the current fiscal year were greater by $45,000,000 than in the same period of the previous year, while the total increase in exports to all parts during the same period was only $55,000,000. The value of the exports to Canada during the first ten months of the present fiscal year was $174,500,000. The increase was largely in manufactured articles.



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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Mystery of Mind

What Shall We Expert from Mental Healing?

We have more than once of late adverted to the astonishing interest which as been manifest in the cure of diseases by mental means. It is one of the interesting phenomena of our generation.

It has awakened a considerable interest, sometimes friendly and sometimes hostile, on the part of the medical fraternity. It has attracted some slight measure of attention from the authorities on psychology.

It has organized several different cults, undertaking with more or less success to cure diseases by means of suggestion. It has even awakened the interest of some sections of the church with the result that many ministers are studying the subject with the feeling that it is one of the imbportant problems of the time, and a few have even gone the length of declaring it to be the legitimate work of the church to undertake the cure of disease.

Some of these last, notably those connected with the Emanuel movement, have actually organized clinics for the practice of psycho-therapeutics.

At such a time it seems almost necessary that those who wish to be inteligent Christians should have some fair knowledge of a subject that has awakened so much interest in our generation.

The causes of this interest we need hardly mention again. They lie, of course, almost wholly in the two fields of our increasing sensitiveness to pain in modern times, and the concern awakened in the attempt to banish disease as an actual triumph of the modern world of science and adventure over one of the ills which have long afflicted the world.

Either one of these motives would be sufficient to produce such manifestation of interest as we have seen of late. Men, and particularly women, have just become aware that human life is afflicted in painful and demoralizing ways by disease. They are resenting its presence as an intrusion into the domain of ordered and enjoyable living.

No earlier generation took this view. It is the resentment which follows such a discovery that has made many people eager to test whatever values may lie in the field of mental control as a solvent of pain.

Then too, as before remarked, the mere love of exploration and adventure has led many in our time into this romantic and unexplored field. It is not surprising that the reports that come back from these adventurous spirits are sometimes fascinating, sometimes measurably convincing, and sometimes quite unbelievable. It was ever so in the field of pioneering. The first travelers who venture into an uncharted land rarely bring back authentic and trustworthy accounts.

The explorers are more concerned to make an impression by the daring character of their recitals than to recount the explicit facts; or they are so much under the spell of the new experiences upon which they come, that they rarely have the judicial temper to relate the facts without bias.

The advocates of mental healing, under whatever one of a variety of names they may choose to be known, are coming to be a considerable body. As Christian Scientists, Divine Healers, believers in the healing powers of hypnotism, as mesmerists, theosophists, spiritualists and students of the occult generally, they have long proclaimed the possibility of achieving victory over physical infirmities by means which were neither physical, medical nor surgical.

The fact that so considerable a number of people are the convinced adherents of one or another of these cults, which in so far as they practice the arts of healing all make use of the same basic principle, makes the subject one of interest to all informed persons. And furthermore, the fact that so much of this work of mental healing is related by its devotees to some form of religious experiences makes it all the more reasonable that the informed Christian should try to come into possession of such facts at least as are accessible to one who does not aspire to become a specialist.

But just at the threshold of this interesting inquiry one is met by two significant facts, the attitude of the physicians and the psychologists respectively.

These men, it would be supposed, should know the truth or falsity of the claims so freely made by the different groups of mental healers. If any body of expert opinion is to be trusted, surely it would be that representing these two schools of supposedly competent and unprejudiced specialists.

The surprise of the bystander is therefore great when he discovers that the voice of the medical profession upon this great theme is so confused as to be wholly untrustworthy, and that the psychologists with the rarest exceptions have avoided, as if in affright, the entire region of psycho-therapeutics.

To be sure, the doctors represent various schools and points of view with reference to the art of healing. Yet there seems to be no clear line drawn between the various schools of medical practice on this question of psychic cure. It appears to be a matter wholly of personal bias on the part of the individual physician.

Some there are who have become converts to the view that mind and not medicine is the real healing agent. Such men have at least to a small extent gone over to the ranks of psycho-therapy, and are substituting suggestion for serums and surgery.

Others are hospitable to the principle of mental healing, and make such use of it as seems wise in their regular practice of medicine. Probably consciously or unconsciously most physicians use this expedient. There are few who are so blind to the values of mental stimulation as not to employ the arts of encouragement and optimism to assist in the work of healing.

But there are some physicians, and probably their total number is very large, who are pronounced, insistent and incorrigible foes of the entire system of psychic healing.

Some of them are skeptics as to the value of any such means in the treatment of the sick. Others have a class prejudice against any who follow the healing art by another path than their own. Others still have seen the evil results of some ill-directed and foolish attempts at mental cure, and believe that harm is the usual outcome of such efforts. One must be willing to grant that the attitude of many physicians seems thoroughly prejudiced and inconsistent with the claim to be servants of truth, and willing to look at all the facts.

Still more significant is the attitude of the experts on mental phenomena. Every authority on psychology is of course compelled to deal in some manner with experiences which are the basis of most of the claims of the psychic healers. The power of the mind to influence the body, the effect of suggestion, the results of morbid states of mentality, the phenomena of hypnotism and trance, all fail to be considered and diagnosed by the psychologists.

Yet it is surprising with what shyness this frontier of the mind's life is approached. It would seem as if there had been formed an unwritten covenant among these scholars to say nothing upon one of the phases of the subject most in the public mind today. Is there a feeling on their part that the extent to which charlatanism has flourished in that region is a sufficient excuse for the reserve which they maintain in relation to it?

Do they feel that it is not quite a dignified procedure to abandon the familiar fields of investigation, such as the structure of the nervous system, the revelation of mental activities to the physical

organism, and the various states and activities of the mind in its normal workings, for so mysterious and unknown a domain as that of psycho-therapeutics?

In the meantime it is clear that few people have any adequate conception of what an ally the mind may become in the search for calmness, quietness, serenity and health. One may be unwilling to go to what seems the fantastic length of the enthusiasts on the subject of mental healing, and still be aware that new truth is breaking out from the experience of our generation and that in no small degree the sufferings from nervousness, fear and even more serious disorders may be greatly reduced, if not entirely removed by the proper use of the mind through practice.

Those who have attempted the work of self-control in this field, and have so disciplined their minds as to co-operate with the laws of nature in building up health and combatting disease, are astonished and encouraged by the results they obtain.

To say that such control is impossible to the average person, because the effort has been made without results on some specific occasion, is like saying that an unpracticed student has tried to play the piano with the most satisfactory outcome. Practice here, as everywhere else, is the key to success.

To absolutely decide upon a mental attitude of quietness, fearlessness, trust in God, and good will towards all men, is the first step towards the attainment of health of mind and of body. Other steps will follow this, but for most of the people of our generation even this small gain is like an awakening to new life.

The state of Illinois is at present passing through a period of humiliation unequalled in her history, and but rarely approached by any of her sister states. William Lorimer, a man who has been a persistent office-seeker during all his public life, and who is never known to have worked at any business save that of office-getting and office-holding, and yet has amassed by some means or other a fortune of considerable proportions, was elected a year ago to the United States senate. The election was so manifestly the result of bribery and trickery that great suspicions were aroused at that time. Gov. Deneen was importuned to take the senatorship, which manifestly lies in the direct and legitimate pathway of his ambitions, but the conditions to which he would have been compelled to submit in accepting it were such that not for a moment would he consider the step. In spite of this fact, Lorimer seems to have deliberately set about the purchase of the position for himself, although his identification with disreputable political methods in the state has been notorious. He was elected by a combination of republican and democratic votes that was on its very face eloquent of corruption. Recently under the inquisition of States Attorney Burke, one after another of the legislators implicated in the plot has confessed the crimes and named the sums paid for the votes, In the face of this over-whelming evidence Mr. Lorimer has had the affrontery to add to his burden of public scorn by an attempt to throw the blame of his scandalous election upon his friends and his enemies alike, in which latter class Gov. Deneen has the good fortune to be placed. A man of less density of moral perception would rid the state and nation of the incubus of his official crimes by instant resignation. Failing in this, the senate ought to take the most summary measures to rid itself of so unspeakable a plague spot upon its garment. Meantime the state and the nation suffer, and politics is still further blackened by an offense against common civic decency.

* * *

Mr. Roosevelt is on his way to America after a career of unprecedented attention in Europe. He will arrive in this country at a moment when the entire nation is keenly curious to know what his attitude will be toward Mr. Taft, whom he placed in the presidential chair. Even the records of polar exploration and the scandals of party politics have not diverted attention from the remarkable journey Mr. Roosevelt has made. The public press has been full of his doings and his sayings, and most of the leading dailies have had personal representatives with him at every stage of the trip. It would be interesting to know how much of the unpopularity which Mr. Taft has aroused is the result of his own mistakes, some of which have been very obvious, and how much is the result of Mr. Roosevelt's high place in the public regard. No one doubts that the statesman from Oyster Bay is the most conspicuous man alive. Neither does any one doubt that his place in the future counsels of the nations is to be notable. A nation has use for a man of Mr. Roosevelt's temper, and it will not allow him to remain long unemployed.

Winning Power Through Service

The hesitancy of Moses shows that he did not underestimate the difficulties involved in the divine call. He questioned whether he was equal to the task. At the time of his call he probably was not able to meet and overcome such difficulties as he forsaw would confront him. He had to grow to his work. A distinguished teacher of a former generation used to say to his students: "Do not confine your reading to books that you can understand without effort. Read books that you have to grow to." A popular evangelist said near the close of his career that if he had known at the beginning the hardships connected with the life of an evangelist, he doubtless would have chosen for himself another career. He was glad, however, that he became an evangelist, for he gained strength by the things he did.

The wise man takes account of his resources before he commits himself to any enterprise. Among the resources of youth are the possibilities of growth. Many a man who seems to his acquaintances to be reckless succeeds because he takes account of the element of growth and dares to attempt all that his future strength can bear. The overcautious man remains undeveloped, for he undertakes nothing for which his present strength is not sufficient. It is fortunate for us all that we have heavy tasks imposed upon us, for we are tempted to choose what is easy and thus to live below our possibilities. What is true of individuals is true of organizations. There is a venture of faith in all enterprises.

The first service required of every one is that of getting an honest living. Theives and gamblers do not render this service, neither do idlers, whether rich or poor. The occupation we select must contribute toward the general welfare. Then we must do our work well. Dishonesty in work is as bad as any other form of dishonesty. The problem of dealing with the big thieves in this country would be greatly simplified if there were no little thieves. The man who steals a little by shirking helps to create the feeling that he may take who can. The crooked grocer in the village is partly responsible for the rascality of the sugar trust.

The home as a place of service needs to be better appreciated by many men and women. A mother who looks carefully to the physical and moral culture of her children is sometimes heard to say that her home duties do not permit her to do any Christian work! The minister, if he is worthy of his calling, will tell her that she is doing the highest form of Christian service in bringing up young persons to do a part of the world's work as it ought to be done. Speeches and ecclesiastical and state laws are less effective in curing the evils of divorce than homes in which humanity is seen at its best. Ignorance and brutality war against the family. Law courts cannot cure these. The examples of husbands and wives who live together in the fear of the Lord is the only sufficient answer to the critic of the family. The woman who neglects her children for the purpose of fighting the enemies of the home has no influence over her neighbors. She gains that inufluence by what she does at home. The man who thinks of his home as a convenience, and not as a moral opportunity, need not start out to set the world right, for the world will not accept him as a moral hero.

The services prompted by neighborly feeling enable us to grow in intelligence and moral power. If we have sympathy for the parents whose children annoy us, we shall not only help them, we shall also increase our worth as moral beings. If, on the contrary, we never notice children except when they annoy us and then only to say something ugly to them or about them, we stand a good chance of becoming common nuisances. The man in the next house may be disagreeable, but if we treat him as a man we shall have our reward in genuine culture. The assistance we give to the sick opens the door into a world of rich experience to which we should be strangers if we paid no attention to the sick. We become human by accepting our share of responsibility in state and church. The weakness of men who shun their political duties is pitiable. If nothing else will arouse us to the obligation of preaching the gospel to all the world, we ought to consider ourselves and the loss we suffer by neglecting this service. The size of the task determines the size of the man. The little task creates little men. The big task gives us men of great power.

Mid-week service, June 22. Ex. 3:11; Deut. 34:7; Eph. 6:10, 11, 13.

Social Survey

By Alva W. Taylor

What Is Success?

BY A. W. TAYLOR

How many in the modern business world would say Jesus missed his opportunity when he said, "Get thee behind me Satan" to the third temptation? It was a vision of the success of a Napoleon or an Alexander and modern opportunism would have said "take it." How many would say that Zaccheus was a fool to restore fourfold to those he had extorted from, instead of giving a handsome sum to charity and retaining the rest to be respectable on? There is a style of success that would commend the rich young man and the rich old fool.

There is a heavenly success in the art of getting riches where moth and rust corrupt and thieves break through and steal, or at least of getting plenty. The Lord, in His bountiful nature, provided plenty for all and gave man the instinct for accumulation and called it all good, and in the Kingdom of Heaven there will be neither poverty nor pletnora.

Money's Hold on the Multitude.

Money becomes the god of the multitude because it gets bread and butter and ease and escape of penury and drudgery. The bread and butter problem is the first consideration in both economics and morals, and plenty is the very incense on the altar of honest toil, and one of the first means of worship. The sympathy of even the poor is for the ways of gain often, for while they may envy, they count fortunate those who have an abundance. It is difficult to be good and poverty-stricken, and Jesus warned men that it was impossible to be saints and live in luxury. Luxury is a sin against civilization and all good conscience.

The physician who cures most quickly and thoroughly and with the least expense to his patient is the most successful. The lawyer that aids justice is the true success in law. The preacher that speaks the truth with prophetic conscience is the pulpit success. Yet there are physicians who prey upon the ignorance of their patients, lawyers who defeat justice, and preachers who salve consciences, all for the sake of temporary success in money-making. The secret of their true success is in service, of their false success is in exploitation of others.

True success, then, is in service, while exploitation is false success.

There is a success in business that means crushing out your rival. It is climbing up on the backs of others. It is my gain at your loss. There is a success that reaps the toil of many and appropriates it for self. It substitutes mental power for the physical force of more common hold-up men and keeps within the law. But where one gets without working, others must work without getting. It begets, in its extremity, a form of slavery worse than that of bonds, for it does not even make the master responsible for his servants' ills.

True success is in each getting what he earns, and there is enough for all.

Stealing is Trade.

To steal is to take the property of another without in any manner giving value received.

True trade consists in supplying wants, each party getting full value—it is simply an exchange of values. The element of profit enters in the service rendered in supplying reciprocal needs.

One man may steal by filchering, another by taking advantage of ignorance or necessity or by the use of superior cunning, others by "influencing" legislation that will give them monopoly rights to turn the property of many into their private purses. If one is held up in the dark at the muzzle of a revolver and relieved of ten dollars, the thief is ten dollars richer, and the victim has nothing to show for the amount surrendered. If one takes advantage of the necessity or ignorance of another and employs his muscles or mind or both for ten dollars less than they are worth in the work done, he is ten dollars richer, while the worker has nothing to show for the toil he has given. If a corporation uses the franchise of a city, gained by bribery or some form of civic corruption, and gathers in a million, the people have nothing to show for their property right, and the corporation has a million for nothing. In two of the three cases the law permitted the transactions, but it is not enough to keep out of the sheriff's hands.

There is "room at the top" is the word of cheer sent down the line, but how many can stand on the "top"? It is good to attempt to gain the "top," if the means be beyond suspicion, but to climb by bending down the backs of others is not the success of true service. Talk of the "100,000 man" is irrational. No man can be in that class. It is impossible to conceive of one man personally using that amount annually or needing the accumulation he could gain from it. That is the combined earnings of more than 1,000 men above the average of earning capacity, and no man's ability can be of such disproportionate value. Such an earning capacity is simply incredible and the spending power it implies is impossible except we freely confess that an industrial feudalism is to be desired and the earnings of the masses given into the hands of a few to conserve for the benefit of the many.

Millionairism.

The same is true of millionairism. No millionaire has a realization of the amount of his wealth. No man ever earned that large a fortune in a land where the average amount of wealth for 52 per cent of the people is less than $100 per capita. The amounts are too disproportionate to account for any degree of difference in earning capacity. It is stated that Mr. Rockefeller possesses $400,000,000. That is equal to the possessions of any 4,000,000 of this 52 per cent of the American people. The only defence of such a fortune can be that an industrial feudalism is the best system and that Mr. Baer is right in his claim that the Lord gives great wealth to a few to administer for the benefit of the many. No greater sacrilege could be uttered in a country where most ideals are democratic. While one man will earn more than another, the utter disproportionateness of income and wealth is undefensible and the aspiration to gain the success of millionairism is not one of service but of exploitation. The individual millionaire may have done no personal wrong, but the system is not sound. It is on the basis that where one gets without working, another works without getting, that is, one gets more than he earns and another earns more than he gets.

In our land, one-eighth of the people own seven-eights of the property, and 63 per cent of the people possess less than $175 per capita. These are U. S. Census statistics. The question may well be asked, "Are we prosperous, or are we only enjoying the prosperity of the few?" A panic will tell some day. It will test the ability of the masses to live comfortably under trying circumstances. True success in these things would give every man who toils the fruit of his toil, and with wealth distributed according to the part each takes in the work of the world, none need suffer but the indolent and improvident.

Success and Piety.

The old idea that success depends upon piety is gone. Jacob and his shrewd but questionable methods are no longer regarded as a fit example worthy of all emulation. Many of us are willing to pray "Lord, give me much and I will give you a tenth!" Most men would accept an opportunity to make nine dollars at the cost of one. The lily is a better example than the prosperous Jacob. It is not anxious, does not scramble, never designs secretly, preys not upon another, lives naturally, does its part, and reaps its fulness according to nature. Are we as insistent as Paul in the matter of extortion? He classed it with drunkenness and fornication. The story is told of a party who visited the South Seas, throwing pennies over the boat's edge to the little savages. One strong lad pushed and scrambled and tramples on his less powerful fellows and got half of the coveted wealth. He was then asked to dance, but refused on the plea that he had recently joined church.

The true measure of success cannot be fulfilled with the luxury of a few but in the comfort of many. No monopoly right is an honest right simply because it puts service in the hands of exploitation.

Any prosperity that leaves a victim is robbery, and that which leaves all a degree of plenty is a godsend.

Churches that have not yet made or remitted their offering to Home Missions should not delay this work. The month of May in our calendar is devoted to Home Missions, and no church should rest content to remain outside the fellowship of those who share generously the burden of this work.

A young man of more than ordinary singing ability, with competent musical training and some experience in evangelistic singing, would like to arrange with some evangelist for team work in protracted meetings. He can furnish excellent references, and is ready to begin work at any time. Address Singer, Christian Century, Chicago.



Assembly Hall.



Synod Hall.

Edinburgh

One of the Seven Wonders—Its Monuments of the Past—Its Place in the Destiny of Kings—Its Religious Appeal

GRAPHO.

Scotland has a reputation for more weather than any other habitable region of the globe. But no days could have been fairer than those which I spent in Edinburgh. July had just come in, decked in all her summer glory, radiantly beautiful. With such a sky above and such a city before me I went forth in the morning on the high rounds of expectation. And there was no disappointment. Nobody can be disappointed with Edinburgh, for surely it is one of the "Seven Wonders of the World," or the "Modern Athens," if you want to take the classical view of it. Another writer is to follow me, and to him I leave the larger work of description, especially of the Edinburgh of today.

The Edinburgh of the Past.

I was more interested in the Edinburgh of the past, in the dead people rather than in the living, in the men and women who had been walking up and down the highways and side paths of memory ever since I was a child. It seems to me that I was very little when I first looked at a picture of Mary Stuart and sighed or cried—I have forgotten which. And now I was here in her own city, in the very place where she lived, and also stormed and cried. I nearly held my breath when I entered the old Castle, that great frowning, mighty fortress, which was the first structure in Edinburgh and around whose sloping heights the city was built. And when the guide took me far down below, to the room where her baby boy was born, I stood in solemn awe. Before or since or all around the globe, there never was quite so much of ruling power brought into the world as when that child, that heir of the Stuarts and of the Tudors, was born. When Elizabeth's hard hand relaxed in death England's sceptre passed to this baby, and today his posterity reign, not only over Great Britain and all her imperial possessions, but over nearly all Europe. But in spite of his amazing destiny, the little fellow had to scramble to keep on earth. They point to a window on the steep side of the castle from which the child was let down in a basket and hurried away to the Highlands. On the outside of the Castle I stopped in the street and looked up at the window and wondered what would have happened if the string had broken and the child had reached the ground too suddenly. Epochs of history, crowns and kingdoms hung on that little cord.

At Holyrood.

But my sentimental system was even more stirred when I walked through the halls and chambers of Holyrood Palace, for here was Mary's home, the floors which she walked and on which she danced, the table at which she ate oatmeal—possibly, but I doubt it,—the chairs, the bed, the mirror, all the belongings of the three hundred years ago. The mirror specially interested me, for it brought back the questions which Queen Elizabeth asked so often and from so many courtiers, "Is she really beautiful?" "What makes her beautiful?" "What is the color of her hair?" This last question must have been difficult to answer, for Mary is described as having numerous shades of hair, passing through all the hues between golden yellow and rich brown. As to her beauty, the mirror makes no revelation now, it is too much affected by the personal equation of the one who looks into it. But I always have clung to the belief that Mary was at least strikingly handsome. If she had been as homely as some women one sees in his travels through Scotland, Elizabeth might have had more compassion on her, for Mary was the one person on earth of whom she was seriously jealous.

Tragical Memories.

But Holyrood was stained with the blood of an awful tragedy, and I looked at the scene of this dreadful doing with painful recollection. The sun must have gone down behind the hills of Scotland like a ball rolled in blood on the evening of the 9th of March when that deed was done. For whatever Rizzio may have been, it was a shocking piece of murderous brutality to tear him away from the supper table and hack him to death almost in the queen's presence. It is not strange that Lord Darnley got blown into eternity a year later. It was all coming to him for his part in this tragedy.



Holyrood.

Mary's Character.

But of course one wishes that Mary Stuart had been somewhat different, and three hundred years later it is easy to see how she might have been different, even very good. But when we go back with the palace, its tables, chairs, mirrors, all, to the days when they were on duty, it is not so hard to understand why Mary's life took on so many high colors and why her career was so stormy and tragical. The lords and nobles around her were not much better than brigands, men of violence, more ready for bloody deeds than peaceful solutions. And John Knox was as violently good as the nobles were violently bad. His religion was a storm and his sermons thunderbolts—good storms and good thunderbolts, to be sure, but awfully hard for Mary to understand. Knox never took his sovereign into full consideration. We must. We have to remember that she was both a Stuart and a Tudor, and that meant more passion, disposition and surging elements of human nature, than any young woman could be expected to manage. Think what the Stuart kings were and what the Tudor kings and queens were, and then think what this young woman, with the rush of all that blood in her veins, had to contend against. But that was not all. Mary's mother was a Guise of France, and there is no disguising the character of that ducal family—they were tough for their day, and their day was one of the worst. The wonder is that Mary Stuart was not worse than she really was. Anyhow, it was an awful thing for Elizabeth to murder this helpless mother of her own successor.

But suppose that the woman who laid her head on the block at Fotheringay Castle, with so much dignity and calm resignation on that sad February day three hundred and twenty-three years ago, could now come up to Edinburgh with the great throngs who gather from all the kingdoms and colonies over which her posterity rule, would she think that she had lived in vain? Would she not be almost justified in saying "But or

woman in all the history of the race has lived to more purpose, and she the Mary who also bore a man child?" Mary may have been weak, but Providence is strong.

At St. Giles.

On Sunday morning I went to St. Giles.



St. Giles.

It has a famous preacher, dead of course, and no other than the great John Knox. Here it was that he preached the sermons which shook Scotland. The sermon which I heard that morning did not shake anything, except a resolution to come again. But what made it seem more stupid was the fact that when I saw the preacher preceded by a beadle and ushered into his pulpit with so much ceremony it aroused my expectation. I ought to have known that more flummery usually means less sermon. But with a little imagination I could hear the voice of Knox beating against the sounding board of the past and echoing down the corridors of the three centuries. It is worth while to go to St. Giles, for prophets never die and the preacher who made St. Giles famous was a prophet.

Some St. Georges.

In the afternoon I went to St. Georges and in the evening to Free St. Georges. St. George pretty nearly owns the town on Sunday. In Free St. George Dr. Alexander Whyte was the preacher. He was great without being dead, and fortunately he is not yet dead, but is preaching fine sermons which have not only a multitude of hearers but a greater multitude of readers.

I should say, from what I saw that day, that Edinburgh is a paradise for preachers—the people go to church. When I went out in the early morning the streets were deserted; but when the church bells began to ring they were thronged with people. The whole population seemed to be on the way to church. Edinburgh keeps Sunday, and its people worship God. This is why Edinburgh has been selected as the gathering place of the greatest missionary conference ever assembled. It is a city to make a missionary body feel at home. Every good man and woman will feel at home there. Every praying saint and yearning prophet will breathe the air of hope in its precincts.

Appeals to Great Interests.

But this Edinburgh which is so great in its religious appeal also has its attractions for other interests. And here is a curious fact. The writer who follows me will tell you that men come from far to study Edinburgh's municipal methods, that committees go about its streets trying to peer into the secret of its success as a governing body. Which is insignificant. It means that the people who go to church on Sunday know best what to do on week days. This writer also will tell you that Edinburgh is a place where they do everything in the line of "high thinking." Which means that a believing people do not vacate their thinking apparatus. Belief helps thought. Faith helps everything which is worth helping. We hear much about the beauty and value of altruism. But when or where was there ever so much altruism concentrated on one spot of the globe as will be represented at Edinburgh when the missionary hosts gather on its beauty-crowned hills?

Old and New Edinburgh

BY THE REV. HERBERT PARRISH.

Not the least charm of Edinburgh is the absence of smoke. To the Highlander coming down to the city from the heather, seeing the many chimney-pots giving forth their thin smoke, the place may seem to be "Auld Reekie"; but to the man from the thick muck of Glasgow or Newcastle—not to mention Pittsburg or Chicago—the clean streets and clear atmosphere alone will justify the name of "Modern Athens." A city of over 300,000 inhabitants, with its share of manufacturing, Edinburgh has a reputation for municipal improvements, an eye for the artistic, the thorough, the economic and the clean, that is recognized all over the world. You may see committees from the governing bodies of German cities going about Edinburgh studying civic methods.

Most Beautiful City in the World.

Baedeker, who seems to have been everywhere, says that Edinburgh is the most romantically beautiful city in the world. On a bright day in the late spring or early summer no one will be disposed to dispute this praise. Of course Naples or Palermo, between the Mountains and the sea, may linger in your memory; but the clearer northern sky, the brilliant green, the grey stones, the clean and interesting streets, the sharp hills and the wonderful bridges give a life to the charm of Edinburgh that no southern city can possess. It is full of interest. History, religion, literature, art, romance, poetry, philosophy, law and science—everything of importance to human life, where plain living and high thinking are at all valued—have been built into the record of Scotland's capital. The University, founded by James V. in 1582 with its 3,000 students, and the Medical School, with its 1,400 students; the Library, Heriot's Hospital, the Royal Infirmary, the Botanic Garden, the Scott Monument, the Museum and the National Gallery show the intellect and artistic vigor of the place. Names like those of David Hume, Adam Smith, Robertson, Robert Burns, Sir Walter Scott, Wilson, Jeffrey, Chalmers, Drummond, Robert Louis Stevenson rush to the memory at the mention of Edinburgh. The stories of Queen Mary, John Knox, the Covenanters, Bonnie Prince Charley and a dozen historic and romantic personages of the past will recur.

Two Cities.

There are really two cities in Edinburgh—the Old Town and the New Town. The Old Town is set in the midst of the new like an antique jewel in a new ring. The Castle, Holyrood, St. Giles's, the Parliament House, Canongate, the closes, the courts, the narrow, tortuous gloomy streets, the comfortless, grim, grey, tall buildings of the Old Town contrast dramatically with the green parks and white drives, the wide avenues, the smart shops, hotels, residences and public buildings of the New Town. Prince street in the New Town is a gay modern city thoroughfare—the most beautiful street in Europe. High street in the Old Town is a place where you might expect to meet a procession of knights in armour. The Old Town is picturesque, crowded, poverty-stricken, Gothic. The New



Prince's Street.

Town is prosperous, clean, up-to-date. Ruskin, whose sympathies were mediæval, derided the smart newness of the buildings in the New Town; but Robert Louis Stevenson, with a more human instinct, felt their fascination. Besides, to Americans the New Town is not so new. It is eighteenth century rather than twentieth. George street, or Queen street, with their solid, massive style of buildings, their monuments and statues of worthies who flourished before our states were born, give a sense of respectable antiquity. The New Town is new merely by contrast with the Old Town. There is nothing crude about it, and the tradition of a mature literary culture, like the veil of sea-mist which has softened its stones, is over the whole place.

A Dream out of the Middle Ages.

The Old Town is a dream out of the middle ages. It for the most part dates only from the middle of the sixteenth century, for a great fire at that time destroyed many of the earlier houses. Of recent years whole districts have been rebuilt and modernized, and new streets have been driven through the old quarters. But enough of the mediæval character of the place remains. In Europe the authorities know well that the ancient and the picturesque are assets drawing thousands of visitors from every quarter of the globe and consequently to be preserved. The canny Scot is wise. He will show you Whitehorse Close, a meeting place of the Jacobites, John Knox's house, where John Knox is said not to have lived, and the Greyfriar's church with the graveyard where the "Covenant" was signed in 1638. If you want a thrill of historic memory, visit Queen Mary's room at Holyrood. It is preserved in almost the condition is was on that night when Rizzio was murdered.

Famous and Romantic.

A dozen famous and romantic places may be found in the Old Town, The heart of Midlothian, site of the Old Talbooth, the grave of Knox, the advocates in wig and gown still conferring with their clients in the great Hall of the Law Courts, are among the sights. It is a lesson in mediæval history to wander through the quaint streets. These tall, gloomy houses were once the palaces of the great. They are now the crowded, unsanitary tenements of the slums, inhabited by Irish and unsafe to be about at night. At their best they lacked comfort in the modern sense. You admire the picturesque architecture of the Old Town, but you choose your hotel in Prince street in the New. The glamor of romance which Sir Walter Scott's novels have thrown over mediæval life dies out when the actual mode of living is seen. Princes and prelates lived four centuries ago in surroundings regarded as miserable even for the poorest today.

Knox's Church.

"Come," said Dr. Samuel Johnson, when he and Boswell went to the great church of St. Giles, "let us see what was once a church."

As great medieval churches go, the collegiate church of St. Giles never was very famous architecturally. The present structure dates from the fourteenth century. Its lantern tower and the artful arrangement of its interior pillars are the only features of interest remaining. Here, as effectively as anywhere, the Reformation created havoc and let loose the dogs of war. The hammer-like eloquence of John Knox, who preached here his twenty sermons a week, each an hour or two long and terrific in vehemence, smashed the stained-glass windows, shattered the carved images of saints, broke in pieces the priceless fabrics of mediæval art, destroyed altars and shrines. In Dr. Johnson's day the scars were very visible. St. Giles's was occupied by four distinct congregations of worshippers, the great church being partitioned off for their convenience. A prejudice existed even against cleanliness in churches. "The pew swept and lined!" cried Mess John's wife; "my husband would think it downright popery!" Even Boswell admitted that the church was shamefully dirty.

Cleaned Up.

Since Johnson's time the higher aesthetic taste of nations, the appreciation of mediæval art first stimulated by the Waverly Novels, have caused the attempted restoration of St. Giles's. The place is swept and garnished. There are modern stained-glass windows, and monuments abound. The memorial of Robert Louis Stevenson is placed among those of Montrose and Argyle. The war-worn banners of Scottish regiments give a touch of color for the eye and a thrill to memory. Here Knox shaped history. Here Jennie Geddes threw her stool.

A mediæval church, especially of the Gothic type, is not well adapted to the use of the Protestant religion. There is an incongruity in the structure. The great choir, separated formerly by an impenetrable screen, the many chapels for masses, the arrangement of the building for a worship by the clergy exclusively without reference to the comfort or convenience of the people, without the idea of an auditorium for the preaching of sermons, make an awkward adaptation for modern needs which will be especially observed in the cathedrals in England. The Scots, more logical and less conservative, rooted out the screens and turned the church into a meeting house.

The Castle.

Holyrood Abbey is a shattered fragment, but the palace stands; and this castle, built on its lofty crag, surrounded by its green park in the centre of the city, Edinburgh wears as a crown. It is now utterly useless. In the days of Pict and Saxon it was a "hold"; later a bone of contention between Scotch and English; a haven of refuge in troublous times for Scottish kings; then a prison for Frenchmen; it has finally become a recruiting station for a kilted regiment and a show place for tourists. Its moat and drawbridge and portcullis, its museum and armory, its royal apartments, its obsolete artillery, the little chapel of St. Margaret, the inscriptions of French prisoners, the legends of a thousand years make of it a civic ornament and an historical monument. The view from its battlements to the Firth Bridge is superb. The wattled huts of the people have vanished, but in their place, beyond the Old Town, stretch the many busy streets, the roofs of comfortable homes, the libraries, schools, hospitals, gardens, of the people of the New Town. That is the fascination of Edinburgh. The Old Town, dominated by the castle, is the story in stone of a past age. Formerly the lords of the castle summoned their wild vassals from their wattled huts, or, clad in bright armour and armed with long spears, pricked the people to the fields of labor or for war and hanged those that murmured.

A Social Revolution.

The movement which rendered castles obsolete and palaces uncomfortable, which transformed the wattled huts of the common people into the New Town, was the same movement which shattered the abbey and changed the Collegiate Church of St. Giles. The Reformation was in essence a social revolution, a movement of the people. The caste system of an aristocratic class, the privileged and numerous clergy have given way to the democratic and lay tendency of modern life, modern government and modern religion. The movement in the sixteenth century began in Scotland in a mist of Scotch Calvinism. But there was in the cloud the lightning of a social revolution, of the rising of a people and the theory of liberty. There is a pathos in the ruined arches and roofless aisles of Holyrood Abbey. The fragments of delicate tracery that remain, the exquisite designs, the chisled stones, speak of a dignity of worship and a piety in the past that must be recognized. But the intelligence and prosperity, the liberty and vigor of the holiday crowd pressing along Princes street in the New Town tell a story also. It is the story of new ideals for society, or new standards for civilization, the story of the purpose of the Reformation and the accomplishments of the modern world. And better than any other place Edinburgh, with its wonderful combination of the Old Town and the New, tells the story in a way not to be found in books.



The Infirmary.

Prayer

Be not afraid to pray—to pray is right.
Pray if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness, if there be no light,
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

The Knights of King Arthur

(Of the Hyde Park Church.)

BY RICHARD W. GENTRY

Chicago Ill
May 12 1910

Dear Mr. Gentries.—

I have decided that I would like to belong to the Knights of King Arthur. Will you please tell me on what day I may be initiated and on what day the next meating will be.

Was it actually true that a real live boy was enthusiastic about something connected with the church? This seemed too good to be true. But it was true, for something had been found that "made good" with the boy.

The History of the Order.

"It was a snowy afternoon in midwinter, the 10th of February, 1893, that a Congregational pastor in the village of Riverside, Rhode Island, gathered twenty boys in a little chamber in his home to organize a society which he had decided to call the Knights of King Arthur. For some time there had been lurking in his mind the memory of a college fraternity to which he had belonged and whose ceremonials were based upon the customs of ancient knighthood. It occurred to him that something of this sort might suit these boys, who were tired of a rather stormy company of the Boys' Brigade." Thus was born the order. Now it numbers over 1,300 castles and about 35,000 boys are believed to have been members.

The Order and the Boy.

But why was this lad so anxious to join the order? For those who are interested in the scientific viewpoint the following words of G. Stanley Hall may be illuminating. ("Adolesence"):

"The spirit of the pure chivalry of King Arthur and the Knights of the Round Table affords perhaps the very best ideals for youth to be found in history." . . . "The value of this material makes it almost biblical for the early and middle teens. It teaches the highest reverence for womanhood, piety, valor, loyalty, courtesy, munificence, justice and obedience. Here we find the origin of most of the modern ideas of the gentleman, who is tender, generous, and helpful, as well as brave. . . . This material educates the heart at an age when sentiment is predominant. It is the best expression of the adolescent stage of our race. . . . This spirit is organized in and its fitness shown in the growth and success of the Knights of King Arthur, an unique order of Christian Knighthood for boys."

For those who are interested in the practical viewpoint, the story of how we got our castle and the attitude of our boys may explain the enthusiasm of the candidate mentioned above. There was a boy in our neighborhood who had belonged to a Castle of the Knights of King Arthur. And it had gotten into his blood. He had visions of a new castle, over which he was willing to preside in the modest capacity of king. And he would be ready for kingship if he succeeded in the difficult and knightly task of finding a Merlin. For it takes time to be a Merlin and most people in the great city are very busy. The Merlin secured, there still remained another introductory step in the gathering together of a

Bunch of Boys.

We got them together. They were a motley group. Some were little, some were big. They were about as solidified as the recent comet's tail: Back we fled—to our Mount Horeb, the text-book, to get our courage rejuvenated. Was there a place in this order for our ten, twelve, and sixteen year old boys? Joy came when we read the words, "The plan of the order is, by use of a form for meeting imitative of the Knights of King Arthur's Round Table, by progressive degrees of honor corresponding to the three degrees of chivalry, to furnish the outline of a non-secret boys' fraternity. . . . The degree of page, representing the servitude of the old time castle, is regarded as a temporary position, although some never rise above it. The watchwords of this degree are watchfulness, obedience and service. The degree of esquire represents preparation for Knighthood. Its virtues are purity, temperance and reverence, the typical virtues of chivalry. The degree of Knight represents the ideals of Christian Knighthood. It is to be followed, if possible, by giving the young Knight a quest."

So we made them pages and esquires, reserving the Knightship for a last step. Meanwhile we had found it necessary to find our meeting place,

The Castle of the Lake.

Here in the attic room of a generous mother we began in our small weak way. The boys hardly knew what it meant. The throne of the King was erected, a siege perilous set up, the walls were decorated with the Maltese Cross, and preparations were begun for the first initiation.

The First Initiation.

In he came, a little shaver, with the blindfold tight over his eyes, and the ceremony began. Amidst much forgetting of parts and chaotic excitement it proceeded. Game to the core, the small chap faced its every stage. Tremulous feelings were bottled up in true knightly fashion. At one point the lad, hearing his brother's familiar voice, called out in a tone of immense relief, "That's you, Roland," then went on as brave as before.

Thus one by one we took them in, learning the parts more thoroughly each time, the heat of the thing welding the boys together, the seriousness of it sinking into each boys heart as we read to the candidates their noble virtues and swore them in. But an order could not live by initiations alone, and soon we found ourselves face to face with the question,

What to do With the Boys?

Again to Horeb, where we read, that through the summer indoor meetings should be disbanded and the boys given "Quests," tramps for nature study, visits to historic sites, tournaments and hiking trips, and best of all, " a week in tents together and with their Merlin, where the sweet intercourse with nature and the sharing of hardship will do more for them all than the weekly meeting indoors for a whole winter."

But since we were yet in our infancy, we



RICHARD W. GENTRY AND HIS KNIGHTS.

decided to compromise, holding an indoor meeting now and then, but laying the emphasis on "God's out of doors." One afternoon a week was set for baseball. Other outings were planned. One morning ten lads with wheels met for a "hot bacon tournament." Amidst punctured tires and jangling bells they peddled to ye jousting grounds. There the main feature of the day was to joust bacon off a hot rock. One novice had said to his mother: "That bacon on a hot rock doesn't sound good to me. Fix me up a ham sandwich and some boiled eggs." Gingerly he was persuaded to joust his first slice from off the rock. Gingerly he bit it—the first bite. Then he sat on his ham sandwich and threw his eggs in the lake.

Meanwhile initiations proceeded until we had twenty-one fine boys, and it seemed good that some indoor meetings should be held. The idea of fun was rampant. Could the serious side be brought to the front? To Horeb once more:

The Round Table Conclave.

Together they stood around their Merlin after Sunday-school while he explained to them that each lad was to have a cape, covering the elbows, with maltese cross. Each lad was to report on his Knight, telling who he was and why he chose him. The minister conferred his dining-room and provided a table both wide and long. The day came. The boys came. The house bulged with boys. They "bulged" into the dining-room. Each took his seat. Their eyes took in each other, the spears on the wall, the maltese cross banners, Arthur on his throne, Merlin, sedate,—the spirit of the thing seized upon their boyish souls and they were changed into

Knights of the Round Table.

A brief prayer; the oath of secrecy; the financial report. Then King Arthur called for each to tell of his Knight. One by one they rose in their seats, manner sedate, faces eager, interest at white heat, and voices full of feeling spoke, "I chose my knight because he was a good fighter. He was the bravest knight King Arthur had." Other Knights and other virtues were described. But every now and then a voice piped out, "I chose my knight because he was a great fighter." Thus passed our first conclave, successful beyond our greatest hopes. And if by this time you are still asking the question,

What is it for?

I would reply: "The Knights of King Arthur is to keep a boy from evil and to so direct his activities as to build up character. We are giving our boys all sorts of things to do. There was a committee of the comet, appointed to spy out the "sky tramp" and report to a later conclave; a committee to draw up a system of discipline; a committee on music; a committee on the camping trip next fall; baseball captains, and other offices will follow. We have appointed some honorary members and they seem duly impressed. We took a gentleman whose name was luminous with an appendage of Ph. D.s and LL. D.s on an outing, and he felt honored to umpire the baseball game, continuing humbly in the face of a side line ejaculation, "Get a new umpire."

This is the story of our "Castle of the Lake" in its first crude stage. Its very crudity is fascinating in lieu of the infinite possibilities that lie ahead. If you are interested in the boy, write W. B. Forbush, Taylor and Third avenue, Detroit, Mich., sending one dollar for the book, "The Boys' Round Table," or $2.25 for complete outfit. If you start a castle your greatest reward will be to learn how much there is inside of a boy.

Gran'dad's Memorial

BY HENRIETTA FLINT SIMMERMAN

A timid knock at the back door was answered by the cordial call of "Come in" from Mrs. Mason. Lula Brown entered quietly, her thin face white with the very intensity of her desire.

"Oh, Mrs. Mason please, I wondered if you had some work I could do. I don't care what it is, I'll rake the yard or weed the flowers or —or anything I'm big enough to do and I'm getting quite large you see."

"Yes, I see. But child, I don't know of a thing you could do today. The colored man around the corner is going to keep our lawn and garden in shape this summer and I had a woman here all last week cleaning house, so things are pretty well done up. What are you wanting money for now? You are too ambitious for a girl of your age."

"Tomorrow is Memorial Day," ventured Lula.

"Oh I see, and you want a new ribbon for your hair. That makes me think, I came across a bit of new ribbon in the house cleaning and I thought I'd give it to you for your hair. Wait a minute, I know just where I put it."

"Oh thank you very much," as Mrs. Mason reappeared with the ribbon so dear to the little orphan's heart. "I do need a ribbon badly but it was flowers I was thinking of. Flowers for grandfather's grave. I couldn't bear to see flowers on all the other graves and none on dear grandfather's and he loved them so."

"But the soldiers will put flowers there. Haven't I heard you say he was a soldier?"

"Oh, yes, ma'am," then slowly, "but he was a Confederate."

"Well, now that is too bad. I just wish I had some flowers to give you, but I promised all the snowballs and syringas to the committee and I'm sure none of my peonies will be ready, it has been such a backward spring."

"I asked Miss Bates to please let me be excused from marching with the other children, but she said it was little enough us charity children can do for our country. I asked Mrs. Jones for just one lilac, but she said they were all for the committee and anyhow she had no flowers for a Confederate. But, Mrs. Mason, grandad fought for his home and what he thought was right. He often told me just those words. Well, goodbye; I'll go over to Mrs. Lockwood's and see if she doesn't want me to tend the baby for an hour or so."

But Mrs. Lockwood and the baby were not at home and Lula went sadly back to the charity school.

That night long after the lights were out one pair of eyes stared into the darkness and one heart beat fast as the little brain formed a daring plan. The next morning she was up bright and early and hurried through with the simple tasks that fell to her lot. Then gaining permission to be gone an hour she sped to the florists.

At the door she faltered and her resolution almost failed her, but the sight of the flowers in the windows and the hurrying crowd coming out of the door laden with great baskets of sweet scented blossoms drove her mad and she went in.

"A dozen white carnations please, and charge them to the Murdo Florist Co."

The man was too hurried to look fairly at the child else he could have seen how she trembled.

To the cemetery she hastened bearing her precious burden. Kneeling beside her grandfather's grave she murmured softly, "Dear grandad, I brought some flowers after all. I had to tell a story to get them but I didn't have any money and I could not earn a penny but I tried. I don't have anybody to love me since you are gone and for all I'm telling you, you'll never really know how I got these flowers."

Then kissing them one by one she laid them tenderly on the grave and went back to the school. That afternoon she carried a flag and marched in the procession with the other children, but there was a strange ache at her heart and as soon as the exercises were over she went slowly to Mrs. Mason's.

That good woman had had a busy day and was resting on her porch as Lula appeared. The thin white face was thinner and whiter than ever and Mrs. Mason wondered if she had lost her precious ribbon.

"Have a seat, do, child. You look tired, but I guess everybody is after such a day. I'm glad I'm home and do not have to budge again tonight."

Lula wasted no words but came to the point at once. "Dear Mrs. Mason, you have always been kind to me, you are the only person who has been kind to me since grandad died. But you will not like me any more when you know what I did today. I got some flowers at Kirby's and told them to charge them to Murdo's. They were in such a hurry they did not ask any questions."

"Child, don't you know that is very wicked?"

"Yes I know, but I thought you would understand so I just came to tell you. I am going now to explain to Mr. Kirby. I don't know what he will do to me but I had to get flowers for grandad."

"Wait a minute child and I will walk down with you. I want to see Mr. Kirby about some scarlet geraniums."

But it was not of scarlet geraniums that Mrs. Mason thought as they walked in silence to the florists. The rush of the day was over and Lula walked straight up to Mr. Kirby, while Mrs. Mason seemed intent on examining such flowers as still remained unsold.

"Please, Mr. Kirby, I came to tell you that the flowers I got here this morning were not for Murdo's but to put on grandfather's grave. I had no flowers and no money and I had to get some for grandad."

The angry man glared at her. "Who's your grandad that I should furnish flowers for him? You are a wicked child and should be sent to the reform school. I shall turn you over to the police."

With never a look of pity toward the pinched little face he started toward the door but was confronted by Mrs. Mason.

"What is the price of the flowers she got?"

"One dollar, but you need not think to buy me off that way. Such conduct must be punished. What's to hinder her trying that trick over again? I must call the police."

"There is no need of that. I will vouch for her future good behavior. She will appear in court in the morning if need be, for I shall be there to make application for adopting her. Come, Lulu, let us go home."

Two big tears crept down the pale cheeks as they started down the street and a choked little voice said, "Oh, Mrs. Mason, do you s'pose I can ever be good enough to be your little girl?"

Australia and the State Convention

BY ALBERT J. SAUNDERS

Gold! What an irresistibly magnetic power has almighty gold! Who does not know of California in '49, or the Klondyke? Australia likewise was advertised to the world by the rich Ballarat finds in the early days, when the wonderful Mount Morgan mine, and more recently Coolgardie, and the rich Golden Mile, which have placed western Australia among the greatest gold-producing countries of modern times. Until the gold rush of a quarter of a century ago West Australia was isolated and practically unknown, but since then things have been moving in this great state. One may justly call it great, for it is three times the size of Texas, and has over 900,000 square miles of territory.

Encouragement.

This large area has nevertheless a shockingly small population. There are less than 300,000 people in the whole state. Perth is the chief city on the Swan river, beautiful for situation. In Perth we have an influential church ministered to by W. B. Blakemore recently of Bridgeport, Conn. He and his good wife are adjusting themselves admirably to Australia and her ways, and their solid constructive work, especially in Bible-school methods, is beginning to tell. Mr. Blakemore commends very highly the Australian church for many of her positions and practices, but there are some things he would like to see altered. Quietly yet surely, and with an encouraging response, is the larger vision and greater social outlook appealing to the people. So it is everywhere that the message of the kingdom of God comes to the hearts of men.

Aborigines Disappearing.

The aborigines of Australia are a disappearing people. They are very primitive and inferior, and in contact with the white man the fittest survives. In the western state the black man is found principally in the northwest. They have caused trouble to the white settler, but in the main they are docile and reserved, and prefer to live alone in their native simplicity. Spencer and Gillen have done a valuable work in their studies of the Australian natives. There are several branches of mission work conducted for the good of the natives. The state has industrial institutions which are doing good work. The Roman Catholics have missions in many parks confined almost exclusively to the native children, while just recently the Presbyterians have ordained a splendid medical graduate of Melbourne University to become their leader in mission work among the aborgines.

To Be a Great Fruit Country.

Until very recently the chief revenue to the state was its gold mines, but now other important industries are being developed. The state is destined to be a great fruit producing country. Thousands of acres are already planted with apples, oranges, pears, lemons, vines, etc. The Jarrah timber trade has immense possibilities. Jarrah is becoming important on the lumber market. But wheat growing seems to offer the greatest promise. There is really an exodus to the land. The government is making liberal terms to land seekers. A man with two or three sons can secure several hundred acres free upon certain improvement conditions. And let it ever be remembered that Australia is the paradise of the working man. He works only eight hours a day, has a weekly half-holiday, and a delightful climate the year round. Last week were held the federal elections, and it has resulted in another labor victory. Like all new countries Australia has her problems, many and great they are, but this is God's country, there are many noble Christian souls here, and the prospects are bright.

Easter week is the annual state convention of the Christian churches of western Australia. It is the great church event of the year. As did the pious Hebrews so long ago from mountain and vale, city and hamlet, wend their way to the holy city, so from many parts of this great state come the faithful to our Zion, Lake Street Church, Perth, to worship, to fellowship, to plan.

Annual Conference.

The convention or conference is an association of churches of Christ banded together for religious work. New churches are admitted to the association upon application and approval. The business of the association is done at this conference by delegates representing the churches. Committees are selected to see that the suggested work is done during the year. All the activities of the church are represented in mass inspirational meetings during conference week. One item of unusual interest this year was a lecture by the conference president, Mr. G. B. Maysey, a centennial delegate, on, "My Visit to the Pittsburg Centennial, and Notes by the Way." The church in Australia is deeply interested in the progress of the work in America and it is needless to say that the lecture was much appreciated.

One feature of our annual meetings is the conference picnic—the social event of the conference gatherings. A beautiful spot is chosen down the river Swan, steam boats are chartered, and all young and old go to the picnic. The advantages of pleasure and fellowship and deeper talk about the work are inestimable. The present year gives promise of much success.

The writer has located with the church at Fremantle. Fremantle is the chief port of the state, and has a population of about 30,000. Some influential men of business and civic recognition are on the membership roll, and the prospects for perhaps slow but genuinely constructive work are good.

279 High St., Fremantle, West Australia.

Religious Situation in Europe

From the Address of Dr. J. H. Shakespeare of London Before the Northern Baptist Convention in Chicago.

We must remember that Europe is only nominally Christian. Religiously it may be roughly divided into three great sections. The Latin nations are Roman Catholic, the northern are Lutheran or Calvinistic, while the eastern or Slavs are of the Greek or Russian church. I do not propose to discuss how far the church in Germany is the charred stump of what was once a living tree, blasted by rationalism, but it is certain that the hand of the state has crushed out its life and that the masses of the people are alienated from it. Nothing could be more significant than one fact: in England the leaders of the Labor Party in the House of Commons are most of them earnest Christians and local preachers, but in Germany the Social-Democrat movement is entirely atheistic. In Catholic countries the gospel has been lost in mists of superstition. The "untroubled many" disregard the church and give themselves to the follies and vices of the great cities. Educated and earnest Catholics find it increasingly difficult to believe, and to be at peace, as Father Tyrrell said, it is necessary for them "not to see, or hear, or read, or converse, or live."

The worship of the Russian church is cold and formal and many of its priesthood ignorant, its hierarchy not daring to lift up a voice against massacre or in defense of patriots. Is it surprising that in Europe the church is on one side, upholding war, hiding the Key of Knowledge, witholding the Bible, setting her seal and benediction upon every wrong, and on the other side are the people, the struggling, disinherited, unshepherded masses of humanity? On an island, washed by the waters of the Neva, the fortress of St. Peter and St. Paul, rises grim and sinister, looking out upon St. Petersburg. The student sees it from the university. The peasant sees it as wrapped in his sheep-skins he goes to his daily task. There are the tombs of the emperors, the lords of life and death to the hundred millions of Russia. There are the mighty fortifications like the entrenched strength of an impregnable empire; there, deep down below the water level, with filth and vermin, are the dungeons in which the martyrs of liberty have endured innumerable wrongs; and above it all, the crown and flower of the system is the church of St. Peter and St. Paul. It is strange that as the years go by all that is enlightened and humane in Russia turns with distrust from a church which it connects with despotism?

A Little Nonsense

MATES

Bobby—"Honest, is there twins at your house?"

Tommy — "Honest! An' they're just alike."

Bobby—"Built just the same way, or are they rights and lefts?"—Toledo Blade.

NO CAUSE FOR ALARM.

A young preacher who was staying at a clergy house was in the habit of retiring to his room for an hour or more each day to practice pulpit oratory. At such times he filled the house with sounds of fervor and pathos, and emptied it of most everything else.

Phillips Brooks—so the story goes—chanced to be visiting a friend in this house one day when the budding orator was holding forth.

Gracious me!" exclaimed the bishop, starting up in assumed terror. "Pray, what might that be?"

"Sit down, bishop," his friend replied. "That's only young D. practicing what he preaches."—The Interior.

A BARGAIN.

A well dressed man was standing outside a bookseller's shop in Charing Cross road, closely examining one of Balzac's works, illustrated by Gustave Dore. "How much is this Balzac?" he asked an assistant outside.

"Twenty-five shillings," was the reply.

"Oh, that's far too much. I must see the manager about a reduction," continued the prospective customer, and, suiting the action to the word, he took up the book and went into the shop.

Approaching the bookseller, he took the book from under his arm and asked what he would give for it. "Seven shillings, highest offer," he was told.

The offer was accepted—the man took his money, and left.

"Well," queried the assistant later, after the man had gone, "were you able to hit off with the gentleman, sir?"

"Oh, yes. I managed to get another copy of that edition of Balzac for seven shillings."

Then the bookseller went out to lodge a complaint with the police.—London Weekly Telegraph.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER SIX.

When the Bolt Fell.

September, the month of many colors, was drawing towards the close. The crimsons, and yellows, and browns that had spread themselves so lavishly over foliage, high and low, from the early days of the month, were beginning to take on spots of age, and its wrinkles too. And overhead, among the trees. one could hear the continual rustle, rustle, rustle of a language not yet understood by the vast majority of that mighty multitude of beings, calling themselves men. But to those who know, the dying leaves are simply whispering words of hope and faith to each other, ere they quit a narrow environment to enter a state of rest, from which they will again rise into existence on a higher plane.

Donald Graeme stood in the manse garden, rake in hand, a light in his clear, blue eyes that we have not seen before. He seemed to be watching the swirling, eddying floating leaves, as they chased one another, sometimes in twos and threes, at others in showers, and fell all round him on the dry ground.

"Moralizing on the falling leaves, Donald?" said Mr. Sinclair, as he came round a bend in the path and found the young man watching so intently the death dance of the leaves.

"I am not given to moralizing, Mr. Sinclair. But, does it not seem sad to see things—such beautiful things as they were, too—with so brief a life?"

"Their lives are not over, Donald," he said, laughing and giving the leaves under his feet a gentle kick. Donald looked puzzled.

"They look very like it," he said.

"Is not this a magnificent beech tree, under which we stand, lad?"

"Very."

"And it has put forth its leaves and carried its mast, and felt the summer sun and the winter's blast for more years than you or I can guess. And in all probability it will stand here and live and grow long, long years after you and I have passed beyond human ken. Yet remember, Donald, that in helping to build up that mighty trunk, and spread out these giant arms, the dead leaves of the centuries gone by have had their part to do. We can see them here," he laid his hand on the hoary tree-trunk as he concluded, "not dead, but alive."

"I see," said Donald, smiling back into the minister's rapt face, "and I think I'll enjoy the apples this year all the more for that thought." They both laughed gaily.

"I fear we do not often look far beneath the surface for our blessings; yet when we think of it, does it not seem strange that dead leaves such as we now trample under our feet, may one day, through the medium of the apple kingdom, say—help to build up the colossal fabrics of two philosophers' brains—yours and mine, Donald?" They were laughing again most heartily, when Donald, who faced the garden gate, exclaimed:

"Oh, here's Jeanie, and her school friend, I suppose. She was to come today." They left their bicycles at the gate and came tripping along the leaf-strewn path, a pair of the most gladsome things on God's fair earth—two maidens not yet out of their 'teens, who are knit together in bonds of friendship, born from the love of each, for high ideals of life.

"This is my friend, Elsie Wallace, Mr. Sinclair."

"Let me bid you welcome to Brigend, Miss Elsie," said Mr. Sinclair, warmly clasping her hand.

"My brother Donald, Elsie." Donald blushed most becomingly, but Elsie looked calm and self-possessed, as she said brightly, "I've known you both for ages—and I am very glad to meet you—and, oh, what a dear old garden, Mr. Sinclair. How I should love to work in it."

"Donald and I are half killed trying to put it in order. We shall be very glad of another hand, won't we Donald?"

"Most certainly. But would it not be wise of us to get the apples safely stored away, before we engage additional help?"

"You are most ungallant, Mr. Donald Graeme. I'll tell you what we'll do, Mr. Sinclair, Jeanie and I will come to help gather the apples, leaving Mr. Donald at home. Will that arrangement do, Mr. Sinclair?"

"Splendidly," he replied. "Donald has been my assistant every half-holiday, I believe, for five weeks past. I have not the slightest doubt but he is weary of the job now. Say you are, Donald. Don't you see what a gain it will be to me to have two assistants instead of one. What do you say, Jeanie?"

"If it would do me as much good to work in the garden as it has done Donald, the sooner I come the better."

"Does no one think of the good it might do me, a poor Robinson Crusoe in the desert island of the manse garden, to see a human face betimes—other than my man, Friday." He pointed with mock solemnity at Donald, who pretended to wipe tears away as he answered:

"It's not fair, Mr. Sinclair, so it's not, to put me out of the garden before Eve comes into it—besides there are two of them—" He paused and glanced mischievously at Mr. Sinclair who joined most delightedly in the laugh that followed Donald's speech.

"It is time we were off, Elsie, if we are to reach Motherwell and come back in time for tea."

"Oh, I'm sorry I have not my bicycle here," said Donald eagerly, I could go with you."

"We must go without you, Donald," Jeanie said; then she added, "We'll not be long, and mother told us to ask you, Mr. Sinclair, to kindly walk down with Donald to our house for tea."

"Thanks ever so much, Jeanie. I was just going to invite myself." Nobody ever remembered Mr. Sinclair in such high spirits as he had evinced lately. His friends all said his improved health dated from the time of his motoring tour with his brother, the Edinburgh solicitor.

Elsie Wallace and Jeanie had only stayed a few minutes in the manse garden, yet so well had they enjoyed the harmless chatter there that both girls left in the best of spirits with themselves and with every one else. So soon as they were fairly off on their bykes and well out of hearing Elsie exclaimed:

"Why, Jeanie, you used to speak of Mr. Sinclair as if he were an elderly man. He's quite young, and a splendid looking man." Jeanie felt herself blush most uncomfortably, but she tried to look unconcerned.

"He's turning gray, Elsie; but no matter, he has been a true friend to Donald and to me. There's nobody else like him dear, that's the truth."

"I can well believe it," answered Elsie, sagely.

Mr. Sinclair and Donald leaned over the garden gate watching the girls in silence till they were out of sight.

"Your sister's friend is a bright little body, Donald. She reminds me of what Thomas Carlisle once said to your mother when she called with some others to see him in his house at Chelsea: 'Right weel I ken by your face that you're a guid Scotch lassie.' He could have given no higher praise, lad."

"It was great, Mr. Sinclair. But this—this Miss Wallace is bonny, I'll warrant. If she's 'guid' too, so much the better. Didn't she look just like a part of the garden in that dark brown dress she wore?"

"Donald, what's the matter with you? I seldom notice what a woman wears, but I am almost certain, this one was dressed in navy blue."

"Oh, it is Jeanie you are thinking of." Mr. Sinclair had to laugh again. Never had Donald and he spent so merry an evening together, though they had enjoyed many a long, delightful evening among the flowers and fruits of the old manse garden, since that evening in August when Donald had shown so much anxiety to leave his native land for life in the far West. Mr. Sinclair had never by word or look, shown Donald that he guessed his trouble. He laughed over Donald's idea of farming in Canada, and insisted on the young fellow's spending evening after evening with him among his flowers, fruits and vegetables, always declaring that he was highly indebted to Donald for his valuable help. But while they tended the garden, the good man was sowing seeds of another kind, in his young friend's mind, and already Donald was hankering after a higher life than he had ever dreamt of till now. If he could only forget the miserable past, how happy he would be. True, there were times, like the present, when he did forget, but the thought of the money Jeanie had given him and the secrecy she maintained about it, would come into his mind even in his gayest moments, spoiling everything. Many a time lately he had been on the verge of telling Mr. Sinclair all, but he feared to lose his best friend by letting him know how wicked he had been. Erring men, like Donald, know little of the greatness of a good man's heart. So he held his peace. And the minister, groping in the darkness, hoped on, and prayed on, for the sheep that was lost.

"We have still an hour to spare, Donald," said Mr. Sinclair, looking at his watch, "what shall we do with ourselves?"

"Go down to the riverside. I like to see the Clyde swirling among the boulders."

"So do I, Donald. When I wish to get up a sermon on the greatness of service, I often take an hour by the river's brink.

"Does the thought of it at Glasgow on a summer day when the tide's out, not bother you, Mr. Sinclair?"

"It teaches me, Donald."

"Sad things?" Donald himself looked sad as he spoke.

"No. Glorious things," said the minister, earnestly.

"How?" The young man's eyes were full of wonder.

"Because I know that, though the river must suffer from contact with the pollution and filth, inseparable from commercial life, yet in its humiliation, it is helping mightily in building up human happiness and prosperity. I know, too, that the river finds no rest in its poisoned places. Back to mother ocean its great aim is, there to regain the purity lost awhile. You see we have few better pictures of human life than a river, Donald."

"My life has not had much of the usefulness of the Clyde in it, so far though, it has

had its muddy places, sometimes."

"In that, true men may differ—must differ, indeed, from the river. We can be strong, and deep, and useful, without suffering ourselves to be soiled by the tear and wear of life. You are young, Donald. Whatever your faults of youth may have been, waste no moments in idle looking backward. Look forward and upward. The river becomes pure when it mingles with the ocean. The spirit of man becomes pure when it gets in touch with its Maker." Donald's heart was touched. He felt that the time had come at last when he could tell his minister everything. But it was not to be. As he was on the point of blurting out the story of his folly, an interruption came in the shape of Mr. Sinclair's fat housekeeper.

"Askin' yer pardon, Maister, there's a gentleman in ane o' thae things that's ca'd a motor car—speirin' for Mister Donald, here."

"It is not my brother then, Mrs. Johnson?"

"Na, na, I didna speir his name. Ye'll see for yersel's, dootless."

"It will be Archie Monteith, Mr. Sinclair. He has been saying often for the past month or so, that he would soon be coming to see us on his own motor car."

"Was he not jesting, think you, Donald?"

"I believe he was quite serious. The company he is connected with has been doing well, he says." A shade crossed the minister's face. He did not reply. He lagged half a step behind Donald who was striding towards the high road at a rapid rate. Perhaps it was the speed at which they were walking which brought such a flush to Mr. Sinclair's usually pale face.

Donald had been right. When they reached the manse gate, there was Archie Monteith seated in his brand new motor car, looking as happy as if he had never known a care.

"I quite agree with you, Mr. Sinclair," he said gaily, as they shook hands, "if a man wants to know what true happiness is he has only to get a motor car."

"Always remembering, Mr. Monteith, to drive in moderation."

"She's a beauty, Archie," said Donald in high glee, "but how did you learn to manage her so soon." Archie laughed.

"Oh, it's nothing. Jeanie will be able to drive in a week."

"I hope not," said Mr. Sinclair, hastily.

"And why not, Mr. Sinclair?" inquired Archie in a cool, half-sneering tone of voice. Donald saw Mr. Sinclair's color rise and quickly interposed—

"Father and mother won't allow Jeanie to ride in her at all, Archie; be sure of that."

"I'm pretty sure I am not going to ask their leave, for today, at any rate. I only waited long enough at the house to know where you all were. Jump in, Donald, you and I will go to meet the ladies. You will ride Jeanie's bicycle home and she will taste true happiness with me in the motor." He glanced maliciously at Mr. Sinclair, who had not quite regained composure. Had he been calmer indeed, he might have felt it to be wiser to maintain caution, in dealing with a man like Archie Monteith. Looking steadily at Donald, and quite ignoring his cousin, Mr. Sinclair said:

"Donald, I am sure you will not allow your sister to be persuaded to come back in the motor, today at least, till the car has been longer on trial."

"Is it the car, or its owner you object most to, sir?" Archie almost hissed the question at him and rushed off.

"The owner, most decidedly," mused Mr. Sinclair, as he turned towards Brigend.

Old man Graeme sat in his office, a troubled look on his face, a cheque-book in his hand. James Douglas stood before him, looking distressed and puzzled.

"Do ye no' remember the day Smith o' Birmingham was here, Jamie?'

"I remember weel enough. But I ken naething aboot the cheque."

"The block is here a' richt—Richard Smith o' Birmingham, ten pounds for goods received."

"Is it no' a' richt, Maister?" inquired James.

"It's no' a' richt, Jamie; it's a' wrong. I had a note frae Smith o' Birmingham saying he was sorry he had nae time to call again for the cheque I had promised him in August. I find the block here as I noted it when I wrote the cheque. Then I gaed tae the bank tae inquire there. Ay, Richard Smith of Birmingham had presented a cheque there the day after date, Jamie—a cheque for one hundred pounds—Hae I a forger an' a thief in my employ, Jamie?"

James Douglas went white as a sheet.

"I hope not, maister," he said slowly, and looked pityingly into the old man's face.

"Only you and Donald have the richt to come into this office, Jamie."

"There must be some mistake, sir." James spoke rather from the desire to comfort his master, than from conviction.

"I hear Mr. Sinclair's voice askin' for me, Jamie. Show him in, I need him sorely."

"Would it no' be better tae say naething aboot it till we ask Donald?"

"Show him in. If Donald has done this thing, he's nae son o' mine."

The office door had but closed on Mr. Sinclair, when Archie Monteith's motor car dashed up in front of his uncle's shop. Donald came in with a bound.

"I've had a glorious ride, James," he cried, his face glowing with excitement. James Douglas took him by the arm and drew him aside.

"Donald," he said sternly, "your father's name has been forged to a cheque for one hundred pounds."

(To be continued.)

Why the Clergy Are Dull

"We clergy are a frightfully dull set," remarked Rev. G. A. Hazelhurst (vicar of St. Thomas', Derby) at a meeting of clergy at Mansfield. "At middle age we can never see a joke, and we are as dull as ditchwater. If a railway traveler sees a clergyman in a compartment he will not enter it because he believes the clergy can talk of nothing but religion and church topics. And a clergyman very often cannot talk of much else besides this, for generally he knows nothing about sport or the latest thing at the theatre. But if the clergy are a dull race it is the laymen who are to blame. We are overworked; we have all the burdens of a parish piled upon our shoulders; we have to do work which should be performed by a staff of three or four men, and under such circumstances you cannot expect a clergyman to be bright and to retain his freshness and any sense of humor by the time he is middle-aged. Heavy work and financial worry cause many a clergyman to become hipped, his enthusiasm dies out, and he shuts himself up in his study. He preaches more scholarly sermons than before, but there is not that living interest in them that there used to be."

The Mink Family

The minks are a very fine family. Some of their cousins are called sables, and others ermines, and all have pretty and costly clothes. The mother mink is a beautiful brown creature, with a very long tail, about as large as an English hare, quite slender and graceful.

All the minks and martens wear two fur coats, one above the other. The under one is short and woolly, and sticks close to the skin, keeping its wearer warm in coldest weather, and dry in deepest water. The outer coat has long, glossy hair, which throws off the rain, as does the thatch of a cottage. When our boys and girls want to bathe in the sea they must take lots of trouble, wear a special bathing dress, and be careful not to take cold.

The little minks and martens and their numerous cousins can spend as much time as they please in the water. Their costly fur dresses can stand all sorts of mud and dirt and water. All they have to do when tired of their bath is to shake themselves and run about in the sunshine.

These happy little people live on fish and have great fun in catching them.—**The Sunbeam.**

An Old Legend

By Grace Wood Castle.

Stranger tale was never told.
Years ago, some hundreds, surely,
In a village quaint and old,
Wonderful the thing that happened;

It was on a Sunday morning
Dismal, dark with fog and cloud,
When, the service being over
Through the church door came the crowd.

Fathers, mothers, grandsires, children,
Pausing, stared in dumb amaze;
Doubting, fearing, wondering greatly
At the sight that met their gaze.

Hooked about an old gray tombstone
A ship's anchor tightly clung;
While its hempen cable tautly
From the clouds above them hung.

Then, as every eye looked upward,
Vainly strove to pierce the murk,
Came the sound of muffled shouting
As of sailors at their work.

"Yo heave ho!" The anchor wavered,
But the gravestone held it fast;
A second pull and many others
Failed to move it; then at last

Deftly down the cable sliding
Came a sailor to the ground,
But ere he could loose the anchor
All the people crowded round.

Eager, curious, they seized him;
The poor soul with questions plied;
While he, struggling to escape them,
Answered nothing—gasped and died.

Closed they then his eyelids gently,
Crossed his hands upon his breast,
Watched the cable stretching upward
Whence had come th' unbidden guest.

Soon, by unseen fingers severed
It fell to earth. Faint, fainter grew
The sailors' shouts; gone was the vessel
With its mystic unseen crew.

* * * * *

Those who've traveled to this village
Quaint and old across the sea,
Have been shown the massive hinges,
That upon the church-door be:
Have been told that they were welded
From the cloud-sent anchor stout:
With such evidence before them
Who would dare the legend flout?

Elgin, Ill.

Do you know the way to God so well that you can show it to some one else and send him away rejoicing? Philip did. What else in life is so well worth while as showing a wanderer God's road?



The Guest

My daddy is a 'fessor at a big, big 'cademy,
And he has got a picture-book of stars, called 'stronomy.
But, oh, you ought to hear him talk to me and brother Jack
'Bout all the funny folks who live up in the Sody Ack.
I don't know what the Sodys do
And never saw an Ack, did you?

My daddy has a telescope that pokes up through the trees.
He let me see the Ram one night, the one with Golden Fleas,
And pointed out the Fishes in the Pie Seas of the sky.
I couldn't find the Fishes, so I tried to find the Pie,
And found it, too, all by myself,
On Aunt Lucinda's pantry shelf!

—Harrold Skinner in Woman's Home Companion for June.

David's Little Friend

BY SUSAN HUBBARD MARTIN.

"David wants to buy some land adjoining his cabin," announced Willard Baxter to his wife.

She looked up.

She was a pretty, slender woman with blue eyes and abundant chestnut hair. She had been very delicate and ailing until she had come to this Colorado ranch, but the pure air and splendid sunlight had worked a miracle. She was almost robust now.

Beatrice, aged eight and the only child, was busy with her kitten near by.

"More land, why does he want that?" answered his wife. "He has more than he needs already."

"Yes, I know, but he is anxious for it, besides ready to pay the money. I think David wants to branch out a little. He has plans of his own, no doubt, and I don't like to refuse." "He seems rather heavy-hearted of late," replied Millicent Baxter thoughtfully.

Willard nodded.

"No one knows that better than I do. I had occasion to get up for some water the other night. Beatrice wanted a drink, you remember? As I passed the window, I saw him wandering about under the trees. It was bright moonlight and I recognized him at once. John, one of the men down at the bunk house and his closest friend, says he often does that. Wanders about over the ranch half the night. The fact is, dear, he has a wife in England and the poor fellow is pining for her."

"Why doesn't she come out?" asked his wife quickly. "David seems to be a fine, steady fellow."

"He is, but there was a quarrel of some kind," replied her husband. "I am really attached to the fellow and I wish he were happier. He is the best workman I have and indispensable on the ranch. He's a genius when it comes to handling tools. I couldn't manage without David, and, Millicent, you'd be surprised to see his cabin. It is a perfect marvel of neatness and order and he has made some really artistic furniture. Some one ought to let his wife know how much we think of him, it might help."

Little Beatrice looked up.

"I will," she cried.

She was a beautiful child with brown eyes and thick, dark curls.

Being alone as she was and away from other children, she had developed more than the ordinary child. She could read and write exceptionally well, and besides that was really a fine little speller.

Willard Baxter and his wife both smiled.

"So David's your friend, is he?" her father asked, stooping to stroke the soft curls.

"Yes," answered the child gravely, "and, father, what do you think he is making?"

"I don't know, Beatrice."

"A bookcase, a beautiful bookcase—there's carving on it, too, and when that is done he told me he was going to make a china closet.

"I asked him," added the child as she stroked her kitten's sleek, little head, "who they were for and, mother, he groaned, really groaned and then he said so sorrowful:

"For Alice, though she may never see them," and then he said to me in such a solemn way:

"Little Beatrice, I keep busy and I make things for the cabin. I try to keep it nice for her. Alice is my wife though she will not come."

"Did you ever do anything to make her angry, David?" I asked.

"And then he sighed."

"Plenty of things but I thought perhaps she might forgive me, little friend."

"Alice, that is her is it?" remarked Willard Baxter. "Well, it is too bad for him. A woman can be very unforgiving at times, but I suppose there's something back of it," and then the subject dropped.

But little Beatrice did not forget.

"John," she asked one day, "do you know where David came from?"

"Sure, the same place as I did in old England."

Little Beatrice caught his hand.

"John," she said earnestly, "I love David."

"Aye," answered John, "So do I, my bit lassie."

"Well," answered the child, "I want to write a letter to his wife."

"You do?"

"Yes, and won't you help me?"

"I'm going to tell her how David has fixed up the cabin and what pretty furniture he's made, and I'm going to tell her too, that he's very unhappy. And John—"

"Yes, lassie."

"Sometimes he gets up and walks in the night. Father saw him."

"Aye, child, I knew it. He can't hide his misery from his old friend."

"Well, John, I'll write the letter and you direct it and don't let us tell anyone about it."

"That we won't," returned John heartily. "And may blessings be upon your head whether anything comes of it or not. You're a true little friend."

In one of England's little villages in Yorkshire, Alice Thomas sat at work. She was a dark haired, young woman of twenty-eight or so with an erect figure and firm well-shaped hands.

She sat at a window in the cottage kitchen. She wore a blue linen dress and a white apron. Everything about her was scrupulously neat.

A woman came into the room. Evidently her mother.

"A letter for you," she said—and then she hesitated. "It is from America," she added, "but it isn't in David's writing. Oh, Allie, lass, I wish you and David were at peace."

A proud look swept over the fine face.

"That will do, mother," she replied.

"There, give me the letter."

But she did not open it.

"It was his fault," she cried with bitterness. "Why should he take that boat for America and leave me as he did. He knew I did not mean half I said. But he can bide his time now. I'll not go to him, nor—will I write."

"Oh, Allie, and you're a Christian."

"We won't speak of that, mother."

"Well, then, I'll say no more but open your letter, lass."

Alice Thomas took it up again and opened it. She stared somewhat at the round childish letters.

"Dear Mrs. Thomas," it began:

"I thought perhaps you might like to hear about your husband. He works on our ranch and is my best friend. He has made me a sled, a house for my dog, and a beautiful little desk. But that is not what I wanted to tell you about. He has a cabin of his own. He doesn't like to live as the other men do and he has fixed it up so nice and he has just finished such a pretty bookcase. He says he is pretending you are going to come, though he knows you never will, but you will, won't you?

David is so good. Not a bit like the rest of the men and papa says he is very unhappy. He saw him the other night walking about when everyone else was in bed. We all love David and we do wish you would come out and make him comfortable. He works for my papa and we live on the Green Mountain ranch out in Colorado. We go four miles to get our mail and the name of the place is Pine. I do hope you will come.

I have been a long time writing this letter, but John said he would direct it for me. John is David's friend.

I will close now and will sign myself as papa does, Yours sincerely,

Beatrice Grace Baxter."

Alice Thomas' face flushed. Her fine lips quivered. She laid the letter down, then took it up again.

"Bad news?" asked her mother anxiously.

Without speaking, Alice laid the letter in her mother's hands.

Out in Colorado the frost came nights, but in the sun it was still warm. A purple haze veiled the mountains and a stillness born of the waning year was in the air. In the canyons, the leaves gleamed scarlet and yellow.

David, outside the cabin door, saw Beatrice coming.

"I've brought you some spice cake, David," she said, "and have you begun on the china cabinet yet? Mother says I may give you a plate for it."

David looked at her with sad eyes.

"It doesn't seem to grow very fast, Beatty," he said.

Continued on page 17.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 19.

Theme for the Day.—The Nations and the Bible.

Scripture.—And he will lift up an ensign to the nations from far.—Isa. 5:26.

I am sanctified in them in the sight of many nations.—Ezek. 39:27.

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The canticles of love and woe.
—Emerson ("The Problem.")

Prayer.—Our Father, we thank Thee for Thy hold Word, which has come to us laden with the hopes, the sufferings and the triumphs of Thy people through many generations. It has opened to us the secret of the divine life as revealed in Christ, and it has made clear to us the long and painful preparation for his coming. On this day of worship we meet Thy people in the sanctuary to join in Thy worship and to listen to the message of the gospel. And may the Word be preached with power whenever the name of Christ is honored. We ask for his sake. Amen.

MONDAY, JUNE 20.

Theme for the Day.—America's Call to the Oppressed.

Scripture.—Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel.—Isa. 55:3, 5.

There's freedom at thy gates and rest
For Earth's down-trodden and opprest,
A shelter for the hunted head,
For the starved laborer toil and bread.
Power, at thy bounds,
Stops and calls back his baffled hounds.
—Bryant ("America.")

Prayer.—O God of our land, we praise Thee for the history through which Thou hast brought us. On the foundations laid by our fathers under Thy providence there has been builded a nation which opens its doors to the oppressed of all the earth. Help us our Father, so to understand the problem presented by the thousands who come to us from beyond the sea, that we shall appreciate the hope with which they come, and shall try to interpret to them both our national ideals and our Christian faith. Amen.

TUESDAY, JUNE 21.

Theme for the Day.—The Higher Wisdom.

Scripture.—Seeing that the Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I. Cor. 1:22-24.

Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?
—Emerson ("Good-bye, Proud World.")

Prayer.—Father of grace, Thou God of wisdom and of might, we are very weak and ignorant, and we lean on Thy sustaining love for our welfare. We thank Thee for such knowledge as we can secure from study. Thou hast given us many opportunities of self-enrichment in the institutions of learning which abound in our land. But help us not to be satisfied with these aids alone, but to seek the true wisdom which comes down from above, and which Thou freely givest to those who ask, in Jesus name. Amen.

WEDNESDAY, JUNE 22.

Theme for the Day.—The Breath of God.

Scripture.—Thou didst blow with thy wind.—Ex. 15:10.

Awake, O north wind; and come, thou south; blow upon my garden.—Song of Solomon 4:16.

But Jehovah sent out a great wind upon the sea.—Jonah 1:4.

Winnow me through with thy keen, clean
breath,
Wind with the tang of the sea.
Speed through the closing gates of the day,
Find me and fold me, have thy way
And take thy will of me.

Use my soul as you used the sky,
Gray sky of this sullen day.
Clear its doubt, as you sped the wrack
Of the storm-cloud, bringing the splendor
back,
Giving it gold for gray.

Prayer.—Our Father, in our consciousness of imperfection and sin, we yearn for Thy cleansing breath to purge us from all evils of flesh and spirit. Thou knowest how little we attain to the ideals set before us in the life of Jesus, or even in our own best hours. Winnow the chaff out of our lives, we beseech Thee, and give us the joy of the clean heart and the pure mind. For we ask in Jesus' name. Amen.

THURSDAY, JUNE 23.

Theme for the Day.—The Witness in the Sky.

Scripture.—My loving kindness will I keep for him forevermore. . . . It shall be established forever as the moon, and as the faithful witness in the sky.—Psa. 89:28-37.

And forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes.

The moon and its broken reflections
And its shadow shall appear,
As the symbol of love in heaven,
And its wavering image here.
—Longfellow ("The Bridge.")

Prayer.—Our God and Father, Thou hast made the heavens and the earth for Thy glory, and in all their changes Thy glory is made known. We praise Thee for the beauty of the day and the quiet and mystery of the night. May the moon and the stars which Thou hast ordained be constant witnesses to us of Thy providence, and may they behold nothing in our lives save what Thou canst approve. Amen.

FRIDAY, JUNE 24.

Theme for the Day.—The Green of Summer.

Scripture.—The fig tree ripeneth her green figs, and the vines are in blossom. They give forth their fragrance.—Song of Solomon 2.13.

Now is the high tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have
been,
'Tis enough for us to know that the leaves
are green.
—Lowell ("The Vision of Sir Launfal.")

Prayer.—Father of mercies, we adore Thee that Thou hast given us so marvelous a world in which to live, with its changing seasons and its never-ending sources of satisfaction. We grow ashamed when we stop to think of our own selfish negligence of Thy goodness, and our failure to enjoy the loveliness Thou hast spread about us. Help us this day to really open our hearts to the good that Thou art sending us, and to receive in thankfulness the gifts of nature at Thy hands. Amen.

SATURDAY, JUNE 25.

Theme for the Day.—The Sin of Foolishness.

Scripture.—It is an honor for a man to keep aloof from strife; but every fool will be quarreling.—Prov. 20:3.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.—Eccl. 10:12.

'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

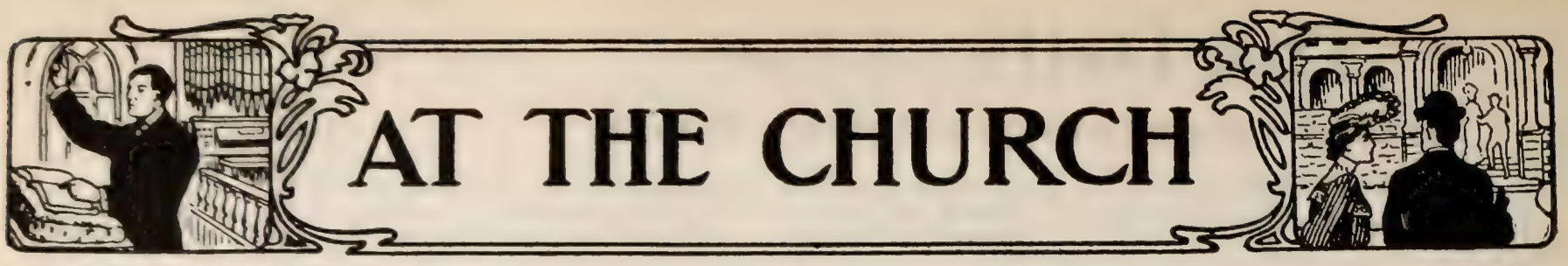
The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung!
—Edward Rowland Sill ("The Fool's Prayer.")

Prayer.—Gracious God, we confess before Thee our sins and our follies. Sinful we are, and still more foolish. We miss daily a thousand blessings of Thy sending, because we will not see or understand. We make daily a thousand mistakes that do harm we cannot calculate. Help us to learn wisdom from Thee, dear Father, and so to order our lives that we may bring our days and weeks to happier issue. For Christ's sake. Amen.

Friends Tried and True

The little dog drooped what tail he had,
The broken doll fainted away,
And poor Teddy Bear was filled with despair
When the new doll came to stay.
"Oh, have you forgotten old friends?" they
cried,
But the little girl didn't hear,
As she cuddled with joy her new-found toy,
And sang in its waxen ear.

But the days flew by, and she missed her
friends,
Though she cherished the new love, too,
But the waxen girl with the flaxen curl
Played none of the games they knew.
So she hunted around till she found them all,
And they snuggled up close to her breast,
And never a word of reproach was heard
As she whispered, "Old friends are best."—
John Rutland, in Leslie's Weekly.



Sunday School Lesson

By Professor Willett

THE TWO CROPS.*

The teachings of Jesus, like those of the prophets of old, were sometimes intended to explain the problems of common experience, as well as to set forth the facts of the kingdom of God. It was necessary at times during the history of ancient Israel to throw some light upon a difficult question by means of a parable, a vision, or a striking figure of speech. When the returned exiles were mourning because they were unable to build walls about Jerusalem, Zachariah attempted to cheer them with the vision of a city protected of God and therefore not needing walls, and so large that no walls could enclose it. When the people were troubled over the fact that all those who made up the population of the slowly growing city were of middle age, such as had been able to make the long journey from Babylon, another vision was set forth by the prophet in which the streets were pictured as full, both of old people and of boys and girls. In this way the prophets sought to reassure the troubled souls of their time by such figurative presentations of God's purpose as seemed to make the present problem more easy of conprehension.

Purpose of the Story.

Even so Jesus sought to relieve the minds of his people when the difficulties of the mixed state of human life became hard for them to comprehend. They saw that those who followed after the Lord were still but few in numbers, and even these few were compound of mingled good and evil qualities. They could not always be depended upon to choose the right and avoid the wrong. How was this unhappy and perplexing state of affairs to be explained? How in a moral universe could God permit evil men to continue prosperous and powerful, and why should bad qualities be allowed to have partnership with good in the lives of so many whom they knew? It was this problem on which Jesus wished to throw light when he told the disciples and the multitudes the parable of the tares.

The character of farming in the East was very different from that which prevails with us. The fields are small and are not divided from each other by fences or hedges such as mark the limits of our own fields. The land which is capable of cultivation is divided into strips or parcels of ground by means of small stone piles here and there, and by nothing more. Fencing material is too valauble in that land, save where the stones are sufficiently abundant, and even then most eastern farmers are too careless to take the trouble to make boundary barriers. If then one of these farmers had an enemy who was intent upon doing him injury it would be very easy to scatter seed of some inferior or noxious sort upon the small acreage of the man he hated. Of course, with the large farms of our American sort such an action would involve far too much labor to make it worth while; but the little patches of ground cultivated by the farmers of Palestine could easily be spoiled by such acts of vandalism. That incidents of the kind were not unknown would seem to be the clear suggestion of the story, for Jesus usually chose familiar incidents to point his lessons.

The Hidden Meaning.

Neither the multitude nor the disciples understood what he meant when he told the story. Probably the people found in it merely the suggestion that grain and nettles were likely to grow together in any plot of ground, and that a man must be thankful who was able to secure any reasonable percentage of good wheat or barley from his land. But the disciples were not satisfied with this explanation. They had learned that Jesus' stories had always a deeper meaning than at first appeared. Moreover he had explicitly told them that he had a special reason for giving his teachings in this story form, and that while he did not wish the scribes to know the meaning of his words, he was more than anxious to have his disciples comprehended every item of the narrative. And so he gave them the interpretation.

It would seem at first glance as if Jesus in this explanation violated his general principle of adhering to one single impressive truth in each parable. Our study of these stories has convinced us that Jesus had always one thing to say in each parable and no more, and that to look for hidden meanings in the details of the story is to miss the central fact. Here it would seem at first as if Jesus explicitly gave values to each one of many items. He defines the sower, the field, the good and bad seed, the enemy, the harvest and the reapers. Yet he has not really departed from his custom of making explicit the one leading idea. In so doing he accepts without reserve the familiar language of Jewish apocalyptic and symbol. There is the usual distinction between the children of good and the children of evil. There is the figure of the devil, the antagonist of God and of all good purposes. There is the usual idea of the judgment to come and of the angels who are to execute the divine will. In the use of these familiar and habitual elements of Jewish belief Jesus employs that great law of accommodation, without necessarily committing himself to any of the external items of the picture.

The Mingling of Good and Evil.

The thing which he wishes to make clear to the disciples is his recognition of the fact that good men and bad men are apparently so closely related in the social order of the world that it is impossible to separate them without destroying the entire fabric. What is the explanation of this perplexing fact? Christian people have been puzzled over it through all the centuries. More than this, they have tried to remedy it by one or another supreme experiment. They have attempted the plan of isolating all the good in religious institutions, leaving the evil to perish in their sins. That was the spirit of monasticism. They have tried the plan of holy orders, in which the good were supposed to be set apart in a class by themselves, distinguished by dress, manners or title from the common and sinful herd. That was Phariseeism. They have attempted to organize little bodies of the strictly orthodox in denominations and churches, so exclusive as to limit the grace of God and the forgiving power of the gospel to these small and contented companies of the saved. That is arrogance and spiritual pride.

As over against all this Jesus sets his teaching in this parable. In the nature of the case the good cannot be separated in any such drastic way. In the grain field such a process would destroy the entire crop. In human society it would deprive the unsocial and selfish portion of humanity, here called the tares, from all the redemptive and uplifting tendencies of the men and women who have the right to be known as the wheat. It is clear that no figure of speech such as our Saviour here employs can describe all the facts. It is only the central truth that can be made clear, namely, that to the end of the day there will be complex conditions in the world and that good and bad will be found associated in every enterprise.

Daily Influences.

But there are two features to this truth which are implicit in the workings of the kingdom, to which the parable can make no reference. The first is the vital nature of human relations in the interaction of different characters upon each other. The wheat and the tares do not affect each other save as they struggle for the soil which both require. But the evil men and women are active and potent influences in opposition to the ideals of the kingdom of God, and are never inert or unconcerned. For this reason those who are the children of the kingdom have always to keep themselves in the attitude of awareness and effort. Things will not remain in poise. No putting off until some future day is possible, for every day may be one of crisis, every day is a day of judgment. What the final verdict will be will depend upon the accumulated results of daily struggle in behalf of the right.

The Struggle of Good and Evil.

The second fact which the parable does not discuss, but clearly suggests, is that none of the wheat is wholly good and none of the tares are wholly bad. The conflict of tendencies in human nature is one of the subtle and perplexing facts which often baffles any attempt to classify men and women in a satisfactory way. We speak of good people and bad people, as if it were perfectly clear to which company any particular individual belongs. Yet there is no moment short of the last when it is possible to pronounce a finished verdict on a human life. In the best of men there are qualities of evil that require constant vigilance to repress and conquer. In the worst of men there are promptings toward good and yearnings after the right that if taken at an opportune time may be nourished into effective and transforming forces. It is this ever mobile and uncertain quality in human life which makes the fascination and the discouragement of all redemptive effort. The failures of the good would crush us to earth were it not that tn redemption of the evil is a constant proof of the grace of God and the salvability of human nature. And so in every life in proportion as it is willing to receive the truth and pay the price of the achievement of character, the gospel proves itself afresh to be the power of God unto salvation.

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*International Sunday-school lesson for June 26, 1910. The Parable of the Tares. Matt. 13:24-30, 36-43. Golden Text: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt 13:43. Memory verses, 23, 24.

Christian Endeavor Lesson

By W. D. Endres

Money, Men and Prayers—The Three Great Missionary Needs. June 26. II. Cor. 8:1-9; Matt. 9:35-38.

Given sufficient money, enough men, and ceaseless prayers the evangelization of the world in this generation would be an accomplished fact. None of us doubt that there is money enough, nor believe that there is a lack of men, but is there a sufficiency of prayer? Not the mere mouthing of stock phrases in petition nor the agonizing in the closet at stated periods after which we go thoughtless and unconcerned about our selfish pursuits and interests. That is perfectly useless, yes, mockery. If all Christendom were to engage in such performances every day for a century it would profit nothing. But by prayer we mean that intense longing of our hearts for lost souls which will not only send us on our knees to the closet where we will pour out our longings to God in petition that they may be saved, but will send us away from home into these dark lands to tell the message as it did Livingston, Carey and Morrison. These men prayed a true prayer unto Jehovah. God heard their prayer and answered it because their longing to save the lost was the ambition of their whole souls as their lives of service indicated. No prayer is a prayer until we have exhausted all of the power we possess to realize the object for which we pray. Men and money—all things wait and depend on this kind of prayer. Yes, and when we get this kind of prayer, men and money, all things will come. The kingdoms of this world will become the kingdom of our Lord.

The progress of missions in this century prove the truth of this statement. When in the opening of the last century these men who petitioned the throne began to carry their petitions into action, the doors of heathen nations, all of which were closed, began to open. Now the gospel can be preached anywhere if we can find men who will go and take it. Late in the century came the Student Voulnteer Movement, when students in the colleges and universities ceased mouthing their petitions, but after pouring out their souls in petition they said: "Lord, here am I, send me." There are enough to go, but lo, there are not funds with which to equip them, to feed and clothe them while they tell the story of salvation to the lost and dying.

Give us such prayers—prayers of the heart rather than of the lips—from our Christian Endeavorers, yes among all Christians, young and old, and they would be giving of their boundless wealth more than enough to save all the lost. J. Campbell White has told us that six cents per week—a street car fare and a stick of chewing gum—from each Christian would accomplish the evangelization of the world in this generation. That seems so small that we smile at it. But how many give that much from our weekly salary? Do I? Do you? Did you ever stand up in the Endeavor prayer meeting and pray for missions? Do you think that God heard your prayer when you were not willing to take six cents out of six days work—a penny a day and this too when money is the one thing lacking? Let us pray a true prayer and the world will be converted, for we cannot pray a true prayer without doing our best to bring it about.

Dandelion

A Story for the Nursery

BY FAY STUART.

Ruth's birthday present from Grandma Moore was a pretty kitten. It was ever so plump and frisky; papa said it looked like a lively yellow ball of fur.

Mamma thought that Marigold would be a good name for kitty, but when Royal said, "Let's call him Dandelion," Ruth clapped her hands in delight.

"That is a lovely name,' she said, "for he looks just like a fluffy dandelion blossom. I'll call him Dandy, for short."

The kittens eyes were bright blue and grandma said they would never turn yellow like common cats' eyes. His tail was very short like a rabbit and Ruth knew it would never grow long, for his mother was a Manx cat with a bob tail.

Ruth tied a blue ribbon belonging to her doll around Dandelion's neck. She gave him a rubber ball to play with and had great frolics all about the play-room. When he wanted to play he would hunt all around until he found the ball and roll it coaxingly toward Ruth until she threw it for him.

Royal tied a piece of paper on a string and hung it from the door-knob. Danedlion would sit up like a little rabbit and strike at the paper with his great double paw.

When he got sleepy, he would creep away and roll up in a soft, cosy, purring ball upon Ruth's doll-bed. But at night mamma insisted that he must sleep in his warm nest of hay in the shed.

Out of doors, Dandelion followed Ruth about like a little dog. He was very gentle and would let her wrap him in a blanket and carry him, just like any baby, over to see grandma. Indeed, he sometimes wore a little bonnet with ribbons tied under his chin, which made him look very funny. Ruth tried to give him a ride in her doll's carriage, but Dandelion did not like that at all and kept jumping out.

One day, Royal was building a tall castle of blocks. He was just placing the last block at the very top, when Dandelion came galloping in rolling the rubber ball. Before Royal could stop him, he ran against the tall building and it fell with a crash.

"You hateful thing!" he cried, bursting into tears. "You've spoiled all my work," and catching up a block he threw it angrily at poor Dandelion.

"You shall not hurt my kitten!" cried Ruth, as she took Dandelion up and held him safely in her arms.

"He tumbled my blocks down; I will hit him!" replied Royal, stamping his foot and throwing another block.

Then he stopped crying and stood still in dismay. Instead of hitting Dandelion, he had knocked down the green vase filled with roses. It lay upon the floor in bits of broken glass.

Ruth ran to get a cloth to wipe the water from the carpet.

"Oh, my pretty vase!" cried mamma. "Tell me just how it happened, children."

When she had listened to the story, mamma said in a sad voice, "I am very sorry that my little boy should get so angry. Dandelion is only a kitten; he did not mean to do any harm. The castle might be builded again as good as new by this time if you had only laughed at the accident and gone to work. Now I want you to sit very still in this chair, Royal, and think it all over."

Pretty soon, Royal slipped down and went to the room where mamma was sewing.

"Please, mamma, I want to whisper," he said. "I'm sorry I got mad, an' Ill never try to hurt Dandy again, and when I have pennies enough, I'll buy you another vase."

Mamma kissed him and the children were soon playing happily again. They rolled the rug into a long tunnel and coaxed Dandelion to chase the ball through. Then they built a block bridge with an arch and Dandelion ran through that. Once he knocked it over, but this time the children both laughed.

"Mamma says to never mind," said Royal, "cause we can build a better one next time. Something horrid always happens when I get mad and I'm not going to any more."

Mary Ann Hubble

I once knew a woman named Mary Ann Hubble,
And this woman always was looking for trouble.
She was looking all day from the time she got up
To the candlelight hour when she sat down to sup.
She would look all around her, and search high and low—
Just looking for trouble where'er she would go.
And you may be sure that this Mary Ann Hubble
Had more than her share of what people call trouble.

—St. Nicholas.

David's Little Friend

(Continuel from page 14.)

Beatrice did not answer for a moment. Then she looked up.

"Let's pretend she's coming," persisted the child.

"When you pretend and pretend, sometimes things come true."

David dropped upon the doorstep.

"If she only would," he cried.

As he spoke, a wagon came slowly up the road.

He looked at it.

"Arundel's team," he said. "I wonder what he's coming here for?"

The wagon came nearer—stopped.

A young woman alighted.

A young woman with clear, true eyes, erect shoulders and a quick, firm step. David stood transfigured.

Nearer came the young woman treading lightly over the buffalo grass.

"David," said a clear, soft voice.

And the next moment it seemed as if Heaven had opened for poor, lonely David. His arms went tight about her. Big sobs shook his frame.

"I didn't mean it, lass," he cried. "I'm sorry, sorry."

Soft lips found his own. "Neither did I, Davy," whispered his Alice, but I wouldn't give in until—a letter came, a child's letter, and when I read it, the ice in my heart swelled into a warm and sudden flood. All the old bitterness vanished. She told me about the bookcase and all that you were doing for me. The sleepless nights—and when I read it—I couldn't stay away."

"A child's letter?" faltered David.

Little Beatrice came forward. "It was me, David," said a sweet, little voice. "You don't care, do you?"

"Care?"

David lifted her high in his arms, hugging her close. "You've brought me back the light of life, little friend."

Church Life

—The Educational number of the Christian Century will be issued next week.

—News of the colleges, will be given a prominent place in the Educational number next week.

—Dr. and Mrs. Herbert L. Willett will leave next week for a two weeks' trip in the West. Dr. Willett has continuous lecture engagements for the trip.

—It would be of interest to the readers of The Christian Century if the preachers who have their vacations planned would send a card for publication telling their friends of their plans.

—The Bethany Graded Lessons for the Autumn quarter should be ordered early for there is likely to be an unusual demand for them. This system has been in operation for just one year, and where it has been adopted the schools would not think of returning to the ungraded lessons.

—The article on Edinburg, the place of the meeting of the World's Missionary Conference, which will be attended by a number of the pastors and editors of the Disciples, will be read with interest, and will quicken the interest with which we may look forward to the complete report of the meeting, to be made in these columns by Charles Clayton Morrison, Editor of The Christian Century who is now at the conference.

* * *

The building of the church at Dixon, Ill., recently has been completely overhauled, and was rededicated Sunday, June 12.

A. R. Harper, formerly pastor of the Baptist church at Mt. Pleasant, has become pastor of the Disciples of the same city.

J. W. Borden, who completes his work in Hiram College this months becomes pastor of the church at Waldron, Mich.

A new pipe organ has been installed in the church at Amarillo, Texas., where W. P. Jennings is pastor, at a cost of $3,150.

J. R. Perkins, formerly of the West Side Church, San Francisco, preached at Modesto, California, June 5th.

Oliver W. Stewart, of Chicago, addressed the Men's Club of the First Church, Champaign, Ill., at a recent meeting.

The First Church, Warren, Ohio, observed Children's Day Sunday, June 12. J. M. Van Horn is acting pastor of this church.

George Darsie, pastor of the church at Akron, Ohio, is president of the State Convention for the coming year. The meeting will be in Portsmouth.

Charles E. McVay, of Hardy, Neb., will sing for Evangelist Lew D. Hill of Queen City, Mo., in a meeting in July, and at Truscott, Texas, in a camp meeting in August.

C. A. MacDonald and wife have just completed a seven months' Sunday-school campaign in Missouri. They should be kept busy at such work.

H. H. Harmon, pastor of the First Church, Lincoln, Neb., who is now abroad, has been elected platform manager for the Chautauqua at Auburn, Neb., August 5 to 14. Mr. Harmon expects to be home by June 29.

I. H. Teel, pastor of the church at Ukiah, Cal., is assisting W. A. McCousland in a meeting at Christian Colony, Cal. W. P. Bentley of Berkeley will supply at Ukiah during Mr. Teel's absence.

J. J. White, who recently resigned his work as religious director of the San Francisco Y. M. C. A., is supplying the pulpit of the West Side Church during the month of June. He is available for the pastorate.

J. J. Haley, who has been supplying the pulpit of the church at Modesto, California, has been called to the pastorate of the Lodi Church and will begin work there the first of July.

I. C. Smith has been called from Miller, So. Dak., to Sioux Falls, which is felt to be a strategic field. The work opens very hopefully. Good audiences are hearing the new pastor.

W. S. Goode, who has been pastor of the Central Church, Youngstown, Ohio, for ten years has accepted a call to the Lakewood Church, Cleveland, and will begin work there the first of September.

The Brotherhood of the First Church, Galesburg, Ill., recently entertained the Brotherhood of the Knoxville church. The program of the evening consisted of music and addresses, preceded by a fine spread, of course.



Dr. Errett Gates, Associate Professor in Church History in the University of Chicago, Now Spending a Year in Study Abroad.

T. A. Lindenmeyer, minister for the church at Frankton, Ind., delivered the baccalaureate sermon for the graduating class of the Frankton high schools and the Memorial sermon in honor of the old soldiers on Memorial Sunday.

A. J. Saunder who recently left Chicago, has located with the church at Fremantle, West Australia. He says the prospects are good "for much hard organizing work." Mr. Saunder's address in 279 High street, Fremantle, West Australia.

The Annual Dinner and Meeting of the Chicago Christian Business Men's Association was held Thursday evening, June 9th at the Boston Oyster House. Prof. W. D. McClintock, of the University of Chicago, made the principle address on "Missions in China and the Philippines."

Prof. O. B. Clark of Drake University recently delivered an address at the annual program of the Mississippi Valley Historical Association at Iowa City. The address has been very highly commended by some first-class authorities.

B. B. Tyler, South Broadway Church, Denver, says: "All goes well with us in Denver. 'Our People' are doing better in this 'Queen City of the Plains' than for a number of years. The Central Church observed Children's Day June 5. The missionary offering of the Sunday-school was $110."

Harvey H. Harmon, pastor of the First Church, Lincoln, Neb., while on his trip abroad this summer is writing a note each day for publication in the parish paper of the church at Lincoln. In this way the church will enjoy with him the delightful trip.

The large choir of the Central Church, Des Moines, Iowa, as a fitting close of their faithful work of the year gave a fine musical program Sunday evening, May 31. Next year the choir will be under the direction of Prof. Murrison, and it is expected that it will number as many as seventy-five voices.

M. M. Nelson, of Monte Vista, Colorado, delivered the baccalaureate sermon before the graduates of the high school, and also delivered an address to the old soldiers on Memorial Day. The National Soldiers' and Sailors' Home is located here. Four added by confession and baptism recently.

The Fifth (Illinois) District Missionary Convention was held at Petersburg June 14 to. The C. W. B. M. sessions were held Tuesday afternoon and evening. The evening address of the state program was made by C. G. Kindred, pastor of the Englewood Church, Chicago.

The River Street Church of Christ, Troy, N. Y., was on June 5 surprized by the resignation of its pastor, Cecil J. Armstrong, to take effect December 31 next. During the four years that he has been with that church the work has prospered. His plans for the future are altogether unformed.

The men's clubs of the four churches of the Disciples in Danville, Ill., on a recent evening held a meeting in Lincoln Park of that city. A banquet was served at 7:30 and followed by addresses by P. C. Macfarlane and Arthur Holmes. The occasion was greatly enjoyed by a large number of men.

During June, W. F. Rothenburger, of the Franklin Circle Church, Cleveland, is preaching the following series of sermons: "The Sin of Incompleteness;" "The Value of Right Friendships;" "The Christian Dignity of Labor." The last Sunday evening in the month will be given over to a program of sacred music.

Many Summer Conferences for Christian Workers are being announced. Lake Geneva is alluring Y. M. and Y. W. C. A. workers from all parts of the United States. Winona Bible Conference, beginning August 19th, has a rare program again. Northfield and Old Chautauqua are inviting. Some of the greatest movements of the present generation were born in the Summer Conferences.

The members of the Memorial Church, Chicago, on June 9, took advantage of the invitation of E. M. Barton to come to his home at Hinsdale, for a picnic. Mr. Barton owns twelve hundred acres of land at Hinsdale, and has on it a very fine herd of the famous Swiss Jersey cattle, with a model dairy. It was a matter of great interest to many members of the party to see the operation of this large model farm.

A. R. Adams, pastor of the Forest Avenue Christian Church, Muskegon, reports the result of eleven months' work in the city as follows: Sermons, 84; special addresses, 27; new members added to the church, 48; pastorial calls, 1,216. Mr. Adams has been recalled for another year with an increase

of salary of $100. The state board as well as the church are well pleased with the work done in Muskegon.

Harvey Hazel, of Los Angeles, closed a three weeks' meeting at Beaumont, Cal., May 31st, resulting in the organization of a church of 43 members and a Sunday School of 50. Mr. Hazel was sent to establish the cause in that beautiful mountain town by the Boyle Heights Church of Los Angeles, of which he is the pastor. The Boyle Heights Church is one of the most progressive churches on the Pacific Coast.

A Federation of Men's Clubs of the churches of Lawrence, Kans., has just been formed. A banquet was held at the Y. M. C. A. at which C. L. Milton, pastor of the Christian Church, and president of the Ministers' Alliance, was toastmaster. The chief address was by Hon. H. M. Beardsley, ex-mayor of Kansas City. He was followed by Dr. Powell of the Presbyterian church. The aim of the federation is to make Lawrence a better place in which to live.

Martha Stout Trimble has just closed a meeting of several weeks at Whiting, Ind. There were fifty-five additions to the local congregation, forty of these by baptism. This practically doubled the membership of the church and the members are encouraged. Mrs. Trimble is now at work in a meeting with the church at Indiana Harbor, where in two weeks there were twenty-five accessions. The meeting continues.

The death of Mrs. Elizabeth Volney, of East Liverpool, Ohio, was cause of sadness to the church and many friends there. Mrs. Volney was born in 1839, and died May 10, 1910. In her girlhood she became a member of the church in Fredericktown, Ohio. She was a charter member of the East Liverpool church, where she remained in faithful service to the hour of her death. The pastor, E. P. Wise, speaks appreciatingly of the influence of her life in the church.

The New First Church at Urbana, Ill., was dedicated June 5th. The services began the preceding Friday evening, when the sermon was preached by Robert Harris of Veedersburg, Indiana, who was formerly pastor of this church. Saturday evening there was another meeting with a sermon by J. F. Burnett, of Dayton, O., who also preached the dedication sermon on Sunday. In the Sunday service pastors of other local churches took parts.

E. B. Barnes, for two years pastor of the Lyons Street Church, Grand Rapids, Mich., has resigned to accept a call to the church at Richmond, Ky., where he goes at a decided increase in salary. Mr. Barnes has added 150 members to the Grand Rapids church in his stay there, and has led the congregation to the place where they are ready to enter upon the task of erecting a new building, which they will do in the near future.

Since February 1, J. Frank Green, associate secretary of the Michigan Christian Missionary Society, has been supplying the pulpit of the new church at Cadillac, Mich. The work here is well organized, and the attendance at all meetings is steadily increasing. Offerings have more than trebled. Harold E. Knott, of Drake University will begin work as pastor of this new church June 19. During the four months that Mr. Green has been with this church he has visited sixteen other churches in the interest of Michigan missions.

Ernest C. Mobley writes of the victory that has been won by the civic righteousness forces in Gainesville Texas. When Mr. Mobley and other ministers took up the fight a year ago there was little disposition on the part of the citizens to take seriously to their work. Much educational work had been done for years, which served as a basis for the work. The campaign was pushed fearlessly and with vigor. Every legitimate means was used for the right. Every illegitimate means was used by the opposing forces. But a majority was won by the good citizens and Gainesville goes dry.

Richard W. Gentry, who received his B. D. degree from the University of Chicago one year ago, and who has since been studying for the Ph. D. degree, has been honored with a fellowship by the university for another year, and will complete his work as speedily as possible. Mr. Gentry regrets that the conditions of the fellowship make it necessary for him to give up the pleasant work in which he has been engaged as associate pastor of the Hyde Park Church of the Disciples. This is necessary that he may do the exacting work of the last year's study for the doctor's degree.

Dr. B. B. Tyler is delivering a series of four addresses of Sunday evenings in the South Broadway Church, Denver. The addresses are: "The Familiar Christian Science Formula, 'Sin, Sickness and Death;'" "How to Understand the Bible Without the Use of the Christian Science Textbook;" Christian Science and the Christianity of Christ." Dr. Tyler is not making a fight upon Christian Science—he is to wise for that—but is making a fair and candid criticism of the movement. Many Christian Science people are among the immense audiences that are hearing him on these subjects.



Nelson Trimble, New Pastor at Gary, Ind.

Nelson H. Trimble who recently gave up the work with the Metropolitan Church Chicago, has been selected by the American Christian Missionary Society to open the work at Gary, Ind. Gary is the "magic city," where within three years a city of 20,000 people has been builded upon the sands of the shore of Lake Michigan. The city has every prospect of soon reaching twice the number. Business houses and residences now built in this wonder city are of the most substantial character, and the whole city is planned on the most approved lines. Mr. Trimble is already at work on the field and reports fine prospects for growth. All who know personally of Mr. Trimbles work in the past have no fear as to the success of the work at Gary under his direction.

At the annual meeting of the Christian Church, Bellefontaine, O., the following report was heard from the pastor, C. C. Wilson, of his seven and one-half months' ministry with the church: Additions to the church, 59—21 by letter and 38 by confession; 34 came under the preaching of Evangelist Lockhart and 25 under the ministry of Allen Wilson. Number lost to the church by letter, 11; by death, 3; total net increase in membership, 45. The congregation endorsed the recommendation of the official board to extend a call to the pastor for the ensuing year.

There have been 557 additions in the meeting held by Scoville and company at Spokane, Wash. A new church has been started at Hillyard, a suburb, where are located the railroad shops, and W. S. Lemon becomes pastor of the new flock. There were forty charter members. The campaign of the city continues, now on the North Side.

Breeden and Lintt have just closed a meeting with the church at Carthage, Mo., where the church is occupying a new $44,000.00 building, and one of the finest in the Southwest. All indebtedness of the church is provided for. There were 143 additions to the church in the meeting which lasted twenty-three days. "The meeting was ideal, and the future is bright" says the pastor, D. W. Moore

J. E. Pickett entered upon his tenth year of service with the Highlands Church, Denver, June first. A anniversary service was held Sunday morning, June fifth, when Mr. Pickett reviewed the work of the nine years. In the evening the service was in the nature of a platform meeting, when many members of the church spoke of the work of these years. In the time of Mr. Pickett's service with this church it has steadily grown in every department, and is now one of the strongest churches of that part of the city, and faces a future with perfect confidence and hope, for they have builded wisely and permanently.

P. H. Duncan, Latonia, Ky., has just concluded a few days meeting at Glencoe, Ky., in which there were seventeen accessions to the church. Of these fourteen were by immersion.

A plan for securing attenrance at the meetings of the Sunday-school of the Christian Church in Higginsville, Mo., recently perpetrated upon the inhabitants of the city, was at a set time to hang a "tag" with the words, "we tag you to come to the Bible-school, etc.," upon the knob of every door in the city. Henry W. Hunter, pastor of the church is making a great reputation for advertising his work. The people of Higginsville will know that he is there and at work.

The new pipe organ of the church at Iowa City, Iowa, was dedicated Sunday morning, June fifth. The sermon was preached by Rev. T. J. Dows, of Minneapolis, Minn., formerly pastor of the church. The organ was presented to the church by the W. M. B. Society of the church. This society had previously given the church: "The Kalsoming," "electric fixtures throughout the building," and "Choir Paneling." Last September the church set out to free itself from debt. They have during the year, with some assistance from friends, spent $2,800.00 for reparis, and paid $2,000.00 of indebtedness, besides keeping up all expenses. The church is entirely out of debt. This is a fine record under the leadership of C. C. Rowlison.

A new church has been organized at Englewood, a suburb of Denver, under the inspiring leadership of T. T. Thompson, pastor of the church at Elyria. A recognition service was held the first Sunday in June, when the Englewood congregation was formerly welcomed into the fellowship of the Denver sisterhood of churches. T. T. Thompson presided at the meeting. J. B. Haston of the East Side Church, gave an address on the "Day of Beginnings"; George B. Van Arsdall of the Central Church, gave an address on the "Duty of the Strong to the Weak"; J. A. Shoptaugh spoke on "Inter-Congregational Fellowship," and J. E. Pickett of the Highlands Church, spoke on the subject, "The Tie that Binds."

The annual meeting of the church at Liberty, Mo., was held the first Friday evening in June. After a half hour of song and praise Judge Sandusky was elected chairman of the meeting. The following budget was adopted for the year which begins July 1: Pastor's salary, $2.000; fuel, $125; lights, $75; janitor, $225; delegate to national convention, $50; insurance, $100; organist, $100; incidentals, $200; total, $2.875. Also the following missionary budget: Foreign missions, $550; American missions, $350. A beautiful picture of Dr. Paul Wakefield, the living link missionary of the church, was presented and a committee appointed to have it framed and placed in the church parlors.

The First Church, Evanston, Ill., under the energetic and intelligent leadership of O. F. Jordan, has added another to its list of activities. This too is best of all. In the section where the church is located there is no kindergarten work in the puplic schools, the building being too crowded. Children from these sections have gone long distances for the privilege of such training. The First Church feeling this need has employed Miss Ada Scott, of DesMoines, to conduct a kindergarten in its building during the summer, and perhaps through next year. Miss Scott is a graduate of the science department and the Normal department of Drake University, and has had some experience in the public schools of DesMoines.

A. J. Saunders, who recently received the degree of B. D. from the University of Chicago, and returned to his home in Australia, whose report of the West Australia Conference appears this week, has set his hand immediately to the task in his homeland. We have an announcement of a series of lectures he gave at Christian Chapel, Bagot Road, Subiago. The general theme of the lectures was "Christian Missions in Many Lands." The special topics were: "A Historical Survey of Christian Missions in the Eighteenth Century," "The Story of Missions in India," "China for Christ," "The Conquest of Japan," "The Enlightenment of the Dark Continent," "The Missionary Propaganda in the New Testament." Mr. Saunders is well equipped and will make his influence felt for the best things among the churches of Australia.

G. B. Baird, of Lu-chow-fu, via Wuhu, China, writes: "Last Sunday (May 8) we had 225 at Sunday-school. We have no regular church building in the city. Our meeting place is the crowded hospital, and the largest room is the patients' waiting room, built to accommodate about 100 persons. We must have money for a proper church building at once or stop trying to enlarge our work. We have 140 men and women enrolled as inquirers at present, but we have no place to take care of them. In Lu-chow-fu we enjoy the weekly visit of the Christian Century very much. You are making it a great paper. We hope that the spirit of your paper may grow stronger in the hearts of the people both at home and on the mission field."

The Missouri State Convention is now in in session at Jefferson City. The C. W. B. M. session is Friday evening and Saturday. Friday evening address by Vernon Stauffer, Angola, Indiana. Saturday addresses by Mrs. S. J. White, Chillicothe, President; Mrs. J. L. Moore, Palmyra; Mrs. M. S. McMahon, Auora; Mrs. St. Clair, Columbia; and Mrs. M. E. Harlan, Indianapolis. Sunday, June 19th, preaching in all offered pulpits. Monday Bible School session. Address by H. W. Hunter, president; L. J. Marshall, Independence; and P. H. Welshimer, Canton, Ohio. The State Missions period begins Tuesday. Convention sermon by R. G. Frank, Liberty. Forenoon and afternoon sessions given to business. Tuesday evening address by Peter Ainslie, Baltimore. Wednesday morning addresses by George H. Combs and G. W. Muckley. Wednesday afternoon, addresses by F. L. Moffett, Springfield; T. W. Grafton, Kansas City; W. A. Shullenberger, Trenton; J. T. Shreve, and C. M. Chilton, St. Joseph; and R. P. Shepherd, St. Louis.

Friday, June 10th, the new West Bluff Chapel, recently built in a day by the churches of Peoria, was dedicated by Arthur Holmes of Philadelphia. In the evening he gave at the Central Church his celebrated Pittsburg address. This building has attracted wide attention through the daily press. The Peoria Evening Journal thus describes the work of magic: "At 7:00 o'clock the foundation—the only preliminary work done—lay bare, just as the Rev. W. A. Price—the ministerial bricklayer of the Howett Street Church, had left it. At 9:00 o'clock the skeleton walls were up, the floor joists all laid and the skirmish fire of hammering had settled down into a continuous broadside of activity. Men swarmed all over the structure. At noon, when there was a brief lull for a Memorial Day service and dinner, the church had assumed shape., the gaunt framework was sheathed and the roof was well on toward completion. At 6:00 o'clock the chapel was finished. But the workers were still filled with zeal and they kept right on, erected a coal shed, ceiled and painted and graded, and the Rev. Price again got busy with the bricks and laid a walk from the front door to the sidewalk."

The Ohio State Convention was held May 31 to June 3, in Central Church Toledo. Prof. George P. Coler of Ann Arbor, Mich., gave Bible studies which were of greatest interest. Secretary Miller's report showed the total amount of money raised to be $13,948. Thirty-two men were supported all or part of their time. Ten missions became self-supporting during the year. President I. J. Cahill made a notable address on "The Disciples Contribution to the Religious Thought and Life of Our Time." Prof. E. I. Bosworth of Oberlin College gave three Bible studies that commanded the best attention of the convention. L. G. Batman, of Youngstown, made the Church Extension address. M. L. Bates made a great plea for Hiram, or the place of the church school. "The Unfinished Task of the Disciples" was the subject of a great address by Peter Ainslie, president of the American Christian Missionary Society. M. E. Chatley of Bowling Green, gave a stirring address on "The Possibilities of Ninety Thousand Active Disciples of Ohio." Of course there was the men's banquet. Three hundred men marched through the streets of the city and to the banquet hall, where speeches were made by some of Ohio's best talent. F. W. Burnham of Springfield, Ill., made the closing address of the convention on Friday evening. His subject was "The Brotherhood Practical."

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

Children's Day Offering

The North Tonawanda Tabernacle, North Tonawanda, N. Y., through its Children's Day offering, becomes a living link in the Foreign Society. G. H. Stead is the pastor.

The Children's Day offering at the First Church, Marshall, Mo., where E. P. Wharton is pastor, was $650.00.

The first Sunday in June was a great day with the First Church North, Tonawanda, N. Y. Their offering for Foreign Missions was $421.00. V. W. Blair is pastor of this church.

At the Jackson Boulevard Church, Chicago, Austin Hunter, pastor, the Children's Day offering was $300.00.

F. M. Rains, secretary of the Foreign Society, sends the following word concerning the First Church, Akron, Ohio, George, Darsie, minister: "Great Children's Day. Over one thousand present at Sunday School. School becomes living link. Bethany Class raised one hundred dollars. Church growing in all good works.

Children's Day at Bowling Green, Ohio, was observed with an attendance of 326 in the morning. Audience of 1,000 for evening exercises. Offering for the day $80.43. M. E. Chatley is pastor.

Central Church, Denver, G. B. Van Arsdall, pastor. Missionary offering of the Sunday School, $1,030.00. The Missionary contribution of this church in March was $1,100.00. "This begins to look like a real 'Church of Christ,'" says B. B. Tyler.

South Broadway, Denever, B. B. Tyler, Missionary offering, $110.00.

Wichita, Kansas, Central Church, Walter Scott Priest, pastor. Great day, 714 present, and an offering of $250.00. About $2,000 will be given by this church to Foreign Missions during the year.

Moberly, Mo., Central, S. Boyd White, pastor. Children's Day offering, $175.00, attendance, 1,123.

Deer Creek, Ill., T. L. Reed, pastor. School gave P. H. Duncan's program, fine audience and good offering.

Our offering $230. The program was the best, and the audience the largest we ever had.—E. B. Barnes, Grand Rapids, Mich.

We have gone beyond our appointment this year and are glad.—T. H. Stone, Chapin, Ill.

Offering $120; will be $125.—Walter Mansell, Crawfordsville, Ind.

Our school observed Children's Day with an attendance in the morning of 326, and an audience in the evening to witness the exercises of 1,000. Offering $80.43.—M. C. Chatley, Bowling Green, Ohio.

The Sunday-school at Broadway, Lexington, Ky., raised $120 and expect to make it more.

The Sunday-school at Norwood, Ohio, went beyond $100 on Children's Day.

The first three days following Children's Day 234 Sunday-schools responded, a gain of eighty-two over the corresponding time last year. The schools sent $4,750, a gain of $1,-610. The prospects are bright for a great Children's Day offering.—F. M. Rains.

The Sunday-school at Lizton, Indiana, Roscoe R. Leak, superintendent, raised $126 on Children's Day. This is a good increase over last year.

The Sunday-school at Salem, Ohio, sends $125 to the office of the Foreign Society.

The First Sunday-school, Hannibal, Mo., comes forward promptly with $100.

Mexico, Mo., as usual, comes up with a good offering. This year it amounts to $125.

Mt. Auburn, Ill., Christian Sunday-school has already sent $50.00 as their Children's Day offering.

Gibson City, Ill., is in the procession with $50.00.

Lebanon, Mo., swells the volume of gifts with an offering of $50.00.

Clarinda, Iowa, Wm. Orr, superintendent, is one of the first to step forward with a gift of $135.52. This school has stood loyally by the work many, many years.

Bluff Creek, Indiana, had a great Children's Day offering. The amount was $57.70.

The Lathrop, Mo., Christian Sunday-school has taken an honorable position in the forward movement with a gift of $50.64.

Fruitvale, Cal., responds with $44.77.

Daleville, Indiana, takes a position among the good schools and responds with $50.00 to help evangelize the world.

The Fourth Christian Sunday-school, Indianapolis, Indiana, sends $50. E. H. Clifford is the minister. Henry Powell is the superintendent.

"Enclosed please find check for $355, for which give credit to the Canton, Ohio, Bible-school. This, I believe, completes our $600 for Mrs. Macklin for this year."—P. H. Welshimer, Canton, Ohio.

The Wellington, Kansas, Sunday-school sends us $50.00. This church and school will no doubt soon be in the Living-link rank.

Sixth (Illinois) District Convention

The Sixth District Convention of the Illinois Christian Missionary Society will met at Danville, Tuesday and Wednesday, June 21 and 22.

An interesting program has been prepared. Important business is to be transacted, and a good fellowship time is expected. The churches of Danville extend a hearty invitation to the churches of the district. W. E. Adams, minister of the First Church, will appreciate it if you will drop him a card, telling him how many to expect from your church. The convention will be brief. Please be on hand at the beginning and remain till the close. Every church should be well represented in the convention. Yours for a great convention.

J. Will Walters,
Sullivan, Ill., June 9, 1910. Secretary.

Home Missions

The month of May shows an increase in receipts to the American Christian Missionary Society of $1,166.44; total increase for the first eight months of the year, $14,012.78.

Many churches which failed to contribute last year are sending offerings. May this first year of our second century be the greatest in the history of our mother society.

Our Endeavvorers are planning to observe "Patriotic Day" on July 3. The offerings from these loyal bands of our young people will help greatly in winning our country for Christ and His Church.

Programs for July 3, furnished free of cost.

Jos. W. Helms, Corresponding Secretary of South Carolina reports as follows:

"Our work looks brighter than ever in its history, and the meetings going on at Sumter, Columbia and Laurens, and six meetings planned for July, there will be something to report.

The meeting in Greenwood was a success in every way; forty-three added."

D. C. Kratz, missionary pastor in Irvington, Neb., says:

"Our offering for Home Missions will be taken the third Lord's Day in June, when we expect to have a program. A special effort is being made to reach our apportionment. Our attendance at our services are increasing, and the outlook is more helpful than at any time since the meeting we held in the spring."

Milligan Earnest, North Birmingham, Ala., writes as follows:

"The work moves along nicely. Have just had a good meeting. Sunday-school good. Will send Home Mission offering soon.

An appeal from Winnipeg, Manitoba.

"I might say that $350 more has been pledged on our building fund. We have three meetings on Sundays. Our Sunday-school meets in the afternoon at three. We have the third largest Bible Class in the city. I am sending you a photograph of our church and school. We have a Prayer Meeting and Bible Study Class on Wednesday evenings.

There is much room for foreign mission effort here. To illustrate; in one public school in the north part of the city, there are 590 children, only forty-five Canadian morn. The rest are foreigners, who only go, as a rule, to the third grade. They never reach the seventh. There are great problems here to solve, and the Church of Christ holds the solution. It alone can unite and Christianize these foreigners. We need men and we need money.

we need money.

A. N. Simpson,
Missionary Pastor.



Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—I. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 8TEE N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Moborter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

THE AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST.
Headquarters, Franklin, Indiana.
President, Judge S. R. Artman, Indianapolis, Ind.; Treasurer, A. L. Orcutt, Indianapolis, Ind.; Secretary, Dr. H. J. Hall, Franklin, Ind.; Field Secretary, Oliver W. Stewart, Chicago, Ill. Request for literature, speaker and contributions should be sent to the secretary. Offering requested from each church the most convenient Lord's day of each year.

The Passing of E. W. Darst

The Disciples of Christ everywhere, and especially in Chicago, will learn with the keenest regret of the death of E. W. Darst. A telegram from Louisville, Ky., sent by Mrs. Darst reads as follows: "Release came to a brave spirit Thursday, June 3rd. at Tuscon, Ariz. We are taking his body to Dayton; enroute since Sunday. Arrive Thursday noon. Your letter meant much to him. Please announce his home-going in the Century, and tell our friends,—Minnie A. Darst." Bro. Darst worked on heroically to the very end. The last few weeks he has spent at Berkeley, Cal., first as pastor of the church there, and later as city evangelist of San Francisco and vicinity. He was tireless in his activities there, as he was in former years in the same work in Chicago. Under this strain his health gradually gave way. He was at Pittsburg at the centennial convention, but was scarcely able to keep his feet. Soon afterward he went to Arizona, hoping to find relief in that warm and dry climate. He was even courageous enough to accept the pastorate of the church in Tuscon. But the shadow was already across his pathway. He had scarcely begun his work there When the end came. Mrs. D.arst hurried from her labors as teacher in the kindergarten school at Berkeley, and was with him during the last days. As indicated in the telegram, the remains were taken to the old home in Dayton, Ohio. Few men have impressed the churches for which they have labored, with a finer sense of consecration, untiring activity and high courage than E. W. Darst. His name will be honored wherever he has been known.

Progress at Drake

I have been renewing my youth in the vitalizing atmosphere of Drake University in a three days' rest between my Nebraska and South Dakota campaigns for Equal Suffrage.

The present hour is a great one for the University. $150,000 has just been secured to preserve the Medical Department. This gratifying response to an urgent demand was made under the leadership of J. H. Stockham, who was recently elected Comptroller of the University. The major part of this large sum was raised in the city of Des Moines, more than $50,000 coming from the business and professional men of the city, together with $25,000 and $12,500 from the county and city governments respectively. As usual, the student boly, alumni and the different faculties were generous contributors.

Out of this home rally has come the determination to secure at once an additional endowment of half a million. $100,000 of this is already pledged on the condition that $400,000 more shall be raised.

This is the hour of destiny for Drake.

The confidence of its home city, the conviction of the Brotherhood that Drake is to be the great central university of the church, by reason of its location in this growing middle-west metropolis, where every tenth person is a Disciple, its eighteen hundred student enrollment, one-sixth of whom come from other states, and its loyalty to the program of the New Testament, all point the way to the immediate concretion of the dream of its founders and early day co-workers.

This attainment is certain. The Board is united and determined. The Administration is wise, able and wide-visioned. The one man in the Brotherhood best fitted by experience and devotion to talk a half million dollars has been found in Brother Stockham. The student body is loyal and keyed to the highest pitch of enthusiasm and the Alumni in a splendid mood for great endeavor.

The sacrifices of other years are giving birth to a greater university. It is coming into its own. The past, great as it is, will seem but the promiseful childhood of the enriched life just ahead. Drake has more than "ten thousand voices" in the nation: let them speak now. Many times ten thousands of lives have been blessed by the ministrations of those who have passed out of her doors. Many of these will not be silent.

Our only regret is that Chancellor Carpenter could not have lived to have seen this triumphal procession grow from that impoverished, straggling little band that camped and set stakes in the hickory forest less than thirty years ago. Their dream and their daring were heroic. They were in the wilderness then. Now beautiful parks and blocks of comfortable homes stretch far beyond University Place, while the one adequate campus is crowded with its nine commodious buildings—a center of Christian learning in the midst of a cultured and inspiring population. It is the ideal Mecca of the pilgrim student searching for the light that falls only where clear thought and service to men dwell together.

To withhold from Drake University at this engaging hour is to withhold from Opportunity.

Barton O. Aylesworth.

Statistics

Several of the State Provincial Secretaries have sent out their annual calls for statistics from all the churches. On many accounts it is of growing importance that these be made as complete and accurate as possible. A report, based on the results gathered from all the States and Provinces, will be made at the Topeka Convention. It ought to be a matter of interest and pride with every church clerk and every minister to assist in making this a trust-worthy statement of the Restoration Movement in the year 1910.

To avoid both repetition and omission, it is requested that each church report its membership according to its roll, including both non-resident and resident members. Anyone knowing of scattered Disciples who are not attached to any local congregation, will please report them separately, to the State Secretary.

W. R. WARREN,
International Statistical Sec'y. of the Disciples of Christ.

Germany's Compulsory Education Law.

Germany has a compulsory education law that works well. It is very simple, and there is no excuse for not understanding it. It reads that a child between the ages of six and fourteen must attend school during all the time school is in session. For every day the child is absent from school without a good, legitimate excuse (there are no more than five legitimate excuses), the parent must pay a sum of money equal in value to fifty cents. The list of unexcused children is handed by the head schoolmaster to the local truant officer, who goes around once every three months and collects the fines. As may well be supposed, the parents see to it that the children are in school. When the law is broken it is a case of pay or go to jail, so they much prefer to have the child in school rather than the old man in jail.

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The Christian Century
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The Soul of Education

Does Education Have Anything in Common with Religion?

There are those who set culture and spirituality over against each other as definitely hostile departments of our life.

A certain sort of scientist scorns religion, and a certain type of pietist scorns education. But a deep enough analysis of our intellectual interests and ideals will reveal the essential likeness of all true culture and all true religion. Our intellectual life is not the cold thing it is often conceived to be, but a warm, heartful experience in which are implicit the most ultimate interests of our religious faith.

One of the great philosophers of modern times, a man who has greatly influenced thinking throughout the English world, makes a confession of faith when he says, "The intellectual effort to understand the universe is a principal way of experiencing the Deity." Speaking of philosophers he says, "All of us are more or less led beyond the religion of ordinary fact. Some in one way, and some in others, we seem to touch and have communion with what is beyond the visible world. In various manners we find something higher, which both supports and humbles, both chastens and transports us."

The two realms of religion and of culture come together in the soul's attitude of reverence.

Reverence is the soul of education and the core of religion. Reverence is the soul of science and the soul of democracy and these two constitute our intellectual life.

Let us see first of all how reverence is the soul of science.

Our modern intellectual attitude is peculiarly characterized by its humility in the presence of a fact. The fact is sovereign. The first and great commandment of the man of science is, "Thou shalt walk humbly among the facts of thy world. Thou shalt reverence a fact with all the mind, and, cost what it may, thou shalt reckon with it."

The search for truth which has been made by modern thinkers has taken on the character of a religion to many of them. When it is understood through what suffering and sacrifice and heroism scholarship has passed in order to find Truth and lay itself upon her altar we cannot help the feeling that the intellectual life must have in it an essential religious quality.

What the intellect really thirsts for is God, though it states its quest in terms of truth.

The whole process of educating the young in the possession of the results and methods of scientific procedure, enabling them thus to add their own increment to the common fund of knowledge is a process whose tap root is reverence. If the teacher, first of all and through all, inspires in his pupil a sense of awe and wonder and inquiry as he stands in the midst of his world, he is a great teacher whether the palpable results of his pupil's efforts are great or small.

Our educational object is not to pass on a certain fixed deposit of truth to our boys and girls, but to develop in them a reverent attitude toward reality by means of which new truth may be revealed from generation to generation.

The second and higher aspect of education is that of one's feeling for one's fellows.

Our schools are not teaching science simply, but are opening the meanings of human life to their pupils. Life is the great word of our educational system, not things. As one passes from the study of the physical universe into the study of the more human disciplines, it becomes evident that the soul of education here is the same attitude of reverence which was of the essence of culture on its first level.

Reverence for personality is the soul of democracy; it is the secret support of every democratic institution. Until man's mind had learned to acknowledge the right and dignity of every other man, there could not be any democracy.

To have passed through the conventional disciplines of the school—history, literature, sociology, phychology— and not have learned to regard man with reverence, no matter what his external trappings might be, is to have missed the spirit and purpose of these studies.

Gone is the day of reverence toward the king, the priest, the sage. Gone the day of reverence toward aristocracy. Gone the day of the doctrine that God has chosen a certain set of men for eternal life, and another for eternal death. Gone the day of the privileged classes in industry, in politics, and in religion.

Our democracy is making us feel that God has no favorites, that nature has no favorites, and that society must have no favorites. The equal right of every man before God and the law is a settled conviction of every soul who is touched by the spirit of modern times. The common man has arisen into an importance which he did not hold in former times.

Education that is really education, culture that is not simply veneer but an earnest pursuit of the truth for the love of the truth, will result in the making of the democratic principle a fact in the conscious attitude of the educated man or woman. The big problem of our modern social constitutions is to get our men and women to take a democratic attitude, genuine and sincere, toward all other men and women.

And by a democratic attitude is meant three things: an imaginative understanding of the other's thought and experience; respect for that thought and experience, with the assumption that it may contain truth, if indeed it be not wholly true; and a willingness to co-operate with the other upon the basis of common purposes, despite divergencies of opinion.

Our public schools and colleges should be accomplishing this, whatever else they accomplish. Our literature and art and civil government and sociology and psychology should issue not in mere information but in a democratic sympathy and attitude.

It is easy for us to be interested in the great people of the world, the rulers, the courtiers, the sages, the heroes, but it is only when some Howells or Tolstoi or Kipling comes along that we are made to see the immense significance of the common man. For many centuries art has been steadily descending from the lofty height of the extraordinary people to the common level of the ordinary man. So that today the gorgeous robes and trappings of the great are regarded as of far less significance in our pictures than the interpretation of the warm human experience that goes on within every common breast.

It is only in modern times that nature has been seen through the artist's eye, only in modern times that the natural and essential man has been discovered by artistic sympathy. To read these works of literature, to seee these pictures and not to have one's own attitude bent toward all men, is to miss their greatest value.

Moreover, our sociology is teaching us that the motives and goals of the great mass of common people are, in substance, the same as those of the extraordinary. It is a wonderful and thrilling revelation, when one once feels its full force, to know that throughout all the ranks in which men have ranged themselves there runs one common set of motives and ends.

Psychology, too, comes in with its support to the democratic view of the world, asserting that all men from Plato to the denizen of Timbuctoo are cast from the same mold, that they are organized alike in powers of knowing and of feeling and of doing.

That an institution into whose curriculum these disciplines enter should turn out snobs or aristocrats or anything but democratic-minded citizens is a thing incredible. If such disciplines are of any value at all, their value can be stated no more essentially than in terms of that reverence toward other people which they create and nourish.

So it comes to pass that the really aristocratic soul, the really choice spirit, is the democratic one. The rare man, the man of spiritual blue-blood, is the man who has learned to value the personal worth of others who may be removed from him in those accidental matters of birth or breeding or success.

Sacrifice and Suffering

There is no magic in sacrifice and suffering. Their meaning is derived from the motives that prompt men to give up what is pleasant and to endure what is painful. A prominent educator found himself confronted with the alternatives of resigning his place at the head of the schools of a great city or of breaking down in health. He said: "If it would do any good I would stay at my post and take the consequences, but I could kill myself here and the situation would not be improved." He very wisely resigned. A man has no right to risk his health unless he has good reason to hope for results that are worth the sacrifice.

All men make sacrifices. Some sacrifice their intelligence, their integrity, their sympathy, the happiness and health of their families, and the joys of friendship upon the altar of appetite and passion. Others pay the same heavy tribute to greed and love or honor. The coward surrenders his self-respect and the respect of others that he may escape the danger of the moment. The liar sells the trust men impose in him for the advantage which he thinks his lie will yield. The malicious man chooses to get pleasure out of the discomfort and loss of others and he pays for his fun by closing his heart to the feelings that entitle him to the dignity of being recognized as a man.

If we were never under the necessity of sacrificing anything except that which is altogether evil the decisions of the sincere man would be easy to make. The hard problem is often that of choosing between the lesser and the greater good. At this point many of us fail. We are satisfied with little when we ought to pay the price for something of infinite value. It is the duty of a man to stay at home and provide for his wife and children, but he may have to leave his home to defend the government that gives protection to all the families of the land. For the sake of the kingdom of God disciples of Jesus may be under obligation to give up places of usefulness in churches in America and go to distant lands with the message of freedom.

All the self-denial, therefore, that is morally significant, accompanies self-assertion. We choose to assert the best there is in us and we are compelled to renounce all pleasure and ambitions that are at variance with the supreme motive of our lives. The bad man has the wrong motive, consequently he gives expression to the evil of his nature. It is more important to him that he have a drink than that his children have food, that he get money than that his state may have an honorable man to represent it in the senate of the United States. The good man finds his happiness in the happiness of his children and in the honor of his state. His individual pleasures are not allowed to interfere with his duty to his family and his country.

Power, then, comes from self-assertion, not from self-denial. Self-denial is only the removal of hindrances. Nothing positive comes of it. Jesus never denied himself; he denied all that was contrary to the life of a perfect man. He claimed for himself all that belongs to one who is in complete harmony with the will of God. He is the world's great example of self-assertion. He asserted his right to love men and do good to them. He asserted his right to live according to the requirements of Divine Fatherhood and human brotherhood and to reject the anti-religious and anti-moral legalism of his day. He taught the world the true meaning of self-realization. We debate about egoism and altruism, selfishness and unselfishness, and end our discussions where we begin. The real question has to do with the kind of self that is given the right of way. The bad man denies the rights of his intelligence and conscience and asserts the rights of appetite. The good man asserts the rights of his spiritual life and gives to bodily appetites their place in this higher life.

"They must hinder your work very much," I said to a mother busy about the kitchen, with a two-year-old clinging to her skirt. "I'd never get through my work without them," was the instant rejoinder, and in it lay the answer to much of our sentimental commiseration of hard-worked mothers. It may be hard to carry on the drudgery of daily life with the little ones clamoring around; it is ten times harder without, for sheer lack of something to make it worth while. This mother sacrifices freedom from certain petty annoyances that she might gratify her nobler affections. Other women have defied the demands of their hearts for the sake of ease, and they hve no moral power.

Mid-week services, June 29. Phil 2:3-11; Heb. 12:2.

Biblical Problems

I have been greatly helped by the "Daily Altar" and am using it with great satisfaction in the family worship. I have wondered if you know of some brief form of prayer in which the family might join after the use of what is provided in your daily section. Of course we us the Lord's Prayer often, but I should like to have some other simple form that the children could use with equal interest. L. B. J.

Here is one that I have found valuable in family worship:

Father we thank Thee for the night,
And for the pleasant morning light.
For rest and food and loving care,
And all that makes this world so fair.
Help us to do the things we should,
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day. Amen.

Here is another:

Heavenly Father, hear our prayer,
Keep us in Thy loving care.
Guard us through the livelong day,
In our work and in our play.
Keep us pure and sweet and true
In everything we say and do. Amen.

And one more:

For this now morning and its light,
For rest and shelter of the night,
For health and food, for love and friends,
For everybody His goodness sends
We thank Thee, Heavenly Father. Amen.

Perhaps some of our readers will suggest still others.

* * *

1. What are the conditions of Christian Union among Christians? Can a campaign for occupation be called a Union Movement in any sense?

2. What is your opinion of the intellectual and spiritual qualifications of a man, as well as his literary and scientific fitness to deal with the problems involved in a plea for Christian Union, who denies that any one that has not received baptism in the form of immersion is a Christian?

Aberdeen, Miss. L. H. Stine.

1. The definition of Christian Union as consisting in "benevolent assimulation" of other Christian bodies, is, of course, totally erroneous. No ideal of Christian unity that contemplates the absorption of the Christian world into "our church" has any foundation either in Scripture or in good judgment. Our effort must invariably be to so mould the thought of our generation, both of our own people and in other churches, as that mutual understanding shall lead to co-operation; co-operation to unity of spirit, and that, at last, into such visible fellowship as shall realize the Saviour's prayer.

2. It seems unlikely that such a person as is here described, could thrown any special light upon the character of Christian Union or even upon the spirit and teaching of Jesus. He has yet to discover the fact that our Lord was concerned far more vitally in righteousness than in any form of obedience, and that it is the task of spiritual religion to emancipate itself from the spirit of formalism and to put its emphasis upon vital relationship to the Master.

The Flag

One of the semi-national holidays, which is quite likely to escape attention, is Flag Day.

In 1894 the American Flag Day Association was incorporated under the laws of Illinois, and has since become a nation-wide organization.

As might have been expected, it was at first largely composed of members of the Grand Army of the Republic. These men were increasingly sensitive to the neglect of just and due reverence for the flag of the nation.

One of the first efforts made by the association was the lifting of the colors on all school buildings throughout the nation. Flag Day exercises are now held in most of the schools and in many churches.

The lessons of patriotism and love of the flag can be taught effectively in this way. The youth of other lands are taught such regard for the colors and the national symbols as instantly expresses itself in the presence of these revered objects.

Every Englishman lifts his hat to the Union Jack whenever it is

Social Survey

This spring the city of Denver distributed 17,174 shade trees free to householders. It has been doing this for five years. The city forestry department reports that 60 per cent of the first year's setting lived and flourished, 70 per cent of the second year's, 75 per cent of the third, and 82 per cent of the fourth.

Vital statistics made public show a decrease in the birth rate in France. The births during 1900 were 770,000 against 792,000 in the preceding year. Since 1851 the population of the republic has been increased by 3,000,000 only, while the population of Germany in the same period has been increased by 30,000,000.

The May statement of the London board of trade shows increases of $52,073,000 in imports and $20,407,500 in exports over those of May, 1909. The principal increases of imports were $20,000,000 in food supplies and grain and $25,000,000 in raw materials, of which latter rubber receipts constituted $10,000,000. The increase of exports was furnished by manufactured products.

The Swedish government is sending Dr. Adrian Mailin to America to study labor and social conditions, and especially the position of the Swedish settlers here, with a view to discovering the heavy emigration from the old country. It is hoped that he will be enabled to suggest plans for the improvement of conditions at home, thus arresting the outflow to other countries.

All indications are that Congress will adjourn without passing the bill admitting New Mexico and Arizona to statehood. The bill has passed the House and there are enough votes behind it to secure its adoption by the Senate if the measure can be brought to a vote, but the House and Senate bills differ radically and friends of statehood have little hope of an agreement in conference, and it is expected that the bill will go over to the short session under the head of "unfinished business." The Republican platform, on which Taft was elected president, contained a plank favoring the immediate admission of the two territories into the Union as states.

The formation of large combinations to throttle competition still continues in the country. In New York a $100,000,000 combination is being formed which, if perfected, will doubtless be called the "bath tub trust." Already it has ordered a rise in the price of its products from 20 to 30 per cent, which will mean something like a $25,000,000 annual tax upon the people of the United States. It also purposes to put practically all the small jobbers out of business. Sixteen companies are involved in the deal. They manufacture not only tubs but almost every other kind of sanitary enameled device.

Exclusive of the millions spent in construction work, the United States Steel Corporation is now paying to its employes more than $8,000,000 annually in the Gary plant. For the fiscal month from May 10 to June 10 the Indiana Steel Company paid out $647,000 in wages to the steel workers. This does not include the monthly pay roll of the Universal Portland Cement Company at Buffington, $75,000; Elgin, Joliet and Eastern Railway, $147,000; American Sheet and Tin Plate Company, $10,000, and American Bridge Company, $28,000. The two latter plants are now under construction and their pay roll from this time will take enormous jumps.

—Rev. J. D. Jones, chairman of the Congregational Union of England and Wales, announced on May 9, when he relinquished the chair, that one-half of the 250,000 pounds Central Fund had been promised. During his year of office Mr. Jones raised nearly 400 pounds a day for Congregationalism.

—The Illinois Prohibition Convention declared for state-wide prohibition. State Chairman Wilson of the Prohibition party in presenting his plan to the committee said that liquor makers and dealers and brewers of other states were getting ready to come into Illinois. A big St. Louis brewing company, he said had threatened to move into this state if Missouri went dry next fall. Plans are being made for holding 100 temperance Chautauquas in Illinois during the coming summer. These will run for twenty weeks and will be conducted five at a time. The campaign for prohibition, the leaders of the cause declare, is to be the most vigorous the state has ever known.

Coroner's juries in Chicago are beginning to weary of the same old routine, expressing grief at the death of people run over by automobiles in the big city and then dismissing the careless driver who caused the accident. Holding to the grand jury of two drivers of automobiles and the recommendation that a law should be passed exempting cities of over 1,000,000 population from the statute which prevents cities from regulating automobilists were the moves made by two coroner's juries last week to check the present era of speedomania and accidents in Chicago. A splendid move in behalf of humanity. Chauffeurs will not be so careless when they discover that something else besides a formal discharge awaits them when they get into trouble because of fast and reckless driving.

Advance estimates of the annual report of the state board of health and vital statistics show that one out of every eleven marriages in Wisconsin is a failure. The divorce evil is reported to be greatly on the increase in these figures, and cruelty comprises the cause of nearly half, or to be exact 48.2 per cent of the cases. Desertion furnishes another 33.6 per cent of the cases, drunkenness, 5.3; neglect to provide, 4.4; and infidelity, 2.6 per cent. Miscellaneous, 5.9. The wife in four out of five cases is the complainant. The number of divorces per 1,000 mariages for each has increased from fifty-one in 1892 to ninty-one in 1905. What is really back of about 75 per cent of the divorces in this country is the fact that people with small salaries want to live like millionaires. A man cannot spend more than he makes and keep out of jail, a thing that unfortunately a lot of wives, old and young, as well as the man himself, at times forget.

Judge Karl von Lewinsky, a prominent German jurist, told the International Association for Uniform Laws at a meeting in Berlin recently that other causes than lax laws were responsible for the fact that seventy-three divorces occurred in 1900 in the United States to every fifteen in Germany, two in England and Wales, twenty-three in France and thirty-two in Switzerland. "The underlying cause of this great disproportion," he said, "is not in the American laws which, taken all in all, are strict, but is due to economic conditions. The American of all classes marries uncommonly young. Lack of experience therefore after leads him to make a wrong choice of a life partner. The American woman sees no terror in a divorce. She is more independent than the European, usually has more ability and more opportunity to help herself, and is, therefore, more inclined to renounce the support of a husband."

The movement in favor of cremation in England continues to make slow but steady progress, writes the London correspondent of the New York Medical Journal. During 1909 the number of cremations caried out in Great Britain was 855, an advance of sixty as compared with 1908. The first crematorium in England was opened at Woking in 1885 and the total number of cremations since that time is 8,121. There are now altogether thirteen crematoria in Great Britain and this number will probably soon be increased. The Cremation Society of England has been very active in its propaganda work and public interest is slowly aroused. Recently a cremation society was formed in Edinburgh. The object of the society is to promote the practice of cremation and burial reform by means of meetings, lectures and publications or otherwise. There are already about 180 members, including many well known persons.

About ten million dollars' worth of diamonds are smuggled into the United States annually, according to a statement issued by the Importers' Protective Union. "An inspection of the returns of sales made by the large exporters in Paris, Vienna, Berlin and London shows that the amount of smuggling is enormous," declared the association's statement. "A good many of the precious stones pass the customs' lines in the possession of members of the steamships' crews, while at the smaller ports of entry, where there are not such expert appraisers as in New York, the government is cheated of a considerable sum of money by under valuation. The amount of smuggling by tourists is, of course, harder to estimate than even the professional smuggling. But it has been said that more has got through in the past without paying duty than was ever declared. But the really big smuggling—carefully organized and cleverly executed—is done by foreigners."

The Taft administration at Washington on June 10 gave out some statistics in defense of the Aldrich tariff law, which are supposed to show continually increasing imports and revenues and a reduced average rate of duty. The statements cover the nine months of operation of the law to April 30, and compare this period with the corresponding nine months of each year since 1890. Comparisons are thus secured with the Dingley law, the Democratic Wilson law, and the McKinley law. The figures show: That the customs receipts are greater than in any previous year. That the importations of free merchandise are greater than in any previous year. That the percentages of free merchandise is greater than any year under the Dingley tariff. That the average ad valorem duty is less than any previous year except 1896, when the Wilson law was in force. The dry figures of the bureau of statistics are unusually interesting, because they are the figures the president has had for the last few months, and upon which he has based his conclusions that the Aldrich law is fully justifying the claims made for it by him and its other friends. As an evidence that the increased importation of free and dutiable merchandise is not resulting disastrously to American manufacturers, figures also are given to show the state of various industries in the United States.

displayed, and rises to his feet the moment the first strains of "God Save the King" fall upon his ears. German and French sentiment are not less responsive to their national colors and music.

Yet it is not an unusual thing to see an American pass a building on which "Old Glory" is flying without even a glance at the colors. And whole audiences will sit in soggy indifference while "America" or "The Star Spangled Banner" is played, as if the tune were "Paddy Ryan" or "Old Black Joe."

But the worst abuse of the flag is its desecration by business houses in advertising their wares. Generally the more respectable forms of business are above this misuse of the colors. But of late, brands of whisky and tobacco have brazonly displayed the flag on their labels and advertisements, and in this city during the fight made against the saloon last spring, the United Societies, the liquor organization, had the effrontery to use the flag on the campaign buttons which they scattered all over the city.

Truly there is need of a Flag Day Association, of which every patriotic citizen shall, in his heart at least, be a member.

* * *

Dr. John Archibald Morrison, for seven years pastor of the First Presbyterian Church, of this city, has resigned his work to go abroad for study. Dr. Morrison says that he does not intend to return to the pastorate, because he wishes to devote his life to religious work. And while one is still wondering whether this is light humor or deadly sarcasm, Dr. Morrison goes on to explain that the qualities apparently most needed in a city pastorate are financial sagacity, banking experience, and the art of devoting one's time to an infinite number of trivial things, with which the minister who wishes to grow and to really help his people in the attainment of the higher life ought to have nothing to do. In a church whose membership includes bankers and business men of approved judgment and experience, the minister is left as the real burden-bearer in a domain for which his training has given him no preparation . The work of financial organization for the current expenses of the church and for the missionary funds, that the trained financiers of the church could so easily carry, is left to him, or goes without adequate attenton. And this puts upon the minister a burden which he is not able to bear, or which he must take up at the expense of his real work. One wonders how many ministers there are who share Dr. Morrison's view that one must secure a reconstruction of the present methods of church work or else leave the pulpit in order to devote themselves to religious work.

* * *

The long delayed report of the Centennial convention at Pittsburg has at length appeared. The first impression is one of surprise that such a report should have been committed by the centennial secretary to the hands of a company like the Standard Publishing Co. when the brotherhood is supposed to have a publishing house of its own. One is also humiliated by the shoddiness of the work done in the making of the book. The printing is poor, the illustrations are so imperfect as in many instances to be caricatures, and the binding is not even respectable. One wonders what inducement led the centennial secretary to accept a job of this kind as the final item in the history of the centennial convention. It is interesting to note the fact that the publisher has drawn special attention in a prefatory note to two addresses delivered in Pittsburg, those of Prof. Willett and of Mr. Rice, and has thus insured their reading at least. Mr. Church's paper is omitted entirely. It is understood that the missionary societies are to be asked to contribute the funds to mail the copies of this report to those who subscribed for it at Pittsburg.

* * *

The coming of summer brings with it the opportunity of rest and of study, neither of which falls to the lot of the average minister in any such proportion as he could wish, during the other parts of the year. It has become increasingly the custom to spend some time in study at one or another of the leading universities, several of which now offer courses of instruction during the usual vacation period. In some of these institutions a summer school of theology is conducted, while in others, as at the University of Chicago, the summer quarter is a regular part of the academic year, with even richer opportunities for study and attendance on public lectures than can be enjoyed at any other time. Ministers and teachers who can afford the time and the very modest expense involved, should not fail to take advantage of such opportunities for rest of body and renewal of spirit as these vacation periods offer.

* * *

On Tuesday, June 14, the Seventy-fifth Convocation of the University of Chicago was held, the ceremonies being more than usually important. At 10 a. m., the cornerstone of the great Harper Memorial Library was laid by Mrs. Harper, the widow of the late President William Rainey Harper. Addresses were made by Clement Walker Andrews, librarian of the James Crerar Library, of Chicago, and by Dr. Ernest DeWitt Burton, head of the Department of New Testament Literature and Interpretation, at the University. At 11 a. m., the ceremony of conferring the degrees took place, the Convocation address being delivered by Rev. F. W. Gunsaulus, D. D., LL. D., president of Armour Institute of Technology.

On Sunday, June 12, the Convocation sermon was preached by Rev. Charles Richmond Henderson, Chaplain of the University. The number of those receiving academic degrees and titles was 414, divided as follows: Ph.D., 17; J.D., 28; Ph.M., 14; S.M., 8; A.M., 22; D.M., 2; LL.B., 4; S.B., 44; Ph.B., 108; A.B., 27; Associate in Literature, 61; Associate in Arts, 15; Associate in Science, 26; Associate in Philosophy, 17; "Two-year certificate," 22.

Dr. Gunsaulus' subject was "The Great Library," and his address was an interpretation of the spirit and work of the late President Harper as the great enthusiastic student, interpreter and teacher of "the one book."

"Dr. Harper, whose ideal character we revere today, was a man of one book. From it he received compensiveness, prevision, and intellectual security. He was a man of large mindedness and many sidedness through his love for books, especially the Bible. Dr. Harper's great service was his lifting the Bible out of the sphere of metaphysics and making it a thing for and of humanity."

Dr. Gunsaulus' style is well known for its vividness and power. He was at his best in showing the relation of the new Bible to all other study and life.

* * *

"Church Work in State Universities" is the title of an attractive pamphlet of nearly one hundred pages containing a report of the Third Annual Conference of Church workers in State Universities, held at the University of Wisconsin, in Madison, February last. The work is carefully edited by Rev. C. J. Galpin, the Baptist University pastor of the University of Wisconsin, and Rev. R. H. Edwards, who occupies a similar position for the Congregational Church, these gentlemen being respectively secretary and president of the meetings reported. The pamphlet is an encouraging evidence that slowly but surely the free school system of America in its ultimate evolution will first enlist the confidence and then the co-operation of the friends of religion, and that the schools themselves, once having fully established their independence of priests and creeds, will welcome the frank and free co-operation of both priests and creeds, in shaping the ideals and directing the lives of the people. "I dip my pen in the blackest of ink because I am afraid of falling into the bottle," said Emerson. So Catholic and Protestant, agnostic and believer, heretic and orthodox, are learning to trust one another enough, and, what is better and harder, to trust free discussion and the frank application of the comparative method in the study of religion and religious systems, to welcome co-operative work and collateral studies. President Galpin in welcoming the guests said:

"We feel that you are for the churches of the United States, the special guardians of the religious life of 50,000 students of the state universities of the United States. So far as we furnish the weather and climate of this conference, it is one pre-eminently, I believe, of the open door. We have been engaged in door opening, and we have closed no door. We are not afraid of religious drafts. We have no strained relationships, no delicate situations, no curtained or tabooed topics. We will gladly provide the nest in which to incubate an open conference on the intricate relationships involved in the state university religious situation. We expect an epoch-making conference, and we welcome in you this same expectancy."

The discussions were of practical character, and the representatives of various denominations, including the heretical ones, took active part. The academic spirit prevailed throughout, and there was no evidence of denominational jealiusy or theological touchiness Among the "significant tendencies" noted are the following: 1. Credit allowed yb the University of Iowa for religious courses given outside the University on examination. 2. A school of religion at the University of Michigan, which brings together all the courses of religious instruction given by the various agencies at Ann Arbor, outside the University; a department catalogue being issued after the manner of a university. 3. A Biblical Institute at the University of Kansas, under the official direction of the university. Eminent religious leaders are the guests of the university. 4. At the University of Wisconsin a co-operative plan shared by the University Pastors' Association co-operating with the presidents and regents of the University, by which three or four men of national eminence in religious work are invited to address the student body. 5. New Roman Catholic chapels are being erected at the University of California and the University of Wisconsin. All of these represent not reactionary, but progressive methods. liberal and not dogmatic tendencies in religion and the education that is religious.



Drake University

Located in Des Moines, Iowa's Capital City

HILL M. BELL, PRESIDENT

Drake University with the commencement of 1910 closed one of the most successful years in her history. One thousand eight hundred and forty-three students were enrolled. Of these more than 600 were in the College of Liberal Arts. One hundred and seventy-eight young women were taking work in the various colleges of the university in preparation for the ministry or the mission field, ten to become medical missionaries.

Gifts Received.

During the year the university received gifts amounting to $237,763.13. It is possible that the final figures may be in excess of this. It was shown in President Bell's report to the board of trustees that during his eight years of service as head of the institution, the total assets had increased from $374,365.36 to $1,179,697.31. Of this nearly a half million consists of permanent funds invested for the support of the university. At the meeting of the board on June 14, a proposition from the General Education Board, making a gift of $100,000 to Drake University on condition that $300,000 more be raised by June 30, 1912, was accepted. This proposition carries with it the necessity of paying all the liabilities against the university by that time, and that the endowment shall be available exclusively for the College of Liberal Arts. A campaign was therefore begun on that date for $400,000.



A Campus Scence on Commencement Day at Drake.

Dr. Dugan Retires.

Announcement was made that a retiring allowance had been granted Dr. D. R. Duncan by the Carnegie Foundation and that he will retire from the chair of New and Old Testament History on January 1, 1911. Dr. Duncan asked this retirement upon the basis of failing health. He will make his future home in California. At the same time a retiring allowance from the foundation was announced for Professor Bruce E. Shepperd, he to retire at the end of the next school year, June, 1911. Professor Shepperd has been with the university from the time of the founding of the university, and this next year will round out a full thirty years of service. For nearly twenty years he has occupied the chair of philosophy. He retires owing to the necessity of seeking a milder climate for his family.

Addition to Faculty.

Some notable additions have been made to the faculty. Dr. Charles B. Newcomer, now of Transylvania University, and a graduate of the University of Berlin, will assume the Professorship of Romance Languages. Professor W. H. Heffner of the University of Pennsylvania will be Acting Professor of History, vice Professor O. B. Clark, who will be away next year on leave. Miss Jeannette Ezekiels, a graduate of Columbia University, has been chosen as Professor of Education. Dr. Arthur Steindler, a graduate of medicine at the University of Vienna, and a notable authority on orthopedic surgery, has been added to the faculty of the College of Medicine. Dr. Walter L. Bierring, at the present Professor of Medicine in the State University of Iowa, has been chosen for the same work on the faculty of the Medical College of Drake University. Miss Rae Stockham, who has for several years been peparing for library work, having spent this last year in the library school at Albany, N. Y., will in September assume the duties of University Librarian. Professor Sherman Kirk will become Dean of the Bible College, Dean Alfred Martin Haggard continuing his work as Professor of Church History. During the summer vacation additions will be made to the medical building and a new laboratory building on the campus will be planned, the erection to begin sometime during the autumn.

College of Medicine.

The College of Medicine has been placed upon a good basis by voluntary subscriptions covering its immediate needs and to provide a support for the next five years. Drake University now has the only standard medical college under the auspices of the Disciples of Christ. It would seem therefore that large numbers of our young people who expect to become medical missionaries would resort to this school for their prearation.

Taken altogether the university has a brighter outlook for the future than it has ever enjoyed in the past. Larger endowment is the one great need of the institution. We have faith that this will come through the beneficence of our friends in the next few years.

College of the Bible

Lexington, Kentucky

J. W. McGarvey, President.

The College of the Bible located in Lexington, Kentucky, was organized as one of the colleges in Kentucky (now Transylvania), University in eighteen hundred and sixty-five. Robert Milligan, of sainted memory, was its first president.

The college has just closed its forty-fifth year, which has been one of the most successful in its history. There has been in attendance this year one hundred and eighty young preachers and missionaries.

Six professors have given all their time to the teaching of branches of study which pertain specifically to ministerial and missionary education. The classes of Transylvania University are open to such of our students as desire to take studies other than those purely ministerial, and many of the students avail themselves of this excellent opportunity to train themselves more thoroughly in general culture studies.

President McGarvey has been a teacher in the College of the Bible since its beginning. He has been its highly honored and deeply-loved president since 1895. Under his wise and efficient leadership the college has grown greatly in every way.

Commencement day was June 17th. A brighter and prettier day never shown upon our fair city. At ten a. m., the large chapel was crowded with a cultured and appreciative audience. Many friends from surrounding towns were present to lend their interest to the occasion. President McGarvey presided, and never before with more grace and

dignity. The speeches by the four young men who represented the classs were of an unusually high degree of excellence both as to matter and manner. The music by the University Orchestra was spirited and inspiring. The class, fourteen in number, while not so large as some former classes was composed of excellent material.

Already many new students have signified their intention of attending the college next year and letters of inquiry from others are coming in every day.

With thanks to our Divine Father for his continued blessings, and with love and good wishes to all her sister institutions, the College of the Bible enters her forty-sixth year.

HALL LAURIE CALHOUN,
Prof. of Hebrew and Old Testament.
June 18, 1910.

Kentucky Female Orphan School

BY MARK COLLIS, CHAIRMAN OF THE BOARD.

The Orphan School at Midway, Ky., has recently closed a very successful session. Miss Ella Johnson, who has served as its principal since the resignation of Miss Lizzie Corbin, about ten years ago, has shown herself eminently fitted for this responsible position, the school continuing to grow in power and efficiency from year to year under her management.

This school is intended only for orphans, or for those with only one living parent, who are without the means to send them to any other institution of like standing. The aim of the school is to make self-sustaining Christian women. The course of study is strong, and requires five years to complete it. No girl is received under fourteen, and every applicant is expected to furnish a certificate of her physical and intellectual ability to do the required work.

The endowment is not sufficient it meet the running expenses of the school, and the friends of every girl are expected to pay according to their ability. The growth of our endowment not keeping pace with the increase of our enrollment and with the increased expense of maintaining the school, makes it necessary for us to ask that as liberal an amount as possible be promised with each application.

Application blanks may be secured by writing to the Orphan's School, Midway, Ky.

Plans are being prepared for the installing of a lighting and heating plant this summer. This is done in the interests of health, of safety, and of convenience. The improvements will cost about $25,000. We are entering upon the work trusting in God, and in the brethren to furnish the means. We cannot afford to take the funds needed for the support of our girls and put into this work, so we appeal to God's stewards to send the money. Surely they will not disappoint us. There is no investment more us than one in this noble school. We have no agent in the field, but trust to the good people who know of the work we are doing to send in their offerings. We shall be glad to receive contributions of any amount to help pay for these improvements. These contributions should be sent to Lexington, Ky.



Bona Thompson Memorial Library, Butler College, Indianapolis, Ind.

Butler College

T. C. Howe, President.

The fifty-fifth commencement at Butler marked the close of the best year in its history. The commencement address was delivered by Charles S. Medbury, pastor of the University Place Church, Des Moines, Ia., and was a delight to the people of Irvington and Indianapolis, as well as to the students of Butler College.

Since the increase of the endowment of the college to $250,000, three years ago, Butler has felt stronger than ever the possibilities of her future. This is now believed to be but the beginning of her growth. The college has always maintained the best educational ideals, not striving to be a "University" she has sought to do the best grade of college work. So it stands today and on this account commands the respect of the best educators of America. In addition to the courses leading to the A. B. and A. M. degrees, Butler offers special courses for ministerial students.

President Howe's administration is popular and vigorous and faculty, students and friends are enthusiastic in their hope for continued good work and growth of Butler.

Berkeley Bible Seminary

BERKELEY, CALIFORNIA

H. H. Guy, Dean.

Berkeley Bible Seminary finished its work for the year on the 28th of April. The total registration was fifty-eight. Of this number thirty were preparing for the ministry and twenty-eight for different kinds of religious activity in the churches, including missionary and Bible-school work.

The year has been a very successful one in every way. The men have acceptably filled the pulpits of churches in the vicinity of Berkeley while pursuing their work in the seminary. From the men holding regular appointments as pastors we hear splendid reports. It is gratifying to know that some of the leading pulpits of northern California and other positions of responsibility in the church are being successfully filled by graduates of the seminary. The class-room work has been highly pleasing. It has been our purpose to offer courses of study covering the theoretical and practical preparation for the ministry. Along with technical training has gone the alignment of that training with the needs and demands of our time. The new social movement in our churches, the great missionary appeal, the Bible-school reorganization and the work of evangelism have received all the emphasis it was possible to give.

Fortunate Location.

The seminary is fortunate in its location. Berkeley is the seat of one of America's great universities. There are facilities here for culture, wide and Christian, rarely to be found elsewhere. That the ministry of the future must be a ministry of the highest culture as well as the deepest consecration is the note everywhere. Then, too, California is the center of world-problems as no other place in the world. The immigration problem, the Oriental intellectual problem and the great race problem are here at our very doors. Our state is the laboratory for intimate original investigation of such problems. We have here the fact and not the theory with which to deal.

Helpful Affiliation.

Our seminary is closely affiliated with the Baptist and the Congregational Seminaries. Our coöperation is not only mutually helpful but is a practical demonstration of the plan for Christian union for which the Disciples have so long contended. The opportunity to come in touch with the faculties and students of these institutions has in it great possibilities for the thoughtful and ambitious minister.

The faculty of Berkeley Bible Seminary works in harmony to one end—the training of men for the ministry. And we are glad that we have on the faculty the men who by training and experience are well prepared to accomplish this purpose.

In a climate unsurpassed for intellectual pursuits with a faculty in sympathetic touch with modern life and problems and a loyal support from the churches of the state the future of Berkeley Bible Seminary is exceedingly bright.

Harvey H. Guy,
Dean of the Seminary.

The generous giving laymen of the Protestant Church have evidently made an impression upon the Catholic press of the country. *The New World*, Romanist weekly, says in its last issue: "It is so seldom one hears of the Catholic layman emulating the example of his dissenting brother, the Protestant layman, by making substantial donations to Catholic charities, that it affords us real pleasure to call attention to the munificent contribution of $85,000 devised by the late P. J. McCullagh of Lancaster, Pa., to the Little Sisters of the Poor at Philadelphia, Pa."

Christian College

Columbia, Mo.

MRS. LUELLA WILCOX ST. CLAIR, PRESIDENT

On the 24th Christian College closed its 59th session.

Early in May recitals for graduation were given by several students in the schools of Music and Expression. On the night of May 20, Bernard Shaw's "Candida" was cleverly given by the College Dramatic Club. Saturday afternoon and evening, reception hours were held by the teachers and students in the School of Art at their annual exhibit.

Sunday night Dean Charles M. Sharpe of the Missouri Bible College preached a strong sermon. The entire Baccalaureate service program was of a high order of excellence. The impressive processional by the college choir and full musical program were given by music students of the college.

Monday high noon witnessed a splendid gathering of the "old girls" at the college, and nearly 100 assembled about the tables at the alumnae luncheon. Many brilliant responses were made to the list of toasts, and at the close of the program a handsome electrolier was presented to Mr. St. Clair by the alumnae, an expression of their pleasure in her return to the college.

Monday night, May 22, occurred the annual concert, a highly artistic program of piano, violin, and vocal numbers, worthy of best conservatory standards.



Mrs. Luella Wilcox St. Clair.

Tuesday morning at 10 o'clock was held the Senior Class Day program, one of the most beautiful and interesting of the week. At night a large audience filled the college auditorium for the commencement exercises, and the masterly address, "The Test of Education," delivered by B. A. Jenkins of Kansas City, was given the closest attention. President Luella Wilcox St. Clair awarded a number of gold medals and delivered diplomas and certificates to fifteen graduates and one post-graduate.

Mrs. St. Clair in a closing address presented plans for the Home-coming Week to be held May 23-30, 1911, when the alumnae, now numbering over 700, are to be invited to return for a celebration of the 60th anniversary of the founding of the college.

At the annual meeting of the Board of Trustees which was held May 23 at 4 p. m., President St. Clair gave a splendid report of the year. Among other good things accomplished has been the paying off of all indebtedness on the college property, and the securing of the long-needed Academic Hall. This splendid building is now in process of construction and will be named The J. S. Dorsey Memorial Hall. Mr. R. H. Stockton of St. Louis gave $25,000 toward the building to commemorate Mr. Dorsey's services of more than thirty years as a trustee of the college.

Christian College expects to open the 60th session next September with the largest enrollment in its history.

MRS. BEAUFORT EVANS,
Secretary Christian College.

Commencement at Hamilton College

Lexington, Ky.

The forty-first annual session of Hamilton College closed on May 26, having enrolled during the year 269 students.

The graduating class numbered 46, the largest by 6 in the history of the Institution. The baccalaureate services were held Sunday evening, May 22, in the Broadway Christian Church. The minister, Mark Collis, assisted by Professor S. M. Jefferson, of the College of the Bible, conducted the service. The sermon was preached by Henry C. Garrison, of Danville. It was a clear call to scholarship and culture and spirituality for the sake of others, not of self.

Of the numerous social, literary, or musical functions of the week, perhaps none was more enjoyable than the Alumnae banquet, attended by 96 of Hamiltons loyal daughters, who came from Florida, from Illinois, from Texas, etc., to renew old ties of friendship. It was an occasion of good fellowship and enthusiasm. Hamilton's alumnae number 693, while during the past seven years 1789 students have been enrolled. Every year 100 or more of these return to this class runion and banquet.

President Shearin of Hamilton College, was toastmaster, and responses grave, witty or tender were made by Mesdames Frances C. Thomas, Florence D. Cantrill, Aimee T. Archer, Allie D. Dickson, Hayme S. Porter; by Misses Brilla M. Lloyd, Mary C. Gayle, and Mary F. Hutcheraft; and by president R. H. Crossfield, and Dr. T. B. Macartney, of Transylvania, and by Mr. J. W. Porter, long and honored professor, and now a worthy trustee of Hamilton.

The commencement exercises proper were held in the opera-house, the largest auditorium available in the city, on the evening of May 26. The boxes to left and right of the stage, decorated with smilax and lilies interwoven with white and gold of Hamilton and the Crimson of Transylvania University, were reserved for the trustees and faculties of the two co-ordinated institutions. On the rostrum sat the chorus of 40 voices and the senior class numbering 46, with the various speakers of the evening. Frederick W. Burnham, of Springfield, Illinois, delivered the graduating address, one of the most vital and compelling ever heard in Lexington.

It was a thoughtful address to the earnest and thoughtful class of nineteen ten, whose members have caught well the keynote of Hamilton, "Scholarship for Culture, and Culture for Christ." The young woman winning the annually offered prizes and scholarships to Transylvania were Misses Dazey M. Porter, Cedlai Amos, Stella Harned, Katie Troughtman, Mary H. Gocke, Ruth C. Miller, Katheryne B. Appleton, and Clara Belle Walton.

The year just closed has furnished another proof of the strength which comes from co-ordination and co-operation with Transylvania University. Inspired by the highest educational ideals, and guided in her finances by a wise board of trustees who see to it that every penny of the income and increment of Hamilton is expended for the good of the students attending, her growth has been a most natural one. In the pursuance of this policy, $66,000 has recently been spent on new buildings and fuller material equipment; and the salaries of the professors have been advanced so as to secure strong and experienced women, trained in the best universities of America and Europe. This has made possible a two year's extension of the curriculum, which went into effect for the first time this year, thus furnishing both for admission and for completion a full junior collegiate course, in exact co-ordination with that of Vassar, Wellesley, or with our own Transylvania.

Theodore

And ever he raged at the futile force which
is all that one man can exert,
And ever he passionate pleaded and eloquent
sought to convert
Wealth from its present attitude of a tyrant
selfish and base,
A despot cruel and deaf and blind, usurping
unlawful its place,
To that which it should be, a factor tremendous to multiply and increase
The sum of humanity's knowledge, its happiness, comfort and peace;
And ever he stirred with eternal protest, with
indignation divine.
With the old crusading fury and zeal, a
frenzy heroic and fine,
For the people!— He gave to the people his
life and his thought and his gold.
Longing to see in the service of Man the
whole wide earth enrolled,
Longing to hasten the halcyon time when
God shall esteem it good
To melt and fuse all hatred and greed in a
golden brotherhood.

—JULIA DITTO YOUNG.

Oklahoma Christian University

E. V. ZOLLARS, PRESIDENT

Oklahoma University has just closed its third session under most favorable conditions. The year through which we have just passed has been successful from almost every standpoint. We enrolled 326 different students, 82 of them being ministerial students. This places us fourth on the list in ministerial attendance among the schools of the disciples.

The personnel of the student body is exceedingly good, in which our ministerial students range all the way from twenty to forty years of age. The consequence is that they are a mature class of young men.

Forty-nine persons were graduated from the various schools and colleges of the university at our last commencement, June 1. They were distributed as follows:

College of Liberal Arts, degree of A. M..... 4
College of Liberal Arts, degree of A. B..... 4
School of Oratory and Expression, degree of B. O... 1
Preparatory School 12
College of Business.....22
College of Music (Piano Dept.) 4
Training School for Nurses (University Hospital) 2

Every department of work is well organized and is moving forward in a very successful and satisfactory manner. About forty of our ministerial students are making their way by preaching for churches within reach of Enid. Some sixty churches are being supplied in this way. These young men are doing satisfactory work and the churches are growing under their administrations.

The finances of the school are gradually property easily worth $150,000. We owe about $25,000, but we have an asset in the form of unpaid scholarships due us from the city of Enid to the amount of $30,000. Chancellor Roth and Judge J. N. Haymaker of Wichita, are at present engaged in an effort to raise a sufficient amount to liquidate the debt. This will leave the money that we receive for scholarships to be used for additional buildings or for endowment purposes.



E. V. Zollars, President.

Last fall, in a thirty days' campaign, we raised $50,000 for permanent endowment, and we have a temporary fund, amounting to about $7,000 or $8,000 a year, which will apply on current expenses for the next three years. By that time we hope to have our endowment so increased that the school will be on a self-supporting basis.

Recently citizens of Enid united in giving a historic concert, entitled "America," as a university benefit. The net proceeds of the concert amounted to between $500 and $600.

Oklahoma Christian University occupies a strategic position. Enid is one of the best rail-road centers in the Southwest, having railroads radiating out in ten or eleven different directions. We are about 400 miles from the nearest school of the Disciples, giving us four great states to draw from in which we have no school. There are at least 1,500 churches naturally tributary to the school, and barring accidents and mistakes, the institution is destined to become one of the greatest schools of the disciples of Christ.

The students have organized a "Boosters' Club," of 150 members, with the motto, "Each one win one or more every year." The prospects for the coming year seem to be very bright, and if conditions are favorable in the Southwest, we will probably open in September with a largely increased attendance.

G. J. Chapman, well known in Kansas, Oklahoma and Nebraska, has been engaged as a field secretary to work for the financial interests of the school in connection with Chancellor Roth. He will travel during the summer, giving stereopticon lectures, showing views of buildings, recitation rooms and student groups.

America and Japan

BY M. B. MADDEN

As the readers of the Christian Century have all heard more or less talk of war between Japan and America, it might be interesting to hear from the Japanese side from one who has lived in Japan for fifteen years. I have traveled in all parts of Japan, visiting nearly every province, coming in contact with civil, military and educational authorities, soldiers, students, business men, farmers, mechanics, Buddhist and Shinto priests. Also, reading their newspapers, books and magazines, so that I know what the people think and talk about. The thing the Japanese people covet above all things else is the respect, good-will, and, I may say, affection of the United States. They naturally rejoice that it was Commodore Perry, a representative of our nation, that opened Japan to the Western life and thought.

The "Bei-Yu-Kai."

There is in Japan today a great association known as the "Bei-Yu-Kai," which is by interpretation, "Friends of America Association." The main purpose of this great association is to interpret the United States to Japan. A large part of its membership is made up of students, officials, and travelers, who have visited and studied in the United States. The president of this institution is Baron Kaneko, a graduate of one of our American universities. At the time of the fifteen years of actual life in Japan, I can dore Perry to Japan, this association gathered funds and erected a beautiful monument to his memory. This monument can be seen as you enter the harbor at Yokohama. This



M. B. Madden.

was not only a memorial to Commodore Perry, but was in a real true sense a tribute of affection to the American nation. Would it not be well if we had amongst the disciples of Christ a "Friends of Japan Association?" After intimate contact, covering fifteen years oof actual life in Japan, I can truthfully say that the Japanese people are worthy of this, and every one of us ought to be so deeply interested in the welfare of this rising people that we would be glad to be known as a friend. Yea, even more! I earnestly desire that you may all sincerely love the Japanese people.

Attitude Toward Missionaries.

It might be interesting here to say that when Baron Kaneko heard that there was an anti-missionary spirit in some of the independent churches that might result in the withdrawal of the American missionaries, he went to a Christian preacher and stated that it was his conviction that Japan could not afford to lose the personal and home influence of the American missionaries. Perhaps some of the readers may have noticed in the metropolitan papers some time ago, a telegram from Japan reporting a public address by Baron Shibuzawa, the leader of the delegation of Japanese business men, that had just returned to Tokyo from the United States, in which he is reported to have said, "That although there is no question that the United States ranks as first among the nations in natural resources, yet two-thirds of the

power and influence of the United States is in her men." Was not this a gracious tribute and sincere compliment to our American manhood, and could it really come from the representative of a nation that did not have a high regard for our people?

Unjust Criticism.

There are so many fault-finders and conscienceless critics in the world that it is to be expected that Japan's success in two foreign wars would bring down upon her head a great storm of mistaken and unjust criticism. Right here, I am led to say, that Japan won the war with Russia because of her absolute unity. I think it is true that the sun never shone on a more magnificent spectacle of national unity than that which was seen in Japan at the time of this war. Every bill for supplies, reinforcements, and even honors to their heroes, army and navy alike, was passed through the Imperial Parliament by a unanimous vote. Oh, for such unanimity in our response to our great Commander, to preach His Gospel to every creature.

Japan Grateful.

Japan is not ungrateful for the many contributions to her national life and success made by the United States. In fact, our country is the ideal of the Japanese people in many ways. The names of Washington, Lincoln, Garfield, and Roosevelt are living ideals of personal character, fidelity to principle and the power of accomplishing great things for humanity. In a great students' conference held in Tokyo last October, 1,200 students were given slips of paper upon which they were asked to write the name of their ideal man, and with the exception of a few scattering votes, they voted unanimously for Abraham Lincoln. In a most wonderful way our "Honest Abe" influenced this ancient nation in the beginning of its modern life. The Treaty of Portsmouth, that brought the Russo-Japanese war to a close, lifted our ex-president to a very lofty place in the thought and affection of the Japanese people and he would be given a great welcome if he should ever visit Japan. If you should ask the Japanese which men of those who have visited Japan within the past twenty-five years held before their people the highest ideal of personal character, fidelity to what they believed, and contributed most to the moral and religious life of the country, they would reply, William J. Bryan, John G. Wooley, and Charles Cuthbert Hall, all citizens of our great republic.

Admiration for America.

The Japanese admire the ability of the American business man to do great things and do them quickly. The great banks, steamship companies, insurance companies, and manufacturies, are modeled largely after those of our country.

In the famine relief work five years ago, the fact of America responding with large sums by cablegram, impressed the Japanese people that in our philanthropic work, our ideas of fraternity were wider than national or race boundaries and here also the American spirit led them to do big things and do them quickly.

In the field of education, without mentioning the strictly missionary contributions, the names of Griffis, Clark, and Verbeck, and what they did for the educational system of Japan will convince any one that America's contribution to Japan is not a small one.

A Field for Life Work.

I am very sorry to find that Japan does not appeal to young men and women as a field for their life work. In the volunteer bands of our colleges, those who indicate a desire for Japan as their chosen field are comparatively few. There may be several reasons for this. First, many think the work in Japan is about completed; others again, think the Japanese Christians are able now to do the work themselves; still others, may think that the Japanese are proud, overbearing, and hard to work with; and lastly some may think that the results are not as large as in other fields. All these reasons may be true, but when one sees that, practically speaking, forty-five out of the fifty millions of Japanese people have not yet heard the Gospel, they ought to lose weight with every follower of Christ.

In closing, I wish to bear the testimony of a brother, that our work among the Japanese people is deeply interesting, full of variety and that we are accomplishing greater things than missionary reports indicate. So I can confidently say to any young man or woman that they need not only never regret choosing Japan as their field, but that it will become the joy of their life if they do so. To supporters of foreign missions I also wish to say, that money invested in Japan does and will continue to bring splendid results. To the Disciples of Christ, which is an American movement, the appeal of the highways into the lives of the oriental nations open to the United States, ought to come with tremendous force. Oh, that we might meet these responsibilities now!

Two Golden Days

BY ROBERT J. BURDETTE.

There are two days in the week upon which and about which I never worry. Two carefree days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I can not undo an act that I wrought, I can not unsay a word that I said on yesterday. All that it holds of my life, of wrong, regret, and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is to-morrow. To-morrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that hold yesterday hold to-morrow. Save for the star of hope that gleams forever on the brow of to-morrow, shining with tender promise into the heart of to-day, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasures of yesterday. The love that is higher than the stars, wider than the skies, deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—to-day. Any man can fight the battles of to-day. Any woman can carry the burdens of just one day. Any man can resist the temptations of to-day. O friends, it is only when, to the burdens and cares of to-day, carefully measured out to us by the Infinite Wisdom and might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and to-morrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of to-day that drives men mad. It is the remorse for something that happened yesterday, the dread of what to-morrow may disclose.

These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the all-loving takes care of yesterday and tomorrow.—Los Angeles Times.

Bible College of Missouri

Charles M. Sharpe, Dean.

The year 1909-1910 has been a notable one in the history of this young institution. It increased its endowment resources by the amount of $100,000 and gained seventy per cent in attendance of ministerial students.

The university faculty granted two more important courses for which the university students may receive credit toward the A. B. degree, namely, "Christian Ethics" and "The Social Significance of Jesus' Teaching." A class of preparatory students has continued through the year pursuing courses of high school grade in "The Life of Christ" and in "The Apostolic History." There were no graduates this year and nearly all the students will return next year.

With increased resources all lines of work will be strengthened the coming year. A new chair has been established, devoted to "Social Service, Religious Education and Missions." This chair will be occupied by Prof. Alva W. Taylor. Prof. G. D. Edawrds has been granted leave of absence the coming year for study abroad. His work in the Old Testament department will be done by Prof. Charles E. Underwood, A. M., now of Yale University. The Bible College Library will be catalogued and put in first class working condition by the time school opens. It will be in charge of Miss Frances Gove, secretary and librarian. Thomas E. Breece will continue his work in the Preparatory. A Bible College Boarding Club is among the probabilities. Everything indicates a most prosperous year to come.

A delegation of Pittsburg ministers and church people appeared before the District Attorney last week and asked his aid in a war against Sunday baseball in the big "Smoky" city. It was plainly set forth by the delegation that either Sunday baseball games on back lots of the South Side of Pittsburg and on diamonds immediately outside the limits of that side of the city must be stopped or Sunday schools there must disband for the summer. It is estimated that 50,000 of the South Side young attend some ball game each nice Sunday. The church workers came to the district attorney, having the moral suport of every saloonkeeper in the suburbs south of Pittsburg, though the ministers had not asked such support.

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER VII.

Suspected.

If a bolt had fallen from the blue, Donald could not have been more thunder-struck. Mechanically he grasped the counter rail to steady himself, while he gazed, mute and wild-eyed into the stern, set face of James Douglas.

"If you know anything of this disgraceful crime, Donald, make a clean breast of it. It will be hard in any case for your father. But cowardice can only deepen guilt."

"Before heaven, James, I know nothing of this." Donald scarcely knew his own voice as he spoke.

"Your faither says what is perfectly true —only you and I hae onything tae dae wi' the office. Do ye think I hae forged the cheque, Donald?"

"James Douglas forge a cheque? Never." Poor Donald spoke through white, tremulous lips.

"Then who has?"

"It is impossible," muttered Donald.

"What is impossible? The thing is done. That fact cannot be denied." James in his sense of high integrity was forgetting the "quality of mercy." The stern words seemed to bring Donald to his senses.

"I was thinking of some one who might have been tempted," replied Donald.

"Who, Donald? And remember the apprentices never enter the office except when called in."

"Oh, I see, James. I see how black it looks. But I cannot tell you what I fear. Does father see me, do you think?"

"His back is toward the glass. But Mr. Sinclair has been watching us since you came in."

"I am sorry, terribly sorry he may misjudge me. But I cannot see father until I first see Jeanie."

"Donald Graeme, you are a brute—if you have no feeling for your sister, I have. You shall not tell her this thing." James uttered the words in low tones, but the passion in his voice was unmistakable.

"You don't know what you are saying, James. I would spare her if I could—but I must see her."

"And her friend, Miss Wallace, too? I suppose you will not mind if she knows that her friend's brother is—"

"Don't say it, James. You will be sorry."

"And it is nae matter if Jeanie gets a sair hert aboot it, I reckon."

"I'm sorry I told you—but I must see her before father speaks to me about this."

"You're ower late, Donald. You'r faither's standin' in the office door waitin' for ye." Donald pulled himself together with a mighty effort, and reeled rather than walked toward the office. One thought was burning in his brain and tearing at his very heartstrings. Was this where Jeanie had got the money to save him from open disgrace? Once he had thought that he might have been able to tempt her to borrow money from his father's safe. That time seemed an age away. Was he the same man now he had been then? No, no, he could see the thing now in all its hatefulness. A crime—a base crime. These thoughts flashed through his throbbing brain as a drowning man's life is said to pass before him in a few moments. Before he raised his eyes to look in his father's face, one resolution had settled itself in his mind. If Jeanie had done this thing he would bear the blame himself. The very thought seemed to give him courage. He did not look at Mr. Sinclair, but at his father, and though he felt and looked agitated, he managed to say brokenly:

"James has told me, father—and I don't know what to think."

"I suppose you know whether you are guilty or not." His father's voice had no ring of tenderness in it and Donald felt chilled to the heart.

"You seem to think me guilty, at any rate, father." Donald spoke slowly and a trifle bitterly.

"I want nae hedgin', sir," thundered David Graeme. "Did you do this thing or not?" The old man had lost self-control, and the son grew strong as the father grew weak.

"A judge and jury would give a prisoner the benefit of a doubt, father. You seem to have no doubts about my guilt. At least you might discuss this crime calmly."

"Donald is right, Mr. Graeme," said Mr. Sinclair firmly, "let us look at the cheque and its signature. It does not look like a disguised hand; does it Donald?" Donald took the cheque though his hand trembled so he could not hide his agitation.

"Richard Smith. It is a good plain hand," he said. "I believe I have seen it somewhere, but I cannot say whose it is."

"I wouldna' gie a straw for the signature," said his father. "Sae mony folks are able to copy ithers." Unfortunately for Donald he was very skillful in imitating handwriting.

"If I might advise, Mr. Graeme, it would be that we say nothing farther of this matter at the present—"

"I value yer advice aboov most, Mr. Sinclair, but I must depart from it this time. This is a maitter for the police."

"Father?" exclaimed Donald in tones of terror. Mr. Sinclair laid a kind hand on the unhappy young fellow's shoulder—

"Tell us everything." It was evident to Donald, that Mr. Sinclair also believed in his guilt. Strange as it may seem the man who, two months ago, had been ready to steal, in order to save himself from disgrace, was now indignant that a friend should suspect him of fraud. Donald drew himself up and with something of his once candid spirit shining in his eyes he said slowly:

"Father and you too, Mr. Sinclair. I see plainly that you both consider me guilty. At this, though it pains me, I do not wonder. Appearances are terribly against me. I cannot hide the fact that I am deeply distressed over this forgery. But my distress is not for myself—it is for another." Mr. Sinclair's face shone with hope—

"Who, Donald?—your father ought to know."

"I cannot give the name."

"What! not to clear your own?"

"Not even to clear my own."

"David Graeme's name was an honorable one till this day," said the old man, sternly.

"You forget, father, that nothing is yet proven."

"Except what is proved by your face, Donald." His father literally flung the words at him, his eyes flaming with passion.

"Men have been hanged in the wrong," replied Donald bitterly.

"Let me beg of you, Mr. Graeme, to preserve self-control and also the spirit of charity in this great trial. As Donald says nothing is proven yet. We must leave no stone unturned to find out who the guilty party is. It may turn out that we have been suspecting poor Donald here, in the wrong."

"I would give a' I'm worth, Mr. Sinclair, tae prove my ae son an honest man." Mr. Sinclair glanced at Donald and saw tears in the young man's eyes. Just then the tea bell sounded.

"Mrs. Graeme and the young ladies are waiting tea for us, Mr. Graeme. Let us put this sad affair out of our thoughts for a time, for their sakes."

"I'm no fit for company this evening, Mr. Sinclair. Tell the wife, will ye, that I'm too busy." Then he added, cuttingly, "Donald can take my place." Donald's anger blazed out furiously at the words.

"You are cruel father, and unjust," he exclaimed, and turned quickly to leave the office. But Mr. Sinclair was before him. He placed his back to the door and raised one hand.

"I have something to say to both of you," he said—

"First, Mr. Graeme, this unhappy occurrence need not be blazoned to the whole world. Your own family must necessarily be made acquainted with the painful fact that a forgery has been perpetuated here in your office. You have friends sojourning with you who need not know anything about it. If you absent yourself from table this evening think of how much pain you will give us all, especially Jeanie, for her friend's sake?"

"I had nae mind o' Miss Wallace nor o' Archie either. Yer richt, Mr. Sinclair; ye'll see hoo auld Dauvid can play the hypocrite, laughin' an' jestin' when his hert's black wi' grief." The minister grasped his hand.

"Thanks old friend. You were aye a brave man." Then looking steadily at Donald he continued:

"As for you, Donald, you will need to play the man this evening, by setting yourself aside and thinking of others. I want you to promise me that you will not spoil your sister's enjoyment of her friend's visit by mentioning this thing to her."

"Jeanie ought to know it, Mr. Sinclair. She has more judgment than most of us. Besides I want her to see that signature." He pointed towards the forged cheque as he spoke.

"Mr. Graeme, cannot you wait further investigations while Miss Wallace stays with you? When Mrs. Graeme and Jeanie hear of it, they cannot possibly put it out of their minds. Miss Wallace will naturally think she is not a welcome guest, and everything will be spoiled. You will let the matter rest for the present, sir?" Mr. Graeme had grown calm—the calmness of despair.

"Oh, ay, we can wait; there's nae haste. God grant that I may never hae tae ca' my son 'Ichabod.'"

Archie Monteith was the life and soul of the whole party that evening. His overflowing spirits seemed to be infectious too, as the conversation never flagged during supper. Mr. Sinclair also appeared in high spirits and told anecdote after anecdote in his own inimitable style. Mrs. Graeme's sweet face beamed with satisfaction as she noted how blithely her good man applauded the minister's stories.

The only pre-occupied, almost silent individual, in the company was Donald, who found himself seated by the side of bright, merry looking Elsie Wallace. Yet for the life of him, he could scarcely find a word to say to her except the merest commonplaces. Fortunately the unceasing flow of conversation all around concealed his distrait manner for a time. But at last Elsie in her own merry fashion rallied him on his pre-occupation.

"Mr. Donald," she said in an undertone, as she glanced mischievously up at him,

"may I ask if you are planning where to hide the apples before Jeanie and I get into the Manse garden?" He laughed in a quiet way.

"Some things cannot be hidden," he said.

"I suppose so. Are apples among the things one cannot hide?"

"Yes."

"Why?"

"Because we have noses."

"Oh, of course," she laughed merrily. He looked into her large, dark eyes and the thought flashed suddenly through his weary brain: There is nothing to hide behind those eyes. Would God she could look into mine and say the same thing. He relapsed into moody silence again, and Elsie turned to Mr. Sinclair, who was seated on her right, and began chatting pleasantly.

"Jeanie was telling me that she takes the organ in your church, Mr. Sinclair."

"Yes. Were we not fortunate, Miss Elsie? Our organist is called suddenly away from us and a better than she is ready to take her place."

"Unless she was very good—a much better one, I should say. Jeanie just loves the organ."

"So do I," he said.

"And I too, Mr. Sinclair. I quite look forward to the choir practice. On Thursday afternoon, isn't it?"

"Yes. Thursday, Brigend has half a holiday. So it suits business people best."

"Are you a member of the choir?" she said turning to Donald. He felt his father's eyes on him and scarcely looking at her he said:

"Yes."

Archie Monteith sitting at the opposite side of the table had been silent for a short time, and had been intently listening to every word. He had noted Donald's embarrassment, too, from the moment he entered the room and imagining that it must have been due to the presence of Miss Elsie Wallace, he suddenly conceived the idea of giving the company a laugh at the unfortunate Donald's expense.

"I say, Donald, what has Mr. Sinclair been doing to you lately? Donald is a pupil of yours now, so Aunt Elizabeth has told me." Mr. Sinclair flushed to the very temples, while Donald wished he could vanish like Perseus under the cap of darkness.

"Donald and I have been studying natural history together, and I have enjoyed the study so thoroughly that I have just undertaken to instruct two new pupils, Miss Jeanie and Miss Elsie here." Mr. Sinclair was smiling again as he finished speaking.

"Well, I hope the study won't affect them as it has Donald. He looks as long-faced as if he were a parson himself."

"Our parson is not long-faced." Jeanie blushed most prettily as she spoke.

"Thanks, Miss Jeanie. Neither have I any reason to be long-faced."

"So far as I can see, Mr. Sinclair, gravity has fallen on Mr. Donald since he started off a-motoring with Mr. Monteith. Come, tell us what you were teaching him, Mr. Monteith. How to buy a motor car, and be happy ever after, I suppose." Elsie spoke in the most playful manner, but it was Archie's turn to look confused, yet he turned it off with a light laugh—

"The happiness-ever-after comes, Miss Elsie, when a fellow has some one to share the car with him." Archie just glanced merrily at Elsie as he spoke. Then his eyes rested meaningly on Jeanie Graeme's face. Mr. Sinclair sighed softly to himself as they all passed into the drawing room.

"Let us have some music, Miss Jeanie," he said, leading her to the piano. Jeanie was a musician of wonderful promise. The simplest pieces she played seemed to have a soul in them that ordinary players had never awakened. Murmuring waters, rushing torrents, singing birds, sweet trills and weird cadences followed each other at the player's will, till most of her listeners sat wondering and spellbound by the magic of her music.

Donald, who was passionately fond of music forgot his troubles while his sister played. When she rose from the piano he turned to Elsie who sat near him—

"Do you sing, Miss Wallace?"

"A little."

"Favor us, please," he said rising to conduct her to the piano. She looked at him, her beautiful dark eyes full of feeling.

"It is a pity to break the spell Jeanie has cast over us," she said.

"Jeanie plays beautifully, but often she makes me feel sad." Presently she was singing to a brilliant, rippling accompaniment, the quaint old song, "The Spinning Wheel." There was a sweetness and purity in her rich, well-trained voice that touched her hearers with keenest pleasure. Jeanie smiled to see the pleasure her friend's singing produced. Her father who was on the point of quitting the room paused at the door to hear the song. She slipped noiselessly to his side and whispered:

"Don't go yet, father. I'll get her to sing 'Auld Robin Gray' next."

"I cannot wait, dear," he whispered, and turned away while Elsie was still singing. silently turned to his desk and began to ar- "The way of transgressors is hard." He As she turned into the room, Archie Monof the truth of that sentence which runs: teith came forward to meet her.

"A word with you, Jeanie," he whispered. "Will you come into the moonlit garden?" She looked at him in undisguised surprise:

"No, Archie, I have other friends here besides you."

"I must see you alone, tonight."

"You cannot," she said, as the last notes of the song died away. Her face had flushed and her eyes fell as she spoke. Archie turned round quickly and looked full at Mr. Sinclair. The minister was gazing toward Jeanie, his very soul in his eyes.

(*To be continued.*)

A Barber Who Makes Violins

By Frances Kingdon.

To be recognized by the patrons of a barber shop out on Cottage Grove avenue and 49th street as a most excellent barber and be distinguished in musical circles as a maker of rare violins, is the unusual reputation that has been won by Joachim Bredall of Chicago.

Time was when the sensitive plodding soul of genius starved to death in an attic for an ideal, but in this materialistic age the question of food and raiment comes first, even with the very ambitious. "I am following the barber's trade," says Mr. Bredall, who looks like a young Norse god with his prematurely snow white hair and finely cut features, "because it is the only work in which I can earn the necessities of life and yet secure to myself enough leisure to make violins. I only have to be at the barber shop from five until eight in the evening and on Saturdays and Sundays, so you see I have plenty of time for the best work in my life. Some people may think that because I have learned to shave another man, cut his hair and massage his face that I could not possibly know anything about a violin, but to me it is human, the best friend I have in all the world and it is my greatest hope to make it perfect."

Inherits a Love of Music.

Mr. Bredall's father used to play the violin in his old home in Norway and many a time got a beating because he had neglected the sheep for his violin. He came to this country, settling in Minnesota, and forgot all about music in trying to be a good farmer. However, he named his fifth son Joachim, after the famous Hungarian teacher, but the lad was twelve years old before he ever heard the sound of a violin. It was Fourth of July and there was a dance going on in the town hall. Outside the door, barefoot and shy, stood a small boy who, when he suddenly heard the new sweet music of a violin, insisted on going inside and standing by the fiddler until the last dancer went home in the early morning hours. After that the boy tried to make violins out of paper, cardboard and shingles, until a neighbor finally gave him a poor broken one which he took apart and reassembled to some kind of satisfaction. Later when he was working in the Great Northern R. R. shops at Fergus Falls, he roomed with a barber who used to take his violin to his place of business and practice. Young Joachim decided to come to Chicago, learn to be a barber and then take up the study of the violin. He worked for ten years here with some of the best teachers and it was while practicing six hours a day that his hair turned white. His ambition was to become a celebrated violinist, so he sent back to the farm for his little sister, the pet and youngest of ten children, to come and study the piano. These young people were very happy together in their work and the sister was rapidly learning how to be "brother's accompanist" when she fell ill and died. The shock of her death almost broke young Joachim's heart and he felt that he could never play in public again, so gradually settled down to making violins.

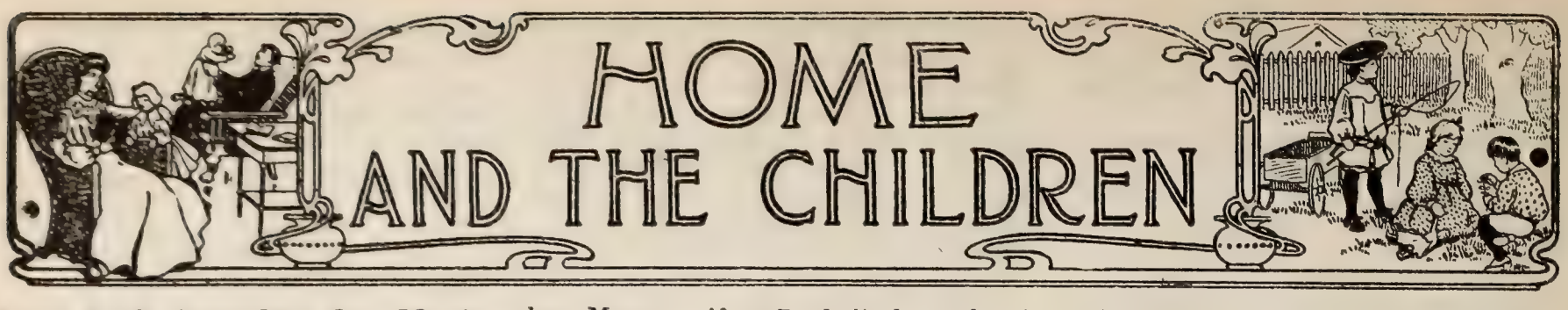
Making Musical Instruments.

There is no question but that Joachim Bredall can make a very perfect violin. He manufactures all the tools with which he makes the instruments and uses only the best seasoned wood, the top and back being of spruce, and the sides of curly maple. The wood alone in these violins costs from $8.00 to $16.00, and the greatest care and skill has to be given to the vibrations in the different parts of the instrument. Ludwig Becker of the Thomas Orchestra says that Joachim Bredall's violins are masterpieces, and other violinists in the Orchestra who are using Bredall's instruments agree with him. A well known string quartet, many conservatory pupils and their teachers and several small orchestras are playing on the Bredall violin.

Mr. Bredall has just finished his first cello, on which he has worked several weeks, having spent many days on the bend in the instrument. It is carved out of one solid piece of wood and will become the property of a string quartet.

In his little workshop, where he also cooks his own meals, the busts of Beethoven and Mozart and the classical music of Chopin and Handel are all in close proximity to the frying pan and the soup kettle, but is not this confusion typical of the ways of solitary genius? For Joachim Bredall is a genius, it speaks through his work, and shines from his eyes. He has seen a beautiful vision which, by self-sacrifice, and a great patience, he has kept for his own.

Herbert Booth, youngest son of Gen. William Booth, has severed his connection with the Salvation Army after twenty-four years of active service in its behalf. He will, in the future, be engaged in "free lance" preachings throughout the world. In explaining the causes that led to his leaving the army, he said it was a personal affair, and that he did not care to discuss it. He denied that it was the result of a family quarrel, and inferred that differences in religious beliefs were at the bottom of his secession.



There Isn't Any One for Me to Play with Any More

(The last words of Mark Twain.)

BY JAMES TERRY WHITE.

The glow is fading from the western sky,
And one by one my comrades, as of yore,
Have given up their play and said good bye;
There isn't any one for me to play with any more.

Don't cry, dear heart! for I am worn and old;
No longer have I largess in my store;
E'en love's best gifts to me I could not hold;
There isn't any one for me to play with any more.

I miss the tender hand-clasp of old friends,—
The kisses of the loved ones gone before;
'Tis lonely, when the heart first comprehends,
There isn't any one for me to play with any more.

I need these loving hearts, so fond and leal;
I want them in my arms, as heretofore;
When they are reached,—I shall no longer feel,
There isn't any one for me to play with any more.

The Art of Living Together

BY MISS AMELIA H. BOTSFORD.

It is a common saying that no house is large enough for two families, but the pressure of events often brings two households under one roof, and still oftener an individual outsider comes into the family circle. Friction in these cases is often painful; the mother-in-law jokes of the newspapers have doubtless, truth at the bottom of their coarseness, but it is the general truth that it is not easy for people to live happily together.

It is women who have to bear the strain of constant intercourse of diverse natures. When the mother-in-law, the old-maid aunt, the fretful uncle or invalid cousin is taken into the home the housewife bears the burden hourly, while the husband has but little of the society of the new-comer. He escapes the constant pressure of an alien nature which may rasp his wife's nerves continually. In men's business relations there is no such wearing contact, for men's lives do not move in such narrow orbits; their lives may sometimes be tangent or even intersect; women's lives in the home are like a tangle of silk in crossing and recrossing.

So it is women who need most to understand the art of living happily together—and are not taught in any school or in any course on manners and minor morals.

When a dependent relative is brought into the home—where the presence of an outsider may prove as disastrous as that of the serpent in the first Eden—the housewife, no doubt, wishes to go through the ordeal creditably. How can it be done? Let us consider.

The first direction in the receipt for living together is: Don't do it too long at a time. What may be endured patiently for awhile becomes unendurable by uninterrupted continuance. The home is a small place, where one is brought into close association; faults and offensive peculiarities grow oppressive like tobacco smoke in a seven-by-nine room. One must have space to breathe.

Even in the case of husband and wife, a little absence may make the heart grow fonder. Many a wife will admit she prefers to have her husband leave the home for outside duties each day and give her a chance to get her own work done. Honestly, Madam Reader, would you like to have your husband, dearly beloved though he be, spend every moment of his waking hours in the same set of rooms with yourself? Yet a mother-in-law and daughter-in-law are together all day. Is it any wonder there is friction?

Men's friendships are not submitted to such strains. David and Jonathan did not spend their days and nights shut up in a city flat or in a lonely farmhouse beyond reach of neighbors. Jonathan's love might not have won the tribute that it was "passing the love of woman" if it had been subjected to woman's ordinary trials, not to speak of the extraordinary ones David's rightful wife must have endured.

Many Intermissions.

Then for the sake of peace and harmony in a family, let there be as many intermissions of close companionship as the purse and the home duties will permit. If the housewife herself cannot go away, persuade Aunt Melissa to visit Joe's wife for awhile or the difficult Cousin Peter to go down to the old farm; on the return the burden can be taken up with fresh vigor for the rest afforded. At any rate, it is possible in the home itself to have some sanctum where none may intrude, and flight to this refuge when vexations are worst, may give a needed respite. Every member of a family needs some spot free from intrusion, where her time and her belongings are absolutely her own. Respect for individual rights is as necessary in the family as elsewhere.

Gwendolen Harleth remarks to her suitor in "Daniel Deronda": "I think I dislike what I don't like more than I like what I like." And, under what appears a trivial speech, she touches a truth of human nature. The ordinary events of life do not give pleasure in proportion to the pain of the ordinary vexation. Perhaps it would be fair to say that sensibility to pain is usually keener than sensibility to pleasure. Anyway, to make a person comfortable, it is more important to avoid hurting their feelings than it is to make definite efforts for their pleasure. It is the time the corn was stepped on that is remembered, not the many times it was avoided. Every person has some sore spot, which must not be touched if harmony is desired. Unfortunately, some people seem to have a mental eczema, which necessitates their living wrapped in cotton wool and ointments. It is almost impossible to avoid hurting them, whatever you may do in the way of precautions.

In ordinary cases loving study of the guest will suffice to reveal the topics to be avoided. Religion and politics are often fruitful of dissension, and need special care in handling lest offense be given.

There are hereditary traits which must be taken into account. If the Comstock family have always been "close," she who takes a Comstock into her home must put up with that trait. If the Carter temper is proverbial, all allowance must be made for its lightning flashes. There are physical idiosyncrasies, too, which demand attention—weakness of body, dislikes to certain articles of food or certain odors—various little traits not usually held of much account, which, if not studied, are sure to make trouble in a home.

In general, it may be said that broadmindedness is especially required. The narrow person cannot conceive that others can have different likings, desires and beliefs from her own, and if they are obstinate about being so absurdly different, of course, they are wrong. Sometimes she makes it the business of her life to convert them to her own incontrovertably correct views; in other cases she simply makes life a burden to all who differ from her.

"I suppose we never quite understand why another dislikes what we like," said Mary Garth in "Middlemarch," when her mother wondered why she objected to teaching. It does seem to be difficult for the majority of women to enter sympathetically into the minds of others. Possibly they exercise their imaginations too little except about their own careers. When they see little outside of the home, it is not strange they are in danger of growing self-centered and narrow. The sympathetic imagination is a great gift, and its possessor is apt to be an agreeable person to live with. It may be unconsciously that one who lacks this gift makes herself the measure of all the inmates of her home and fits them all to her Procrustean bed, but the process is not the less painful to the victim.

Another thing which makes life difficult is an authoritative manner. Age, social superiority or the right as mistress of the house gives a tone to the speech, which is inwardly, if not outwardly, resented. To live a subordinate is the fate of many, yet it is doubtful if such a fate is ever desired or heartily enjoyed. The habit of authority grows insensibly on the head of the household, and she is usually quite unaware how she orders about the dependent within her gates. Her heart may be kindly enough, and she may wonder that she cannot make the outsider happy when she does so much for her comfort. Yet were their respective positions changed for a week, would she endure meekly that authoritative tone?

A Sense of Humor.

A sense of humor is a very good thing to help over the rough places in close companionship. She who can smile over oddities, instead of fretting her heart out in annoyance, is a fortunate woman. The things that make life unhappy are often such little things. Why not laugh over them and let them pass? It were far wiser. But do not laugh at the doer of the oddities; that were unpardonable. Ridicule is a bitter morsel to swallow, and no one has a right to serve it to a guest, especially a dependent, unfortunate guest. Indeed, kindly fun, meant in the best possible spirit, often grates, for tastes differ; so in jokes, that what is funny to one may be quite offensive to a more fastidious person. The habit of teasing, akin to the joking habit, is another strife-bringer in a mixed household. Straightforwardness works best in most cases, and is always safest.

It is evident that much unselfishness and much tact are required to live happily with others, for each must think of the other's tastes and desires and not seek her own happiness first. When one considers the rare qualities needed to make the relation a success, it is no wonder so many fail. A household saint is required, and they will never be numerous.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 26.

Theme for the Day.—Faith and Prayer.

Scripture.—Fear not, only believe.—Mark 5:36.

All things are possible to him that believeth.—Mark 9:23.

Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.—Mark 11:24.

Let blow the trumpet strongly when I pray,
Till this embattled wall of unbelief,
My prison, not my fortress, fall away;
Then, if Thou willest, let my day be brief,
So Thou wilt strike Thy glory through the day.
—Tennyson ("Doubt and Prayer.")

Prayer.—Our Father, we lift our hearts to Thee in thankfulness for the abundance of Thy grace, that has given us so full and competent a revelation of Thy nature and the purposes Thou hast for us. Help us, we beseech thee, to have such faith in Thee and in our Lord Jesus Christ that all things that are best may become possible to us through him. We want such confidence as shall lead us to pray with full assurance of success. On this Thy holy day may our worship be full of sincerity, and bring us serenity of mind for all the work of the coming week. We ask in Jesus' name. Amen.

MONDAY. JUNE 27.

Theme for the Day.—For the Beloved Dead.

Scripture.—I shall go to him, but he will not return to me.—II. Sam. 12:23.

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—Matt. 22:32.

How can I cease to pray for thee? Somewhere
In God's great universe thou art today;
Can he not reach thee with his tender care?
Can he not hear me when for thee I pray?
What matters it to him who holds within
The hollow of his hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within his ken thou hast a place.
—Julia C. R. Dorr ("Somewhere.")

Prayer.—Holy Father, into Thy tender mercy and love we have committed those who have gone on into the life beyond. Our hearts are often sore within us at their going. We miss them sadly, even after many days. We have no way to come to speech with them, but we know that they are in Thy keeping. Thou art not the God of the dead but of the living, and they are alive with Thee. We have always felt the joy of bearing them in our petitions to Thee. May we not do so now that we see them no more? Hold them safe in Thy good care, we pray Thee, till the night is over and the shadows flee away. Amen.

TUESDAY, JUNE 28.

Theme for the Day.—The Brevity of Time.

Scripture.—Oh, remember how short my time is.—Psa. 89:47.

But this I say, brethren, the time is short. Cor. 7:29.

We are minutes, use us well,
For how we are used we must one day tell.
Who uses minutes has hours to use,
Who loses minutes, whole years must lose.
—Park Benjamin ("Minutes.")

Prayer.—We bring to Thee, our Father, the praise of a new day. For the rest of the night we thank Thee. For the strength of body and of mind which we bring to our work we are grateful. Help us to count sacred the moments of this day. Thine they are, as we are Thine, and we would not misuse them. In all that engages our attention, our work, our study or our play, let us hold in mind the wonder of the time Thou givest us, and never send it on without some good and useful employment. This we ask in the name of Christ. Amen.

WEDNESDAY. JUNE 29.

Theme for the Day.—Beauty.

Scripture.—He hath made everything beautiful in its time.—Eccl. 3:11.

Sing unto Jehovah, and give praise in the beauty of holiness.—II. Chron. 20:21.

There is beauty in the forest
When the leaves are green and fair;
There is beauty in the meadow
Where the wild flowers scent the air:
There is beauty in the sunlight
And the soft blue sky above;
Oh, the world is full of beauty,
When the heart is full of love.
—W. L. Smith ("Beauty.")

Prayer.—O Thou who hast given us the love of all that is beautiful, and so much that satisfies this emotion, we praise Thee for Thy goodness to us. Every day brings us fresh proofs of Thy tenderness and generous bestowal of mercies upon us. May we be always ready to see the beauty in the world about us, and most of all in the lives of the men and women we know. May we understand that our happiness comes not from without but from within, and that the discovery of beauty in the world in which we live depends always upon that quality within our own souls. Grant us the beauty of holiness, in Jesus' name. Amen.

THURSDAY, JUNE 30.

Theme for the Day.—The Joy of Work.

Scripture.—And thou shalt teach them the work that they shall do.—Ex. 18:20.

And the men did the work faithfully.—II. Chron. 34:12.

Every man also to whom God hath given to rejoice in his labor; this is the gift of God.—Eccl. 5:19.

I am glad a task to me is given,
To labor at day by day,
For it bringeth me health and strength and hope,
And I cheerfully learn to say,
Head, you may think, Heart, you may feel,
But Hand, you shall work alway.
—Louise M. Alcott ("A Song from the Suds.")

Prayer.—We are once more confronted with our daily work, O God. We would not be ungrateful for this, among all Thy gifts to us. We are often weary, and think we should like to rest our tired bodies and minds. But we know how soon there comes back to us the need of the labor that keeps us in touch with all the world of effort and of hope. We thank Thee, dear Father, for our daily work. But we want always to do our work with the sense of Thy companionship. We should like to work with Thee at the good and great tasks of the kingdom of heaven. Make us co-laborers with God, and our lives shall be complete. Amen.

FRIDAY, JULY 1.

Theme for the Day.—The Nation's Reliance.

Scripture.—Thou hast the dew of thy youth.—Psa. 110:3.

When our sons shall be as plants grown up in their youth.—Psa. 144:12.

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

O boys who work with hand or brain
Be mindful what you do;
The nation's gain,
Her joy her pain,
Will soon depend on you.

For men who rule the world today—
Be they the false or true,
Must yield their sway
And pass away.
And leave their trust to you.

Prayer.—We praise Thee, our Father in heaven, for the land in which we live, and for all the hopes with which as its citizens we are inspired. In these days our minds are called more than at any other season of the year to the meaning of our history and the greatness of our heritage. In such a moment, O Father, we think of the boys who make up so impressive a part of the future life of our land. Help us to guard their lives from the dangers that we see about them. Keep them clean, pure of heart, generous in spirit, and lovers of whatever is honest and true. Then we shall have no fear for our land in days to come. Amen.

SATURDAY. JULY 2.

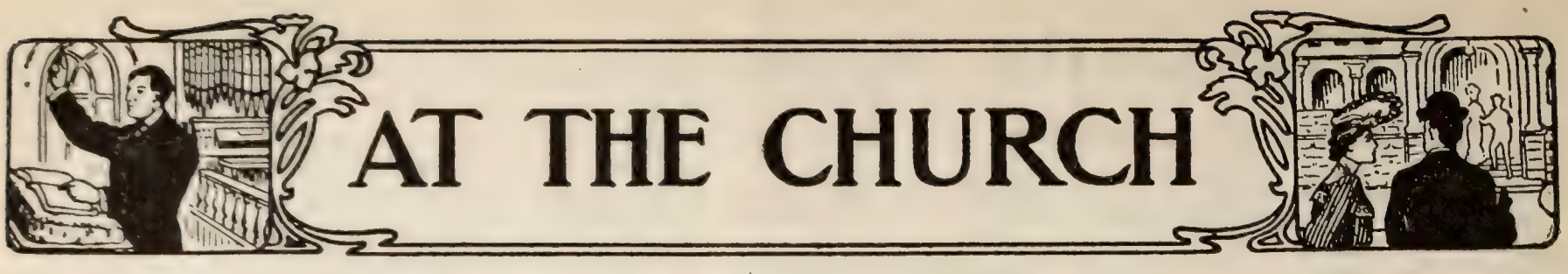
Theme for the Day.—The Lesson of the Lilies.

Scripture.—Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.—Matt. 6:28, 29.

Consider thou the lilies,
O heart of mine, today;
They neither toil nor spin to win
Their beautiful array;
I would that thou couldst live a life
So fearless sweet as they.
—Margaret S. Sangster ("Consider the Lilies.")

Prayer—O Thou in whom we live and move and have our being, teach us the lesson of calm and quiet trust that our Saviour taught the disciples of old. Save us, we beseech Thee, from the worry that disturbs and weakens our lives. May we gain more of the confidence in God which was the joy of Jesus' life, and has been the secret of so many noble and triumphant careers. We would not abandon effort, but we would count it part of a life of trust in God. May our faith grow stronger as we come nearer to Thee in love and prayer. We pray through Christ Jesus our Lord. Amen.

—Rev. F. M. Goodchild of New York told the Baptists in the recent convention in Chicago, that the Sunday-school in the churches of the United States is passing. He cited statistics, the fruit of twelve years' study of the subject, to substantiate his declaration and dwelt at length on the "inefficiency of the Sunday-schol teacher." He said: New York alone has lost 50,000 Sunday-school pupils in nine years. The Baptists are not alone losers, but the decrease has been felt by the Presbyterians, Methodists, Episcopalians, and the Congregationalists.



The Wonder of the Kingdom*

That is a great chapter, the thirteenth of Matthew. It has the value of illustrating Jesus' use of parables, and also of making clear the many-sidedness of the kingdom of God of which he was ever speaking. It gathers into its wide embrace a marvelous richness and variety of utterance regarding the sumpreme theme of our Savior's life. We must suppose that first and last Jesus spoke many parable that have not been recorded in the gospel narratives. But of those which have found preservation, these of this chapter are the most representative.

We have already studied two in our previous lessons, those relating to the soils and the tares. In this study five more are included. Four of the five come in pairs, two of them—the mustard seed and the leaven—referring to the expansive power of the kingdom, and two of them—the treasure and the pearl—emphasizing the preciousness of the kingdom. The last one —the net and the fish—might well be bracketed with the story of the tares, for both teach the lesson of the diverse sorts of people that make up the citizenship of the world in which the kingdom is working out its ideals.

Jesus' Little Stories.

What brief little stories these are, and yet how full of deep purpose. To one of the casual hearers of the Galilean group they may well have appeared trivial. But to us who are the heirs of twenty centuries of commentation upon them, there is no word to describe their full meaning. They put the realities of our holy faith into the most concrete and vivid forms. In them we have the facts of Christianity set forth in the most forceful and compact manner. No wonder they fastened themselves in the minds of Jesus' first interpreters, and have become the living illustration of the character of the Christian faith.

The first of these little thumb-nail sketches refers to the outward growth of the kingdom. In Jesus' day men might have questioned the truthfulness of these pictures, and of none more than this. Who could have believed in the days of the Son of Man that the little group which represented his teaching would ever become sufficiently large to attract the attention of the nations that were making history? Yet so rapid was its spread through the world that three centuries had not passed till Jesus had distanced Jupiter on the throne of the universe, and Constantine, a Christian emperor, was reigning where the Caesars had sat. And even more wonderful has been the growth of the church in the days since that. The little seed has become a mighty tree.

The Leaven.

But outward growth counts for little unless the inner life is also permeated. The story of the leaven makes this clear. Its simple and impressive point is the pervasive power of the Christian teaching. Once introduced into the mind of the world, it works till all is changed. It may be trusted so to do. There may be hindrances that retard its penetrating power, but in the end nothing can stop its transformation of the mass. This is true of nations, of communities, of individuals. The details of the picture are not essential. It is the central truth that is to be driven home.

Then come the two value parables. They both make evident the wonderful richness of the truth and life that the gospel brings. In the first a man comes by mere chance upon a treasure in a field. It may have been buried money, or a deposit of metal, or any other precious thing. Fearful that somone else should find it, he carefully covered it up again, and then bent every energy to get possession of that field. Jesus does not stop a moment to discuss trivial questions regarding this incident. Did anyone own the field ignorant of its value? What was the real duty of the finder of the treasure? A hundred such inquiries could be made. But the Master was concerned with one fact alone: the value of the treasure as estimated by the man who discovered it. So was the kingdom which he was bringing to men.

The Pearl of Price.

There is but little difference between this parable and that of the pearl. The latter was of course displayed in the open market. Everyone knew its worth. The man who longed to posses it made this the one aim of his life and sacrificed everything else that he might win the one coveted jewel. So must a man do who would win the prize of the kingdom. It is not to be compared with anything in the markets of the world. It is the pearl of greatest price. The singer of the Song of Songs says, "If a man would give all the wealth of his house for love, it would be utterly contemned." Even so of the friendship of God, which is the real secret of the kingdom.

The fifth of these little pictures is just such a scene as one may observe any morning on the shore of the Sea of Galilee. The fishing boats have taken the long nets out into the deep water, and left them to gather their prey. Then in the morning the ends of the nets are taken up by the boats and gradually pulled toward the land. On they come, slowly and carefully, dragging the heavy nets and all the spoil that they have taken. When they are as near the beach as the boats can come, the men leap out into the shallow water, still pulling the ends of the nets in from the depths.

Galilean Fishermen.

When at last the center of the net comes in, it contains a mass of leaping, squirming, frantic fish, of a dozen sorts. These the men quickly sort out. If you happen to take a fancy to any of the catch, they will probably give it to you with frank generosity, and with no thought of taking pay for it. But many of the fish are of no value. Some are too small, and some are of kinds that cannot be used. These are thrown back into the water, or cast out as refuse.

So in Jesus' picture of the kingdom of God. The same differences are there. The same careful sorting out must take place. The selection of usable material will be made at the time of final accounting. But it is also being made day by day. For the final reckoning is only the divine sanction of the choices that the individual has made through out his life.

The fish have no choice in the net. They are what they are by the law of nature. But every man definitely selects for himself the sort of character he will possess. The choice is his, not another's. Whatever be his lot in the great day, or any other day, he himself determines. The kingdom of God, which is the estate of friendship with God and with man, is made up of all such as are useful in the divine program of good will, and of no others. Every one is the arbiter of his own destiny in the day when the great net is drawn in.

The Right Sort of Teacher.

Many times in the course of his teaching Jesus must have asked his hearers if they understood clearly what was meant. He knew how new and strange these laws of the kingdom must be to men with the usual Jewish training. Even when they answered that they knew he must have seen how much instruction was needed before the ideals of his program in the world could be quite clear to them. All instruction of this sort must be slow and careful. As Isaiah of old said, it is "line upon line, precept upon precept," or else it will be but little comprehended.

So Jesus likened a teacher of truth, any one who should take up the task of instruction, to a householder, who accumulates all sorts of valuable things, and from his pos sessions is able to bring out whenever there is need just what is wanted to help in the good work of instruction. To no one is this truth clearer than to the teacher of the Word of God. Those who imagine that a brief and superficial study of what they call "the lesson" can satisfy the requirements of their work seriously misconceive their privilege and responsibility. Only the teacher who is willing to pay the price of a full and competent knowledge of child life, of the methods by which teaching can be successfully accomplished, and of the contents of the Bible, which is the great text-book, can ever be of much value in the serious business of giving young minds the knowledge of Jesus' ideals and demands. The old ground must be constantly gone over afresh to make sure that it is comprehended, and new truth must be added, so it can be made use of. Such a teacher as is effective will be like the competent scribe or teacher of the older time. rich in the possession of materials, and thus able to bring forth from the storehouse of the mind and heart things both new and old.

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*International Sunday School Lesson for July 3, 1910: "Pictures of the Kingdom." Matt. 13:31-33; 44-52. Golden Text, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17. Memory verse, 44.

A committee, who have been making an investigation of conditions among the poor in Boston, report some striking facts in connection with the tenement districts of the city. There are sections in Boston where 427 persons are housed on a single acre, where fifteen to twenty-five adults live in one small dwelling or flat where kitchens are used as bedrooms, dining rooms, laundries and living rooms and all baths are taken in the kitchen sink. Only eight assembly districts in New York City had over 407 persons to the acre when the last census was taken. Boston's poor seem to be poorer than the unfortunates of New York.

Christian Endeavor Lesson

By W. D. Endres

What is Christian Citizenship?
Ps. 24:1-8; Rev. 21:1-3.
(Consecration Meeting) Topic July 3.

Christian Citizenship is the application of the Christian standards and ideals to the functions of citizenship. That is to say, every Christian who is a citizen—and who is not a citizen in the moral sense?—must apply his Christian principles of honesty, of justice, of service, in the discharge of his duties to the state as they would in their personal lives. This concept which is so lately being sounded is new to our day. The old idea that life was composed of two rigidly separate compartments without mutual bearing, viz., the sacred and the secular, together with the attempt of our forefathers as they laid the foundations of our own government to forever escape the evils attendant upon the union of church and state, has so completely separated the two spheres of activity that we have almost lost sight of the obligation one to the other. It is not surprising that Christian men can do, and do as citizens, things, not only out of harmony with but absolutely antagonistic to their Christian ideals without the slightest compunction of conscience. This in large part accounted for the record of John E. Lee, Lieutenant Governor of Missouri under Dockery, and State Senator Holtslaw of Illinois both of whom though wearing the name Christian confessed to bribe taking while in office. On the same score we can account for the widely spread use by Christian men of dishonest methods in business transactions. While, of course, greed and selfishness, have also played a part, it has been this false conception which has allowed these men at the same time to retain honored and influential positions in the churches.

But if Christ be our judge this is all wrong. He calls for the whole life. He wants the heart from which all actions flow, all of which, too, are sacred. There are no secular things except those things which are devilish. The whole life of the Christian is sacred, and this, of course, includes his citizenship. The true Christian does not ask as he goes to cast his ballot is his party for or opposed? He seeks to know the issue and then tries through the ballot to uphold justice. He wants to uphold righteousness at all times. It may have been with the Democrats last time; it may be with the Republicans this year; it may be with the Prohibitionists or socialists next year. Party names or affiliations have little significance for him. He wants to know what the issues are and if the men who are on the right side, are honest, capable, and industrious. This is the ideal. How far Christian men fall short of the discharge of their Christian duty at this point an inventory of the personnel of our public officials reveals. But many Christian men are already in office, and if they were sensitive to their obligation of righteousness rather than to the political and economic bearing that their actions would have there would be vastly better laws on the statute books, laws protecting women and children, and insuring the workers against accidents, sickness, idleness, and old age. Laws already passed would be enforced. Many of the children in the factories would be in school. Dangerous machinery would be guarded, and factories now teaming with bacteria would be made sanitary. Men and women of course must become citizens and until that citizenship is made Christian the Kingdom will not have fully come.

The Indian's Side of the Summer War

BY ROSALIE T. SHELDON

"As long as grass grows and water runs this land shall be yours and your children's forever." "This," said Gall, a chief of the Sioux Indians, "was the treaty between the Great Father and my people after our removal from Minnesota to this country because of our outbreak in 1862."

The land to which the treaty refers was the reservation set off for the Sioux Indians in the territory of Dakota. It included the Black Hills, a section of country most desirable in the eyes of the Sioux because of its forests and hills, good for the hunt, and full of hiding places; a country essential to the well-being of a war-like Indian tribe.

As the 25th of June approaches, the anniversary of the awful tragedy of the Little Big Horn, those who were alive in 1876, and old enough to know the tragedy, will feel again the horror that spread over the country with the knowledge of the complete extermination of a detachment of United States troops in one short quarter of an hour. And so to a few comes back the story of the victors, told coolly and sadly by Chief Gall after an eight years' perspective on the event. Gall was the war-chief of the Dakotas or Sioux, the man who led in battle many years, cool in judgment, superior in intellect, of few words. He was a colleague of Sitting Bull, the orator of the tribe, the man who with his gift of speech instigated many outbreaks, worked his people to frenzy and urged them on to most unfortunate action which the better judgment of Gall would often have averted. When Sitting Bull's frenzied ranting had brought about the war fever, it was always Gall who planned and directed the campaign. Sitting Bull's power lay in speech and Gall's in action, and in character the men were to each other as black to white. Gall was a man with unusual breadth of vision, an understanding of human nature and an ability to control situations. He was cool and slow to act but powerful in action. He loved peace but was terrible in war. Certain United States officers who knew him said of him in his prime that he was "cut out to be one of the great generals of the world." This man honestly deplored the Custer war. In telling his side of the story he said, quoting the terms of the treaty, "When given this land for our own we were told that thereafter we were never to cross the boundaries into other territories, nor were white men, without government permits, to enter our reservation. When white prospectors first came out to the Black Hills looking for gold, they did so without such permits. Finding the land rich they flocked there in great numbers, and no expostulations on our part, no complaints to government officials did any good. They not only remained on some of our best lands, but they constantly molested us, even to dastardly affronts to our women. They found pleasure in frightening and tormenting those Dakotas with whom they came in contact. They drank liquor and were often ugly. We appealed to our agents; we pointed to our treaty; we begged the White Father to remember the terms to which we agreed, but the flood of miners pouring into the hills every day was not stopped, and matters grew worse and worse. We met them everywhere. Nowhere could we find peace, nor could we follow our accustomed life. Our game was shot or was frightened out of our reservation, and we were in a desperate condition. We retaliated. That made our life among the whites impossible, and so we crossed the border into Canada, unlawfully, perhaps, but knowing no alternative. The Great Father having broken his side of the treaty we felt that it held no longer for us. The Canadian government drove us back, and we tried to live peaceably on our lands, ignoring the whites, but it was not possible. Again we crossed into Canada. Three times in all we went over the border and three times we were driven back, and through it all we were pestered and irritated in every way known to the men who came for our gold.

"At last we saw no other way than to declare war. This we did, regretting the necessity as much as did the Great Father at Washington.

"Troops were sent out to fight us and we were hard pressed. Among us were the miners. Closing in on all sides were the United States troops. Our position was desperate. Our wives and children were ill with fright, and we saw nothing ahead of them but extermination after such distress as we dared not contemplate. We retreated. We were driven back and back, finally working our way into the valley of the Little Big Horn. There we had the first and only advantage, knowing the country as the troops did not know it, and we were able to hide our movements to some extent. But this meant to us only a little more time. Our final defeat seemed inevitable. There was no real escape possible, nowhere to go. We traveled heavily loaded with our families and all that we owned. We knew a section of the river valley, where, if we could reach it, we proposed to make a stand. It was a sort of pocket surrounded on all sides by high, wooded bluffs with sloping sides, the only entrance to which lay through a narrow defile at one end. Toward this we worked, keeping our families in front of us, watching every moment for a sudden attack. We reached the spot, secreted our women and children as well as we could, and hurriedly spread ourselves out over the hillsides, among the trees, leaving a few men only in the open in compact mass.

"It was not long before Custer's detachment reached us and followed into the pocket, supposing that our men in the open were all there were of us. And Custer's men were alone, though we looked for other detachments which we knew to be close at hand. This is probably why we won the battle.

"It was over in a very short time.

"We did what even dogs would have done; we fought to protect our own."

(This story was told the writer by Chief Gall himself.)

The ninety-fourth annual report of the American Bible society shows that during the last year the total issue of publications at home and abroad was 2,826,831, of which 1,427,247 came from the Bible house in New York and 1,399,384 from the society's agencies abroad, being printed on mission and other presses in Turkey, Syria, Siam, China and Japan. These issues consist of 327,636 Bibles, 545,743 New Testaments and 1,953,452 pamphlets. The total output of Bibles by the society in ninety-four years reaches 87,296,182 volumes.

Church Life

—Educational number.

—Reports of the colleges for the year.

—The growth reported by all the colleges is a matter of first congratulation.

—New York State Convention, Rochester, June 28 to July 1.

—East Washington Convention at Dayton, June 27 to 30.

—The Sixth Illinois District Convention at Danville, June 21-22.

—The Western Washington Convention will be held in Bellingham, July 4 to 8.

—The new quarter with the Sunday school begins the first of July. Orders for the Bethany Graded Lessons are rushing in every day.

—The Edinburgh conference is now in session, and we shall expect in succeeding issues of the Christian Century to publish reports of its proceedings.

—The Christian Century is represented at the Edinburgh Conference by Clayton C. Morrison, and Mrs. Morrison, A. W. Taylor, and Dr. Errett Gates.

* * *

The conventions of the churches of Missouri were held last week in Jefferson City.

E. L. Mitchell is just closing a successful year with the church at New Holland, Ohio.

J. C. Hanna has resigned the pastorate at DeSoto, Iowa, and accepted a call to Ulyses, Nebraska.

Dr. George H. Combs of Kansas City delivered the commencement address at the Washington University, St. Louis, Mo.

C. H. Winders, Irvington, Indiana, preached the baccalaureate sermon for the high school at Bowling Green, Mo.

Texas has chosen as its Bible school superintendent, Edwards Owers, pastor of the church at Graham. Texas.

W. G. Conley has resigned as pastor of the church at Cavina, Calif., after four years' service.

J. E. Lynn, pastor of the church at Pueblo, Colo., is teaching a men's class which is studying the history of the Hebrew people.

Guy B. Williamson preached the memorial sermon for the Grand Army and Odd Fellows at Geuda Springs, Kansas.

W. M. Mayfield, Butler, Mo., reports three additions to the church there during the month of May.

Chas. S. Medbury, Pastor University Church, Des Moines, delivered the commencement address at Butler College this year.

Mrs. D. N. Wetzel, wife of the pastor of the church at Mattoon, Ill., has been seriously ill of blood poisoning, but is reported to be rapidly improving in health at present.

The following churches near Pittsburg are without pastors: Belmar, Bellevue, Homestead, McKees Rocks. They all have out their line for the men they think will fill the bill.

The East End Church, Pittsburg, has practically raised its $1,200 for foreign missions and will thus have two representatives on the foreign field.

C. D. Hedges, Eureka, Ill., reports a visit to the Smyrna Church in North West, Mo., the twelfth of June. The offering for children's day was taken, amounting to $8.57.

Children's Day exercise yesterday. Nearly $200 raised. Assures us in the support of Mrs. Wilson as our Living-link. Everybody happy.—Ray O. Miller, Fresno, Cal.

Fred M. Lindenmeyer goes from Des Moines to Pickering, Mo., where he locates as pastor of the church. This church will give $175 to all missionary work this year.

H. O. Breeden has been secured by the West Side Church, San Francisco, as supply pastor for the remainder of the summer, and until evangelistic work opens up again in the autumn.

The West Texas Convention was held at Pecos. Jasper T. Moses was chosen president, Mrs. C. L. Heath secretary. It is said that the convention was accounted very successful by all who attended.

Homer L. Magee, pastor of the church at Pecos, where the West Texas Convention was held this year, has led the small band of Disciples in that place to the erection of a new $15,000 church building.

L. S. Harrington, who has just graduated from Eureka College, has accepted a call to the church at Belleflower, Ill., where he is already at work, and will move to the field about the middle of July.

What was designated as "Home Coming Day" was celebrated on a recent Sunday at the Central Christian Church, Pueblo, Colo., where J. E. Lynn has recently been installed as pastor, going from Warren, Ohio.

The Central Church of Pueblo was founded in 1882; its history covering a period of twenty-eight years. There is a splendid spirit in the church and the promise for the present pastorate is bright.

The Children's Day Offering of the Central Church of Pueblo is already more than double that of any previous year in the history of the school and the offering is not yet completed.

A new pipe organ is being installed in the church at Colorado Springs, Colorado, where George B. Stewart is pastor. The work of the church here is making fine progress and Mr. Saewart has been given an indefinite call to remain with the church.

Irving S. Chenoweth is now in charge of the Union Ave. Church, St. Louis, Mo., serving as acting pastor until September, when B. A. Abbott will enter upon his duties as pastor of the church.

Madison A. Hart, Columbia, Mo.; P. W. Harding, Columbus, Ind.; Grant A. Robbins, pastor of the M. E. Church, Sedalia, Mo., and A. W. Kokkendorfer are to leave New York, July 7, for a short trip to Europe.

Frank E. Mallory, pastor of the First Church, Parsons, Kansas, preaches the memorial sermon in the afternoon to a crowded house. The sermon as highly commended by the local press.

J. B. Jones, pastor of the church at Marion, Ind., gave the memorial day address to a large audience; indeed, it is said that Mr. Jones is preaching to that sort of audiences every Sunday.

S. G. Fisher, pastor of the church at Walla Walla, Wash., reports that the offering of this church on children's day was $410 for home missions and $125 for foreign missions. This in spite of the prevailing financial depression in that section of the country.

The Portland Ave. Church, Minneapolis, Minn., is making a canvass of its membership tryiyng to bring the annual budget of the church for current expenses up to $4,500. John G. Slayter, who took charge of this work but a few months ago, already has the situation well in hand.

The offerings from the Sunday schools from June 6 to 16 amounted to $18,096, a gain over the corresponding time last year of $5,000, or nearly 40 per cent. We have reason now to hope that there will be a gain of at least $10,000 from the Sunday schools.

John A. Jayne, pastor of the church at Hampton, Va., is preaching to large and growing audiences. He recently gave a lecture on "Ben Hur" which netted over fifty dollars for the ladies' society of the church. Mr. Jayne teaches a Bible class of men which is growing rapidly.

Sunday, June the fifth, marked the twentieth anniversary of George B. Van Arsdall's ordination to the ministry, and he celebrated the event by preaching in the Central Church, Denver, of which he is pastor, a sermon on "Things that Twenty Years' Service in the Ministry Have Convinced Me Are True."

The Sunday-svhool at Ann Arbor, Mich., secured over $500 on Children's Day. This was indeed a great victory for the school is not large. The most significant Children's Day offering of which we have heard is that of New Washington, Ohio, where the attendance was only twelve and the offering $30.90. We extend congratulations.

The church at Crystal Lake, Ill., observed children's day June 12. T. F. Weaver of the University of Chicago has been supplying for this church of mornings for the last few weeks, and in the evenings he preaches for the Metropolitan Church, Chicago. It is expected that C. R. Scoville will be with the Metropolitan Church after the first of July.

The Minnesota churches met in convention at Rochester last week. The program consisted of addresses by a number of the preachers of the state on up-to-date social and educational problems, and addresses of the secretaries of the various missionary boards and Mr. Shellenberger of the brotherhood.

George G. Ritchey, Newberg, Ore., says: "Why not have a Perpetual Living-link, a $10,000 cash gift to bear interest at 6 per cent like annuity money, thus making a Living-link every year, a memorial Perpetual Perpetual Living-link. Many rich people might perpetuate their memory and usefulness in that way. Others might give in the name of a departed loved one." Splendid idea. Who will be the first to give $10,000?

R. E. Elmore has been pastor of the First Church, Roanoke, Va., for the past four years. He began at a salary of $900 per year and so greatly has the church grown that they now reward their pastor with $1500 per year. During this time the missionary offerings of the church have grown constantly, the audiences have increased, and a new $15,000 building erected and the church entirely freed from debt.

"A four-months' contest with Virginia, our county seat, and Literbury Sunday Schools closed in which we won by a small majority, the contest having been close enough all the way through to bring desired results to each school. In the four months the attendance gradually increased from 117 to 439, on the last day. The collection from $2.25 to $209.87. Men and women, who had not been in Sunday-school for 20 years, caught the spirit of the times and came in such crowds that the church would not hold them. Some classes had to meet out in the yard and even standing room was at a premium inside. Personal work of the Superintendent and teachers did it. Greatest Sunday-school in history of the church. I. A. Engle, Minister.

The Tabernacle Church, North Tonawanda, N. Y., G. H. Steed, pastor, becomes a Living-link in the Foreign Society. This makes thirty-two new Livivng-links this year, tne largest number in any one year.

Professor Austin P. Finley, acting Dean of the Biblical Department of Drury College, Springfield, Mo., will spend the summer in Chicago University and can be had for pulpit supply on Sundays for churches in reach. Address him, 135 S. Divinity Hall, Chicago University.

The First Church, Oakland, Calif., is building a beautiful new church. Until the new house is completed they will meet in the First Baptist Church. The pastor of the Baptist Church is absent for a time, and the pastor of the Christian church will preach to both congregations.

E. A. Cole, who will become pastor of the First Church, St. Louis, Mo., the first of September, has just closed a successful pastorate of nine years in Washington, Pa. Mr. Cole is nearly fifty years of age, has a fine record for accomplishment in the pastorate, and may reasonably be expected to make the work at St. Louis the most glorious of his life.

June 12 was a great day in the history of the church at Dixon, Ill. The pastor, S. Ellwood Fisher, who recently took charge of this work, led in the services of rededication of the church, which had been painted, papered, and the auditorium rearranged and reseated so as to better accommodate the audiences and the Sunday school.

The Wednesday evening lectures on biblical subjects presented to the audiences at the mid-week meeting of th Central Church, Denver, have proven so helpful and popular that the church has requested that they be continued again in the autumn. Until the summer vacation Mr. Van Arsdall will lead the audiences in the study of the Psalms, and in the autumn will take up again the biblical lectures.

Children's Day at S. Geddes St. Church of Christ, Syracuse, N. Y., greatest in the history of school. Offering of $86 for mission. School has averaged 178 since moving into new building in January. Church recently closed prosperous year nearly $4,000 raised for all purposes. 57 added during year. C. R. Stauffer is pastor.

F. D. Ferrall sent the following good report of the work at Bloomfield, Iowa:

"Four added since last report. Splendid Children's Day program the evening of June 12. Morning sermon devoted to the children who filled the front rows of pews in the main auditorium. I will close my work with the Bloomfield congregation the middle of September, completing five years of service. Have not yet arranged definitely for future field of labor.

"A Flower within a Flower," was subject of a recent sermon by W. H. Bagby, of Missoula, Montana. The sermon was fully reported in a paper of the city. The first words of the discourse give the thought:

"This fine passage suggests to the imagination the picture of a flower within a flower. The first is the flower of creation, the second the flower of personality. Men devote their lives to the study of the flowers that spring up in the morning and in the evening are cut down and cast into the oven. The flowers we are to study this morning will never fade nor fail."

The Sunday school of the church at Jefferson St., Buffalo, B. S. Ferrall, pastor, gives a combined offering for all missions of $660. Children's day was a happy occasion with the school. The next great event is the annual excursion to Crystal Lake, fifty miles from the city. Mr. Ferrall thinks there will be from 1,000 to 1,200 people take advantage of the trip to the beautiful resort.

The church at Lilly Creek, Ind., observed children's day on June 5. Twenty-four dollars was raised, an increase of eight dollars over last year. This offering is very encouraging, as the school has only a membership of thirty; also, the church had just completed papering their building. The pastor, W. H. Smith, will spend his vacation in Port Stanley, Ontario.

The General Education Board of New York has made a grant of $50,000 to Transylvania University on condition that the university raise $150,000 additional to be added to the permanent endowment. The College of the Bible has directed its financial secretary to join in securing the amount necessary to claim the grant. W. T. Donaldson and J. W. Hardy are now in the field. President Crossfield will devote most of the vacation to securing funds.

B. H. Hayden, in a good letter, tells us of the good things that have recently come to the Disciples of London, Ontario. In May, A. Martin of Morgantown, W. Va., visited the church, giving a lecture. During the Ontario annual convention, June 1-6, I. N. McCash, Stephen J. Corey and R. P Shepherd of St Louis, Mo. Other speakers heard by the church there recently have been Dr. W. E. Macklin of China, Miss Bertha Clawson of Japan, and Mrs. Linton of South America.

J. H. Gilliland has resigned the pastorate of the Centennial Church, Bloomington, Ill., which so recently dedicated its beautiful new house of worship. Mr. Gilliland says that he regards this the crowning achievement of his twenty years' ministry in Bloomington. He will not take up fuurther pastoral work in Bloomington, but for a time may be had for dedications and a few meetings. It is possible that Mr. Gilliland may be induced to accept a pastorate again, if a real opportunity for service presents itself.

The adult Bible classes of three different churches in Trenton, Mo., are to co-operate in the establishment of a lecture course during the coming year. Last year the lecture course was under the direction of the ministerial association and money was lost which the preachers individually had to make up. Three classes are composed of business men and it is a fine way of practicing the religion of the Christ in united service of the community.

Elster M. Haile, president of Hereford, reports encouraging progress for the college. The citizens of Hereford have raised $25,000, payable in five yearly installments, as a temporary endowment for the college. The friends of the College outside Hereford are to raise an equal amount. This will enable the college to a much greater work in the future. Mr. Haile expects to be in Chicago during the summer in attendance upon the summer school at the University of Chicago.

Mark Williams, who has been compelled to return to America after eight years in England, has accepted a call to the new East Side Church, Milwaukee, Wis., where he will rejoice in the co-operation of his old Drake class-mate, Mr. Robert Nourse, who has so faithfully supported the work of this new church. Mr. Williams feels sure of the support of the people of the church and exceedingly hopeful over the future of the work.

Sunday, June the fifth, marked the dedication of the First Church, Pomona, Calif. The new building was erected at a cost of $62,000, and is the best Christian church in the west. A remarkable event occurred at the morning service. The church soloist, Miss Whipp, who possesses a notable voice, sang, and so pleased the audience that a wealthy man, not a member of the church, presented a $100 bill toward the payment of the church, and said he would double that if the soloist would sing again. This she did and an offering was taken amounting to $28,000.

A rally of the Christian Endeavor Societies of our own churches was held at the Jackson Blvd. Church, Chicago, Monday, June 13. Most of the societies of the city sent delegations; the largest was from the Ashland Ave. Church. Claude E. Hill, of Valparaiso, Ind., National Superintendent of C. E., among our own people was present and made the address of the evening. It was a very thoughtful address. Mr. Hill departed from the conventional style of Christian Endeavor address and interpreted the movement in the light of present day religious tendencies. The part of his address dealing with the problem of Christian union was the most significant. The sentiment for Christian union has come and is strong. What is needed is a program. The problem of union is old with us and comparatively new to other people. We have worked at the program and through Christian Endeavor will be able to make valuable contribution to its solution. He quoted John Temple Graves who declared that the position of the Disciples of Christ is the position of ultimate Protestantism. This address should be delivered extensively over the country. It was voted to reorganize our city Christian Endeavor union and a committee was appointed to nominate officers and report at a subsequent meeting to be held in the near future.

Oklahoma Christian University

E. V. Zollars, President.
O. N. Roth, Chancellor.

A New School With a Phenomenal Record: Third Session Just Closed.

The fourth school in our brotherhood in ministerial attendance. Eighty-two ministerial students enrolled last year, including five pastoral helpers. Forty-nine graduates from all departments. The following schools and colleges in successful operation:

1. College of Liberal Arts.
2. The College of the Bible.
3. Teachers' College.
4. University High School.
5. College of Business.
6. College of Music.
7. School of Oratory and Expression.
8. School of Fine Art.
9. University Hospital and Training School for Nurses.
10. Post Graduate School.

Splendid Ladies' Home, modern in all its appointments. Board at actual cost. Sixty pulpits in Oklahoma and Kansas now being filled by ministerial students. Room for as many more within easy reach of the school. Young men wanting preaching points to pay expenses, address C. C. Taylor. Send for catalog to Miss Emma F. Hartshorn, Registrar. All communications should be addressed: University Station, Enid, Okla.

Important Statement.

If young men who can preach acceptably, and wish to make further preparation for their work, would have faith enough to come here and enter school, they would be able to get preaching points in a short time. There are a hundred churches or more within reach of the school that are now ready, or could be worked up by a little effort, to support ministerial students.

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8:30 A. M. — 12:00 Noon
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MONON-C.H&D.

The Memorial Church, Chicago, observed "Flag Day," June 12. Dr. Willetts' sermon was "The Colors." A male quartet sang, "Columbia, the Gem of the Ocean," and "Tenting on the Old Camp Ground." The Abraham Lincoln Post of the Grand Army were guests of the church for the day.

G. B. Baird, Lu-chow-fu, China, says: "When can we expect the money for our church building? Last Sunday 225 in Sunday school. In the very crowded hospital we have to find room for ten large classes. Our largest meeting place in the city is the hospital patients' waiting room built to accommodate one hundred persons. We have 140 enrolled who are asking the way of life and we have no place to care for them. We must have a new church building at once or stop tring to enlarge our work."

Thst first anniversary of the South Side Church, Hannibal, Mo., has just been held. It has been a great year with the church and the anniversary service was a time of great rejoicing. During the last year the average attendance of the Sunday school has been 212. The church was organized with 145 members. During the year there have been added to the membership 101, with a present membership of 242. Already the $20,000 building is proven inadequate for the needs of the church. The pastor, Clarence E. Wagner, says that frequently on Sunday evenings it is necessary to turn people from the door. Think of it!

William Price, minister Howett Street Church, Peoria, sends the following note: Children's Day, second Sunday in June, A great day in all three of our Bible schools. Howett Street Bible school had an attendance of 310 and an offering of $135.00 Central Bible school an attendance of 360 and an offering of $160.00. West Bluff Bible school held its opening session with 202 present, offering $8.75. Total attendance in our three schools, 872. Total offering for missions, $303.75. We are now assured of becoming a Living-link in the foreign field by our united efforts.

One of our young pastors, Joseph L. Garvin of Seattle, has just been signally honored by being elected president of the Seattle Ministerial Federation for a second term. This body is composed of the ministers of all the Protestant churches in the city. Previous to the present election it has been the rule that no president shall succeed himself in office, a rule which has been heretofore rigidly adhered to. During Mr. Garvin's first term as president, which has just expired, his administration was one of such unusual efficiency that he was re-elected unanimously despite his unwillingness to accept the office. He will serve as president of the general ministerial body made up of the ministers of about 135 churches in Seattle from the present time until September, 1911.

The following note, clipped from the school notes of the Southern Christian Institute will have interest to our readers: "The first shipment of lumber from our sawmill went out on the 9:50 mail last Thursday night to President Lehman, who spoke at Eureka, Ill., the following Sunday, and to Elder Charles S. Medbury, whose Sunday school class made the gift of the sawmill to the institution. It was almost supper time Thursday evening, June 9, before the great log began to make its journey on the carrier toward the saw. The engine was snorting and puffing and anxious to be about its newfound mission. Slab after slab came off, and the prayers of more than a decade became a fact before our eyes. None was happier in it all than Professor Prout and his boys, who had worked so faithfully to get the machinery in working order. This institution at Edwards, Miss., is one of our most fruitful educational interests.

The Central Church, Des Moines, Iowa, made a great appeal to the people of the church and the community in the campaign for children's day. This appeal was made strong by the fact that this church supports four living link missionaries who are doing great service. Mrs. Ada McNeil Gordon represents the C. W. B. M. in Mahoba, India. She has been supported by this society for twelve years. Mrs. Herbert Smith, who, with her husband, went to Bolenge, Africa, about a year and a half ago, is supported by the church through the Foreign Society. E. W. Finkle represents the church in his service as pastor of the Chesterfield church, Des Moines; C. N. Biglow labors in the same capacity for the church at Ninth and Shaw. Finis Idleman is pushing all departments of the work at Central with vigor.

Our churches at Galesburg and Knoxville, Ill., co-operated in a rally and field day Tuesday, June 7. The Galesburg Bible school chartered a special train on the Interurban line which connects the two cities and took the children free of charge to Gilbert's Park Knoxville where the rally and picnic was held. About a dozen congregations of that section of the state were represented, there being a thousand people in attendance. The great feature for the children and young people was the athletic contest between the two schools under whose auspices the rally was held, the honors being about equally distributed. Stephen J. Corey spoke in the afternoon representing the Foreign Society. Arthur Holmes delivered two masterly addresses along Brotherhood lines. P. C. MacFarlane spoke at night at the Brother-session which was largely attended by the men. The addresses were of the highest order and the work in the various communities represented in the rally is greatly strengthened.

CHRISTIAN ENDEAVOR DAY FOR HOME MISSIONS.

IS SUNDAY, JULY 3.

The following program is suggested:

Program.

Opening Hymn—"I am Here on Business for my King."
Prayers (assigned to five Endeavorers).
- (a) "For the Help of the Father."
- (b) "For an Understanding of America's Needs."
- (c) "For the Home Board and Secretaries."
- (d) "For our Workers on American Fields."
- (e) "For the Realization of our Responsibility."

Hymn—"America."
Scriptural Lessons—Psalms 72: 1-9; 124: 1-8; Luke 19: 41, 42; 1 Pet. 2: 9, 10.
Debate—"Is Christian Citizenship Essential to the Safety and Perpetuity of our Nation?" Three speakers given two minutes each on the affirmative and negative. The affirmative leader given one minute at conclusion to sum up the arguments.
Hymn—"Onward, Christian Soldiers!"
Three Talks (eight minutes each).
- (a) "The Need of Missions in the Populous East."
- (b) "Challenge of the Fronter."
- (c) "What of the Foreign Speaking People in our Country?"

Hymn—

Many churches have not yet taken their offering for American Missions. This season of hilarious pyrotechnical ebulition of American patriotism is opportune for such. Let pastors preach at 11 a. m. on "The Place and Power for Christianity in American Histic service at night. Take offering in cash

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—The statistical returns of the Wesleyan and Primitive Methodist Churches in Great Britain for last year show a falling off in church membership.

tory and Life," and arrange for this patrio- and pledges for American Missions. Literature and envelopes furnished on application.

Grant K. Lewis, Sec.,
Carew Bldg., Cincinnati, Ohio.

Summer Conferences of the Young People's Missionary Movement

Anyone who has ever attended one of these delightful and instructive conferences will never forget the experience. The aim is to train leaders of mission study classes and all other forms of missionary activity in connection with Sunday-schools, young people's societies, and other church organizations. The inspirational and practical are combined so that the training may be well rounded and wholesome. These conferences are held at delightful places so that it is possible to combine vacation and edification.

Seven of these summer conferences will be held during the summer of 1910. Besides the Southern conference to be held at Nashville, July 1-10, the following conference meeting places and dates are announced: Lake Geneva, Conference Point, Williams Bay, Wis., July 1-10; Whitby, Ontario, July 1-8; Knowlton, Quebec, July 12-19; Sunday-school, Silver Bay, New York, July 14-21; General conference, Silver Bay, New York, July 23-31; Rocky Mountain, Cascade, Colorado, August 3-12.

It is hoped that many of our pastors and young people may attend some of these conferences. Address all inquiries to Stephen J. Corey, Box 884, Cincinnati, Ohio.

Wonderful Opening in Tibet

These stirring words come from Dr. Shelton, on the Tibetan border: "We are exceedingly glad to know of Dr. Hardy's appointment, and shall be so glad to see him. We not only need Brother Hardy but several more. The country is open for five hundred miles farther than it ever has been, now. I have just returned from a trip over the border where we've never been allowed to go before, and so soon as my purpose of doctoring the sick was known I was welcome to go where I pleased and when I pleased. I was urged to stay, and when I couldn't, urged to return as soon as possible. I treated some five hundred or six hundred patients, nearly half of whom were people who had never seen a white man before, and the painless removal of fingers, toes and other minor operations were miracles to them. The Lord is blessing us and causing the work to grow beyond our fondest hopes. Mr. Ogden is busy night and day with his part of the work, and—Oh! we need some more good men and women so badly."

Hopeful Progress

This word of brief survey is noted on June 15, after eight and one-half months of the current missionary year has passed into history. The receipts so far encourage us. There has been a gain of more than $20,000. It will be remembered that last year, the Centennial year, there was a total gain of about $76,000. It is but frank to say that some friends have feared a decline this year. True, this might come yet before September 30, but we certainly hope not. During September last year the receipts reached the magnificent sum of $83,416.26!

There has been a great gain in annuity gifts, the largest in our history. The Children's Day offering starts off with a gain of about $5,000 or almost 40 per cent from June 7 to June 15. Again we are reminded that little children lead us. A large number of new Living-links has been enrolled. However, the churches as churches are somewhat tardy in forwarding their gifts. This is a surprise. All the signs indicate that they will give more this year than ever before, but up to the present date they are some $3,000 short of the offering for the corresponding time last year. We have confidence that they will yet make a very considerable increase before the year closes.

Lt us remind the friends that some heroic tasks await us before the close of the year if we are saved from a discouraging loss. We beseech the churches everywhere to gird themselves for a final assault. We hope to witness very large returns during July. True, the vacation season is upon us, but we cannot afford to neglect our missionary army, more than eight hundred strong? Their work must go on without hindrance or any kind of embarrassment. We are under the most solemn obligations to meet their every material need.

F. M. Rains, Secretary.
Cincinnati, O., June 15, 1910.

Walter M. White's Work at Mexico, Mo.

Having been instrumental in bringing Walter White to Missouri, and having known somewhat intimately of his phenomenal work at Mexico, I feel moved to say a word of appreciation of him and his work, and to express a regret which we all here in Missouri feel over his leaving our state. His two years in Mexico resulted in bringing that al-

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You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

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It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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FOR THE SUMMER QUARTER

Now is the time to send your order for the Bethany Graded Sunday School Lessons for the Summer Quarter, beginning July 1.

Many schools will install the Graded Lessons in the Summer so as to "get used" to them by the opening of the new season in October.

In October there will be four new courses added to the three that have been running the past year.

Next year will be a rich year for the Graded Schools. Get ready for it by introducing the Bethany Lessons July 1.

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ready splendid church to a degree of efficiency which it had hardly dared to think it possible to reach. The Board and church stood loyally by him, and were willing to be led into larger life and wider activities. The church became a Living-Link in both Home and Foreign work, and greatly increased its offerings to all other missionary work. But it was in the Sunday-school that the greatest growth was sustained. Going from a school of about 200 to a great, world-known school of over 1,800, in two years, is certainly "going some." Brother White was prominently and helpfully identified with all our interests in Missouri. A committee of which I was chairman urged him to accept a call to our state secretaryship, but he did not see his way to do so.

We are all proud of him and of the splendid work he has accomplished in Mexico. We hoped he would spend the rest of his life in Missouri. But now that he has gone to Cedar Rapids, Iowa, we commend him to the brotherhood of our sister state, and assure them and the Cedar Rapids church that in Walter White they have a man who is "worthy of all acceptation," one who will spend his full power in making both his local work and the general work reach its full limit of efficiency. We give him up with great reluctance, and shall rejoice in every success that shall be his in his new field.

GRAHAM FRANK.

Front Rank Certificates

The first Front Rank Certificates are issued! Number One goes to the splendid school at South Broadway, Denver, Colo., of which Brother Chas. L. Mason is superintendent. It is a great school and its report indicates its excellency along all lines. The second goes to Lamar, also in Colorado, who by telegram announced the completion of the last essential requirement. It speaks well for the Colorado State Superintendent, E. M. Cosner, that this state gets not only the first certificate, but also the second. In a personal letter he says he has many more about ready to send it. At any rate, Colorado is now leading the nation. Let the other states get busy. With many schools the sending of the foreign missionary offering last Sunday made them "Front Rank."

The question has come as to what constitutes "missions at home?" In the minds of those who framed this standard at Pittsburg, this meant some offering to the American Christian Missionary Society. The regular time for this offering was last November, but of course it may be sent at any time. Some states have included with this an offering for state work, but that is optional with the state workers entirely.

ROBT. M. HOPKINS,
Bible School Secretary,
A. C. M. S.

A Visit to the Fields

Secretary F. M. Rains of the Foreign Christian Missionary Society will sail for the East early in August to visit the mission fields. He will go first to Australia at the urgent invitation of the Australian brethren and will spend three or four weeks there, visiting the churches and conventions in the interests of Foreign Missions. From Australia he will go to India spending about two months visiting the mission stations, studying the work, and planning with the missionaries. His next point will be the Philippines, where our young and growing work will be visited. A month or so will be taken for the work and workers there. After the Philippines he will cross over to China. This is our largest mission, but fortunately the stations are all close together and easily reached. Probably six weeks will be needed for a thorough visitation of this important and rapidly changing field. After crossing over to Japan a month will be spent in visiting the four main stations there. Then Mr. Rains will take the Trans Siberian Railroad across Russia to Europe, from whence he will sail for the Congo, West Africa. After reaching Matadi at the mouth of the Congo, he will proceed up that great river to Bolenge, our chief African station. After studying the work there and meeting with the All Congo Convention of Protestant Missionaries, he will probably visit the new stations of Longa and Monieka. From the Congo he will return to America.

A complete visit to our mission fields has never been made by a representative of the Foreign Society. President McLean visited, Japan, China and India in 1895 and nine years ago Secretary Rains made a brief visit to Japan and China. Africa and the Philippines will be visited for the first time and India for the first time in fifteen years.

A visit to the fields is greatly needed at the present time. The work has grown to such proportions, the needs of the various fields are so diversified, and the call for reinforcements and prosecution of plans for the future so urgent, that such a tour is imperative. Again and again have the missionaries urged it.

There are many things in the growth of a great Foreign Missionary work that demand better understanding on the part of the Executive Committee than can be secured through correspondence with the missionaries. The proper distribution of funds; the comparative need and importance of various fields; the opening of new stations; the planting of schools, colleges and hospitals. Because of these problems and needs visitation is not only necessary, but a matter of economy and good business policy. Mr. Rain's visit to Japan in 1901, resulted directly in the building of the two colleges in Tokyo.

The friends of the work will be enabled to keep in touch with the itinerary of Secretary Rains through his letters to the various papers and the Missionary Intelligencer.

STEPHEN J. COREY.

June 15, 1910.



Faculty of Berkeley Bible Seminary, Berkeley, California

H. H. Guy, Dean

THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him:	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4	1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong.	Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5	5. To know his love for God by working with him and for others.	Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child:	Lessons prepared by MARION THOMAS	
First Year .	6	1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.	Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8	3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10	2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.	Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12	4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready (October, 1910)
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15	The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . . (With maps)	Ready (October, 1910)

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THE CHRISTIAN CENTURY

Volume XXVII. June 30, 1910. Number 24

Tolstoy, Luther of Russia

Sketch of Life and Work and Interpretation of the Message of the Reformer, by a Native of Russia,
Daniel Protoff

Does the Church Care?

A Plea for a Larger Conception of the Mission of the Church and a More Manly Policy, by John Ray Ewers,
Editor of "Our Church Men"

Manhood in the Ministry

A Story of the Experience of a Young Preacher Who Met Men as They Are and Helped, by
Alfred Chan Fay

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—Gov. James N. Gillett, who has directed the attorney general of California to take steps to prevent the proposed Jeffries-Johnson prize fight, began life on the Pacific slope as a day laborer at Seattle, although he had been admitted to the bar in Wisconsin, his native state. He has served two terms in congress. A republican, he sided with President Roosevelt in the controversy over admitting the Japanese to the public schools. He has made his campaigns largely on the claim that he was once a laboring man and is a champion of labor, though his opponents have accused him of having acted against the interests of organized labor.

—Secretary Dickinson left Washington on June 16 for a tour of the world. The objective point will be the Philippine Islands, where he will spend five weeks familiarizing himself with conditions there.

—If the republicans of Pennsylvania can bring it about, Philander C. Knox, now secretary of state, will be their candidate for the governorship of the Keystone state. The republican organization leaders base their plea upon the fact that a spirit of revolt has entered Pennsylvania and they must have a strong man of national prestige to insure victory next November.

—Justice Moody, who has been ill for a year, is understood to be in a condition that would prevent his resumption of duty on the bench even next fall. The retirement of Justice Moody will create the third vacancy on the supreme bench for President Taft to fill.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Coming of the Lord

Have We Understood the Teachings of Jesus and the Early Church?

From time to time attention is attracted to the subject of the second coming of Christ by the utterances of some preacher or teacher. There are individuals who make much of this theme in their public statements. There are groups of Christian people who regard themselves as set for the vindication of the doctrine.

Now and then there arises some school of thought that links this thesis with other elements in the gospel, and puts emphasis upon the near return of the Lord. This is not a new or strange phenomenon in the history of the church. It has occurred in every century. Scarcely a generation has gone by that has not witnessed the proclamation of the second coming of Christ as near at hand.

The teachings of the New Testament on this subject are not easily understood. Every different school of thought has been able to get together a set of texts which it regarded as completely satisfactory. If one goes at the matter in a convinced and painstaking way, it is easy to prove that the particular period in which one is living is the very time in which Christ is to return to earth.

On the other hand it is just as easy to prove from the New Testament that the teachings which bear on this question had to do with the first century of Christian history, and have no bearing on the times in which we live, save as general warnings to be in readiness for whatever emergency might occur.

In precisely the same way it is possible to show that all of our Lord's teachings on the theme are referable solely to some distant period, known as the end of the world, the time of final judgment, the consummation of the ages. Which of these three views is correct? Is any of them exclusively correct? What constitutes a reasonable theory in reference to this much discussed New Testament doctrine?

Because the subject is one which certainly has a place in any satisfactory body of New Testament beliefs, and because it is so capable of misuse, it seems worth while to give it some attention. The pathetic examples of people who have wrested the doctrine of the second coming of Christ to its own destruction and largely to their own, warns us that the most sacred things can be turned to trivial or fatal uses.

A fully satisfactory statement would require consideration of the question whether the Gospel records as we have them contain the actual teachings of Jesus on this theme. We are at once face to face with the contention of two distinct bodies of scholarly opinions in this field. One contends that the apocalyptic elements in the discourse of Jesus, recorded in Matt. 24 and the parallel passages, are wholly later and local elements, with which Jesus had nothing to do. It is the contention of this school that our Lord's discourse on the Final Things dealt with the issues of character and not with eschatalogical expectations. This view would exclude from our Savior's statement all these references to imminent or ultimate revolutionary changes, wars, tumults, sufferings and martyrdoms.

On the other hand, a different school of thought, perhaps even more urgent in its claims, insists that Jesus accepted all the current Messianism of his time, and fully expected that the kingdom of God would be set up in connection with startling disclosures of divine power, to which there are such frequent references in the Great Discourses. The literature of this subject is abundant for those who wish greater familiarity with the arguments of the two schools.

For the present purpose we have no reason to decide between the two views. There are elements of strength and weakness in each. It seems not unreasonable to suppose that Jesus' discourse took practically the form in which it has come to us. This does not exclude the probability that some changes have been made in the text. It would be strange if a discourse on a theme so significant for Jewish hearers of that age should not take over to itself some of the current ideas of which the air was full.

The lines of our Savior's teaching on this theme seem fairly consistent and recoverable. He taught his disciples that it was necessary for him to leave them. He saw that as long as he remained they would watch for him and wait for his initiative. He told them therefore that he would go away, but would send them the Spirit, the Comforter. He also told them that he would come again. This promise of his return was made so frequently and clearly that it became the fixed conviction of the early church.

Almost every New Testament document reveals this belief. Paul's message to the Thessalonians shows that he expected to survive until the Lord's return. Peter refers to the taunt that the enemies of the church uttered, who made capital of the fact that the sincere and oft-repeated beliefs of the Christian community that the Lord was about to appear had never been fulfilled. Where then, said these skeptics, was the promise of his coming?

From the standpoint of the early church the promise of Jesus seemed perfectly explicit, but its fulfillment was unaccountably delayed. The angels proclaimed at the time of his ascension that he would return as certainly (not "in like manner") as they had seen him go.

When the Master spoke of the impending changes that should attend his coming, he said clearly that the generation then living should not pass away until all his predictions then made in reference of the future should be fulfilled. No attempt to torture these words out of their legitimate and simple meaning has ever proved successful. It is clar that whatever Jesus said on that occasion referred to the immediate future and not to the ages ahead.

When Jesus stood before the high priest and was asked by him the truth of his claim to be the Son of God, he responded that he was, and that from that day forth they should behold him seated at the right hand of power and coming in the clouds of heaven. If language has any significance, these words refer to the immediate establishment of the kingdom of God in the world, and Christ's continuous and increasing rule. The language is apocalyptic or figurative, as was much of the language in that closing age of Judaism, but the meaning is not to be missed.

It is clear then that Jesus taught to his disciples his return in the near future. This return it is equally clear he conceived as a spiritual coming, in the power of the kingdom, in the work of the Holy Spirit, the diffusion of his purposes throughout the world, and in the trans-transformation of human institutions into likeness with the divine ideal.

That Jesus did not imply a physical and visible coming is shown by the fact that no such event took place. The fact that he did not mean a physical and visible appearance at some future period in the history of the church is clear from his insistence upon the nearness of the event and the accompanying signs, which were manifestly the downfall of Jerusalem and the persecution of the disciples in Palestine, Rome and elsewhere.

But the early church expected a different sort of return. They looked for the coming of Jesus in a physical, visible form. They looked for the re-establishment of those relations with themselves which Jesus felt to be wholly needless limitations upon the work of the kingdom. They were disappointed that he did not come as they expected him, and their disappointment is written on the pages of the New Testament too clearly for any misreading.

Yet Jesus came just as he said he would do, not in the visible form of loving expectation, but in the invisible strength of his kingdom, as he had persistently taught. The Jewish people looked for a different Messiah from the one who came. The early Christians expected a different return from the one that occurred. The church in various ages has gone on predicting the realization of these same external hopes.

At times definite dates have been set and the pathway of the church is strewn with the wrecks of such chronologies. The books of Daniel and the Revelation have been searched for fantastic proofs of dozens of conflicting theories regarding the time and manner of the Lord's return.

Meantime he is here, for all of those who with humble mind and eyes made clear by faith and love are able to discern the Lord who has ever kept us with his blessed promise, "Lo, I am with you alway."

It is probable that Christian people will go on setting dates for the coming of Christ for centuries and milleniums yet to come. Those who unsatisfied with the real coming of Christ in the hearts of his people will look still for some external and mechanical coming, even as the Jewish people looked for a Messiah born in the purple and wielding the sword of empire.

If in some future time the interests of the kingdom of God demand a visible manifestitation of Jesus, no one need deny that such an experience may come. But the duty of the church is not the heavenward look to discover the descending Christ, but the clarified vision which discerns his presence in the world today, working out through his church to the gracious ministries of the Gospel.

There is the higher duty of discovering the Christ who is here, of coming into such relations of friendship and obedience to him that we know him beyond all mistaking, and the glorious privilege of interpreting him to a world not even conscious of his presence, much less eager for any visible manifestation.

The work of the local Federal Council of Churches continues to grow in importance. Some months ago Professor B. L. Hobson, of McCormick Theological Seminary, who has been active in the movement from the first, was elected executive secretary pro tem, it being the intention to secure a permanent secretary with the opening of the autumn. Offices have now been secured in the down-town district, and the work is being organized with a view to aggressive action in the fall. In the meantime a secretary has been chosen for the central district of the Federal Council, embracing Illinois and several adjacent states. His office will also be in Chicago, and the two secretaries, the one for the district and the other for the city, will be able to co-operate efficiently.

No man has rendered more effective service in the cause of public safety and moral uplift than Clifford G. Roe of Chicago. As a rising young attorney he attracted such notice by his ability as to be appointed Assistant States Attorney. In this position his attention was attracted by the numerous indications of a widespread and unscrupulous traffic in women for immoral purposes. With unceasing vigilance he followed the clews that were obtainable, and was soon the means not only of making public the deadly nature of this traffic in white slaves, but of bringing many of the offenders to punishment. So concerned has he become regarding the situation that he has undertaken a propaganda of publicity, visiting many parts of the country, and addressing many groups of interested and influential people in behalf of the cusade. His time was so fully absorbed in this work that he resigned his official position to give himself completely to the hunting down of the men and women who are the leaders in the vile business. To the other weapons which Mr. Roe has put into the hands of the public with which to fight the white slave traffic, he has just added a book of peculiar and pathetic interest, "Panderers and their White Slaves" (Revell, $1 net). The book is not pleasant reading, but it is full of the facts which every teacher, parent and young woman should know about the dangers that beset the way of even the purest and most high-minded youth. The fact that Mr. Roe is a Disciple, an efficient worker in the Hyde Park Church, makes his public service all the more interesting to readers of the Christian Century.

During the past few days Judge Charles Sumner Lobingier of Manila has been visiting in Chicago. He is one of the occupants of the federal bench in the Philippine Islands. He is judge of the Court of First Instance, as it is known in the islands, a member of the commission to revise and edit the Philippine codes, a member of the National Conference of Commissions on Uniform Laws, a member of the bar of the Unites States Supreme Court, formerly member of the Nebraska Supreme Court and Professor of Law in the University of Nebraska. Judge Lobingier has recently completed a work on "The People's Law, or Popular Participation in Law Making" (Macmillan). As a member of the Christian Church, and a near relative of the lamented Henry Schell Lobingier, he is greatly interested in the work of the Disciples, especially in the forward movement in education among our ministers, and in the serious attempt many of our people are making to realize the ideals to which our history has committed us. He speaks in high terms of the work accomplished by Professor MacClintock in the Philippines two years ago, when he went out as commissioner representing the government in the interest of education. The Judge is on a five months' furlough and will leave for Europe in a few days.

Patriotism Against Liquors

Virtue and happiness are the primary objects of patriotic solicitude. These depend largely upon physical and social inheritance and individual choice. Whatever deprives a child of the right to be well born and to be taught how to care for itself and how to live in right relations to others is an evil that patriotic citizens will endeavor to destroy.

At the Twelfth Congress against Alcoholism, which met in London in the summer of 1909, Dr. Taav. Laitinen, professor of hygiene at the University of Helsingfors, reported studies in human families "which confirmed his long and careful observations upon animals, and which showed that the birth weight and subsequent eight months' development of children of drinkers averaged less in a group of over 20,000 families than in the case of children of non-drinkers." Dr. Karl Graeter, a nerve specialist of Basle, Switzerland, "gave statistics showing that from nine per cent up of the children of moderate drinkers investigated were mentally defective or tuberculous, and from seventeen per cent up of the children of heavy drinkers, as against five per cent of the children of abstainers."

Drink is a cause of poverty. A good authority states that "the working people of England swallow in drink every year the value of every inch of land in the whole island." In these days of high prices the average man's income is exhausted by the time he buys what is demanded for the health and comfort of himself and his family. Any money spent for drink lowers his efficiency and injures the state. Dr. C. W. Saleeby says that no less than 12,500 widows are drink made in Great Britain every year, or, taking an average of 3.6 children to a family, a total of 45,445 widows and children are deprived of the one who should support the family. At the National Conference of Charities and Correction in St. Louis, May 19-26, 1910, there was more consideration given to the causes of widowhood than to the best way to help widows. Along with industrial accidents and occupational diseases drink will have to be reckoned a destroyer of the bread winner.

Patriotism studies not only the records of the courts in order to find out what crimes are committed and what punishments are decreed for criminals; it also studies the causes of crime. Why do men steal and murder? The lord chief justice of England, Lord Alverstone, declares that drink is a factor in ninety per cent of the crime of England. He has had an experience of forty years at the bar and ten as a judge. In Scotland, in 1907, there were 90,000 cases of public disorder due to drink. Why alcohol produces crime is explained by Dr. Legrain of Paris: "Alcohol produces an intoxication which is only a brief attack of lunacy. There is no other term which describes the almost instantaneous disorders which follow the taking of alcohol, disorders which impair the judgment, the reason and exactitude of sensation and which destroy the will only to install brute impulse in its place."

It is inevitable that drink should be a source of political corruption. A business that cannot make a successful appeal to the conscience will resort to the use of money to influence legislation. The conscience of the United States is deserting the liquor traffic. Some of our citizens still believe in the divine right to get drunk and make fools of themselves, but the number of such is diminishing rapidly. The appeal of the liquor advocate must be based upon the assumption that appetites and dollars control our actions. Men who accept this assumption do not have very strong reasons for declining the offered bribe.

The way to deal with the drink problem is to educate ourselves as to the perils involved in the use of intoxicating liquors and in the liquor traffic. In former days men thought the drunk man was inspired of the gods. Remnants of this superstition are found among civilized peoples. It is hard for the human race to look a fact squarely in the face when that fact is in opposition to long established custom. We denounce the man who gives us truth which we have been ignoring in our conduct. But we can be taught. Even the notion that whiskey warms a man in winter and cools him in summer will at last give place to a theory based upon the facts. We may even dare to hope that a majority of the citizens will cease to believe that a town is more prosperous when its working men spend their money for liquors than it is when they spend it for food and clothing.

Midweek Service, July 6. Heb. 2:12-17.

Social Survey

The Annual Fourth of July Killing.

It may surprise many a citizen to know that a very rational and earnest movement against the use of fireworks on Independence Day is now in its seventh year; nor is it universally realized among us how many of our children have, by reason of these yearly celebrations, suffered the most cruel death known to medical science. Were any such emotion possible in the English breast, that of satisfaction for the loss and humiliation endured by England in the war for Independence,—at least so far as human life is concerned,—could hardly be more thoroughly justified; for, taking no account whatever of our national losses of many decades past, but only of those incurred in the last three yearly celebrations and in the metropolis alone, we find that 1,339 have been killed and injured,—more than the casualties in the Revolutionary battles of Lexington, Bunker Hill, Fort Moultrie, White Plains, Fort Washington, Monmouth, and Cowpens combined. Nor have these losses been among fighting men, but rather among little children; and of the latter wounded on Independence Day, many that have not died have nevertheless been dreadfully maimed and disfigured for life.—American Review of Reviews.

Sanitary Dwellings in Austria.

The Austrian Parliament has voted $1,200,000 yearly for ten years to create a fund for aiding local authorities and building associations to erect cheap and sanitary dwellings for wage earners. This is regarded as the first step toward reducing the intolerably high cost of living for the poorer people, who are compelled to pay exorbitant rents for miserably inadequate accommodations. It is shown by the latest returns that half the dwellings in Vienna consist of one room, sometimes with a kitchen, but usually without, and that 43 per cent of the population live in one-room homes. Single-room apartments, in some cases, are occupied by six or more persons, and the effect of this scandalous overcrowding is shown in the mortality returns. From these it appears that 296 deaths in 10,000 population are recorded in the workingmen's quarter, as against 120 in other districts.

Cost of Ballinger-Pinchot Trial.

Less than $15,000 has been spent by the Ballinger-Pinchot committee in investigating the interior department and the forestry service. The cost of printing the record of the case does not come out of the $25,000 appropriated to defray the expenses of conducting the inquiry, however. The bulk of the money expended went toward the employment of stenographers and the payment of the per diem and mileage of witnesses. All witnesses have been paid and discharged, and the expense of finishing up the work of the committee will be nominal. Carl Rasch, who assisted John J. Vertrees in conducting the "defense," as the Ballinger side has been known, has taken up his duties as federal judge in Montana. He was recently appointed to this position by President Taft.

Help to Build Cathedrals.

By the will of the late John A. Kasson, the veteran diplomat who died a few days ago, the Protestant Episcopal Cathedral Foundation of the District of Columbia will receive the bulk of his estate, or between $500,000 and $600,000. The principal is to be invested and the interest devoted to educational and other work for which the foundation is designed. It will become available immediately, and help to carry on religious teaching without awaiting the building of the cathedral itself. The cathedral when completed will represent a total money outlay of between $5,000,000 and $6,000,000. There has thus far been raised for the purchase of the ground and the beginning of the work on the building about $1,100,000.

Department of Public Works.

One of the most important governmental projects the President will be asked to consider during his summer vacation will be the creation of a new executive branch of the government to be known as the Department of Public Works. The proposed plan contemplates the abolition of the Interior Department. Support for the proposition is found among the President's political advisers and the leading business men of the country. The main feature of the new department, as they have already been explained to Mr. Taft, are, in brief, as follows: It shall have charge of the Panama Canal and all the work incidental to that project, its upkeep and support. It shall look after the irrigation projects throughout the country. It shall take over all the conservation and forestry work now being done by different departments of the government. It shall have the control of such minor work as is contemplated in the proposed bureau of public health and such activities as are now found in the various movements for the protection of water supplies and water power sites. It shall have under it, as subordinate bureau, a branch to look after the small area of public lands which now remain in possession of the government.

Retirement Pensions.

An aggressive campaign, conducted with the support and approval of President Taft and his cabinet, is to be directed to secure a civil service retirement pension for the benefit of aged and decrepit government clerks. Secretary MacVeagh has led all the cabinet officers of the administration in urging such a system, but Congress has shown no disposition to pass such a law. The President has consented to permit all government clerks to join in a memorial to Congress, and it is expected that at least 25,000 signatures will quickly be obtained. The general plan which meets with the support of the administration contemplates contributions from the clerks to be added to any appropriation from Congress to be available to pension clerks who have complied with the qualifications for retirement. Inasmuch as the United States is practically the only civilized nation which makes no provision for the retirement of its superannuated civil employes, it is hoped that Congress may be persuaded to enact a retirement law.

Uniform Currency.

Although it may be years before the edict of the Chinese government establishing a national decimal coinage is put into effect, the action of the central authorities in formally decreeing the adoption of a uniform currency system is looked upon by bankers in New York and by commercial houses doing business with China, as a long stride forward in the march of the celestial empire towards civilization, as typified by modern Western commercial standards. The new statutory standard of seven mace two candereens to the dollar will give a uniform value to all Chinese dollars. For centuries confusion has existed throughout China in regard to both international and external commerce, owing to the many distinct standards of value in the various provinces.

Patisodes Park Bill.

Governor Hughes of New York has signed the Palisades Park bill, and this assures a magnificent reservation of picturesque country for the people. The palisades form a basaltic bluff from 300 to 500 feet high along the west bank of the Hudson, beginning near the northern limit of New York City and extending north about eighteen miles, in Hudson and Bergen counties, New Jersey, and Rockland county, New York. The palisades were being destroyed by quarrymen when the two states took the matter up a few years ago. It was proposed to buy up not only the quarry holdings, but also the title to a strip of land fourteen miles wide all the way. This required several million dollars, and the money has been raised. Both states made liberal appropriations, and the amount still lacking was made up by wealthy people like Mr. Rockefeller, Mr. Morgan, Mrs. Harriman, Mrs. Sage, Mr. Perkins and others. The largest contribution was from Mrs. Harriman—$1,000,000 and 10,000 acres of land in Rockland county. A park eighteen miles long and fourteen miles wide, 252 square miles, covering 161,280 acres—that is what it means if the plans are carried out.

Women in English Factories.

There are said to be 867,000 women and girls in textile industries in England, most of them in cotton mills. A writer who visited these factories recently reports that a sight of the women and girls is a depressing spectacle. Most of the women are languid and anaemic. Many of the girls are mere children. Nearly 40 per cent of the women are married. All look cheerless and sad, and as if in need of good food and fresh air. Yet England has good factory laws. The trouble is they are not well enforced. The work is not excessively hard, and the conditions are not particularly unhealthy. If care were taken to secure proper ventilation, if the floors were kept clean, and if some method of collecting and removing the dust were adopted, all of which the law contemplates, the conditions would be fairly good. The women are careless about their food, their clothes and their health, of course. That is perfectly natural under the circumstances. They need instruction along these lines. But when would they ever get time to listen to it? They have to work 55 1-2 horus a week, not counting time for meals.

The Possibilities of Texas.

The state of Texas, with an area of 262,398 square miles, has a population of about 3,800,000, including the cities. That is an average of about fifteen persons to the square mile. The state of Illinois, outside of Chicago, not counting the other cities, has an average of about 100 people to the square mile. Germany's population averages about 290 to the square mile. If Texas had a population equal to the average of Illinois outside of Chicago, her total population would be more than 26,000,000. If she were as densely peopled as Germany, she would have a population of 76,000,000. It is not likely that she would support such a dense population, but the estimate that she could take care of 36,000,000 does not seem unreasonable. There is room for a good many more immigrants—of the right sort—in this country.

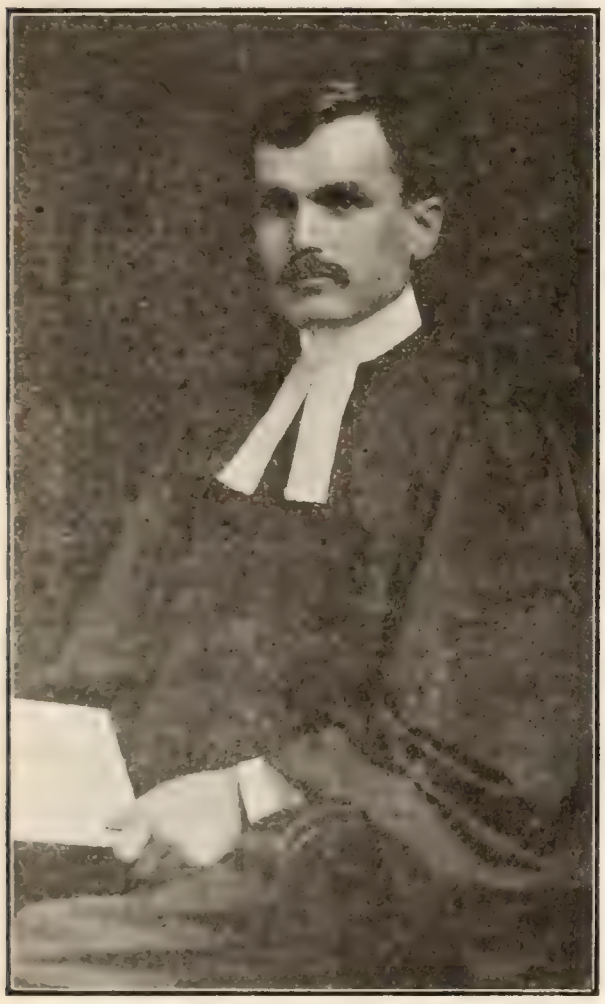
Tolstoy, the Luther of Russia

An Interpretation of Tolstoy's Relation to Russia

BY DANIEL PROTOFF.

What Martin Luther was to Germany, Tolstoy is to Russia, and much more; for Luther took but one step, that for religious freedom; and Tolstoy has taken that step also and the farther step for economic and social freedom.

Born in 1828, some 130 miles south of Moscow, in the heart of Russia, the proper birthplace for a man destined to become the great spokesman of the Slavic race to the world. He was a sensitive, impressionable child. Even in his boyhood he displayed a morbid attempt at a philosophic under-



Daniel Protoff.

standing of life. In youth he never lost his sense of duty, and had a desire to be a noble man.

After his school days in Moscow he went to the University of Kasan, where he studied science and philosophy; here the old students taught him that there was no God, and he became a vague atheist. After college he lived on his estates for a few years and then enlisted in the army, and was given command of a battery in the time of war at Sebastopol. Tolstoy's experience at the war affected his whole life. There he saw the misery, the cruelty. After the war was over, Tolstoy went to St. Petersburg, to live there as a rich, fashionable and brilliant member of the polite world. There he acquired distinction by the publication of his "Sebastopol Sketches."

Travel and Study.

He spent about two years in travel, and seems to have mastered English, French and German.

In 1862 he married the daughter of an army surgeon. Their family life was always most happy.

He and his wife lived in the country on his estates, where he devoted himself to improving the conditions of the peasantry.

Religious Experience and Teaching.

While yet a boy, when reading the Four Gospels, the doctrine which teaches love, humility, meekness, self-denial, and returning good for evil, was the doctrine which touched him most. Now, as a man, he begins to inquire, "Why have I never been happy?

He runs over his life in his mind, and suddenly the light bursts upon him. "Happiness," he cries, "happiness consists in living for others, that is clear." In his book, "My Confession" he tells us how he tried to grasp the meaning of his life. "We have reason and conscience ('the light which lighteth every man') to guide us forward. We did not originate these. Their source lies outside ourselves."

On Life—to transfer our interest from the lower to the higher nature is to be born again, to lay hold of eternal life, this is the root of religion. "Only when I believe in God, I can live; when I do not believe, I feel as if I must die. God is life." "Only when I yield myself," said he, "to that intuition of love which demands obedience to His law, is my own heart happy and at rest."

"Live to seek God and life will not be without him. After my conversion, life rose up within me and around me, and the light that then shone forth never left me afterwards."

What is Life?—"A part of an infinite whole." Here was the answer to his problem; and faith which defines our relation to the whole world is the deepest source of human wisdom.

He studied the lives of the peasantry, and found that they had a true faith, a solid foundation for their lives.

Tolstoy and the Church.

"The church was founded upon the Gospels and any truth which the church possesses must be contained in the Gospels." He has always been outspoken upon society, upon the state, upon the church. "However strange the statement may appear, every church, as a church, has always been and always must be, an institution not only foreign, but absolutely hostile to the doctrine of Christ. "For the Church of Christ is known by its meekness, repentance, submission, activity and life."

Before he was fifty, Tolstoy had dedicated his life to his religious ideals. He had then fully acquired his faith, and he girded himself to lead his people across the deserts of disbelief into the land of promise.

Every man must ask himself, "What does God command me to do?"

His writings, after conversion, always speak with a voice of the preacher. "My Confession." "The Four Gospels," "My Religion," "What Must We Do Then?" "The Kingdom of God Within You," "What is Art?" and "Resurrection" followed during the next twenty years.

After his conversion, he looked into the tomb in which the truth, freedom and liberty were buried for 900 years. Over the tomb a heavy stone was rolled, and a strong army with its laws was whacking over it day and night, saying, "There is no resurrection for thee." But Tolstoy quotes the words of Napoleon, "I establish my kingdom by force but Christ establishes His by love; and yet there are millions who are ready to die for Him."

After his conversion he said, "My reputation has fallen, and I have been much grieved inwardly; but now I am at peace, now I have something to say, and it is necessary to work conscientiously." He stood on the highway and talked to the pilgrims as a brother, saying, "Self-abnegation does not consist in saying, 'Take from me what you like,' but in laboring and thinking in concert with others, so as to give oneself to them."

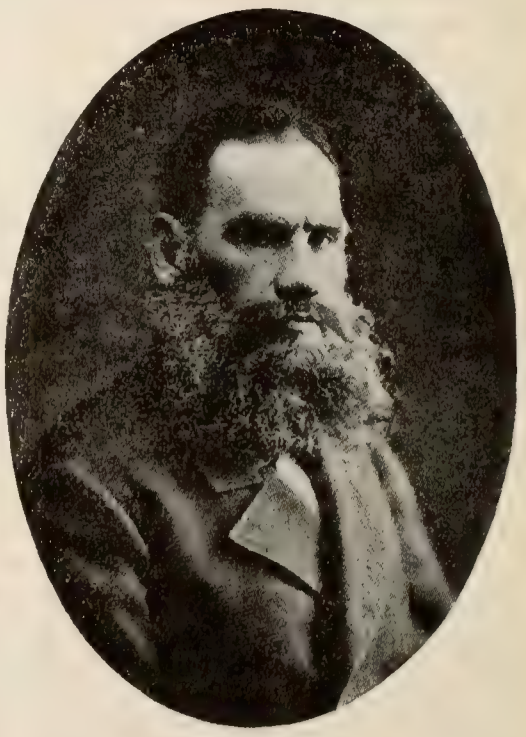
If you live in love, then do not live in love for a certain person, but for all human beings. If the church is wrong, it does not mean that I have to be wrong, but I must find the truth for myself—which I did find in the New Testament. If the church is practicing Old Testament teachings which are condemned by the code of the New Testament, it does not mean that I should practice the same thing. "Thou shalt not suffer a witch to live," or Samuel's words to Saul were, "Spare no Amelekite; slay men, women and children." This same spirit came into the Christian church, which has shed blood nearly every century since Christianity began.

Christ comes with the message, "Love your enemies." Paul's message, "If thine enemy hunger, feed him." Like a Messiah he drew to himself a large number of thinking Jews and many of them became Chrisitans; but many of his followers were considered ripe for the lunatic asylum, others were declared insane, while others were sent to prison and into exile.

He had been always a reformer, and ever before the ukase of emancipation, he had been the first nobleman to liberate his serfs.

War and Peace.

At once Tolstoy starts to work, preparing himself five years for the first work, "War and Peace." He said, "It is a hard preparation, the deep plowing of the soil upon which I am driven to cast my seed." Then he



Count Tolstoy at 46.

said, "I have to consider and reconsider what will happen to those human beings of my story." And from 1865 to 1869 the work was completed and the greatest novel of the nineteenth century was published, "War and Peace." (His wife copied this novel no less than seven times, again and again). Tolstoy always likes to get a step nearer perfection.

Now Tolstoy is followed by other reapers, and will still be followed in those fields ripe for the harvest. There are many wealthy merchants of Moscow and St. Petersburg who are nerolled among his disciples.

To all the Earth.

Tolstoy's conversion was carried into all corners of the earth. Russia has been waiting for a man who would not only interpret

the Gospel rationally, but live it radically. Pilgrims kept coming to him by thousands, to hear the story of his conversion. Prince Chilykoff was converted and sacrificed his millions for the poor; so was Vladimir Tstertkoff. Both of them are living in exile.

The Stundists were progressive, for the work of Tolstoy has served as a link between the rogressive elements of the common people and of the reformers and radicals of the "Intelliguenzia." The 2,000,000 Stundists are the strongest social organization working for the salvation of their country. Brotherhoods are also being founded all over Russia. Tolstoy's literature is published in foreign countries only. For that reason a great desire was created amongst the people in Russia who could read. Many a time it was carried to Russia inside of a loaf of bread. Those who read it used to say, "After I read it, I kiss it and press it on my heart to treasure it there."

From the lowest to the highest degree, people have been reading his writings; sometimes people have paid $5 for a book which costs only fifty cents. Those who could not get his books in Russia, went to Europe to spend a few months in order to read his books.

Most of the people who have read his books have no use for the Russian Orthodox Church. Even Protestant missionaries in Bulgaria were not able to make any progress until Tolstoy's books were translated into the Bulgarian language.

The Russian-Japanese War had a great effect on the people; it drove them out of that great superstition. Every man who went to war was provided with one of those so-called "Tkona," a wooden or paper image for protection; but the soldiers lost confidence in these images, for they saw how the Japanese took thousands of images and made a fire of them by which to warm their hands. After the war religious freedom prevailed, but every one was supposed to believe in one God. At the same time many new sects sprung up and many people were led astray.

The Russian people, of whom there are millions upon millions who read no books and no newspapers, write and receive no letters, must be helpless victims of superstition. Yet it is natural to the Russian peasant to take the scripture literally. "If thine eye offend thee, pluck it out." (Mark 5:29). John Plotnikoff of Karkov in May, 1902, was admitted to the hospital, having chopped off his hand with an ax, after failing to gouge out his eye.

Peasants get wildly drunk at Easter for the joy of thinking that Christ is risen; at other times for no reason at all. The message of the Lord comes to us saying, "I have set before thee an open door." Though the Lutheran Church is working in Russia, yet there is only one pastor to seventeen churches, and it takes him four months to see each church once. Baptists have about 30,000 converts, and Methodists have nine churches, but only three pastors. There are also 5,000 men and women converted under Baptists' and Methodists' preaching, but the people refuse to join them because they do not find their names in the New Testament. It is an astonishing fact that according to statistics, more than 50,000 Russians left the Russian Orthodox Church and became Mohammedans between April 1, 1902 and January 1, 1909. This should stir the heart of every Christian who loves the cause of truth and liberty and we should lose no more time in consecrating men and money to carry the saving power of the Gospel especially to Siberia, where thousands of the disciples of Tolstoy are waiting for some one to come and help them there.

Those people have been wrapped in midnight gloom, covered with the dark mantle of superstition, or blasted beneath the withering influence of a form of godliness without power.

Our Church Men

Does the Church Care?—A Protest and a Program

BY JOHN RAY EWERS.

"I don't give a d——if it is," said a certain New York tenement house owner when told that typhoid fever was raging in his buildings. It so happened, by the irony of fate, that his own beautiful daughter died from typhoid which was traced unmistakably to her father's tenements. This was fifteen years ago. Meanwhile social consciousness has been growing. Hardly any man would say a thing like that today, although the indifference is appalling. We are coming to see, however, that we are all tied up together and that our own safety depends upon the integrity of all.

But what about the church? Does she care? Now I am not a knocker. I am not going to join the cynics who are playing their merry chorus upon the anvils. The cynic is a sinner. Any man who has made a failure of his own life can grasp a hammer and play his little tune. The test of genius is constructive work. A gorilla can devastate an art gallery. A goat can block the road. A wrecking crew can tear down a building, but it takes an architect to build it. On the other hand we need not be blind to existing conditions. Two classes of people are equally reprehensible: the snarling cynic and the lazy optimist. The first says the church is an obsolete institution and is fast passing away, the second says the church is perfect and that God will care for his own.

Preaching That Goes Up but Not Out.

The sane man is he who, while believing that the church is a divine institution, sees plainly that men must adjust the membership to conditions. The church at present is not a bride without spot or blemish. There are spots, both black and red, on the white garments, and the lines of selfishness wrinkle the fair face.

Look at the average church. What does it do for the community at large? In the pulpit, perhaps, is a man who never studied sociology half as much as he did theology. His religion goes straight up—it does not go out toward men. Minister and laymen are trying to build up a great plant. They glory in numbers, trying to beat out some other neighboring church. The desire is not so much really to save men as to make a great appearance. The big missionary offering is boasted of. The thought and prayer is not so much for the poor heathen as for the aggrandizement of the local church.

Ministers boast of their aristocratic members, of their big salaries, of their great buildings, of their large Sunday-schools, as a suddenly enriched millionaire might boast of his possessions. Is that the true idea—to build up a great, selfish, contented, sleek, fat and useless organization? Is the local church a thing in itself? A thing to be built up



J. R. Ewers, East End Church, Pittsburg. Editor of "Our Church Men."

even by destroying a smaller neighbor, as a greedy corporation absorbs a weaker competitor? Or rather is not the kingdom of God advanced when all Christians feel themselves a part of a common, conquering army, all fighting evil, and all working together.

The point is this: too many churches are trying to build themselves up with never a thought for the other church, much less for foreigners, civic righteousness, or social betterment.

How many ministers, in Pittsburg, are working as hard in broad social causes as they are to build up their own plants? They may say that their particular church is all the field that they can cultivate—then they should make way for larger men with broader vision and more capacity. A man who is only big enough for his own parish is too small even for that. His duty is to resign and get out of the way. Thank God, there are some shining lights among our ministers who are doing great things in social ways.

Some Valiant Men are in the Fight.

This much must be said, that the church is doing about all that is being done for social betterment, and that is not much. The men, ministers and laymen, who have fought the battles for righteousness in Pittsburg, have been for the most part rugged churchmen. They got their inspiration from religion. Let us say this with emphasis. The church has done practically all that has been done. How pitiful that is, however, in comparison with what might have been accomplished which should have been worked out!

The average church is a self-centered proposition where the preacher is trying to build up his own reputation, and incidentally his salary, and where the laymen glory in their pomp and circumstance. Meanwhile the city goes to the devil.

What we must have is a fine brotherliness which boasteth not against the neighbor, and a warm social consciousness which actively works for the uplift of all.

According to pure religion, life is the supreme thing. Not only is a man of more value than a sheep, he is of more value than an institution. In one hand, the religionist held the Sabbath and in the other a man. The man in those divine scales out-weighed the institution and, it was said, "The Sabbath was made for man and not man for the Sabbath." That was a wonderful pronouncement. Our business is to actually save life.

How can we do it when wages are below a living standard? How can we do it when the rotten housing conditions prevail? How can we do it when saloons and houses of ill-repute are wide open? How can we do it when mills, mines and railroads grind up human flesh into dividends and squeeze out the blood into the cup of aristocracy? How can we do it when a man has not leisure to see his family? How can we do it when little children have no place to play?

What would the lash-of-the-temple do in Pittsburgh? I do not advocate reform of the hatchet variety, neither do I endorse, on the other hand, the fat, flabby and feeble optimism that gorges itself while the beggar lies sick at the very gate. God will smash to powder that institution which selfishly builds itself up while neglecting the poor people who are largely the products and victims of damnable civic conditions.

With fiery eloquence, our ministers should rise as one man and plead for social betterment. As a great host the mighty laymen of this noble city should assert themselves. Why leave a few discouraged, heart-broken men, the over-heavy burden? This is the crucial hour. Can you not see it? Some valiant men are rushing into the thick of the fight. Will you loll in the lap of luxury while they are slain and your cause defeated? Will you continue to build your palace while the conflagration rages in the city, threatening even your work?

Making Big Business Fit for Men.

I tell you the churches are handicapped unless they assert their power. The forces of evil are this moment sending men, women and children to hell faster than we are saving them. Are we selfish fools? How much longer will we wrangle over petty doctrines that divide us? How much longer will we knife each other in our pitiful pride?

But some timid soul will say, "What can the churches do?" It is not a question of "can we," rather it is "will we." We have never sufficiently estimated the unlimited power of the church of the Living God. There is dynamite enough in our churches to blow the earth to atoms. We are sitting around like a lot of rag dolls when we should be up and doing the tasks of giants and be pounding away at the rocking ramparts of sin with the hammers of Thor. We can do it if we will.

This seems to be the day of the laymen. The day of benches, babies and bonnets" is passing in our churches, and the men are asserting themselves. Witness the colossal and magnificent achievement of the laymen's missionary movement. That is helping the world at large. The very bigness of the enterprise challenged men of power. You can't entertain a Jim Jeffries with a pink tea and a lace handkerchief sale. We must give the big men big tasks. The man who handles many men and thousands of dollars every week doesn't want to be in the peanut business on Sunday. The timid tasks and spineless efforts of many churches make a man with red blood in his veins laugh with scorn. We need the temper of the brave Jesus. We need the fire of the early disciples and the nerve of the martyrs. We are degenerates in these featherbed days of lazy peace.

What Can the Church Do?

Well, here are a few definite things which the church can and ought to do:

A brainy and courageous committee of laymen should name good men for office. That is first,—and don't tell me that it is not a man's job. Some of you fellows who have been waiting for a task worthy of your mettle, come on! Stop talking and scorning and show us.

Then, in the very next place, we must federate all our church men to support these men We have the balance of power if we will use it. The average politician laughs to scorn your church constituency because he knows it is not dependable and that if it votes one way once it will forget all about it by the next election. We are a poor lot politically.

Then we should have first-hand information about conditions.

Ignorance, base and crass, is at the bottom of inaction.

Get Facts.

It does very little good to read about these things in the "Survey." Men must see for themselves. Let a representative group of good men go and study at first hand the vice situation. If we are living in the best city of the land, as some would have us believe, let us know it so that we may all rejoice together. But if conditions are "rottten in Denmark" then let us face the facts courageously.

Let us have the truth about the saloons and gambling. Let the federated men of the churches know precisely how things are here in Pittsburg. Let another group visit the mills and mines; let them investigate the railraods and stores and report conditions in the laboring world. Let us know about accidents and the conditions of families after the breadwinner has been killed or maimed for life. Let another group study first-hand the tenements and housing conditions. Let them consider the sanitation. Let them report back their findings. What is the chance for the Sunday-school where eight people live in the same room? That's practical.

Let another committee go to Chicago and study their recreation parks and then come back and look over Pittsburg. Have another committee of broad-minded men study the administration of charity in our city and see how much over-lapping there is. Can a fake get help from more than one agency? Then there is the whole big problem of city government. What do you know about the Commission plan? The church that loves folks must show her interest in all of these practical activities.

I know that there are ministers who say that all the Lord called them to do was to "preach the gospel" and that they must not meddle with these "secular" concerns. What possible good comes of your preaching unless your men, your laymen, go out and live out that gospel? Perhaps you are not preaching the gospel at all. Now Jesus loved men. He helped men on the spot. He cleansed the temple. Do not forget that. He was not afraid of losing his job, nor offending some of those who paid his salary. Oh, for an outpouring of His spirit. Oh, for a church of lovers of men.

Need of a Prophet.

An aroused, informed group of churchmen would turn this town upside down. Or, rather, right side up with care. Would that some great prophet might arise who could lead the people of Pittsburg on to victory. I do not believe that a finer body of church people can be found on this earth than here. There is genuine devotion, there is a spirit of sacrifice, there is unusual intelligence, there is dormant, potential courage in our superb churches. We wait for our leader.

On a broad, business-like, united basis we must tackle our problem of city building. We must expect and intend to do great things. It is ours to hit the devil squarely between the eyes and to make straight the highway. The difficulties challenge us. The emperor demands the impossible.

Oh, the church of Almighty God must arise and put her armor on! In this day of battle we must not rest idly in the tent. Some of our sons are suffering at the front. The forces of evil are in array. Certain victory awaits our coming. Arise and smite!

Manhood in the Ministry

BY ALFRED CHAN FAY.

The Rev. Charles Stokes arrived in the town of T——, state of Maine, some time in the month of February, 1880. The good minister was of tall and stately appearance, of very devout temperament and strong parts. He preached several good sermons at the outset, and people were very favorably impressed with him. "Christ and Him Crucified" seemed to be his main theme, and he appeared alike to the cultured and the uneducated of the society. He had a big heart, and his hand was often likened to the "Hand of Providence." The sight of the gentleman, too, was enough to make anyone think of his sins and shortcomings. The Rev. Stokes had also an eye for the business side of his profession, which appealed strongly to the business men of the community.

Hardly before he had unpacked his things and had become at all settled, he looked over the church records, and as many another good minister has found, there were several members of this church who had not paid their dues for some months, or even years. He determined to make calls on these people and ascertain the cause of this and see what could be done toward putting the society on a better financial footing. Looking down the alphabetical list of church members, he came across the name, Robert Bidwell and wife, who had been members of the church some ten or twelve years, but had not attended church, nor contributed to its support for some four or five years. He decided to call on the Bidwell family one afternoon right after dinner, when people are apt to be susceptible to calls for contributions, and ascertain the cause of the infelicity which had evidently clouded the household.

The day fixed for the call had been an unfortunate one for the Bidwell family. It was a bitter cold day, and the night before the water pipes in the house had burst, and all the forenoon the water was dripping from the ceilings all over the furniture and upholstery in a manner to bring out the Christian qualities of the most stalwart. The plumber had been summoned, and had arrived on the scene with one or two apprentices, and the house was being thoroughly upset. I need not remind the reader of the fact that plumbers, though no doubt well-meaning men, seem to act as though they had "carte blanche" to upset and tear to pieces everything in the discharge of their work. On the dressing case in one room could be seen a canteen of gasoline; on a bed lay a large monkey-wrench covered with grease, which of course the plumber had forgotten to wipe off before beginning his work. In the kitchen on the floor stood the charcoal stove, from which dripped momentarily a copious supply of smut and dirt which added nothing to the general appearance of the floor.

About ten o'clock the sheriff arrived on the scene. It seems that a piano had been purchased on the installment plan, and through some miscarriage in the mails the remittances for several months past had not been received by the firm, and the sheriff had been directed to go to the Bidwell house and take the piano. The expressman had already backed up to the side door and four strong men were entering to remove the instrument. This episode of course, added to the family's experience with the plumbers, did not serve to heighten the felicity of

the good household, but caused more or less of a strain on "what few fruits of the spirit" yet lodged in their hearts.

But this was not all. The night before the servant girl, a prolific source of infelicity in many households, had eloped with one of the barn hands, both taking with them things which did not belong to them. The more Mrs. Bidwell looked about the house, the more things she missed—underwear, table linen, cutlery, silver, and other things too numerous to mention. Mr. Bidwell's search in the barn too showed that hoes and shovels were missing. A further search brought to light a note which had been left on the piano cover, stating that the two servants had decided, after mature deliberation, to go to Providence to make a few calls.

It had now become about dinner time, and Mr. and Mrs. Bidwell sat down to a table of "plain living and high thinking." The "Good Book," as you remember, states (Prov. 15:17): "Better a dinner of herbs where love is, than a stalled ox and hatred therewith"; but here was a case where there was a dinner of herbs with no particular love in the atmosphere. For some reason or other, the blessing was not asked at that meal, and Mrs. Bidwell, after a few mouthfuls, concluded to make the most of the situation and see what could be done to set things to rights.

Now there came a knock at the front door, and instead of directing the visitor to step around to the side door, as had been the custom for a number of years, Mrs. Bidwell insisted that this clergical gentleman must be admitted by the front door, which had not been opened for some time. Mr. Bidwell undertook to remonstrate and stated that it would be impossible to open the door which had become firmly stuck in its casing by this time; but Mrs. Bidwell insisted, and Mr. Bidwell knew better than hesitate before the admonition of his good wife.

A hammer was found which the farm hand, through some oversight, had not taken with him the night before, and the door was pounded and the casing strained with no apparent result. Finally Mr. Bidwell placed his left foot strongly against the casing, and taking hold of the knob with both hands, made one Herculean effort and the door came open with a crash, Mr. Bidwell falling back suddenly against the staircase, thereby dislocating his right shoulder. Throwing himself together, in spite of his shoulder, and in spite of his Christian reputation, he said, "And who in h—— are you, sir?" Mrs. Bidwell tapped him on the shoulder and told him that he must control himself; but upon learning that his shoulder had been dislocated, she arranged for his removal to a bed in the next room, where he was made as comfortable as possible until a doctor could be summoned. Rev. Stokes was, of course, invited in, and everything done for his entertainment. A mug of cider was brought up from the callar and the remnants of a dish of popcorn was placed before him, while the conversation followed lines of both home and foreign missions, the higher criticisms, etc. After a while Mrs. Bidwell with one of the children took the clergyman out to the barn and showed him the stock—a cow or two, a goat, and the pigs in the cellar, calling attention incidentally to the absence of various implements which had been removed the night before. Time wore on until supper came, and the good minister, Mrs. Bidwell, and the children sat down to tea. Here was a meal where love prevailed. The blessing was asked in which the good Lord was petitioned to reflect his benevolent and long-suffering countenance upon the unfortunate household.

Hereupon the Rev. Stokes took his hat to leave, not having courage to say anything about the arrears in the church contributions, or the failure of the good man and his wife to attend church services.

Just as he was leaving, however, Mr. Bidwell called to him from his bed, and putting out his course warm hand from underneath the clothes he shook hands and said: "I out his coarse, warm hand from underneath language upon your arrival. How long since we have contributed anything to the church expenses?" "The records show four years and a half." "What did we contribute before that time?" "The records show eight dollars a year." "Well, Maria," said Mr. Bidwell, calling to his wife, "bring my check book." The check book was brought, and Mr. Bidwell wrote out a check for $36, which he handed to the Rev. Stokes, with the remark that he regretted exceedingly the non-attendance of the household at church services, and assured him that now that the society had a "man behind the guns," he could depend upon regular contributions for all church expenses, including any benevolences which might arise from time to time.

The story goes that after Mr. Bidwell's recovery he, his wife and the children were regular attendants at church, and the parishioners were all convinced that God still reigned in Israel.

Further News from the Colleges

Commencement News. Reports for the Year. Plans for the Future.

Butler College

T. C. HOWE, President.

The fifty-fifth annual session of Butler College closed on June 16. The exercises of the commencement season began with the last chapel service of the year, on the preceding Friday morning. In keeping with the custom of the institution, this service took the form of a farewell to the seniors. Professor Jabez Hall led the devotional service. Interspersed among the musical numbers were speeches by Miss Blanche Ryker and Mr. G. F. Powers of the senior class, and Prof. E. T. Paine and Miss Clara McIntyre of the faculty. President Howe's farewell talk to the class was earnest, thoughtful, practical and helpful.

The Rev. A. W. Fortune of the Walnut Hills Church of Cincinnati, delivered the baccalaureate in the college chapel on Sunday afternoon. His address on "Obedience to Life's Vision," was greatly appreciated both by the class and by the large audience. The reception given on Tuesday evening, by President and Mrs. Howe proved one of the most enjoyable events of the entire week. Practically the entire student body and their friends thronged the house and the spacious lawn till a late hour. Wednesday was set apart principally to the students and alumni. Picnic luncheons were held on the campus by the students, alumni, faculty and friends. In the afternoon the senior class gave two short plays before a large and appreciative audience. The out-door staging amidst the campus scenery added much to the effectiveness of the plays. In the evening a well attended alumni dinner was held at the banquet hall of the Denison Hotel. The after-dinner speeches showed that the students of other days are still interested in the welfare of their alma mater. Steps were taken to more effectively organize the alumni.

The commencement address on "The Final Test of Democracy" delivered on Thursday morning by the Rev. Charles S. Medbury of the University Place Church, Des Moines, Iowa, was a master-piece and was delivered to an audience which packed the chapel to its full capacity. At the conclusion of the address President Howe conferred the degree of bachelor of arts on the eighteen members of the graduating class, and the degree of arts on two of the graduate students, Clay Trusty of the class of 1908. and Carl A. Burkhardt of the class of 1909.

The year just closed has been one of the best in the history of the college. In point of attendance the past year showed a substantial increase over previous years, and that in spite of the fact that the preparatory department, which was put in process of extinction four years ago, has been entirely abolished and the rigorous entrance requirements of recent years have been retained. As a result the students compare favorably with those of any of the other leading colleges of the state. The affiliation with the University of Chicago has been terminated.

Financially the institution is in the best condition it has ever known. The additional $250,000 of endowment recently subscribed has all been paid and is now productive. The president and the board of directors, however, are planning larger things for the near future. Already the Reeves Chair of Biblical Literature and an instructorship in physics have been added to the instructional facilities. In order to provide for further enlargements to improve the buildings and grounds, and to more adequately remunerate the members of the faculty, a further increase in the endowment is contemplated.

Some new faces will be seen in the faculty at the opening of the next scholastic year in September. Owing to the pressure of administrative duties, President Howe has resigned the Armstrong professorship of German, which he has held for twenty years. Dr. George Henry Danton. for the last three years acting assistant professor of German at Leland Stanford Jr. University, has been chosen to the professorship. Dr. Arthur Kenyon Rogers, who has held the professorship of philosophy and education in the college since 1900, has accepted the headship of the department of philosophy at the University of Missouri. Dr. Edmund Howard Hollands of Cornell University has been appointed as his successor. Prof Edward Martin Greene of the University of Wisconsin, has accepted the assistant professorhip of French, and Dr. Henry Mills Gelston of the University of Michigan will be acting professor of Latin language and literature in place of Professor E. T. Paine, who will spend next year on a leave of absence.

The prospects for next year are good. The number of high school graduates who have already indicated their intention of entering the college next September is gratifying and the number of rooms reserved in the college residence for next year is unusually large.

J. W. Putnam.

Eureka College

A. C. GRAY, PRESIDENT.

The commencement of Eureka College, June 5-10, was well attended by visitors and very encouraging to all participating, and to the friends of the college. Russell F. Thrapp, of Jacksonville, Ill., an alumnus of the college, preached the baccalaureate sermon. His address, "The Greatest Conquest," was inspiring. The annual meeting of the board of trustees re-elected Dr. N. B. Crawford chairman of the board. It is fitting that this saintly and self-sacrificing man shall lead Eureka College to victory in the present campaign for larger usefulness. A. C. Gray was requested by the trustees to continue another year as acting president. The commencement address of Dr. Herbert Martin, New York City, was clear-cut and scholarly. Many in their enthusiasm and appreciation pronounced it the best address they ever heard. Dr. Martin's subject was "Attitudes." He dealt with the proper attitude to truth, self, society, and the world at large.

Eureka College considers itself most fortunate in adding to its staff of teachers for the ensuing year, Mr. Emory Ross, business manager of the Southern Christian Institute, who will have charge of the Commercial department; and Ralph Goodale, of Ann Arbor, Mich. Mr. Goodale is a graduate of the Tri-State Normal, Angola, Ind., and of the University of Michigan, and has had considerable experience in teaching.



Lida's Wood, Eureka College.

Our courses of study have been materially changed this year. A distinctly Biblical course is to be offered hereafter; and three courses leading to a Bachelor of Arts degree, in which predominates respectively mathematics and science, language and literature, and philosophy, social science and history.

Nine of our teachers are pursuing graduate studies in universities this summer—one in the Universty of Michigan, four in the University of Wisconsin, and four in the University of Chicago.

The spirit and enthusiasm among students, faculty, and friends of the college is all that could be desired.

college and its surroundings, the trustees recently purchased five lots with three dwelling houses contiguous to the entrance of the grounds. This property will later be improved and kept in harmony with the improvements of the college generally.

Most of the faculty of last year will remain. Prof. Philip Johnson, who has been in attendance at the German universities on a year's leave of absence, will return and fill the chair of philosophy. By recent enactment of the legislature of West Virginia, graduates of the Normal department of Bethany are given, without examinations, first grade teachers' certificates for West Virginia. Twelve young ladies and gentlemen graduated in this department in our recent class of fifty-two. To maintain this department, a thoroughly competent teacher of education and supervisor of teacher training has been procured.

Nineteen members of this year's class have chosen the ministry, or the mission field, for their life work. Two of these, Mr. and Mrs. James P. McLeod, will sail for India in September. The others will either attend Yale University, or have accepted calls to important pastorates. It is a matter of great regret that the number is not one hundred, instead of nineteen. So many, and pressing, are the calls from the churches, that we are sure this larger number could quickly be located. Six of our graduates have arranged to enter Yale University. Nine Bethany graduates were in Yale last session.

At the commencement exercises addresses were delivered by chosen members of the graduating class, and by Hon. Stewart F. Reed, secretary of state of West Virginia, Hon. M. M. Cochran, Judge L. T. Parr, George E. Anderson, Campbell Jones, and W. R. Trrett, also spoke briefly.

Three new trustees were elected to serve the college for three years. Judge L. T. Parr, Lisbon, Ohio, David P. Larimore, West Newton, Pa., and O. H. Sala, Minerva, Ohio.

Bethany College

T. E. CRAMBLETT, PRESIDENT.

The sixty-ninth session of Bethany College closed with the annual commencement Thursday, June 9. The attendance at the commencement exercises, and the enthusiasm of the large number of visitors present, was most gratifying. The year just closing has been, in many respects, the most successful in the long and honored history of the institution. The enrollment of different students for the college year, including the summer school, reached 342.

The campaign for endowment conducted during the past year was crowned with success. More than $160,000 has been subscribed. The treasurer's report showed that of this sum $91,000 has already been received, and is interest bearing. Within the last two weeks a generous friend has subscribed $5,000 to the endowment fund.

At the meeting of the board of trustees, Hon. M. M. Cochran, Uniontown, Pa., a life long friend of the college, and one of its most generous supporters, announced that he was ready to contribute $20,000 for the erection of a modern hall for young men. Mr. Cochran gave about $12,000 in cash during the past year. This $20,000 which he now gives for a hall is to be a memorial to his son, Percy H. Cochran, an honored graduate of the college, who died a year and a half ago. A building committee was appointed, and this new memorial hall will be erected at once.

Friends of the college will be glad to know that Thomas W. Phillips, of New Castle, Pa., who agreed some time ago to give $30,000 to endow the Thomas W. Phillips Bible Chair, has made good his promise, and that since April 1, this money has been earning the usual interest. We are in search of a competent man for this professorship, and hope that he may be found and secured to begin work when the next session opens, September 21. Mr. Phillips stipulates as a condition of his gift, that this chair shall never be filled by one who disbelieves in the miraculous birth, the divinity, or the actual resurrection of Jesus.

Extensive improvements are being made on the college campus. Mr. Earl W. Oglesby, of Cleveland, Ohio, is giving $5,000 for this work. The Woman's Association is raising and expending $1,000 additional. Most of the campus has been plowed, graded, and reset in blue grass. Entrance gates, with columns built of Bedford, Ind., sand stone, and pressed brick, are being constructed. This will add much to the appearance of Bethany's beautiful campus.

To carry out the scheme of beautifying the

Texas Christian University

Clinton Lockhart, President.

In the fire which consumed the main building last March the university lost about $180,000, less $30,000 insurance. After the fire the regular work of the university was continued in the remaining buildings on the university grounds in Waco to the close of the session in June. While the work of the spring term was embarrassed with many inconveniences, it was remarkably successful. The attendance during the spring was as great as in other spring terms heretofore, and the graduating classes completed their work in full, and presented a series of splendid entertainments during the commencement week. The baccalaureate sermon was delivered by C. G. Brelos of Galveston, and was highly appreciated. It breathed the spirit of evangelism supported by the noblest principles of manhood and womanhood. The commencement address by Addison Clark, one of the founders of the university, recalled memories of the earlier days of educational work in the southwest. The address gave very worthy advice to the graduating class, and reflected the spirit of the speaker that has always been the admiration of the students of the university. Father F. E. Clark is not more popular with Endeavor workers than Father Addison Clark with T. C. U. students.

After the fire there was a long delay in determining the future location of the school, and various cities were in competition in their effort to make the most liberal donation to secure the university. It was apparent from the first that it was impossible for Waco to raise $150,000 to restore the losses that had been sustained by fire. The proposition of Fort Worth offering fifty acres of land valued at $100,000 and a donation of $200,000 in cash was finally accepted. This is probably the largest single gift that has been made to any one of our church schools. It will require several months to erect buildings as planned by the trustees; for they desire to put up only fireproof structures and to make them strictly modern in every respect. While the money at hand will not

enable them to erect many buildings, they desire to construct only the best as far as the means will extend.

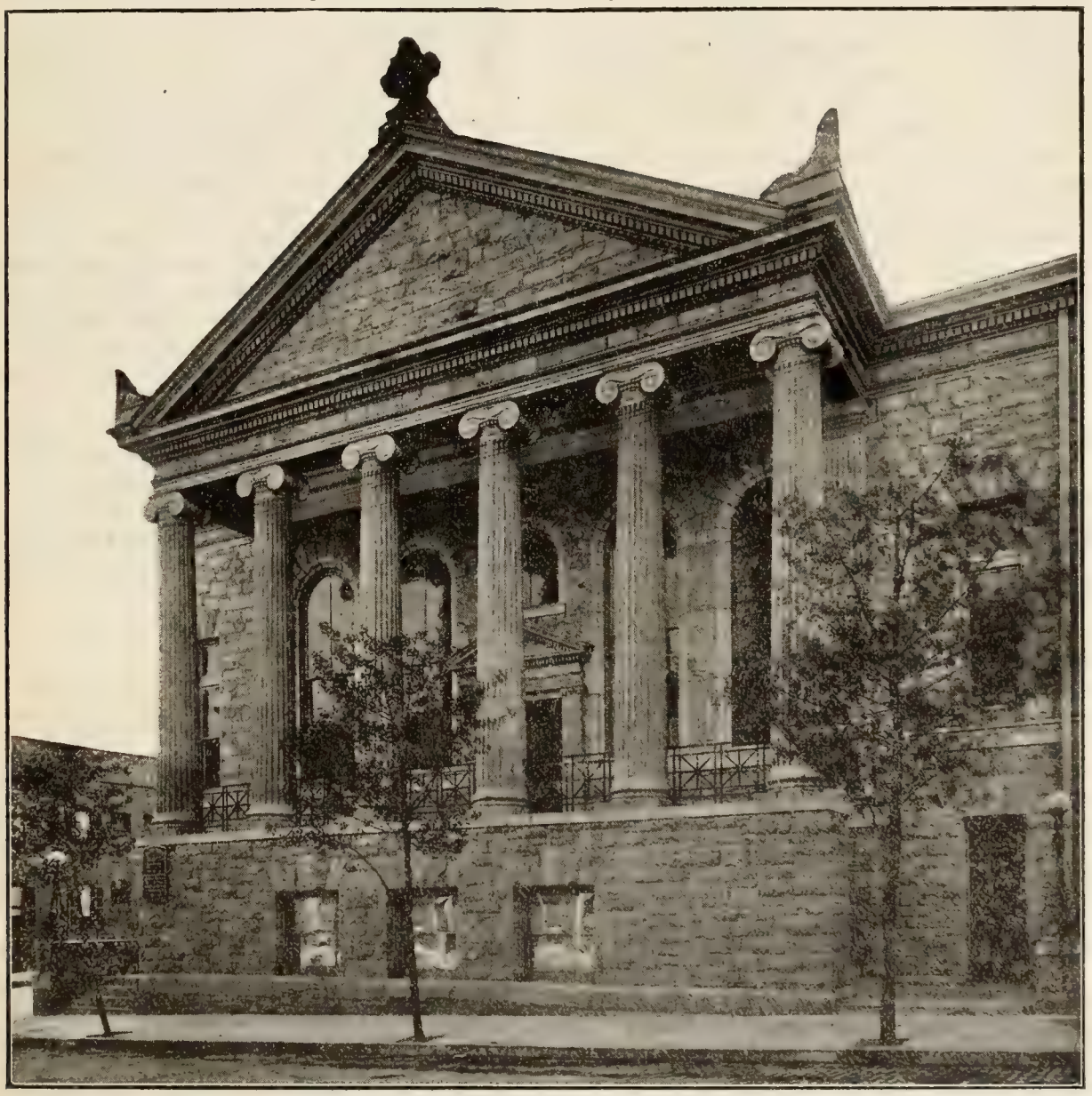
As the new buildings will not be ready by the opening of school in September, the university will have choice of continuing its work in its present buildings with adequate temporary structures for class-rooms, or leasing a group of well adapted buildings now available in the city of Fort Worth. At the time of this writing decision has not been made on this point. In either case, the school will open on time and have very satisfactory conditions under which to work. Every department will be carried at its full strength. The faculty for next year is much stronger than heretofore; and already the university has acquired in the southwest a reputation for having one of the most scholarly faculties in this part of the United States.

The future greatness of the school is strictly in the hands of the brotherhood. A large sum of money will be required to equip buildings after they are erected and to put up additional buildings as the needs of the school may demand. It is probable that next year will also bring a deficit for running expenses, and there will be a necessary outlay for the removal of the school from one city to the other. The brethren of the state will readily see the necessity of their meeting this unusually large expense by very liberal donations. If some wealthy persons could see their way to start a large donation on conditions that the rest be raised, there would be now an opportunity to make this one of the best universities among our people. It has a vast territory to reach, and the future will reveal how immense will be the population of this southwestern country. This university must be the educational representative of the Disciples in all this territory.

The Temple Seminary Commencement

PETER AINSLIE, DEAN.

The sixth commencement exercises of the Christian Temple Seminary were held June 12-18. On the 12th was the baccalaureate services with the sermon by the dean; on the evening of the 14th was "Seminary Night," in which all the classes—freshmen, juniors, and seniors, and former graduated classes—made interesting contributions to the program; on the 15th was "Class Day," when all the graduates delivered orations or read essays; on the 16th the diplomas were conferred on eight graduates and Dr. George R. Grose, of Grace M. E. Church, Baltimore, made the address; on the 17th the Seminary banquet was held down town in Guth's picturesque dining rooms, where appropriate toasts and addresses were made; on the 18th was "Field Day," and the Seminary students and their friends took a trip down the Chesapeake Bay.



Temple Seminary.

The whole commencement was full of interest. Reports were made from twelve students in various colleges, preparing for the ministry and missionary field, announced ments were made of six other Seminary students who will enter several of our colleges in the fall in preparation for the same service. Our enrollment last session was close to 100 and the three years' course of Bible study in the Scriptures and Christian Evidences is proving more and more profitable. It not only makes a congregation intelligent in the Scriptures, but lays a foundation for spiritual growth. Church activity is not spiritual growth. There must be intelligent study of the Word. Neither the pulpit nor the Sunday-school can do the work of teaching the Scriptures in that larger sense that both the commission of Jesus and these times call for.

The indications are that we will open next fall with a larger enrollment than at any time in our history. We have been using rooms in the Temple for our teaching, but to do better work we should have a separate building and it is hoped that those who are interested in education, especially in the education of the Scriptures, will be interested enough to make an investment to that end. There is no greater need in this great Roman Catholic city than to establish a school for the teaching of the Scriptures; and the Lord's blessing upon us in the past with many hindrances assures us that with larger plans and that same great blessing we will go forward into a larger service.

Commencement at Cotner

Cotner University held her commencement exercises the second week in June. The program began with the baccalaureate sermon, preached by Chancellor Aylesworth, in the University Church, on Lord's Day morning, June 5. It ended with the alumnae entertainment on the evening of June 9.

The commencement exercises, as a whole, were the best in the history of the institution. The events which deserve special mention are: The baccalaureate sermon, the oratorio rendered by the musical department, the play presented by the department of expression, the commencement address and the alumnae program. Each of these was all that could be wished.

Chancellor Aylesworth preached a truly great sermon to the graduating class. His messages are always of a high order, but this one was especially so. The sermon was grouped around that familiar passage in the fourth chapter of Philippians: "Finally brethren, whatsoever things are true, whatsoever things are honest, etc." The text was treated in a new and refreshing manner that made it a delight to hear. Chancellor Aylesworth has given twenty years of his life to Cotner University. He has not given it in vain, for he has left the impress of his splendid personality on everything connected with the school, and it would be difficult to imagine how any man could be held in higher regard by all who know him.

The commencement address was delivered by A. D. Harmon of St. Paul, Minn., pastor of our largest church in that city. Mr. Harmon is an alumnus of Cotner and his good wife enjoys the same distinction. The theme of the address was—the spirit of our age and the man needed by our age. It was a classical production both as to thought and style. Brother Harmon is a great preacher and he gave full evidence of the fact in this address. It had the distinct note of the prophetic in it—a note based on a keen observation of the present age spirit and existing world movements. He characterized the spirit of our age as commercialism and gave reasons for his characterization, that were illuminating and convincing. He prophesied that we were entering into an age when our commercial spirit would be consecrated to the extension of the Kingdom of God. The following is an excerpt from that part of his address which abounds in the prophetic:

"The year just closed has been the best one in Cotner's history. There were more students enrolled than in any previous year. Cotner now stands third of all our schools in the number of students. The work along all lines of the school's activities has advanced.

"The great need of the school, as it is of nearly every school in our brotherhood, is an ample endowment. A campaign has been carried on for some months to the end of securing one hundred thousand dollars for endowment. Progress is being made. Over thirty thousand has been secured and the remaining seventy is the aim for the next year. At the alumnae banquet, held during commencement, ten thousand of this remaining seventy was promised. The future is hopeful, and a better day is coming.

"But, oh, how long! How long! is it going to take our brotherhood to awake to the fact that back of every enterprise stands our educational institutions? Back of every man that has gone to the foreign field is a college. Cotner now has forty volunteers for the foreign field. What institution can surpass that record? Back of the men on the home field are our colleges. Back of Church Extension, publishing houses and every other enterprise among us is our educational centers. And oh, the shame of the way in which we have neglected them.

'Lord of hosts, be with us yet,
Lest we forget; lest we forget.'"

H. O. Pritchard.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER VIII.

A Heavy Sentence.

Donald pale and haggard after a restless night, entered the office at the usual hour in the morning. He was surprised and not his father's anger most keenly, and was also conscious, for the first time in his life.

"Put down thae papers an' listen." His father's voice bore the unmistakable tone of command. Donald obeyed instantly. Dropping the papers on the desk he turned round and looked into his father's stern face, with anxious, troubled eyes.

"I hae spent lang hours, last nicht an' this morn, over the books. A' seems richt here. We hae naethin' tae bother aboot now, but the forgery. Hae ye gotten onything new tae say aboot it since yestreen?"

"Nothing more, father. I—I made no inquiries. Mr. Sinclair and you both said there should be no investigation while Miss Wallace is with us." Donald spoke humbly. He did not blame his father for believing him guilty. He was keenly conscious of the fact that everything seemed dead against him. If Jeanie had done this thing, it was her love for him that had dragged her down. The blame was all his. He deserved to suffer for it. And he would, too. Jeanie should never bear the blame of it—never, come what might. So he stood with downcast face and guilty look, waiting to hear what more his stern-voiced father might say to him. There was silence for a brief space. Then David Graeme spoke in a cold, hard voice words that his unhappy son would remember to his dying day—

"Donald Graeme, I set ye free from duty in this office, as well as in the shop. Sae lang as this crime is unconfessed, ye hae nae part wi' me. If it wasna for yer mither's sake an' Jeanie's, I would make a public example o' ye. Go; an' ye can say tae Miss Wallace that yer faither has given ye a haliday. Ae more thing I wad say: If ye canna clear yersel' o' this disgrace, Canada's before ye."

"You are a hard father, and you have condemned me untried. Some day you will be sorry for it." Donald's face was set and white. He did not realize that his father, proud of his integrity, and humbled to the dust for the stain cast on his honorable name, was suffering as deeply as himself. He did not know that if his father could have seen the merest gleam of hope, that his only son could clear himself of the charge hanging over him, he would have rejoiced with fervent thanksgiving. So Donald left his father's presence that calm autumn day, feeling wronged and crushed by the thought that he was cast forever from his father's love as well as from his home. Without speaking to any one, the young man passed out of his father's shop—the shop, high-classed and prosperous, which was to be his own one day, now apparently, lost to him forever.

No sooner had Donald shut the passage door on himself than James Douglas turned towards the office. The old man sat upright in his chair staring vacantly before him, as if he had been a figure carved in stone.

"Maister, what hae ye done? Donald has gone oot o' the shop wi' a look on his face I dinna like tae see."

"Donald has gone oot o' this office and shop no to come back till he is able to clear his name an' mine, frae this stain, Jamie."

"It's a hard sentence, maister, seein' ye hae nae proof. Ye micht as weel sen' me off in the same way."

"Hoots, Jamie, ye hae nae appearance o' guilt aboot ye. I wish I could think the same o' my ain son."

"So ye hae condemned your ae son on appearances, maister. Weel, I'm no' an elder o' the kirk yet, so I suppose I hae no richt tae go sae far."

"There's mair nor appearances, Jamie. There's facts. He stammers an' shuffles an' talks aboot fearin' for somebody else. Wha he'll no say. Would an innocent man no speak oot an' clear himsel'?"

"I repeat, it's no fair tae judge by appearances, maister. I mind fine when I was at the school when some paltry chil wud play a trick on the teacher. Nae sooner would the schoolmaister get up to demand who did this thing, than some wee innocent lad or lass would blush up like the settin' sun sun on a calm simmer evening, while the guilty one would look as cool as a cucumber. Na, na, maister, there's nae jidgin' o' folk by appearances.'

"Ye may speak for a heiland moon, Jamie, but ye'll no talk Donald innocent."

"What are ye goin' tae dae wi' him?"

"He's been wishin' tae go tae Canada for twa or three months back; that's anither thing against him. Conscience makes cowards. Canada will be big enough for him tae hide in."

"Then ye may take my warnin' frae this day. When Donald goes tae Canada for this cause, I go wi' him."

"Jamie Douglas, hae I no' enough tae suffer wiout you addin' tae my burden? Do you no see that Donald's sin an' shame is breakin' my hert?" The old man hid his face in his hands, and his strong frame shook with dry sobs, pitiful to see.

"Maister, maister, dinna take on sae," pleaded James, himself scarce able to restrain tears. I was a blasted fool for speakin' tae ye as I did. But it was for Donald's sake. Ye ken fine I'll never leave ye till my deein' day; an' we'll prove Donald innocent lang afore that, ye'll see." Mr. Graeme raised his head and steadying his voice by a great effort he said:

"If ye succeed in clearing Donald o' this crime, James Douglas, I take ye into partnership the same day."

"I'm no' despisin' the partnership maister, but it's no worth twa straws tae me, compared wi' Donald's character."

Meantime, Donald hiding like a criminal in his own room near the top of the house, had little thought that even James Douglas would think enough of him to speak a word in his favor. How clearly he realized now what his past folly had been, and how the chains he had woven round himself when he had stooped to hidden enjoyments, were now cutting into his heart with wounds that would leave scars for all time. But the thought of all others most galling was not for his own humiliation, but, had he dragged his gifted young sister down with him in his degradation. He could hear her voice, from where he sat on his bedside in abject misery, mingling in happy girlish laughter with her friend's. Sometimes a snatch of song floated up to him as if to mock his unhappiness. Then again, light footsteps would sound along the corridors as the merry girls ran hither and thither, assisting the maid-of-all-work in household duties. Again he found himself wondering if Jeanie could be so happy had she ever done this vile thing, even for him. And Elsie Wallace too, the girl with the dark, clear eyes that seemed to read one's very soul. What would she think of him, if she knew how he had once fallen a victim to the gambling craze? She would turn from him with horror and loathing. And no wonder. Why had he ever listened to John McKetridge, when he spoke to him so fair and decoyed him into his back parlor, just to while away an hour with other young fellows? What would he not give to be able to blot out of his life the memory of that year of folly in which he had yielded to the love of excitement, and gone in for playing for money. But for that dark page in his history this crime would never have been laid to his charge, any more than to James Douglas'. Ay, and James blamed him, too. He could not do otherwise. Mr. Sinclair, worst of all, the man who had taught him the value of a pure life. What must he think of him? And his mother, his gentle, white-haired mother—would it break her heart?

His bitter reflections were broken in upon by the unceremonious entrance of James Douglas.

"I hae been looking for ye all over the hoose, Donald."

"What for, James? Do you not know that I'm an outcast from office and shop, and soon maybe from home and country?"

"Donald, my hert's sair for ye. Ye ken fine, I hae nae time for speeches the noo. But this word I'll gie ye before I rin back tae my work. Go tae yer mither and tell her everything. Though your sin be black as hell, Donald, a mither like yours will not forsake you. A man's best friend, on earth, when he's in trouble, Donald, is his mither or his sweethert—good women are aye strong in time o' need."

"The only thing I have to tell my mother, James, woud only cast suspicion more strongly on me concerning the forgery."

"Donald, who is guilty, if you are not?"

"I am not always in the office, James—neither are you—some one may have been there unknown to either."

"A most unlikely thing."

"Not an impossibility."

"Na, but yer faither harps on your airt o' imitating handwriting."

"Many others can copy handwriting more perfectly than I can, my cousin Archie, for instance. But, oh, I know it all looks dead against me." James Douglas scratched his head.

"Ay, Archie has been oot an' in among us for a good while now. But he's a ship owner. No a man likely tae need money. Hark till him now in the drawing room, wi' the young ladies, singing as usual, 'The Guid Auld Simmer Time.' Some men are said to be born wi' a silver spoon in their mouths. I believe it was wi' a comic song in his mouth that Archie was born. I wonder Miss Jeanie is no' fair scunnered wi' him."

"I thought he was off early in the morning, James." Donald spoke listlessly.

"Oh, he has nae need tae tie himsel' tae work. His ships pay for themsel's in a wheen o' months."

"You are hard on Archie, James," said Donald, as he rose wearily from the bedside where he had been half reclining since James came in.

"Though he's your cousin, Donald, he's a man I canna like, an' wadna trust, Donald."

"Well, at any rate, James, wish him no ill today, as I mean to run up to Glasgow with him."

"If ye were na along wi' him, I wadna be sorry tae hear that the motor had gi'en hersel' a dunt against something saft, that wad put her aff the road for a while. How lang will ye stay in Glasgow, Donald?"

"Hard to tell."

"I wadna, like a coward, turn my back on danger, gin I were you. And think on what I advised ye aboot opening your hert tae your mither. Remember too, Donald, that come what will, I'm your freend."

Donald grasped his proferred hand and wrung it in silence.

The houses were all alight in Kelvinside when Archie Monteith's motor car stopped to let Donald down at his mother's door.

"I'll just run away to the office, Donald, and see if all's right. Tell mother not to wait dinner for me." Before he had finished the sentence his mother threw open the door and stepped on to the pavement.

"Donald, lad, I'm real glad to see you. But Archie, what on earth kept you away all day. There have been three mssengers from the office this day inquiring for you. Business should be first with you, my son." He bent towards her and kissed her cheek lightly as he whispered in her ear:

"When a man's in love, there is only one business in the world, mother, mine."

"Ay, but when poverty comes in at the door, love flies out at the window."

"I think I know a woman whose love could not be killed even by poverty." Lifting his hand to his cap, he drove off.

"Come and tell me all the news, Donald," said his aunt, leading him into her cozy drawing room, where a cheerful fire burned brightly.

"Draw near the fire," she added, wheeling in a comfortable chair. "Motoring is cold, though it is only October, and lovely weather."

"Yes, a fire is delightful. As the evenings are growing chill, and then, Archie drives like Jehu, you know."

"Yes, my heart's in my mouth every time he goes out to Brigend. In town he must go moderately. But I know he will be reckless on country roads."

"I don't wonder at it. One forgets everything but the delight of the moment when motoring."

"There you are, Donald. Men are always talking of forgetting—what in the world have young fellows like you and Archie to forget?"

Donald laughed—a laugh without merriment.

"Aunt Eleanor, there are few men, who have not something in their minds, they would be glad to forget."

"Not meaning you nor Archie? I hope—and yet I fear Archie has something to bother him, betimes. Tell me, Donald, how much longer does Jeanie mean to keep him rushing to and fro, between Brigend and Kelvinside?"

"So it's not just altogether the love of motoring brings Archie so often to our town, ye think, Aunt Eleanor?"

"And you're not sueh a goose as to think it was either, Master Donald—Have you no lass of your own?"

"Thank heaven, no," exclaimed Donald, fervently.

"You are not a woman hater I hope? Though it looks very like it. Running away from home, when a bonnie girl like Elsie Wallace is there. Jeanie told me in a note yesterday she had arrived."

"She's Jeanie's friend, not mine."

"But there's nothing to prevent Jeanie's friend from being your sweetheart, lad. And so good a daughter as Elsie is proving herself, is sure to make a good wife."

"As like as not you'll never see me have a wife, Aunt. You'll mind some day that I told you."

"I'll have a good laugh at you, some day, when you bring the wife to see me. But you've time enough for years yet. Only auld wives like me must have our bit nonsense, sometimes. I'm not joking about Archie, though. Do you think Jeanie gives him any encouragement?"

"I really cannot say. Jeanie does not seem to me to be one of those girls who are very anxious to get married. She seems more in love with the church organ than with any man."

"Is it only the organ, think you, Donald, or is it the minister as well? Archie does not tell me much, but he says Mr. Sinclair is at your house oftener than most ministers are given to call with hearers."

"Mr. Sinclair! Oh, that's absurd. He was always intimate at our house. He does come oftener now, but that's because Jeanie is organist. Of course he has to arrange hymns and things. Mr. Sinclair, indeed! He wouldn't marry the best woman that ever lived. As he said to me one day not long since: 'Some men are married to their life work'—I believe he meant himself."

"If he has been musing that way, Donald, take my word for it, he's in danger of changing his mind. Some men fancy themselves on a high pinnacle of duty, or piety, or self-denial. Far above their fellows in fact. But when a charming woman comes the way, they find themselves just like common men."

"Whether Mr. Sinclair ever marries or not, Aunt Eleanor, he will never be a common man. Since he came to Brigend, he has given his whole energies to the good of his people. Sometimes a fellow sees a thing like that, when too late."

"Donald you speak as if you had something on your mind. What is it, lad?" Donald tried to laugh. He had not meant to let his aunt see that anything was troubling him. The words had slipped out before he thought of what he was saying. With a lame enough attempt at candor, he replied:

"Oh, it's only that I have been a fool, lately. For weeks past I have been bothering father and mother about getting away to Canada. Just this morning father told me that it's the best thing I can do—already it seems a dull enough lookout."

"Donald Graeme were you daft, ever to think of leaving Brigend, with your prospects? I tell you there's many a big house in Glasgow would be glad of your father's income. Put the thought of Canada out of your head forever. When Jeanie marries, your mother will need some one in her place. Then we'll see if Donald does not begin to look at a bonnie lass."

"Maybe Jeanie will have just as little thought of marriage as I have."

"Never believe it, Donald. Jeanie would not allow Archie to go on as he does, if she did not mean to accept him. She knows fine that the motor car was bought solely on her account."

"I think Archie should have waited. I have an idea that Jeanie does not wish to leave father and mother. I do not think Aunt Eleanor, that she seems to favor Archie more than anyone else."

"Why has she not come to see me since she left school?"

"You forget that she is organist. Miss Greg may not be back for a long time."

"She knows that I cannot leave the house here to servants. She must come soon, even for a day or two."

"When Miss Wallace leaves, perhaps she may. Oh, here comes Archie in time for dinner, after all."

"Well, Donald, have you given mother all the news? Have you told her how many times a day, old 'Dry-as-dust' comes in to see Jeanie?"

"Whether he comes to see her or not you'd better not let her hear you call him names."

"I'd like to drown him out of my way."

Archie was laughing, and his mother helped on the jest by saying:

"If your jealous fears are correct, Archie, it will be a great pity of the poor man when the day comes that he has to marry you."

A daintily dressed maid entered, bearing a salver on which lay a telegram.

"For you, Donald," said Archie, handing it to him.

"Bother," said Donald, glancing over it. "It's from Jeanie. What's up, now, I wonder?"

He handed it back to Archie who read aloud:

"Come home by first train in the morning. Important."

(To be continued.)

Little Red Hen

(The good old story of "The Little Red Hen and the Grain of Wheat," told in verse by Eudora M. Bumstead.)

Little Red Hen looked busily round,
  In search of a bit to eat,
Till, hid in the straw and chaff, she found
  A plump little grain of wheat.
"Now, who will plant this wheat?" she cried.
"Not I!" the goose and duck replied.
"Not I!" said the dog and the cat.
"Not I!" said the mouse and the rat.
"Oh, I will then," said Little Red Hen,
  And so she threshed the wheat
Till a hole she dug, and covered it snug,
  And scratched with her quick little feet,

Little Red Hen gave tender care.
  The rain and the shine came down,
And the wheat grew green and tall and fair,
  Then turned to a golden brown.
"Now, who will reap this wheat?" she cried.
"Not I!" the goose and the duck replied.
"Not I!" said the dog and the cat.
"Not I!" the goose and the duck replied.
"Not I!" said the mouse and the rat.
"Oh, I will, then," said Little Red Hen,
  And, braving the midsummer heat.
She cut it at will with her trim little bill.
  And so she reaped the wheat.

Little Red Hen peeped slyly about
  From her snug little nest in the hay.
If only that wheat were all threshed out
  And fit to be stored away!
"Now, who will thresh this wheat?" she cried.
'Not I!" said the dog and the cat.
"Not I," said the mouse and the rat.
"Oh, I will, then," said the Little Red Hen,
  And, having no flail, she beat
With her wings of red on the grain instead
  And so was planted the wheat.

Little Red Hen had still no rest,
  Although she had worked so well.
She thought of the chicks in her snug little nest,
How soon they would peep in the shell.
"Now, who will go to the mill?" she cried.
"Not I!" the goose and the duck replied.
"Not I!" said the dog and the cat.
"Not I!" said the mouse and the rat.
"Oh, I will, then," said Little Red Hen,
  And fashioned a sack so neat.
With cornsilk thread and a cornhusk red.
  In which she carried the wheat.

Little Red Hen then made some bread,
  That was white and light and sweet,
And when it was done she smiled and said:
  "We'll see who is willing to eat."
"Now, who will eat this loaf?" she cried.
"I will !" the goose and the duck replied.
"I will!" said the dog and the cat.
"I will!" said the house and the rat.
"No doubt," said the hen, "if you get it," and then
  (How the lazy rogues longed for the treat!)
She clucked to her chicks—she was mother of six—
  And that was the end of the wheat.

Judge—"Why did you burn your barn down, just after getting it insured?"

Farmer—"Your honor, a poor man like me can't afford to have a barn and insurance too."—Meggendorfer Blaetter.



Roosevelt

The jungles, Britain, Egypt, Rome,
Each land extols and blames him,
And now that he is rushing home
His country loud acclaims him.

Acres of paper, lakes of ink,
Are joined to spread his glory,
High future and clear past to link
Into the ringing story.

A million men his deeds make known
In fleeting words of duty,—
I smile to think my pen alone
Paints him in deathless beauty.

—Julia Ditto Young.

Miss Webster

By Hilda Richmond.

"Johnny, I want to tell you something," said Mrs. Webster mysteriously as she drew her tall husband to a corner of the sitting room. "That box of roses you sent me this morning Margaret thought was hers, and you must not mention them. The dear child took so much pleasure in them that I couldn't tell her." Mrs. Webster used the name she always reserved for occasions when she wanted her own way very much, but her husband frowned.

"Your wedding anniversary roses!" said Mr. Webster in a disappointed tone. "I don't like it, Maggie!"

"Neither do I, Johnny, but let's not say anything." Further conversation of a private nature was impossible for just then the tall, beautiful daughter of the house lightly whisked into the room, and thrust a huge, fragrant mass of creamy roses under her father's nose.

"What do you think of these, papa?" she said with a little laugh. "I have an unknown admirer! Twenty-three exquisite roses in December when there has been a rose famine almost. Aren't they lovely? I'd just give a lot to know who sent them. Papa Webster, did you send them to me?" she demanded.

"Indeed I didn't, Margaret," said the man of the house with emphasis. "I can truly say, Not Guilty."

"I wonder if it was that silly Charley Fields," went on the young lady. "If I really thought so I'd throw them in the ash barrel. He squeezed my hand at the party last night and acted so horrid. Of course he wouldn't send them, though. He'd bring them himself. Silly thing!"

Margaret Webster carried the roses up to her room where she could enjoy them to the utmost, as she was going to spend the afternoon writing letters. She had only been home a short time, and her moments had been so filled with attentions from her friends and receiving the homage of her relatives, that she had scarcely time to think of the friends she left behind when she came home after five years' absence.

When Mrs. Webster's rich sister offered to educate Margaret in a renowned Eastern college, the family felt sure the chance must be providential, and accepted at once. Mrs. Gregory was much older than Mrs. Webster and had lived abroad so many years that the two sisters were almost strangers. Margaret was in high glee at the prospect of a college course in a much better institution, than the modest income of the family would ever have allowed, with a trip to Europe during the summer vacation thrown in, but when she discovered that it meant staying away from home altogether she was very homesick and depressed. If it had not been for the home folks she would have given up in despair, but they urged her to be brave and think only of the advantages before her. Five years to a girl of sixteen stretch out almost without end, but at last the time had come when the long journeying through foreign lands after the college course came to an end, and the brilliant young student was permitted to go home. Mrs. Gregory had found another niece more ambitious socially than Margaret. and she made the exchange to the great delight of both girls. The Websters were particularly happy to have their daughter with them and Margaret was overjoyed to get back home. Fortune had smiled on Mr. Webster during the past few years, and the house was modernized and refurnished to do honor to the return of the long absent daughter.

"How tiresome!" said Margaret as the door bell rang and she knew she would have to answer it. It was Rosa's afternoon out and Mrs. Webster and her husband's sister who lived with them had gone shopping. She thought once she would not go down, but in the end she ran to the door just in time to see a tall, distinguished looking gentleman turning away.

"How do you do, Judge Kirke?" she said extending her hand. "Come in! I don't believe you know me!"

"Indeed I do!" said the guest warmly. "You look just the same as you did when you left, Miss Margaret, only—" he seemed at a loss for words as he stood looking at her. "You know travel and college and all those things change the expression a little."

"Which is a very polite way of saying I have grown older," laughed Margaret. "Well, I'll forgive you this time. Mamma and Aunt Eleanor? They are down town shopping."

The guest made quite a lengthy call, and Margaret was charmed with him. He was about thirty-five or forty years old, and she remembered him as a rising young attorney when she left for college. She had scarcely known him in those days, as he was a young lawyer while she was a little girl, but this afternoon as they chatted she seemed to have known him all her life. He was slightly gray, but so young in appearance after all, and so entirely different from the youths she had met in the fashionable set in which her aunt moved, that she was delighted.

"I am very thankful I went down," she said with a little smile on her lips as she returned to her letter writing. "It is a pleasure to converse with a man of sense."

The next day Rosa answered the door bell, and was going up stairs with a note when Margaret met her. "'Miss Webster'" she read on the envelope. "I'll take that, Rosa!"

"Did anyone ever see such stupidity," said Margaret to herself as the girl shuffled back to the kitchen. "Just because mamma told her yesterday to always take the notes to my room when they came she thought she had to obey."

The color rose to Margaret's cheeks as she read the note. It was an invitation from Judge Kirke to go sleigh riding at two in the afternoon, and he asked her to telephone her answer. Margaret had a sort of half engagement with some girls for the afternoon to go to the library, but she instantly decided to accept the invitation in her hand, and put the girls off.

"I can't understand!" came faintly over the wire as she telephoned to Judge Kirke's office. "That storm tangled up the wires. Please say it over again."

"This—is—Miss—Webster," said Margaret after considerable trouble. "I—shall—be glad—to— accept—your— invitation—for — this afternoon." The answer must have been satisfactory, for she hung up the receiver, and held her ear a few moments to escape the unpleasant sensation which the crackling and buzzing and humming of the wires had produced.

That afternoon Margaret ran down the stairs all ready for the drive, and Judge Kirke seemed to forget his manners as he stared at her. Her magnificent furs and costly dress provided by the aunt whose purse was filled to overflowing, made her look more stately and handsome than ever, and the glow on her cheeks deepened as he stared.

"You are surprised that I am ready on time," she said lightly to cover his evident confusion. "You see I am the exception to the general rule."

He seemed to recover the power of speech as they started, and they had a very merry afternoon. The air was crisp and the sleighing perfect, so they gave themselves over to the business of enjoying every moment, and for Margaret the homeward drive came all too soon. Her aunt always lingered in warm countries in winter, and at school she had been so carefully chaperoned and looked after that this was her first enjoyable cold weather drive in years.

The next day a house party claimed her attention, and it was a week before she returned home. So much pleasure and so many social events crowded in upon her, as she renewed her acquaintance with old time friends, that she almost forgot Judge Kirke entirely. However she thought of him the very day she got home, which was quite unexpected, as a case of scarlet fever developed in the family she was to visit after the house party came to a close, so she arrived one cold day unannounced.

"How on earth did Judge Kirke know I came home this morning?" she said to herself as a box of flowers for Miss Webster was delivered three hours after she returned. "This is getting serious. O, I know! The young lady who works in his office was at the train when I got off. I saw her looking at me very closely." She carried the flowers upstairs at once. "Papa will tease me unmercifully about my elderly lover if he finds out he sent me flowers the instant I got home. I've always heard that the older people get the worse the disease takes hold," she mused as she settled the beautiful roses in water. "Judge Kirke!" she went on with her head perched a little on on side as she eyed the flowers, "I think you have splendid taste when it comes to selecting flowers, but I do think I might get tired of a legal friend who is so devoted."

Christmas came with its train of festivities,

(Continued on page 17.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 3.

Theme for the Day.—Daily Strength for Daily Needs.

Scripture.—Only be thou strong and very courageous . . . for then shalt thou make thy way prosperous, and then shalt thou have good success.. Have I not commanded thee? Be strong and of good courage, be not afraid neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.—Josh. 1:10, 11.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song.
Be strong!
—Maltbie D. Babcock ("Be Strong.")

Prayer.—Our gracious Father, we give Thee humble and hearty thanks for Thy strength vouchsafed to us for our daily comfort and protection. We acknowledge Thy providence which has brought us in safety to this holy day. May we accept it as one of the gifts of life by which we come to know Thee as our Father and Friend. Grant us the wisdom and humility to go through this day's duties with the thought of Thy care and Thy will in our behalf. May we slight no duty, but accept all the labors of the day as a part of our divine calling and profession. May we enter Thy house with joy, and worship Thee in spirit and in truth. And may all the experiences of the day bring us nearer to Thee. Through Jesus Christ our Lord. Amen.

MONDAY, JULY 4. (Independence Day.)

Theme for the Day.—National Blessings and Responsibilities.

Scripture.—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—Psa. 16:6.

Blessed is the people whose God is Jehovah.—Psa. 144:46.

God of our fathers, known of old,
Lord of our far-flung battle line;
Beneath whose mighty hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget! Lest we forget!
—Rudyard Kipling ("The Recessional.")

Prayer.—Our God and Ruler, we adore Thee for Thy guidance of our national life up to this very hour. Through dangers of many minds Thou hast brought us, and though we have often suffered, yet Thou hast never forsaken us. On this day, the memorial of our beginnings as a nation, we would not be unmindful of that kindly hand by which we have been led and safeguarded. May we celebrate this day, not as those who would disgrace it by confusion and uproar, but as those who would make of it a real holiday, a day of holy memories and hopes. And may our purposes be lifted to new planes of patriotism as we consider all the lessons of our history. Amen.

TUESDAY, JULY 3.

Theme for the Day.—The Need of Unceasing Vigilence.

Scripture.—Watch and pray, lest ye enter into temptation.—Matt. 26:16.

Beware of them that come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.—Matt. 7:15.

Much remains
To conquer still; peace hath her victories
No less renowned than war: new foes arise,
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.
—John Milton ("To Cromwell.")

Prayer.—Holy Father, we thank Thee today for the new occasions that life brings to us. Each new day brings us its privileges and its work. Both are needed to make life complete. We desire to enter upon the experiences of this day with a due sense of Thy love and mercy, that have kept us hitherto. We want to meet all the problems of the day with patience and courage. Our domestic relations and our social plans we should like to have enriched by Thy presence and direction. Our business and our public life we would live as in the great Taskmaster's eye. So may we be led this day that we may count it a good day when it shall come to its close. For Jesus' sake. Amen.

WEDNESDAY, JULY 7.

Theme for the Day.—God's Love.

Scripture.—He careth for you.—Psa.26:5.

Your heavenly Father knoweth that ye have need of these things.—Matt. 6:14.

For God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life.—John 3:16.

Receive the good glad news again,
O heavy-laden sons of men;
Our Father will your burden bear,
Our Father will your sorrows share,
Because he loves you. Cold of heart
Are you to others? Do your part,
And thank Him thus. To your heart's take
Earth's sad ones for your Father's sake,
Because He loves you.
—Marianne Farningham ("Our Father Cares.")

Prayer.—Our Heavenly Father, we have read the story of Thy love to us in the gospel of Jesus Christ our Lord. It seems wonderful past all power of believing. Surely Thou hast seen in us values which we should never discover in ourselves. May we accept Thy estimate of our lives rather than our own, and make the daily effort to complete Thy plans for us by Christly living and service. Especially may we give to others the joy of appreciation and good will which our Father has shown to us. And may we at all times seek the direction of the Holy Spirit, our Comforter and Friend. Amen.

THURSDAY, JULY 8.

Theme for the Day.—The Knowledge that Comes of Experience.

Scripture.—The man answered, Whether he be a sinner, I know not. One thing I know, that whereas I was blind, now I see.—John 9:27.

If e'er when faith had fallen asleep,
I heard a voice, "Believe no more,"
And heard an ever breaking shore,
That tumbled in the godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, "I have felt."
—Alfred Tennyson ("In Memoriam.")

Prayer.—Father of mercies, we are grateful for all the goodness that falls to us through Thy mercy and the atoning of our Saviour. Through his cross and the wonder of his life of goodness and sacrifice we have peace with God and the promise of eternal life. Our Father, we give Thee praise not only for the assurances of holy scripture, but also for the abiding presence of the Holy Spirit in our hearts, which makes the comfort of our faith complete. May we never give over the calm and serene confidence which our friendship with God affords. May the day star arise in our hearts to give us complete trust in God and the life eternal. Amen.

FRIDAY, JULY 8.

Theme for the Day.—The Eternal God and Tender Father.

Scripture.—Lord, Thou hast been our dwelling place in all generations.—Psa. 90:1.

Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:12.

Thou who didst wrap the cloud
Of infancy around us, that Thyself
Therein with our simplicity, awhile
Mightst hold, on earth, communion undisturbed;
Who from the anarchy of dreaming sleep,
Or from the death-like void, with punctual care,
And touch as gentle as the morning light,
Restorest us daily to the powers of sense
And reason's steadfast rule, Thou, Thou alone
Art everlasting.
—William Wordsworth ("The Prelude.")

Prayer.—Father of spirits, Thou God of life and of salvation, we waken to a new day with the consciousness that it is through Thy kindness that we still have health and reason. We thank Thee for our families, for the children in our homes, and for all the happy events the days bring us in their passing. Our life is such a little thing, help us to acquire something of the sense of Thine own eternity, that we may feel that we too share a little in that endlessness which is thine. Deal with us very gently, for we are only children, and need Thy constant care and love. For Jesus' sake. Amen.

SATURDAY, JULY 9.

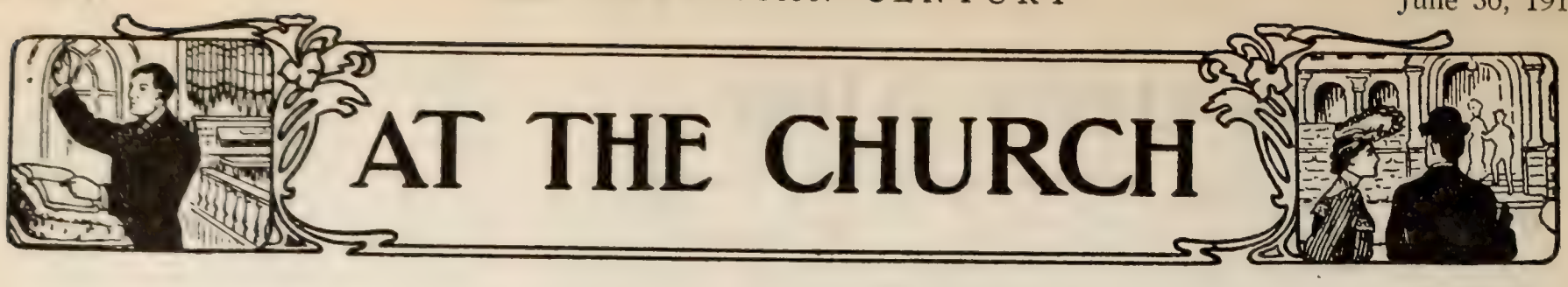
Theme for the Day.—The Higher Destiny.

Scripture.—Be not anxious for your life, what ye shall eat, or what ye shall drink, nor for the body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Matt. 6:24.

Ye therefore shall be perfect, even as your Father in heaven is perfect.—Matt. 6:30.

Not enjoyment, and not sorrow
Is our destined end or way.
But to act that each tomorrow
Find us further than today.
Longfellow ("A Psalm of Life.")

Prayer.—Divine Father, we want to learn the lesson of interest in the higher things. At times we fall into the illusion that the chief purpose of life is the good that we can get from it. Then when we see how little the good of the world can satisfy, we turn from it all and seek in self-denial nad suffering some atonement for the evil of our hearts. Aid us to understand, dear God, that neither pleasure nor pain are of value in themselves, but that all the experiences of life should bring us further on the way of holiness. May our anxiety be therefore for the attainment of character, and not for either the winning or the avoidance of the joys of life. This we ask in the name of our great Example. Amen.



Sunday School Lesson

By Professor Willett

In the School of Christ*

The review lessons for this year come quite irregularly. The first quarter had none, and the second quarter was really in the same state. The present review comes as the second lesson of the third quarter, and in the fourth quarter the review occurs as lesson four. There seems to be no special reason for this dislocation of the reviews. They are of great value in the study of any series of lessons if properly placed and carefully employed. If emphasis is placed on the individual lessons, as in the case of the younger classes in schools where the proper grading is not observed, then the review is of less value. But if an effort is made to keep the entire story of Jesus' ministry in mind the reviews are of great help, because they gather up the lessons of a considerable time and put them in more or less clear perspective in the minds of the students.

Little Logical Order.

The lessons of the past quarter are not easily grouped into such subordinate divisions as are usually found helpful in the conduct of the review. In only two of the four general divisions into which it seems best to throw the lessons of the quarter is there any logical coherence. This is because the material is placed by the evangelists in such a manner as to bear almost equally on the different phases of Jesus' public work. Therefore, incidents, teachings and miracles follow each other without particular connection.

The First Group.

For purposes of convenience in connection with the present study it seems wise to put the first four lessons into the first of four divisions. These four lessons include the cure of Jairus' daughter and of the woman who touched Jesus on the way to the ruler's house, the missions of the twelve disciples, the inquiry of John the Baptist, and the discourse of Jesus which included such alarming warnings and such a gracious invitation. Few groups of narrative could be more diverse than this. The first lesson is the story of miraculous help afforded a bereaved family and a diseased woman. The second records the instructions given to Jesus' followers as they went forth on their mission of evangelism to neighboring districts of Galilee. The third gives us the picture of John's embassy to Jesus to inquire if the expectations of that stern preacher of the desert had been mistaken or not. And the fourth gives the striking contrast between those places that had listened to the teachings of Jesus and those who had rejected him, and with the additional word of warm and loving invitation to himself and the rest he could give to his weary ones.

Four Phases of His Work.

These four lessons are different enough in character, yet all four of them illustrate some important phase in the life of Christ. More than this, they give us some due impression of the variety of activity to which he devoted himself in the course of his day's work. Here were two works of mercy, a commission to his followers to teach for him in wider districts, a conference with the friends of the great evangelist, John the Baptist, who came to bring some comforting word from Jesus to their depressed leader, and the words of Jesus to the multitude in reference to the dangers of neglecting the invitation which he was so graciously offering to the world.

The Second Group.

The second group of lessons also includes four. These are as unrelated as those in the former division, and one of them is the quarterly temperance lesson, chosen from the Book of Proverbs. The other three, the fifth, seventh and eighth of the series, deal respectively with Jesus' attitude toward Sabbath narrowness, his indignant refutation of the Jewish charge that he was linked with the prince of evil in his working of miracles, and finally the tragic death of John the Baptist as the result of a woman's furious hatred.

Progress Toward the Goal.

The progress noted in this series over the first is seen chiefly in the deepening opposition to the Master on the part of the Jewish rulers. Jesus' tone in reference to them is correspondingly severe. There is distinct rebuke in his comments on their overzealous criticism of the disciples for their plucking the grain on the Sabbath day, and of Jesus himself because he wished to cure a man with a shrunken hand whom he saw in the synagogue. In the lesson against the blasphemy uttered regarding the Holy Spirit, Jesus reaches the limit of severity in his reproof of Jewish hatred toward himself. There is also progress from the arrest of John in the first section to his death in this, the second.

The Third Group.

The third series of lessons is wholly taken up with the works of power which occupied so notable a place in the public ministry of Christ. Three of them are given in this group. Lesson nine is the story of the four thousand fed from a seemingly impossible store of food. The relation of this narrative to the feeding of the five thousand is clear, though whether it be a duplicate or a second miracle it is difficult to decide. Lesson ten deals with Jesus' approach to the disciples on their voyage across the Sea of Galilee and their astonishment at his coming to them on the water. Perhaps the most impressive feature of this account is the attempt of Peter to duplicate the act of Jesus, and his failure, which the Master charged to lack of faith. The eleventh lessons tells the story of the Syro-Phoenician mother who begged of Jesus the cure of her daughter afflicted with an evil spirit. The Master refused at first to listen to her, but later because of her urgent persistence he not only healed the child but gave the mother his warmest commendations because of her unwearied importunity.

Three Parable Studies.

The fourth section of the lesson is occupied with a series of three parable studies. The first, number twelve in the list of lessons, deals with the familiar story of the seed and soils, generally known as the parable of the sower. The second, number thirteen, is devoted to the lesson of the tares, which the householder commanded to be left and gathered at the last with the grain. These two lessons were carefully explained by Jesus to the disciples as the basis for all his parable work. He wanted them to have minds so filled with the lessons of the kingdom that they could bring out, like well furnished householders, things new and old from their store. The last lesson, the fourteenth of the series, but really number one in the new quarter, presents five short pictures of different phases of the kingdom: the mustard seed and the leaven illustrating its growth and its pervasive power; the treasure hidden in the field and the pearl of great price illustrating the value of the new life; and the fifth, the net, which is perhaps to be joined in thought with the parable of the tares illustrating the diverse nature of those who constitute the members of the social order in which the kingdom must make its effects felt.

The Note of Suffering.

In these fourteen lessons we have nearly every phase of Jesus' public work illustrated. To be sure there is nothing here of his own suffering for the cause he came to establish. It was not yet time for that element to enter more than slightly into his life. But the arrest and death of John, the growing hatred of the Jewish authorities toward Jesus, and the deepening severity of his utterances regarding them are the proofs that the second great period of his public work, that of popularity, was drawing to its close, and that the opposition against him was now becoming sufficiently formidable to shadow his path with the sinister figure of the cross.

*International Sunday School Lesson for July 10, 1910: Review. Golden Text: "The words that I speak unto you, they are spirit and they are life." John 6:6-3.

A True Friend

Oh, who will walk a mile with me
  Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
  And let his frolic fancy play,
  Like a happy child, through the flowers gay,
  That fill the field and fringe the way,
Where he walks a mile with me.

And who will walk a mile with me
  Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er darkening lea,
  And the quiet rest at the end of the day;
  A friend who knows, and dares to say,
  The brave, sweet words that cheer the way,
Where he walks a mile with me.
With such a comrade, such a friend,
I fain would walk till journey's end,
Through summer sunshine, winter rain;
And then? Farewell! We shall meet again!

—Henry Van Dyke.

The amount that Richard Parr will receive for his success in uncovering the sugar trust frauds will be $100,000, instead of $1,000,000 as at first reported. Secretary of the Treasury MacVeagh has decided on this figure after the cabinet meeting had discussed the matter. Parr will share this sum with no one, having no fees, discounts, drawbacks or rakeoffs to distribute.

Christian Endeavor Lesson

BY W. D. ENDRES

THE MODEL CHRISTIAN ENDEAVOR SOCIETY.

Topic July 10: I. Cor. 12:4-27.

The Model Christian Endeavor Society is true to the spirit of its motto: "For Christ and the Church." This motto together with the scripture gives us at once the ideal and the program of every Christian Endeavor Society. The motive which gave birth to the Christian Endeavor Society was the holding and the saving of the young people. The lives of the young people were the object. The only sure way, of course, is in Jesus Christ. He is the Master of all life. He alone knows what all life needs and is able to supply us with that need. The Endeavor stands for the church because it is in the church that the ideals of Christ can best be realized in life.

The Endeavor Society then may be called the young people's department of the church in a very true sense. Here they plan their work in a way best suited to the spirit of the young, though always within the spirit of the Christ purpose and in conjunction with the spirit and harmony of the other work of the church. That is to say its work is coöperative. The Endeavor Society like every other society which has for its aim the development of the individual, recognizes the difference in personalities, duties and privileges for each which are all in line with the one spirit—the spirit and purpose of Jesus Christ.

With this great ideal before it the model Endeavor proceeds to its work through its various departments of activity. The Prayer Meeting Committee plans to make just the best possible devotional hour for the members. They will see to it that there is a leader. They will be ready with a substitute in case he should fail. They will see that all have an opportunity to lead. That he will have sufficient helps and equipment. The work of this committee is of the highest importance. In a very true sense the grade of the work done in all the rest of the society will depend on this.

Then there is the work of the social committee. What a vast field and how important. There never have been so many places of amusement in the whole world as there are now. Perhaps there never was so much need for them as now. And when we stop to consider the questionable character of so many of them from a moral point of view and the consequent need of just the right kind the opportunity for the social committee becomes boundless. Did space allow it would be easy to enlarge upon the scope and work of each one of the standing committees.

The model Endeavor will also study conditions of the community in which it lives and seek to render any service possible. It might be the means of affecting certain reforms, such as eradicating boisterous amusements on the Lord's Day, and immoral amusements entirely. It might relieve distress of some particular kind, etc. The great object then of the model society is not to see how big it can grow, but to see how much good it can do, and if it renders a real service it cannot help but grow. But in all its doing it will always work in strict harmony with the church and the Christian spirit.

Miss Webster

(Continued from page 14.)

and Margaret's time was more occupied than ever. With her mother and aunt she helped prepare for a splendid celebration, that was to crowd together all tne missing five holidays when they were separated, and all was excitement and bustle in the big house. Telephone calls, notes, mysterious parcels and shopping tours made anything like a settled life impossible, and Margaret rather rejoiced that Judge Kirke did not write nor send flowers those busy days preceding the twenty-fifth.

"Well, I certainly got more than my share of gifts," said Margaret looking at the heap of things on her dressing table after the festivities had subsided a little and there was time to sit down quietly. "Some of these things are exquisite, and like them all. All but this," she added as she frowned at a diamond ring from which she had hastily snatched the card when it came in on Christmas eve. "Just as soon as Judge Kirke gets home I shall send it back to him, and tell him plainly what I think of such a gift. Of course I have known him all my life, but never intimately, and I think it is very presumptious to send a valuable thing like that. I suppose he thinks because I accepted that first box of roses that must have cost twenty-five dollars at the very least, he could send a ring. I'm tired of his ponderous conversation, anyway. O dear, why did I ever encourage him?"

"I'll just run up to Margaret's room," said a gay voice from below. "I haven't seen her gifts and this will be a good chance. It is storming like everything, and no one else will call."

Margaret hastily twisted the ring from her finger, and dropped it into a drawer as Julie Ross ran lightly up the stairs. "How do you do? Have you had a chance to get a long breath since Christmas? What a stack of pretty things! It's worth being away a few years to get such a display as this. You fortunate girl! Here are things fine enough for a princess!" Julie was devouring the pretty things with her eyes as she threw off her wraps, and Margaret hoped her cheeks were not too scarlet.

"Are these all?" asked Julie in mock surprise when everything had been duly admired and commented on.

"Aren't they enough?" asked Margaret thinking of the sparkling ring in the drawer.

"Well, I supposed of course Uncle Morris would send you something," said Julie archly. "He has been so devoted and——"

"Uncle Morris!" cried Margaret in surprise. "I have no Uncle Morris."

"Well, you will have very soon if all reports are true," laughed Julie. "Come now, Margaret! Don't appear so innocent!"

"I really haven't the faintest idea what you are talking about," said Margaret thinking her friend must be crazy.

"Margaret!" said the young lady reproachfully. "If you think I am curious or prying, say so, but don't think it necessary to tell an untruth. I beg your pardon, but everyone says your aunt is to marry Judge Kirke as soon as she is out of mourning, and I didn't think it would offend you to mention it. I am sorry I said anything," she added hastily, as a pallor crept over Margaret's face. "Please forgive me and forget it."

"Aunt Eleanor!" gasped Margaret clutching her friend's skirts as her voice dropped to a whisper. "Aunt Eleanor is—is—she's nearly thirty years old, I think."

"Well, the judge is thirty-five or along there. Everyone thinks it a fine match."

"Julie! Julie!" wailed Margaret falling down before her friend to sob wildly in her lap. "Julie! I've done such a dreadful thing!"

It was a long time before the frightened Julie could get anything lucid from the incoherent sentences and lamentations poor Margaret poured forth, but in time she grew calmer. "Now don't take it to heart so," said Julie comfortably stroking her hair and wiping away the tears. "It all comes of being the only one in the house, the only child, I mean. I started out like that when I got home from college, and the boys took me down instantly. I tell you Margaret, it's a fine thing to have a big family. It saves a lot of trouble."

"But what am I to do?" wailed Margaret afresh. "I have no brothers and sisters to keep me from making a simpleton of myself. What would you do, Julie?"

"I'd call in my mother and aunt this very minute and make a clean breast of it," said Julie. "They'll forgive you. Never fear! Mothers can forgive anything, and so can aunts—particularly when the aunts are in love," she added.

Margaret was no coward, but it took a great deal of effort to tell her story when Mrs. Webster and Miss Webster came in great surprise in answer to the young lady's tearful summons. "You poor dear!" said Miss Webster throwing her arms about the weeping girl. "Don't you cry a bit. Nobody will ever tell, and it's a very natural mistake."

"What a selfish pig I was!' said Margaret after she had been kissed and comforted. "I want you both to pick out everything that belongs to you right away, and I'll get you some flowers out of my allowance to pay up for all I've stolen. Yes, I will, too. I am so ashamed of myself."

"That pin with the ruby Uncle John sent me," said Mrs. Webster. "I had a letter from him today. He directed the package to Maggie Webster."

"And the pin cushion with the hearts and true lovers' knots, is mine," said Miss Webster with a blush. "Cousin Mattie sent it."

When the two ladies had picked out their possessions, there was still another array of pretty things left for Margaret. "No one will ever know," Miss Webster kept saying soothingly. "We will never tell."

"I intend to tell Judge Kirke the very first time I see him," said Margaret firmly. "I'm going to confess the depths of my iniquity, and no one can stop me."

But when Judge Kirke heard the confession he gallantly shifted the blame to the jeweler who delivered the box with the ring. "I wrote the address myself to be sure your aunt would get it," he said, "but in the Christmas rush he probably overlooked it and made the mistake."

"It wasn't his fault at all," contradicted Margaret flatly. "It was all mine for thinking myself the only person in the house. I appropriated mamma's and Aunt Eleanor's attentions and gifts recklessly, but I never will again. Henceforth and forever, I am content to be Margaret Webster!"

"Not forever," corrected Judge Kirke, holding up the slender hand on which glowed his diamond ring. "After February you will be Miss Webster, and from various reports that come to my ears you may not stick to that name for ——"

But Margaret with crimson cheeks had fled from the room and the closing of the door cut off the sentence abruptly.

A census enumerator in Passaic, N. J., has found a single house which is the home of 350 men, 45 of them occupying three rooms. The men constitute a day shift and a night shift, so that the beds are occupied all the time.

Church Life

—It is summer in Chicago.

—Dr. and Mrs. Herbert L. Willett are expected to return from their western trip next week.

—Some reports from the colleges which reached us too late for publication last week are included in this issue.

—The National Convention—read about it in this number of the Christian Century. It is none too early to plan for attending.

—The article by Mr. Ewers, editor of "Our Church Men," was published by "The Spectator," a magazine of Pittsburg.

—During July the Christian Century will publish a special book number. Look to it for a review of the best books that have been published in recent months.

—A sane Fourth—this is the cry heard from every quarter. Chicago is aggressively pursuing the ideal, and will present in a street parade the scenes associated with the signing of the Declaration of Independence.

—A number of our preachers and teachers are studying at the University of Chicago this summer, and despite the warm weather they are making good use of the time for better equipping themselves for work, and incidentally enjoying a vacation in the change of environment and work. The summer school at the great university grows in favor with the most earnest men of the school and church.

—It is of greatest interest to note the present wide spread interest in scientific religious education. Summer conferences are being held for the purpose of teaching teachers. Men with thorough equipment are greatly in demand for public addresses and institutes, even in the state universities. The graded lessons which are being so rapidly introduced into our best schools are opening the minds of workers to the possibilities that lie before the Sunday school.

* * *

E. L. Powell, popular pastor of the church in Lexington, will spend some time abroad this summer.

The church at Colfax, Ill., observed children's day June 12. The offering was $118.36. Attendance at Sunday school, 314. N. H. Robertson is the pastor of this church.

The brotherhood Sunday class of the First Church, Massillon, Ohio, is in a contest with the brotherhood class of the First Church, Toledo.

J. S. Hughes, Macatawa Park, is prepared to make engagements for fall and winter lecture courses on John's gospel and the revelation.

The First Church, Portland, Oregon, has merged its morning service and the Sunday school meeting. If the trial proves satisfactory they will permanently adopt the plan.

The Northern California Convention will be held at Santa Cruz, July 12 to 24. Dr. H. O. Breeden is announced for a series of sermons and lectures.

W. B. Craig, pastor of the Lenox Ave. Church, New York, is spending the summer in Colorado. The pulpit at Lenox Ave. is being supplied Sunday mornings by W. C. Bower. There is no evening service.

The New York state convention meets at Rochester, June 28 to July 1. In Rochester we have two churches: the First, of which Robert Stewart is minister, and Columbia Ave., to which C. C. Crawford ministers.

The Scoville campaign continues in Spokane, There have been 679 additions here since the meeting began. The new church, organized two weeks previously, has built a tabernacle which was dedicated the last Sunday in June.

Arthur Holmes gave an address in the First Church, Lincoln, Nebr., having as his subject, "What Shall the Church Do with Her Men?" The address was before a large body of the men of the church and the community at a banquet.

Any church in the west or northwest desiring the services of an earnest and capable young unmarried minister of several years' experience able to pay $1200 will do well to correspond with "Christian Minister," Box 277, Clarence, Mo.

Nelson H. Trimble, the new pastor of the church at Gary, Ind., is getting hold of things with his accustomed aggressiveness. He has put out an announcement to the people of the city which will be sure to get him a hearing and bring the church before the community in a good way.

A. P. Findley, who has for the past year been teacher in the Disciples' Bible Chair in Drury College, Springfield, Mo., is spending the summer in study in the University of Chicago. Mr. Findley is available for supply work. Churches near Chicago would do well to call upon him for such service.

The Central Ohio Ministerial Association will meet in Cincinnati, July 11. In the forenoon there will be a review of Professor Rauschenbusch's "Christianity and the Social Crisis," by W. S. Cook of Nelsonville. In the afternoon, W. W. Wilson of Belle Fontaine will speak on "Socialism and Christianity."

The children's day offering of the First Church, Wellsville, Ohio, was $90.10. The service given by the children was beautiful, and rendered before a crowded house. This Sunday school is now numbered among the "Front Rank" schools. C. L. Morrison is minister of the church.

The last Sunday in June the First Church, Tacoma, Wash., celebrated the second anniversary of the dedication of their new church with appropriate services. On the same day the new church at South Tacoma was dedicated. It is wonderful how the churches are multiplying in these western cities. W. A. Moore is pastor of the First Church.

J. C. Todd, pastor of the Kirkwood Ave. Church, Bloomington, Ind., recently addressed the brotherhood of the church at New Bedford, Ind., on "Sense and Nonsense in Church Work." The Kirkwood Ave. Church is closely in touch with the life of the university at Bloomington, and many of its members this year graduated from that institution. Mr. Todd honored the occasion with a sermon on "Winning Power through a Noble Purpose."

F. W. Emerson has become secretary of Southern California, succeeding R. P. Shepherd. Mr. Emerson was formerly pastor of the First Church, Topeka, Kansas. Then for five years he served the International Reform Bureau as lecturer and organizer in the interest of civic rghteousnessi. Then came his pastorate at Freeport, Ill., from whence he went to California, where he held a successful pastorate with the Redlands Church.

At the annual meeting on June 14, the Disciples' Missionary Union of Greater New York elected the following officers for the coming year: President, A. S. Vance, Brooklyn; vice president, Dr. W. Bayard Craig, Manhattan; secretary, C. B. Drake, Brooklyn; treasurer, L. Preston Gates, Manhattan; trustees, W. H. Olmsted, L. Preston Gates and H. E. Davisson.

The committee to report to the next state convention of Illinois as to the advisability of aiding the church at Champaign in placing a Bible chair at the University of Illinois, consisting of O. W. Lawrence, J. Will Walters and J. H. Gilliland, have been at work upon the problem, visiting the field and studying conditions at the university preparatory to making their report at the coming state convention.

A recent issue of the Muskegon (Mich.) Daily Chronicle contained a picture of the pastor of the Christian church and the following "write up": "Rev. A. R. Adams' Sunday evening sermons at the Forest Ave. Christian Church, 'the little church on the corner,' are attracting widespread attention. Mr. Adams is absolutely fearless in his denunciation of evil and is considered a fine pulpit orator."

Granville Snell, who is assisting in a meeting at Bosworth, Mo., says that during the third week everything was moving encouragingly. There had been twelve additions in the last two days. A men's bible class was to be organized the following Sunday. The offerings for missions from the district will double those of last year. F. W. Condit is pastor at Bosworth, and Mr. Snell says deservedly popular in the community.

The Minnesota State Convention met in Rochester June 13 to 17. The officers elected for the coming years are: A. D. Harmon, St. Paul, president; M. R. Waters, Minneapolis, vice president; Charles Oliver, Minneapolis, treasurer; L. W. Porter, Minneapolis, Christian Endeavor superintendent; C. B. Osgood, Minneapolis, superintendent of Sunday schools. Mrs. Charles Oliver was elected president of the C. W. B. M., with Mrs. J. T. Ingersoll of St. Paul vice president, and Miss Florence Pierce of Minneapolis secretary.

Walter E. Harman, minister at Mitchellville, Ia., for three years, has just been graduated from Drake University with the degrees of A. B. and B. D. During his ministry at Mitchellville, while he was in school, the work has steadily grown; a new building has been erected and paid for, the Bible school has doubled in attendance, and all missionary offerings increased. Mr. Harman preaches to as many people as all other preachers in the town combined. He has not definitely decided where he will locate.

The returns from children's day for the first twenty-two days of June amount to $34,305.58, a gain over the same time last year of $10,504.79. This is the greatest gain from this source for the corresponding time in the history of the Foreign Society. There was also a gain of 163 contributing schools. Hats off, please, to the children. Every school in line now and insure the $100,000 from the children alone. The total receipts for twenty-two days of June were $46,809.38, a gain of $8,574.40. Fine! The total gain from October 1, 1909 to June 22 is $31,901.40 All together for $400,000 by September 30. If we can gain $17,414 between this and September 30 we will reach the $400,000.

B. H. Sealock, pastor of the church at Petersburg, Ill., tells us that there were 113 delegates present at the fifth district convention, and most of these were on time for the C. W. B. M. session. Of the 132 churches in the district only about sixty had taken the offering, yet there was about $400 remaining in the treasury, according to the report of O. C. Bolman. District Evangelist C. W. Ross held nine meetings during the eight and one-half months since his employment. The Petersburg church is in its new building and provided a fine place for the meetings of the convention.

The Sunday schools at Galesburg and Quincy, Ill., are in a spirited contest for the attendance and increase in membership.

Dr. Herbert Martin, Professor of Logic in Teacher's College, New York, and Mrs. Martin sail for Italy, Switzerland etc., June 30. The Christain Century wishes them "Bon voyage."

B. F. Cato has resigned at Beaumont, Texas, closing his work there June 19, and returning to his old home at Albany, Ind. The church has not yet chosen his successor, but it is stated that the choice will likely fall either to N. E. Ewell of Durant, Okla., or David E. Barr of Covington, Ky.

The church at Audubon, Iowa, burned to the ground Tuesday, July 14. After a struggle of thirty-five years this congregation at last held a good modern property free from debt. Now this is lost with only $2,000 insurance. It is not known how the fire originated but supposedly from the furnace room.

W. J. Minges tells us of the way things are being done in Spokane, Washington, these days. The Scoville Company is operating there with over six hundred professions to date. Just beginning meetings in the North Side Tabernacle which seats 1,700; and "hundreds are turned away each evening. All five churches greatly strengthened and a new church organized."

A letter from Glascow, Scotland, by C. C. Morrison says their party composed of pilgrims to the Missionary Conference, with whom were Mr. and Mrs. Morrison, Dr. and Mrs. Errett Gates, had a "perfectly glorious trip, delightful weather and no one sick." The passengers were able to spend the entire time on deck playing games and enjoying tne fine fellowship.

A. D. Harmon, pastor of the church at Pasadena, Calif., has announced the following interesting series of sermons for Sunday evenings during the latter part of June and July: "The Teaching of Jesus Concerning God, or Show Us the Father"; "The Teaching of Jesus Concerning Man, or Humanity Greater than Institutions"; "The Teaching of Jesus Concerning the Kingdom, or The New Social Order"; "The Teaching of Jesus Concerning Sin, or Crimes Against Criminals"; The Teaching of Jesus Concerning the Attainment of Happiness, or The Life Worth While." Such a series of sermons should have interest and help for the best people of the community, and announced attractively as they are will doubtless attract large and intelligent audiences.

This prayer clipped from the printed Sunday-school service of the Hyde Park Church of the Disciples, Chicago, is sufficiently unconventional to command attention. The service is for the month of June:

"Almighty God, King of kings, and Lord of lords, from whom proceed all power and dominion in heaven and earth: Most heartily we beseech Thee to look with favor upon Thy servants, the President of the United States, the Governor of this State, and all others in authority. Give them the spirit of wisdom, goodness and truth; and so rule their hearts, and bless their endeavors, that law and order, justice and peace may everywhere prevail. Defend our land, we beseech Thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vain and selfish luxury; from all cruelty and the spirit of violence; from covetousness and impurity; and from intemperance, which is the mother of many crimes and sorrows; good Lord, deliver and save us and our children, and our children's children, in the land which Thou hast so richly blessed; through Jesus Christ, our Savior. Amen."

Daniel Protoff, who contributes the article on Tolstoy, the Luther of Russia, was born in Moscow, Russia, 1873. His father was a Chaplain in the Army; most of the Protoff's families are practicing the Priesthood in Balkan and Russia. There are few of them that are generals, professors, judges and consuls.

Mr. Protoff studied in Mascow, Russia; St. Petersburg; Saraevo, Bosnia; Vienna, Austria; Constantinople, Turkey; Belgrade, Servia; and Philadelphia, Pa. He was in the Army both a clerk and officer, in 1891-2. In 1893 he was ordained and afterward sent to Jerusalem as Missionary. In 1899-1902 was a missionary in Jerusalem; wrote a book for the Pilgrims, "How shall we know Him" in 20,000 copies. Was persecuted by the Greek Patriarch, arrested and exiled to Egypt; there he started to work with the Bible Society, and after three years of work there, came to America in 1905, working with the Tract Society at Ellis Island; Boston, Mass. From 1907-8, he worked as an independent Evangelist through the states and in 1908 started to advance his studies in the Theological Seminary in Philadelphia, Pa., and in 1909 was examined and ordained to the ministry.

First District Convention

The First District Convention has come and gone. It was one of the best held in the district for several years. In addition to the program work done by members of the district we had the splendid help of J. H. Gilliland, Bloomington, who delivered a powerful sermon on the subject "Jesus' Grouds for Discouragement." David Shields, also brought a very carefully prepared address on "The Social Message for the Modern Pulpit." H. H. Peters came with his strong appeal for Eureka College Endowment Fund. J. Fred Jones told us how to plant the cause in new fields.

Officers elected for the coming year were as follows:

President—H. W. Stauffer, Dixon.

Vice president—Daniel Burkey, Sterling.

Sec.-Treas—D. F. Seyster, Polo.

Supt.—C. E. Work—E. M. Peterson, New Bedford.

Supt. Bible School Work—Albert Jones, Princeton.

Historical Com.—Perry Stevenson, Dixon; Geo. Potter, Erie; D. F. Seyster, Polo.

Next year's convention will be held with the church at Lanark.

S. Elwood Fisher,

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

To Churches of Indiana

Bloomington, Ind., June 8, 1910.

"We, the students of the Christian Church in attendance at Indiana University, feel confident that the time has come for the church to place at the State University at Bloomington a man capable of giving instruction on biblical and religious subjects and having oversight of our students during this important period in their lives. We have from one hundred and seventy-five to three hundred Christian church students here all the time, and they come from eighty to one hundred and fifty churches in the state. We believe a work should be established along the lines of the Bible Chair work being done at other universities. Indiana University is favorable to such an institution and we have promises that courses of university standards would be given credit for toward graduation. We therefore petition the Christian Church in the state of Indiana to establish such a work and pledge our support in every possible way.

Passed at a meeting of the Christian Church students, June 8, 1910. President Bryan, Prof. E. H. Lindley, Mr. John Voris, secretary of Y. M. C. A., and Hon. Ira C. Batman, of the University trustees, were present and spoke in favor of the action.

Respectfully submitted,

Adam A. Leonard,

Secretary of the Meeting.

Children's Day News

Kenesaw, Nebr.: Offering, $22.25; Sunday-School six months' old; attendance twenty-six.

First Church, North Tonawanda, N. Y.; Offering, $421.50; greatest day in the history of the church.

Cestos, Okla.: Apportionment, $5; offering, $16.75.

Vincent, Ind.: Apportionment, $5; offering, $12.

Marshall, Mo.: Offering, $650.

Blue Mound, Ill.: Apportionment, $10; offering, $23.90.

Hominy, Okla.: Apportionment, $5; offering, $12.

Christian Tabernacle, North Tonawanda, N. Y.: Offering, $600; becoming Living-Link.

Sioux Falls, So. Dak.: Apportionment, $5; offering, $15.34.

Maplewood, Mo.: Apportionment, $10; offering, $25.65.

Galesburg, Ill.: Offering, $75.11.

Nameless Creek, Ind.: Country Sunday-school; offering, $115.

New Washington, O.: New school: only twelve members; offering, $30.90.

Hopkinsville, Ky.: Offering, $450.

Fitzgerald, Ga.: Offering, $54; expect to make it $60; gave $5 last year.

Ionia, Mich.: Offering, $321.

Danville, Ind.: Offering, $90.13; will try

to make it $100: greatest crowd in years.

Lizton, Ind.: $130 offering.

Canton, Ill.: School passed its apportionment.

Concord, Ill.: Offering, $47.80, way beyond our apportionment; will try to make it $60.

Grand Rapids, Mich.; Lyons St. Church: Offering, $230; best day ever had.

Bowling Green, O.: Attendance, $1,000; offering, $80.43.

Chapin, Ill.: Way beyond apportionment.

Crawfordsville, Ind.: Offering, $120; will make it $125.

Mt. Gilead, O.: Offering, $115; will reach $125; best ever. More than forty gave $1 or more; every member made offering.

Columbus, O., Broad St. Church: Will reach apportionment.

Sherman, Tex.: Apportionment, $100; offering, $140.53 and more to come; best ever.

Reserve, Kans.: Offering, $75.

Pickering, Mo.: Church and Sunday School both reach apportionment.

Wichita, Kans., Central Church: Great success; 714 present; offering, $250; largest ever; church in all departments will raise $2.000 for Foreign Missions, besides individual gifts.

New Salem, Ind.: Offering, $140, with more to follow.

Lebanon, Mo.: Offering, $50; great day.

Lawton, Okla.: Day great success: offering, $50; twenty-six dollar-leaguers.

Bloomington, Ill.: New Centennial church; in building only a month; average attendance, 80; offering, $42.30; twenty-six gave a dollar or more.

The Topeka Convention

The Convention Chairman.

James W. Going, who is chairman of the Convention Committee at Topeka, was born in the State of Missouri in 1862 and was educated at the Unversity of Kansas. In 1884 he was married to Miss Georgia Goodwin, of Salina. Miss Goodwin was a grand-daughter of Elijah Goodwin, and it will be seen that the preaching blood of the pioneers is strong in the family. Her father, A. D. Goodwin, came in 1870 from Indiana to Kansas and located at Manhattan. During the early days of the state he preached at St. George, Ellsworth and Salina, and had much to do in establishing the cause in Kansas. James W. Going is essentially a business man, but because of his versatility and the wide scope of his thinking could have attained the same success in many other lines of work. In 1893 he organized and founded the Shawnee Fire Insurance Company, said to be the largest institution of that nature in all the West, and is at the present time its vice-president and manager. The citizens of Topeka have honored him with varied positions of trust and confidence. He is at present president of the State Fair Association, and was to a great degree instrumental in making possible for the city the great pipe-organ which was placed in the City Auditorium, as president of the Pipe-organ Association. Brother Going is a man of growing vision. He is very liberal as a giver to the work at home and abroad, and is coming to be depended on more and more as a leader in the affairs of the church and Topeka. It is safe to say that, in placing the direction of the convention in his hands, everything that can be done to make our guests feel the hosptality of our citizens will be accomplished.

A word might be said concerning the great pipe-organ. One of the attractions of the middle west is the monster organ which was placed in the Auditorium of Topeka a number of years ago. No expense was spared in securing the best in modern organ construction that was available. The result is one of the four largest concert organs in the United States. It has five manuels, including the pedaled keyboard, about sixty speaking stops and forty-five hundred pipes. Many tourists and travelers are attracted to Topeka to see and hear this wonderful instrument, and a very conservative estimate shows



J. W. Going, Chairman Convention Committee, Topeka, 1910.

over one hundred thousand people have listened to the great rogan within the last five years. During the convention the main place of meeting will be at the Auditorium, where this magnificent instrument will be placed at the disposal of the committee in charge of entertaining delegates.

CHARLES A. FINCH, Sec'y.

First Illinois District Convention, Dixon, June 15-17

It seems strange in, that the beautiful city of Dixon, Ill., one of the most enterprising of its size in the state, that only fifteen years ago we had only a few hungry Disciples and now they command the respect of the whole city, and led by that princely man, S. E. Fisher.

It was in this city that we met and we shall never forget the kind, courteous treatment of the brethren and sisters. The entertainment at the church and in their homes was just splendid and long will we remember the royal reception given us.

After the usual routine of business some splendid papers were read and the address by W. B. Clemmer of Rockford, closed the afternoon session with hearts tingling with a new devotion and a new zeal for the Master's kingdom.

The evening address by Mrs. Zellers, "The Power Within Us," was beautiful in thought and wonderful in spiritual food.

On Thursday morning the services opened with Brother Ross of Walnut presiding. After the usual committees were appointed the Men's Movement and Sunday-school were taken up. Here we had some splendid treats. Brother Parvin of Sterling, Brother Woodman of Polo and Brother Martin of Lanark, along with Brother DePew's splendid address, interspersed with splendid discussions, made the morning hour one long to be remembered.

The afternoon hour had a rare treat from David Shields of Eureka. In the evening J. H. Gilliland of Bloomington, preached just one of his little sermons—so little that it found its way to all hearts, entering every corner and crevice of all lives, lifting us to a higher plane of Christian duty.

On Friday morning district work proper was taken up. Reports from various churches from the district secretary, D. F. Scyster of Polo, and a reminiscence of Ogle and Lee counties, by Brother Johnson. Then as a climax H. H. Peters for Eureka College closed the morning services.

J. H. Carr.

The Hub of the Empire State

All eyes are now turned to Rochester, where from the 28th of June till the 1st of July the annual convention of the churches of this state will be held. The program is a very strong one and contains, besides many of our prominent brethren, several speakers from other communions. Our national societies will be represented by Brethren S. J. Corey, George W. Muckley, Oliver W. Stewart and the C. W. B. M. by Miss Florence Miller of Kentucky. William Bayard Craig, now pastor of the Lenox Avenue Church, New York City, will deliver a series of devotional addresses throughout the convention. The two Rochester churches, under the untiring leadership of their pastors, Robert Stewart and C. C. Crawford, are doing everything possible to insure a good time for all who attend.

The convention number of the Messenger, the official organ of the New York Christian C. R. Stauffer is just out and is o Brother C. R. Stauffer is just out and is a gem. Aside from much information, germaine to the coming convention it contains lots of newsy items from the churches of the state.

We regret that Cecil J. Armstrong has felt it necessary to sever pastoral relations with the River Street Church of Christ, Troy. In his letter of resignation, printed in the Troy Record of June 6, he says: "Upon the fundamentals of Christianity we are in perfect accord. I believe in the Fatherhood of God, the divinity of Jesus Christ, the Holy Spirit as God operative in the affairs of men, the Brotherhood of man, and that the Bible contains a unique revelation of God to man. . . . . Upon other matters, however, we differ. I am no longer in accord with you upon the subject of baptism, the means of bringing Christian unity to pass, and the value of higher criticism. I feel that upon these matters we differ irreconciliably. . . . . Inasmuch as my own plans for the future are unformed, I can make no announcement as to them. For some years now the claims of social settlement work have received considerable study and thought from me. At this time, however, I can simply make no statement as to what line of activity I shall engage in the days to come. . . . . In order that you may have time to find a suitable pastor and I may have time to readjust myself to the change necessitated by this step, I will, with your consent, fix December 31, next, as the date upon which our present relationship will be dissolved."

O. G. Hertzog is preaching at Brewerton during the summer, and under his supervision extensive improvements are being made in the church building. The plans call for improvements that will cost $1,000.

The church at Throopsville has broken ground for its new parsonage to be built on the lot immediately adjoining the church.

After the longest pastorate in the history of this state, and that in the country's metropolis, S. T. Willis of the 169th Street Church has resigned to accept the Bible chair in Virginia.

E. F. Randall leaves the Tonawanda church, after his second pastorate with this people to engage in the insurance business in Erie, Pa.

The annual meeting of the trustees of Keuka College was held at the college on the 14th, and Dr. R. E. Belding was added to the Disciples now on the board. Brother Braden was re-elected president. The year just closed has been one of decided gains in students enrolled, an increase of over 40 per cent over last year. Finapcially the college had many problems to contend with and in consequence the record is not as good as hoped for. No large gifts have been made by the Disciples this year. Ball Brothers of

Muncie, Ind., nephews of Dr. Ball, the founder, have stood nobly by, matching dollar for dollar all the money raised. This offer has been of help in raising money this year. Mr. Frank Ball was present at the meeting and agreed to give $5,000 on the same conditions next year. With such a liberal offer it ought not to be difficult to raise the money for current expenses, besides making considerable gain in the endowment campaign.

The baccalaureate sermon will be preached by Robert Stewart of Rochester, and the commencement address delivered by President Arthur Braden.

During the summer months the college building will be opened as a summer hotel, and to any who desire a healthful restful place to spend the vacation period I would call attention to Keuka. The spot on which the college stands is one of the most beautiful in the country. Stretching out for miles is the lake, one of the finest of the many New York lakes. It is thirty miles long, one-half to two miles wide, traversed by several lines of steamers, all of which stop at the college dock. Its waters abound with fish, and afford excellent boating and bathing. Rooms and board are furnished in the building at one-half the cost of the regular hotels on the lake, and an excellent library of 8,000 volumes is open for use of guests. It affords an ideal place for a summer outing. Write to the secretary for further information.

JOSEPH A. SERENA.

Syracuse.

A Great Achievement

The Erection and Dedication of a Church at Carthage, Mo.

By D. W. Moore.

The origin, progress, experiences, and history of the Disciples of Christ in Carthage but repeats that of many growing communities in the middle West. The church was organized about 1866. Though small at first it has had a continued existence from that date to the present time. Those faithful few builded better than they knew. The loss of all records makes very meager any definite knowledge of the early history. Like many others, it was a time of frequent change. This was also a time of trials and triumphs. This period ended "when, on Lord's Day, September 21, 1894, the congregation moved into its new house of worship at the corner of Main and Chestnut streets. This was a brick structure, with basement rooms, costing some $15,000; and was considered ample provision for the times. Rev. N. M. Ragland was the godly and capable pastor. He preached the opening sermon, and ministered to this people for three years. For twenty-four years the congregation continued to work and worship in this building. Soon, the growth of the congregation made a better and larger plant necessary.

The First Step.

At the regular board meeting of the church, June 7, 1908, a committee was appointed to consider and recommend to the church what action should be taken.

July 12, Lord's Day, was designated as the time when we should publicly call for pledges for the new building. The membership was present in full force. The pastor, D. W. Moore, preached a short sermon, appropriate to the occasion; and then called for pledges. Amid tears, and the clapping of hands it was soon announced that nearly $13,000 had been raised. This, with the $2,000 cash in bank made the enterprise an assured success.

A building and a finance committee had been previously appointed. Steps were at once taken to clear away the old building, preparatory to the erection of the new. A temporary meeting place was secured in the K. of P. hall. On September 20, 1908, just twenty-four years from the time of the first service, the pastor preached the farewell sermon in the old house.

On March 17, of the following spring, the first stone was laid in the building. On the 25th of the following May the cornerstone was laid, with Masonic ceremonies; while thousands of the people of Carthage and surrounding country witnessed the impressive scene.

Plan of Building.

The building has three floors, basement, upstairs, and gallery. In the basement are to be found kitchen, dining-room, banqueting room, parlor, cloak-room, and other conveniences, with heating plant and fuel room. On the main floor is the large auditorium, with galleries above, seating more than 600 people. To this may be added some 150 chairs, when occasion demands. On the south, and arranged to be opened into the main auditorium, is the Bible-school chapel, with its class-rooms. This, when fully opened, adds some 300 to the seating capacity, in one great auditorium. To this, also, one hundred or more chairs may be added. Thus an audience of from 1,000 to 1,200 people may be seated in easy hearing of the speaker. Sixteen class-rooms accommodate a large body of pupils. Four of these are large and airy, suited to primary, and adult class work.

Just back of the pulpit platform, and always open, is the baptistry. Back of this the robing rooms, and the superintendent's office. A $3,000 pipe organ is being installed, at this writing. The building is lighted throughout with gas and electricity, and has an up-to-date steam heating plant. The building and grounds represent an expenditure of $50,000. The architectural design is most beautiful. Indeed the building is the admiration of Carthage. The effect within is equally pleasing and satisfactory to all.

Dedication.

One year and four days from the time of the placing of the cornerstone finds us ready to dedicate the building. Slowly the walls have gone up; patiently the church has waited, prayed and hoped. Dr. H. O. Breeden and his singers, Prof. W. F. Lintt, chorus leader, and Mr. G. P. Lintt, soloist, are on the ground. These men are tireless workers, wise in their methods, and unsparing of patient and painstaking toil. The Lintt brothers work admirably together in their service of song; and inspire the great audiences that attend, to uplifting praise. One could but be impressed that the music was to be felt as well as to be heard.

Dr. Breeden needs no word of praise from me, and yet I will be suffered a few words. His strong personality, dignified bearing, and splendid voice give him easy access to the ears and hearts of all thinking people. His wide reading and gleanings from the best of literature, his wonderful fund of Bible knowledge, his rich experience in a long and successful pastorate in one of our great educational centers, his practical knowledge of human nature, his soul culture, and his love of and sympathy for humanity; all combine to make his work wonderfully satisfactory and helpful, and to at once attract to the meetings the most cultured people of the city. This was especially noticeable here. People of all the churches, and of no church; people who are not attendants upon religious services came constantly to hear his message.

The Evangelistic Meeting.

Everything connected with the meeting is on the same high plane. Nothing sensational is allowed, nor does it seem to be in place.



Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School, Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—L. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering, third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 3788 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohorter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

THE AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST.
Headquarters, Franklin, Indiana.
President, Judge S. R. Artman, Indianapolis, Ind.; Treasurer, A. L. Orcutt, Indianapolis, Ind.; Secretary, Dr. H. J. Hall, Franklin, Ind.; Field Secretary, Oliver W. Stewart, Chicago, Ill. Request for literature, speaker and contributions should be sent to the secretary. Offering requested from each church the most convenient Lord's day of each year.

The singing is worshipful, devout. The preaching is plain, practical, serious, sane, reaching both the head and the heart. The appeals are on a lofty plane, wonderfully forceful at times; and always addressed to the highest motives.

The audiences were large from the very first. There were additions at almost every service. A very great majority of these were adults, and are already beginning to be helpful in the work of the church. Of the 143 who came in response to the invitations, a number of new families are included. Thus our homes and increased, and we are greatly strengthened in our work. The meeting has been ideal, and I do not see how it could be greatly improved. I heartily enjoyed every hour of it.

It is not difficult to forecast the result of a dedicatory service, in the light of the foregoing. The task was an immense one. Only a leader and a people capable of measuring up to large things could hope to succeed. Sacrifice and heroism were the words to which the occasion was keyed. $30,000 was the amount to be provided for.

"Will they do it? Dare they do it?
Who is speaking? What's the news?"

Burden Lifted.

The Lord's Day, May 29, dawned bright and clear. The clouds that lowered so long, had lifted; token of the burdens that should be lifted from His people, that day. Early the people were finding their way to the church house, with the faith that, "I can do all things through Christ who strengtheneth me." The Bible-school hour was made to contribute to the coming struggle. After a short, pointed, and appropriate sermon by Dr. H. O. Breeden, followed by an explanation of the plan, as previously outlined at a preparatory meeting of the church, the appeal was made for $30,000 in thirty minutes. Previous to this, a partial preliminary canvass of the city, outside the church, had been made. In a short while it was announced that the peldges had gone up to $20.000. At this juncture, a consultation was held by Dr. Breeden and the finance committee, after which the finance committee announced to the congregation their willingness to assume the responsibility of raising the last $10,000. This closed the appeals for money; and, amid great rejoicing the building was dedicated to the worship of the Lord.

The fellowship service, at 3 o'clock in the afternoon, was a most happy occasion, participated in by representatives of most of the churches of the city, and by visiting pastors from surrounding churches.

A great concourse of people filled every corner of the spacious structure, in the evening evangelistic service, and many were turned away. Thus closed one of the greatest and happiest events in the history of our Carthage people, and in the history of the southwest Missouri work. The meetings closed on Wednesday evening with a lecture-recital.

Nor has the pastor been forgotten in all these busy and burdensome experiences. A rest has been urged upon him, he has been made a delegate to the state convention, with all expenses paid, and his salary increased $300 for the coming year. Our people are happy and hopeful. Their faces are to the future, and their confidence is in Him. To Him be praise and glory evermore. Amen.

"I feel the earth move sunward,
I join the great march onward;
And take with joy while living,
My freehold of thanksgiving."

D. W. Moore.

Oklahoma Christian University

E. V. Zollars, President.
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A Letter to Chicago Disciples

BY DR. ROYAL J. DYE.

Dear Friends of Chicago:—The days go swiftly with us here, so much to do and so few to do it. There hardly seems time to get in all one needs to do saying nothing of the things ont desires to do. Since last writing to you, we have had the great joy of baptizing 36 more at Bolenge. This was last Wednesdy, April 6. It had been a week of great meetings. Our devoted Evangelists to the wild back villages had come in with their crowd of interested and anxious enquirers, and their reports were an inspiration to us all. They called us to greater effort than ever before. People who had been indifferent to the messages in previous days were welcoming it now and begging for their teachers. Their followers were intelligent and anxious to learn more. Day after day they gathered on the verandas and at the church for meetings and when questioned upon the reasons for their coming and for their desire for teaching they gave answers that I doubt if many among the recent converts at home could equal. It was very gratifying. The day of the Baptisims there were five meetings and the Sunday before and after there were as many. Maybe that was not getting religion. During the stay of the Evangelists they were not contented with having been preaching all the time while away but they all scattered through the immediate villages of our neighborhood during their spare time and preached to the Natives, besides attending two services a day for their own special instruction. Sunday was a great climax service. Then the newly baptized converts partook for the first time of the Lord's table. It is always a solemn event with us here. Our English Baptist Brethren who have it but once a month say that our service means much more to them than their own. It certainly means much here. If for discipline, one has been set aside from the Table of His Memory, they are most solicitous for the privilege of return. You will see on some occasions a hush and awe over the assembled congregation that fills you with holy thoughts of the meaning of the redemptive sacrifice of our Lord for the whole world.

Monday was a busy day preparing for the return of the Evangelists to their several fields. The "Brotherhood Volunteer" service was observed and two more fine fellows offered themselves for the service of the Lord whom they had learned to love in telling of that love to the regions beyond.

During these meetings there came a letter from the Governor General at Boma declaring that "Lotumbe," the new station desired for the Californians had been granted subject to the Royal Decree and Signature. We are not the least bit anxious about the latter, for the present King Albert when he was Crown Prince, visited Bolenge and made many flattering remarks about the work he saw there, to the United States Consul General at the Consular reception held for him afterwards.

Dr. Jaggard of Longa came down to Bolenge to consult with me over the case of one of the best of the men of the Bolenge Church who was injured recently by the explosion of an old percussion cap gun. We at once held a meeting of the entire Field Committee and discussed the name of the ones to go to "Lotumbe" and pioneer the new station there. The opinion was unanimous that Brother and Sister Smith, the good people whom you dear friends of Chicago sent out with me this last time, were the best qualified and situated to go to that important and strategic New Station. You were planning larger than you knew when you sent them. Their coming then has prepared them in the language and experience to learn the methods of work and ways of the people so that they can now go to that fine section and break to them the bread of life. The native evangelists have prepared the way for their coming, under the active and wise supervision of Dr. Jaggard, and a church will be ready for them of over 40 members as a neucleus for their larger work.

Lotumbe is in the heart of a most populous district. The officer of the state there has on his tax list over 75,000 people. This makes at least a population of the immediate section within two days' march, of 150,000, while reaching beyond them far up the river lie sevevral other larger sections of population adjacent to Lotumbe and dependent upon them for their knowledge of salvation. How easy it is for you to read that these millions are dying without even the knowledge of the Savour's Name! But how awful the import of this to them! Have you read recently, Ezekiel 3: 6-10? These dying millions are brethren of yours, the brotherhood of "need" as taught by Christ in the lesson of the Good Samaritan. "Lotumbe" must have a doctor at once. An enormous practice is open to him and he need not fear competition, his nearest conferee will be Dr. Jaggard and he will be 100 miles away. Dr. Jaggard is going up there in a week to open up the situation and secure workmen and such for Brother Smith, then I am to be released by the Bolenge workers to go and stay for a month helping Brother and Sister Smith settle themselves in their work. How I would enjoy staying there and doing the work of pioneering a new station. Brethren why not send the doctor who shall join Brother and Sister Smith in founding this new center of gospel light and do for you a mighty work. Do not disappoint us, Brethren. These are days of greater things for the Kingdom and you will want to have your share here.

Chicago and Englewood are dearer to me than ever, and so we look to you.

With much prayer and in full assurance of your joyous fellowship, I am,

Yours in His glad service for Africa's redemption. Royal J. Dye, M. D.



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II. Close Personal Contact with Teachers.

Personal contact is the most vital factor in education. Nowhere else is possible such close personal contact between teacher and student as in the small college. Where the college enrollment is from 300 to 500, each student may feel the impress of the personality of every teacher. This may mean either strength or weakness to the college, according to the character of its teachers, but herein lies its supreme opportunity. If only it can command the service of great teachers, able in scholarship and strong in personality, men and women whose nobility of character and unselfish devotion are a continual inspiration to their pupils, then, indeed, its superiority over the university or overgrown college, as a place for the worthy education of young people, is unquestioned. Hiram College has been peculiarly favored from the beginning in the character of its teachers.

III. Favorable Conditions for College Work.

Aside from the character of its teachers and the question of numbers, there are other vital considerations. The character of the college home—its location, its health, its beauty—and of the college community—the type of students it attracts, and the environment in which they live—are of the highest importance. The location of Hiram, free from the distractions and dissipations of the city, and yet in touch with its pulsing life, is almost, if not quite ideal. In quietness there is strength and the young man, who at the beginning of his career, can face the vital problems of young manhood under the favorable conditions of college life in such a school as Hiram, may well feel profoundly grateful. The college campus is one of the most elevated points in Ohio, and the clear, bracing air suggests the mountains. Pure spring water in abundance is supplied through an excellent system of waterworks. Few colleges are favored with surroundings at once so healthful and of such natural beauty as those of Hiram. The college dormitories are equipped with all modern conveniences and most of the comforts of city life are at hand. On the other hand it would be **hard to find more earnest, ambitious** and sincere young people anywhere than those who make up the student body of Hiram College. Association with such a group of choice young people selected from a score of different states and countries, is an education in itself. Their environment could hardly be better. There is not a saloon or evil resort within a score of miles, and the Hiram Church is a power for righteousness in the community.

IV. Moderate Expense.

Hiram College has always had a place for young men and women of ambition, but of limited purse. Many such are now numbered among her graduates of largest power and usefulness. College expenses have been kept purposely low, in order that **no earnest young man or woman should be deprived of an education for lack of means.** Many students pay their college expenses wholly or in part by their own efforts, and rich and poor meet together at Hiram on equal footing.

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The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

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In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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THE NEW CHRISTIAN CENTURY CO., 700 E. 40th ST. CHICAGO.

THE CHRISTIAN CENTURY

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New Occasions New Duties

An Editorial Appreciation of the Work Now Being Done by the President of the National Convention, with a Statement of the Need of Readjustment in the Program

From Edinburg

The First of a Series of Letters from Charles Clayton Morrison Describing World's Missionary Conference— A Second Letter on the Latest Mail

Christian Union

Edward Scribner Ames Tells of Seven Years' Successful Operation of the Plan of Christian Union Now Being Practiced by the Hyde Park Church, Chicago

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SILAS JONES, Prayer Meeting.

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—The Germans are eminently a church-going or at any rate a church belonging people. According to the last federal census, taken four years ago, the total population was 60,641,278. This church census gives the church membership, Evangelicals and Catholics combined, as 59,741,344. The Evangelicals far outnumber the Catholics, the figures being: Evangelical, 37,646,852; Catholics, 22-094,492. The Free Thinkers number only 4,270.

—According to the London Christian World Mr. Evan Roberts, the Welsh revivalist, who has been living for the last six years in comparative seclusion at Leicester, has recovered his physical strength, and is now planning new work in Wales. He intends to begin quietly and to avoid overstrain. Mr. Roberts has devoted a great part of his enforced leisure to study, and especially to the study of natural sciences.

—The executive committee of the co-operating societies of the Northern Baptist Convention said, in its report at the Chicago meeting: "We desire to express our hearty appreciation of the generous support rendered by our denominational newspapers. More and more it is apparent that our denominational papers are essential factors in our efficiency. We shall not approximate our ideals for intelligence and efficiency until a good Baptist paper is read in every Baptist family."

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

New Occasions, New Duties

Is There Need of Readjustment in the Program of the National Convention?

One is not shooting beyond the mark in saying that the Annual Convention of the Disciples of Christ which will assemble in Topeka in October will be the most important in our history.

In a certain limited sense it is always true that the latest is the most significant. We have a way of complimenting each new class that goes out from high school or college with the statement that it is the best the institution has ever graduated. And this ought not to be a mere bit of flattery. So of each convention.

It will not be the largest convention we have held. To be sure it is in a most favorable locality to attract a great company of Disciples. We have no doubt it will exceed in numbers any recent gathering of our people except the Pittsburgh meeting. But its significance will be of a different sort.

It will face some of the most important issues ever presented to our churches. It will not settle all of them. It may not settle any of them. But it will face them, and undertake to think them through to some definite solution.

In the first place it will have a president who takes seriously his office. It is no reflection on the excellent men who have preceded Mr. Ainslie in the chair of the American Christian Missionary Society, to say that they have taken their position as a good-natured compliment paid them by the churches for a career of more or less success in the local fields in which they have labored.

Beyond the appointment of the routine committees and the preparation of an address, their work has been only a pleasurable incident in their own lives, and without moment to the brotherhood.

For the first time in our history the man who more than any other is the choice of the churches for the year has undertaken to serve the Disciples in a definite and statesmanlike way. He has believed himself called to be more than a figurehead. He has understood that his position was not merely a compliment to himself, but a call to a real service.

He has taken time, from a very responsible ministry, to go out among the churches in a series of rallies in representative cities east and west, and lay upon the hearts of the leaders in the churches what he conceived to be the impressive lessons of this first year in our second century of history. This has given dignity to the office he holds, and has been of value in making the brotherhood aware that new duties are expected as new occasions arise.

We expect to see Mr. Ainslie carry this same attitude of serious and purposeful devotion into the convention. We believe that he will have some wise and wholesome reforms to administer in the position which has been so much a matter of hap-hazard hitherto. We anticipate a new emphasis upon order, decorum, reverence and business-like effectiveness which has been too far lacking in the past.

Another element of interest in the convention will be the report of the special committee which has been for sometime at work upon the general question of unification in the work of the missionary and benevolent boards. The character of this committee is an assurance that whatever be the nature if the report, due consideration will be given alike to the interests of the different organizations themselves and the entire brotherhood.

For a long time it has been apparent that the various causes to which the Disciples devote their thought and money have been too much separated in their management, and for this reason lacking in that economy of administration and that efficiency of result which ought to be evident in all work of this kind.

This does not mean that money has been wasted, but it does signify that team work is better than the situation described by the proverb, "Every one for himself, and—." For in too many cases the remainder of the aphorism, "extremum diabolus capiat," follows in logical order.

Whether our missionary societies and the other organized interests of the Disciples should be merged into one central board, or into some smaller number than we now have, is for the special committee to advise and the churches to consider. But when one notes the necessary invasion of each other's time and territory involved in the present arrangement, the multiplying of days in the missionary calendar of the local churches, and the lack of harmony resulting from the loose plan now in operation, it is clear that the time has come for amendment.

We have no wish to forecast what that plan will be. It has been drawn with care. It will satisfy neither those who want a drastic change nor those who want to retain the present disorganized condition. But it will be a step in the direction which will meet the needs of the new time upon which we have come, with its new duties.

Nor can we fail to take note of the significant changes which are taking place in this regard among the religious bodies with which the Disciples are accustomed to rank themselves in point of numbers and efficiency has been heard and heeded. And the call of the of all administrative work among the Methodists, Baptists, Congregationalists and Presbyterians has been marked. Only this year the Northern Baptist Convention took the final step in its great plan of unification of its various missionary and benevolent interests, a plan upon which three years of careful work have been spent.

We are neither anxious to imitate our religious neighbors simply because they are doing something that looks attractive, nor are we afraid to adopt the same plans lest we should be misled. In all these instances the great call of the times to unification, economy and efficiency has been heard and heeded. And the call of the age usually proves itself to be the call of God.

We expect the Topeka convention to be notable in another respect as well. Whether as a part of the report of the committee already mentioned, or as a special order, there is certain to arise the question regarding the future constitution of our conventions.

At the present time, as we have many times pointed out, the Disciples of Christ have no general convention. We have a series of such gatherings, to be sure, that are convened at the same place and relatively the same time; but no representative assembly of the brotherhood.

There is the convention of the Christian Woman's Board of Missions. Then there follows the convention of the Foreign Christian Missionary Society. After this the American Christian Missionary Society convenes, with the various interests which attempt to secure attention under the mantle of its charity. But at no time in the series of gatherings thus described and the Disciples of Christ really in session in a representative and effective manner.

Suppose some action was desired in reference to the White Slave Traffic, or the work of International Peace, or Prison Reform, or the suppression of vicious literature. There is no moment in all the series of gatherings when any one of these matters, or any other save those strictly pertinent to the work of the specific organizations convened, is in order. Objection from the floor on the ground that such matters were "not germane" to the purposes of the gathering would rule out every such interest.

Nor is this a fancy sketch. On just such pleas the Disciples of Christ have times beyond belief been hedged in with antequated objections to any action on great questions of world-wide interest, such as temperance, the forward movement for Christian Conquest, the work of Church Federation, and the propaganda in favor of peace among the nations.

It is time such childish limitations were laid one side. If there are those among us who are opposed to the great ideals toward which the church in our day is moving, they should fight in the open, and not under the threadbare plea that such questions are "not germane" to the purposes of our gatherings. But as rapidly as possible we ought to make all such pleas obsolete and impossible by such organization as provides us with a real convention.

This of course means a convention of delegates representing the churches. Our present gatherings are mass meetings. They are largely local in their attendance. The number of those sitting in

the convention and entitled to vote is determined very little by the interests of the brotherhood at large, and very much by the place in which the convention is held.

There need be no restriction upon the fullest local attendance. But the business of the convention should be transacted by a delegate body and not by a mob of good people who happen to be there.

These are some of the matters which will make the Topeka gathering important. We look for developments that will be of the greatest interest to the Disciples.

New occasions bring new duties.

Editorial Correspondence

Dear Readers of The Christian Century:—The trip across the Atlantic is a commonplace experience today, but to one who is making it for the first time, it retains all the awe and charm which it had in the day when but a few attempted it. Unfortunately for purposes of newspaper sensation, but most fortunately for our fearful hearts, our trip was extraordinarily smooth. Indeed, our boat, the "Ionian" of the Allan Line,—not one of the larger craft, but excellently manned in every respect—broke her time record for crossing the ocean. Not a minute was lost by mishap or adverse weather or any untoward circumstance. The great engine-heart kept throbbing steadily on, seeming never to lose a single beat from the time we left Montreal until we landed in Glasgow this morning.

At the first the Captain and his men were a bit concerned for the fortunes of the voyage when they realized that so many preachers were aboard. In vain were they assured that there was no Jonah among us. However, as the days came and went and the sun shone and the winds came not, the feeling grew that preachers were not bad cargo, after all. And at the dock this morning, when we bade the Captain good-bye, he said this was a red-letter trip, and that he was going to advertise hereafter especially for preachers and missionaries!

It was a delightful company of men and women who found themselves on the deck of the boat the first day out. Fully one-half of the first-class passengers were enroute to the World Missionary Conference at Edinburgh. From the start, therefore, there was established an easy and interested intercourse, out of which many lasting friendships no doubt have grown. On Sunday, the customary service in the dining saloon was addressed by a French missionary to the Foreign Legion in Algiers. In the evening, three missionaries, representing Japan, India and China, spoke. Various other services and conferences were held during the week, that on Thursday night, a praise and testimony service, being especially interesting.

"The "talent" of the company got a chance to exhibit itself entertainingly on Friday night, in a grand concert in which everybody who could perform was called upon to do so. One of the interesting numbers on this program was a tune on the bagpipes, rendered by a young woman passenger. The days were spent in reading, conversation and deck games, chief among which was the game of shuffleboard. The whole cabin was organized into a tournament early in the voyage, an arrangement which proved especially effective in promoting acquaintance and sociability. Games are an excellent common denominator. People cannot remain strangers if they play together. This is why children become acquainted with one another so quickly and easily. And on an ocean voyage when all are so far separated from their tasks and troubles, the child in us is revealed.

It was interesting to go down in defeat at the hands of a venerable Toronto Presbyterian minister, and afterwards to go off in a corner of the deck and talk theology with him. This particular Presbyterian minister was hearteningly open-minded in his view, although other Canadian pastors on board showed signs of fear and confusion in the face of the productions of present-day scholarship.

Yesterday was a day of especially interesting characters to us. If we hadn't been on the sea we should have called it historic ground. We passed through those waters in which the course of Alexander Campbell's life was providentially determined. It will be remembered that his first attempt at taking his mother and the family to join his father in America was foiled by a fierce storm which swept them from their course shortly after reaching the open sea from Londonderry, in the north of Ireland. Yonder, to our right, was the mouth of Londonderry harbor, from which the little craft bearing the Campbell family issued to its fate. On our left lay Islay, with its broad-mouthed bay, into which their boat was driven by the storm, and where Alexander resolved to abandon the trip and spend a year in the University of Glasgow.

This year in Glasgow was the period in which the young man's mind was reconstructed and the foundation laid for his leadership of the Disciples' reformation movement. It is my intention later to visit the home of the Campbells in northern Ireland and to report the things I find there. But better still for the readers of The Christian Century than anything I may write, will be the report of Dr. Errett Gates, who, at greater leisure and with more skill will make a study of the whole social and religious situation within which the early life of the Campbells was implicit. Dr. Gates, who, with his wife, accompanied us on the Ionian, has promised to tell us the results of his excursions into those places of interest to all Disciples. He will make Edinburgh his headquarters for several months, utilizing the library of the university there.

Here we are in Glasgow on a Sunday morning, early enough to look around a little before going to church. Leaving the boat, we find our passenger friends in the baggage shed, quite transformed in appearance. The negligé dress has been laid aside and the street gowns and stiff hats have been donned. We hardly recognize the Rev. Dr. C. B. Spencer, editor of the Central Christian Advocate, of Kansas City, as our erstwhile opponent at shuffle-board. However, there are few good-byes, for we expect to meet shortly at Edinburgh. So, passing the customs outrage, we go to our hotel. Not a street car moves in Glasgow on Sunday until nine o'clock. The streets are as quiet as a forest path. We walk a mile and a half to the university, in whose vicinity we mean to attend church. Here, overlooking the beautiful "Kelvin Grove," stands the university building. It is in early English style and said to be one of the grandest modern buildings in Scotland.

Half way down the hill is Wellington Church, whose pastor, Rev. G. H. Morrison, M. A., has many interested readers of his monographs in America. The service is very plain, consisting of alternate scripture readings and long prayers, with hymns by the congregation and a sermon certainly of not more than twenty minutes' length. To us the most inspiring portion of the service was the hymn-singing. There was not a single special number by the choir. But the hymns themselves were anthems—the grand hymns of the church with character in them and a musical and thought structure that made them worth while. There was some help in the sermon, but we all came away with hushed hearts, not because of what was said in particular, but because the atmosphere of the place made it possible for God to speak in that quiet voice within us by which, after all we knew it to be, none other than the house of God and the gate of heaven.

Tomorrow Mrs. Morrison and myself leave Glasgow for a trip through the Scottish lakes and the Trossachs, spending a few hours in Stirling, to visit the old castle and the battle field of Bannockburn. Thence our plans take us by Tuesday afternoon to Edinburgh, whither the tribes are going up for a council of war upon the mightiest campaign ever undertaken by man—the conquest of the whole world for our King, Jesus Christ.

It will be my joy to tell of the great convocation to the Christian Century family.

CHARLES CLAYTON MORRISON.

Glasgow, June 12 1910.

Is There Room?

The statement made by Cecil J. Armstrong, in his resignation from the pastorate of the church in Troy, N. Y., has given the event far more than passing interest and significance to all thoughtful observers of the work of the Disciples. In the letter of resignation, read before the church, Mr. Armstrong says:

"My reason for making this statement to you is the growing consciousness, the first dawn of which was during my student days, that doctrinally I am out of harmony with the consensus of conviction of this congregation and of our church as a whole. I have believed for years that I was true to the "spirit" of our plea, if not to the "letter." But from the general trend of events among our people, and from remarks and expressed convictions that many of you have made—though in no spirit of unkindness, I am glad to say—even that belief has been shattered and the deep conviction has entered my soul that, until I have made a frank statement to you, I am misrepresenting you in this pulpit.

Upon the fundamentals of Christianity we are in perfect accord. I believe in the Fatherhood of God, the divinity of Jesus Christ, the Holy Spirit as God operating in the affairs of men, the brotherhood of man, and that the Bible contains a unique revelation of God to man.

Upon other matters, however, we differ. I am no longer in accord with you upon the subject of baptism, the means of bringing Chris-

tian Unity to pass, and the value of Higher Criticism. I feel that upon these matters we differ irreconciliably. I know that some of you are in accord with me. I also know the overwhelming majority do not agree with me. In a congregationally governed church, such as ours, the majority must rule.

"It is not necessary that I go into detail to state my doctrinal position. Suffice it to say that I have accepted many of the conclusions of higher criticism, and am in perfect accord with the modern emphasis upon the social, rather than the doctrinal message of Christianity. I also believe that our church's work as a promoter of Christian Union—which has been my one object in filling a pulpit among our people—is about completed. God has so moved upon the church universal that unity, in the vital sense, if not the organic, is practically achieved. I firmly believe that the continued emphasis upon what we are pleased to call "first principles," presents, not only a very mechanical view of salvation, but a humiliating instance of a divisive propaganda by a church whose only reason for existence is the promotion of Christian Unity."

Is there room for such a man among the Disciples? There can be no doubt that this clear, frank statement shows Mr. Armstrong to differ in his belief from many, and perhaps the majority, of the Disciples. Does this difference necessitate his withdrawal from the ministry of the Disciples? The question is a vital one, involving, as it does, an interpretation of the history and present mission of the Disciples.

There are those who see in this action of Mr. Armstrong a cause of congratulation, because one who might have taught doctrines differing from those generally accepted is out of the way. The enemy has been thrust out of the ranks. Better, he has withdrawn, "relieving" the defenders of the accepted standards from responsibility for his removal. The conception of the church lying back of this is that of a static institution, with a definite statement of belief not to be changed through ages. If this be the true conception of the church, then Mr. Armstrong has done the only thing that an honorable man could do. The safety of the church is served by his withdrawal.

But another view of the matter may be taken by those who think of the church, not as a static institution, but as a dynamic organism; who think of her task not as the defense and propagation of a definite statement of faith, but to ever seek to discover anew and to re-interpret the fundamental realities of our holy religion. From this point of view there is welcome room to all such men who are loyal to the plea for Christian union, and the fundamental teachings of the Christian religion, but who feel the need of facing the facts presented to us from many fields of scientific inquiry and of taking account of them in doctrinal statement. It will, moreover, be seen that upon the presence of such men depends the future life and usefulness of the church. The pain caused to the body by their presence is the pain of progress. There may be mistakes, but they are the mistakes of life and not of death. Men of this type there must be in the church, that is, and is to be, a living, growing institution.

Is there room for such men among the Disciples? This question presents the crisis that is upon us. If the Disciples think of themselves as set to the task of defending a definite statement of truth, or mode of baptism, this spirit must get itself expressed in a static creed and organization. The pulpit of such a church will gain scant hearing from coming generations. It will seek English-speaking congregations, while delivering its message in Hebrew. But if the Disciples think of themselves as a changing, living, growing organism, if they think of Christian Unity and not immersion as their primary plea, then shall they successfully readjust themselves to the changing life about them and carry their message with power to all peoples. In increased leadership and power shall they find the fine fruition of their history.

To the latter course our whole history impells us. It is the conception that was in the heart of the "Fathers." Some men who find themselves differing from many of their brethren upon such questions as Mr. Armstrong has named, remain with the Disciples because they believe that thus they best serve the Disciples and the Kingdom of God. Other men find themselves so differing, and after some years of observation conclude there is no room for them among Disciples, who seem to them to be set to the defence of teachings which no longer make their appeal. These men are impelled to leave the ministry of the Disciples, either ceasing to preach, or seeking places of greater freedom.

Which ideal shall dominate? The Disciples of this generation must answer. Upon their answer depends the future life of the church. Is there room for men like Mr. Armstrong, or must these withdraw, leaving the field to those who can accept certain creedal statements, which to men of Mr. Armstrong's mind do not appeal? H. F. B.

Christian Conversation

"The lips of knowlede are a precious jewel."

In spite of the assertions to the contrary, a man's speech reveals what he is. The fool will speak folly and the wise will utter words of wisdom. The warning of Jesus that men shall give an account of their idle words in the day of judgment drives us back to the source of our words, the life of thought and feeling and action. The idle word comes from an inpoverished life.

Sincereity is a mark of Christian conversation. We have good reason to be indignant at the man who is trying to conceal his real aims. Lying has been called intellectual highway robbery. By pretending to be what we are not, we rob others of what they are entitled to and in the end destroy the confidence of man in man. We make unsafe the highways of intellectual life. The sincere man gives us himself and that is the best gift within the power of any man. Success and happiness are largely dependent upon the willingness of men to open their hearts one to another. It is not life at all to be shut out from the aims and sympathies of the world. The insincere man is doing his best to destroy that which is of most worth to himself and to other men. His selfishness is of the meanest sort.

The sincere man may be blunt and brutal. He may think that moral surgery is never useful unless its knife is dull and rusty. In fact, coarseness and disregard for the feelings of others are often mistaken for sincerity. The lips of the Christian are oiled with kindness. There is a reverent regard for the personality of friend and acquaintance. It is granted that the listener has some sense and that he is trying to find the truth. If the speaker is a preaecher and a Christian, he tries to understand those errors he is compelled to combat. He follows the road by which they have come to their present ideas and attitude and he thus gains the sympathy without which no man's words are true and strong.

Cant is a substitute for thought and moral earnestness. It is sometimes used with such vigor that the speaker deceives himself and thinks he is a very devout man and a moral hero. Cant is the use of words that had a meaning for former generations and are now living upon their ancient reputation. They may be good words which can be filled with meaning for us by careful study and they may be words for hich wwe can find no use. In either case, cant is unbecoming to a Christian. The Christian belongs to the preesent. He uses common experience to illumine the pages of Holy Scripture. He does not have to receive the ready-made theories of his fathers without trying them in order to see how they fit into his circumstances. It is anti-Christian to allow a present opportunity of service to pass by simply because the speech of another generation is on our lips and keeps us from learning the words to describe the duty before us.

The scientist emphases the importance of the tentative attitude toward truth. He tells us that we ought to be ready to modify our conclusions at any time, and that we ought to be actively engaged in the search for new facts and more adequate statements of the ways in which facts behave. The Christian has as much reason as the scientist to assume the tentative attitude. In his conversation he must not be dogmatic. He is not truly Christian if he takes it for granted that his knowledge is complete and final. He loses power to influence others in proportions to his dogmatism. The things of which he is most certain will be commended to others by his modesty. A satement that is put forth as containing the whole truth may be rejected, while it would be accepted if it were represented as containing a part of the truth. Even if some one were to arise and give the whole truth about the greatest matters of life, we should ask him to be moderate in his announcement of it.

Moral earnestness enters into Christian conversation. There is a dogmatism in which the Christian may indulge and for which no one has a right to criticise him, and that is the dogmatism of personal experience. He has tried to follow Christ. He knows what Christ is to him. He knows how temptation has been met, how evil habits have been overcome, and how he has come out of the gloom of doubt. On such questions he is able to speak with authority. He ought to be ready to accept assistance in getting an understanding of what he has experienced, but he must not weakly allow some other person to give him the meaning of his religion. He must tell others what it means to him.

Mid-week Service, July 13. Matt. 12:36; 15:15-18; Jas. 3.

World Missionary Conference

Christian Strategists from World Battlefield Hold Council in Edinburgh

BY CHARLES CLAYTON MORRISON.

"About the biggest thing that ever struck Scotland," said my Edinburgh host as we sat together in his drawing room talking over the conference which had brought me to his city, and on account of which a thousand Edinburgh homes have been thrown open to entertain delegates from all parts of the earth.

Yes, and more than that, was the Archbishop of Canterbury's response at the session that evening, for, said he, "if men be weighed rather than counted this assemblage has, I suppose, no parallel in the history either of this or other lands."

This assessment of the strategic and prophetic character of the World Missionary Conference is the common judgment of the entire body of 1,200 delegates. Every one feels the presence in the conference of a power not ourselves, deeper than our own devices, which is making for a triumphant advance of Christianity abroad. And not less are the delegates thrilled by the sense that the conference foreshadows a new era for the church at home.

Indeed one is safe in saying that there is no home problem which the church is today facing which is not forced to the foreground in the consideration of missionary expansion. And it is coming home to many with the force and surprise of a revelation that these home problems—the problem of Christian union, the problem of Christian education, the problem of a socialized Christianity, and even the academic problems of criticism and theology,— wait for their solution until they are carried into the white light of missionary passion.

But I must not indulge in this kind of writing now. There will be time enough later on for these reflections. The readers of the Christian Century wish to see the conference itself, and I will try to set it forth as well as I can with my pencil, in a forenoon of self-denying absence from a most tempting session.

Place Adapted to the Purpose.

The Assembly Hall of the United Free Church is the meeting place. It is not the largest hall in Edinburgh, but is admirably adapted to the purposes of this conference. It must be remembered that this is a *Conference*. It is not the same sort of a missionary meeting as that held in Chicago in May when 5,000 men gathered to hear great missionary addresses. The purpose of that Laymen's Congress was to quicken missionary enthusiasm, to develop a missionary conscience, to make the church feel her duty to carry the gospel to the ends of the earth.

This meeting in Edinburgh is a gathering of missionary specialists, in the main, who come together to exchange views on the ways and means of executing the Lord's command to preach the gospel to the whole creation. The missionary conscience is assumed here. The church's duty is taken for granted. Every delegate is already an ardent missionary believer.

But the past 100 years of missionary campaigning has brought to light an almost endless number of problems and difficulties about which these missionary workers—both those at the front and those administering the enterprise at home—have good reasons to hold divergent opinions. These problems form the subject-matter for the discussions of the conference. A large hall like the Museum in Edinburgh or the Auditorium in Chicago, is too vast for effective discussion of problems. Hence this Assembly Hall, seating the 1,200 delegates on the main floor, with galleries on four sides for wives of delegates and representative visitors, especially missionaries, is just suited to the purpose.

The First Session.

Let us go in at 9:45 some morning and observe and listen.

They are singing, "Crown Him With Many Crowns" as we enter, and then a prayer is offered by Bishop Brent of the Philippine Islands. He speaks with God in the simple speech of a child, and one knows whence is the secret of the great faith and enthusiasm that has called him to give his life to the establishment of pure Christianity in America's new possessions in the Orient.

The chairman is Mr. John R. Mott. Of course we should now say "Dr." Mott, since he was thus decorated last Tuesday by the University of Edinburgh. The vice-chancellor characterized his name as one "honored and revered in all the universities and seats of learning throughout the world, for it is the name of a dauntless crusader who has found his mission in the advancement of the spiritual side of university life, of a great leader who has for years exercised an extraordinary ascendency over the students of all countries." Mr. Mott was elected as the chairman of the conference in committee, which means, that he is the real executive chairman of the gathering, governing its sessions from day to day.

Yonder among the delegates to the left is Lord Balfour, former secretary for Scotland in the British Cabinet and a leader in church and state. He is the president of the conference and has led in the two years' preparation for the great gathering. His presidential address on Tuesday evening sounded a great note for the unity of the church.. "The hope has sprung up in my mind," he said, "that unity if it begins on the mission field will not find its ending there. It is a thought not without its grandeur that a unity begun on the mission field may extend its influence and react upon us at home and throughout the older civilizations. Surely there is much more that should unite us than keep us apart."

Naming Some Distinguished Visitors.

In a seat half way down the aisle there sits the Archbishop of Canterbury, the head of the Church of England, in his knee breeches and gaiters, democratically taking his place beside a Methodist missionary from Korea. Across the aisle is Professor E. C. Moore of Harvard, whom a daily paper this morning described as "the very antithesis of the typical Yankee," and behind him Lord William Gascoyne-Cecil, son of the late Lord Salisbury.

That eager looking, bold-browed man on the other side of the area, watching the speaker and listening to him with an intentness bordering on fascination, is the Hon. William J. Bryan of the United States. He spoke yesterday on the significance of the educational ideal in mission work. People were glad to hear him. He spoke well—splendidly, indeed. He said that Christianity's character was nowhere better revealed than in its willingness to run the risk of educating the inferior people of the world. Our religion does not fear the light. Mr. Bryan is speaking many times in Edinburgh. He is announced to speak in Glasgow in a day or two and will visit other cities, bearing the inspiration of this great meeting to those who have not been able to attend it.

Just two more rows in front of us is the Hon. Seth Low, ex-mayor of New York City and formerly president of Columbia University. He is highly regarded in the conference. Sitting beside President A. McLean of the Disciples' Foreign Missionary Society, is Missions-inspector Pastor J. Warneck of Germany, world-wide authority on the animistic religions. Behind Editor J. H. Garrison, of St. Louis, is Dr. Robert E. Speer, Presbyterian missionary secretary in the United States, whom the University of Edinburgh honored with the degree of D. D. last Tuesday, in company with the Archbishop of Canterbury and President T. Harada of the great Christian University, Doshisha, in Japan, who is sitting near the front.

There is George Sherwood Eddy, a young man of wealth who is supporting himself in mission work in India, and speaking as effective a message to this conference as he did to the Chicago Laymen's Congress a few weeks ago. The familiar face of S. B. Capen, president of the American Board, calls our attention to Dr. J. M. Buckley, "the Bishop of Methodist Bishops," Rev. S. M. Zwemer, Presbyterian missionary to Arabia, Bishop W. H. Tottie of the Church of Sweden and President W. Douglas MacKenzie, of the Hartford Seminary, who sit in a row.

To the right of that post, a bit under the gallery, sits Bishop Anderson of Chicago, and two seats away is the saintly face of Rev. Alexander Whyte of First St. George's Church, Edinburgh, whom more American preachers love than any other living pulpiteer.

It is a great assemblage of the church's greatest men. But all are on the same level. Germans, French, Americans, Englishmen, Scandinavians, Japanese, Chinese, Hindoos, Africans—all are here and mingle together in an easy equality. Missionaries, preachers, teachers, editors, satesmen, business men—all come into the hall and sit where they happen to find a place, with no scale of precedence arranged for. It is an unparalleled confluence of the big men of the Kingdom of God.

The most admirable feature of the conference is the thoroughness of the preparation that has been made by its leaders. A vast deal of

thinking was done before the delegates assembled. You will note that many members hold in their hands a rather unwieldy document as the president rises to announce the work of the day. That document is the proof-sheet report of a commission of experts who have been at work for two years gathering materials on the problem which is to be the subject of discussion today.

Work of the Eight Commissions.

There are eight of these commissions. To each of them the conference devotes one day, taking as the basis for its discussions the report prepared by the commission, the proof-sheets of which were put into the hands of some of the delegates some time before they left their homes for Edinburgh. Note the subjects with which the commissions deal: Carrying the Gospel to all the Non-Christian World; The Church in the Mission Field; Education in Relation to the Christianization of National Life; the Missionary Message in Relation to Non-Christian Religions; The Preparation of Missionaries; The Home Base of Missions; Missions and Governments; Co-operation and the Promotion of Unity.

The very titles show the vastness and sweep of the missionary enterprise. And some conception of the work of these commissions may be gained if we look at the report of one of them in some detail as revealing as illustrating the character and method of the other seven. Commission I., under the chairmanship of Mr. John R. Mott, has as its subject the evangelization of the world. Dr. Robson, of the United Free Church of Scotland, and Dr. Julius Richter are vice-chairmen. Associated with them are missionary experts such as Dr. Dennis, of New York, Dr. Eugene Stock, of London, and Bishop Montgomery, secretary of the Society for the Propagation of the Gospel, of the Church of England. In addition to these are missionaries in active service, and representatives of the British and Foreign Bible Society, the Student Missionary Movement, and the Y. M. C. A.

Three sections of this commission have been at work—one in London, one in New York, and one on the continent. After agreeing upon certain questions dealing with vital missionary problems, these questions were sent to over 200 representative missionaries and leading native Christians all over the world for their deliberate replies. So large was the response to these that for this one commission thirty clerks were kept busy for three weeks in order that one set of replies might be sent to each member of the commission. Each member reported to the chairman, who had a draft report of the whole prepared and sent for revision to the sections of the commission sitting in Great Britain, America, and on the Continent. After full and careful criticism, the draft report has been revised, and it is this carefully prepared report which is now published as a paper of the conference.

At the Conference on Saturday.

Let us assume that we are visiting the conference on Saturday. The subject for the day's consideration is, The Missionary Message in Relation to Non-Christian Religions. It is a live question to every missionary. And since the science of comparative religion has grown up in the past quarter century, is a live question to every thoughtful person. We will hear some interesting talking. Let us hope that it may lead to fuller light!

Seven minutes is the limit for a speech. Chairman Mott is inexorable in enforcing the rule. Professor D. S. Cairns, of the University of Aberdeen, chairman of the commission dealing with this subject, opens the discussion by calling attention to the salient features of their report. What attitude shall the messenger of Christianity take toward the religion of the people with whom he works? is the point of the whole problem. Concluding, he said:

The situation which the non-Christian nations presented at the present moment was something like the spiritual situation which confronted Israel in the days of the rise of the great prophets. Israel had been getting on comfortably enough with the traditional religion and the inherited faith, until suddenly a shadow fell upon the whole Israelitish life. It was instinctively felt by her spiritual leaders that in the traditional religion there must be more than they had already attained, a reserve spiritual force which would enable the nation to meet the new and formidable emergency which had risen; and in the long and illustrious succession of Hebrew prophecy they saw the endeavor of the spiritual leaders to meet that new emergency by the broadening and intensifying of the nation's sense of the living God. Did not the evidence disclose that today the Christian church was face to face with a formidable situation? As one read the reports one seemed to be looking into the great workshop of history. One saw the forces that were making nations, that were making religions, and those who had eyes to see saw the forming of something very vast, very formidable, and full of promise. The inevitable question arose—Is the church at this moment fit and spiritually ready for this great emergency? Was it equal to the Providential calling?

Pricked by this question delegates from all over the house sent up their cards to the chairman, asking to speak.

The first group of speakers talk on the Animistic religions, the sort of religion possessed by the backward and childlike races such as inhabit Africa. Rev. Dr. Wardlaw Thompson, missionary to Africa, contrasts the attitude of highcaste, cultured Hindoos toward the missionary with that of the primitive or barbarous peoples, where the missionary was admittedly one of a superior race. This docility of the inferior race is at once the missionary's opportunity and peril.

As an illustration of the diverse ways in which the animistic peoples approach Christianity, a speaker tells of one who became a Christian, moved at first by the desire to secure a decent burial for his body. All the speakers make vivid, however, what the Gospel means to the animistic tribes—that it breaks for them the spell of terror and introduces them to a life which is a jubilee of liberty and joy.

Problem of Chinese Religions.

From the animistic the conference goes with a leap to the problem of Chinese religions. There the life of the nation has been moulded by ancestor-worship to a cohesion which has outlived the changes of 5,000 years; and Christianity, when it demands that a man surrender that, demands that he become an outlaw from his own nation.

Rev. Dong King-en, a Chinaman, in picturesque, flowing, native garb, urges the necessity of Christianity making itself more indigenous to China by making its converts study their own language and literature. This theme—the necessity of Christianity making its contact with a heatheen people at such points as to insure its becoming an indigenous religion and not just an accidental importation —becomes the thesis of the day.

A striking contribution is made by Rev. Dr. K. Chatterji, a converted Hindu. With his patriarchal gray beard, a benign expression and a complexion which might be of the West, he states in beautiful and soft English what difficulties a Hindu experiences in becoming a Christian. He had long stumbled at the doctrine of Atonement. The Hindus have a vivid sense of punishment due each individual for his wrongdoing, and it is inconceivable to them that another should suffer tor their sins. At a previous session a speaker had called for the preaching of the "old-fashioned Gospel in the old-fashioned way." Dr. Chatterji gives the effective reply. He makes the conference realize the great harm done by unethical representations of the doctrine of the Atonement, and how pathetically missionaries are handicapped who do not appreciate the inner life of the people whose religion they wish to supplant.

Dr. Campbell Gibson, Presbyterian missionary to China, a master spirit in the conference, testifies to the responsiveness of the Chinese mind to spiritual truth. The Rev. Mr. Lloyd, Foochow, gives as his opinion that the idea of God as Father presented the most natural point of contact with the Chinese mind because filial piety was the highest of all the graces in China.

The Rev. Dr. Mackichan, principal of the Wilson College, Bombay, emphasises the importance of approaching the mind of India along the avenues of its own thought. This does not mean that they are to adapt the content of their message to suit Indian thought. Their philosophy is based on metaphysical thinking of the highest order; yet it has not reached a saving conclusion. They have had to tell the Indians that they sympathize with their failure, and that Christ satisfies their unfulfilled longings.

Christianity Among Other Religions.

So the discussion runs on during the whole day. Probably forty persons speak. Yet Chairman Mott announces at the end that he had in his hand forty-two names which time would not permit him to call upon. Dr. Robert E. Speer is given fifteen minutes to make the closing speech, as vice chairman of the commission. He fearlessly counsels the frankest comparison of Christianity with other religions. This because we are sure—absolutely sure—that such a comparison can result only in the enhancement of the glory of our holy faith.

Many other things are said. What I can write is but a sip of the overflowing cup of good things. The theme of Christian unity is running through the whole conference like a subterrannean stream. It breaks through the ground of any subject the conference may be considering,and bubbles on the surface for a time. It is almost the exception for a speaker to sit down without deploring our divisions. The missionaries are literally plaintive in their appeal that the church of Christ re-establish her long lost unity. But tomorrow is to be given over to a discussion of the whole subject, and my heart thrills with expectancy and eagerness to hear the great words that I cannot doubt will surely be spoken.

And my first impulse, of course, will be to tell The Christian Century readers all about it.

Edinburgh, Scotland, June 20.

Christian Union in the Local Congregation

Results Attained by "Membership in the Congregation" Plan at Hyde Park Church, Chicago

BY E. S. AMES.

The Hyde Park Church, during the past seven years employed a plan of "Membership in the Congregation" by which it has solved for itself the practical problem of Christian union. Every year the number of persons in this relation has increased and the fellowship involved has become more and more satisfying. At a time when the union question and the baptism controversy are being considered with new zest, it may be of value to take into account an actual experiment and some definite facts of a concrete character.

At the present time there are over thirty members of the congregation. They are from various denominations—Congregationalists, Presbyterians, Methodists, Episcopalians, and Baptists. There are some who have never been members of any church. These members contribute to all financial interests and to all activities of the church. They participate in missionary work, in Sunday-school instruction, in neighborhood enterprises and the rest. They serve on the official board, and hold offices in the various societies. Not one has ever withdrawn on account of any dissatisfaction, and all have made friends for the church.

The Uniting of Families.

One of the most significant and beautiful results has been the uniting of families in the religious fellowship. It has happened more than once that a wife who was a member of the church has been joined in practical Christian service and regular attendance at church by her husband through his becoming a member of the congregation. In some cases the husband was a member of the church and the wife became a member of the congregation, or again membership in the congregation has been the common meeting ground when both have been members of other churches. In other instances persons whose friends were in the church entered the congregation and thus preserved in the religious life the natural associations which often mean so much but which religion has not always wisely fostered.

It sometimes happens that people have so completely identified the church with conservative doctrines and practices that they cannot bring themselves to take full membership in church organization. They feel that their acceptance of the church in that way would be interpreted as an endorsement of more than they can consistently acknowledge. But these persons often recognize the practical good accomplished by the church and are glad to be identified with it in a kind of non-ecclesiastical way. Besides it is understood that those who come from other denominations do not necessarily cease such denominational connection, or withdraw from their local church. In the majority of cases, however, such relations have not been actively sustained. As a rule the less technical, less formal relation of membership in the congregation is more attractive than membership in the church to persons who have been interested in the Ethical Culture Movement, Theosophy, Christian Science and similar societies.

Settled Baptism Controversy.

This membership plan has settled the baptism controversy completely by referring it entirely to the individual. If one insists that only immersed believers shall be members of the church, then this plan meets his demand, for none are called members of the church who have not been baptized by immersion. If, however, another considers baptism of little or no importance, then he does not care to go through a form which signifies so little to him when he can have a practical working relationship as a member of the congregation. It has not been our experience that the members of the congregation feel themselves placed in any inferior position. We all hold that religion is a matter of the spirit, of the character and will and that no outward form can make any vital difference in a man's relation to God. Therefore no one in the seven years of this practice has ever assumed that the difference between the two kinds of membership was of any significance except to those who had a subjective feeling about it. On the contrary those who contend that unimmersed persons should be called members of the church not only unduly magnify church membership but they confront the necessity of deciding whether those not baptized at all shall be received as full members. At the present time none of the evangelical bodies will admit to membership in the church a person who has never been baptized, but many do receive such persons into the congregation. As a matter of actual experience no local church in an immersionist body has ever successfully operated the plan of receiving into full membership of the church all the types of persons who are received as members of the congregation here and in a number of Baptist and Disciple churches. The question which is more important than the contention between immersion and sprinkling is that between baptism and no baptism. But not many informed representatives of a truly spiritual Christianity are doubtful of the final verdict. They are more concerned to find a practical basis which shall conserve all the vital forces as much as possible without doing hurt to any one's honest conviction. So far as it has been tried the plan of membership in the congregation has accomplished this.



Edward Scribner Ames, Ph. D.

Union and Immersion.

In addition to the features already mentioned, there are other considerations which add to the significance of this plan for union. Among the Disciples there is a growing realization of the futility of advocating union on the basis of immersion. At the centennial convention recently a distinguished layman advocated a modification of the terms of membership with a view to greater practical efficiency. Since that time the Christian Century has opened its columns to the freest discussion of the subject from every point of view.

In the issue of May 12, 1910, a correspondent asks this question: "Would you advocate the reception of an unimmersed Congregationalist who presented credentials of fellowship from a church of that order, without requiring him to be immersed?" The editorial answer was: "Yes. Such a person is a Christian, a member of the church of Christ, already in the fellowship of all members of the church of Christ. Any congregation that denies him the fullest fellowship in a sectarian congregation, narrower in its basis of union than the Church of Christ."

Loyal to Disciples and Bible.

A notable fact concerning these developments is that such plans are supported by men who sincerely believe themselves to be thoroughly loyal to the original and ideal plea of the Disciples. They recognize the spiritual authority of the Scriptures. They know that the modern knowledge of the Bible shows it to advocate the religion of the spirit as superior to the religion of the letter. The teaching of Jesus not only frees his followers from bondage to a legalistic system, but also makes it encumbent upon them to call men to the inner, free religion of his gospel. The movement back to Christ makes it impossible to stop this side of Pentecost for the most authoritative statement of the essentials of Christianity. And when one goes to the living words of Jesus himself, there are no conditions of membership in his company except the will to do his will. It is everywhere the attitude of mind and heart which determines a man's acceptability in that gracious circle. Those who invoke the authority of the Bible as sanctioning an external rite as "essential" have to reckon with the fact that other men of as great devoutness and learning believe sincerely that the fullest devotion to the highest level of biblical religion involves the discontinuance or baptism as a saving ordinance along with other superstitions.

Hopeful of Union.

There is yet evidence that the ideal of Christian union is sufficiently vital to triumph over the outworn exegesis which is at present the greatest doctrinal barrier to a consistent practice of union in the local church. The general idea of federation has had many advocates. It is only necessary to realize that federation must be a matter of local, congregational achievement. A federation of denominations whose local bodies do not recognize each other's members as worthy of fellowship in their communions is absurd. It is like Russia's recent advocacy of international peace in the midst of her own bloody wars. **Membership in the congregation** is a working solution of this very real problem in its concrete form.

But most important of all is the fact that this plan enables the churches which employ it to organize the Christian forces of the community more effectively. The church is called on now as never before in its history to deal with the vast problems of crime, poverty, disease, civic corruption, education and world-wide righteousness and peace. These urgent needs as they press with ever increasing insistence upon the attention of Chris-

(Continued on page 11.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 10.

Theme for the Day.—A Fresh Beginning.

Scripture.—Therefore shall ye observe this day throughout your generations.—Ex. 1:17. This is the day which Jehovah hath made; we will rejoice and be glad in it.—Ps. 118:24.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
Take heed with the day and begin again.
—Susan Coolidge ("New Day.")

Prayer.—Holy Father we Thy children come to Thee in the opening of this another day of Thine own making. It comes to us fresh from Thy hand, and calls us to a new and holy sense of Thy power and love as expressed in nature and in the daily comforts of our lives; but most of all in the privilege of worship that this good day brings. We feel like making a new start on our way to the eternal life. We are not at all satisfied with our progress hitherto. We should like to do nobler things, and Thy help we mean to try. Grant us Thy favor in this new endeavor. We ask in the name of the Savior. Amen.

MONDAY, JULY 11.

Theme for the Day.—The True Sacrifice.

Scripture.—Hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15:22.

The tumult and the shouting dies—
The captains and the kings depart.
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.
Rudyard Kipling ("The Recessional").

Prayer.—Our Father, we know that something is due to Thee from us. We share the feeling of the ages that we must present to Thee something that makes evident our sense of obligation and our failure to attain to Thy favor. Yet we know that Thou carest not for burnt offerings nor sacrifices of blood. The sacrifices of God are a broken heart. A humble and obedient spirit, O God, Thou wilt not despise. Accept, we beseech Thee, our gratitude for Thy daily mercies, and for the blessings which enrich our lives. Help us devote ourselves as living sacrifices to Thee, which is our reasonable service. We pray in Christ's name. Amen.

TUESDAY, JULY 12.

Theme for the Day.—The First of Human Kind.

Scripture.—And God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1:27.

Two of far nobler shape, erect and tall,
Godlike erect, with native honor clad,
In naked majesty seemed lords of all:
And worthy seemed; for in their looks divine
The image of their glorius maker shone
Truth, wisdom, sanctitude severe and pure.
—John Milton ("Paradise Lost").

Prayer.—O Thou great Creator and Preserver of all things, we read with wonder the story of Thy work in natue as it is written in the records of the past, in the book of life about us, and in the Scriptures. In our own hearts we know in our best moments that we are made in Thy likeness. Whatever may have been the time or manner of our human beginnings, it is Thou who art our Maker. May we read the story of history with fresh appreciation of its divine character in the light of Thy relation to its origin and progress, and may we seek to realize for ourselves and our fellow man something of Thy purpose for the race. In Christ's name. Amen.

WEDNESDAY, JULY 13.

Theme for the Day.—The Pursuit of the Highest Good.

Scripture.—The way of the wicked is an abomination to Jehovah; but he loveth him that followeth after righteousness.—Prov. 15:9.

So then let us follow after things which make for peace, and things whereby we may edify one another.—Rom. 14:19.

Launch your vessel,
And crown your canvass,
And, ere it vanishes
Over the margin
After it, follow it,
Follow the Gleam.
—Tennyson ("Merlin and the Gleam").

Prayer.—On this new day we come to Thee Gracious Father, to thank Thee first of all for life and all the good it holds for us. Each day brings us some fresh token of Thy favor. But not alone in the things we enjoy is Thy love made known. Thou hast also revealed to us a destiny far more wonderful than our utmost dreams could have pictured. Give us courage, we pray Thee, to fulfil this high purpose by obedience to Thy will, and consecration to the holy ends of life. Aid us in our endeavors after the best that the present and the future can bring. With undismayed spirits may we follow after the ideals of righteousness and true holiness, never losing sight of the light that leads us on. We ask for the sake of the Christ. Amen.

THURSDAY, JULY 14.

Theme for the Day.—The Children's Hour.

Scripture.—What shall be the ordering of the child, and how shall we do unto him?—Judg. 13:12.

Train up a child in the way he should go, and even when he is old he will not depart from it.—Prov. 22:6.

Come, ye children, hearken unto me; I will teach you the fear of Jehovah.—Ps. 34:11.

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupation,
That is known as the Children's Hour.
—Longfellow ("The Children's Hour.").

Prayer.—Our Father who art in heaven, hallowed be Thy name. As little children we would come to Thee, for Thou carest for us even as a father for his little ones. We thank Thee for the children in our homes. Thy gifts they are to us, and every day we bring them to Thee in our prayers, that we may know how to bring them up in the nurture and admonition of the Lord. We want them to be happy and useful. We want them to know how good a thing life is when it is lived in the fear of God, and the love of the things He approves. May the hours which all the household spends in common work, or study, or pleasure, be the best of the day, and may the evening time bring us the sheltering sense of membership in the Great Family of God. We ask in Jesus' name. Amen.

FRIDAY, JULY 15.

Theme for the Day.—The Death of Moses.

Scripture.—So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre even unto this day.—Deut. 34:5, 6.

That was the grandest funeral that ever passed on earth;
But no man heard the tramping or saw the train go forth.
Noiselessly as the daylight comes when the night is done,
And the crimson streak on ocean's cheek grows into the great sun;
Noiselessly as the Springtime her crown of verdure weaves,
And all the trees on all the hills open their thousand leaves;
So, without sound of music, or voice of them that wept,
Silently down from the mountain's crown the great procession swept.
—Mrs. C. F. Alexander ("The Burial of Moses").

Prayer.—Father of life and of love, we look up to Thee today with wonder at the long way through which Thou hast led Thy children. Down the centuries Thou hast brought them, and the story of their journeyings is one continued message of Thy paternal care. Thou art from everlasting to everlasting, and Thy years fail not. One generation goes and another comes, but Thou art evermore the same. Thou buriest Thy workmen, but carriest on Thy work. Grant to us lives of fruitfulness and power, like Thy servant of old. And at evening time may there be light. Amen.

SATURDAY, JULY, 16.

Theme for the Day.—The Craving for the Whole of Life.

Scripture.—He hath set the world in their heart.—Eccl. 3:11.

For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's; and Christ is God's.—1 Cor. 3:21-23.

I caught the sparrow's note from heaven,
Singing at dawn from the alder bough;
I brought him home, in his nest at even,
He sings the song, but it pleases not now;
For I did not bring home the river and sky;
He sang to my ear,—they sang to my eye.
—Emerson ("Each and All").

Prayer.—Loving Father, we bless Thee for the joy of this new day. We undertake its work with deep thankfulness that we have our appointed tasks and familiar duties. We are grateful for the smallness of the place in which we are set, for it makes our work simpler and less difficult. But we also thank Thee for the breadth of vision which we enjoy because we are Thy children. Thou hast set the world in our hearts. Every interest of human life is somehow made our own in this wide comradeship with all men. In this wholeness of interest we grow like Thyself, and all the world has a share in our affection and concern. Help us to make this a true preparation for the unlimited joys and duties of the life eternal. We pray in Jesus' name. Amen.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER IX.

Mis Mother's Prayer.

When Donald stepped out from the railway station of Brigend in the early morning, he noticed that a strong frost lay over everything. Since this new trouble had fallen upon him, he had found himself much given to brooding. Every voice of nature seemed speaking to him, telling him of something in himself that might have been different had he but been true to his higher nature. As he turned homeward he looked away across the open country. How often had he seen all objects in view dull and blackened in wreaths of murky smoke from tall chimney stacks rising here and there all over the land. Today the silver veil of the frost haze lay over everything and glorified all. How dazzling the white garment looked on the roofs of those cottages, where it lay, soft and delicate as peach bloom, under the level rays of the low sun. And the grass by the wayside, crisp and white, in its inimitable beauty, might well have been dressed by unseen fingers for the footsteps of a fairy bride. How strong it looked, too, in the grasp of the Frost King, just like a proud nature under the rude hand of adversity. But those nasturtiums on that garden hedge! Only yesterday, how brave and young they looked—today blackened and drooping! Ah, the beautiful frost, the strong frost, the cruel frost! What a picture of temptation. Temptation—some men, the strong ones, pass through it and their characters are but glorified. Others, the weak ones, in its breath lie blackened and crushed, even as these tender plants in an early frost. If called upon to express his thoughts, Donald might not have been able to do so—none of us can. For what is thought after all but feeling, that elusive something which cannot be clothed in the rude elements of language.

Donald's reverie was brought to a sudden close by his arrival at his father's shop door. Before he thought of himself he had half stepped in. By a quick glance he noted that work was going on as usual. The youngest apprentice was sweeping out the shop floor, which was well besprinkled with water. James Douglas, and the elder lad were putting up parcels at a great rate for next day's vans. With a sudden flush of shame on his handsome face Donald quickly turned away and hastened round by the back entrance. Jeanie was already in the kitchen helping the maid, Sarah, to get breakfast. She looked up from the basin of eggs she was beating lightly and tried to smile into her brother's questioning eyes.

"You are just in time for breakfast, Donald."

"I had a cup of coffee at a stall before leaving the city, Jeanie. I don't much mind now about breakfast." He left the kitchen as he spoke and she heard his footsteps as he hurried along the passage leading to the dining room.

"These eggs are beaten well enough, Sarah, add half a teaspoonful of finely chopped parsley and six dessert spoonfuls of milk; fry just a light brown, you know." Jeanie spoke as calmly as if she considered breakfast the most important thing on earth. Then she followed Donald into the dining room. softly closing the door behind her she stood for a moment looking at him in silence. She noticed with a pang of regret that he looked haggard and careworn and that the merry light which used to dance in his eyes was gone.

"Donald, why did you go away?"

"Rather, why did you recall me?"

"Did you not know that your flight, as I may call it, was an insult to my friend, Elsie?"

"Not at all. If I mistake not she is not a girl of that sort. She came here for your sake not for mine."

"I know. All the same, was it courteous of you to run away?"

"I suppose not. But knowing me as you do I think you might consider it the best thing I could do. A fellow under a cloud has no right to the society of such a girl as Miss Wallace."

"Many a good man has fallen and risen again. Are you not going to be one of them, Donald?" She spoke so wistfully that his face softened and his eyes glistened as he replied:

"I had hoped so, Jeanie, but everything seems against me."

"Tell me all about it, Donald. I have known since yesterday there is something else wrong. I have seen it in father's face and in yours." He looked at her steadily with that sad smile in his eyes which she had never seen there till the spirit of regret took hold of him.

"Was it for this you wired me home?"

"No, there is something else—I will tell you after breakfast."

"No. You will tell me now. I am weary of suspense, Jeanie. Let me hear what you have to tell, no matter what it is."

"Do not look so distressed, Donald, it may not be anything serious. Mother wants you. It was she who made me wire for you last night."

"Poor mother," he said softly, with white lips. "Could he not have spared her for a week or two?"

"Donald, won't you tell me—has father found out about—the money you lost?" She spoke in a terrified whisper.

"Ask me nothing. Where's mother?" She felt stunned. What new trouble had fallen on Donald? And why did he refuse to tell her, seeing that he had already taken her into his confidence. Ah, but had he told her all? There thoughts flashed through her brain like lightning, and it was in a cold voice she answered:

"Mother has been in bed since early in the evening yesterday." He turned quickly to leave the room. Then he paused, his hand on the door knob.

"Is father downstairs yet?"

"Yes, he and Elsie are in the breakfast room."

"Thanks." The next moment he was bounding upstairs two steps at a stride, his lips firmly shut over set teeth.

Before Jeanie went to the breakfast room she stole away into the kitchen, and pouring some hot water into a basin, she bathed her white face and rubbed it so thoroughly with a bath towel that presently she looked blooming as a rose. When she joined her father and Elsie it was with a smiling face and a laughing apology on her lips—

"Forgive me for having kept you waiting. I am mistress today, you know, in mother's place and of course I have many things to see after."

"Indeed, and you have not kept us waiting at all, my lady Jeanie," laughed Elsie. "I have done the honors in your place, as you can see."

"And a most capable substitute," smiled Mr. Graeme, as he passed his cup for more tea.

"That's just lovely, Elsie; help me too. I have often wished I had a sister. This is one of the things she would be good for."

"If you had no brother as well as no sister, Jeanie, you might have reason to wish. Think of me, without a soul to leave with poor mother save a distant cousin."

"Mony a lass wi' brithers micht hae reason tae envy you, Miss Elsie."

"Well, Mr. Graeme, I would just love to have one, at least."

"Weel maybe somebody else's brither would be just as guid tae you some day. But take my advice, be verra carefu' what kind o' a brither you choose." The girls laughed merrily, as Elsie declared she would certainly follow his advice.

No sooner was breakfast over than Elsie snatched up a duster and ran off to the drawing room. The two girls had decided that such a lovely, frosty morning would turn out a splendid day for cycling. So Elsie declared that the sooner the house could be set in order the better.

Jeanie waited till Elsie had fairly started work upstairs. Then she went into the shop to inquire if the postman had yet come. It was of James Douglas she asked the question. Right well she knew that it was not yet posty's time. But she had another reason for her query. In a low voice she added:

"When the postman comes, James, whether he has letters for me or not, will you come into the breakfast room a few minutes? I want to speak to you." Scarcely raising his eyes from his work he answered:

"Yes, Miss Jeanie."

She was standing looking out into the garden, where the dahlias, with blackened leaves and drooping blooms, leaned earthward, shorn of all their beauty by one night's frost. The moment James entered the room, she turned round eagerly and looked into his eyes with such earnest entreaty in her own, that he blushed up like a girl in her presence, and waited awkwardly for her to speak.

"James, I want you to tell me, what is wrong with Donald."

"What has Donald told you?" he said, quickly recovering his composure.

"That is just it. Donald refuses to tell me. So I want you to do so. Somehow I cannot ask father. He seems too deeply troubled."

"Miss Jeanie, I don't see that you have any right tae bother yersel, aboot buisness maitters. It'll be a' richt soon, ye'll see."

"Then tell me all about it, James. Surely you can trust me. And, oh, do you not know I would do everything possible to save Donald?"

"I know it, Miss Jeanie. But do ye no' ken the auld proverb that says: 'Sorrow's soon enough when it comes'? Ye'l hear this—this thing that Donald's suspected o' soon enough."

"There is nothing so terrible to bear as suspense, James. You have told me too much to draw back now, if you would not break my heart."

"It'll gie ye a sore hert, I know," he took her hands unresistingly in his as he spoke, "but as ye say I hae said too much tae go back, an' believe this, Jeanie, if the whole world were my ain, I would lay it an' my hert along wi' it at yer feet, if it would bring back the glad licht tae yer eyes." She could not mistake the tenderness of his words and manner. But she only drew away her hands gently as she replied with a sad smile:

"You were always one of my best friends, James. As such, I trust you now to tell me the whole truth, whatever it may be. Keep nothing back. I would look on kindness of that sort as the most bitter cruelty."

"Verra weel, Miss Jeanie, I'll tell ye all."

He turned away from her as he spoke and gazed stupidly out of the window. Away along the garden wall under his very eyes, the blackened dahlias hung, but he did not see them. Though he did not look into her face, he was conscious of nothing else but the pain there, while he told her all he knew about the forgery.

When Donald reached the door of his mother's room he paused for a few moments as if too much frightened to enter. For an instant, he raised one hand to his brow, then he turned the door handle softly and entered the holiest place in the home, his mother's room. She seemed asleep as he stole a-tip-toe to her side. How silvery white her hair looked under the lace cap and how pallid was the face, dearer to him as yet than any other on earth. What would he not give to be able to give his mother's loving heart joy, by telling her that her boy had never been guilty of any deed for which that sweet face might have cause to blush. While he stood thus gazing at her she opened her clear, blue eyes and gazed at him as if she would read his very soul. Then raising herself to a sitting posture, she stretched out her arms and the next moment he was sobbing on her breast as he had done many a time in childhood over his boyish troubles. Only for a very brief space did he yield to her embrace. Drawing himself away quietly, and speaking with wonderful calmness he said:

"Lie down, mother dear, you will catch cold, the morning is very frosty." He drew the bed clothes snugly round her and then seated himself on the edge of the bed, facing her. It is well that mothers have never been made elders of the church. Many an erring son has had reason to be thankful for this.

"And now, mother, tell me why you sent for me." Donald spoke in a low voice, and he could not hide the trouble in his eyes from the fond, sad ones looking into them so yearningly.

"First, my son, let me go back a long, long way, and tell you some things that mayhap it would have been wise of me to tell you long ago. You were a child of many prayers, Donald. As you may have heard. Your father and mother were married long years before you were given as a comfort and a joy. Well Donald, in my gratitude to God for his goodness to us, I said that our one son should be a meenister. But when Jeanie came and you had no brother, your father overruled me, saying that his ae son would have to succeed him in the business. I opened my heart to Mr. Sinclair about my desire for you, and his answer was that unless a man felt constrained like Paul, to preach the gospel, he should in no wise be set apart for that high calling. You may remember when you were fifteen I spoke to you about the meenisty—" he merely nodded his head and she continued. "You didn't seem inclined for it. So I yielded to your father's wish and felt satisfied that it was God's will that you should serve Him in a different sphere from that which I had longed to see you in. But I never forgot my son, that a man can be 'diligent in business, fervent in spirit, serving the Lord.' So, my prayer for you, my son, all along the years has been this: 'Lord, make my son true to Thee—so shall he be true to himself and true to his neighbors.' Has my prayer for you been answered, Donald?" He hung his head and was not ashamed of the tears that fell from his eyes.

"Mother, they may be answered for me, for all time to come."

"Is it the wish of your heart, my boy?"

"Before heaven, it is, mother."

"When did you begin to think about it, dear?" she inquired wistfully.

"For months past, mother, I thought it was Mr. Sinclair who led me to think of pure and good things. Now I know it was your prayer."

"Thank God, my son." He stooped again and kissed her tenderly. The light of hope was once more shining in his eyes.

"Donald, your father told me yestreen about this forgery. I told him I would never believe you guilty. You will tell me the truth now and lift this great load from my heart?" How could he let this dear mother remain in doubt even for Jeanie's sake?

"I knew it, I knew it," she exclaimed in an ecstasy of delight while she clasped her hands in fervent thanksgiving.

"All the same, mother, everything looks black against me. I do not wonder that father suspects me. We know of no one but James Douglas and myself who could go into the office unnoticed."

"Though hand join in hand, the wicked shall not go unpunished. Now leave me, my son. I'll rise and dress myself and eat bread, for the Lord has lifted the burden from my heart."

His mother's faith in him seemed to lift half the burden from Donald's heart, too. He turned away from her presence feeling that the world had still some gleams of brightness for him. The text of scripture his mother had just quoted, seemed to lift the suspicion from Jeanie, that had haunted his brain so doggedly since he had heard of the crime. Jeanie, his true-hearted sister, could never be one of the wicked doomed not to go unpunished. He went down the stair as he thought of it all, and even as her name flashed through his brain, she stood before him. But he had never seen her with that look on her face before, not even when he had confessed to her his folly at the gaming table. She was pale as death. Only her eyes flashed with burning anger as she stood before him on the stair-head and whispered:

"I have heard it all, Donald—the shameful forgery. Did you only tell me of half your debts, when I had to humble myself for your sake?" ***(To be continued.)***

Christian Endeavor Lesson

BY W. D. ENDRES

THE CHRISTIAN USE OF LETTER-WRITING.

Topic, Juy 17. Ps. 45:1; 1 John 2:12-15.

Perhaps the best example of the Christian use of letter writing is seen in the New Testament epistles. Perhaps the most effective form of communication is a heart to heart conversation. In this means the power of personality is brought into play and used most effectively for the advantage of the cause advocated. This, of course, was for a long time the only possible means of communication is heart to heart conversation. Finally characters were employed to represent the sounds employed in language. This enabled communication at long distances. Its efficiency has increased with each passing century until now it is one of the principle means of communication. Writing is used to great advantages in all departments of human activity. In commerce, in industry, in art, in education, and why not in religion? It has been so used in all these things. In the early days of Christianity it was employed with great advantage. In the beginning the workers were few, and letter-writing was one of the chief means employed for the extension of the kingdom. Paul wrote letters to most of the churches which he established. He used them as a means of defending his own character against the defaming Judiziers, to rebuke the sins of the disciples to whom he wrote, to settle disputed, to impart the proper instruction, to strengthen faith—in a word to extend the kingdom. Peter and James did a similar thing. An John tells us, that he wrote the fathers might know Jesus ,to the young men becaues they were strong and had overcome evil, and to the little children that they might know the Father.

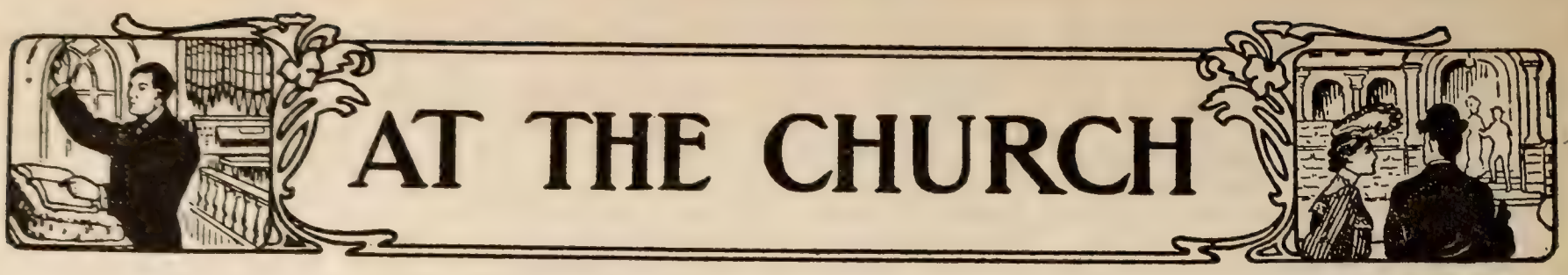
Those who came after the apostles did the same things. In these days of persecution which followed letter writing was a great means not only of extending the kingdom but a great source of information as to the movements and fortunes of fellow disciples as the forces of evil pursued them. The missionaries have always used the same means in all their work. They reduce the language of the people with whom they are at work to writing. They then translate the scriptures into the native tongue, cast them broadcast and at the same time send their own vital messages to their fellow-werkors and converts. They are thus enabled to direct the work at long range and greatly multiply their working power.

Why can we not do much the same here in our Christian work? There are those who for some weeks or months, have not been in the Endeavor or chuerh services. Better go and see them if possible. But the next best thing is to write them a warm friendly letter. People like to be told that they have been missed. They know then that you have thought about them, and they must know that you must have thought about them a great deal if you sit down and write them a chatty letter and remind them that you would like to see them at the young people's meeting again. Then there are times when messages of sympathy and condolance are of greatest value. Then there are fellow Christians who have moved away. You may have had doubts as to their Christian loyalty. A good letter saturated with the Christian spirit will do much to strengthen a faith, or quicken a moral resolution.

Christian Union, Etc.

(Continued from page 8.)

tians compel the elimination of irrelevant and secondary issues. In the last century the missionary appeal of the heathen world has driven the sects into coöperation and into substantial agreement. This tendency has been most apparent where the distress was keenest, namely, on the foreign field. Perhaps the first-hand conflicts of the missionaries fit them to be the best interpreters of Christianity. What these representatives of the church have experienced abroad is being felt deepest now by those who set themselves to deal with the great social evils at home. At it is felt that the very issues of civilization are at stake there will be a closer union of Christian people. There will doubtless be a freer movement of individuals from one denomination to another and a more vital interdenominational organization of all agencies. Of necessity there will come a decadence of the barbarous conception of other churches as non-Christian. Any local congregation which undertakes to deal with the real evils of its community will find itself taking a more kindly and appreciative attitude toward all the earnest people who are willing to coöperate for the common end. In the measure in which it welcomes them to some kind of vital, working relationship will it approve itself to those who test religion by its fruits rather than by its forms and ordi-nances



Sunday School Lesson

By Professor Willett

At Caesarea Philippi*

The disciples whom Jesus chose to be his interpreters after his departure, and in regions to which he could not go, spent some three years in this school of preparation for their great life task. They went about with the Lord in a sort of traveling school of the prophets. All the time Jesus was teaching, preaching or healing, he was giving to the disciples his chief attention. Their education in the things of the kingdom was his one great concern.

At the end of this period of instruction, Jesus took them away from the scences of his more hurried work and gave them their examination. It was still uncertain whether they understood sufficiently the nature of our Lord and his work to be trusted with the wirld-wide ministry of evangelization. Did he dare to send them out? Would they know enough of the truth he had taught them to make safe their commission to so great a work?

The School of Christ.

To test this very point Jesus took them to that region far to the north, where they would be beyond the reach of home influences and familiar association. There he could talk with them freely, and they would be inclined to speak with him in free and unconstrained ways.

It would have been easy to set the disciples a formal lesson of instruction concerning the person of Christ and his mission. He could have told them that he was the Messiah, the Son of God, and they would not have questioned it, but would have gone on repeating it to the end of their lives. But would it have meant to them all that Jesus meant it should? Must he not let them work out the great problem for themselves? If they solved it alone, he could trust them never to forget it or miss its significance.

The Land of the Jordan.

So in these northern regions, beyond the borders of Jewish territory, in the section made memorable both by the gushing of the Jordan full-grown from its rocky source, and the worship of the Greek god, Pan, Jesus fell into familiar conversation with the disciples. He spoke of their journeys together, of their many experiences with the people, both in small groups and in multitudes.

He said to them, "You have had much opportunity to know what is in the minds of the people regarding me. What do they say of me? Who do they think I am?" Probably Jesus knew quite as well as the disciples what the people said, and cared very little for the common estimate of his work. But it was an approach to the eternal theme which gave the disciples no hint of the great question that was to follow, or how much the answer to it meant to Jesus.

The Public Opinion.

They answered freely that the people said many things about him. Some thought he was John the Baptist, of whom all had heard, but of whose death not so much was known. Some thought he must be Elijah come again, as the prophecy of Malachi had foretold. Still others believed that Jeremiah or some other Old Testament prophet lived again in the Galilean teacher.

"And what do you think?" said the Master. And in that question he passed from the inconsequential gossip of the highway to the most vital in all his work. It mattered not at all what the people thought of him. Their opinion could easily be corrected in the future. But what the disciples thought, after all those busy months of instructions, was of incalculable importance. The time of Jesus' work was nearly spent. He had only a few days more to tarry with them. Suppose they too could answer in the easy, superficial manner of the multitude. "Oh, we too think you are a great teacher. Perhaps, indeed, you are one of the prophets come back to us; Isaiah or another." Jesus would have known from that reply that the whole fabric of his life work was in ruins. Everything depended on the ability of the disciples to understand and interpret him. With what anxiety, then, must he have waited for their answer.

Peter's Answer.

But that answer came instantly from the lips of the one who might be trusted to speak whenever there was anything to be eaid. That was Peter's chief fault and virtue. He always spoke when there was a chance, and spoke with reflection. What he said could then be trusted to be his most natural and unreflective conviction. And what he said in such haste the other disciples could be counted on to believe. Only they were not so free of speech as he.

With what joy then must Jesus have heard the outspoken fisherman declare, "We know who you are. You are the promised Messiah, the Son of God who came into the world." The Master, in sheer joy at the confidence with which Peter affirmed this truth, exclaimed, "Blessed art thou, Simon, son of John for no man has told you of this; but my Father in heaven." Jesus did not mean that Peter had received a revelation but that the very work of Christ in the world had been the Father's means of making known to men the Son of his live. There is something pathetic about the joy with which Jesus hailed the assurance of Peter and the other disciples that he was the divine Savior who should come into the world. To find himself thus believed was a satisfaction beyond all further question.

Jesus' Blessing.

Then Jesus hastened to say to Peter that his confession was worthy of more than passing note. As he had been the first to express his confidence in Jesus' divine leadership, so he should be the first to make that truth known to all men. His name was "Peter," a stone. So the truth which he had uttered was like a "rock," unshaken and eternal, the truth of the divine mission of the Savior. Against the powers of death and the grave it was to stand forever.

Peter's Commendation and Rebuke.

Of course, Jesus conferred on Peter no power that the other disciples did not share. Nor did any of the disciples have any authority save that of witnesses to make known to all men the facts that Jesus came to reveal. The church has tried to make out some sort of succession from Peter, but quite in vain. All the pretensions of Rome are but fictions. It is not the apostolic succession for which the world cares, but the apostolic successess. That is the one thing needful today, the spirit which made those first witnesees so mighty as interpreters of the Lord.

If one wishes an example of the mistakes that the disciples made concerning the Lord, we have it in this very study. Knowing that he could trust them now, Jesus felt that he ought to tell them of the sufferings that were soon to fall upon him at the hands of the Jewish authorities. Peter could not endure such a disappointment to all of their hopes. The expectant was too full of joy for the twelve to give up their interest in the political dreams of the time. Peter protested that such a program as Jesus had mentioned was out of all adjustment with the plans they had in view.

Then the Master turned upon him with such severity as must have withered his freshly budding ambitions. Jesus told him that he understood the plans of men, the selfish ambitions of politicians, but not the world-wide ideals of the kingdom of God. The Roman church has sounded out the words of honor to Peter, but has conveniently forgotten this rebuke to the same disciple. The Master's scorching and indignant reproof, in which he spoke of Peter's hopes as a temptation of the devil, are as true a part of the Savior's teaching as the words of commendation.

Taking Up the Cross.

The final section of the lesson reveals something of the sacrificial nature of the work of Christ. The cross is no mere ornament, but a true symbol of the great passion that Jesus brought among men. In the age when men were most eager to rule the world by power of gold, there came One who cared for neither, but only wished to give humanity a new vision of life. He told men that if they really wanted to live, they must give up the things on which most people set their hearts. He meant by this that true success and happiness are found only in love. sympathy and service. Men have not yet learned that lesson, but they come to see its value in ever clearer forms.

The Son of Man said that he would come not only in the humble guise of a teacher but as a leader of the powers of God in the world; and that those who were then living in the world would see the beginning of his coming. That marvel the disciples saw in the starting forces of the new age soon after the day in which Jesus talked with them at Caesarea Philippi. Since that time he has been coming year by year in the growth of human ideals, the pervasion of the world with his purposes, and the triumph of his spirit among men. And still he comes, as we give him place and room; and still the truth he taught becomes clearer, that whoever should gain the whole world but lose his life, his chance of working with God, would be the loser beyond all reckoning.

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*International Sunday School Lesson for July 17, 1910: "Peter's Confession."—Matt. 16:13-28. Golden Text: "Thou art the Christ, the Son of the living God."—Matt. 16:16. Memory Verse, 26.

Church Life

—The sane "Fourth," did you spend it so?

—The author of the article, "Christian Union in the Local Congregation" says that it at least has the advantage of being "based upon reality." It is a noteworthy contribution to the problem of union.

—The first letter from Editor C. C. Morrison, appears in this number of the paper. It will be a pleasure for the readers to follow these descriptions of the great interdenominational missionary meeting at Edinburgh.

A second letter is received just as we are making ready for the press, and we take out other interesting material making room for Mr. Morrison's description of the great meetings of this world conference on the world conquest.

—The reduction of the number of pages issued each week is made only for the vacation months. There will be no depreciation in the quality of material offered our readers, indeed, because of the limited space we shall have to be all the more discriminating. News items should be brief and real news. Contributors will be asked to "boil down" their articles.

* * *

The Ohio Ministerial Association meets in Columbus, July 11.

E. A. Ewell, of Guthrie, Okla., has accepted a call to the church at Beaumont, Texas.

M. B. Ryan has been called to remain as pastor of the church at Pullman, Wash., for another year.

There were 403 in Sunday-school on Children's Day at Bellefontaine, Ohio, where C. C. Wilson is pastor.

A. F. Hensey, missionary of the Foreign Society to Africa, spoke in two churches in Glasgow, Scotland, Sunday, June 15.

The Lawrenceburg, Ky., church gave $150 for foreign missions. This is three times their apportionment. E. B. Bourland is the minister.

The Ninth Street Sunday-school, Washington, D. C., gave $175 as their Children's Day offering. Their superintendent is T. A. Hostetter.

Norman Brown, son of G. W. Brown, Jubbulpore, India, is a student in Johns Hopkins University, Baltimore, Md., and expects to graduate in two years more.

O. W. Lawrene, pastor of the Central Church, Decatur, Ill., delivered the convention sermon at the Sixth District convention at Danville, Ill.

S. Grundy Fisher has resigned from the pastorate of the First Church, Walla Walla, Wash. "Grundy" is a forceful preacher with good "Drake" training.

Prof. S. M. Jefferson, Lexington, Ky., spoke in the First Church, Springfield, Ill., June 19, on the subject, "Isaac Errett's Contribution to the Reformation Movement."

D. B. Titus who is holding an evangelistic meeting at Twin Falls, Idaho, dedicated the new building of the church June 12. W. L. McCullough, pastor of the church is just recovering from a serious operation.

W. A. Moore, of Tacoma, preached the baccalaureate sermon at the Ellensburg State Normal School on June 12. His pulpit was filled in the morning by W. F. Cowden, and in the evening by R. C. Sargent.

The Christian Temple Sunday-school, Baltimore, Md., Peter Ainslie minister, made a Children's Day offering of $457.13, which goes toward the support of Miss Edna P. Dale, Wuhu, China, their living link.

The Central Sunday-school, Indianapolis, Ind., gave a handsome Childreu's Day offering of $348.66. A. B. Philputt is the minister. The church supports Dr. M. E. Poland, Nantungchow, China.

The church and Sunday-sc[illegible] at St. Augustine, Ill., gave $125 fo[illegible] missions. This is far more than [illegible]r been received from this church befo[illegible] N. L. Collins is the minister.

The Foreign Society has received forty gifts on the Annuity Plan from as many friends in the state of Ohio, and the gifts amount to $44,205. This sum will be increased.

A new church is to be erected at LeRoy, Ill. The excavation is already about completed. The membership of the church numbers about 300, and they will erect a $20,000 house of worship.

The First Church, Springfield, Ill., held its last meeting in the old building Sunday evening, June 26. While the new $100,000 building is being erected the congregation will hold its meetings in the Masonic Temple.

J. F. Findley, recently of Fort Collins, Colo., attended the New York state convention at Rochester, enroute to New York, whence he sailed for Europe the first of July.

C. E. Elmore, state evangelist, has just closed a meeting with the church at Sumter, S. C., of which Mark S. Peckham is the pastor. There were sixteen additions to the church during the meeting.

N. H. Robertson, after four and one-half yaers of unusually successful work at Colfax, Ill., has resigned to accept a call to another church. We are not as yet informed as to name of this church.

L. E. Murray who has been supplying the pulpit of the Vermont Avenue Church, Washington, D. C., during the protracted illness of F. D. Power, goes from there to Anderson, Ind., where he will supply temporarily.

At the Memorial church, Chicago, June 30, Mrs. Lulu Tyler Gates gave "The Fortune Hunter," under the auspices of the Christian Endeavor Society. The entertainment was for the benefit of the piano fund of the Chicago Baptist Hospital.

The church at El Paso, Texas, has combined the Sunday-school and the morning preaching service. The sermon follows immediately after the study period and there is an organ interlude between sermon and communion service.

The Lyons Street Church Grand Rapids, Mich., has called Thomas Adams of Bethany, Neb., to succeed E. B. Barnes, who goes to Richmond, Ky. Mr. Adams has accepted the call and will take up his new task sometime in August.

The new treasurer of the Foreign Society, C. W. Plopper, has filed his bond, and now has his hand on the throttle. He ranks high as an accountant, and is a business and Christian man of the highest integrity. He has been with the Foreign Society nearly ten years.

The annual meeting of the Arlington Street Church, Watertown, N. Y., H. H. Cushing pastor, was held June 21. Reports showed twenty-two accessions during the year, an increase of twenty-five per cent in Sunday-school attendance, church debt reduced and a general good feeling in the church.

The First Church, Fresno, Cal., Ray O. Miller pastor, besides current expenses has raised the following sums during the current year: Foreign missions, $600; C. W. B. M., $250; benevolence, $125; Bible-school work, $85; state work, $300; besides debt on the parsonage of $1,320. Mr. Miller supplies for the First Church, San Francisco during July.

Dr. Herbert L. Willett on his lecture trip through the West made a brief stay in Denver, Colo. While there he addressed on Wednesday evening a union meeting of all the Christian churches in Denver. His subject was "The Work of the Disciples in the New Century." Dr. and Mrs. Willett returned to Chicago July 4.

The Twenty-second Annual Convention of the churches of southern California will be held July 27-August 7, at Long Beach. C. W. B. M. has July 27-29; Brotherhood day, July 30; union meeting of Christian convention and Baptist Assembly, July 31; Bible-school, August 4; Ministerial and Educational Day, August 5; Christian Endeavor Day, August 6.

During July F. F. Walters, pastor of the First Church, Joplin, Mo., is preaching the following series of Sunday morning sermons: "The Shepherd Psalm," "The Shepherd Lord," "The Shepherd's Out of Doors," "The Shepherds' Banquet," "The Shepherds' Escorts." Mr. Walters is having large audiences. The music of the church has been in charge of Frank J. Held whom Mr. Walters commends for evangelistic singing.

Charles M. Fillmore, Indianapolis, Ind., has written an article on the control of the liquor traffic, which he calls "The Conflict of the Ages." The article won a $50 prize offered by Charles Eckart, Auburn, Ind. The article was published in "Clean Politics," of which Mr. Fillmore is editorial contributor. The Hillside Church of which Mr. Fillmore is pastor, is entering upon a campaign for building a new church.

The returns from Children's Day are simply great. The children gave $49,968 in the month of June, a gain of $16,519 over the corresponding month last year or about 48 per cent. The schools can reach $100,000 and we believe they will before September 30. If you have not already done so please send your offering today. More schools are giving than ever before. There has been a gain in the number of contributing schools of 348.

The church at Blandinsville, Ill., is making an unusually good summer record. The Bible-school average attendance for June, 250; 360 being the highest and 227 the lowest, for the month. The preaching services are well attended. Children's Day was celebrated by music furnished by the children, and a sermon adressed to chilren. The pastor's men's Bible class now enrolls over 150, with an average attendance of over ninety. C. R. Wolford is pastor.

The East End Church, Pittsburg, J. R. Ewers, minister, will have morning service only, during the month of July. The bulletin board of the church bears this notice: "Studies in Social Relations." July 3, "Myself"; July 10, "My Family"; July 17, "My Business"; July 24, "My Social Set"; July 31, "My Church." This church has just raised $1,200 for foreign missions. During the summer the church will be completely repaired and a gymnasium put in.

The calendar of the Hyde Park Church, Chicago, announces the following sermons to be delivered by the pastor, Edward Scribner Ames, during the month of July: "Education and Patriotism"; "The Stranger Within the Gates." "The Passion Play"; "The Providence of God." Mr. Ames will be absent from the pulpit during August and September, but there will be no interruption in either the Sunday-school or the church services.

Harry Foster Burns, acting editor of the Christian Century during the absence of the

editor-in-chief, is supplying the pulpit of the "Union Church in Christ," Monroe, Wis. This is the pioneer union movement between the Baptists and Disciples, and is working perfectly. There is a fine union spirit in the church, and a firm belief in the possibility of the extension of the good work to other cities. The Sunday-school of this church has recently introduced the Bethany Graded Lessons over which the teachers are already enthusiastic.

"Children's Day observed by the church at Troy, N. Y., June 12. Offering $330, which will be divided between Foreign and State Societies. Cecil J. Armstrong is pastor.

In the absence of Dr. Willett from the Memorial pulpit, Chicago, June 19, Arthur J. Hall, director of Religious Education in the church, preached morning and evening.

John Ray Ewers, pastor of the East End Church, Pittsburg, gave an address before the iPttsburg social union banquet on "The Kansas City Plan of Church Co-operation." The banquet was held June 25.

Perry J. Rice, pastor of the church in El Paso, Tex., recently preached a sermon which given large space and very favorable editorial comment by the local press. The preceding week a prominent business man had been shot by his landlord in a quarrel about the non-payment of rent. The victim who was usually prompt in his payments had gambled at the races and lost and was therefore unable to meet his business obligations. Mr. Rice forcefully placed blame upon the heads of all who had favored the race track for the city, and by his directness and courage caused a stir of conscience that went into every home of the city. Such is the high calling of the minister.

The church at Angola, Ind., laid the cornerstone of their new building, Sunday, June 27, at five o'clock in the afternoon. In the procession that moved from the "square" to the building site were members of the G. A. R., Woman's Relief Corps, King's Daughters, Masonic Lodge, Order of Eastern Star, Odd Fellows, Rebekahs, Knights of Pythias, Pythian Sisters, and Company B., Third Regiment Indiana National Guards. Pastors of the other churches of the city were given place on the program. The principal address was delivered by L. E. Brown, pastor at Lebanon, Ind., and president of the Indiana Christian Missionary Convention. Vernon Stauffer is pastor of this prosperous church. It is expected that the building will be ready for dedication about November 1.

William D. Ryan, for four and one-half years pastor of the First Church, Ashland, Ky., surprised his congregation Sunday, June 26, by reading his resignation, to take effect September 1. A local paper says: "Mrs. Ryan has won a warm place in the hearts of all the people of Ashland, and is without doubt one of the most brilliant preachers in the state." Mr. Ryan is a graduate of Drake and Yale Universities. During the term of Mr. Ryan's service in Ashland 258 persons have been added to the membership of the church, a new parsoange built, and a lot purchased for a new church building, toward which $12,000 has been pledged. The plans adopted look the erection of a $40,000 building. Mr. Ryan has made no announcement of his future plans.

The church at Eureka, Ill., has adopted the following report of its committee on plan of benevolent offering:

1. That the church adopt the plan of weekly pledges, to run for one year, for all benevolences.

2. That the benevolent fund on hand at the end of each quarter, not otherwise designated, be pro rated according to a per cent found by averaging the offering to our general board for the past four years.

4. That the executive committee of the board appoint a missionary committee of three who shall have the general charge of dividing the membership in blocks of 12, one or two of each block to be responsible for the pledges of his block. This general committee is to have full oversight of all benevolent offerings.

5. That the "duplex envelope" be adopted.

The Front Rank Statement

Front Rank Certificates have been issued to the following states for the number of Schools indicated: Indiana, 8; Oregon, 4; Colorado, 3; Iowa, 2; Illinois, 1. Total, 18. Many other applications are at hand which show some slight incompleteness concerning which the applicants have been notified, and in most of the cases the schools are rapidly making the record complete. All applications should be made through the State Bible School Superintendent if possible.—ROBT. M. Hopkins, Bible School Secretary, American Christian Missionary Society.

A Mission Prayer Circle

The National Bible School Secretary has issued a Mission Prayer Cycle which will give definite topics for prayer throughout the year. The topics are ready for the last six months for 1910, and will be devoted to American Missions embracing the day for the offering. The first six months of 1911 will be devoted to Foreign Missions including Children's Day in June. Every Bible School is urged to use this Cycle even though your gifts are small you can surely pray that the gospel may be preached in all the world. The topics for July are "The Evangelization of America that the World May be Won to Christ"; "The Great Need for Laborers"; "Our Colleges where Our Laborers are Trained"; "The Immigrants coming to Our Land"; "The Slums of the Great Cities."

Use the definite topic as announced for the day in the Bible School service. It will be found best to call on some person in advance for this special prayer in order that it may be an intelligent and effective one. Have the prayer very brief and pointed and if possible in the opening exercise in order that the teacher may explain it to members of the class who may not understand. The Missionary Committee should see that the topic for the day is conspicuously posted on the blackboard or bulletin board. Encourage the school to pray individually for the same topic each day during the week.

A leaflet containing further suggestions and helpful explanations of the topics may be had free upon application to the Bible School Secretary of the American Christian Missionary Society. Let every school join in this united circle of prayer on each Lords Day for these' definite requests of our Father in Heaven.

ROBT. M. HOPKINS, Bible School Secretary American Christian Missionary Society.

Mrs. Elizabeth Schnell

On May 2, we laid to rest our long time friend, Mrs. Elizabeth Layman Schnell, wife of Professor H. S. Schnell of Indianapolis, Indiana. Death had made our hearts sad, our touch tender, and our every service sacred. We left her sleeping under a profusion of flowers, the tokens tributes of love, that now spoke in symbol the life she had lived. Our tongues were dumb, our sight seemed to fail us, utterly and our reasoning had lost her cunning. Faith only remained undaunted, erect, amid the runis of life's hopes. Sight told us that our friend had gone on alone and that we must return without her; but it was not so. Our paths may separate but our lives, like rivers joined must run on together until the end. In this instance it is well, for her life was a pure limpid stream. She had a genius for goodness; an atmosphere refreshing, a nature that was sunshine, a magnetic circle that drew a host of friends from every walk of life, holding them fast she thue went forth to

"Join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence;
Feed pure love;
Beget the smiles that have no cruelty.
To be the sweet presence of a good diffused
And in diffusion evermore intense."

Franklin, Indiana. WILLIAM MULLENDORE,

From the Chairman of the Committee on Unification

To the Editor of the Christian Century:

My attention has been called to the suggestion occurring once or twice in the papers, and also made in private correspondence by different individuals, as well as at least by two of the general Boards, that the committee of seven on unification should report its findings to the public through the papers before the meeting of the general convention at Topeka. I beg to be allowed to say for the committee, through the columns of your paper, that the matter of making the report of the committee public was fully discussed at our last meeting and it was decided that as we were a committee of the general convention it would not be proper to give publicity to our report pending the meetingof that body. We were the more disposed to this as the two or three most important matters embraced in the committee's report were already subjects of public discussion.

In view of the great interests involved, however, and to avoid any misinterpretation of motives, I may, as chairman of the committee, I think, state that the report will recommend a general convention of the Churches of Christ to which the various missionary organizations shall report and to which they shall be responsible. This general convention shall be a delegate body, giving it not only moral but legal sanction and enabling it to properly supervise all the missionary and philanthropic interests of the church. As to the reductin in the number f general missionary organizations, the committee will recommend that there be a foreign, a home, and a woman's society with one great annual offering for each from the churches and also from the Sunday Schools. The rest of the report consists of details that would be of only secondary interest to the brotherhood at this time. The great questions are, do the churches want a general convention with delegated powers as such, and do they want a reduction of the number of our missionary societies and offerings? If they do, all details can be easily arranged. If they do not, then there is nothing to arrange.

ALLAN B. PHILPUTT.

Indianapolis, Ind., June 30, 1910.

Regarding the Centennial Report

Several inquiries regarding the Publisher's Note in the Centennial Convention Report have reached me.

As it was necessary to discontinue the Centennial Bureau as soon as possible after the convention, proposals were asked from several publishing houses on taking over the manufacture, marketing and ownership of the book. The bid from the Standard Publishing Company was $1100 better than the next and was the only one that met the expenses incurred in the volume's preparation.

In the negotiations between Brother Errett and the undersigned it was agreed that the introduction should relieve the Standard Publishing Company of responsibility for

some of the book's contents. In my judgment, the introduction covered this point.

On account of Brother Errett's absence from Cincinnati just at that time, it was about six weeks after the introduction was sent in before I learned, by receiving proof of the publisher's note, that he felt it necessary to make a special statement.

To avoid keeping the advance subscribers waiting longer for their books and inasmuch as the note simply reiterated over the publisher's own signature his well-known opposition to the speakers named, the matter was allowed to pass without being referred to the other members of the committee.

W. R. WARREN.

The Montana Convention

The Montana Christian Missionary Convention was held in the Shortridge Memorial Church in Butte, June 14-17. If not the largest and best it was certainly one of the largest and best ever held in the state. There was in attendance from outside Butte, more than sixty delegates. This will seem small to those who are accustomed to larger things, but to those of us who have for years been far out on the firing line, it seems large. The spirit of the ocnvention was fine—all that could be desired. Optimism was in the air. Good-fellowship was all-prevading. Not a frown was seen on any face. Not a cross word was spoken. Every office and honor received was unsought.

The report of Secretary Raum was the best evvery heard in a Montana convention. In the results achieved and monies raised all previous records were broken. The amount of money raised quadrupled the amount raised last year. Under his preaching more than 100 persons were brought into the churches of the state. Two new churches were organized and five fine preachers located. Fifteen fine openings for new work in the state were reported.

Under the inspiration of the work done and the opportunities for still larger things the convention laid larger plans. A little less than $2,000 was raised the past year. The churches and Sunday schools represented resolved to double this next year. It is almost a certainty that this will be done. If, as it is hoped the A. C. M. S. will double the amount raised, Montana ought to have $6,000 to $8,000 with which to enter her open doors this year. What these open doors are like can be appreciated only by the informed. Montana is just being discovered. For purposes of their own the railroads have had her hidden under a bushel. They are taking her out now and setting her on a hill where she is rapidly becoming the synosure of all eyes. It has just been discovered that she has the finest climate, the richest soil and the most of both of any other spot of the same size in the world, and a constant and constantly increasing stream of home seekers is flowing into her. Recently one train dropped 900 settlers at one station in Eastern Montana. Where two years ago there was only vivrvgin soil there are today towns of from 500 to 2,500. It was resolvved in the convention to try to turn our people in this directoni. An empire is in building. Let us get in on the ground floor. The local conditions are most favorable. Raum is a whole team in himself, and the churches are well manned. One could not but be impressed with the fact that the work in Montana is in the hands of clean and capable men.

The two notes sounded in the convention were permanency and progress. Long pastorates and long strides were the two things urged.

The program was a good one, covering a wide but fertile field. It was a little too lengthy and too crowded for the best results, however.

Our visitors from abroad, the best known of whom were Doctor McCash, Mrs. Atwater and J. H. Mohorter, were much appreciated contributors to the success of the convention.

The next convention goes to Corvalis which is situated in the midst of the famous Bitterroot Valley near Missoula. W. H. BAGBY.

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—Bird lovers will find Thomas H. Ferrar's "My Talking Starling," a most entertaining bit of writing in *The Strand*.

—Chocolate, according to Balzac, is even more dangerous as a stimulant than tea or coffee. The decline of Spain from the proud position it once held is to be ascribed to the introduction of chocolate and its adoption by all classes.

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INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

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1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
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THE CHRISTIAN CENTURY

Volume XXVII. July 14, 1910. Number 28

Somewhere

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Social Survey

Discussion of National and Municipal Policies for the Conservation of the Health of the People of Country and City

Twenty Minutes Past Nine

A Short Story Full of Life and Action for the Boys and Girls, by A. F. Caldwell

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HERBERT L. WILLETT.

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SILAS JONES, Prayer Meeting.

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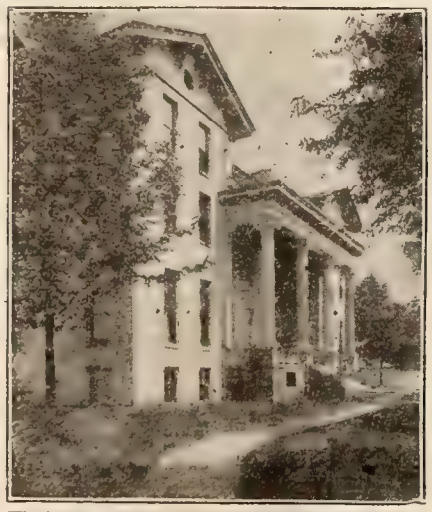
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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

SOMEWHERE

Where Are the Great Spirits Who Have Entered into Life?

There took place in this city the other day a ceremony that had an impressiveness beyond the ordinary meaning of such events. It was only the act of laying the cornerstone of a new building. To be sure the building is to be massive, costly, serviceable. But so are many other structures. It is to be dedicated to the work of education. But that too is a commonplace in these days. It is a memorial edifice. But that is not unusual.

What made that cornerstone laying a matter of special note was the life and character of the man for whom the building is to be named. Standing in the presence of that newly-founded structure, one was compelled to take fresh inventory of the life of which it is to speak to generations that are yet to come.

There is a kind of immortality which is conferred by loving memory and public regard. A noble building, like this, or a costly shaft, or any work of art or of utility, gives a man a certain title to the future. And then there is the survivorship of character. A man lives on after death in the good work he has done. In such a mood George Eliot speaks of the

"The choir invisible of those immortal dead
Who live again in souls made better by their presence."

Yet nothing of this satisfies the mind that seeks to grapple seriously with the problem of being, and to penetrate in some measure the mystery of the future. And it was just here that the lesson of that cornerstone service became impressive. We had known the man of whom the building was to speak. His eager and compelling mind had given us all new visions of the splendor of the soul of man. In large degrees he had made us what we were, and when he left us it seemed as if the world had changed its motion.

Where was he in that solemn moment when we stood with uncovered head to hear the ritual of burial, or again when we saw the stone move into its appointed place, bearing its treasured story of his life and deeds? In what room of all the Father's house is he at work today, with his tireless and commandnig passion for supreme achievement? With what new and loftier enterprises is he now concerned, he who hurried on and left us panting and breathless half a world behind?

In the presence of such a life the theory that death ends all becomes of all philosophies the least convincing. If such a spirit as his can go out into the darkness with no further search for knowledge, and no further quest of high and noble effort, than there is no sense nor rhythm in the harmony of life; and nature, that seems so provident and jealous of all that she has formed, would be the most wasteful of spendthrifts.

There are many voices that grow insistent in the assertion that life cannot survive the decay of the flesh. And one cannot easily escape the pull of materialism when the obvious and calculable assets of bone and nerve and fluid are reckoned up. What else is there? asks the student of tissues and joints. How can there be a melody after the harp has fallen into fragments?

Yet in spite of the baffling mystery, before which science stands questioning or skeptical, there remains the larger problem of personality, and its persistence. Somehow, quite aside from the affirmations of our holy faith, there remains the feeling that what had begun with such promise and continued with such power cannot come to such a pathetic end.

It is the necessity of nature and of the great economies of life that the enterprises of the soul should not be like the passing amusements of idle and purposeless children. God does not mock our lives with such vain fancies. There must be a pathway through the wood. The solemn promises that nature and God have made to the soul must needs be kept. Shall not the judge of all the earth do right?

And so one comes back to that wonderful story of the Garden and the Tomb. It is not very clear, and there have been many questions as to the manner of the event. But in the light of the great imperatives of the universe and of the wise and provident character of nature and of God, it seems as if that story is not only the divinest but the truest of the ages. In what manner Jesus made himself known to the disciples we cannot be sure. The very wonder of the event made the words of the witnesses tremulous and vibrant. But the fact was beyond all questioning. They know now both the certainty and necessity of the life to be. "If it were not so, I would have told you."

The return of Jesus in such a manner as to convince the disciples that he had conquered death, is the confirmation of that divine necessity in the life of man that death is not the end, and that the economies of God may be trusted. The fact of survivorship is then but a question of character. The life that is worth continuance will not be frustrated.

The time and manner of that entrance into life must remain a part of the riddle for whose explanation there is as yet no speech nor language. But the certainty remains. Regarding it the Master speaks with an emphasis that is not to be mistaken, and Paul and all the saints affirm, "We know."

And in the meantime what of these great spirits who have entered into life? Is it possible for us to follow them in the mysterious journey that they take? No. The program of the life to be has never been issued in any language of earth. It is enough to know that we shall receive a copy when the light is sufficient so that we can see to read it.

Shall we know our friends in heaven? Why not? We know them here. Shall we know less when life has been made perfect?

Do they know us now, and are they still concerned in the life and the struggles we endure? Why not? If there is any lessening of the bonds that unite us and them it can only be because of divergences of character that tend always to separate.

May we pray for them? Why not? If they went upon a journey here did we not lift for them the incense of unceasing prayer? Why should we cease to remember them before the throne of God, now that they have fared forth upon a longer way?

And so one comes back to that simple service of the cornerstone and stands anew with reverence and thankfulness before it. For it has made more real some of the great truths of the Christian faith. They seem not so much the words of authority now as the solemn assurances of all the universe. And somewhere in that universe, at work in high and holy tasks, that friend and leader is today; and companionship is not severed, and prayer has a new meaning as one thinks of him.

How can I cease to pray for thee? Somewhere
In God's great universe thou art today.
Can He not reach thee with his tender care?
Can He not hear me when for thee I pray?
What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.
Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to climb
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime
Then all the more because thou canst not hear
Poor human words of blessing, will I pray;
O true, brave heart, God bless thee, wheresoe'es
In his great universe thou art today.

A Saner Fourth

A new manner of celebrating the Fourth of July has come into use this year in many places, greatly to the improvement of the occasion, and the avoidance of those boisterous and ear-splitting demonstrations which have usually disgraced rather than honored Independence Day. The annual death-roll from accidents, and the damage to property resulting from needless fires, have awakened the nation to the senseless character of much of the Fourth of July hilarity of the past. There is very little patriotism exhibited in the burning of powder, the racking of nerves, the conflagrations, the maiming and deaths that have so largely held carnival in connection with the nation's birthday. That sort of thing is nearer pat-riotism than patriotism. This year the movement for a "sane Fourth" so far took form that many communities entirely forbade the use of the more dangerous kinds of explosives and resorted to more temperate measures in the observance of the day. In this city a great military and civic parade was held, in which the different divisions of the army and navy were brought under the public notice. Troops were brought to Chicago from the forts within reach, naval reserves were called out, the state and city governments were represented, the different industries came out in companies, and floats gave fitting illustration of the discovery, history and development of the city, state and nation. The educational value of the day was very great, the noise of the usual sort was reduced to the minimum, and the entire community breathed a sigh of relief at the passing of old barbarism in connection with the Fourth. It is probable that both state and city enactments will be provided within the year forbidding all return to the danger and riot of the former time.

A Disgraceful Incident

The disgraceful incident that took place at Reno, Nevada, on the Fourth has one or two encouraging features to cheer the hearts of decent people. The state of California, that has hitherto been the ground of prize fighting almost without restraint, went distinctly on record, by the courageous action of its governor, as unwilling to bear longer the stigma of such events. The promoters of the fight were compelled to go to Nevada, the last of the states to consent to the desecration of its fair name by this relic of barbarism. But there are encouraging signs that even Nevada is by no means willing to remain in this solitary disgrace of holding its door open to divorce scandals and prize-ring brutalities. The better class of its people are militant in their demand that these iniquities shall cease. It is not too much to hope that America has seen the last of such affairs as made use of the nation's birthday to give two toughs the dismal privilege of knocking each other into the scrap pile. Not the least of the evil effects of such incidents is seen in the race hatred stirred up throughout the nation by this battle beween a white and a black. Were the unhappy effects confined to the place of the fight, it would even then have been bad enough. But when it is proposed to duplicate the exhibition in all parts of the land by means of the moving pictures, the results for demoralization go beyond conjecture. The mayors of many cities and the governors of several of the states are already on record as opposed to any permission to put the pictures on display. If the citizens who love decency will uphold the hands of such officials, a blow may be dealt that will go far to send the whole brutal business into the limbo of disgrace and oblivion.

The Centennial Report

We wish to say to the large number of correspondents who have written indignant protests against the character of the so-called "Centennial Report" of the Pittsburgh Convention, that we think no further comment need be made upon the matter. The petty animus of the publisher's note is both characteristic and amusing. As pointed out by most of those who have written us, the real responsibility for the publication of such a volume and by such a house lies with the Centennial Secretary. Members of the Centennial Committee have written, and in person have voiced, the most explicit and emphatic disapproval of the affair. Bro. Warren is incapable of any designing or unworthy motive in connection with the report. It is the more needful therefore that he should make such explanation as the facts warrant concerning an episode that is little less than a brotherhood disgrace. The statement made last week that the vote was allowed to go in without the approval of the Centennial Committee in order to save time can satisfy neither the Committee nor the readers of the book. The only members of our brotherhood who have not suffered from this farcical ending of a notable gathering are the two men whose utterances are singled out for emphasis in the volume. Malice, like ambition, sometimes "o'erleaps itself, and falls on the other side."

Religious Education: Why Needed?

If it be a question why the church should be an educational institution, the simple answer is this: In no other way can the church accomplish its mission. The task of the church is not exhausted in the salvation of isolated individuals, whether they be few or many. Under God the church is to bring in the heavenly kingdom, and this requires the salvation of social institutions. The church itself is a social institution, its task is a social task. It hopes to make possible a perfect individual in a perfect social order, than which there is no bigger work in the world.

We know that a task so great and so difficult can never be accomplished by incoherent and disconnected exhortations, by a hurried and hasty evangelism, by a blow now and then and here and there, by shooting the arrow of truth at a venture. There is need of thoroughness, of comprehensiveness, of thoughtfulness, of organization and system, of a wide-reaching program of service. But this means that the activities of the church must be organized from the educational point of view. That is to say, the church must take up the task of changing human life and human society by the gradual process of instruction and training. It must begin its work at the cradle, and keep patiently industrious until the habits and ideals of life have become fixed. But such an undertaking as this requires that the church have all the preciseness and thoroughness and comprehensiveness of a modern educational institution.

In the spread of the gospel, in the conquest of the world for Christ, we have always recognized the necessity of means. With this thought in mind, the present agencies of the church have been brought into existence—the Sunday school, societies, clubs, etc. All that the educational point of view asks is that these agencies be brought to their maximum efficiency, that they know what should be accomplished and what may be the best methods of procedure. It is the profound conviction that human life and character are built up by the gradual processes of religious education, and that in this way alone can we hope for substantial results in social progress and social reform.

The Visitor

The entire season from the fifteenth of May to the last days of June is taken up with school and college commencement execises in the calendar of our land. There is no people on earth that devotes so much time to the school as do the Americans. England has much older educational foundations, but does not devote itself with any such enthusiasm to the work of public instruction. The universities of Oxford and Cambridge were in operation centuries before the Pilgrims landed at Plymouth, or the Cavaliers at Jamestown, but Yale and Harvard have sent forth their influences more deeply into the national life. The universities of Germany have become the models for imitation in the organization of great instructional plants, but the educational policy of America is far more definite and effective than that of the Fatherland. Every community awakens once in the year at least to the serious importance of the work that its public schools and other institutions of learning are accomplishing. Every year the launching of the Argo is repeated, as the choice youth of our towns and cities sail away in quest of the Golden Fleece of personal achievement and public service. There is no enterprise so expensive as this, nor any to which the people so willingly devote their money.

To some of us the commencement season brings the pleasure and instruction of many graduating occasions. The plan of having the members of the class of high school or college graduates deliver the orations, read essays, recite class history , forecast class futures and compose class poems, has given away, for good or evil, to the plan of having some speaker from elsewhere interpret the ideals and methods of education to the class and the community. Perhaps this change robs the commencement time of some of its former interest, at least to the parents and friends of the graduates. But it furnishes the school officials with an opportunity to have the aims and ambitions of the educational system explained to a community that is greatly in need of a right understanding of just what it is that the school is seeking to accomplish. There is nothing of which people are prouder or more ignorant than the schools to which they send their children through a long series of years. They have a firm and proper conviction that it is the thing to do, but they do not care to trouble themselves too much with the actual conduct of affairs. In too many instances even the members of school boards limit their interest quite largely to the financial conduct of the schools; leaving the careful study of the needs of the children to the teachers. In general it can be said that the teachers of the pubblic schools of

America are highly competent for the task. But they need beyond expression the intelligent co-operation of school boards and parents, in order that their work may be really effective.

* * *

One thing that strikes every observer in the field of school activity is the interest which the foreign members of our communities take in securing for their children the advantages of the schools. They are quick to see that the greatest privilege which America offers them is that of free education. Even those who resent at first the operation of the truant laws, which deprive them of the opportunity of keeping their children at work, as they might in the old world, soon see the advantage that lies with the policy which compels every parent to send his child to school. It may cut off something from the earnings of the family to take the children out of the mines and factories, but it is a gain in health, in family standards of living and in general campetence, which the least thoughtful comes early to appreciate. In a Missouri town I had a chance to see this interestingly illustrated. When I arrived in the place in the late afternoon, I saw soldiers drawn up at the station, and on inquiry I learned that a strike on the part of the foreign workers in one of the local industries had compelled the calling out of the troops to preserve order. The feeling between these Italians and their employers was very bitter, and race prejudice led to more or less active sympathy with the company on the part of most of the people of the town. Yet I discovered with interest that those foreigners were among the most interested members of the audience at the graduating exercises that evening, and their children had honorable places in the roll of scholars and graduates. A common interest blotted out for the moment the race and class lines that usually appear.

* * *

It is a matter of remark how rapidly the completeness of urban school equipment is making its way into the most remote districts. It is not an unusual thing to find city schools with buildings and apparatus that rival the best colleges. In the possesion of scientific material, equipment for manual training and for instruction in domestic science they seem to leave nothing to be desired. But the remarkable thing is that just such competence of material and buildings is to be found in very many of the smaller places and even in country communities. On a recent visit to a group of engagements in the copper country of the upper peninsula of Michigan, along the southern shore of Lake Superior, I was astonished to find how well provided the schools were for the most satisfactory work. It was apparent that the influence of the three great state universities of Michigan, Wisconsin and Minnesota had gone throughout the region, and made anything less than the best impossible. Many of the older localities cannot for a moment compare with the newest parts of the north and northwest in this regard. It is not only in such cities as Iron Mountain, Calumet, Bessimer and Duluth that high standards prevail, but in country districts, where a country high school has been built, the same thing may be seen. At Crystal Falls, Mich., a town of only a few hundred people, there is a district high school, one of several in that peninsula I am told, that is a surprise and delight to visit. Its commanding site at the top of the hill, its admirable buildings, its provision for further expansion in the possession of ground adjoining, and its really surprising art displays of masterpieces, reproductions of classic and modern statuary and painting, the gifts of successive graduating classes, reveal the high educational ideals of the men and women who have been the leaders in the work of public instruction, and the generous manner in which the community has responded to their call for adequate funds to provide such plants. It is good to see that in spite of the popular and superficial demand for so-called "practical" studies,—by which too many foolish people mean the studies that have only a bread-and-butter value—there is a strong sentiment of devotion to the great disciplines that enrich life, and make men and women competent not only to earn their living, but to be useful, cultured and happy citizens of the Republic.

I think no musical instrument in the world is like the utterance of speech in one whose voice is well trained, whose mind is rich with emotion, and who is accustomed to describe in graceful and appropriate language one's own experience in life. The conversation that flows in the quietude of the family, like the tinkling of a brook under the shadow of green trees; the conversation that flows like a river whose banks are efflorescent, and which holds its way deep and tranquil—such conversation may become a habit, not only in the sense of not being hurtful, but in the sense of having a beauty which is pleasurable.—H. W. Beecher.

Christian Walking

How does the good man separate himself from the bad man? Both are nourished by the same food, warmed by the same sun, and killed by the same diseases. They travel together the public highways, they go together to market, and both have the right to sue and be sued in the courts. They are not separated by social strata. Black scoundrels move in what is known as good society and among the outcasts are brave and pure souls. Grafters are sometimes sent to represent the people in legislatures and innocent men have been sent to the penitentiary. The good and the bad meet together in the house of God and unite in singing hymns of praise.

The moral separation of the good and the bad is not absolute. The heroic Luther had glaring faults. Judas had conscience enough to drive him to suicide. Men may be morally near one another on some questions and far apart on others. Progress depends upon their ability to work together where they have common aims. If a man represents us politically, we cannot afford to withhold our support from him on account of his religious beliefs and give it to another who agrees with us in religion but holds political views abhorrent to us. In choosing a minister we consider his moral and religious qualities rather than his political affiliations. When we go to church, we expect to have our faith strengthened and purified and our ideals made clearer to ourselves and to others. To assist in calling a minister who is known to be unfitted for this service is un-Christian.

God is said to weigh actions. He gives them their proper value. So does the man who is like God. The effort to conserve the natural resources of the nation is an effort to weigh actions. Men are asking that we consider the effect of present consumption of material upon the welfare of future generations. The agitation against certain unsanitary habits and conditions of living is a demand that men consider their health and the health of all who are yet to live upon the earth. If spitting on the sidewalk endangers the life of a neighbor or a stranger, men who weigh actions will not spit on the sidewalk. To a man of thought the present judgment of mankind upon his conduct is of little importance. He thinks of the attitude mankind will take when his work is done. He knows that his errors of judgment will be forgotten if he succeeds at last. The fool fears the ridicule of the moment more than the shame of failure.

The readiness of the gospel is that of faith, courage, self-control, moral insight, and social sympathy. We cannot foretell what situations will confront us and tax our powers to the limit. If we try to prepare for every emergency by adopting a system of rules to be followed everywhere and always, we invite trouble. If we are stupid enough, we can follow our rules and enroll ourselves among the martyrs when misfortune overtakes us and look on with complacency when our conduct distresses other persons. If, however, we have any power to get at the meaning of actions, we cannot be satisfied with a system of casuistry. But there is always need for faith, courage, and sympathy. It does not matter how new and strange the situation may be, we can acquit ourselves well if we have the right sort of spiritual life.

"Make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." How shall we make straight paths for the lame? Straight moral paths are made by persons of high resolve and definite moral achievement. It takes a person of this sort to use the Bible effectively. The thief and the liar may profess to believe the Bible "from cover to cover," but they are not great moral lights on that account. There is nothing edifying in the indignation of a moral leper at the doings of the "higher critics"! Nor can we make it easier for men to do right and harder for them to do wrong by denouncing the sins of the antedeluvians when we are blind to the sins of the present generation. And there is just as little to be gained by telling what could be done if the world had been made on a different plan. The good man makes the best of the present situation. By his example he teaches patience and the importance of doing the thing that helps just a little.

Midweek Service, July 20. Ps. 1; Prov. 4:26; Eph. 6:15; Heb. 12:14.

When you stand at a sorrowful bit of the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp;
E'en now take heart, for further on
There are hope and joy and the dawn of day,
You shall find again what you thought was gone;
'Tis the merry heart goes all the way.

—Margaret E. Sangster.

Social Survey

BY HARRY F. BURNS.

Progress in Municipal Government

The League of Municipalities of Wisconsinn is meeting in Fond du Lac this week. Mr. Seidel, Milwaukee's Socialist mayor, will make an address, an event to which the members of the old parties are looking as an opportunity for attack. The chief subject for discussion is the commission form of government, of which Galveston and DesMoines are shining examples. A committee has been at work upon the question and will report at this meeting. At the last meeting of this league, Cambridge, Mass., sent her landscape gardener to address Wisconsin mayors on the improvement of the healthfulness and beauty of the city. The address was received with greatest interest. Several cities of the state, as Madison, Milwaukee, Janesville, are working upon comprehensive plans for park and boulevard systems, with a grouping of the public buildings of the city in a spacious central park. In all this work the cities of the United States have much to learn from the experience of German and English cities, where at great expense after the cities had been well developed, a new plan of building the city has been introduced.

A Federal Health Bureau

Tardily are the people of our day coming to see that sickness and death are not only of individual but of social concern. The sickness of a man who works for his living, and every honorable man does, represents distinct loss to his family. The loss is sometimes tragic, forcing the mother from the home and the children from school to become breadwinners, and condemning them to a hand-to-mouth existence. For the family this is tragic. But society cannot say, "this is none of my concern." This tragedy is a social loss. It means that one who has been a producer for a time at least ceases to produce. It means, or may mean, that one more family is brought to the verge of dependency. The man who was a burden bearer has become a burden. It is estimated that in the United States 500,000 persons each year are brought to poverty's door and forced to remain in the conditions of unskilled labor by the tragedy of accident and disease. It is these recruits every year that prevent the army of unskilled workers from growing smaller in this land of opportunity. It is from these ranks that we draw those whom we recognize as social dependents. It can thus easily be seen that the care of the health of the people constitutes a vast social problem. It is a legitimate task for social action, and no cry of "paternalism," or "socialism," can blind us to our duty. The recognition of this need led President Taft, following the example of his predecessor, to recommend to Conress in his annual message, the establishment of a National Bureau of Health. Were it not so tragic, it would be humorous, to think that a people so intelligent and progressive as we are, should have given so much attention to the preservation of our national resources, forests, water supply, and soils, and should only in these last days come to think of brain and brawn as worthy a place in this list; or that we should as a nation have been careful to discover and teach the best methods of farming, and stock raising, and should have forgotten until today that a man is worth more than a sheep. But our individualism with its fear of all social interference is at last retreating before the convincing results of constructive social policies.

Caring for the Health of City-Dwellers

If it is necessary for the nation to take care of the health of its members, it is much more necessary for the city. Here the people live lives of greatest interdependence. At a thousand points the city-dweller's health may be sacrificed to the negligence or carelessness of others. Alone, he cannot protect himself. He must therefore be protected by social organization. It is natural therefore that our cities should lead in measures for protecting the health of their populations. The health department of the modern city is a large and complex organization. It must oversee the proper disposal of the city's waste, the securing of a pure water and milk supply, control contagious diseases, provide for pure air for home and factory; it must discover the causes of unnecessary mortality, and seek to overcome them; it must gather vital statistics and conduct campaigns of education in hygiene and sanitation. Such a work involves serious questions of engineering, medicine, chemistry, bacteriology, and administration. From any of these fields the head of the department of health may be chosen. But whatever his profession he must have marked administrative ability. Such a man is hard to find. No man in America is today attaining more notable success in this difficult field than Health Commissioner W. A. Evans of Chicago. With years of the best training and successful practice in medicine, Dr. Evans came to this office at the age of 43, and has devoted himself whole-heartedly to the health interests of the city. His determined and persistent campaign for a pure milk supply has attracted wide attention, and has been largely successful. The Chicago health office was the first to stand unequivocally for the pasteurization of all milk offered to its people. No less notable is the campaign now being waged for pure air. To this Dr. Evans has given special attention during the past year. This is the unsolved problem of city sanitation. But the Chicago department does not hesitate; it seeks to make use of all known devices, and to set itself definitely to the task of the advancing knowledege in this important field.

Education and Health

Professor Irving Fisher, in the "Report on National Vitality: Its Wastes and Conservation," which he prepared last year for the National Conservation Commission, says that he believes that pure air, pure milk, pure water, proper sanitation, and attention to the known laws of health, if provided for all children, would reduce the mortality of infants 47 per cent, and that of young children (ages 2 to 8) 67 per cent. If this estimate be correct, it means that from 100,000 to 200,000 children die in the United States each year from causes that are preventable. "Applying the same method to the diseases which carry off each year older children and adults, Professor Fisher estimates that 49 per cent of the deaths due to the diseases of youth and middle age (ages 23 to 49) are preventable, and that 28 per cent of those due to advanced age (medium 52 to 83)." The author then concludes that 42.3 per cent of the deaths which now occur might be prevented, or, more properly, postponed. It is estimated that the average life in the United States is now 45 years. Professor Fisher sees the possibility of increasing this to 59. The men who are most optimistic about these possibilities, pin their faith, not to the advancement of science, but to the application of preventive measures now known. This must come through education affecting individual conduct and state and municipal action. A fine illustration of this educational work is to be seen in Chicago this summer. It is well known that infant mortality in the city in the summer is appalling. Much of this is due to the ignorance of mothers who consider beer, sauerkraut and sausage, proper food for babies. Many of these mothers can not read even in their own language. Here is the difficulty of the education in hygiene. The Chicago health office has determined to meet the situation, and has employed Ralph Wilder, cartoonist for the Record-Herald, to devise posters which will teach by picture. One of these presents in contrast the baby that is kept clean, fed on pure milk, etc., with the one that is dirty, and fed on beer, sausage, and other solids. The pictures are in bright colors. In bold type are the words: "Don't Kill Your Baby!" Such determined effort speaks eloquently of the skill and benign purpose of Chicago's health commissioner.

The Health Commissioner

But people who read need to be taught to care for their health. The Chicago health department accordingly issues a weekly bulletin, seven thousand of which are distributed to physicians, social workers, schools, and other interested persons each week. These bulletins give a brief summary of the condition of the city's health, with picturesque exhortations in regard to the dangers of the particular season. Among these particularly striking are the brief, pointed sayings of Dr. Eevans. A recent number of The World of Today publishes the following:

Closed windows are open avenues to consumption.

Strong drink makes weak men.

Your lungs can't be washed, but they can be aired.

Filth for flies and flies for fever.

When you don't know what to eat, eat nothing.

Dry-dusting moves dust; it doesn't remove it.

One fly swatted in May is equal to a million swats in July.

So-called chest protectors are targets for colds and coughs.

Breathe freely and fully; the more you expand your chest, the less you will contract colds.

A fat man is usually a cheerful man. He was cheerful before he was fat. (A hint to thin men.)

Floods of sunshine in the home may fade carpets, but it puts the bloom of health upon your cheeks. Take your choice.

Twenty Minutes After Nine

The Experiences of a Boy Seeking a Job in a Great City

BY A. F. CALDWELL.

Mr. Wilbur turned from his writing—the last letter was finished—and reached for the book his son Len had laid down on the library table, when he had come in for supper. After a hasty glance at the title of the volume he held in his hand, a troubled expression spread over the father's face.

"It's just like—Len," he said slowly, laying the book back on the table. "When *will* that boy acquire the habit—which he so woefully lacks—that of observation and accuracy! It is strange such a characteristic should be wanting in him; he certainly does not inherit it from his parents—that's sure."

Mr. Wilbur left the room, and went across the hall to the foot of the stairs.

"Len!" he called.

"Yes, sir," came back the boy's cheery voice.

"Come down a minute, please!"

"All right, father," and Len hurriedly closed the door of his room.

"What book did I tell you to call at the office and get, this afternoon?" asked Mr. Wilbur, slowly, as his son came running down the stairs.

The boy thought a moment.

"Why, the one—on the right hand—of the lower shelf, over your desk—Butler's 'Business Methods,'" and Len looked up, inquiringly. "Wasn't that what you—wanted?"

"No; and did I tell you it was the right hand of the shelf?" cross-examined his father.

"Come to think—of it," replied Len, his frank, handsome face flushing slightly, "it wasn't; 'twas the left—hand. I remember—now. "I—got the wrong—book?"

"Yes," and Mr. Wilbur's voice was serious. "And the work I wanted to get done, this evening, I can't do now. It will hinder me a good deal—more than you imagine—in my plans for tomorrow. I can see no excuse for the trouble your heedlessness has given me; there is none."

"I'm sorry, father," and Len cast his eyes on the floor. "Ned Holbrook was waiting for me outside, while I ran in for the book, and I never thought what I was doing—I was in such a hurry."

"But you ought to have thought," insisted Mr. Wilbur, not unkindly. "It's largely just this thoughtlessness that accounts for your lack of observation and inaccuracy. Somehow, you go on the principle that anything will do—no matter what—so long as you do *something;* as your getting Butler's 'Business Methods' for me, instead of Atwood's 'Commercial Statistics'—as I asked you to—testifies.

"You'll never hold the place, Len, with Winship & Bragdon—if you get it—unless you cultivate the habits I have so often referred to. Accuracy—being sure of a thing—is indispensable stock-in-trade for every young man, or anyone else—for that matter."

"I—I'm going to—father," earnestly.

"When?" and Mr. Wilbur looked searchingly at his son.

"I'm going to begin—now!"

"So you've told me before, Len. But I hope if Winship & ——"

"Have they said anything about the vacancy there?" interrupted Len, eagerly.

"Yes; indirectly," replied Mr. Wilbur. "Mr. Bragdon called me up over the 'phone, this afternoon, and asked me to tell you to meet him at his home, 225 McClery street, Wednesday evening, at nine o'clock. And that isn't ten minutes after," meaningly.

"He was to be out of town until his office was closed, so he explained; and accordingly couldn't see you there. But he said he wanted the matter settled, so he fixed a date for the evening."

"It's a mighty swell place. S'pose I'll get it, father?" and there was an expectant look on Len Wilbur's face.

"If you do ——"

"I'll remember, father; indeed, I will. I couldn't afford not to—in such a position as that," divining what Mr. Wilbur was about to say.

"You'll have to be on your guard constantly, my boy, if you succeed. For habits—such as you lack—are not easily formed; nor are poor ones any more easily broken," and his father laid a hand affectionately on his son's shoulders.

"I—I know!"

A happier boy couldn't have been found in Colfax, than was Len Wilbur, the following Wednesday. Somehow, he felt that Winship & Bragdon had already decided to give him the coveted position in their office, and that his meeting Mr. Bragdon in the evening was simply a matter of formality. Hadn't the head of the big banking firm and Len's grandfather been school-boys together, and hadn't he always been on intimate terms with the Wilbur family, since that time.

"There's only one other fellow—of all the applicants—that stands the ghost of a chance getting in over me, and that's Mark Wheeler. But father's long friendship with Mr. Bragdon gives me a pull—that he doesn't have. I'd take my chances—even if it wasn't for that fact—against his," reflected Len.

On Wednesday evening, he was ready for his appointment with the banker, long before eight o'clock. He planned to take the eight-thirty Crosstown car. This would bring him within four blocks of McClery street; the rest of the distance he could easily walk.

"Time goes awfully slow!" thought Len, impatiently, as he stood in his room, waiting for the car. "I never saw it drag so—before."

Before Len left the house—a half an hour later—he went down to the kitchen closet, to get some camphor for a bad cold-sore he had on one of his lips. He knew exactly where the bottle was kept, and so decided he didn't need a light. Besides, it was nearly eight-thirty then, and there wouldn't be time to bother!

"I might miss my car, if I fussed too much," he thought, hurriedly.

Groping his way in the dark, Len soon found the bottle—it was on the top shelf of the closet—and taking out the moist cork, he pressed it to his lip. He held it here a moment, and then in the dark turned out some of the extract on his handkerchief. This he applied to the cold-sore for a few seconds, and then hastily wiping his face, he put the handkerchief back in his pocket, and returned the bottle to its place.

"That doesn't smell like camphor," thought Len. "It must be awfully weak, not to——"

Suddenly he stopped and listened.

"It's the——"

Len rushed from the house and out to the street.

"Just in time," he panted, as he swung himself on to the moving car. "I came mighty near losing it!"

As Len entered the car, all the pessengers—as from some sudden impulse—looked up and smiled. The boy felt his face growing red, and he became more and more embarrassed, as the people in the car kept glancing around at him, evidently to their great amusement.

"I'd like to know what's the matter with me—anyhow!" thought Len, indignantly. "I should think I was a free show—by the way every one looks at me. I'm thankful there's one on the car—that's got *some* manners!"

"Isn't he a—sight!" Len heard a boy, several seats from him, say to his companion, and then they both shook with suppressed merriment.

"Well, laugh at me—if you want to!" Len said angrily, beneath his breath. "It only shows your ill breeding."

"Fares!" called the conductor.

Len had hardly time to get his nickel out of his pocket, before the conductor stood beside him.

"Had the blues—today?" he remarked, smiling.

"No! It's nobody's business—if I had!" added Len, resentfully, but in a low voice.

Every eye in the car was again turned in Len's direction. The conductor's face wore a broad grin, as he passed on.

"I——"

Len was scarlet.

"It's such a funny ring!" a woman in the end of the car was saying. "Do you suppose he knows ——"

The last of the sentence was lost, as the car bounded noisily across the suburban tracks.

"Knows—*what!*" was Len's mental query. "She looked directly at me. Such impudence I never heard of. I haven't much further to go—thank goodness; not in this crowd!"

At Talbot Square Len left the car.

"Glad I've furnished you some amusement," was his parting shot to the conductor, as he jumped to the ground.

On reaching the sidewalk, Len looked at his watch.

"Got ten minutes—yet," he said. "It's just ten of nine."

The first man he met, as Len started in the direction of McClery street, eyed him curiously, and he had hardly passed before he turned around and smiled.

"He hasn't any better manners than the rest of them had!" Len had suddenly looked back and had met the stranger's questioning gaze. I can't see what's so laughable about me; I'm dressed just as I always am!" and he started on at a rapid pace.

On the corner Len met a newsboy.

"Well, if you aren't—a guy!"

"Say, what's the matter with you—or me!" demanded Len, angrily.

"Don't you—know!" and the boy giggled.

"Certainly—I don't," replied Len, with all the dignity he could assume.

"Better look in the glass then," and the newsboy went on, chuckling.

"Idiot!"

The next door was a drug store, and Len hurried in.

"May I borrow a mirror, a minute?" he asked.

The clerk smiled, and passed him a small hand glass.

"What *is* the matter—with me!" exclaimed Len, in astonishment. "My face——"

A deep blue ring completely encircled it, passing around both cheeks and forehead. It had been put on with his handkerchief, while in the kitchen at home, before catching his car.

"What have you been using on your face recently?" asked the clerk, interestedly.

"Nothing."

"Sure?"

"Not that I know of!"

Just then Len took out his handkerchief; on it was the same color that he bore on his face. He looked at it in great perplexity.

"All I've put on it is—camphor," he said, to the clerk's look of inquiry. "I did it in the dark—just before I left home."

"But that isn't camphor," returned the clerk. "It appears to me like bluing—or indigo," making a closer examination.

"There was a bottle——"

Then Len remembered that the last time he had used the camphor, he hadn't returned it to the closet shelf where his mother kept it. And he recollected, too, that there was a partly filled bottle of bluing on the same shelf—and this he had used on his face.

"No wonder—the folks—laughed!" and Len himself smiled grimly. Then turning to the clerk, "Can I get this off—here?"

"Why, we'll—try."

It was twenty minutes after nine, when Len rang Mr. Bragdon's bell.

"Hope I'm not too late," thought the boy, to himself.

"Someone else is with Mr. Bragdon now," replied the servant, who had come to the door. "Won't you step in and wait? Perhaps you're the one Mr. Bragdon was expecting at nine o'clock."

"I had an appointment at that time, but owing to an accident—wasn't able to get here," explained Len.

At nine-thirty, the door opened, and Mr. Bragdon and Mark Wheeler stepped into the hall.

"I'll do my best to please——" It was the young man speaking.

Len felt his mouth become suddenly dry. "That means——"

"Good evening!" Mr. Bragdon had returned from the door where he had gone with his caller. "I had given you up—your coming; and thinking that you had changed your mind in regard to the position, I offered it to Mark Wheeler."

Len uttered a lame apology, and directly left the house.

"But remember, my boy," suggested Mr. Wheeler, on Len's rehearsing to his father his experience of the evening, "that our failures—if we are ourselves responsible for them—are sometimes our best friends. And you can make it so in this case—if you will."

The Minister's Service

The Service than Can Not Be Neglected

BY F. M. SHELDON.

Recently a layman remarked that some ministers are being paid more than they are worth. He is right. But the number of whom this is true is exceedingly small. The demands upon the minister are greater now than ever before. It is very difficult to get through details and side-issues to the real work.

So many things claim the time and attention of people that the church must put her claims in an attractive and convincing way and simply insist upon her place in the life of the people. The church that hesitates or apologizes concerning its mission and message is lost; it will simply be crowded out. This means that the minister must know the absolutely fundamental nature of the need which the church is to supply and give no uncertain sound with reference to this all-important work. People are crowding the church out. The drift must be stopped. And the ministers who are to stop it must speak with accent of certainty which belongs to the prophet.

But it is impossible to do the work of a church today wholly, or even in largest part, from the pulpit. Preaching to people in the mass never has and never can take the place of the quiet hour alone with individuals and little groups, in which the strong claims of Christianity, its transcendent beauty, its imperative call to service, its commanding ideal, its full adequacy to every life experience and its incomparable transforming and saving power, are considered in an intimate and personal manner, impossible to the general public service. It is easier to preach and spend the time running a complex machinery and be therewith content. But there is no substitute for bringing the message and claims of Christianity, the opportunity and obligation of the Christian life directly and definitely to people, through personal conference.

The central work of the minister, in the pulpit and out of it, is so to acquaint people with God and his way of life, that they will become positive laborers with Him in building the kingdom, in establishing the universal brotherhood. Preaching and personal work should secure a verdict and definite action in favor of a life in fellowship with the Father. The church is to secure life-results. People must be brought to definite decision and action with reference to the God-life.

You say that this means conversion. Well, there is nothing more surely needed. Not a narrow, vague, purely emotional experience, but a change of ruling life-purpose, such as brings us into oneness of mind, spirit and work with Jesus Christ. The desperately wicked, the respectably wicked, the negatively good, the indifferent and the self-righteous all need just this change, and one about as much as the other.

People are lost when God cannot find and use them to do what He created and clearly intended them to do. They are lost to God, to the end for which he created them, to their own best selves and to fellowmen. Multitudes are where God cannot thus find and use them. These people should be saved, that is, brought where God can use them to do all His will here and now. This is the work of the church and of the minister. We must permit nothing to sidetrack this main work.

With the July Magazines

McCLURE'S.

The leading article in McClure's is given the alliterative title: "Toilers of the Tenements." There is abundant illustration and a vivid description by Elizabeth Shepley Sergeant of tenement conditions and workers in East Side, New York, "where people live 1,000 to the acre." The article deals with the following trades in which children are employed: artificial flower making, making "willow" plumes, garment finishing, cigarette wrappers, tassel making, embroidery and lace making, bead stringing, and what will most concern many readers, the making of human hair. This industry, recently called into being by the increased demand by the women of America for false hair, is as yet not adequately controlled by law. The process and dangers to health of America through the importation of Chinese hair are discussed by the author. Besides this there is the usual number of short stories, a summary of results attained in "white slave investigations" and a further discussion of comments aroused by the publication of George Kebbe Turner's interview with President Taft in the June number of McClures.

HAMPTON'S.

Hampton's opens with a presentation of the proof of Peary's discovery of the North Pole. The proofs are in the clear cut story told by Robert E. Peary and the photographs taken. It is not too late for the story to be read with interest. Then there is the "Chantecler" drama in verse by Edmond Rostand, continued from last month. An article of general human interest is "A Fighting Chance for the City Child," by Rhetta Childe Dorr, being a description of many forms of relief work for dependent children in New York City.

LIPPINCOTT'S.

Lippincott's devotes far more than half its space to "The Lady Thalia," a complete story in the one number. This story is by Henry C. Rowland, author of "Grimes Takes Command," "Sea Camps," etc. Following this story are several short stories such as "Granfather Bixby Nurse," by Mary Roberts Rinehart; "The Toss," by A. R. Goring-Thomas; "The Eternal Feminine," by Elsie Singmaster; and "The triumph of Jim's Dad," by James William Jackson. The publishers of this magazine are using the best paper, and workmanship that gives the completed copy a distinct attractiveness and satisfaction to the reader.

CENTURY MAGAZINE.

The Century Magazine comes to hand with "The Mystery of Rowing" as the leading article, by Walter Camp. It is a story of the development of rowing and the present intercollegiate races. It will be found good reading for the summer, especially by those who have ever touched the oar in the race. "The Devil's Advocate," by Brander Mathews, is a discussion of the function of the literary critic, with suggestions as to what he would say about three writers—Ruskin, Carlyle, and Samuel Johnson. The article is a readable one. The sane Fourth comes in for a brief discussion, and "The Reaction in Russia" occupes several pages. "The Creators—A Comedy" is the longest story of the number.

RELIGIOUS EDUCATION.

Religious Education (for June) contains a series of short addresses, on practical topics relating to the work of religious education. Some of them are: "Character and Culture," "Relation of the Churches to Universities," "The Public School and the Family," "The Proper Housing of the Sunday-school," "Story Hour in the Home," "Religious Education in the Y. M. C. A.," and Religious

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A BOSTON BOY.

Wilfred Frederick Kelley, a Boston Latin school boy of the class of 1911, has been chosen by Mayor Fitzgerald to read the Declaration of Independence at Faneuil Hall on the Fourth of July. He lives at Roxbury, near where he was born 16 years ago.

In the Latin school he received, in 1906, a prize for excellence in modern studies and a prize for excellence in declamation; in 1907, a prize for general excellence in conduct and studies; in 1908, a prize for exemplary conduct and fidelity. In his five years at the Latin school, he has been absent only one day. He has always been at the head of his class; he expects to go to college, after he has finished his Latin school course.

"My dear," said a gentleman to his wife. "Our club is going to have all the home comforts." "Indeed," replied she. "And when is our home going to have all the club comforts?"

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 17.

Theme for the Day.—The Will to Serve.

Scripture.—Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2.

In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Be thou the guardian of the weak,
Of the unfriended, thou the friend;
No guerdon for thy valor seek,
No end beyond the avowed end.
Wouldst thou thy godlike power preserve,
Be godlike in the will to serve.
—J. B. Gilder ("The Parting of the Ways").

Prayer.—Father of life and light, we adore Thee for the gift of the new week and of the new and holy day. Our hearts take fresh courage at the thought of all that this day means in the history of the world. We accept it as one of Thy great gifts to us, and we would use it as a means of strength to enable us to serve Thee by serving our fellow men. May this be the burden of our thought as we enter Thy house today. And may the worship in which we join bring us nearer to Thy fulness, and to the fulness of life in Christ Jesus our Lord. Amen.

MONDAY, JULY 18.

Theme for the Day.—The Companionship of Death.

Scripture.—With kings and counsellors of the earth, who built up waste places for themselves; or with princes that had gold, who filled their houses with silver. . . . There the wicked cease from troubling, and there the weary are at rest.—Job. 3:14, 15.

Yet not to thine eternal resting place
Shalt thou retire alone, nor could'st thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world—with kings,
The powerful of the earth—the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre.
—W. C. Bryant ("Thanatopsis").

Prayer.—Our Father, we have come into the world for the high and inspiring purposes of Thy ordering, and we know that soon we must go our way, the way of all flesh. If it were not for Thy abiding companionships we should be terrified at the thought of death. But we are confronted with the promises of Thy holy Word, and the hopes of the immortal life. We do not know what experiences await us beyond the narrow portals we call death, but we are sure Thou hast great and honorable service for us in the life that is life indeed. May our daily lives be so spent in good activities that we shall be worthy to enter the noble company of those who have become children of eternity. We ask this in the name of Christ. Amen.

TUESDAY, JULY 19.

Theme for the Day.—The Mystic Temples of Life.

Scripture.—Know ye not that ye are a sanctuary of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye. —1 Cor. 3:16, 17.

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life
When darkness gathers over all,
And the last tottering pillars fall.
Take the poor dust Thy mercy warms,
And mould it into heavenly forms!
—O. W. Holmes ("The Living Temple").

Prayer.—Good Father and Friend, out of the wonder of life we have come, and Thou hast given us our bodies and our soul. To Thee our account must therefore be rendered for these sacred possessions. Help us to make ever the best and wisest use of such rare gifts. May both body and soul be kept clean and worthy of Thy approval. Their use is ours, but the ultimate account must be made to Thee. May no ignoble contact soil either of these fair possessions, but may we count them holy as the instruments by which some part of Thy good work is to be done in the world. Aid us, we beseech Thee, to get some of that work of Thine perfected today. In the Redeemer's name we make our prayer. Amen.

WEDNESDAY, JULY 20.

Theme for the Day.—A Daily Prayer.

Scripture.—Give me neither riches nor poverty; feed me with the food that is needful for me.—Prov. 30:8. Give us day by day our daily bread.—Mark 6:11.

I pray not that men tremble at
My power of place and lordly sway;
I only pray for simple grace
To look my neighbor in the face
Full honestly from day to day.
—James Whitcomb Riley ("Ike Walton's Prayer").

Prayer.—Lord of our lives, we often ask too much of Thee, and fail in thankfulness for that we have received. We do not mean to be ungrateful, but our wants are many, and it is hard to remember all that we have, when there is so much more that we seem to need. Give us first of all a sense of thankfulness for the mercies of each day. And then help us to understand that our real wants are few after all, and that we only require enough for one day at a time. Teach us that if we keep this truth in mind, our wants will seem less great and insistent, and our possessions will grow to be many past all our telling. We pray in the name of the Savior. Amen.

THURSDAY, JULY 21.

Theme for the Day.—The Everywhere-present God.

Scripture.—The God that made the world, and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands . . . seeing he giveth to all life and breath and all things.—Acts 17:24.

I thank thee, Sun, thou hast a smile
That reaches to the heart, direct and sweet,
Without the ministries of scene and ceremonial.
Shine on these, all these in shivering need,
Shine on these, and teach them that the God
Of life and light dwells not alone
In temples made with hands, but that the path
To him from every soul, in every farthest
Corner of the earth is as direct
As are thy rays to me.
—J. G. Holland ("The Marble Prophecy").

Prayer.—O Thou eternal Father, we bow before Thee in humility at the thought of Thine unchanging glory and power. Before the mountains were brought forth or ever Thou hadst formed the earth and the worlds, even from everlasting to everlasting, Thou art God. And Thou art with us everywhere. We cannot escape from Thee, and we would not; for Thou lovest us with the love wherewith Thou lovest Christ. May the sense of Thy presence with us at every moment of our lives bring to us a great fear and a great joy. Thou art too holy to look upon sin; help us therefore to be pure. Thou art too tender not to pity the weak; be compassionate therefore when we miss the highest good. And help us to bring to all men the solemn and happy knowledge of Thy presence. Through Jesus Christ our Lord. Amen.

FRIDAY, JULY 22.

Theme for the Day.—The Humility and Innocence of Infancy.

Scripture.—Naked came I into the world. —Job. 1:21.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. Mark 10:15.

Naked from out that far abyss behind us
We entered here:
No word came with our coming to remind us
What wondrous world was near.
No hope, no fear.
—Edward Rowland Sill ("The Future").

Prayer.—Our Gracious Lord and Master, we come to Thee as little children, for as such we have come into the world, and as such Thou dost desire us evermore to come to Thee. In spite of all our strength, our skill and our goodness, we have the weakness, the ignorance and the folly of childhood. But Thou art a very loving Father, and we run to Thee when we come to find out our helplessness. Dear Lord, may the refuge of Thine arms be always a comfort to our souls, and may the evening hour find us ever ready to seek that shelter and rest in that protection. We ask for Jesus' sake Amen.

SATURDAY, JULY 23.

Theme for the Day.—The Penalty of Unfaithfulness to the Past.

Scripture.—It shall come to pass if thou wilt not hearken unto the voice of Jehovah thy God . . . he will give thee a trembling heart, and failing of eyes, and pining of soul.—Deut. 28:15, 65.

Thou shalt be filled with trembling and sorrow, the cup of astonishment and desolation.—Ezek. 23:33.

Those baffled and dislaureled ghosts
Will curse us from the lamentable coasts
Where walk the frustrate dead.
The cup of trembling shall be drained quite
Eaten the sour bread of astonishment.
With ashes of the hearth shall be made white
Our hair, and wailing shall be in the tent.
—William Vaughn Moody ("An Ode in Time of Hesitation").

Prayer.—Holy One, who hast given us life and all its benefits, we acknowledge our debt to Thee and to all the past. We look with humbled astonishment at all the work our fathers have done, and we understand something of the burden that lies upon us to be faithful to the heritage of the ages. Help us not to disappoint those who have gone before us in the pathway of service and progress. May we understand how terrible is the sin of breaking faith with those who have labored and suffered that we might enter with greater dower of blessing into the gates of life. Make us faithful to our land, to our homes and our own souls, that so we may fulfil the high purposes that have been left us, and may leave to our own children names and possessions enriched by lives of sincerity and noble effort. Amen.

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER X.

Hard Fighting.

It was well for Donald that he had first been to that stronghold of love, his mother's arms, ere he met his angry sister. Instead of cowering before her scathing words, as she expected him to do, his face lit up suddenly with the light of new hope.

"Then you didn't do it Jeanie—you didn't do it for me?" She looked at him in amazement mingled with scorn.

"I did not think you could be so wicked and so cowardly, Donald. Is it possible that you could think of laying on me the blame of this crime?"

"Oh, Jeanie, how you misunderstand me. But we cannot speak here. Come to my room. I must explain."

While they climbed the stairs she was struggling hard to keep back the angry words that were trembling on her lips.

"Now what have you to explain?" she said, with forced calmness as she stood leaning one hand on the back of the chair he had set for her.

"The first thing I want to tell you is, Jeanie, I never committed the forgery. The next thing I wish to say is, that if you were not tempted to do this deed for me, then you have lifted a load from my heart that has been well nigh crushing me to death these few days."

"You would have made a fine actor, Donald. It's like proving an alibi, I suppose. If you suspect another of the forgery, you could not possibly be the guilty one yourself."

"I see you believe me guilty, too, Jeanie."

"I wish I could do otherwise. Considering what you, yourself, told me of your past, do you wonder that I take the worst view of this affair? But the worst of it is, Donald, that you would try to fasten the crime on me."

"That is where you misunderstand me, Jeanie. Your name has never passed my lips in connection with the crime. But you know you obtained one hundred pounds for me, how, you refused to tell me, just about the time this forgery was committed."

"So I was in your mind, when you told father that you feared for someone else?"

"How could I help it, Jeanie? You had got just the same sum of money for me as he has been defrauded of. But I took all the blame to myself if you had done it. Father and Mr. Sinclair bound me up to silence about it all, so long as Miss Wallace should remain with us, that is why I did not tell you about it from the first. If I had only had your word that you never did it, I could have denied it with my whole heart. As it was, the fear that you had been tempted to do it for me, kept me from speaking out boldly, as I should have done. This much I will say for myself, Jeanie, if you had done it, I would bear the blame—the fault would have been mine—all mine." She was touched by his words, and she realized too, that he had good grounds for suspecting her. She replied in a calm, despairing tone of voice after a moment or two of silence:

"Donald, I admit that it was not altogether without reason that you suspected me of this terrible fraud. It would have been wiser of me, I see now, if I had told you at first, that the money I gave you was simply a loan from a friend. Nothing good ever comes, I see, of having secrets."

"Oh, Jeanie, if they had only let me tell you the moment I heard of it, how different everything might be for me now. Was it father himself who told you?"

"No—it was James Douglas."

"James Douglas? The duffer, it was he who first compelled me to say I would not tell you till Elsie should leave. He would spare you as long as possible, indeed!"

A soft color suffused her face and made even her tears becoming.

"You need not blame James. I simply made him tell me. I just drew him on till he could not help himself. But he is very sorry about it all. And he is your friend, Donald, indeed if he were a brother, he could not feel more concerned for us all."

"Yes, yes, I know it. And he will do all in his power to trace the guilty one, too. You have not seen the forged cheque, I suppose?"

"No, I could not think of going to father about it till I had first seen you—oh, Donald, if I could but be sure you are innocent."

"I have only my word, Jeanie—and it does not seem of much worth."

"Did you really tell me of all your debts when I helped you in August?"

"Everyone, Jeanie. And I have never once been in that set since."

"You would not surely suspect James Douglas?"

"Nobody does—though you are all ready enough to suspect me."

"Do you wonder that my faith in you was shaken, Donald?"

"No, I do not blame you. Certainly my past folly has become a bitter enemy. But did father or Mr. Sinclair know aught of that past? They both seemed to think me guilty from the first."

"You forget that your suspicions of me kept you from affirming your innocence as you would otherwise have done. Your apparent want of straightforwardness was the strongest witness against you."

"I suppose so. All the same my father's attitude towards me has been such, since he discovered this fraud, as I did not think he could evince toward his bitterest enemy."

"We do not know what our father is suffering from the thought that his one son could be guilty of so vile a deed. Think of how upright he has been himself all his life."

Aye, uprightness—that's it. I tell you Jeanie, many a man is damned by his own uprightness."

"Oh, Donald, don't talk so wildly."

"It is true, Jeanie, quite true. There are man so upright that they think they need nothing more than they have earned for themselves for safety. And woe to the man who does not come up to their standard of right. If ever I have strength to win through the dark cloud which now hangs over me, it will not be through the sense of my father's high integrity, but through the power of my mother's prayers, and of her faith in me. If she did not trust me still, even in this darkness, I would not care what might become of me."

"The victory that is gained by hard fighting, Donald, is always most prized. You will not show the white feather, no matter how much odds may be against you. Never forget that, 'Men may rise on stepping-stones of their dead selves to higher things.' I have been hard on you, too—cruelly hard, I feel it. But forgive me, you know how I would rejoice to see you set free from this charge. And you know, too, that should your name never be cleared, you will still be dear to me as ever."

"You are better to me than I seem to deserve. Indeed I do not blame any of you for thinking me guilty. The whole circumstance is so wrapped up in mystery, that I see no loop-hole of escape." Jeanie's tender heart was its true self again as she looked into his despondent face. Quick as thought she saw that it would be wise to lead his thoughts back to his mother.

"Donald, I am very, very glad that mother trusts you. What does she say about it?" His face brightened in an instant as she hoped it would.

"She says that the real culprit shall be found out. I have not used her words, but this is the sense of them."

"Let us hope that her words are a proph ecy. Mother gains her wisdom from the source, Donald."

"I know. But then, we have talked to no purpose long enough. Miss Wallace has fallen upon evil days with us. You have to leave her too often to herself."

"She has been busy helping me with the rooms. I think now she is reading by herself in the drawing room. Won't you go in and chat awhile? I promised father to give him an hour with the books in the office this morning." She had no sooner spoken than she knew what a mistake she had made. Her brother's face suddenly flushed up in anger.

"It is well that my father has a daughter whom he can trust in his office. But what do you think, Jeanie, if I am not fit to be trusted in my father's office and shop, am I fit society for an innocent young gorl, like your friend?" The bitterness in his voice told her how his heart was aching. Laying one hand gently on his arm she said softly:

"I thought there was to be hard fighting, my brother."

"Hard fighting, to conquer a fellow's ill luck?"

"No, to conquer self. A strong man is satisfied with no less." She ran off and he stood a brief space where she left him.

"A strong man," he repeated. "She hasn't lost all faith in me yet." Then he turned and walked down stairs to the drawing room. Half an hour later Mrs. Graeme put in her head at the door.

"My sakes, are you two young things sitting here by the fire with sunshine like April's wasting itself outside? Donald, have you no thought? I am sure Elsie is fair dying for a sight of the bonny Clyde away round below the manse."

"Would you like to go, Miss Elsie?" He spoke very gravely.

"I shall be delighted. Books are all right in the right time, but as your mother says. sunshine like today's should not be wasted. Thank you, Mrs. Graeme, for breaking in on our book chat."

"I knew you would like it. Be sure you go by the manse road, Donald."

"Yes, and we might go in to see how the apples are looking. It is quite time they were all gathered." She spoke laughingly as she ran off to put on her outdoor dress. It was well she did not see the gloom that settled on his face the moment she left the room. His mother's fond eyes saw it well enough, and though keen pain was gnawing at her heart, she kept a bright face beaming for her boy.

"Donald, you'll come back in good time for dinner?" The words recalled him to himself. He looked down into her sweet calm face, and his own brightened as the thought flashed through his mind: "Mother is fighting hard too." He stooped and kissed her without a word, for Elsie's steps were at the door. She went down the stair with them, repeating the warning as they went that

they were to remember dinner time. Then she stood at the hall-door and watched them till they turned the bend of the road.

"Poor laddie," she said as she shut the door softly, "it's a great blessing that Elsie's been here in his time of trouble. Providence has no better way of pouring balm into a young man's wounds than through a good lass's eyes."

Jeanie bent wearily over accounts for what it was only one. Her father noted the tired look on her face and reproached himself for asking her to engage in what seemed be distasteful work. He did not know that the contracted brows and anxious expression of her eyes were due to the same cause which had embittered his own thoughts during the past few days.

"Ye hae done enough for me today, Jeanie. Ye are a real help tae me, lassie. Rin awa' noo tae yer friend Elsie. Maybe ye'll hae time for a spin on the bicycle afore dinner. It would blaw the cobwebs o' the office frae aboot yer brain." She laid down the pen and looked at him wistfully.

"Father, I want to talk about this forgery." He turned round on his chair with a start.

"Did your mither tell ye? She promised me she wouldn't—yet awee."

"Mother did not tell me."

"Donald?" he said with black brow.

"Nor Donald, father. It was James Douglas."

"I see. I didn't think that Jamie had sae lang a tongue. He micht 'a kenned ye would hear it soon enough."

"I made him tell me. I was not blind, you see. For three days everything has seemed wrong. Donald woe-begone. You looking black as thunder. My mother taking to her bed yesterday. I would be very stupid indeed not to notice that something grave had happened. My mother made me wire for Donald last night. When he came this morning by first train, I was ready to hear the truth from him. But he would tell me nothing. So I sent for James and he just had to tell me, so don't blame him."

"I don't blame him, Jeanie. If Jamie could save ye frae sorrow or disgrace he would be fain tae do it. I wish he was yer brither lassie, instead o' the wastrel that is."

"Perhaps you are blaming Donald in the wrong."

"Guilt is pictured in his face."

"I cannot believe it, father. Whatever other faults he may have, Donald always spoke the truth."

"So I hae thocht. An' if he's innocent now, why does he stammer and shuffle an' no speak oot an' clear himsel'?" She thought a moment and then took a bold step for Donald's sake.

"Donald has told me why he did not deny this thing with all his might when you first accused him of it."

"Then ye hae spoken to him aboot it?"

"Yes, so soon as he left mother's room. I met him on the stairs. We had a long talk. His heart is breaking."

"An' with guid reason, too, nae doot."

"Father, I did not think you could be so hard on Donald."

"The higher a son is in a faither's estimation, the lower must he fall it found unworthy. What reason did he give ye for not declaring himsel' guiltless o' this forgery?"

"It may seem strange to you, father, but I do not wonder at it. He feared that I had been tempted to do it."

"Has your ae brither stooped tae schemin' an' leein' as weel as fraud, Jeanie?"

But wait till you hear all father. Just about the time that this forgery was committed, a friend of mine—it doesn't matter who—does it?"

"Na, na, Jeanie, I can trust your word."

"Well, a friend of mine was in great distress for just one hundred pounds. Donald and I talked it over. I did find a way of helping my friend but Donald did not know how. Now the moment he heard of your loss he at once began to fear that I had been tempted to do the wicked deed. But do you know, father, how noble Donald is? He declares that had I done it, he would have borne the blame himself to save me." Her face shone with hope as she pled her brother's cause. It was only then, indeed that she fully realized how much good lay hidden away among the rubbish in Donald's character.

"I'm glad ye hae telt me this, Jeanie. It's a bit gleam in the darkness. Heaven sen' it may no be a will o' the wisp. The question is, if Donald has na done this thing, who has?"

"The truth may all come out yet, father. Donald says that mother believes it will."

"Yer mither? Oh, ay, I know. It was the hardest task o' my life tae tell her. But I could'na keep it frae her. The eyes o' her look richt through me. Sae I had tae tell her a'. But I think it saved my brain from goin' wrang lassie. She just brightened up and her eyes were shining as they did when she was a young lass like you, Jeanie. An' she says scornfu' like:

"What, oor Donald, the child o' mony prayers, do a thing like that? I'm fair ashamed o' ye for thinking it Dauvid—'though her words seemed foolish, looking at facts, yet they took a load aff my hert, lassie.'

"Mother is seldom wrong, father. She looks at things always in the kindest way."

"Ay, lassie, it's true. I've sometimes thocht that the kirk makes a gran' mistake in appointing the elders frae among the faithers o' the people. The mithers, the guid ones, hae mair o' the speerit o' the Master." She was overjoyed to see that he was softening towards Donald, and she followed up her advantage cautiously:

"Would it not be well to ask Donald back to his work, in the meantime—till more is found out?"

"Better let things alone as they are yet, lassie. He had'na got a holiday for a lang while. If things come na straight soon, it'll be better tae let him hae his will an' gang aff tae Canada. Dinna think me hard, Jeanie. I would gui' a' I'm worth tae be able tae believe him innocent."

"I know," she said, in a faint voice, then she added eagerly: "Show me this cheque, father." He unlocked the safe and taking it out he placed it in her hands. She looked long and earnestly at the endorsement. Her color came and went and her eyes dilated as she looked.

"I have seen a hand like this somewhere, father, somewhere—" she pressed her fingers to her temples—

"Richard Smith," she repeated, slowly, "whose is it? whose is it?"

"Donald's maybe," he said bitterly.

"No, not Donald's father. He never wrote this. Mother was right. Oh, I'm glad, I'm glad." Her stern father showed no gladness. He simply judged her acting for her brother's sake.

"If ye know that Donald hasn't written that signature, dootless ye can tell who has."

"Look at this r, look at that t, and that h. I have seen them many a time. But, oh, it seems impossible, quite impossible."

"Tell me whom you suspect, Jeanie," he said dryly. He might have been less skeptical had he but noted her agitation. But his eyes were blinded by the thought that all the time she was trying to screen Donald.

"Father," she said in a low, frightened voice, "I do suspect someone. Who, I will not tell even you, till I know more."

(To be Continued.)

An Illustrated Children's Sermon

One of the English weeklies gives a description of a unique service on Children's Day in Dr. J. H. Jowett's Birmingham church. After a brief reference to the days when men brought out of their homes things which the Lord Jesus Christ would not like and made a bon-fire of them, he uncovered a large brazier filled with sticks and coal, and proceeded to burn up, in symbol, some of the evil things to be found in the human heart which the Lord would like to destroy. Calling to him a boy of eight, the preacher extracted from near his heart a white envelope in which was found a little black seed, a bad motive, hidden away under a pure and good deed. These he placed on the brazier. Next came a girl with a little packet of thistledown. It represented idle wishes: "I wish I were Queen Mary," "I wish I were Mr. Jowett, he does seem to have an easy time." These, too, needed to be burned. Then followed a girl with a basket of falsehoods, picked up in the school playground, at home, in the shop. Black lies were there, and white lies which the speaker showed to be black as ink when you got to the inside; half-truths, partly black and partly white, and exaggerations, shown as long strips of white paper, all through the length of which there ran a thin line of black.

Turning for a moment from the children, Dr. Jowett called to him one of the most popular of the Carr's-lane stewards, who carried a shovel full of hot coals, "gathered this morning near the doors of the Town Hall." They signified harsh, angry words "spoken to our stewards by disappointed visitors who had to be turned away." But among them the speaker espied two pearls—two words of thanks for all the trouble that had been taken.

Now there comes another girl with a small safe, labeled "Treasures collected from rich and poor." Lifting the lid, the preacher could see a red monster called Revenge, a horrid green form called Jealousy, and a fierce black creature called Malice. These, safe and all, were consigned to the fire.

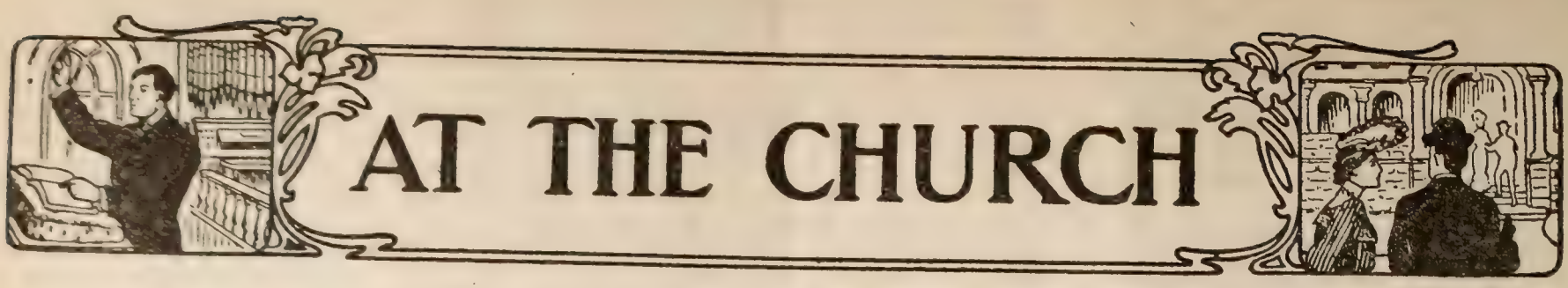
Then, turning to one of his deacons, who is the headmaster of a higher grade school, Dr. Jowett obtained from him two penny papers for boys, from one of which he produced a tiny phial of poison, while from the other, which was just as full of fun and adventure, he secured a minute bottle of the sweetest scent. The first of these, unclean and poisonous, should surely be burned.

Then there came a dear little girl, herself like a flower, holding a bunch of white lilies, red anemones, and violets very close to her heart. Are these, then, to be burned? No, they signify the white blossoms of purity, and the red flowers of love, and the violets of modesty, and these are what the Lord Jesus wants his children to cultivate.

But now, what is the fire in which we may hope to burn up the evil in our hearts? Onto the platform came two superintendents. Each held in his hand a torch, one mounted on a white pole, the other on a red. These represented God's love and God's purity, which form the fire in which the evil of our hearts can be consumed.

—There were 150,000 children at school in India sixty years ago. There are 4,000,000 now.

—The German army has sixteen machine gun batteries, which it has had for some time, and which there appears to be no tendency to increase. It may therefore be assumed that they are designed to fit out the divisions of cavalry which will be organized in the event of war, one for each division.



Sunday School Lesson

By Professor Willett

In the Holy Mountains*

It was once the custom to locate the scene of the Transfiguration on Mt. Tabor, a conspicuous peak that rises at the side of the plain of Esdraelon. No doubt the fact that early in the Christian centuries an ecclesiastical community was organized on this mountain, which later developed into a Franciscan monastery, was the reason for attaching some marked scriptural importance to the site. Modern students of the life of Christ, however, incline to the opinion that there was close connection between the scene of the confession of Peter at Caesarea Philippi and that of the Transfiguration. This would locate the latter somewhere in the region of north Palestine, probably on one of the lower mountains of the Hermon group. If we lose something in the sense of nearness to the places made most sacred by the life of Jesus, we at least are given the satisfaction of feeling that the mountain that is most conspicuous in the landscape of Palestine and serves as a kind of white-domed St. Paul's Cathedral of the region, was the scene of this incident.

The Mystery of the Scene.

It is not easy to understand either the actual facts or the significance of the Transfiguration of Jesus. It could hardly be said that the Disciples needed this singular display or the glory of their Master in order to convince them of his real character. Already they had given clear proof that they knew who he was, and why he had chosen them as his messengers. Nor can we understand just the manner of this singular event. Perhaps it is enough to say that the glory of Christ's character became irresistibly visible and impressive, the moment he had fully disclosed to his followers his commitment to the great redemptive work of the cross. There was something so awe-inspiring, so convincing and complete in this revelation of his consecration to the need of humanity, that the disciples were overwhelmed by the splendor of the new truth and by the wonder of the Lord who made it known to them.

Yet it was probably no mere subjective experience on their part. The vision of the Christ and the two prophets of the past lingered with them through life. In later years they recalled it as one of the things to which they might refer at any moment when there should arise the suspicion that they had followed cunningly devised fables (2 Peter 1:16, 17). In that later hour they understood that, wonderful as the Transfiguration was in their experience and memory, it did not compare with that "more sure word of testimony" furnished by the life and witness of the Christian community, and least of all did he have the significance of that personal experience of the love of God which was like nothing so much as the rising of a day-star on the horizon of the believing heart.

Moses and Elijah.

There is something spectacular in the appearance of Moses and Elijah. Perhaps this is the most difficult feature of the scene for us to comprehend. The question as to how the disciples knew that it was Moses and Elijah yields instantly to the more perplexing inquiry as to why those two prophets should have been chosen to represent the glorious fellowship of Old Testament teachers. Neither Moses nor Elijah compare for a moment with the great spiritual leaders of the later Hebrew history. In comparison with Amos, Hosea, Isaiah, Micah, Jeremiah or the great prophets of the exile their work was only secondary. Yet it is true that in the thought of the Jews of Jesus' day they had a more conspicuous place, because of the revolutionary character of their work. Moses as the leader in the exodus period, and Elijah the fiery antagonist of Ahab and the worship of Baal were more compelling and engaging figures than any of those preachers who addressed their message to an organized and conventional community in the later ages of the nation.

The naive and impulsive character of Peter is again made evident in this scene. Awed by the wonder of the place the other disciples were silent. But Peter impulsively voiced his conviction that something ought to be done to make permanent the value of that scene. He would like to erect three tents for the Master and the two prophets. Yet these words were only his effort to say something in a moment when he felt that something ought to be said. No notice was taken of the speech, but later events in close connection with it proved the real answer. The vision soon faded, leaving the disciples alone with the Lord.

The Height and the Valley.

As they came down from the mountain the disciples inquired of Jesus the meaning of the Jewish belief that Elijah was to come before the Messiah appeared. He told them that the best explanation of that promise in Malachi was to be found in the work of John the Baptist, who had already come and gone, making ready for the greater One who was to follow, and then yielding his place at the call of imprisonment and death.

In Raphael's great painting of the Transfiguration there are two sections, the one representing the scene on the mountain, the other the struggle in the valley below. When Jesus and the three approached the crowd that was gathered, they discovered a boy afflicted with insanity, and the father vainly entreating the disciples to cure the child. Perhaps Jesus looked at Peter as the meaning of the scene came over him. Such a look plainly meant that the tents he had proposed on the mountain were out of place as long as there was such urgent need of their presence in the valley.

Life's Transfigurations.

The disciples had been unable to do anything with this case of demon-possession. Their skill was insufficient, their invocations ineffectual. Jesus warned them that they would find more than once in their career as witnesses for him that it was no easy task to expell the evil spirits from human life. Only by paying the price of personal consecration, only by exemplifying the law of prayer and fasting in themselves, could they expect to overcome the evil against which their efforts were directed.

The entire scene of the Transfiguration is wonderful in its beauty and suggestiveness. The personal friendship of the three disciples with Jesus, the glory and mystery of that mountain scene, the wonder and terror of the disciples, the nervous and eager questioning on the way down from the summit, and the impressive scene of anguish, discocuragement, indignation and victory at the foot of the mountain, conspired to make a wonderful panorama in the life of our Lord. And the chief lesson of this series of events is to be found in the preparation which mountain visions afford for valley service. The men who have tarried always in the lower places, with their eyes undazzled by the wonders of divine power, are the men who have little faith and less courage. They who have been with the Master in the heights and have seen the splendors of heaven burst out from his presence know that all things are possible to the children of God. Most of our work lies in the valley, but there are times when we have the privilege of mountain visions. To keep these best moments as the inspiration of daily effort is the secret of happiness and power to the followers of the Lord.

Best of all is the certainty that the power of God brings just such transfigurations in the life of the Christian. In moments of suffering, of supreme goodness, of loving service for others, character takes on new values, and faces shine as the sun. These are but the foreshadowings of the life to be, when the glory of Christ shall be revealed in us.

*International Sunday School Lesson for July 24, 1910: "The Transfiguration."—Matt. 17:1-8. Golden Text: "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5. Memory Verses: 1, 2.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic July 24: A Life Lived With Christ. Gal. 2:20; I. John 5:1-12.

No man can live a life with Christ who has not been crucified with him. Not the physical crucifixion of the cross. That was the least significant of the crucifixion of our Lord. The big thing about it all was his devotion to his moral and spiritual ideals which led him to the cross. He knew that the Father's house could only be realized by fidelity to righteousness. Upon this point he never hesitated. Sometimes it called for a tender ministry at the bedside of the sick and dying; sometimes it called for the patient instruction of his disciples; again it was the fearless condemnation of vile sins in places high and low; another time it was the driving the money changers out of the temple, or denouncing the hypocracy and dishonesty of scribes and Pharisees. It was this fidelity which led him to his death upon the cross. But whether he was making his triumphal entyr into Jerusalem or standing before Pilate in the judgment hall he was ever true to the cause he espoused. His crucifixion then is the suffering of a martyr to a holy cause. He laid all things aside for its sake. His crucifixion was an example of his perfect self-denial and self-abandon. This must also be true with us. Until we have surrendered everything else for the sake of what is right,

(Continued on page 15.)

Church Life

—Summer days.

—Many of the churches are announcing only morning services for July and August.

—Our readers will welcome this week the third letter from Charles C. Morrison, descriptive of the Edinburgh Conference.

The third letter from Charles Clayton Morrison, relative to the World's Missionary Conference, has not arrived at the hour when we must go to press. There can be no great certainty about the arrival of mail from such a distance. The letter will be given the readers of the Christian Century in our next issue.

—With the reduced number of pages during the summer we are compelled to omit the page devoted to "Our Readers' Opinions." We have much material on hand for this department and it will receive careful attention as soon as the paper is restored to its normal size.

* * *

The church at Martin City, Mo., is without a pastor.

The Second Church, Augusta, Ga., has called E. R. Clarkson as pastor.

Over 24,000 children raised one dollar or more on Children's Day and became members of the One-Dollar League.

About forty of our people attended the great World's Missionary Conference in Edinburgh, Scotland, in June.

The Second Church, Dodge City, Kans., dedicated its new building the tenth of July. F. M. Rains was in charge of the services.

M. H. Garrard, of Saginaw, Mch., has taken charge of the Grace Temple Church of Christ, Battle Creek, Mich.

The brotherhood of the church at Muncie, Ind., were addressed by Grant K. Lewis, July 12, when they had a fine banquet together.

John A. Stevens, Sulphur Springs, Texas, has been called to the church at Baton Rouge, for a period of four years.

Walter S. Rounds, Brooklyn, N. Y., supplied the First Church Warren, Ohio, July 10, morning and evening.

Robert Pagrum, pastor at Golden, Colo., reports four confessions July 3, making nine recent additions at regular services.

O. C. Bolman for three years pastor at Havana, Ill., has been called to the pastorate at Pekin, Ill.

The Boulder, Colo., Bible-school has made a wonderful growth in the past year. It has gained 127 per cent and now numbers 563 in the regular school.

There have been twenty-five additions to the First Church, Philadelphia, Pa., during the first three months' work of the new pastor, L. E. Sellers.

M. M. Amunson, pastor of the Sterling Place Church, Brooklyn, N. Y., is spending the summer in St. Thomas, Ontario. He may be addressed at 48 Rosberry Place.

O. G. Hertzog and wife, of Hiram, Ohio, expect to visit their daughter, Mrs. E. I. Osgood, of Chuchow, China, after the National Convention at Topeka, next October.

Lew D. Hill, Decatur, Ill., evangelist, and Charles E. McVey, singer are in a meeting at Green Top, Mo. The church is without a minister at present.

Edgar DeWitt Jones, pastor First Church, Bloomington, Ill., who is enjoying a European trip this summer, sends greetings from Oxford under date of June 26.

The churches of Liberty, Mo., are holding union Sunday evening meetings. The first meeting of the series was in the Christian Church with the Baptist pastor preaching.

E. C. Wilson, after three and one-half years' service with the Sherman Heights Church, Chattanooga, Tenn., has resigned and goes for a time to Rockwood, Tenn.

Southern Christian College has been organized at West Point, Miss. Grounds and buildings have been purchased and the first session will open September 17. R. A. Burton is president of the school.

A. F. Sanderson who recently resigned at Central Church, Houston, Texas, goes to Eugene, Ore., where he will be associated with his brother, E. C., in the conduct of the Bible University.

The Kansas City Times announces that James N. Crutcher, pastor of the church at Sioux City, Iowa, has been called to succeed T. S. Myers in the pastorate of The Temple Christian Church, Kansas City, Kans.

Sixty members of the Wabash Avenue Church, Kansas City, Mo., are pledged to give regularly and systematically for missions as they do for the current expenses of the church.

Rufus A. Finnell will assist in a meeting with the church at Bedford, Ohio, next October. This church has just received a gift of $7,000, which will be used in the erection of a new building. The pastor is E. C. Harris.

Last week the Foreign Society received $2,500 from a sister in Kentucky on the Annuity Plan, with which to erect a home for Dr. A. L. Shelton, Batang, Border of Tibet. This she does in memory of her late husband.

A. E. Dubber, president of the Northeast Colorado District of the Churches of Christ, and pastor of the church at Greeley, is planning to re-enter the evangelistic field, in which he has had notable success. Mr. Dubber may be addressed at Greeley.

Harvey Hazel, pastor of the Boyle Heights Church, Los Angeles, Cal., Sunday a. m., June 26, made a call for money to pay off the church debt amounting to $1,000. The church and friends responded with an offering of over $1,200. They will soon begin a new church.

Albert Buxton is hard at work in his new pastorate at the Broadway Church in Pueblo, Colo. He recently gave the convention sermon of the south Colorado churches, the memorial sermon on Decoration Day, and the baccalaureate sermon at the Central High School.

The congregation at Carlisle, Ind., dedicated a new house of worship July 17. The dedicatory sermon was preached by the pastor, L. V. Barbre. At two o'clock in the afternoon was a communion service with sermon by J. M. Vawter, pastor at Sullivan. The evening sermon was by S. D. Dutcher, of Terre Haute.

The report comes that a number of the boys in the Damoh Orphanage have recently been baptized, and that others will be soon. The work is prospering. Twenty-nine boys were admitted to the orphanage during the past year. The total number at Damoh in two hundred and sixteen. There were thirteen deaths.

A. L. Clinkerbeard writes that J. B. Boen, and Leonard Daugherty have just closed a meeting with the church at Ladonia, Texas, where Mr. Clinkerbeard ministers. There were twenty-one confessions and six uniting by statement during the meeting. Many men were reached by the meetings.

The convention of the northern district of Colorado was held at Windsor, June 22 and 23. This was the largest attended and most enthusiastic ever held in the district. The state workers present were Sec. L. N. Thompson, State Evangelist C. W. Dean and Bible School Evangelist C. Bower.

The Central Church, Portland, Ore., organized with ten members in 1903, has a present membership of 356, eighty-eight being added last year. A beautiful stone building, estimated to cost $20,000, is about completed. J. F. Ghormley is pastor of this vigorous young church.

The daily press announces that the Second Church, Muskogee, Okla., by a unanimous vote at a meeting held June 2, decided to dissolve its organization, and has made application to the court for recognition of this action. All bills of the church were paid before application was made for the dissolution of the corporation.

The First Church, Quincey, Ill., is putting in the summer working for a building fund, to give them a building adequate to the growing needs of the Sunday-school, which is one of the largest in the city. The committee is now soliciting for the funds, and hope to raise at least $25,000 by autumn. If they succeed in this they will proceed at once with building operations. Clyde Darsie is pastor of this church.

John P. Sala was installed as regular pastor of the Central Church, Dayton, Ohio, June 26. The services were in charge of N. W. Leezer, elder of the church. Dr. Funkhouser represented the ministerial association in an address, and Platt R. Lawton the local Y. M. C. A. Following these brief addresses, Mr. Sala read a statement of his faith and was formally installed as pastor of the church.

With a Sunday-school of 563 and growing congregations the church at Boulder, Colo., is compelled to erect a larger building. In the past year there has been 137 additions to the membership of the church. The men's Bible class, taught by A. L. Ward, has grown too large for any room in the church and has moved to the parlors of one of the large undertaking firms of the city. They had to do it lest they crowd all others out of the school. Mr. Ward has been with the church in Boulder for nearly three years.

Hugh McClellan, pastor of the Central Church, San Antonio, Texas, has established an office in the business district of the city, renting a desk in a real estate office, and going to this office every morning at 8:30 and remaining until twelve o'clock. Mr. McClellan expressed himself as pleased with the plan. It brought him in contact with many men whom he would not otherwise have met. Such a plan pursued for a number of years could but serve to give the preacher a much better understanding of the life of the business man of today, and perhaps a more virile message would result.

At the Missouri State Convention in Jefferson City, June 17-22, there were some important changes in officers for the coming year. T. A. Abbott withdrew from the office of state secretary, after years of faithful service, and D. Y. Donaldson, now pastor of the Wabash Avenue Church, Kansas City, was elected to succeed him. G. L. Bush was elected president for the coming year, and Palmer Clarkson, vice president. J. H. Bryan was chosen superintendent of the Sunday-schools,

and R. E. Alexander superintendent of Christian Endeavor, with Paul Moore, president of the state brotherhoods. The convention next year will be held at Cape Girardeau.

A. F. Sanderson, who has been pastor of the Central Church, Houston, Texas, for seven years, has resigned, because of the convention that the time has come when he should make a change. The church insisted upon Mr. Sanderson withdrawing his resignation, but he has remained steadfast in his purpose to take up another work. The church has therefore with regret accepted the resignation and prepared a beautiful testimonial to the character and efficiency of the work which Mr. Sanderson has accomplished in their midst. They mention especially the wonderful advance in missionary offerings, the building of a new house of worship, and the standing of their pastor in the life of the city.

With the month of June G. B. Van Arsdall closed the first five months of his ministry with the Central Church, Denver, Colo. During this time there have been 106 persons received into the church, and only one Sunday has passed when there was no accessions. This has been the greatest year in the history of the church in their gifts to missions. The offering on Easter Sunday for all missions was $1,092, which was more than double any previous year. The Children's Day offering was $1,035. When it is considered that the school has an average attendance of less than 400, this is a remarkable offering. The C. M. Morris class of young ladies, with an average attendance of about seventy-five, contributed $400. Our seven churches in Denver are perfecting a plan of city mission work along the lines of the Kansas City work. Mr. Van Arsdall and his family will spend their vacation during the month of August at Williams Fork River in the mountains.

There is evidence of business sagacity in the announcements that go out from the Sunday-school of the Independence Boulevard Church, Kansas City. A card recently mailed to members of the church and the school, with a national flag in one corner, and as head line, "From one Comrade to Another," carries the following announcement: "As you know, our church is going under needy repairs, and is also to be beautifully frescoed. In view of this, until things are completed, we have decided to meet in a tabernacle tent to be built and pitched at the corner of Independence and Benton boulevards, about a square east of the church. Next Sunday morning, July 3, will be the first meeting there. Mr. Small, who is supplying for Dr. Combs, will preach a Fourth of July sermon on 'The Philosophy of American Civilization.'" etc. This announcement is signed by a member of the official board acting for the body, and the superintendent of the Sunday-school.

A new church has been organized at Maryland Park, a new suburb of the national capital. There was no church of any denomination in the suburb. A Sunday-school was begun by a member of the Baptist church. Then came the desire for a church for the community. George A. Miller, of the Ninth Street Church, was invited to visit the little group and explain the position of the Christian church regarding union. The following Sunday he was invited to organize a church which should call itself simply church of Christ, and take the Bible alone as its rule of faith and practice. Two lots were given by the Ninth Street church, and the little band will proceed at once to the erection of a building. This is the tenth church of the Disciples to be organized in Washington and its suburbs, where twenty years ago there was but one church. Through all these years F. D. Power has been devotedly serving the interests of the cause at the capital. Our readers will be glad to know that he is about recovered from his recent illness and is again attending part of the meetings of the Richmond Avenue Church.

The Iowa State Convention at Boone, was pronounced one of the best. The C. W. B. M. sessions were given first place on the program and were well attended. The reports showed twenty-four new auxiliaries, with a present list of 203. Seventy-six auxiliaries were on the honor roll. The treasurer reported dues to national treasury $5,342.69; C. W. B. M. Day receipts, $2,738.56; Iowa special fund, $1,315.52; Negro work, $1,055.12; centennial fund, $4,756.98; other specials, annuities, etc., $7,280.47; paid out of state fund to national, $355.97. Total from auxiliaries to headquarters, $22.805.31. Young people's department to headquarters, $1,946.93. The officers the next year are: Mrs. Florence Haggard, president; Mrs. Alice Peak, vice president; Mrs. Leta Page Ashley, treasurer; Miss Anette Newcomer, corresponding secretary; Mrs. Ida Slayton, recording secretary. The I. C. C. sessions were full of life and hope. Officers for next year: B. W. Garrett, Des Moines, president; L. L. Taylor, Centerville, vice president; J. J. Grove, Ames, recording secretary; J. M. Lucas, Des Moines, treasurer; B. S. Denney, corresponding secretary.

Enthusiasm ran highest at the Brotherhood session, and banquet, the closing evening. The principal address was by F. W. Burnham, Springfield, Ill. The officers for the coming year are: Prof. C. N. Kinney, Des Moines, president; E. F. Leake, Newton, vice president; Dwight Lewis, Des Moines, secretary; and G. C. Hostetter, Des Moines, treasurer. The next convention goes to Ottumwa.

John W. Marshall has been engaged to assist D. F. Cross and the church at Turon, Kans., in a revival campaign during the month of September. O. M. Walker will have charge of the music.

W. A. Late, a young Australian just graduated from Hiram, has accepted a call to the church at Bloomingdale, Michigan. Both church and minister are looking forward to larger things.

J. C. Read, Chandler, Oklahoma, has accepted a call to the church at Salida, Colo. Mr. Read has had a two years' successful work in Chandler, and members of the church and the community gave him and his family a hearty farewell reception.

George A. Campbell, pastor of the church at Austin, Ill., goes with his family this week to Pentwater, Michigan, where the family will spend the summer. Mr. Campbell will return to preach Sundays during July, and will take his vacation during August.

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Christian Endeavor Lesson

(Continued from page 12.)

no matter what the cost, we have not been crucified with Him nor are we living with Him. Indeed we must undergo such a crucifixion on order that we may live with him.

But let us not forget that important as it is this is not the biggest thing a Christian, who is sincerely trying to live a life with Christ, has to do. When once the surrender full and complete has been made there still remains the obligation of actively living the true life. That is to use Paul's phrase let "Christ live in you." That is, you make the spirit which marked the life of Christ characterize your life. The true Christian is constantly asking, not what did Jesus do, but what would he do in my place? What would he have me do? To have Christ live in us, is for us to carry the same spirit of fearlessness and fairness to all our problems and tasks that he did. The same sympathy and tenderness in the midst of need and suffering; the willingness to serve in the presence of an opportunity; the same fearlessness in the presence of danger; and the same faith in the Father in the time of defeat.

We, of course, are not in the midst of a physical suffering from persecution. We have a more subtle foe. Sin of the vilest sort ofttimes is concealed in the most pleasing forms. Apparently harmless and delightful it steals around us and we find ourselves in its toils when we least suspect it. We all have our particular tastes, desires, and ambitions. Many of them are difficult of realization for us. Here seems to us an easy way. Why not embrace? But is it right? Could the world stand if all men employed such methods? Here is the struggle, and the victory, if we be strong and alert. Such a life lived "in the flesh is lived by faith in the Son of God."

Victory in Sight

The receipts of the Foreign Society for the first seven days of July amounted to $12,677, an increase over the corresponding seven days of last year of $2,247. This brings the total receipts of the year up to $239,115, an increase over the corresponding time last year of $38,345. These are cheerful figures. Bear in mind that we started on this missionary year to reach $400,000. This involves an increase of $49,315 over last year. Already $38,345 has been gained. If we can show a gain of $10,970 between this (July 7) and September 30, the $400,000 will have been reached.

Victory is in sight! We must not fail now. Let every friend rally at once. Send all offerings to F. M. Rains, secretary, Box 884, Cincinnati, Ohio.

Bible School Conference

The first summer Bible-school conference of the Bible-schools of the Christian church in West Tennessee convened at Humboldt, July 1, 2, and 3. The conference was in charge of E. S. Smith, state Bible-school evangelist, who is holding similar conferences in Central and eastern Tennessee in an effort to better organize and perfect the Bible-school work in the state. The conference opened Friday night with an address by J. E. Stuart of Union City, on "The New Bible-school Vision." Saturday addresses were made by Thomas A. Young on "The History and Present Worth of the Bible-school"; E. S. Baker, of Jackson, on "The Intermediate Boy"; A. B. Reeves of Paris, on "The Place of the Bible in the Bible-school"; L. D. Riddell of Memphis, on "Teaching Missions in the Bible-school"; E. S. Smith on "The Adult Bible Class at Work." In the afternoon R. L. Giddens delivered an address on "Our Financial Obligations," and in the evening Robert M. Hopkins, national Bible-school secretary, brought the conference to a close with a remarkably strong and stirring address on "What Is a Bible-school?" The most enjoyable and helpful feature of the conference was the open parliament in charge of Mr. Hopkins in which at various times during the conference were discussed such subjects as "The Graded School," "Teacher Training," "The Regular Teachers' Meeting," "Missions and Benevolences," and "The Adult Bible Class."

The conference is over; the many delegates have returned to their home schools; now watch for front rank schools in West Tennessee!

Thomas A. Young,
Minister Humboldt Christian Church.

State Christian Endeavor Convention

Waukegan, Ill., from July 13 to 17, will be the scene of a remarkable demonstration by the Christian Endeavorers of the state. Representatives of the 1,200 individual societies with a membership of about 35,000, will gather for spiritual and social development.

The general theme of the whole convention is "The Truth." Tvery phase of Christian Endeavor activities will be covered by experts. Among them will be Rev. Francis E. Clark, D. D., founder and president of the Christian Endeavor movement, Rev. James M. Gray, D. D., dean of Moody Bible Institute of Chicago; Rev. Dr. W. H. W. Boyle, of Lake Forest, Ill., Mr. B. C. Bonnarjee, a high caste native of India, now a Christian missionary, Hon. Nicholas L. Johnson, of Batavia, Ill., Persident O. B. Whitaker of Christian College, Merom, Ind,, Miss Helen M. Strong, of Lake Geneva, Miss Blanche G. Loveridge, of Dennison University, Granville, Ohio, Prof. H. S. Magill of Princeton, Ill., Rev. Dr. Stifler, of Evanston, besides the strongest Christian Endeavor workers of Chicago, as follows: Prof. E. C. Knapp of Chicago Theological Seminary, Rev. E. L. Reiner, Mr. Charles E. McBurney, Mr. A. Gladden Beebout, Mr. E. L. Van Keurin, Mrs. Mazie Campfield Dean, and A. G. Fegert. Mr. Walter R. Ceperly, president of the state organization, will make the closing address.

Bible Conference at Boulder

The second session of the Bible conference to be held in Boulder will meet July 10 and close July 17. Two notable series of addresses have been arranged for. Each will extend throughout the conference. First, George R. Wendling will give his series of six lectures on "Modern Doubt." Second, Rev. William J. Dawson will give a series of addresses on the following subjects: "Prayer, the Forgotten Secret"; "In Praise of Fanaticism"; "The Evangelism of Jesus"; "Fragments"; "Obedience to Vision"; "The Religious Difficulties of the Educated."

Rev. Robert W. Gammon, pastor of the First Congregational Church, Decatur, Ill., will give a series of five morning Bible studies.

Professor A. W. Moore, of the Chair of Philosophy in the University of Chicago, will give an address on "Some Ethical and Religious Aspects of Present Movements in Philosophy."

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BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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THE CHRISTIAN CENTURY

Volume XXVII. July 21, 1910. Number 29

Missions and Unity

Charles Clayton Morrison tells of the Dominant Note of the Edinburgh Conference and the "Kink" Caused by an Anglican Bishop

Church and Labor

Discussion of Conditions Leading to the Recent Strike in the Bethlehem Steel Works and the Attitude of the Church, in Social Survey

Other Articles

The Second Coming of Christ," David Smith. "Membership in the Congregation," Austin Hunter. "The Minister's Task," James M. Artman

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SILAS JONES, Prayer Meeting.

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—Although the railway up the Jungfrau in Switzerland is only completed half way up, its 1909 receipts were 567,000 francs.

Where She Found Comfort.

At a prayer meeting held in the backwoods of Rhode Island, testimonies were requested, and a very old woman tottered to her feet.

"I want ter tell this blessed company," her voice quavered, "that I have rheumatiz in my back, and rheumatiz in my shoulders, and rheumatiz in my legs, and rheumatiz in my arms, but I hev ben upheld and comforted by the beautiful bible verse, 'Grin and bear it.'" —Lippincott's.

—The *Lancet* says that few who have done some practical work in the pathology of cancer believe that it has analogies with any known form of infective disease.

Decrease in Wine Output.

The output of the wine-producing countries last year is given as 2,047,519,870 gallons; whereas the year before it was 2,563,708,092 gallons. This is a falling off of 516,188,222 gallons, or about 20 per cent. In Italy, which produces almost half the total output, the decrease was almost exactly 20 per cent.

—Mrs. John Curran of St. Louis is the president of the Woman's Missouri Development Association, which is working to have the 12,000,000 untilled acres of rich Missouri land brought under cultivation and to have agriculture taught in the schools.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Passing Controversies

Nothing is more characteristic of the Christian faith than the changes which take place in its outstanding discussions. For the story of religion is a story of controversy, and our own religion is no exception to the rule.

From the beginning men have fought every rood of the field of doctrine, and their confessions of faith have been the results of bitter warfare. This is the side of religion which is the least pleasing. Yet it is the surest proof of the value of spiritual experience, and of the vitality of faith which enables it to survive, and even to profit by the unlovely antagonisms that have been waged in its name.

No merely human scheme of teaching could have endured the fierce internal struggles through which Christianity has passed. Were this the whole of the matter, religion would long ago have ceased to influence men. But controversy is one of the proofs of the essential value of the religious life, which is willing to endure much of contention only so its best possessions be safeguarded.

Controversy is the inevitable result of the fact that no statement of even the most firmly rooted truth is final. Doctrines are destined to change—all of them. The false, because they cannot survive the testing process of time and investigation; the true, because no final form can ever be given to any truth.

At best, it can only be framed in the fullest phrase which the thought and language of the time can give it. The next generation will state it in different and ampler manner.

This is the reason why no definition of even such fundamental doctrines as the atonement, the person of Christ, inspiration, or the nature of God can ever be more than tentatively set forth.

If they were dead certainties, as some theologians would like to make them, they could easily be labeled, described and put away in their appropriate niches for future examination.

But they are living truths, and like all such things, they are always in process of growth and change in the thought of an actually living and working world.

A doctrine is like the wall of a city. It is an excellent thing for limitation and defense. But it always has the disadvantage of being inadequate. Presently there comes a time when a new wall must be provided for the growing population, or else someone will have to live on the outside.

Nothing is more eloquent of the growing nature of Christianity than the list of the controversies it has outgrown. Today the very names sound quaint, archaic and absurd.

What would an average Christian of today, even one well informed, think if you were to ask him his opinion of Docetism, or Montanism, or the Quartodecimans, or Donatism, or Novatianism, or Sublapsarianism, or the views of Pelagius?

Yet these were all of them living issues in their time, themes of controversy which divided the theologians into hostile camps. Today they have no significance. For all save the antiquarian they are as extinct as the dodo.

Nor must it be supposed that these were only superficial matters. Some of them involved the very foundations of the faith. And not one of the fierce battles waged over even the most obscure points failed to contribute its share to the larger faith of the future.

Each century, each generation, indeed, has engaged in doctrinal wars which have left their effects on the church for years to come.

In the fifth century the great theme of contention was the person of Christ, in the tenth the nature of man, in the sixteenth the character of salvation. These are but examples from a long list that would cover well-nigh every generation of Christian history.

And in nearly all instances the controversy has arisen between the static and dynamic forces in the church; the advocates of the accepted truth, and those who insisted upon a fresh examination of the facts.

In some instances the victory lay with one and in some with the other of the two parties. Sometimes a bold and ill-advised theory was urged, against which the church had to defend itself by argument.

But in other cases, and these a considerable majority, a newer and more vital interpretation of the Christian faith had to contend with the intrenched conservatism of the ecclesiastical or educational institutions of the day.

In the fire of controversy every new phase of truth is tested, and comes to acceptance only when it can render a satisfactory reason for its existence. When the truth of the new view is accepted, controversy ceases.

This does not mean that all have adopted the new teaching, but it means that it has come to sufficient prevalence to make further contention unprofitable. The irreconcilables are left to take care of themselves, and life and death both assist in the process.

Something of this changing order is seen in the decline of controversy over evolution and the higher criticism in our own time. When they were first presented, the one by the students of natural science, the other by the workers in the field of Biblical literature, they aroused a storm of opposition, chiefly because they were at variance with accepted views, and because they were so largely misunderstood.

In the one case, it was urged by the defenders of the current orthodoxy that evolution ruled God out of the universe, and reduced everything to the reign of force. With wider knowledge of the fact, this contention has ceased to have weight, and the doctrine of evolution has not only come to be the fundamental interpretation of the phenomena of nature, but it is seen to be the most convincing proof of the work of God in the order of the universe.

Today the principle of evolution is as habitually accepted in every range of scientific work, from the primary class of the public school to the university, as the law of gravitation, or the Copernican system of astronomy. This does not mean that the last word has been spoken, but it does mean that science will never go back to the static view of the universe.

Similarly the principles of the higher criticism have been so fully vindicated in the realm of biblical study, and have added so incalculably to the assets of the Bible teacher, that the battle over the acceptance of the method and its results has ceased to have significance.

This does not mean that there are not still further facts to be ascertained, nor that there are not those who still valiantly champion the outworn and impossible view of the past. But it does mean that the world of Christian scholarship has given over the contention that was necessary a half generation ago, and is now quietly cultivating the field that has been occupied.

Thus old controversies pass, leaving their results as the solid substance of future teaching. And as inevitably new controversies arise, which involve issue vital to the new time.

Saloniki (Ancient Thessalonica)

Mr. William E. Curtis, the well-known correspondent of the Chicago-Record Herald has been making a tour of the Eastern Mediterranean region of late. In one of his letters, descriptive of Saloniki, the ancient Thessalonica, he says:

From the time of St. Paul's visit to Saloniki he has been identified with the history of the city, and all writers, regardless of their religion, seem to consider this a matter of great importance. Other great men are also associated with its past. Cicero spent several years here while he was in exile, and Aristotle was born nearby. In the walls of what is now the Mosque of St. George—originally a temple and believed to have been built by the Roman Emperor Trajan in imitation of the Pantheon at Rome, the Emperor Theodosius was baptized, and St. Paul is believed to have preached from a marble pulpit which was removed to the museum at Constantinople a few years ago. Saloniki was the terminus of the famous Roman road which ran across the Balkan peninsula from the Adriatic to the Aegean Sea, and was called the Via Egnatia.

There has been added to the Assyrian collections of the British Museum a monument that will prove of the greatest interest to students of Biblical history, according to a recently published paper by Prof. W. St. Chad Bascouren. Of all the non-Hebrew characters in the Old Testament there is none of greater importance than Sennacherib, King of Assyria. His invasion of Palestine in B. C. 702, and his embassy to Hezekiah in the subsequent seige of the city of Jerusalem, are all incidents known to the Biblical reader; and any monument throwing light upon these events and their actors must be of special interest to the Bible student.

There is now exhibited in the Assyrian Room of the British Museum a fine terra-cotta cylinder of Sennacherib, which is certainly one of the finest monuments yet recovered from the grave mounds of of the Assyrian capital. The cylinder is eight-sided, and is inscribed with 740 lines of beautiful cuneiform writing. It contains a full account of the principal events of the first four years of the King's reign, and also the record of the two campaigns hitherto not known—that is, war in Cilicia and Asia Minor, including a seige and capture of the city of Tarsus.

The most valuable portion of the inscription is the full account given of the building of Nineveh and its palaces by Sennacherib, who found it a poor and neglected city, not fitted to be the capital of his great empire. In six years he built a splendid palace—that explored by Sir Henry Layard—which, he says, was "the place having no equal, the wonder of the whole earth." He built some eight miles of fortification walls seventy feet thick, in which were fifteen gates, the names of which he gives. He laid out a beautiful park, in which he had a collection of wild animals in a botanical garden in which were strange plants and trees from all parts of his great empire.

In this portion of the inscription there is one very interesting passage. The King says that among the trees planted were "trees that bore wool" and that "they picked this and made garments of it." So this is undoubtedly the earliest known mention of the cotton tree. The account which the King gives of the broad streets, the mighty fortifications and the splendid palaces throws much light upon the description of the wicked city given by the prophet Nahum (ch. ii. and iii.), who lived probably only a short time after Sennacherib. The Hebrew prophet mentions the streets and the broad ways, and the King says, "he made straight the streets and laid out the broad ways." So also Nahum speaks of the wealth of the city: "Take ye spoil of silver and gold, and there is no end of the store and glory." So Sennacherib calls Nineveh the city "full or rich treasure of silver and gold, the storehouse of works of art." The dwelling place of the lions of Nahum (ii:11) is evidently a reference to the royal park laid out by Sennacherib, and all things seem to show by this inscription that the Hebrew writer knew the Assyrian capital well. His terrible denunciations of the well-favored harlot, "the mistress of witchcraft," is commonly applied to Istni, of whom we are told in scriptrue Nineveh "was the beloved city." The historical portion of the inscription opens with an account of the defeat of Merodach-Baladan, King of Babylonia, who a few years previously had sent an embassy to Hezekiah. Sennacherib defeated the Babylonians and their Elamite allies at Kish, a little south of Babylon. Merodach-Baladan fled to the marshes on the shores of the Persian Gulf, and Babylon was taken and sacked.

A full account is given of the war in Palestine, of the capture of Zidon, Askalon and Ekron, and the siege of Jerusalem. There is no reference to the catastrophe which destroyed the Assyrian army, but the abrupt termination of the campaign, and the sudden return of Sennacherib to Nineveh, indicate a change of policy. The abrupt ending agrees with Isaiah (xxxvii. 37). Sennacherib, King of Assyria, departed and went and returned and dwelt at Nineveh. Here the tribute and embassy of Hezekiah followed him. The passage in the

Thirty talents of gold, 600 talents of silver, precious stones, antimony, etc., couches of ivory, portable thrones of elephant skin, woods of various kinds, the rich treasures, and his daughters and the women of the palace, male and female musicians (these) to the midst of Nineveh, the city of my lordship, after me he caused to be brought. To give gifts and tribute and render service he sent his envoy.

This passage is not new, but it is additional evidence of the accuracy of the Biblical account.

Christian Hearing

The sins of hearing are very great. We sin against our own souls, against our neighbor, and against God. We deprive ourselves of knowledege of which we stand in daily need. We wrong our neighbor by attributing to him sentiments which he loathes. We shut God out of our lives because we do not listen to what he is saying to us through all the channels of his revelation.

Hearing is a process that requires effort. The lazy man cannot be a good listener. Words vary in meaning. Back of every uttterance is the character of the one who speaks and we cannot know his words until we know him. Men whose experiences are very much like our own can be understood by us easily. But we often make the mistake of thinking that because the material surroundings of a man are like ours, his experiences are necessarily like ours. The prophet is without honor in his own country because his associates believe they have exhausted the meaning of the facts and events with which he is familiar. When he declines to be guided by the eddies of history and points out the main current, he is called a fanatic and a disturber of the peace.

Controversy increases the difficulties of hearing. The facts and interpretations of the theological or political pugilist should be carefully scrutinized before they are accepted. He may not consciously misrepresent his opponents. He may be at peace with his conscience and feel that he is upholding the truth of God. His conscientiouness does not make him a safe guide. He has no sympathy for the men he attacks and therefore he misinterprets what they say and do. When neighbors quarrel and make statements about one another that are not true, it does not follow that they are deliberately lying. When a man is mad he cannot see straight and therefore he cannot tell the truth. We must not call him a liar neither have we a right to believe what he says about the other man.

The Bible is made to teach whatever is agreeable to the prejudices of its readers. "Let the Bible speak for itself" sounds well, but few of us are willing to live up to the exhortation. We read it as if the characters were men of our generation and spoke the English language. The imaginative portions of the Bible are sometimes read as if they were intended to be understood without the help of emotion. We use in our temperance lessons, passages that have no bearing upon the subject. We quote a verse and apply it without the qualification it has in its setting and we abuse the man who tries to set us right and accuse him of rejecting the Scripture. We bring the words of Jesus down to the level of our experience instead of trying to live up to the level of Jesus. If we would let the Bible speak for itself, we must study in order to understand the situations which it was written to meet and we must so act that we can appreciate the enthusiasm and the devotion of the worlds spiritual heroes.

The world is plagued with men and women who think they are reformers when in fact they are busy-bodies. To such we may apply the caution of James: "Be swift to hear, slow to wrath." The wrath of empty headed meddlers does not disturb evil-doers. The real reformer knows what is wrong with society and he has some definite thing to do for the improvement of conditions. He has too much sense to look for the golden age to come in through the adoption of any scheme he has to propose. He has listened long enough to know that progress is due to those who can see how to direct forces they find operative among men and who do not promise to cure every evil. The meddler is looking for an occupation. He has neither seriousness nor courage for a man's work. He never learns anything. In middle life and old age he thinks he is a pessimist and to show that he is, he is willing to get money by any sort of dishonesty.

The itching ear is trained to catch pleasant sounds. The quality of the pleasure is never considered. It does not bother persons with itching ears that their pleasures rob others of innocence and health and happiness. The soothing voice may be that of outgrown dogma or of some new fangled religion. It may be the voice of atheism. It does not matter what is back of it; the one requirement is that it be not a call to duty but to pleasure. Earnestness is foolishness and sacrifice betrays a disordered mind. The preacher of righteousness never tickles the itching ear. He boxes it. If he can break the drum membrane, he will do the owner a service.

Social Survey

BY HARRY F. BURNS.

Conditions in Bethlehem Steel Works

The deplorable conditions of the men employed in the Bethlehem Steel Works, are presented in a long report just issued by the Social Service Commission of the Federal Council of Churches of Christ in America. This report is made by a special committee appointed by the social service commission, consisting of Rev. Charles Stelzle, Dr. Josiah Strong, and Paul U. Kellogg, who investigated in person the conditions in South Bethlehem. The committee reports that just before the strike, 4,725 men, or 51 per cent of all the employees, worked twelve hours a day; 220 workmen had a twelve-hour day except Saturday when they worked ten or eleven hours; 4,203 employees had a work day of ten and a half to eleven hours in length, generally with a half day off on Saturday. The evils of these long hours were intensified by the existence in many departments of a seven-day week. The situation with regard to Sunday work in Bethlehem is worse than in the Pittsburg steel mills as found by the Pittsburg Survey. The committee asserts that while it is claimed by the management that Sunday and overtime work is optional with the men, in reality they are often compelled by their bosses to work on Sunday against their protest, and upon pain of discharge. It was a case of this kind which precipitated the strike. Regarding wages, the committee reports that 61 per cent of the 9,184 men employed earned less than eighteen cents an hour or $2.16 for a twelve-hour day; and 31 per cent earned less than fourteen cents an hour, or less than $1.68 cents for a twelve-hour day. Such a wage the committee declares, leaves no option but the boarding boss method of living with many men in a room. Where a man has a family they must keep boarders, or the woman must also become a bread winner.

Criticisms of the Church

It was declared by the labor organizers that during the strike the churches—Protestant as well as Catholic—gave no aid to the men who were fighting for a great moral issue, and the labor organizers insisted that "the company has taken money out of the pay envelopes of the laboring men without their consent to pay the same over to the clergy, and that there is a standing offer to all the ministers of Bethlehem, to have the church dues collected through the company's office." The committee held conferences with the Protestant ministers of Bethlehem, in which it was clearly brought out that the ministers as a body had frequently appeared before the officials of the corporations, requesting that all unneccessary Sunday work be abolished, and that public meetings had been arranged by the clergy to protest against Sunday labor. It was also shown that not any of the Protestant ministers had accepted the company's offer to collect church dues. But of the strikers' criticism that the ministers had practically championed the cause of the corporations, the committee says there seems to be some justification, for the clergymen in a published statement administered a sharp rebuke to the strikers for "using any means whether foul or fair to embarrass and cripple the steel company" and put to the strikers the question: "Is it reasonable to expect that by attacking your employer openly and in secret and by trying to destroy his property, and his business, you can best pursuade him to deal generously and magnanimously with you?" But there is, the committee declares, no corresponding censure of the corporation officials, for compelling unneccessary Sunday work through a period of years, and the continuance of such wrongs as were shown to exist. The commission says there is not a word in the ministers' statement to bring this truth home to the conscience of the officials. The committee further declares that "nothing would be more exasperating to the workingman than to assume that he desires to persuade his employer to deal generously and magnanimously with him." What he desires and demands is not generosity and magnanimity at the hands of his employer, but simply justice.

Remedies Suggested

The questions raised by the Bethlehem strike, lead the committee to make a number of practical recommendations. It declares that, "a twelve-hour day and a seven-day week are alike a disgrace to civilization; that there is a way of avoiding each, but they will not be avoidable until society requires the backward members of the community to conform to the standards recognized by the decent men." It recommends that there should be laws requiring three shifts in all industries operating twenty-four hours a day, and that there should be laws requiring one day of rest in seven for all workmen in seven-day industries. This requirement should first of all be enforced by the United States government in its contracts for armor-plate, war vessels, construction work and the like. The committee also recommends that church conferences set apart a day for the discussion of industrial conditions and the relation of the churches to them; and that "the churches of America be urged to initiate a movement comparable with the old Sunday Observance movement which resulted in the placing of Sunday laws on the statute books of most states." It suggests that the churches inaugurate a movement to place in the hands of some appropriate body the determination of when industrial operations are necessarily continuous and must necessarily be performed on Sunday. At present this decision rests with managers who are pressed for haste by purchasers, for output by their directors and for profits by stockholders. Finally the committee urges that, "it is essential that there be some method whereby employees may approach their employers with their grievances without prejudice against those selected to represent them. The committee would raise the question of the right of all workers to organize in such a manner as may seem best to them, providing they keep within the limits of the law, and we recommend that employers of labor recognize such organizations when they speak in behalf of their members." One can but welcome this tendency of the modern church to speak with the assurance of careful investigation on these great moral issues of our day.

Chicago's Milk Supply

The milk commission, recently appointed by Mayor Busse, at the instigation of the Health Department, have just made a preliminary report to the city council. The committee has been busy gathering data, and to show the magnitude of the work undertaken reports, that the milk supply of Chicago averages 240,000 gallons per day, is produced by 120,000 cows on 12,000 farms, in four states, and 120 cars are required daily for its transportation, and the work of 5,000 distributors. The committee feels that it has only begun its work, and at its own suggestion has been constituted a permanent commission. The committee has proceeded far enough, however, to feel warranted in making the following statement which is not at all reassuring to the 2,500,000 milk users of Chicago: "We have definitely agreed, however, in the opinion that the milk supply of the city of Chicago, as shown by its bacteriological count, is probably the dirtiest of any large city in the United States, but that this is in no sense the fault of the city's health department. On the contrary, that department has already secured great improvement in the character of the milk supply and is doing rather more than could be fairly expected of its under-manned, under-paid, and utterly inadequately supported organization." The committee recommends that it be continued, and that a completely new set of ordinances relating to the subject be drafted, that for the present there be a rigid enforcement of existing ordinances with a material increase in the number of inspectors, and that the council pass an ordinance absolutely forbidding the marketing of any milk at a temperature of above 50 degrees Fahrenheit. There can be little doubt but that the question of a pure milk supply as now being worked out by Chicago's Health Department sustains the most vital relation to the health of the entire population. No price is too great to pay for its solution.

Roosevelt and the Prize-Fight

In the Outlook of July 16 Ex-president Roosevelt makes an unqualified statement of his disapproval of the prize-fight. This statement is the more significant because Mr. Roosevelt, in the article referred to, confesses his interest in boxing as a form of athletics developing courage, endurance, and self-control. The Colonel even confesses to have, in his younger days, engaged in a few public exhibitions of the sport. But the prize-fight by professional boxers, and for purses, he utterly condemns as unworthy of our civilization and declares his hope that the recent "disgraceful affair at Reno" will be the very last time the state will allow such a debauch within her borders. His words are: "I sincerely trust that public sentiment will be so aroused, and will make itself felt so effectively, as to guarantee that this is the last prize-fight to take place in the United States: and it would be an admirable thing if some method could be devised to stop the exhibition of the moving pictures taken thereof."

Missions and Unity

Christendom in Missionary Council Deplores Sectarian Divisions

BY CHARLES CLAYTON MORRISON

The World Missionary Conference in session at Edinburgh yesterday drew a line from which a new epoch in the movement for the reunion of Christendom will be dated. If any lonely pleader for the restoration of the lost unity of the church has grown discouraged at the magnitude of the task and the inertia of Christ's people, let him take heart. More than the seven thousand with which God comforted Elijah are on his side. Signs more certain than the ambiguous auguries with which our fainting souls have been sustained for many years are now pointing to the inevitable overthrow of sectarianism and the realization of the true catholic Church of Christ.

Revealed Two Things.

The Edinburgh Conference has revealed two things, both fundamental. One is that Christendom is in dead earnest in evangelizing the world for Jesus Christ. The other is that no force is competent to successfully prosecute the missionary enterprise save a united church.

The great text of the conference, the quoting of which has grown in frequency with the passing of the days, is "that they all may be one, that the world may believe."

As I indicated in my last letter, the union sentiment has been disclosing itself every day in the conference. But the whole of yesterday was given to a consideration of this aspect of the missionary problem. It was a day long to be remembered by the disciples present.

A Radical Report.

To begin with, the delegates had in their hands the report of the Commission on Unity and Co-operation which, when the variety of opinion represented by the conference is considered, was a document of remarkably radical character. The various methods of unity were discussed—joint action, comity and federation—on the basis of a wide questionaire among more than one hundred missionaries. Not for a moment would this commission, whose chairman was Sir Andrew Fraser, late Lieut. Governor of Bengal, allow that these aspects of unity satisfied the demands of the situation. Something higher than any of them is necessary.

In the conclusion of its report the commission suggests that no schemes of unity will work until there has been a radical change in the moral attitude of the church. The problem of unity is essentially a moral one, not a mechanical one.

Dr. E. W. Kilbren told how nine denominations working in Western China had successfully carried out a plan for delimiting a territory with a population of over ninety million. The societies work together in twelve different ways which he specified, one of which was the free interchange of members. When this item was named it brought resounding applause which was redoubled when the speaker declared that their common goal lay beyond this sort of co-operation, good as it was, and consisted in the definite establishment of "one Christian Church for Western China."

Picturesque and Pointed.

After this came one of the most admirable shorter speeches of the conference. Rev. Cheng Ching-Yi, of Shanghai, was the speaker. In occidental dress, his countenance and physique were strikingly more Western than the average Chinese. And not even the American speakers, who were everywhere praised for their faculty of plunging at once into the subject, were more forceful, and lucid than he.

The Plea of the Orient.

Other missionaries spoke, declaring that the Orient had no interest in the creedal discussions that lie at the basis of the Western sectarian order of things, and begging the church to send the Gospel only and leave the native church to work out its own formulas of faith and its own type of organization. There was evident practical unanimity among the missionaries and native Christians in the conference in the vital importance of propagating only a unitary Christianity in the mission fields.

Toward the end of the morning session a "kink" was temporarily put in the proceedings by the Angelican constituency of the conference. The Church of England had been most conspicuous from the opening session when the Archbishop of Canterbury delivered an almost prophetic speech. It was an open secret among the delegates that the Anglicans had come into the conference only on condition that a consideration of missions in Roman Catholic countries was not to be a part of the program. As a consequence of this delimitation of the scope of the discussions the South American republics, Mexico, Spain and, for the most part, the Philippine Islands, were not brought into the purview of the conference at all. The Anglican communion, especially the High Church wing, is most sensitive to its attitude toward Rome with whom many of its leaders have more in common than with protestant evangelicals.

Had Got on His Nerves.

It was no surprise, then, when the Bishop of Southwark arose to speak. The frankness and abandon with which the subject was being treated by the missionaries and the mission converts was evidently wearing on this High Churchman's nerves. They were making altogether too simple a problem of it. They seemed intent on brushing to one side the things that seperate and standing together upon the big common things in which they were agreed. Something must be said to complicate the problem. Standing within the protestant evangelical bodies represented there, nothing could be found to inhibit the flow of union sentiment. So the Bishop went beyond the conference and, dragging in the Church of Rome as if by the heels, argued that we could not call anything by the name of unity that left Rome out, and that we could not get anywhere by using such words as "oecumenical" when we remembered that we were not dealing with that section of Christendom which had at that moment, he was told on high authority, considerably more members in the non-Christian parts of the world than all of us there put together.

A Time of Tension.

There was an ominous hush resting upon the house, and a tremulous fear lest the bishop's words were going to break the spell of harmony in which all had rejoiced up to this moment. Two delegates called out "Question," and the speaker made a long pause. Continuing, he said that they were there to give and take respect for each other's opinions.

It was a relief when this speech was done. Reading it today, it does not seem other than a true statement of the ultimate problem of unity. But it was altogether irrelevant to the work of this conference. The implication that the many sects of evangelicals can do nothing at all until they can propose a scheme of unity large and final enough to include Rome also is false and it took some time for the delegates to catch their breath. In the interval Bishop Brent of the Philippines spoke in much the same manner as had the Bishop of Southwark and he was followed by Bishop Montgomery, high priest of the Society for the Propagation of the Gospel, the High Anglican missionary agency. He wanted it to be understood that he was an Anglican first and a Protestant in parts.

Later in the day the Bishop of Durham (Dr. H. C. C. Moule, well known to all evangelical Christians in our own country) helped the conference to recover its dominating point of view in a speech arguing that no church should claim precedence in this enterprise, "since this conference has seen the smile and shower of the divine blessing descending equally on churches, whose polities were widely different."

Laymen's Views.

Two significant speeches were those of representatives of the Laymen's Missionary Movement in the United States and Canada. Mr. Roweil (Toronto) and Dr. Stackhouse (Ontario). The laymen, declared these delegates, are not going to provide means for missions that are inefficient because they are sectional and disunited when the work might be much more efficiently and economically done if they worked together.

The outcome of the discussion was the appointment of a "Continuation Committee," whose business should be to carry on the work of this conference especially in enlisting all the missionary agencies of Christendom in a co-operative plan of work. What this will mean for the unity of the church at home and in non-Christian lands time will reveal. That it is a step of immense moment both for missionary effectiveness and, in its reflex influence, for Christian unity,is at once apparent.

A Masterly Address.

If to any mind the day's sessions had been a mixture of darkness and hope with respect to the unity of the people of God, the evening session was one to dispel the darkness. The two speakers were Mr. George Sherwood Eddy of India, and Professor James Denney of Glasgow. Mr. Eddy told the story of the marvelous progress toward unity in Southern India and pleaded for the church at home to put nothing in the way of the further progress of that movement. Professor Denney spoke with exceptional lucidity. His manner was strictly conversational, but fascinating. Professor Denney directed attention to the condition of the home church, and said he believed its duty was to recover consciousness of its own end and function. Something similar to what he said of his own church, the United Free Church, he believed was true of every church in Christendom. The United Free Church had about 1700 congregations, and during the last few years the average increase of membership had been about 850. Every second congregation had added one, and every other congregation had added none. The number of candidates for the ministry was much smaller than it was a good many years ago. It was hardly sufficient to keep up the staff at home, to say nothing of sparing men for abroad. It would be an excess of charity to say that the decrease in numbers had been compensated for by an improvement in quality. The truth was that

for large numbers of people at home the church existed as an institution, but to a large extent it had ceased to exist as something that offered them an effective career.

Men Not Coming Forward.

Men were not coming forward as ministers and missionaries, he continued, because they were not coming forward into membership of the Christian church at all. It was no use calling for reinforcements at the front, when recruiting had stopped at home—(hear, hear)—and to a large extent, in the meantime, that was the situation with which they were confronted. Something must happen to the church at home if it was going even to look at the work that had been put before it by that conference. It must get a deeper sense that God had given them something wonderful and incomparable in his Son. A great part of the weakenss of the church rose out of a diffusion in it of a kind of Christian secularism; and another thing was that the question of other religions and their relations to the Christian religion was so difficult a question intellectually, that many people made excuses for refusing to interpose in so complicated a situation, and said they would leave it to Providence. They said they would not assert anything that was intolerant or exclusive in their own faith, and that they would take their chance and sink or swim with mankind. That feeling had tainted deeply the common mind of Christendom, and even the mind of the church itself. They needed preaching directed against these things in the home church, preaching that would make everybody feel that the difference between the Christian and the non-Christian attitude to Jesus was not a difference of more or less, or better or worse, but a difference of life or death.

The Basis of Unity.

The Christian church must recognize that their first duty was to unite. The churches could not even contemplate the work to be done as long as they stood apart. The united church was not to be attained by human efforts. The church could only be one in this, that all its members represented the same attitude to the soul of Christ. He believed that the only element in which the united church would ever be realized was the pure, unmingled element of loyalty to the Lord Jesus Christ. The basis of unity was not to be found in any number of theological propositions or in any kind of ecclesiastical constitution. Unity would be found nowhere but in the common loyalty of sinful men who called Jesus, Savior and Lord.

Supplementary Report

Great Problems Discussed

The Question of Nationality.

A question which aroused an unusual degree of interest in the conference was that of nationality. The Japanese Bishop Honda (Kyoto), declared that in the idea of nationality were involved the ideas of independence and personal responsibility. The missionary work that did not recognize the national spirit and the spirit of independence would make weak-hearted and weak-handed Christians. There were four churches in Japan that were practically independent and self-governing—the Presbyterian, the Episcopalian, the Congregational and the Methodist. All the missionaries sent from the mother churches in America were full members of the Japanese Conferences and were directly responsible to them. They received their stipends from the Conferences and had exactly the same status as the Japanese clergy. The leader of Korean native Christianity, Hon. T. H. Yun, admitting the delicacy of discussing the "foreign money," said it might be a good business principle that those who found the money should employ the agents, but it was a greater Christian principle to trust the churches with the responsibility. Rev. J. R. Chitamber (Reid Christian College, Lucknow) urged the value of well-trained native evangelists directly responsible to their own churches.

Harada's Views.

Dr. Harada, principal of the Doshisha, the native Christian College of Japan, asked were the Confessions of Faith formulated for and adopted by the western churches suitable and sufficient for the churches of the East? The fundamental principle that should ever be kept in view was that Christianity was life—the life of God in men; nothing other could be accepted as real Christianity. The life could not be translated into another life except through life, and where the life was the organization and the system of doctrine would follow; but all the organizations and the systems of doctrine were not powerful enough to produce the life. He thought they wanted faith in God, but they wanted faith also in man, in man as the living temple of God. Their systems were not necessarily a perfect and final type of Christianity, and before they could have a Confession of Faith that accorded with the national character they must get the real expression of their national spiritual experience.

Bishop Gore Alarmed.

Dr. Harada's speech had a somewhat alarming effect on Bishop Gore, who was one of the chief attractions of the conference. He desired, he said, on rising to reply to the address, to recall the conference to a consideration which they appeared to be leaving out of sight—the consideration that the more true it was that they as Westerns should be doing all they possibly could to foster the independence and indigenous character of the church in Eastern and African countries—and nobody felt this to be a privilege and a duty more than himself—the more important it was that they should be bearing constantly in mind what were those conditions which belonged not to India, or Japan, or China, or England, but to the church everywhere. He meant that if they were, as foreign missionaries, to hand over Christianity to the church of China and Japan and India with a character, then they must have done more than at the present moment they seemed inclined to do, to contribute to the definition of what the church was, the definition of its essential or really catholic features. He noticed the extreme rapidity and facility with which the church became indigenous in ancient times, but the conditions were by no means the same to-day.

What the Church Stood for.

What the church stood for was more or less markedly definite—its Creed, its constitution, its Bible, its sacraments. Those were points on which the mind of the church fastened itself. Everywhere, in the East and West, and at the time of the Reformation, there was an instinct that the church was able to assume what its essential principles were. During the last fifty years there had been an extraordinary and almost unprecedented breaking down of what they might call denominational standards. It was quite true that they should not attempt to denominationalize young churches, but at the same time they must be taking their part clearly in saying what constituted the church.

A Church of China.

Rev. W. Nelson Britton of the London Missionary Society, Shanghai, China, took the ground that the independence of the church in China must be fully and frankly recognized, and its consequences be accepted without reserve. Unfortunately, there was an idea that the missionary societies stood athwart the line of nationalist progress, and there had already been a good deal of withdrawal because of the idea that the Foreign Missions of the Western churches in China were opposed to the ideals of the Nationalists. A movement was being talked of originating with the Christian students at Tokyo of starting a Christian church of China that would carry on its work entirely apart from the foreign missionary churches. They did not want to see a Far Eastern church cutting itself off entirely from the Catholic church of the Christian world. He hoped one of the first results of that conference would be such a definite change in attitude and in practice in regard to missionary enterprise in China as would convince the Chinese of the validity of their intention to help forward and to recognize an indigenous Christian church. They were always imposing Western conditions when they invited their Oriental brethren to come in. Their denominationalism was a hindrance. It was not their business to denominationalize the churches they were endeavoring to build.

A Chinese on a Chinese Church.

Rev. Cheng Ching-yi (L. M. S., Shanghai) said that unity occupied the chief place in the hearts of the Chinese. They hoped to see in the near future a united Chinese Christian church that would annihilate all denominational distinctions. He asked Christians everywhere to try and look at this question from the Chinese point of view. Speaking generally, denominationalism had never interested the Chinese mind. They found no advantages in it, and sometimes they had suffered from it. They would have to unite if they were to build up a Chinese church. Such difficulties as were likely to be experienced would be largely due to Western ideas and not to their own. China, with all her imperfections, was a country that loved unity in the national and the family life. They held that the church of Christ was universal, overlapping the boundaries alike of denominations and nationalities. Whether a United Church of China would remain united forever was a question to which he could only answer, "I don't know"; what they had to deal with was their duty to-day, and the unknown future would settle its own affairs. He hoped the Continuation Committee which was to be proposed would consult the Chinese pastors and Christian workers before making any recommendations for co-operation in China. It was not, he declared in conclusion, amid a long-continued round of cheering, their particular churches for which they were working, but the establishment of the church of Christ in China.

A Bishop Throws Cold Water.

The discussion of unity ran largely one way. But the Bishop of Southwark asked whether they were united. Before answering the question he said he must distinguish. He was talking to persons of whom at one end was the Pope and at the other the Plymouth Brother. He said he, as an Anglican, had with that Pope and that Plymouth Brother union and disunion. He remembered the time when they all felt that the fact of their disunion was such, and had so religiously to be maintained, that they could not come to any practical union at all.

The Second Coming of Christ

BY REV. DAVID SMITH

(Professor David Smith of the Free Church College in Londonderry, Ireland, is one of the foremost scholars of the time. His book, "The Days of His Flesh," has attracted wide attention as a stimulating treatment of the life of Christ. In an English journal he writes in answer to an inquiry regarding the second coming of Christ. The question and answer follow.)

——"The Rev. —— —— of —— has been holding a mission in this town, and he has given a number of addresses on the Second Coming of Christ. He believes in two Resurrections, two Judgments, and a literal, personal, visible reign of Christ with His saints on earth for a thousand years. Those who are faithful will be rewarded by getting positions of power and authority under Christ as Chief Sovereign, and he and they will go to and fro on the earth and up and down on it without the ordinary means of traveling. Several people with whom I have talked on the subject seem to think the doctrine is not worthy of serious consideration, being only the dream of a fanatic; while others ask, What have you to say of the 300 passages of Scripture which speak of the second coming, and especially to Rev. 20." This millenarianism, which had a considerable vogue in pietistic circles a generation ago, but which, I thought had now gone the coming, and especially to Rev. 20."

This millenarianism, which had considerable vogue in pietistic circles a generation ago, but which, I thought had now gone the Scriptures of the Old and New Testaments. It is a stupid and prosaic perversion of Jewish apocalyptic. There was a quaint and charming Rabbinical fancy, which persisted among the primitive Christians, that the course of history would correspond to the process of creation. You find it, e. g., in the Epistle of Barnabas (15) where, according to Psalm 40:4 (cf. 2 Pet. 3:8), "a day" is taken to signify a thousand years. History will run a toilsome course of six thousand years, corresponding to the six of creative activity; and then, corresponding to the seventh day, when "God rested from his labors," there will be a thousand years of peace—the millennium. The idea occurs also at the close of St. Augustine's splendid dream of the city of God: "The first age as the first day is from Adam to the flood; the second from that to Abraham. From this, as the Evangelist Matthew determines, three ages follow to the Advent of Christ: from Abraham to David one, the second from that to the carrying away to Babylon, the third from that to the Christ-birth in the flesh—in all, five. The sixth is now in progress, not to be measured by any number of generations according to the saying: 'It is not for you to know the times which the Father hath put in his own power.' After this, as on the seventh day, God will rest." The idea appears with the luxuriant detail of oriental imagry in Rev. 20. Of course it is poetry, and it is pitiful to see how it fares in clumsy hands. There is, indeed, much in the Book of Revelation which is plain; but most of its oracles are cryptograms to which the key is now lost, and it were well to heed its warning against perverting them by reckless interpretation (22:18-19). It is very instructive that Calvin, that prince of commentators, expounded all the sacred writings save this. "I have met with some," says Richard Baxter, "so confident of their right understanding the Revelation (which Calvin durst not expound, and professed he understood it not), that they have framed part granting leave to publish: the Pope desired of their confessions or articles of faith out of it." The interpretation of the book is a task either for a poet like Christina Rosetti or for a scholar especially versed in Jewish and Christian apocalyptic. Prophecy-mongering is an unwholesome farrago of charlatanry, ignorance, and vanity, and I had a letter from Rome to Dr. Chalmers about Irving on the Prophecies, Erskine of Linlathen wrote in 1827: "There is a Romish priest here, who, in the reign of the last Pope, wrote a book on the Prophecies, in which the year 1830 is fixed as the termination of all the wrath; he carried his MS. to the regular licenser, who showed it to the Pope before that license should be given him to publish it in the year 1831." Brave old Thomas Cooper spoke the blunt truth when he said: "I think Christ would have snubbed some of these 'second coming' people if he had lived in our day. I mean the people who will have their favorite belief for breakfast, dinner and supper, and who say no minister preaches the gospel unless he proclaims the 'second coming' in every sermon." It is, to my mind, a demonstration of the divine origin of Christianity that it has survived the absurdities which have been promulgated in its name. It is a blessed promise that our Lord will one day appear in his glory and put an end to sin and sorrow; but he has told us neither the time nor the manner of his appearing, and the surest way of hastening it is that we should go on bravely and lovingly doing our appointed tasks and making the world about us a little liker heaven.

Membership in the Congregation

BY AUSTIN HUNTER

To THE CHRISTIAN CENTURY: In a recent issue of the Christian Century appeared quite an extensive article by Edward Scribner Ames explaining and setting forth the reasons for the practice of "Membership in the Congregation" plan. As Dr. Ames has practiced this plan more extensively perhaps than any other one among us and has been hearty in its advocacy for some time, it may be safe to assume that his statement of the situation covers the arguments worth while from that point of view. I have read and reread them carefully and to me they are very unsatisfying. The program set forth does not seem to me worth while. Now I am not fond of newspaper controversy. I think we have had too much of it. But I wish to present some reasons why I demur to the plan of "membership in the congregation."

First of all it appeals to me as a useless plan. It is laying undue emphasis upon formality, the very thing Dr. Ames article protests against. With the exceptionn of placing men on the official board, the results mentioned in the article are more or less attained by every congregation. That is to say, each flourishing church has several regular attendants and regular contributors and people who give their influence to the strengthening of the church who are not members. They serve practically every function mentioned by those who are formally "members of the congregation." Then why so zealous about this formal membership? Indeed we have even the immersed who often are informal members of the congregation, people who worship with us and who do what they can to help the work without formally entering into the fellowship of the church. If the religion of Jesus is "inner and free" and there "are no conditions of membership in his company except the will to do his will" and this will is not expressed in any external legalistic or formal way, then why be particular about formal membership in the congregation? Why is not informal membership sufficient?

Again, this plan makes church membership largely meaningless. It does not stand for anything really definite. Here is the combination: "There are some (members of the congregation) who have never been members of any church." That is to say they have never made any profession of Christian faith. Yet they do not "feel themselves placed in any inferior position" and "no one in the seven years of this practice has ever assumed that the difference between two kinds of membership was of any significance except to those who had a subjective feeling about it." There it is, not necessarily any profession of belief and no real recognized difference in membership. It looks as if there was no real basis of membership at all and it reduces it to a meaningless affair. In trying to get back to Jesus and away from everything external it might be well to remember that even Jesus himself said that certain ones who refused obedience to an external rite had "rejected the counsel of God." Much is said concerning Christian fruits and some elements of Christian character found in the unimmersed and there could also be added the unbelieving as well. As a matter of fact the Christian leaven has been working so long in human society that every moral life has been influenced more or less by the Christian ideal and Christian principles. Even the man who is a pronounced infidel has been reared in a Christian environment surrounded by Christian influences so that the moral course of his life has been shaped by the teachings of Jesus even though his lips may deny this source. Are we therefore on the grounds that his life bears fruits to say he is entitled to any kind of membership notwithstanding what may be his attitude toward Jesus and his revelation? Are we to be so zealous for union that we are to eliminate any real basis for membership except that a person's life is more or less influenced by the Christian ideal?

It is evident that this program is far from final. It is merely a makeshift. The obvious intention is to receive the unimmersed without offending those who have an immersionist conscience. As a plan it can only be temporary and must finally issue in one membership in which there is no distinction between immersed and unimmersed or not so much distinction of any other kind. It has evidently not appealed very strongly to the unimmersed as an attractive program if there are only thirty some members after seven years of trial. The probabilities are that a much larger number of the immersed have been kept out of the church by reason of this plan. Another of our Chicago churches that works the same plan has some fifteen members of the congregation out of a total of about two hundred members. Is it worth while to thus seek a few "members of the congregation" and prevent a much larger growth through lack of confidence on the part of our brethren who move into this great city? What Chicago needs is less experimentation and more growth of churches.

Roumania is going to try compulsory reforestry; that is, people who denude the land of trees will be taxed for young trees to take their places.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 24.

Theme for the Day.—The Fear of the Lord.

Scripture.—O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good things.—Psa. 34:9, 10.

And O, be sure to fear the Lord alway!
An' mind your duty, morn and night!
Lest in temptation's path ye gang astray,
Implore his counsel and assisting might;
They never sought in vain that sought the Lord aright.
—Robert Burns ("The Cotter's Saturday night.")

Prayer.—Our Father who art in heaven, hallowed by Thy name. On this holy day we lift our hearts to Thee in gratitude for all Thy tender mercies. Thou hast not left us without the daily proofs of Thy loving care. May we give to Thee the worship and the reverence which are Thy due. We would fear before Thee with holy joy, and rejoice with trembling in Thy sanctuary. May we devote this day to Thy service, and find our true happiness in the fulfilment of Thy will. We ask in Jesus' name. Amen.

MONDAY, JULY 25.

Theme for the Day.—The Joy of Living.

Scripture.—Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.—Psa. 19.5.

Rejoice in the Lord alway; and again I say, rejoice.—Phil. 4:4.

And vague desires, like fitful blasts of balm
To one that travels quickly, made the air
Of Life delicious, and all kinds of thought,
That verged upon them, sweeter than the dream
Dreamed by a happy man, when the dark East,
Unseen, is brightening to his bridal morn.
—Tennyson ("The Gardener's Daughter.")

Prayer.—Our good Father, our true and constant Friend, at the remembrance of all Thy mercy to us we feel the depth of our ingratitude, for many times we are wholly unmindful of Thy blessing, and think of the good things of life as the proper rewards of our own effort. Make us to know how dependent we are upon Thee, O Lord, for even the least of the blessings that fall to us. Most of all, grant us the disposition and will to enjoy the blessings Thou dost send us daily. We know that it lies within us to find every day wonderful with happiness, or clouded with discontent. Bestow upon us the cheerful heart that accepts with happiness, and thankfulness the mercies of the day. Then shall we never be downcast and shadowed in spirit. And bring us at the last to the greater joys of a world without end. Amen.

TUESDAY, JULY 26.

Theme for the Day.—The Necessity of Hardship.

Scripture.—Thou therefore endure hardness as a good soldier of Jesus Christ.—II. Tim. 2:3.

My whole life I have lived in pleasant thought
As if life's business were a summer mood;
As if all needful things would come unsought
To genial faith, still rich in genial good;
But how can He expect that others should
Build for him, sow for him, and at his call
Love him, who for himself will take no heed at all?
—William Wordsworth ("Resolution and Independence.")

Prayer.—Our Father in heaven, kind and loving art Thou to all who wait upon Thee. We have found Thee ever mindful of our needs, and indulgent toward our requests. Yet we know that our prayers are too often for the smooth and easy things of life, when we really need the discipline of hardship for the development of our character and courage. May we not forget the gracious example of our Lord, who was made perfect through suffering. And may we comfort ourselves in every way of trouble with the joy of Thy companionship, and the grace of patient conquest of evil in the strength that is from above. We ask this in the name of Christ. Amen.

WEDNESDAY, JULY 27.

Theme for the Day.—The Inspiration of Love.

Scripture.—And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.—Gen. 29:20.

Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest.
—Henry W. Longfellow ("The Building of the Ship.")

Prayer.—Righteous Father, Thou hast set the solitary in families, and provided for the sons of men those associations which love makes holy, and time brings to richer fulness. We thank Thee for the domestic love which has made our homes possible. Very wonderful seems the way in which Thou hast led us to these relations which have sanctified our lives. Through happiness and sorrow the love that enriches our days has grown. Continue Thy blessing upon it, we beseech Thee, and may it grow fuller and truer as the day lengthens to its close. We ask in Jesus' name. Amen.

THURSDAY, JULY 28.

Theme for the Day.—The Best Things are Free.

Scripture.—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. 55:2.

The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking,
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
—James Russell Lowell ("The Vision of Sir Launfal.")

Prayer.—Into Thy hands we commit ourselves afresh, Thou Father of mercies. We thank Thee for the new day, and its opportunities for work, for worship and for happiness. Thou art teaching us in the passing of the days that the things Thou givest us are the best. We waste too much of our time in striving after things that can neither satisfy nor endure. Help us to make more of Thy free gifts of health, happiness, friendship, service, and the companionship of God. No day can be lost that is filled with these good things, and they all may be had for the taking. Accept our praise, and care for our souls, we pray in the name of the Christ. Amen.

JULY, JULY 29.

Theme for the Day.—God's Witness to all Men.

Scripture.—In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19:24, 25.

God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race;
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right.
—J. R. Lowell ("Rhoecus.")

Prayer.—Our Father, we learn of Thee daily through Thy tender care for our needs. But still more we learn of the richness of Thy nature and the wonder of Thy love through the story of the past. Thou hast been good to all, and Thy tender mercies have been over all Thy works. We love only a few people, and find it difficult to think that God loves all men. Even those who knew Thee best in ancient days could not understand Thy love for all. It is only in the message of Jesus that we fully understand the amazing breadth of Thy plans for mankind. May we share something of Thy all-embracing interest in humanity. May we understand that Thou hast never left any people wholly without the truth. And so may we attempt to carry out that same world-wide purpose of Thine, through the gospel of Jesus Christ our Lord. Amen.

SATURDAY, JULY 30.

Theme for the Day.—Martyrs of the Faith.

Scripture.—And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, in goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.—Heb. 11:36-38.

One in fire, and two in field,
Their belief with blood have seal'd.
Dying as their father died,
For the God their foes denied:
Three were in a dungeon cast,
Of whom this wreck is left the last.
—Lord Byron ("The Prisoner of Chillon.")

Prayer.—O Thou great Author of Life and Revealer of Truth, we come to understand how much life and truth are worth by the knowledge of what they have cost. Thou hast given us Thyself that we may be born of the heavenly race and brought up as sons of God. And Thou hast given us great examples of noble living and cruel dying that the truth might be kept free for our possession. Our Father, help us to be worthy, in some manner at least, of all that has been done in our behalf. May those true spirits that watch the progress of our lives from the high seats of heaven feel that we are making some true use of the service they wrought out for us. And may we too be counted worthy to suffer for the sake of Christ. In whose name we ever pray. Amen.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XI.

Under the Stars.

It was the last evening of Elsie's stay at Brigend. How the two weeks had sped so quickly for her she was at a loss to know. Little did she guess of how long and dreary those same days and nights had been to the friends who had made the time so pleasant for her. What a blessing it is to human kind that eyes were not made to read the key board of the brain. How good is it that the thoughts which flash through that wonderful instrument make for us all inaudible music whether of joy or sorrow. Utterance is but the tuning of the instrument, the full glory of the true music lies all within. So also with the discordant brain—the uttered is always less than the unuttered discord.

Had Elsie Wallace been asked on that last day of her visit to Jeanie, to name a home to which she believed care was a stranger, she would have had no hesitation in saying, "Hopefield," as the Graeme's called their place. Was not Mrs. Graeme one of the sweetest of house mistresses? Always cheerful, hopeful, contented. Mr. Graeme was a fine specimen of the successful merchant—kind, courteous, affable. Jeanie was —Jeanie, she needed to be no more. And Donald, after the first few shy days, during which she fancied he wished to shun her, had he not grown frank and friendly, doing everything he could to make her visit a pleasant one?

Elsie was dreaming in the drawing-room, waiting for Donald, who had asked her to go for a long walk with him, on this her last evening at Brigend. It was Thursday evening, the organ and choir practice was over, followed by an early cup of tea, and the young people were now free to do as they pleased. Archie Monteith had now become one of the most regular in attendance at the choir practice. The motor car was a great excuse for rushing into Brigend at any time, but he liked best to come on the half holiday when everyone was free. More than once since Elsie came, Archie had used every argument he could bring to bear on Jeanie to go with him, even for a short run on the motor, but she had so far refused. This evening Elsie joined most heartily with him in pleading with Jeanie to go if only for a few miles. At last she had yielded, and Archie after promising faithfully to her father and mother, that he would drive most moderately had borne her off in triumph. He chose the Motherwell road, not because it was the most interesting merely, but because it led them past the manse.

Elsie had been waiting fully fifteen minutes when Donald came in, flushed and laughing. There is an elasticity in the spirit of youth that will be the envy of age, while time lasts! It would have been as impossible for Donald to keep glum because a dark shadow had fallen on him, as it would be for the sun to stop shining, because of his black spots.

"Have I kept you long waiting, Elsie?"

"Not at all. I've had a most delightful reverie. Waiting times are not all lost."

"I met a young fellow just now who would not agree with you—at least in his present mood."

"Tell me about him—you seem amused."

"He's a young fellow in the bank here. The fun of it is, he never used to look near our house, though he and I were always on friendly terms. But since Jeanie came, he's been making no end of excuses for calling."

"I don't wonder at it," she laughed merrily, "if I were in his place I would do the same."

"Hadn't we better be going? The days are growing short."

"And few," she said dolefully.

"Which way shall we go?"

"Along the bonny banks of Clyde. That was the first walk you took me, Donald. I think it the loveliest of all."

"I think so too, Elsie. The river is an old friend of mine."

"And a friend to a great many other people, too. But now tell me why your young friend does not like waiting times."

"He's a great one for photography. During his summer holidays he took no end of snapshots. He had promised Jeanie to come and show them to her as soon as he had got them developed and finished up. He was coming down Motherwell road just as the motor started. He came straight over to me as I watched them off.

"I say Graeme," said he, "who is that snob who shows off his motor so often in these parts?"

"Oh," said I, "that's a cousin of ours.'

"I hope he'll be content to remain a cousin."

"Why should he not?" said I, just to draw the joshing on.

"The motor car is the worst feature of the case," he replied with a serio-comic air.

"What do you mean?"

"If you weren't her brother you would know without asking. Do you not know that half the young fellows of Brigend are over head and ears in love with Miss Graeme? See how the choir practice is attended now? My word, how she plays the organ. It's no wonder that James Douglas and myself, ay, and more that I could name, would like to be smashing up that motor car into match wood."

"What has the poor motor car to do with it?"

"Ah, Graeme, it's easy to see that you have not yet begun to dream of ways and means. What right have I to dream of running a race with a chap in a motor car?"

"Everyone cannot be so lucky as to possess a motor car, you know, Gordon."

"Too well I know it," he said shaking his head solemnly. " but this much I console myself with. The thought comes to me every time I see that motor, 'The devil's aye guid to his ain.'"

Elsie laughed merrily, but declared in the same breath that young Gordon was only a goose. Also that even a motor car would not help him much so far as Jeanie was concerned.

"He's what you call a harum-scarum, Elsie. He doesn't care what he says, but at the same time he is so good-natured that one cannot be offended, no matter how he talks."

"One always meets people like that, no matter where we go. Right good for a laugh, too."

"Great fun sometimes. I wanted him to come in tonight with his photos. But he refused. He says he'll wait till the snow comes. No motor men can be dashing in then to spoil the enjoyment."

"We'll have a fine laugh at Jeanie about him, Donald. She takes a jest so well."

"Splendidly. Yes, it will be great fun."

They wandered on and on along the bank of the river, its sound in their ears, its eagerness in their hearts, for the river keeps always young. At a turn in the path they came face to face with Mr. Sinclair. He was walking slowly, his hands clasped behind his back, like an old man. His face lit up with that radiance peculiar to most good men, as his eyes rested on Elsie, whom he greeted warmly. There was a hankering look in his eyes, as he shook hands with Donald. Poor Donald; he felt it a look of accusation, and he shrank into himself like the veriest criminal.

"What lovely weather you are getting, Miss Elsie. You are certainly fortunate. But you have not kept your promise—you were to help me gather my apples, you know."

"Jeanie and I are big girls now, you must remember, Mr. Sinclair. So we were waiting for a proper invitation."

"What a pity I have been such a thoughtless creature. Well, better late than never. Can you both come tomorrow afternoon? I think Donald can come, too?"

"How provoking, Mr. Sinclair. I must return home tomorrow morning."

"Could you not stay one other day, Miss Wallace?" He was perfectly serious, she saw it in his eyes, and she was sorry for him.

"I would wait another day if possible, but the friend who is staying with mother in my absence must leave tomorrow afternoon, so I must go. Good-bye, Mr. Sinclair. I cannot tell you how much I have enjoyed my visit to Brigend. It seems like a glimpse of paradise here, after the noise and smoke and dirt laden air of Glasgow."

"We have much to be thankful for in Brigend, Miss Elsie. But we must remember that each one of us must look for our paradise within, not without ourselves. What is paradise to one may be torment to another."

"Good-bye," she said gravely. She felt subdued by his seriousness.

"Good-bye, Miss Elsie. I am sorry I have seen so little of you. But I have been unusually busy since you came. I hope you won't be a stranger in Brigend."

"I hope not myself."

"Donald, take Miss Elsie on around by the Brown Knoll. I have just been there. It is still well worth seeing. There are delightful bits of color yet lingering on the brae face."

Donald felt more distressed in Mr. Sinclair's presence than even in his father's. He had not spoken a word during the brief interview. Mr. Sinclair noticed the young man's embarrassment with a sore feeling in his own heart. He had hoped for so much from young Donald Graeme during the past few months especially. Now what was left to this unhappy youth? A dishonored name. How bitter the thought! Even his very prayers seemed flung back in his face, unanswered. Donald could almost read the good man's thoughts in the pathetic expression of his eyes as they exchanged parting salutations. Thus it was that the thoughtless mood of a few minutes before vanished as sunbeams under a thunder cloud and he moved on beside Elsie, for the life of him, not able to utter a word till she spoke first—

"Is Mr. Sinclair a man of moods, Donald? You remember how gay he was that day I first saw him, when Jeanie and I were going to Motherwell? Today he seems rather gloomy."

"Everyone has something to be gloomy about betimes, don't you think? Mr. Sinclair has a large parish, Elsie, and he knows his people's sorrows as well as their joys. If he looks sad, as I think he does too, it is because some one he thought highly of perhaps, has disappointed him. Wouldn't that make any one sad?"

"It must be simply awful. Then he has no one with whom to talk over things in the evenings. Think of going home to that dull manse now, without a bright face to welcome him. If he had a mother or sister it would be different."

"I don't know. He reads a great deal, and he loves gardening too. For the greater part of this autumn I have been with him once or twice a week. I think he is one of the most cheerful men I ever met."

"I am afraid I put a stop to your pleasant manse evenings when I came, Donald."

"Believe me, your presence had nothing to do with my altered relations towards Mr. Sinclair."

"Are they altered?" she inquired in surprise.

"I fear so. But here we are at the Brown Knoll. Does it not indeed look lovely in the light of the setting sun?"

"Beautiful! How well it is named. Browns of every shade imaginable—and yellows too, and purples and grays. Oh, Donald, is there any other land to be compared with Scotland?"

"I begin to think not. Is it always the same way, I wonder? Are the best things never sufficiently prized till one is about to lose them?"

"What are you going to lose, Donald?" She tried to speak lightly, but failed.

"Friends and home and country,' he replied in a low voice, which trembled with emotion.

"Are you serious, Donald?"

"Quite. I shall be going to Canada very soon."

"Going to Canada? What need have you to go to Canada? Will you father and mother and Jeanie like it?"

"I am not so important, but they will all do nicely without me—except mother."

"Look at the Brown Knoll, Donald, its beauty has all faded with the sunset. That is what 'Hopefield' will be without you—to your mother most, but to all of"—she was going to say "us," but she paused and said "them."

"I have wanted to go to the far West for a long time. Now that I am to go, it does not seem so good as I used to think. I believe it is mother's disappointment that hurts most."

"But why need you go, Donald? Are you not more needed at home than anywhere else? I know that Canada offers great opportunities to young men of pluck and enterprise, who, having nothing but brains and sinews, find no suitable field of labor at home. It is a pity when young men of strong physique and high courage are chained in warehouses and offices at starvation wages, when they might be helping to build up the great empire that is to be, away out out in British America. But Donald, I think it is dreadfully sad to see the very props of our national life drifting away to other lands. Scotland needs her best sons at home." He looked at her with glistening eyes.

"Do you call me one of Scotland's best sons, Elsie?"

"I do, Donald."

"If you knew the whole truth about me you would scorn me like the rest—all but mother."

"You may have done a foolish thing, Donald, but you never have been guilty of deliberate falsehood."

"How do you know?"

"I feel it." They had turned homewards and the first stars were beginning to peer at them through the clear frosty air. He was touched by her trustful words and almost without thinking of what he did, he told her all the truth. All his dealings with John M'Ketridge. His appeal to Jeanie for the money to pay his gambling debts. He hid nothing. He did not spare himself. He had acted the fool and he knew it. He had sipped wine, too, in John M'Ketridge's back parlor. Ay, and sometimes, too, he had fancied it was very strong wine, which made him reckless. He saw it all now, though he had never told a lie, he had lived one during that period of wild excitement, which seemed to him now like a horrible nightmare. Others might forgive him for it all some day. He would never forgive himself. She had listened to every word in perfect silence. Twilight had deepened into night. The screen of light which the sun daily throws over our hemisphere was lifted, and the fringes of the universe, tasseled with stars, hung over them. He could not see her face but he knew that her eyes were earthly stars—guiding ones too, for him in his hour of need. When he had finished his confession he waited a moment expecting her to speak. But she still kept silent, till he inquired in low, earnest tones:

"Do you think me one of Scotland's best sons now, Elsie?"

"One of her best, Donald, and more—one of her strongest." The exultant ring in her voice startled him.

"Are you mocking me, Elsie?"

"No, Donald, no. My heart is glad for you. This is how I see it all. The man who got entangled in the gambling net, and who had strength to break away from its fatal fascination is not a weakling, but a strong man. The man who confesses his folly and is sorry for it, striving to live it down is a good man. There are some good men, I suppose, who never fall into vice. We honor them. There are other good men who fall and rise again. We call them heroes."

"Elsie, Elsie, you make me thoroughly ashamed of myself, yet overjoyed in my very soul. So it is possible that you can really think well of me after what I have told you."

"If you were not a brave man, you would not be able to tell me all as you have done. Your dead self is past Donald. Let your living self prove for all time to come what a true man you can be."

"It may be, Elsie, that before long I shall be far away from the friends and home and country that I never loved so well as I do now, but remember that, go where I may, your words to me tonight under these stars, will help to make me strong and true."

"I am glad, Donald. But why should you leave home?"

"For another reason that I am about to tell you of. I do not believe in half confidences, Elsie. I have told you truly of my folly. Now I am going to tell you of my misfortune. And before I tell you this sequel to my story, as I may call it, I wish simply to say that the crime of which I am suspected, I was never guilty of. The whole thing is a mystery to me. Yet it threatens to spoil my life. If this cloud be not lifted from me, Elsie, I shall be a homeless wanderer on the face of the earth till my dying day.

"Whatever it is, it will be lifted, some day, Donald." They had reached the bend in the road near Hopefield before he had finished telling her the story of the forged cheque. They paused beside the privet hedge awhile till he had told her all. This time he did not wait for her to speak, but at once inquired earnestly:

"Have you faith enough in me to believe that I am telling you the truth, when I say once again, I am not guilty of this fraud?"

"My faith in you is not shaken one iota, Donald. The truth will come out some day. You will be cleared."

"God bless you, Elsie. Till then we can wait."

(To be continued.)

The Minister's Task

BY J. M. ARTMAN

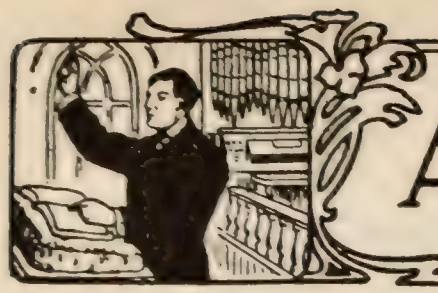
Dr. Newell Dwight Hillis, in a series of lectures at the University of Chicago last week, set a new standard for the pulpit of our country. While one lecture only dealt with the specific topic, "The New Position of the Pulpit in American Society," his other lectures, viz., "Oliver Cormwell and the Rise of the Five Liberties," "Ruskin's Message in Reform to the Nineteenth Century," and "America of Today and Tomorrow," furnished living examples of the ideal for the pulpit of today. The question of the place and power of the pulpit has been debated so much and so often maligned as well as undervalued that it was encouraging to hear this great lover of men and master of pulpit eloquence set forth its function in such clear terms. While we can not give the beautiful language of the speaker nor transmit the inspiration of his presence we want to give at least something of his message.

What is "The New Position of the Pulpit in American Society?" In the first place Dr. Hillis would have us remember, as Daniel Webster pointed out in the Gerard College case, that in the eighteen hundred years of Christendom every time civilization poured into life it was through the pulpit. It was through Moses and the prophets that the Hebrew world received the uplift of Jehovah; Dante and Savonarola were the teachers of Italy; through Luther and his colleagues Mediaeval Europe leaped into a new era of civilization; John Knox was the channel for the new life-blood of England; John Calvin's teaching and the new Switzerland are almost identical; the opening of Africa is linked with the preacher of righteousness, David Livingstone; the uplift of India brings the name of Carey while Judson is known as the Father of Burma; and the name of John Morrison signifies the opening and development of China.

Why is it that these men stand first among the promoters of civilization? "It is because the moral teacher is the builder of states"; it is he who puts stability and power into civilization; it is the moral teacher who seeks to develop the soul. It is the "soul-life" that puts meaning into our institutions. Without the soul our institutions and even the state itself are meaningless and would soon decay. Our Christian Sunday, a day set apart for worship, for the finding of one's self, for the development of the soul is proof of the necessity of the serious note. We can't do without the soul. Should the time ever come when wealth, commercial life, and practical things take away Sunday, the soul's day, Daniel Webster says we, as a nation, would not last a century. The soul must be nourished and fed. Sunday is the soul's "great library day," "the soul's gallery day," the day when the imagination is given a chance to develope and bring up the serious side of our natures. The moral teacher has ever been the conserver of these deeper interests. The pulpit has always been the friend of the soul, defending it from the encroachment of interests good in themselves but which are meaningless and empty without the soul.

The work of the Christian ministry, is therefore, that of "strengthening the serious

(Continued on page 14.)



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Unmerciful Debtor*

There is no member of the group of disciples who so much interests us as Peter. He was not the most important of the followers of Jesus, in spite of the earnest efforts of the Roman Catholic Church to make him such. He was neither so reflective as John, so bold as James or so intellectual as Paul. But the human elements in his character make him constantly interesting to us. He seems like an undeveloped, impulsive youth, wavering between boldness and timidity, and ceaselessly asking questions, after the manner of a child.

It is this last feature that claims mention in this study. In the classic biography of Dr. Johnson by Boswell nothing is more engaging than the frequent and seemingly trifling questions asked by the younger man for no other apparent purpose than to get the philosopher and sage to talk. It seemed to make no difference what the theme, or what should be said. Everything the Doctor might say was deemed worthy of record in the immortal biography, to whose preparation Boswell devoted his life.

The Questioner.

Were Peter's questions, which seem almost as numerous, and at times as trivial, intended to draw out the Master on the great themes of life, or were they merely the chance inquiries of a restless and impulsive spirit, anxious to be busy at something, and not particular what the occupation? A study of the questions Peter asked of Jesus throws no little light on the character of this volitile, devoted, talkative, unreckoning Galilean.

Probably not a few of the question brought to Jesus were the result of conversations among the disciples themselves. We catch echoes of their talk in the information which they sought from Jesus. How long was it to be before the kingdom, of which they were always dreaming, would be set up? Who were to be the leading officials in that new government arrangement? What were the rewards of their service to be? Were there few or many who should participate with them in the joys of the new kingdom? Such were some of the themes discussed in the circle of the twelve, and when there seemed no solution to the problem, it was taken to the Master. What disclosures could be found in the unwritten history of those conversations had we but the means of coming upon it!

On this occasion we seem to have an echo of some animated discussion suggested by Jesus' public instructions regarding forgiveness. To him the righting of past wrongs was no mere formal adjustment of old scores. It was a whole-hearted effort to restore completely the lost relationship of friendship and good will. Jesus would have men forgive as God forgives, by loving the sinful back to goodness and friendship. So Joseph forgave his brothers; not by any cold and formal erasure of the past, but by such an overflowing of generous affection as left them breathless with awe, and changed them from gloomy, suspicious and perverse men, to happy, interested helpers in the common purpose of the clan.

The Nature of Forgiveness.

Too much of our forgiveness is a sort of "let-bygones-be-bygones," which only wipes out the score without restoring the lost relation. "I forgive you," says many a man, "but I shall not be caught a second time." Even the sacred name of Christian is not always free from the taint of grudging forgiveness. In Ivanhoe one of the characters says, "I forgive you, as a Christian," and Wampa, the jester, who stands by, mutters, "Which means that he does not forgive her at all."

And so the Disciples could not quite understand Jesus' ample measure of forgiveness. And Peter, anxious to put the matter to the test, came to the Master in his quick, eager way, and said to him, "Lord, how often ought one to forgive injurious conduct? Some of us think from what you have said that one must go as far as seven times. What do you say?" What then must have been his astonishment and dismay when Jesus replied, "Not seven times, but seventy times seven." The disciples had frequent occasion to cry out to Jesus, "Lord, increase our faith." Perhaps at no time more than this. The Master had practically told them that there must be no limit to the forgiving spirit. His use of numbers was only figurative. Seven, the sacred number, had seemed to Peter the outermost bound of the good will. But Jesus put the number so far away that it could be reached only at infinity. It is this wonderful overplussage of our Savior's ideal that makes Christianity the marvel and the inspiration of the world.

The Generous King.

In order to make more impressive this truth, Jesus told one of his stories drawn from the life of the age. A king had various dealings with his officers. When he settled with them one owed his ten thousand talents. This was almost an incalculable amount. The talent was a heavy weight, variable at different times, but used to compute vast sums, like the tribute of nations. It is not even said whether the amount was in silver or gold, though that would have made an immense difference. The debt was beyond measure, and the debtor was hopeless. Such a delinquency left no recourse, and the only method for a business life and exacting creditor was to levy on the few assets in sight, the man himself and his family. As slaves they had a value that would go a little way toward paying the debt. In utter despair the unfortunate man threw himself at the feet of his lord. He had nothing, but would gladly spend his life attempting to make good the loss.

The Master listened and granted his petition, not because the man could possibly pay the debt, but because his own generous heart warmed at the sight of another dire distress. He did not even hold him to the life-service offered, but freely forgave him the entire sum. The entire group of courtiers, stewards and merchants, was amazed and delighted at the unbounded generosity of the ruler. It was the mark of a great man, and they were proud of him and even felt a kindly feeling for the man who had often rescued from his despair.

The Great Forgiveness.

Of course the meaning of the parable is plain. It is God who is the real creditor of man's life. The gifts of his bestowal have been incalculable and not a day passes that does not deepen the debt. Only to God can one owe so much. The greatest loan or debt one could contract with a fellow man would be but inconsiderable in comparison. And from one who has received such favors as the forgiveness of a huge and unpayable debt, only the most modest and grateful conduct should be expected. That forgiven steward should have worked softly all his days. In the presence of his fellow servants he could only be grateful and kind, in view of his release and their sympathy. In the presence of his Lord, his rightful attitude was surely that of happy and adoring appreciation.

Yet see! Such is the perversity of spoiled human nature that all this vastly impressive transaction is soon forgotten, and on the head of an unhappy fellow servant, who owed him but a trifle, the weight of his wrath falls. In comparison with his own huge debt the hundred shilling of his own debtor were as nothing. Yet he went to him and brutally demanded the money. And even when the poor man assured him that he would soon be able to pay it all, he was still merciless and had him thrust in the debtor's prison till the account should be squared.

This unthinkable conduct could have but one sequel The Master was shocked at the callous hardness of the man after all the mercy shown him. The entire group of clients about the king detested the vile spirit shown in the steward's conduct. The former generous judgment was reversed. The fate from which the kindness of his master had delivered him, now fell upon his head. And now no one pitied him, for his fate was well deserved.

So did Jesus enforce the lesson of forgiveness. There is no man who is not God's debtor to a limitless degree. How then dare he harbor a grudge against any other man? Let him beware, for "with what measure ye mete it shall be measured to you again."

*International Sunday School Lesson for July 31, 1910: "A Lesson on Forgiveness."—Matt. 18:21-35. Golden Text: "If you forgive men their trespesses, your heavenly Father will also forgive you."—Matt. 6:14. Memory Verses: 21, 22.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic July 31: My Most Interesting Missionary Item. Psa. 44:1-4; Acts 28:27-29.

So many things are happening now in the realm of missionary activity that we scarcely know which to call the most interesting. There is the constant stream of good news coming from all the missionaries of victories, yea, and of conquests in heathen lands. The open doors of every land are a constant spur and inspiration to us. The army of young men and women the brightest and best of all America who are more than willing to go if only they can be sent is a constant revelation of the transforming power of Christian love. Then only two months ago Christian men gathered into the auditorium in Chicago five thousand strong, in order that they

(Continued on page 15.)

Church Life

—Mr. and Mrs. C. C. Morrison are expected to return to Chicago from their trip abroad early in August.

—Dr. and Mrs. Herbert Willett and family are spending their vacation at Pentwater, Mich., whither Dr. Willett goes for brief periods of retreat between many engagements.

—The article by E. S. Ames on "membership in the congregation" has called forth a number of replies, one of which we give our readers this week. The subject is worthy of careful consideration by the entire body of the Disciples.

—The letter from Edinburgh, which came just too late for publication last week, appears this week. It voices the great conference's attitude toward Christian unity. It is a refreshing breath to those who have long had the prayer for union on their lips.

—The first week in August we shall publish a special Religious Education Number of the Christian Century. No people should be more vitally concerned by the questions being raised in the attempt to bring the educational work of the church to a scientific basis than are the Disciples of Christ, who have all these years plead for a renewed study of the Bible.

* * *

The Northern California convention is in session at Santa Cruz.

The Nebraska state convention meets at Bethany, July 24-31.

Southern California convention meets at Long Beach, July 27 to August 7.

Charles E. McVey will sing in a meeting at Clay Center, Neb., in November.

The church at Vicaville, Calif., has engaged H. O. Breeden for a meeting to be held next fall. Frank E. Boren is pastor.

L. J. Mercer changes his address from Springfield, Ohio, to 48 Prospect street, Alliance, Ohio.

The University Church, Los Angeles, Calif., is making a strenuous effort to make a decided reduction in their large indebtedness.

S. Elwood Fisher is encouraged by frequent additions in the regular services of the church at Dixon, Ill., where he began work May 1.

The evening of July 8, F. W. Durham was installed as pastor of the Andrews Christian church, ————, Ind. His former work was at Markle.

North Park Church, Indianapolis, is holding joint Sunday vening services with the Grace Presbyterian Church, and the Capital Avenue M. E. Church during the summer.

Wallace Tharp, First Church, Pittsburg, has just returned from a trip to the Holy Land. Sunday, July 3, he presented each member of his congregation with a Galilean souvenir.

How can the editor know who wrote the following card? "We begin at Elk City, Okla., July 19. Have open date for August and September. Write us at home. Okmulgee, Okla. ————."

The Brotherhood of the Howett Street Church, Peoria, Ill., recently secured Prof. Packard of Bradley Polytechnic Institute to lecture on Sexual Hygiene. Effort was made to secure the attendance of a large number of boys.

The parish paper of the church at Urichsville, Ohio, brings the news that Charles E. Geis, minister of the Squirrel Hill Church, Pittsburg, was united in marriage to Miss Belle Roper, of Willoughby, Ohio, July 1. The Christian Century extends congratulations.

J. W. Underwood has resigned at Ashtabula, Ohio, accepting a call to the Belmar Church, Pittsburg, Pa.

W. C. Crerie resigns as pastor of Hill Christian Church, Pittsburg, to become assistant pastor of the First Church of the same city.

Speaking of the new building being erected by the First Church, Oakland, Calif., the Tribune of that city calls it one of the most pleasing church buildings ever erected in northern California. Thomas A. Boyer is pastor of the church.

The Christian Endeavor Society of the Englewood Church, Chicago, arranged an informal reception in honor of Pastor Kindred and his wife for the eleventh of July. A. P. Finley supplied the pulpit of this church the morning of July 3.

The Evanston church building has advanced to where the congregation is now able to meet in the basement, which they will use until the day of the dedication of the new church, which has been set for the third Sunday in September.

The church at Muncie, Ind., W. H. Allen, pastor, is determined to remove some of the usual excuses for not attending church in the summer by ordering electric fans placed in the church, and the pastor has invited the men to remove their coats and the women their hats.

The church at Pomona, Calif., observed children's day June 19 with great success. There were 1200 present and the offering of the day was $350, bringing the total offering of the church to foreign missions to $1,000.

The Jefferson St. Church, Buffalo, N. Y., B. S. Ferrall, pastor, holds a regular quarterly business meeting of the entire church when reports of the progress of the work in all its departments are presented and current business transacted.

A. B. Jones, the veteran preacher and friend and stay of the pastors at Liberty, Mo., is spending the summer in the mountains of Colorado and he speaks in highest praise of the climate and scenery, but the visit has been somewhat clouded by a temporary illness of Mrs. Jones.

The First and Central churches, Joplin, Mo., are seeking to bring about a union of the two congregations. The official boards have in a joint meeting indorsed the proposition. F. F. Walters, pastor First church, and J. M. Miller, pastor of Central, exchanged pulpits July 10.

George E. Prewitt of Commerce, Texas, has been called to the pastorate of the church at Shawnee, Oklahoma, succeeding W. A. Curtis who died within a few weeks after entering upon the work, laid down by F. L. VanVoorhis, now Wisconsin's state secretary.

A Gary, Ind., paper publishes a letter from Nelson H. Trimble, pastor of the Christian Church, addressed to the mayor of the city asking him in the name of the self-respecting people of the community to prohibit the exhibition of the pictures of the recent prize fight.

The plans of W. A. Harp for the next year are not fully settled. Brother Harp, it will be remembered, supplied for the Lenox Avenue Church, New York, while they were without a regular preacher. Mrs. Harp has recently returned from Ohio.

The annual picnic of the Higginsville Christian church was held July 10, a basket day picnic in the country, to which all were invited. The people went to the grounds in large wagons, ate dinner together, engaged in the various athletic and eating contests, returning late in the evening. H. W. Hunter is the pastor.

A. Lyle De Jarnette, for the past three years pastor of the church at Santa Cruz, Calif., has just resigned, and will close his work in that field the first of October. His plans for the future are not announced. It may be remembered that Mr. De Jarnette recently contributed a delightful article to the Christian Century on the new theology.

The new pipe organ of the church at Colorado Springs was installed July 10. There were unusually good audiences both morning and evening. At the morning service there was raised $2,250, thus making good the conditions of a gift of $1,250 from Andrew Carnegie. The church has a fine choir of thirty voices under the direction of Dr. Chas. G. Woolsey. George B. Stewart is pastor.

John L. Tyner, who has been preaching during the past year for the Columbia Place Church of Indianapolis, Ind., was ordained as a minister of the Word July 11. Austin Hunter of Chicago, preached the ordination sermon. A reception was tendered Mr. Hunter by members of the North Park Church, where he ministered for seven years.

Mr. and Mrs. William Bayard Craig, of the Lenox Avenue Church, New York, left recently for Rochester by way of Montreal and the St. Lawrence. From Rochester they came to Decatur, Ill., to visit their daughter, Mrs. O. W. Lawrence; from there they go to their summer home at Grand Lake, Colo. Brother Craig stopped off at St. Louis and preached a helpful sermon at Union Avenue.

The final service of the congregation in the Third Church, Indianapolis, was held July 10. The property was surrendered to the purchasers, the St. Paul's German Evangelical Church, the following day. For fifty years this congregation had worshipped at the corner of Ashland avenue and Thirteenth street. Harry G. Hill is pastor and is leading his congregation in the building of a beautiful house of worship. Meanwhile they will worship in the Armory.

The Bethany Assembly opens this year July 24, and closes August 15. The churches of Morgan County hold a basket meeting on the opening day, and it is expected to be one of the great days of the Assembly. C. W. Cauble, acting president of the Assembly, is pastor of the Christian church at Martinsville, county seat of Morgan County, and is actively engaged for the day. It is expected that the churches of the county will be present en masse. No admission fee is charged for this day.

The first week is miscellaneous in the character of the meetings, including Old Soldier's Day, Prohibition Day, and Children's Day, or Morgan County Sunday-school Union Day. Second Lord's Day is Memorial Day. Dr. W. T. Moore will be the principal speaker. The second week is Bible-school week, in charge of Garry L. Cook, state Bible-school superintendent of Indiana. Third week will be C. W. B. M. week in School of Missions and stote convention.

Earle M. Todd is preaching a series of sermons during July on "The Masseges of George Frederick Watts, Artist and Teacher." July 10, Mr. Todd's subject was, "The New Era in Religion," and the sermon was illustrated by Watts' picture, "Faith." Other sermons are: "The Strength of the Pure Heart," illustrated by Watts' picture, "Sir Galahad." "The Things That Are Worth While," illustrated by Watts' picture, "Sic Transit." "The Benevolence of Death," illustrated by Watts'

are informed that this church has planned for an evangelistic meeting to be held late in the autumn.

J. C. Lappin, after four years' service at Armington, Ill., has resigned and will go to Oklahoma.

the Christian churches of Colorado has changed his address from 153 South Grant St., to 223 Y. M. C. A. Bldg., Denver.

The First Church, Covington, Ky., has not yet secured a successor to Milo Atkinson. E. W. Thornton supplied the pulpit July 10.

Ralph V. Callaway, a graduate of Drake Universitl, with several years of successful experience as pastor has resigned at Atlanta, Ill., and will close his work August 1.

Arthur E. Cobb has resigned as pastor at Marshall, Michigan, where he has been nearly two years, bringing the congregation from a scattered band of discouraged people to an enlarged membership with hope and courage.

According to statistics of attendance at the University of Chicago for the year ending in June, 1910, which have just become available, an increase is shown over that for the preceding year, the actual figure being 6,007 students for the year 1909-10, as against 5,659 for the year 1908-9.

Edward A. Henry, student in the University of Chicago, librarian of the Divinity School, suplies the church at Batavia, where his work meets with the greatest encouragement. There have been two baptisms recently, one of them one of the best young men in the city.

Alva W. Taylor, until recently pastor of the Irving Park Church, Chicago, professor elect to the chair of Sociology and Missions in the Bible College, Columbia, Mo., editor of "Social Survey" in the Christian Century, has returned from the Edinburgh Conference and will spend the latter part of the summer studying in the University of Chicago.

The Merchant's Association of Topeka, Kansas held a recent meeting in which they subscribed $1,000 for starting a fund for the coming national convention of the Disciples. This is the largest amount the asscoaition has ever given to a single convention to be held in their city.

"Our Responsibility to Government" was the subject of the sermon by H. H. Harmon, pastor of the First Church, Lincoln, Neb., July 3. Such a theme suggests something besides fourth of July oratory as usually manifest. Helpful reading on such a subject is afforded by "Hindrances to Good Citizenship," by Hon. James Bryce, which will soon be reviewed in the columns of this paper.

The Chautuaqua is doing a great deal of advertising for Eureka College and the college people are doing all they can to encourage it. The sessions are held in the large tabernacle erected several years ago for the accomodation of the college and the Illinois Christian Missionary Society. This gives the people attending Chautauqua an opportunity to study the location and accomodations of Eureka College.

In the Mitchell Tower at the University of Chicago is hung a peal of ten bells in memory of Alice Freeman Palmer. On July 4 these bells were rung by a band of change-ringers who that afternoon formed what is said to be the best guild of change-ringers in the United States or Canada. In change-ringing the bells hang freely in a frame and are rung in a succession determined mathematically. A ringer is assigned to swing each bell. The first bells in this country arranged in this way were set up in Boston in 1745. Paul Revere was one of the early ringers of Bos- [illegible] The art is uncommon in this country, one aside from the Chicago guild. As at Gorton it is hoped that students at the University of Chicago will learn the difficult art of campanology and increase the number and skill of the local student band.

The practice which has been pursued for some years at the University of Chicago of inviting prominent men of the various denominations to act as "University preacher" for one or more Sundays has become a highly popular one, from the point of view of the students. As a rule the preacher of the occasion holds an "office hour" daily during the week following his appointment, so as to permit of consultations with anyone interested. The list of such preachers for the current summer quarter includes the following well-known men: Rev. F. W. Gunsaulus, pastor of Central Church, Chicago, and president of Armour Institute of Technology; Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn; Professor Henry Clay Vedder, of Crozer Theological Seminary; Professor William Adams Brown, of Union Theological Seminary; Rev. Ulysses G. B. Pierce, pastor of All Souls Church, Washington, D. C., and chaplain of the U. S. Senate.

On June 19, J. W. Carpenter, pastor of the Central Church at Uniontown, Pa., gave his fifth annual report. The moneys raised in all departments of the church amounted

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

church offerings. The church has generously supported all our missionary interests and is a living link of the Foreign Society. During the five years' pastorate the membership has almost doubled. There are now 1,000 enrolled. The Sunday-school has increased from an attendance of 160 to an attendance of 500. Seventy-five per cent of the teachers are graduates of the State Sunday-school Association, or of a school of methods. For church and missionary purposes $63,000 has been raised. The church maintains six scholarships at Bethany for the benefit of its members who wish a college education.

A good meeting has just been held at Knoxville, Iowa, by Evangelist J. M. Lowe and Singer H. D. Funk. The meeting was begun April 17 and continued eight weeks. A new congregation was organized with 165 members. There had been a small church, but with the new additions the old officers resigned and the old organization was disbanded to make for the reorganization. The evangelist says: "It was a clear triumph of the gospel of love. For years there had been two small congregations. Many attempts had been made to unite them. We said nothing about union. We asked individuals to decide for themselves to serve Christ, ignoring the whole situation, past and present. The spirit of strife and contention gave way to the spirit of love. Such a meeting is a faith builder. Though the hardest work of my life it was in many ways the happiest. The spirit of the gospel, which is persistent, hopeful, unselfish, and kind, did the work." Such a meeting is truly worth recording, and is a fine manifestation of the work of the gospel. Mr. Lowe will supply for the church during the summer. Following the Topeka convention he will hold a meeting with the church at Clarinda, Iowa.

"The Minister's Task"

(Continued from page 12.)

note,' and the function of the minister is to "create an atmosphere in which the souls of all men, commercial, economic, industrial, etc., can grow and develop." It is not the business of the minister, says Dr. Hillis, to be the champion of temperance, the apostle of clean politics, nor the exponent of a new social order, but his business is the creating of an atmosphere in which all these interests will naturally find hearty support and encouragement. The minister has the task of making the Sabbath the soul's "library day," "art cathedral day," and "gallery day." "It is a mistake to devote the Sabbath to practical things. The Christian minister should use the Sabbath for bringing God to men." For "there is only one thing great in the world the soul," and there is "only one thing great to man, God in his soul." The function of the pulpit is to keep primary things in the throne. The secondary things, art, science industry, politics, etc., have six days, the seventh is for worship; worship alone seeks to create atmosphere.

The world, therefore has a right to "optimism and never pessimism in the pulpit. God is larger than evil and is triumphing over sin. There is no room for pessimism in the pulpit. Crime is diminishing; temperance is becoming world-wide; social and political ethics are calling for deeper standards of honor than at any time in the history of our world. God is in his world and the preacher has no right to pessimism. The preacher stands for the positive and not the negative, for the constructive and not the destructive. His business is to strengthen the serious now and the pulpit is to create an atmosphere in which the souls of men and nations may live to their highest God given powers. Should the pulpit follow the advice of Dr. Hillis there is wonderful encouragement and

Christian Endeavor Lesson

(Continued from page 11.)

might get a vision of evangelizing the world and gather enthusiasm sufficient for the task. I thought without doubt that this was the most significant thing of the twentieth century. Now comes the World Missionary Conference held in Edinburgh, Scotland. It will probably be somewhat difficult to compare them. They represent two different though equasly important phases of the missionary enterprise. But without doubt these two movements—the Laymen's Missionary Movement and the World Missionary Conference—are the most significant happenings in Christian missionary activity. In military language, the one was gathering the munitions of war and the other a council of war—planning the attack.

Think of it a moment. A World Missionary Conference. The missionary leaders of the Protestants of the world—Germans, French, Scandinavians, Chinese, Japanese, Hindoos, Africans, Englishmen, Americans—regardless of demonstration, the leaders of the forces, at home, and the missionaries from all the heathen lands, have gathered to confer about the problems, the ways and means to carry the gospel to all the world. Today social discontent abounds the world over. Old orders and systems are rapidly giving away to new systems and ideals. In this changing order the Christian church has at once her opportunity and her peril. The opportunity of stopping in and, if not absolutely determining the new order, at least giving it spirit and temperment. The changes of China are astonishingly rapid. She is adopting western methods of education; she is studying with a passion the principle of representative government; she is discarding many of her old social customs. In these moments of dissatisfaction with the old is the favorable opportunity for introducing the new, the Christian.

The peril is in our delay. Some form will be adopted, it must be. If the work of missions is allowed to lag in this crisis, this time when the people are so susceptable to impressions, the loss can scarcely be comprehended. The missionary leaders and workers fully appreciate the situation, hence this world conference, for a world conquest. Who now would be so daring as to try to set the limits of influence of such a gathering? In view of all this, this is the most interesting item (dare we use such a little word for such an epoch making gathering) I know.

Dedication of the Sarah Davis Deterding Missionary Training School.

We feel every state and every province where the Church of Christ has work is interested in the dedication of the Sarah Davis Deterding Missionary Training School. August 18 the entire National Board, every Auxiliary and Mission Circle member, the children in the Young People's Department, the entire church and the general public in Indianapolis, Ind., and elsewhere are invited. The missionaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions who are on furlough expect to attend. Your presence or a word of faith and courage will tell mightily for the success of this day. In prayer we desire to give this building to God.—Mrs. Anna R. Atwater, Mrs. M. E. Harlan.

"Front Rank" Statements

Forty-one "Front Rank" certificates have been issued from the National Office to date as follows: Indiana, 10; Oregon, 7; Iowa, 5; Kentucky, 4; Colorado, 3; Nebraska, 3; California, 3; Illinois, 2; Ohio, 2; District of Columbia, 1; West Virginia, 1. Total, 41. The new "Front Rank" schools this week are: Indianapolis (West Park), Ind.; St. Johns, Ore.; Stapton, Ore.; Altoona, Iowa; Giarard, Ill.; York, Neb.; North Platte, Neb.; Little (Siloam), Ky.; Chaplin, Ky.; Mayslick, Ky.; Marcellus (Pleasant Grove), Ky.; Stockton (First), Calif.; Santa Cruz (First), Calif.; Williams, Calif.; Utica, Ohio; Harrison, Ohio; Morgantown, W. Va. California, Kentucky, Ohio and West Virginia have wheeled into the "Front Rank" line this week. No school will be counted as "Front Rank" until it has filled out the application blank and thus certified to having reached this exalted position. Applications should be sent in without delay.—Robt. M. Hopkins, Bible School Secretary, A. C. M. S.

New York Convention

Like our National conventions, the Empire State gathering is a composite of several conventions, the Ministerial, the Christian Women's Board of Missions, the Men's Leagues and the New York Christian Missionary Society, with the latter overtoping all others because of its importance in this state. This year's gathering was held in the beautiful city of Rochester in the First Church in Howell Street. Every convenience which our Rochester brethren could provide helped to make the stay in the warmest period of the year one of pleasure.

The programs of the different interests offered so many good things that it is hardly fair to the speakers to attempt to single out the ones which most impressed the writer. Three addresses so pleased the convention that motions were carried instructing the officers to have them printed, namely the address of Rev. Harry Minick, of Worcester, Mass., on "Christian Benevolence"; Dr. Z. A. Space, of Keuka Park, on "Christian Education," and Mr. Austin O. Long, of Niagara Falls, on "Those Boys."

The address of Dr. J. W. A. Stewart, dean of the Rochester Theological Seminary in the Ministerial Association's session on "The Dynamic of the Gospel" was both pleasing and helpful as was R. H. Miller's on "The Essence of Protestantism." A series of devotional addresses by William Bayard Craig, of New York City, were much appreciated. This was his first appearance at one of our conventions and the wish was expressed that he may long continue in his office as minister for the Lenox Ave. brethren.

Miss Florence Miller made a fine impression on the convention in her address on "The Kentucky Mountains" for the C. W. B. M., as did also Mr. R. A. Doan, of Nelsonville, Ohio, for the Men's Leagues. The address of Mr. Alfred Day, Secretary of the New York State Sunday-school Association on "The Church's Decisive Battle for Righteousness" was greatly appreciated.

The presence and addresses of G. W. Muckley, Stephen J. Corey, and Oliver W. Stewart, representing their various boards were among the usual good things afforded by the convention. Reports from the missions showed a general increase in membership, the average being 15 per cent. The greatest gains were reported by the South Geddes Street Church, Syracuse, which in addition to building a new house of worship had a gain of fifty-one members. Marked improvement in Elmira was reported and a movement is on foot to regain control of their property. Both Kehr Street and Kensington, Buffalo, have broken ground for new buildings. The newly elected officers of the State Society are, Dr. Eli H. Long, Buffalo, President; Dr. Duncan Sinclair, North Tonawanda, First Vice-President; Robt. Stewart, Rochester, Recording Secretary; C. R. Stauffer, Syracuse, Corresponding Secretary; D. Krebiel, Williamsville, Treasurer; W. C. Prewitt, Niagara Falls, Supt. Bible Schools, and C. C. Crawford, Rochester, Supt. Christian Endeavor.

The treasurer's report was the best in years, showing a balance on hand of over $500. The offerings from Bible Schools were the largest in the history of the society.

Especial emphasis was placed upon the fact that this is the fiftieth anniversary year of the Society and plans were made for the proper celebration of the event at the next convention. The State Board is to map out a suitable campaign with aims and ideals for the individual churches as well as the state society. There was a marked sentiment in favor of taking the next convention to Keuka college, but because of the year of Jubilee and the probability of a large convention the gracious invitation of the Richmond Ave. Church, Buffalo, was accepted. With the completion of the new Bible School plant this will be a delightful place to hold the gathering.

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CHARLES CLAYTON MORRISON, EDITOR

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1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
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INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
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Christian Union

The Anglo-American Conference on Christian Union.—Reported by Leslie W. Morgan.

Failure of Denominationalism

Union Demanded by the World's Need.—An Address at the Conference by Rev. T. E. Ruth, Pastor Baptist Church, Liverpool.

The Disciples Lead

Editor Charles Clayton Morrison Tells of the Leadership of the Disciples of England in Movements Toward Christian Union.

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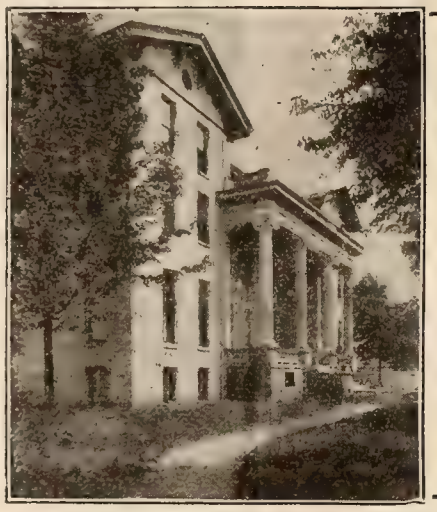
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Church of Promise

Two Essential Characteristics of the Church of Tomorrow

Our world is one of change. Agriculture, commerce, industry, education are continually adjusting themselves to the changed conditions. Failing in this readjustment they must languish, and die.

Amid the changes in thought, in educational matter and method, in commercial methods and standards, in social conditions, and the structure of our population, will the church of America continue to live? Will she regain her erstwhile authority, and command again the allegiance of the men of brawn and brain?

A too-ready affirmation of the future triumphs of the church, will not make for that triumph. It is the voice of the heart, but will not satisfy the head of the doubter, nor will it lead to a discovery of the things which are most essential to the triumph of the church.

There are facts which are fatal to a too-ready optimism. The following facts regarding church attendance are not altogether reassuring. After an exhaustive study of a number of carefully selected fields in different parts of the United States, Dr. Josiah Strong gives it as his judgment that not more than thirty per cent of the population attend church regularly, whether Catholic or Protestant, and not more than twenty per cent attend irregularly, making a total of not more than fifty per cent who ever frequent a church. There are those who believe this estimate to be too high, and would place the figures at fifteen per cent and ten per cent, with a total of twenty-five to thirty per cent.

Regarding church membership, Dr. Strong says: "If the gain of the church on the population during the first half of the nineteenth century is represented by eighty, during the last half it is represented by twenty, during the last twenty years it is represented by four, and during the last ten years it is represented by one."

The attitude of these non-attendants is of all grades from indifference to positive antipathy. This is true in the city, where the population is more than three-fourths of foreign birth, or foreign born parents. It is not much better in the towns and villages, where merchants and retired farmers easily yield the blessings of the church service for the attractions of the automobile.

Two classes, particularly, the church of our day is failing to reach. They are the foreigner and the wage earner. The former, Frenchman, Hungarian, Bohemian, Pole, Italian, and Lithuanian, rejoicing in the freedom from the dominance of the religious tyranny of his home country, turns his steps toward no church door. In America there are three hundred societies among the Bohemians alone that have as their avowed object the teaching of disbelief in the church and all for which it stands. Many writers have told us of the alienation of the wage earner from the church and her ministries. Not a few of them would applaud the statement of a recent writer that the laboring man hates the very shadow of the church spire that falls across his pathway. The church of our day is not especially notable for her power to win and hold the allegiance of the people of wealth and fashion, and the persons of highest intellectual culture.

Must the church continue to lose? Is organized religion to be outgrown? Is there not a promise for the church. Our hearts are satisfied only by some such word as that of the prophet, "In the latter days the mountain of Jehovah's House shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it.

Dr. McGiffert has said, "Christian Church there must be if the cause of sympathy and service is to prevail among men." Our hearts say, amen!

Nor are we, today, without the signs of "that latter day when the mountain of Jehovah's house shall be exalted on the top of the mountains." From many quarters come the glad news of the increased interest in the things of religion and the church.

In the recent Laymen's Missionary Congress in Chicago there were more than four thousands strong, viril men, devoted to the cause of Christian missions. Of this meeting, Louis Wallis, in the Chicago Public, said: "It was not an ordinary religious affair. It had the enthusiasm that accompanies only fresh and spontaneous movements." Last year nearly $25,000,000 was raised by Protestant churches for missions. Of this sum the churches of Canada and the United States gave $11,307.405. But a stronger indication of the new life in the church is the fact the missionary organizations have now set themselves to raise within the next thirty-five years the colossal sum of two billion dollars. The recent meeting in Edinburgh is well described as Christian strategists planning for the conquest of the world.

Likewise encouraging is the renewed interest in Bible study. In a recent number of the Century magazine, Clayton Sedgwick Cooper, secretary of the department of Bible work among college men for the International committee of the Young Men's Christian Association, presents encouraging facts. He says that last year 32,259 college men in 539 institutions attended voluntarily Bible classes for two months or more. He assures us that they were the best men in their colleges. At the United States military academy, 340 midshipmen meet weekly for Bible study. In 1908-09, ten state universities reported 3,678 students voluntarily attending weekly Bible classes. Many of the more aggressive denominations are placing student pastors at the great universities and find a welcome to their work by the best students in the institutions. Not long ago a daily newspaper published in Wall street declared there was nothing this country needed so much as a revival of old fashioned religion.

All this does not look as if the days of the church were numbered; but gives us heart to believe that the day of a larger usefulness is just before the church of America.

But the church of promise, can not be the church of the past. We face a new world. We confront new problems. We must speak a message that meets those conditions, and helps to solve those problems.

The church of promise must be a united church, and a universal church. It must be united. It is the rule now to think of the denominational divisions that hinder the work of our day as being the outgrowth of historical conditions which no longer exist. But the divisions remain. They continue to confuse and waste our energy. They remain because the new spirit in religion has not yet gained sufficient strength to throw off the old form, and get for itself a new body that shall be adapted to the new day. One day we shall be ashamed of this and build over the grave of our denominationalism an expiatory monument as the Presbyterians have over the ashes of Servitus.

The church of promise will be the universal church. At the Laymen's Congress in Chicago there was clearly perceptible a great under current of democracy. Difference of history, of creed, of social prestige, of apostolic assumptions, vanished before the consuming passion for the evangelization of the world. To that conference every man who would join with his brethren for the worship of God and the service of man was welcome. No bar of credal or formal rite was raised to separate believers and servants of the Christ.

So must it be, in that latter day when "all nations shall flow unto it"—the Church of Christ. So will it be when the church catches fully the spirit of the Master and gives itself to the realization of the great ends of the Kingdom, which is "righteousness, joy and peace."

Such is the spirit needed today. It calls for men, large men, for pew and pulpit. It calls for men of vision and men of courage; for men of faith and men of intellectual equipment.

For the church that can work with such a spirit, and with an intelligent grasp of the great human needs of our day, individual and social, there is still room in the heart of humanity. To men and churches who can preach that God is love and can say it with the impelling power of intelligent sympathetic expression of that love in creed and ritual, in public utterance and organized activity, men will still respond and will yield loving allegiance.

British Disciples Leading the Way

Disciples throughout the United States have been greatly interested in the call made by the Disciples of Great Britain for an Anglo-American Conference on Christian Union. The Christian Century has been saying recently that the essential testimony which the Disciples are to bear on behalf of Christian union can be borne more effectively through institutes, conferences, and lectureships than through the multiplication of churches, important though the latter may be. It was with greatest satisfaction, therefore, that this paper received the first notice of the purpose of our brethren in England to follow the Edinburgh Conference on Missions with a Conference on Christian Union. On another page will be found the story of this convocation as told by our English correspondent, Leslie W. Morgan, who was the efficient secretary of the conference, and in whose mind the whole plan shaped itself.

Fresh from attendance upon the sessions of this really extraordinary meeting it is our pleasure to testify to its great success in promoting the cause on behalf of which it was organized. It was, first of all, a representative affair. Of the eight speakers on the two days' program four were American Disciples and four represented four English denominations—Rev. Prebendary Webb-Peploe, of St. Paul's Cathedral, the Church of England, Rev. Dr. W. L. Watkinson the Wesleyan, and Rev. C. Silvester Horne the Congregationalists. These men are leaders among the evangelical forces of Great Britain. Their names are well known in the United States where by book and voice they have spoken to us. That their participation in a conference promoted by so feeble a folk as are the Disciples in England testifies to their great interest in the Christian union theme and, no doubt, to the unfailing fervor of the secretary, Mr. Morgan, whose friendship with them extends all the way from the library to the golf course.

The effect of this sort of conference cannot be measured by statistics or indicated by resolutions passed. Its value lies in forcing the problem of unity into the foreground of the minds of those who participate in it either as speakers or as listeners. It is not enough for a community committed to the Christian union ideal to merely study the Bible; such a community must also study the people whom it proposes to unite. It must be on fraternal and easy relations with them, must know their ways of thinking and feeling, their doctrines and practices. No clannish people can be an effective Christian union instrument. The Disciples have much to learn in such conferences as these—and perhaps what they learn will make the Christian union movement seem easier and more practicable than it seems when we stand apart and hammer our scripture texts on the outisde of the denominations.

On the other hand, it is always a wholesome revelation to a denominational preacher to discover that there is in existence a people who have purposefully set themselves the task of destroying denominationalism that the one catholic church of Christ may be all and in all. The Disciples are not conceived by the average person as such a people. They are supposed to be just another sect, contending for their interpretation of the New Testament like all the sects are doing, and perfectly willing, of course, for Christian union, provided everybody will come to their way of thinking and practice. When such average person learns that the Disciples' purpose is quite opposite to this, that while as individuals each holds heartily to his understanding of the New Testament and is in duty bound to conform his practice thereto, nevertheless, the "primal thesis" of the Disciples is that fellowship and union is not conditioned upon our individual understanding of New Testament teaching but upon our common loyalty to Jesus Christ—such average person is surprised and piqued into further curiosity.

This Anglo-American conference on Christian union will do good, therefore, in setting right the minds of the leaders of the denominational churches as to just what the aim and method of the Disciples are. And henceforth they cannot help, whether or not in hearty coöperation with us, taking more active interest in working for an answer to our Lord's prayer.

But there were two practical and obvious results of this conference upon which a word must now be said, though only a word, as no doubt there will be occasion later on to say many things. After the conference had adjourned a supplemental conference was held in the West London Tabernacle at which the sentiment of the main gathering was crystalized in the formation of a "Christian Union League" to be extended throughout all churches and to include both individuals and congregations which had caught the vision of a united church and desired to begin now the practice of union. This singularly felicitious conception carried our minds back to the original purposes of the Campbells, whose desire was strongly set against the formation of a separate religious community, but who wished rather to work within the existing order of things for the promotion of unity. This British League has in it the possibility of reviving that original conception of the mission of the Disciples of Christ, and if the idea shall spread to America it will be ample reward for funds expended during thirty years of not always hopeful effort in establishing the cause in Great Britain.

The other manifest benefit of the conference was the meeting of thirty-five representatives of our older British brethren with about forty-five representatives of the Christian Association, the so-called progressive group, to discuss the possibility of coöperation or union between the two bodies. As may not be known to some of our readers, these two bodies have been separated by a wide gulf for many years. Both derive their original impulse from the Campbells and their co-workers, but have not been living in either the spirit or the form of unity. In a further article we shall speak at greater length of the meeting in which it was undertaken to remove from our plea this scandal, for such it is felt by both groups to be.—Charles Clayton Morrison.

Christian Vision

The Christian is a seer or he is nothing. He sees what ought to be. He is never satisfied with things as they are because he sees where improvement is possible. He creates in the hearts of others dissatisfaction with evil conditions. No community can continue in ignorance of its wickedness if it has one Christian in it.

"Not that I have already obtained, or am already made perfect; but I press on" is the expression of the Christian attitude toward life. When a man ceases to grow he ceases to be a disciple of Jesus. Growth ceases when vision becomes dim. As long as we have before us an ideal we are willing to endure the painful toil that makes growth possible. When the ideal no longer fills the mind, we choose the present comfort and let the future take care of itself.

The Christian congregation is the eye of its community. It sees what opportunities are before the young people and it enables them to know themselves and their circumstances. A company of persons engaged in debates about what has been and with no appreciation of the connection between the past and the present is not a Christian congregation. The meeting on the Lord's day that inspires no one to more noble endeavor can hardly claim the presence of the Lord. A pessimistic tirade in connection with the communion service misrepresents the teaching of Jesus. The house of God is not the place to apologize for sin, but its preaching must never leave the impression that God is dethroned and that sin is triumphant. The minister may have to present a dark picture but if he cannot make his congregation feel that the grace of God is sufficient for every human need, the less he says about evil conditions the better he will serve God.

There is need in the church of today for men of vision to lead in the movement for Christian union. A prominent theological teacher has said recently that denominational pride is keeping churches apart where all other reasons for separation have been removed. There is truth in this statement. Men have reason to honor the organization of which their fathers were members and from which they learned how to worship God. The tendency is for every man to attribute too much importance to his own denomination. He cannot believe that anybody outside of it really understands certain aspects of truth. Men of vision will recognize the services of all the denominations to the truth. They will not belittle any company of earnest believers. But they will find something big enough to include all disciples of Christ. They will show us how to avoid the waste of a divided church. They will teach us what is worth while and what is unimportant.

The church is beginning to see the place of education in the Christian life. The notion that faith in God can be kept alive by a revival once a year is less prevalent than it used to be. We are consideration of the factsetaoinshrdluetaoinvbgkqjetaoinxzfiffffffiffi discovering that a confession of faith that is not based upon a thoughtful consideration of the facts of Christianity is not the good confession. We have discovered, too, that the learner is active and that therefore the instruction of the sermon is not sufficient. We learn best in classes where every statement is liable to be challenged and where every member is free to express his opinion. The democracy of learning is becoming known. It honors the vision of every man. The truth the child grasps is respected. The best teacher is he who can walk along with his pupils and rejoice with them in their attainments. Who will tell us how to realize more adequately the democracy of Christian education?

Midweek Service, August 3. Matt. 5:27-29; 6:22; 1 John 2:16, 17.

Social Survey

ALVA W. TAYLOR

It was the privilege of the editor of this page to attend the great World's Missionary Conference at Edinburgh as a delegate. He had the same privilege at its predecessor in New York ten years ago. That was one of his earliest experiences in affairs of the kind, and he thought the more youthful enthusiasm over the great meeting could scarcely be realized after a decade so filled with observation of great occasions. But so significant was this conference, so representative of the most momentous forces of our time, so ecumenical in its capacity as a Christian and universal parliament and so suffused was it with the spirit of unity that it would indeed be a cynical attendant who was not enthused until he accounted it very near the climacteric experience of his life

The conference was great in its personnel. Not all the great men there were men of daily paper reputation. Their greatness is of a more substantial kind. They are like the great prophets. Coming generations will erect their monuments. Those who administer our present day affairs get the most of our attention, but the most of our attention is caught by passing events and things superficial. Here was the stuff of which heroes were made.

Notable among the more popularly known personalities of the conference were Sir Andrew L. Frazer, who was for many years Governor General of Bengal, and there administered the civil affairs of eighty millions of people. Good imperialist that he is, he has been bearing testimony for many years that Christianity is doing more for India than England is able to do. Lord Reay, who presided over two sessions, bore a like testimony out of a like experience. Lord Balfour of Burleigh, a man whose eminence is not dependent upon his birth to aristocratic distinction was what we would call honorary president of the conference, and made a statesmanilke address. John Mott was the real presiding officer, and the genius of the conference. He is one of the most masterly executives of the time, and the success of the conference was due more to his organizing ability than to that of any other single person. Robert E. Speer was called upon oftener, perhaps, than any other missionary expert of the conference. Speer is consummate in his presentation of the larger issues of the world-wide missionary problem. Some one has suggested that New York make him U. S. Senator. He has a bigger job. The most popular man in the gathering was William J. Bryan. It was not known surely that he could attend the conference until he returned from South America just before it convened. As a consequence, arrangements had to be made for his public address after the conference began. With almost no notice, audiences that overflowed into the streets, greeted him on four of the five days he was present. The daily papers were in rhapsodies over his personality and eloquence, and the conference people over his unsurpassed advocacy of Christian missions and practical Christianity. Pastor Boegned of the French Protestant Church, Henen Richter and Warneck, the notable German authoress, Dr. Chatterjee of India, a lifelong native Christian, and a long list of notable missionaries, too long to name, and a selection of any names from which would be almost unfair to the others, were present as well as nearly all the great missionary secretaries of the world and many native Christians of note. No address of the entire conference surpassed that of Prof. Azariah of India. His plea was for brotherly treatment of his people by the whites and especially by those known as Christians.

Each morning the report of one of the eight commissions would be made. Then followed an all day discussion by those who were best qualified to deal in an expert manner with the problems coming under that particular head. It was no simple task for President Mott to select the speakers from the large number who asked the privilege. Here were representatives from scores of religious bodies and many nations, not all of whom were willing to forget precedence, party consideration, or personal ambition when the matter of getting to make a talk before such a gathering was under consideration. Few men could have discharged their office with such skill as did Mr. Mott. Rhetorical connoisseurs may have been disappointed. But these men were there for serious business and they were sober and grave in the consideration of their problems. The careful listener and the man who came to the conference with a mind prepared by consideration of the problems of the world-wide missionary enterprise, found more in many of those seven-minute discussions than in a long and fervent address to a popular audience. No national parliament listens to more statesmanlike utterance than those there made by men like Bishops Brent and Bashford, J. Campbell Gibson, Arthur H. Smith, Dr. Chatterjee, Robert E. Speer, Prof. Ritcher, Eugene Stock, Seth Low, Wardlaw Thompson, Robert Horton and many others. Popular addresses were given in three different halls each evening, to great audiences, and there the masters of the platform appeared. It must be mentioned that Rev. Gordon Lang ,the liberal young Archbishop of York, made one of the really great addresses at these meetings. His ringing and convincing declarations in favor of Christian democracy and unity were inspiring. One felt he ought to be one of the prophets of a new era to the Anglican church and some day help unburden his ecclesiastical office of politics, sectarianism, and the medieval toggery he is compelled to wear as a sign and symbol that ecclesiasticism is a relic of ages gone.

The soul of the conference was in its spirit of unity. When the things on which we do agree are assembled there is but a fringe left of things upon which we disagree and even that is found inconsequential. We have varieties of opinion like the leaves of the oak have varieties of size and markings, but we are all so alike that all the world recognizes us as alike. The conference had one text. It was not officially promulgated, but the spirit put it on the lips of every speaker, and that was the Lord's prayer that we may be one, that the world may believe. Our hearts rejoiced as day after day went by and we heard men of all denominations crying this shibboleth of unity and not one apology for sectarianism. Many were unsparing in their denunciation of our divisions as a sin and the narrations of actual unions accomplished on the mission field gave us vision of that new day when we shall all be one even as "He and the Father are one." Thus things arose in an ascending climax to the day when the commission on unity was to report. There were great expectations for this day and the feeling was tense and joyful. The report of the commission had been placed in the hands of the delegates and, the data being furnished by missionaries, was wise and practical in its recommendations regarding methods, but unequivocal in its spirit for unity. Perhaps it heightened the harmony, as in a great symphony, to have the melody broken by occasional discords, but we could have wished it had been confined to matters of policy only. But it could not be. Let it be noted that no missionary voice joined in the unity discord. It must be left to the theological dogmatist and ecclesiastical politician. It was voiced in tones that seemed almost hesitating when a man who has been the chief ecclesiastical politician of his denomination for a generation brought it forth in the thread-bare analogy of the army with its divisions of artillery, cavalry and infantry. But scarce had his last word been uttered when one of the greatest missionaries in China and a representative of the same denomination was on his feet with the dramatic declaration that he could think of no figure of speech that could justify our divisions; that the church of Christ was the "body of Christ," and that to disjoint it was to give His body pain and injure its usefulness. Chinese and Japanese delegates plead that our traditions had no merit for them, but that our essential Christianity was their only hope and in this plea every man from the front most heartily and feelingly joined.

The day is about done when there will be any competition on the field. The men who go out as doughty denominationalists soon lose their fervor for a sect in the overpowering sense that possesses them in the face of the task. They see the need of a gospel untrammeled by the opinions of men and traditions of ages gone and see, too, that the universal spirit of Christ's brotherhood forbids all that divides and demands all that makes for coöperation. The tendency is for no mission, to intrench upon the territory another has already occupied. Educational institutions also are uniting. The significance of this can hardly be over-estimated. The future leaders of the native churches are to be prepared for their work in an atmosphere of unity and coöperation. A common literature is being produced and more and more letters are being granted freely from church to church without reference to denominational affiliations. Interdenominational conferences are being held and geography determines the coöperation more and sectarianism less. The conference leaves behind it a continuation committee which is to appoint a great missionary tribunal like unto the dreams men have of a permanent international tribunal at the Hague, and which will be the forerunner of that day of the Lord when the Church of Christ is one church and the nations of the world are those of our Lord and His Christ.

Anglo-American Conference on Christian Union

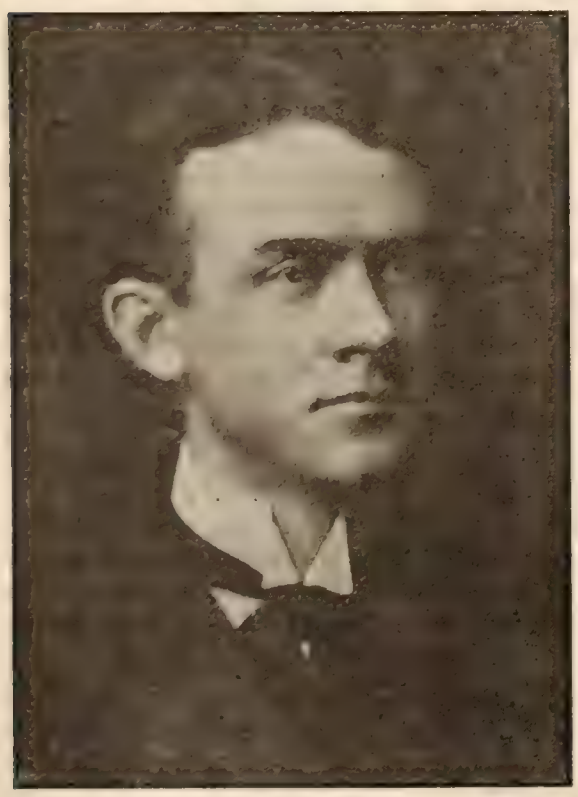
Report of Meeting—The Men Who Represented the Disciples.

BY LESLIE W. MORGAN.

We are too near to recent events to set them down in the light of history or perhaps to see them in their true perspective as projected on the foreground of the future, but if vision and aspiration count for anything, the events of the last few days have a significance beyond the ordinary. There has been held for the first time in the city of London a conference on Christian union. They have been held elsewhere but not in the world's metropolis so far as the present writer's knowledge goes. This conference may prove as significant as the famous Gridelwald gathering of a score of years ago when the free church council idea first took root in England.

Two Fraternal Hands.

The conference now under review may be divided into three sections, which may appear to be diverse in their purposes, but which in reality emphasize a common principle, as will appear as the report proceeds. The period covered was four days, the first two days being devoted to the Anglo-American conference proper when our own men appeared on a common platform with representative men from the various free churches and from the established church; the third day was devoted to a consideration of themes growing out of the preceding days which had for their purpose the discovery of our own relation and responsibility to the cause of Christian union; the fourth day was devoted to a meeting with the English churches of Christ to endeavor to find a way by which the forces pleading for a return to N. T. Christianity might be united. Thus during the conference the fraternal hand was reached out in what might seem to be two opposite directions, and some fear was expressed that each hand

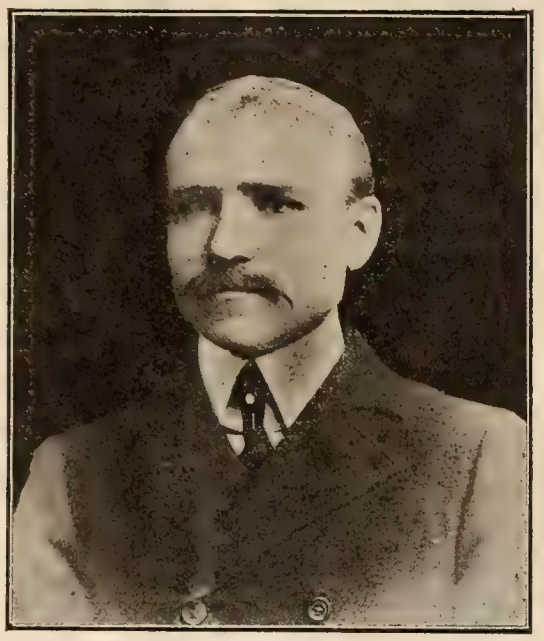


Charles Clayton Morrison, Editor The Christian Century.

might be paralyzed, by the direction in which the other was extended. The fear has proved groundless. The situation but gave opportunity, and will still give it, to emphasize a fundamental principle for which we stand,—liberty and unity, not coercion and uniformity.

Advertising Methods.

The first two days' sessions were widely advertised, and even our American friends confessed that they had learned something in the art of advertising a religious gathering. And while the attendances were not large the subject of Christian union was brought before thousands of people through the 1,700 large posters that were displayed throughout London, the advertisements in twelve of the leading religious weeklies, the seven or eight hundred invitations that went out to ministers and others, the announcements made in many churches, and last but not least, by means of the sandwich boards that were carried for two days in the city by six girls belonging to an organization known as the "Busy Bees." The total of sixty pounds spent was not thrown away and inquiries are still coming in as to the meaning of the gathering. There are some thousands of people who cannot again say, unless they have short memories, that they have never heard of the Disciples of Christ. In each invitation that went out a small tract was enclosed setting forth our principles, also a hand-bill on Christian union, and another giving our record of growth during 100 years. There was sufficient reason for this in the natural demand to know who we are on the part of those who were asked to give us support.



Leslie W. Morgan.

Notable Speakers.

We could not have asked for four better men than those who responded to our invitation to share our platform with our American brethren. And what is true of the speakers is true also of the chairmen, all members of parliament except one, our own Mr. Durban who took the chair one evening. Seven different denominations were represented. A high level was struck in the opening address by T. E. Ruth of Liverpool who had been assigned the subject of "Christian Union Demanded by the World's Need." An American remarked, "He is a coming man," an Englishman replied, "He has already arrived." Mr. Ruth may be said to have arrived a few years ago, when he appeared for the first time on the National Free Church Council platform. The address appears elsewhere in this issue and need not therefore be further commented upon. It has already been suggested that arrangements should be made for Mr. Ruth to make a tour of the United States in the cause of Christian Union. Our own A. McLean followed Mr. Ruth in a carefully prepared paper on "Christian Union Demanded by the Essence of Christianity," and it would be a fair inference to conclude from the array of facts drawn from the Scriptures of both the Old and the New Testament that the time will come when Christianity must be a unit or nothing! The chair was taken by G. Hay Morgan, M. P., once a Baptist minister of prominence but now in the legal profession. Mr. Morgan said he was a Baptist but he was first of all a Christian, and if this was the right order in relation to the best denomination, what was to be said of the worst?

The second session was devoted to the subject of "Bases for Christian Union." And addresses were delivered by Prebendary Webb-Peploe of the Established Church, and by Dr. Errett Gates of Chicago. An admirable principle (as viewed by the committee of arrangement) of the conference was illustrated by this situation. Mr. Webb-Peploe is a conservative in matters religious, whereas Dr. Gates is well known to Christian Century readers. Notwithstanding this, each was free to speak his mind, and he spoke it. And what is even more significant, it is not probable that what either said would be accepted by the majority of his own denomination. It is one of the outstanding contradictions of our outgrown denominational system that a larger liberty is conceded to men inside a particular denomination than is accorded to men of another denomination. Perhaps some day the principle will be recognized that what is tolerated within the ranks of a single denomination need not be looked upon with disfavor to the extent of exclusion, when it appears elsewhere. He who is in and is not put out gives warrant for the reception of his brother who is out and wants to come in. Referring to the addresses themselves, what was omitted by Mr. Webb-Peploe was as significant as what he said. There was no claim of a rightful authority on



Dr. J. H. Garrison, Editor The Christian Evangelist.

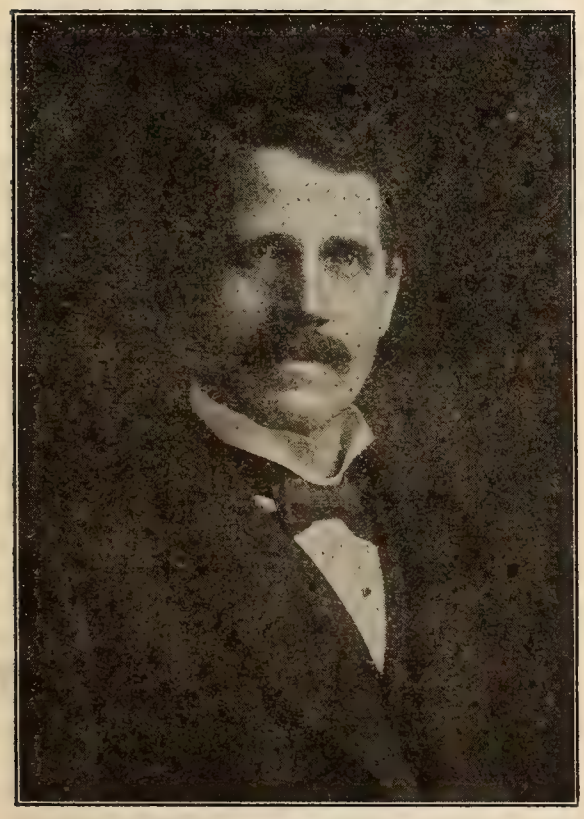
the part of the church and no reference to the historic episcopate. His presence on the Keswick platform for thirty-five years has, doubtless, somewhat reduced the importance of these things in the eyes of this man of God with a passion for holiness and consecration. It was in Mr. Webb-Peploe's reference to biblical criticism and its influence of our common Christianity that indicated a somewhat different point of view from what is usual with the other speakers. Each agreed however that the union that is effected must

be a union in Christ, only differing somewhat in their interpretation of what this would involve.

Mr. Gates first treated the subject from the historical point of view, concluding this section of his address with a clear statement of the principles enunciated by Thomas and Alexander Campbell as bases for the reunion of Christendom, and then proceeded to give his own ideas of the union that is to be, or ought to be.

Things Already Accomplished.

The third session was expected to sound a hopeful note concerning the things already done, and it did. The chair was taken by J. Allen Baker, Esq., M. P., a member of the Society of Friends, and a leader in his own denomination and also in the campaign for the peace of the world. His words from the chair were appropriately devoted to what has been done toward the promotion of unity among nations. After all many of our denominations have arisen because of national traits and have then been transplanted to other soil, often without point of sense. The comity of nations will do more than interpret the significance of certain denominational principles, it will tend to the finding of the common denominator in them all. The speakers at this session were Dr. W. L. Watkinson, so well known on both sides of the Atlantic as a virile writer and preacher of the Wesleyan Methodist body, and C. C. Morrison of the Christian Century. They both did themselves and their themes credit. Dr. Watkinson gave a tender and yet forceful presentation of the subject which showed his full sympathy for not only what has already



A. McLean, President F. C. M. S.

been done but an ardent longing for the things that are yet to be. At the same time the good doctor was careful to say in the opening of his address that anything in the way of an ecclesiasticism was to be avoided, and that he feared also that there was some truth in the statement that unity is like silence, "If you speak it is broken." The present speaker did not break it, but cemented it.

The address by Mr. Morrison revealed a statesman and a seer. For an all-round view of the subject and the plane to which the whole theme was lifted was not exceeded in the conference. It was a masterly address; frank in its criticism and fruitful in its suggestions. It would be folly to attempt to review it here, but it will be published both in England and America.

It remained for the last session to hear any special reference to the different problems that England and America have to face in connection with the matter of Christian union. Rev. C. Silvester Horne, M. P., who spoke on "The Difficulties and Their Re-



Dr. Errett Gates, Associate Professor of Church History, University of Chicago.

moval," undertook what he considered almost a hopeless task, viz., to make the American section of his audience understand the difficulties in this country of which nothing is known in the United States. Speaking on the general subject, Mr. Horne said the first part of the subject that had been assigned him was an easy one, but the latter part made it sufficiently difficult to test the valor of the bravest. The speaker carried the audience with him, as he always does, till the last word was spoken and he had to hurry away to his duties at the "House." Mr. Horne is thinking of a trip to America next year, and those churches and other organizations that can secure a visit from him will be fortunate. His character and disposition are as genial as the smile with which he was evidently born. Dr. Charles Leach, M. P., was the chairman and in his opening remarks referred to what he had to do in the early days of the " pleasant Sunday afternoon" movement in promoting its interests, "by accident" as he modestly put it.

The closing address of this series was given by Dr. J. H. Garrison of the Christian Evangelist, on "The Consummation." It was a commingling of review and vision that proved most acceptable to a gathering of Disciples and others, all of whom had at heart the great cause of Christian nion. This address set forth perhaps in the most sympathetic way the position of the Disciples of Christ or any of the series and served an admirable purpose in giving point to the gathering which had been arranged by them.

The account of the session when the theme of "The Furtherance of the Cause in all the World" was considered in a symposium and the one when council was held with those who stand with us in principle but not in action, must be postponed to another issue. This further statement will include an important decision in regard to promoting the organization of a league for the furtherance of Christian union that ought to have a world-wide significance.

"Wringcliff," Priory Road, Hornsey, London, England.

Associate Membership

(*"a rejoinder"*).

The comments of my good friend, Austin Hunter, on the plan of "membership in the congregation" move me to a brief reply. First, he says it is too formal and points out that "each flourishing church has several regular attendants and regular contributors and people who give their influence to the strengthening of the church who are not members." But the question is, are these people counted as Christian people? Does their relation fulfil the requirements of Christian union? "Membership in the congregation" is a recognition of the Christian character of these people. Second, our friend says the plan is too informal and states that these persons may not have "made any profession of Christian faith." As a matter of fact, however, their indentifying themselves with the life and work of the church is itself a confession of Christian faith. Belonging to the fellowship, contributing one's money and devoting one's time and influence to the advancement of Christianity are about as real and effective confessions of faith as could be required. I do not find in my New Testament that "Jesus himself said that certain ones who refused obedience to an external rite had 'rejected the counsel of God.'" Certainly Luke 7:30 does not ascribe that statement to Jesus. All of our members of the congregation are believers in Jesus Christ,—are Christians. Third, it is quite a matter of one's standpoint whether thirty such members are "many" or "few." The more important fact is that they afford an actual demonstration that the plan has worked and has enabled us to accomplish Christian union in what we beileve to be a Christian and scriptural manner. I do not know of a single Disciple who has been kept out of the Hyde Park Church by this practice. If there be any such, they are doubtless able to speak for themselves. As to growth in membership, missionary enthusiasm and good works generally, the Hyde Park Church has not lagged behind many of our Chicago churches. Certainly in the practice of Christian union, which is the purpose for which this plan of membership was adopted, the results have been most encouraging. The letters received expressing commendation of this serious and earnest effort to really practice as well as to preach union, are evidence that interest in this question is increasing.

E. S. Ames.

5722 Kimbark Ave., Chicago.

A Game for the Little Folks

The game is called "Defiance."

The company of little folks represent a mother and children.

"Mother, can I pick a rose?"

"Yes, my dearest daughter, if you don't tear your clothes. But remember, tomorrow is your sister's wedding day."

The children now retire to a safe distance, and sing:

"I picked a rose."
"I tore my clothes!"
"Come home!"
"I don't hear you."
"I'll send your father after you."
"I don't hear you."
"I'll send your brother after you."
"I don't hear you."
"I'll send the dog after you."
"I don't hear you."
"I'll send myself after you."
"Send 'em along!"

A chase then ensues, and the child caught must take the mother's place. For an outdoor romping game this has been very popular.—Ex.

Union Demanded by the World's Need

A Catholic Tempered Confession of the Failure of Denominationalism.

BY REV. T. E. RUTH.

EDITOR'S NOTE.—On another page appears a report of an extraordinary meeting held in London, July 4 and 5, a Anglo-American Conference on Christian union, promoted by the Disciples of Christ. We take peculiar satisfaction in giving our readers an extra good taste of the rich feast spread for that gathering. The following article by the minister of the Princes Gate Baptist Chapel, Liverpool, was the first address in a series of eight notable, and, we believe, historic utterances. Mr. Ruth is one of the younger Baptist preachers of England, rapidly rising into a place of leadership among the non-conformist churches. He has enthusiastically committed himself to the movement for Christian union. In speaking, his face and person glow with the magnetism which no reader of his address will fail to discern, even in the cold type. He is a winsome orator. No sooner had he gotten fairly into his speech than every listener knew the conference was to be a great occasion. It would be, we believe, a signal event for Disciples and Baptists in this country to arrange for Mr. Ruth to make a speaking tour among our more open-minded churches in the interest of the unity which is steadily establishing itself between the two bodies. It is our hope to be able to present next week the address of our absent editor, delivered at the same conference.

By courtesy of your committee, I have to speak on "Christian Union Demanded by the World's Need" a subject as comprehensive as it is vital. "Christian Union" and the "World's Need" were united in the bonds of holy matrimony in the very inception of Christianity, and their divorce has been disastrous in the weakening of faith and in the slowness of world conquest. Concentration on the world's evangelism unites the churches and when the churches are one the world will believe. That is the moral of the epoch making missionary conference at Edinburgh. Christianity stands for a united character—a physical, mental, moral, spiritual, unity; for a United Church—a local, national, catholic unity; for a united world—a Christianized civilization, a universal brotherhood and earth-and-heaven, temporal-and-eternal unity!

Organic Union, Not Mystical Union.

The terms of my subject, determined for me, are as severely logical as they are cosmic and Christian—"Christian Union Demanded by the World's Need." It is organic union that is meant rather than mystical unity. It is the denominational dynamic without the denominational limitation. Fraternal fellowship may be an interdenominational necessity, federation of denominational forces an imperative need, but Christ's prayer will not be answered and the world's needs will not be adequately met apart from organic union. I do not know, no dictionary can elucidate and no man I have met can explain what is inorganic union. Fellowship itself must be organized. Federation cannot be an inorganic thing. Inorganic union is not only a contradiction in terms but an impossibility even in our illogical life. The world has many needs and the churches have many resources; and the conception of union in the mind of Christ when he prayed for his disciples and for the world "that they all may be one—that the world may believe" and in the expositions of the apostles implies diversities of gifts and diversities of operation, but Christ's body was never meant to be inorganic. It is organic union that is demanded by the world's need.

Denominational Necessity Now Outgrown.

Denominational Christianity fails to meet the needs of the world because the church and the world have outgrown denominational necessity just as the body has outgrown certain of the animal necessities in the process of evolution. The consummation and climax of Christian evolution will be wanting, the Kingdom of God will be delayed and the travail of Christ's soul prolonged until the churches cease to be competitive and become simply Christian. I am not denying that denominations have been necessary; they have emphasized certain aspects of truth apt to be overlooked, and the truths for which they pleaded will abide, but it is the divine mission of denominations to labor for their own extinction. The denomination that is divinely successful will cease to be; for the truths to which it witnessed will have won universal recognition. And I pray that the Baptist denomination to which I belong may be divinely successful.

Christian union is demanded by denominational needs for the diversities between branches of the same denomination are sometimes so acute that local pulpits are rival platforms and the only hope of full-orbed vision is in the larger unity. I am a Baptist and regard infant baptism as a prolific source of evil, but I have come to believe that it is not a hundredth part the evil that disunion is, either in its effect upon Christian character or upon the church in its world service. I would do little to make a man a Baptist, but I would do a great deal to make him a Christian and I should know that, immediately, whatever the denominationalists would do with him, he would become a member of the invisible Church of Christ and that he would give his personal experience some public expression. And the whole world is waiting for denominational aggression to make way for the consuming passion of personal and universal evangelism. The world is waiting for a church that is simply Christian.

A Hymn with an Untruth in It.

Denominationalism is being weighed in the balances and found wanting. As I shall show you presently the world is making up its mind to be Christian without it. There are times when we sing, as with the noise of brazen trumpets,

> "We are not divided, all one body we—
> One in hope and doctrine, one in charity."

But we know what a big lie it is, what a travesty of the real situation, what an affront against high heaven! We do not deceive ourselves and the world holds us in derision.

There is a great deal that is discreditable and very little that is divine about our divisions, and when we attempt to meet the world's needs we begin to realize the utter iniquity of charging God with our party prejudices. But the marvelous development of foreign missions will not allow us to see in the decline of denominationalism any argument for despair. World evangelism, partial as it is, proclaims with prophetic authority that the church of the future will be established not by law, nor by creed. Christianity cannot be politically planned. Eternal issues do not depend on any impossible intellectual agreement. Law has failed to win the world. So has creed. Hierarchies and orthodoxies are time-born, colored by circumstances, shaped by contingency, reflecting a thousand irrelevancies. We are returning to what Matthew Arnold called "the sweet reasonableness of Jesus," to the catholic church, established by love, the simple comprehensive Church of Christ—not necessarily to the church that bears that name, but to the church that makes much less of the label and much more of the life—that knows no limits save those of spiritual affinity and sympathy and no creedal and ceremonial tests but the faith that is fidelity, moral temper, spiritual affection, the filial spirit and the spirit of service.

The Best Denomination in the World.

Christian Union is demanded by the world of Christian character. Character-creating forces are not denominational. Sainsthip is not sectarian. I belong to what I believe to be the best denomination in the world, but Baptists have no monopoly of the best. Indeed the best thing about the denomination is the catholicity and world-consciousness into which it is merging. That is its man making power. If I were to be shut up within Baptist barriers, having fellowship only with Baptist brethren, knowing only Baptist beatitudes, I should be a bigot and no man. Life here would be a limited and a loveless thing. There would be no chance for character completion. And a Baptist heaven would be no heaven to me. And if this is to be said about the best denomination what is to be said about the worst? The fact is that even in denominational life the essential things are undenominational. Baptists have no monopoly of loyalty, Congregationalists of liberty, Methodists of passion, Anglicans of reverence, or Romans of devotion. These are the elements of character, and in every man's nature there is an eclectic insistence on Christian Union.

Saintship not Sectarian.

The saints of all the sects have their unsectarian ministry. Spurgeon was infinitely bigger than Baptist, Dale was not merely a Congregational theologian, John Wesley merely a Wesleyan, Robertson of Brighton an exclusively Angelican and Thomas a Kempis only a Romanist. And as with virtue so with Truth; and Truth in all its domains. The stars are not sectarian. Neither are flowers. Gravitation, electricity, light, radium—these are undenominational. And as with science, so with history, art and literature. Simply in the interests of character, of full orbed faith and rounded life, it is time that the churches were at least as wise as the British Association. Our divisions, our artificial barriers, our sectarian shibboleths are all condemned by the very gospel we preach,—the common Fatherhood of God, the common Brotherhood of Man, the common consciousness of sin,

the common Saviorhood of Christ, the common privilege of prayer and the common sanctity of life. Moreover, they are condemned as unscientific by the very constitution of scientific societies, and unbusinesslike by every successful commercial concern. Christian Union is demanded by the world of personal character. From the needs of the individual we pass to the needs of the community and I say that

Christian Union in Country Places.

Christian Union is demanded by the world of rural religion. I think of my native village nestling in a lovely Devon valley with its Anglican church large enough to accommodate all the villagers, and of its two rival Methodist chapels, either of which is large enough for all the nonconformist worshipers of the neighborhood; and this is Paradise compared with some other little villages where Congregationalists, Baptists and various Methodists aid in effectively advertising the unbusinesslike methods of the modern church in building the Kingdom of God. I have a letter from a minister in a small cuntry town where there are only nine hundred nonconformists with seven sanctuaries and four nonconformist ministers. And these intances could be multiplied indefinitely. Christian Union is demanded by the hamlets, villages and small towns of our land. If Christ's prayer were answered the village would believe. The same thing applies to larger towns and cities with even greater force.

Christian Union is demanded by the world of civic religion where denominationalism is obviously on the wane and the sin of schism has well-nigh slain the effective ministry of the church. The notorious report of the Liverpool Free Church Commission of inquiry into the religious condition of the city, in its exposure of sectarian aggression, of waste of redemptive forces through lack of responsible cohesion, of useless but exceedingly expensive machinery and ministry—is unwittingly the most unanswerable demand for Christian Union with which I am acquainted from the standpoint of the clament needs of a great city. And Liverpool conditions are not unique.

Absurdity of Division in City.

I arrive at Southampton from South Africa—where the failure of denominationalism is exhibited on a vast scale—and I stand in the High Street, at the corner of Ogle Road. On the other side of the street is a large Congregational church. I stand outside the Church of Christ. Almost next door is the Philharmonic Hall, where a company of Baptists are worshipping on Sundays and I am within full view of Portland Baptist chapel. I ask an intelligent man in the street in what way the Baptists in the Philharmonic Hall differ from the Baptists in Portland Chapel and, he tells me there is no difference. I ask if both congregations could worship in one building and he replies, "yes." I ask in what way these Baptists differ from the Church of Christ. He replies that so far as he can understand there is no difference. I ask if the three congregations could worship in one building and he replies, "Certainly." I ask what it is that distinguishes these churches from the other churches in the community and he replies, "Only the question of baptism." I ask if these three churches are in any other respect like unto the Congregational church over the way and he replies. "Precisely alike in government and doctrine, in everything save baptism so far as I can understand." I ask if there would be room in that great building for the four congregations and he replies, "Quite." I ask him why they do not unite and leave the method of baptism to the individual conscience and he replies, "Cussedness." And without agreeing or disagreeing with his diagnosis, I reflect on the waste of homiletic genius and of more costly material, on the Savior's prayer for Christian Union and the needs of the town and the world. And I turn to Dr. Horton's little book on "The Reunion of English —"Of the four Episcopal churches and the Christendom" and read of Hampstead proper four Nonconformist churches were in cordial coöperation those eight congregations of Christian people could thoroughly deal with the religious needs of the district. They could make sure that every house was periodically visited and every soul personally confronted with the claims of Christ . . . and the lamentable reproach might be rolled away that many persons live for years in the district and find no one who cares for their souls." And "not only would the aggressive work within the district become practicable but forces would be liberated which might cope with the social evils of London and with the vast problem of missions to the heathen." So Christian Union is demanded by the conditions of city life. And the village and city provide parables of the national need. If our country is to be saved, if righteousness is to reign, if truth is to triumph, if love is to lighten all life, the churches must unite. Pariotism insists on it, and common Christianity demands it.

Edinburgh Conference Lessons.

Christian Union is demanded by the world's need. And the Edinburgh Conference has emphasized in striking fashion the needs of the whole world anticipated by our Savior's prayer "That they may all be one . . . that the world may believe," and has, moreover, demonstrated the possibility and practicability of Christian Union. And after all, the churches exist for world evangelization and conquest. That is the great commission. That is the primary duty. If you ask what it is that God most wants, and what it is the world most needs, and find the answer in Christ's revelation of God's eternal longing for the sons of men, and in his revelation of man's power of spiritual relationship, God's eternal passion and man's eternal need, and realize that the churches are called to carry on the great business of universal redemption, it is obvious that nothing matters quite so much as the most effective use of all our resources in response to the great commission. And when we are told as we have been recently by missionary experts, by men on the field, as the result of statesmanlike enquiry and patient shifting of evidence given by all missionary societies, that without the addition of a single missionary, the coöperation of Christian forces would more than double our effectiveness, we need ask for no more sweeping condemnation of denominational divisions and no more complete recognition of the worker for Church Union as a world evangelist. Oh, these divisions! What can Christ think of them all in the light of God's eternal sacrifice and the world's heart-breaking needs? Do they not add age-long agony to his continued intercession "That they all may be one . . . that the world may believe?" The task Christ imposes upon all his disciples is so gigantic and so urgent that all waste of power is wicked. There are a thousand million people waiting to be evangelized and Christianized—a thousand million!—waiting with open minds and plastic natures in this day of unparalleled opportunity for the character-creating word of grace, and if we unmindful of the universal, redemptive passion of our Lord, obsessed by denominational pride—if we fail Christ and the world in this day, the opportunity will pass, the plastic nature of the wakening world will be set by other forces and Christ will be robbed of his glory and the people of their natural Lord.

World Does Not Want Desominations.

Besides, it is proven up to the hilt that the world neither needs nor wants our denominational divisions. Christendom has outgrown them, and the non-Christian world happily cannot understand them. The world needs the essential things that all denominations have in common, and only the essential, and not the distinctively denominational things can satisfy the world's essential needs. English and American divisions may have some historic value but our common Christianity has a longer and a richer history and a universal and eternal value, and in various parts of the mission field, enlightened Christian natives are conspiring to answer our Savior's prayer. By the great mercy of God many of our desominational names cannot be translated into some languages, and denominational ideas are being obliterated in spite of us. Rev. E. W. Burt—an English Baptist missionary—says "The best and most intelligent Chinese leaders are ahead of the average missionary in desiring one Church of Christ in China." Dr. J. C. Garrett, an American Presbyterian, says "If the missionaries fail to come up to the mark, I believe the Chinese will speak out for Unions with no uncertain sound" and Bishop Roots declares "If the missionaries cannot supply this demand for leadership in the practical development of Christian unity among the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries and perhaps even outside the ranks of the duly authorized ministers of the Christian church in China."

Missions Fettered by Denominationalism.

The fact is that in the mission field missionaries have not the free hand that is necessary to build up a purely Christian church. They are fettered by the denominational societies they represent. They are in bondage to Home Committees and Home Committees are too often swayed by sectarian rather than by catholic considerations. Christian abandon to the passion for the Kingdom of God would mean the withdrawal of denominational agents from certain centers. Comity would mean coöperation. Cooperation would mean liberation. Delimitation of territory would mean more land possessed, more men made, more triumphs for truth and more joy for God. Let it be understood that the propagation in foreign lands of denominational prejudices, which we are fast outgrowing here is something to be utterly condemned. Our missionary societies must not be allowed to do in the foreign field, what no society would dare to do in the home land. Missionaries must be free, free to unite, with less reference to home directors and more abandon to heaven's purposes revealed in the sacred scriptures and written in the Bible of the world's needs. Only the United Church can capture the world for Christ, fulfilling all that is good in other religions, banishing all that is bad, uniting the whole world in the radiant righteousness of the one eternal God.

The world needs essential Christianity. Essential Christianity unites. The essential thing is what Christ wants. Christ wants Christians to be one that the world may be won. Let no man, no church, no society attempt to divide Christ or put him to open shame. Let every Christian, every church, every society unite to save the world. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." He is the propitiation for our sin but not for ours only, but for the sin of the whole world.

WHAT SHE DELIGHTS IN.

Mr. Blinks—(in art museum): I didn't know you were such an admirer of curios, Mrs. Blunderby.

Mrs. Blunderby: Oh, yes, indeed; I just delight in iniquities.—Boston Transcript.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 31.

Theme for the Day.—The Great Themes of the Faith.

Scripture.—In whom we have redemtption through his blood, even the forgiveness of sin.s—Eph. 1:7.

And Jesus came and spake unto them, saying, All authority in heaven and earth is given unto me. Go ye therefore and make disciples of all the nations.—Matt. 28:18, 19

Perhaps the Christian volume is the theme,—
How guiltless blood for guilty man was shed;
How He, who bore in heaven the second name,
Had not on earth whereon to lay his head:
How his first followers and servant sped;
The precepts sage they wrote to many a land:
How he, who lone on Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounced by heaven's command.
—Robert Burns ("The Cotter's Saturday Night").

Prayer.—Our Father, from whom we receive all the gifts of life, accept, we pray Thee, the gratitude of souls that have known the consolations of Thy grace and the promises of the fulness of life. We bring our lives to Thee today for fresh consecration to the high ends of the kingdom of God. We would enter upon the work and worship of this week with the sense of Thy companionship, and without fear or distrust. Grant us, we beseech Thee, the peace which comes only to those who have laid hold upon the great truths of our holy faith, and made them their own. And in the possession of these truths may our lives grow richer until the end of the days. For Jesus' sake. Amen.

MONDAY, AUGUST 1.

Theme for the Day.—Sweetheart and Wife.

Scripture.—And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.—Gen. 29:18.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall become one flesh.—Gen. 2:24.

Live joyfully with the wife whom thou lovest, all the days of thy life.—Eccl. 9:9.

Behold her there,
As I beheld her ere she knew my heart,
My first, last love; the idol of my youth,
The darling of my manhood, and, alas!
Now the most blessed memory of mine age.
—Alfred Tennyson ("The Gardener's Daughter.")

Prayer.—Holy Father, Thou hast given us all that makes life sweet and inspiring. We thank Thee for life and health, and for the proper vocations to which we have been called. But with these other blessings we also rank the bestowal of those whose love has been our chief aid in the work of the years, and whose inspiration has made possible the best things we have been able to do. Make us in some degree worthy of these good companionships, and may we never forget that we owe to those who have trusted us enough to link their lives with ours in the holiest of ties. Bless our efforts to make life beautiful for their sakes, by the blessing of Jesus Christ our Lord. Amen.

TUESDAY, AUGUST 2.

Theme for the Day.—The Nation's Hope.

Scripture.—And I will make of thee a nation greater and mightier.—Num. 14:12.

Blessed is the nation whose God is Jehovah.—Psa. 33:12.

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!
—Longfellow ("The Building of the Ship.")

Prayer.—God of our land, and keeper of our destinies, we adore Thee for the place in which Thou hast set us, for the institutions which we enjoy, and for the national ideals and hopes which are ours. We praise Thee for the high purposes that have filled the minds of the men who have wrought at the tasks of the state. Give us ever such leaders as those whose names we most cherish in our history. May the Bible be the rock on which the Republic rests, and the principles of the gospel the guiding stars of its course through future years. We ask in the divine name. Amen.

WEDNESDAY, AUGUST 3.

Theme for the Day.—The True Alms.

Scripture.—But the righteous sheweth mercy, and giveth.—Psa. 37:21.

Then Peter said, silver and gold have I none; but such as I have, give I unto thee.—Acts 3:6.

There is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.
—James Russell Lowell ("The Vision of Sir Launfal.")

Prayer.—Father of our souls, Thou God of mercy and of grace, our best blessings we acknowledge to be the fruits of our submission to Thee and the control of Thy most holy will. Out of the abundance of Thy nature Thou hast ever bestowed upon us the richest favors. Yet we know that what we most prize is not the gift, but the Giver. Beyond all that Thou dost bestow there is Thyself, whom most of all we need. May we also learn the secret of giving, so that our kindness to others may be no formal and calculated aims, but the real gift of personal interest and good will. We ask in the name of Thy great Gift to us. Amen.

THURSDAY, AUGUST 4.

Theme for the Day.—Morning, Noon and Evening.

Scripture.—Thou makest the outgoings of the morning and evening to rejoice.—Psa. 65:8.

Evening and morning and at noon will I pray.—Psa. 55:17.

The mountain that the morn doth kiss
Glad greets its shining neighbor;
Lord, heed the homage of our bliss,
The incense of our labor.
Sharp smites the sun like burning rain,
And field and flower languish;
Hear, Lord, the pleading of our pain,
The passion of our anguish.

Now the long shadows eastward creep,
The golden sun us setting;
Take, Lord, the worhsip of our sleep,
The praise of our forgetting.
—Richard Watson Gilder ("Morning, Noon and Evening.")

Prayer.—Gracious God, this day comes to us from Thee, with its mystery and its promise. We do not know what it may bring to us, but we know that in Thy companionship it can only mean good to us. May all of its hours be spent with Thee. We should like to grow into such intimacy with Thee that every act is worship, and all speech is prayer. May the morning, the noontime and the evening alike be spent in work and study and recreation which Thou canst approve, and may the night bring us peace. Amen.

FRIDAY, AUGUST 5.

Theme for the Day.—One Hour of Watching.

Scripture...And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation.—Matt. 26:40,41.

Could ye not watch with me one hour?
Deep pain was in Thy voice
That day. Jesus, have men still power
To grieve Thee, or rejoice?

Then is Thy joy this day fulfilled,
Christ of Gethsemane!
For everywhere hearts Thou hast stilled
Keep wakeful watch with Thee.
—Marianne Farningham ("WithoutCeasing.")

Prayer.—Good Master, Thou hast set us to the task of watching with Thee all the hours of life. We need to be mindful of ourselves at each moment, and Thou too art in need of that constancy of affection and devotion which alone can complete the fine service of loyalty from day to day. May no lethargy come over our souls as we tarry for Thy coming. May no selfish interests obscure the sense of our duty. And may we feel that Thou art still the Saviour of souls as in the past, and that our friendship with Thee is never dimmed by any evil way. We ask in the holy name. Amen.

SATURDAY, AUGUST 6.

Theme for the Day.—The Unseen Master.

Scripture.—Whom having not seen, ye love: in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls.—I. Peter 1:8, 9.

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith and faith alone embrace,
Believing where we cannot prove.
—Tennyson's ("In Memoriam.")

Prayer.—O Lord, we praise Thee for the love wherewith Thou hast loved us, even while we were yet sinners. In tender compassion Thou hast come forth to meet us, even a very long way, and hast welcomed us back to the Father's house, where there is bread enough and to spare. Help us to abide in faith, as seeing Him who is invisible, and to set our affection upon things that are eternal. We bring this week to its close with the remembrance of Thy mercy to us, and we ask that in the time to come Thou wilt still walk with us to the journey's end. For Jesus' sake. Amen.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XII.
A Friend's Privilege.

They sat in their cozy dressing-gowns, on low chairs, by the cheerful fire that Sarah, who dearly loved her young mistress, had lighted in Jeanie's bedroom, to keep out the frost, as she said. But perhaps she was aware, though she was only a maid-of-all-work, that there is nothing in the world more enjoyable to two young girl chums than an hour's chat by a warm fire in the bedroom, before they venture into the slippery cold always to be found between linen sheets on a frosty night.

They sat with their slippered feet against the low fender, their well brushed shining hair hanging over their shoulders. They both looked pensive. Jeanie thought that Elsie was sad because her pleasant visit was over and that she must return home to what appeared to be the most monotonous life a young girl can lead—constant attendance on an invalid mother. Elsie, on the contrary, knew that Jeanie's sad face, well as she loved her, was not owing to her own near departure, but because her mind was full of Donald's trouble.

"I don't know how to tell you how happy I have been with you all, Jeanie."

"You know, Elsie, it has been a great joy to me to have you, and I am sure all our folk feel that you will, from this time, be looked upon as a household friend as well as mine."

"I have every reason to be a friend to all. I never was so kindly treated anywhere, away from home."

"I am only sorry Elsie that we were able to do so little to make your visit pleasant We have been awfully dull lately. Indeed I think you ought to be glad to get away." Jeanie spoke wistfully.

The firelight danced fitfully all around them. It made queer shadows on the ceiling; it shot inquisitive glances towards the farthest corner of the room, where the snowy draped bed stood modestly waiting for its occupants. And it flung its fleeting radiance right into Jeanie's sad face as she spoke. Elsie caught the gleam of crystal on her friend's eyelashes. In a moment she was kneeling by her side.

"Jeanie, do you look on me as only a sunshine friend? Do you wish to shut me out of the dark places in your life? Is it not the privilege of a friend to share her friend's sorrow?"

The crystal drops rolled over and splashed on Elsie's hands. The ghost of a smile flitted over Jeanie's face.

"Donald has been telling you something, I see."

"Yes, Donald has been telling me something —He looks on me as a friend."

"What has he told you?"

"Everything."

"I wish I could be certain that I know what 'everything' is."

"I know what it is. Donald told me the truth."

"You seem to have great faith in him."

"I don't seem—I have great faith in him.

"What did he tell you, Elsie?"

"He told me about John M'Ketridge—(the beast). About his debts—about your getting the money for him—about his escape from the gambling den."

"How could Donald tell you all this?—Was he not ashamed of himself?"

"Ashamed? Yes, and better still, deeply sorry for his foolishness. Believe me Jeanie, we meet with young fellows every day, who are doing as Donald did, and they are neither ashamed nor sorry about it. Lots of them pass off as fine fellows."

"I know Elsie. Especially since the craze for bridge has taken hold of those who call themselves the nobility. Multitudes of men and women have ceased to be ashamed of gambling. But Donald was brought up in a home where God's word has been read twice daily. No matter what else might have to wait, father never neglected worship. Donald has no excuse."

"Except that he's only a man and liable to make mistakes."

"I am glad you are his friend too Elsie. You are stanch. Did Donald tell you anything more?"

"Yes, Donald told me all. Is it possible Jeanie that you ever feared that he was guilty of forgery?"

"Everything looked black against him?"

"Many a time other crimes have looked black against innocent men. Donald is too brave a man to stoop to lying."

"From the bottom of my heart Elsie, I thank you for your faith in him. For myself, I don't know what to think. At first I had no doubt but he was guilty. But since I have seen the forged cheque, I have some doubts in his favor. I have told father so but he remains obdurate. I believe he thought I was only trying to screen Donald."

"And you weren't pretending? You really thought the writing was not Donald's."

"I thought the signature or endorsement rather, 'Richard Smith,' had some letters formed very like ones I had seen somewhere before. It is a gleam of hope for Donald, Elsie, that is all."

"Oh the truth will come out, it will come out," she said fervently.

"You make me feel hopeful Elsie."

"Why shouldn't I? I believe him innocent."

"There are others who have known him from childhood, not so ready to believe in him."

"I know Jeanie. I think he feels Mr. Sinclair's want of faith in him most of all."

"So do I. Even though I have doubted Donald myself, I hated the idea of him doubting him. I thought Mr. Sinclair was not like other men. Now I see he is just like the rest. He has kept away from us ever since this shadow fell on Donald."

"I think you wrong Mr. Sinclair, Jeanie." Elsie gazed into the fire as she spoke, a very knowing smile on her face.

"How so? He was with us nearly every day before this happened. Now he calls with father in the office. Have you not noticed at the choir practices too, he just calls and runs away? He used to stay till the very close and"—she paused, Elsie took up the sentence.

"And then usually walked home with the organist" a soft colour suffused Jeanie's cheeks, not all due to the firelight.

"Oh of course it's no matter," she said, airily. "It can make no difference now to Donald or any of us. But one hates to find one's idols having feet of clay."

"Not so fast my dear Jeanie. I have a different theory concerning Mr. Sinclair's various absences. Has it never occurred to you that his altered bearing might be in consequence of that thing which is so often in evidence in these parts nowadays. I mean Archie Monteith's motor car?" Jeanie was most becomingly animated in an instant. At the same time it was quite correct of her to exclaim in astonishment—

"Nonsense Elsie, Mr. Sinclair never thought of such a thing?"

"Didn't he sly pussie? And I must say, though perhaps I shouldn't say it—that, if I had to weigh the two things by their owners, the manse would weigh heavier than the motor car." At this point they both thought it was time to go to bed. And Jeanie slept better that night than she had hoped she would.

"Archie Monteith had been growing every day, for months past, in favor with his uncle David. On that same night the two men sat late talking at first, after the young ladies retired, about business matters. When Sarah left the kitchen for the night and passed heavenwards to her garret room, Mr. Graeme invited his nephew down to the shining kitchen for a comfortable bit draw of the pipe. Mr. Graeme added a shovelful of coal to the fire. Then they drew in their chairs and set themselves down to whiffing in silence for awhile as is the manner of lovers of the weed. When Mr. Graeme's first pipe was empty he spoke—

"Archie, ye seem to be sae much ane o' us now, that I hae been thinkin' lately I would like tae tell ye aboat a thing that's sair bother tae me—an' tae ilka ane o' us, I may add."

"I am very sorry uncle David if you have serious cause of annoyance. I am sure I do not need to tell you that anything I may be able to do or say to help you, will be only a pleasure to me."

"Ye'll no find much pleasure in what I'm gaun to tell. As for help I see nae chance o' that." He paused, gazing stolidly into the fire. Archie's heart beat uncomfortably loud but he managed to keep a steady voice.

"What troubles you uncle, is very likely to trouble me also. But I would rather know at once what is wrong."

"A forger has been at work in my office, Archie—what think ye o' that?" Archie went pale to the very lips, but his back was toward the light.

"Do I hear you aright, Uncle David? It seems impossible."

"Nae wonder yer shocked Archie, tae think o' such a stain on my honorable hoose."

"It is horrible—Have you any idea who may have done it?"

"My office is open only to my son Donald and to Jamie Douglas—the crime lies between them." Archie drew a deep sigh.

"Poor James—I am very sorry for him. I always thought him a straight fellow. Does he live fast, do you think uncle? so many young men go abetting nowadays."

"I would as soon think of accusing you of doing it Archie. Jamie nae mair forged the cheque than I did."

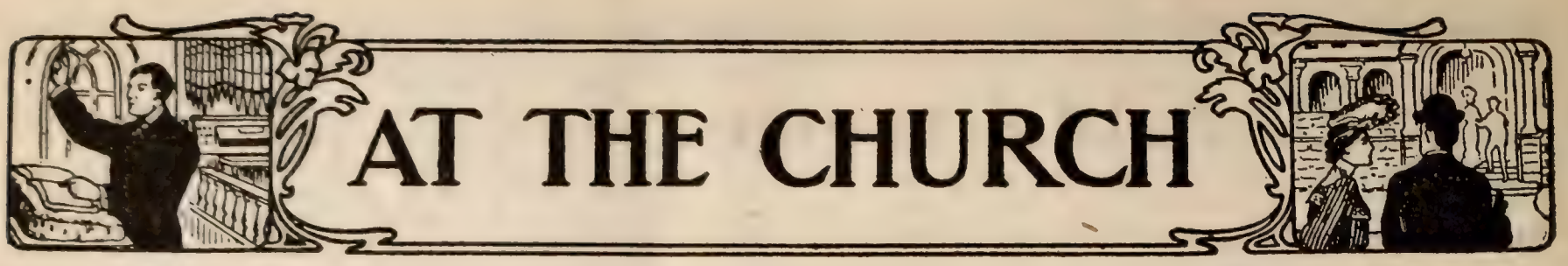
"What are you saying, Uncle David? If you clear James Douglas, what does it mean?" "It means that I must suspect my own son o' being a villain." Archie jumped to his feet in uncontrollable distress.

"Are you mad sir, Donald never did this thing, never. It is inhuman of you, Uncle David, to lay the blame of this fraud on your own son, while you know that a paid servant has had equal opportunity of doing the deed as he had."

"Sit down Archie and look at things calmly. As for suspecting Jamie Douglas, it is out o' the question. He has been in my hoose, boy an' man fully twelve years. During a' that time he has behaved in a way that places him aboov suspicion."

(Continued next week.)

-The proposed international exhibition at Bilboa, Spain, in 1912, is now practically a certainty. It is to cost $1,280,000.



Sunday School Lesson

By Professor Willett

Teachings in Perea*

One of the most important and eventful periods in the ministry of our Lord was that which associates itself with the district of Perea on the east side of the Jordan. Jesus had completed his work in Galilee, and felt that the time had come for him to bend his steps toward Jerusalem for the great climax of his career. The long task of selecting and training the Twelve was over. The conversation at Caesarea Phillippi had assured him that whatever might be the limitations of view among the disciples, they at least knew enough to be trusted with the good tidings of the kingdom wherever they might go.

Moreover, the hospitality of the authorities both in Judea and Galilee was deepening, and Jesus knew that soon there would be a crisis which could not fail to bring him into open conflict with them. Regarding the issue of that conflict he was not in the least deceived. He had foreseen from the first how it would all eventuate. He had only wished for time enough to fill the Twelve with his ideals, and then he was ready for whatever might come. Now the time was at hand that he must meet the great issue of his life. That event must take place in the Holy City, the scene of so many prophetic testimonies and martyrdoms in the past.

The Perean Ministry.

When Jesus turned his face from Galilee he sent out the disciples into the districts to the south and east to announce his coming, and to preach as much as they could in a sort of practice campaign. He did not confine this commission to the Twelve, but included all the more intimate of his friends in the company, to the number of some seventy. Then he followed them at no great interval of time, and thus made all possible use of the publicity which such a campaign would involve. He was already a familiar figure in the little land of Palestine. The last events of his public work must have greatly increased the popular knowledge of the Man of Nazareth.

Perhaps in the Third Gospel we have the most consecutive and adequate account of the transactions in Perea. The entire section of Luke from Chapter 11 to Chapter 18 seems to relate to this part of our Lord's career. It includes some of the most precious sections of his teaching. It is difficult to make out the precise order of events, to be sure. The evangelist show themselves largely indifferent to matters of time and place. We shall never be able to construct a chronology or geography of Jesus' life that will be quite satisfactory. We only need to note the general sequence of events, and be grateful that they are as fully stated as they are.

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*International Sunday School Lesson for August 7, 1910: "Jesus on the Way to Jerusalem."—Matt. 19:1, 2; 13-26. Golden Text, "Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God."—Matt. 19:14. Memory Verses, 13-1g.

Jesus and the Children.

In our present study two events are mentioned, the beautiful story of Christ and the children, and the interview with the young man who inquired about the means of obtaining eternal life. Between the two there falls the account of the controversy with the Jews over the matter of divorce, and Jesus' impressive affirmation of the inviolability of the marriage tie. This is not included in our lesson, but needs to be studied as an important illustration of Jesus' method of teaching, and of the content of his message. Moreover, the comparison of this passage in the First Gospel with its parallel in Mark shows that the latter, which was no doubt the earlier and more authentic account of the conversation, makes no exception to the universal and completely binding character of marriage. (cf. Mk. 10:1-12.)

The story of Jesus and the little children never loses its charm. Some of the women of the region brought their young children to the Master that he might bless them. The belief that the touch of a great or a holy man was effectual either in curing illness or in giving promise of long life and success was almost universal, and still prevails in many parts of the world. It was natural that these women of Perea should wish for their children the blessing of the man whose works had been so widely reported through the land.

The Women of Perea.

The disciples were not pleased by this act. They had the idea that the Master was quite too busy in his dealings with people of importance, the well-to-do and official sort, to give time to women who wanted such common-place and unnecessary services at his hands. So they did all they could to prevent the mothers and children from approaching. They were probably in no pleasant mood when the women tried to get to the Lord. But he was of another mind. With the social nature of a good friend of all, and with that love of children which is inherent in all right-minded people, he insisted that the mothers must not be turned away, but allowed to bring their little ones to him. Then as he saw them, and took them to his own arms, he said that these were just the kind of simple, trusting, obedient lives he wanted for the new society he was bringing into being.

The Rich Youth.

The incident of the rich young man who came to speak with Jesus still further illustrates the tendency of the First Gospel to tone down the difficult sayings of the earlier record. In the account in Mark (10:8) Jesus responds to the inquiry, Good Master, what shall I do to inherit eternal life? with the words, Why callest thou me good? One there is who is good, God. In the First Gospel this is changed to words which omit Jesus' frank limitation of goodness to God, and the application of the term is only to the quality that shall insure the young man the coveted blessing.

To the young man who asked the most important question of his life, Jesus returned the simple answer that there was no need of any new truth for him. if he kept the commandments he would be sure of the salvation he desired. God has never left men without sufficient light to enable them to walk with some measure of assurance. If the youth wanted a new commandment given for his special benefit, he was disappointed. Jesus always gave men to understand that the faithful compliance with the laws they had was better than the craving for some new precept. And he assured the Jews that the Scriptures of the Old Testament were the records in which they rightly understood they had the promise of eternal life.

Keeping the Commandments.

When the young man, unwilling perhaps to accept so brief and obvious an answer as final, demanded which of the commandments he must keep, Jesus named over five, evidently not to dignify them above the rest of the decalogue, but to show that such things as they contained were the essence of the higher life. Then he added a commandment to the list, which though it was not a part of the Old Testament law in the form in which he gave it, was the disclosure of the spirit of the entire ancient covenant, Thou shalt love thy neighbor as thyself. This, together with the command to love God, Jesus on another occasion declared to be the summing up of the entire law.

But the young man responded that he had made the keeping of these commandments the rule of his life. This was no boast, but might have been the simple truth regarding the lives of many Jews of that age. Then Jesus subjected him to the crucial test of his life. He told him that the means of making his salvation assured was to dispose of his goods and give the money to the poor. Jesus did not state this as a universal rule, but as a test, to which many men of this generation would find it hard to submit. The youth could not, at least at that time, summon his resolution to do as Jesus said. But one always has the hope that upon reflection he made the great surrender.

The Fear of Poverty.

That led the Lord to speak of the danger of fixing affection upon money and the good things it brings. No truth he ever uttered is more in need of enforcement than this. In our own age more men are losing their lives for money than for all other causes combined. And when one speaks of lives lost, he does not mean the life of the body, but the losing of the divine chance of living in the realm of real and satisfying purposes and ideals. There are many men whom one meets daily who are already dead to every finer impulse, every nobler purpose in life, and money, its getting and its spending, forms the total horizon of their lives. Without the slightest exaggeration Jesus could say that such men could no more enter the kingdom of God than a camel could pass through the eye of a needle. The passion for money is the insanity of our generation. Men have gotten actually afraid to be poor. And the fine virtues that Jesus, who was always poor, loved and commended, are being forgotten in the agonizing struggle to get money. We need to study again the life of Him who had not where to lay his head, and of the choice and elect souls who have walked nearest to him in the holy way.

Church Life

—Mr. and Mrs. Charles Clayton Morrison will sail from Glasgow on the good ship "Frunesia" of the Anchor line July 30.

—Many expressions of appreciation have been received concerning the recent editorial, "Somewhere," which was written by Dr. Herbert L. Willett.

—Upon reading Mr. Hunter's objection to the "Membership in the Congregation" plan described in a recent number of the Century, Mr. Ames immediately wrote a "rejoinder" which we publish this week.

—Early in August we shall publish a "religious educational" number, which will contain discussions and suggestions that will be intended to help pastors and teachers who are now planning work for the coming year.

—The address by Dr. Ruth, delivered at the Anglo-American Conference on Christian Union, will, we believe, be enjoyed by every reader of the Christian Century. Next week we shall publish the address delivered by our absent editor.

—The national convention is appearing above the horizon of our consciousness. It promises to be one of unusual interest and of large attendance. Topeka offers fine facilities for the convention, and questions of greatest importance are to be presented to the body of Disciples gathered there.

* * *

Grant K. Lewis addressed a meeting of the brotherhood of the church at Muncie, Ind., July 12.

J. J. Morgan, pastor of the church at Johnstown, Pa., will spend the month of August in Louisville, Ky.

F. D. Ferrall, who is just closing a successful pastorate at Bloomfield, Iowa, supplied the pulpit at Sioux City, Iowa, July 17.

J. J. Cole, after a few months' service as pastor of the First Church, LaPorte, Ind., has resigned and will close his work in a short time.

The total receipts of the Foreign Society for nine and one-half months amount to $252,060, a gain of $38,567.

The First Sunday school, Akron, Ohio, sends $642.50. The total amount from that school this year is $600.

J. A. Spencer, pastor of the church at Bloomfield, Ind., is in a short meeting at Mineral City, four miles from Bloomfield.

During the last two weeks there have been ten additions to the ackson Boulevard Church, Chicago, where Austin Hunter ministers.

There is a marked increase in the attend- of the Sunday school at Augusta, Ill., despite the warm weather. Edwin T. Cornelius is pastor.

The First Church, South Bend, Ind., is making some changes in the arrangements of their building during the summer, besides redecorating.

George W. Muckley, the statesmanlike secretary of the Church Extension Society, addressed the members of the church at Quincy, Ill., July 10.

R. W. Page has been called to the pastorate of the First Church, Lebanon, Ind., and will enter upon his duties there the first of September.

Charles E. McVay, Hardy, Neb., will have charge of the music in a camp meeting at Truscott, Texas, beginning August 12. W. S. Haynes is evangelist.

F. E. Meigs is recovering from his late illness. He is at the Battle Creek sanitarium, Battle Creek, Mich. He hopes to return to Nankin, China, soon.

The Central Sunday school, Lebanon, Ind., sends an offering of $300 for foreign missions. This is their best record. L. E. Brown is the pastor.

The Children's Day offering of the Sunday-school at Hagerstown, Md., was $200. That church and school hope to reach the living link column this year.

"We are planning for 10,000 delegates," is the word of Charles A. Finch, secretary of the committee in preparation for the entertainment of the national convention in Topeka.

The first Church, Paducah, Ky., including their Sunday school offering, has given $450, and will send $150 more, making the full $600 before September 30. W. A. Fite is the wide-awake minister.

The Sunday school at Hopkinsville, Ky., N. L. Hopper, superintendent, made a children's day offering of $461.27. This is one of the best missionary Sunday schools in the brotherhood.

A Des Moines paper announces that H. O. Breeden has accepted the pastorate of the West Side Christian Church, San Francisco, and already entered upon his work with the congregation.

In the church at Akron, Ohio, Frank M. Root, the superintendent of the Sunday school, occupied the pulpit Sunday morning, June 12, giving a report of the World's Sunday School Convention.

S. M. Bernard, pastor at Madisonville, Ky., and Miss Laura S. Hull of Boulder, Colo., were married in the Broadway Church, Denver, July 14, by Dr. B. B. Tyler, pastor of the Broadway Church.

Allen T. Shaw writes that the superintendent of the city schools at Spencer, Ind., made the good confession July 10, his wife uniting by letter. Mr. Shaw will be absent from the church on his vacation during August.

At Sullivan, Ill., where J. W. Walters ministers, there were 239 in the Sunday school July 3, with an offering of $22.78. The prayer meetings have an attendance about twice that of a year ago. The present active membership of the church is 455.

S. D. Dutcher, pastor at Terre Haute, Ind., was given large attention by the local papers of July 11 because of a "scathing arraignment of the brazen wickedness running rife in the city," made in his sermon of the previous day.

So —

whether you buy Uneeda Biscuit at your own grocer's or at an unknown shop a thousand miles away —you *know* the contents of the package are just as they left the oven—fresh, crisp, untainted, unsullied. You *always* know

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NATIONAL BISCUIT COMPANY

H. J. Loken, pastor at Berkeley, Cal., has already returned to his work from a month's vacation.

Frank S. Ford, pastor First Church, San Francisco, is spending his vacation at Long Beach, Cal.

The church at DeLand, Fla., is in need of a good pastor. They have a good modern parsonage and will pay $900 per year.

L. H. Otto, pastor First Church, Ottumwa, Ia., has accepted a call to the First Church, Princeton, Mo., where he held his first charge as pastor. He will begin work on his new field September 1.

D. S. Stewart, Deland, Fla., is to return to northern California, where he will serve as evangelist under the State Board. He has just closed a good meeting at LeLand, in which all congregations of the city united.

William M. Mayfield, pastor of the church at Butler, Mo., on July 12, was united in marriage with Miss Jennie Rebecca Allen of Ontario, Kans. The Christian Century extends congratulations.

A new $10,000 pipe organ has just been installed in the First Church, Topeka, Kansas. This is said to be the largest pipe organ in the state, except the one in the auditorium where the national convention will be held next fall.

The movement toward reuniting the congregations of the First and the Central churches of Joplin, Mo., seems to be moving encouragingly, and it is hoped that by autumn the two churches will be together again. This will give them a membership of more than 1,000.

R. L. Mobley writes from Jackson, Miss., of the prosperous condition of the work in the capital city and throughout the state. At Jackson there has been an average of one addition to the church for each Sunday since the present pastor took charge of the work.

Rev. J. P. Burling, pastor of the Greenwood Congregational church recently gave a Sunday evening address in the Central Christian Church, Des Moines, on "The Origin and growth of the Congregational movement." The address was under the auspices of the young people's socity of the Central Church.

S. G. Fisher who is just closing a successful pastorate at Walla Walla, Wash., will spend the month of August in Missouri and Illinois.

There have been twenty-three additions to the church at Minerva, Ohio, during the past two months, at regular services. E. N. Duty is pastor. The church is beginning to campaign for new Sunday-school rooms.

The church at Fulton, Mo., has announced that they have on hand the funds necessary for the erection of their new building, which is to cost from $35,000 to $40,000. The church will be built upon the site of the present church. It will be entirely of stone and will be completed some time next summer.

The church at Elwood, Ind., recently held a service for the old people of the community. Rev. Mr. Blount of Indianapolis, who is 85 years of age but a clear and forceful speaker, made the address of the day. A carnation was given to each aged person present at the service. Robert Sellers is pastor of the church.

The new church at McComb, Ill., will be dedicated September 4. J. H. Gilliland will preach the dedicatory sermon and following the dedication with a revival meeting. The new church has a pipe organ donated as a memorial to the wife of Mayor Keefer, and given by her daughters, Mrs. Ruth Keefer Stocker, of McComb, and Mrs. Lilly Chapin of Milwaukee.

Walter Scott Priest, pastor at Wichita, Kans., celebrated the thirtieth anniversary of his entrance into the Christian ministry Sunday, July 10. That ministry began at Ludlow, Ill., just after Mr. Priest's graduation from Bethany College. In the sermon of the day in which Mr. Priest reviewed these thirty years' ministry, he told his congregation that he had sought to emphasize the following points: (1) "Loyalty to the Word of God and the Authority of Jesus"; (2) "In Sermons the Spiritual Side of Our Holy Religion"; (3) "The Commissions of Our Lord to Evangelize the Whole World." On this last point we quote: "I have tried to make people understand that when they united with the church they were joining a great missionary society and that they will not be good Christians unless they enter heartily into the great business of the church, namely, the making known of Jesus to the ends of the earth." In these years Mr. Priest has preached 3,499 sermons, baptized 923 persons,



Walter Scott Priest.

received 1,046 by letter and statement, married 444 couples, conducted 514 funerals; additions received in evangelistic services other than above, 277 by baptism and 826 by letter and statement, making a grand total of 3,072 persons that have united with the churches during the ministry of Mr. Priest Such a ministry it is a priceless satisfaction for the minister of maturing years to review.

Pastor's monthly report showed twelve added at the Central Church, Pueblo, Colo., during June. The children's day offering was more than twice that of any previous year.

The annual county meeting of the Christian churches of Tipton County, Ind., will be held at Carr's Grove, near Hobb's Station, the first Sunday in August. James Burkhart of Frankfort, will be the speaker of the day. The brethren of Tipton and bordering counties are invited and urged to attend this meeting. Over two thousand people were in attendance last year.

W. B. Clemmer, Rockford, Ill., will, with his family, spend the month of August in Woodland Park, Colo., where Mr. Clemmer will hold a meeting and endeavor to organize a church. During his absence the Rockford pulpit will be supplied by Mr. W. B. Shimmer, another Sunday the men's brotherhood will have charge of the service, and the last Sunday there will be a service in charge of the ladies' society.

The First Church, Mexico, Mo., has called J. K. Shullenberger of Trenton to succeed W. M. White in the pastorate there, at a salary of $2,000 per year. The Mexico Church has come to have a large congregation and worship in a beautiful new building. It is counted one of the strongest churches of the state. We are not yet advised as to whether Mr. Shullenberger will accept.

W. P. Keeler of the Englewood Church, Chicago, Ill., says that all our churches in Chicago and vicinity are now being reached as never before in the interest of foreign missions through the impetus being given by the Laymen's Missionary Movement. E. M. Bowman is diligent in securing assistance from every congregation. He is a live wire on the missionary propaganda.

J. P. Myers of Shelbyville, Ind., will be available for meetings during the remainder of the summer and fall. Mr. Myers has had encouraging success in this field of work, and is now prepared to furnish a singer. He would hold some short meetings with pastors where the object would be to give impetus to the work of the church for the year. Until the first of September, Mr. Myers should be addressed at Wauseon, Ohio.

The Linden Ave. Church, South Bend, Ind., has just closed a meeting held by J. J. Cole of LaPorte. There were five additions. R. O. Wickham began his work as pastor of this this church three months ago, and has already brought the church to a degree of organization and efficiency that it has not known in recent years. The Sunday school is growing rapidly and the church is planning for a strong and aggressive campaign.

Grenville Snell, evangelist for the seventh district of Missouri, is in a meeting at Miama station with more than twenty additions to date. J. D. Condit, pastor at Bosworth, is at DeWitt, preaching in preparation for a meeting which Mr. Snell will hold there immediately after the close of the meeting at Miami. Since Mr. Snell began his work as evangelist of the district, January 8, 1910, there have been eighty accessions to the churches of the district.

The Brooks evangelistic team has just closed a "successful" campaign at Waco, Texas, in which there were 160 accessions to the church. Colby D. Hall, pastor of the Central Church, published in a local paper his high appreciation of their work, commending their naturalness, earnestness, unselfishness and consecration. The team is composed of W. T. Brooks, Samuel Lewis and J. W. Tapp. They will hold a meeting with the Austin Church, Chicago, next November.

M. Lee Sorey of Dodge City, Kansas, says that church will give more for foreign missions this year than last, not withstanding that they have built two churches. It will be remembered that their new church burned down Christmas morning last. They forthwith went to work and have rebuilt a new house, costing $15,000. This was successfully dedicated July 10, all the indebtedness being provided for. M. Lee Sorey is a rising preacher and leader, and an indefatigable worker. He has made a most commendable record in that growing church.

L. E. McMurray, after eight months of work with the Vermont Ave. Church, Washington, D. C., closed his work the last of June, and is supplying for a few weeks the pulpit of the church at Anderson, Ind. At the close of Mr. McMurray's service the church gave him a hearty reception, expressing its appreciation of his work with them during the long illness of their pastor, F. D. Power. In this interim Mr. McMurray succeeded in keeping up all departments of the work in good condition, and there were several additions to the church. The Vermont Ave.

pulpit is being supplied during July and August by local and visiting ministers.

Alva W. Taylor takes up again this week the editorship of "Social Survey," which he was compelled to discontinue for a time during his attendance upon the Edinburgh Conference. For a part of the time while in Europe Mr. Taylor "tramped through Ireland" making many sociological observations of which he will tell our readers.

Dr. Herbert L. Willett and family are spending the summer at Pentwater, Michigan. Doctor Willett, George A. Campbell, J. C. Todd, and others are now in this retreat of growing interest to disciples. Many other men are but little to the south at Garrison Park. During the month of August the number who avail themselves of this fine fellowship wil be greatly enlarged.

C. L. Thurgood, who has been pastor of the Pride St. Church, Pittsburg, Pa., for eight years, has resigned to return to Australia, where he held a pastorate before coming to Pittsburg. Mr. and Mrs. Thurgood have done a notable work with thtir church in Pittsburg. Their devotion to the relief and comfort of the poor has won for them the title of "Angels to the Poor," while their efficiency in the work of the church has brought more than 1,000 members into its membership during their service. As an evidence of the church's appreciation of the work of this good man and his wife, they have given them $500 for the trip to Australia.

The churches of Pueblo, Colo., where J. E. Lynn ministers to the Christian church, are engaged in a fine plan for the summer Sunday evenings. Union meetings are held in a central park. The general theme of the sermons for July is "Universal Elements in Our Religion." The first sermon of the series is "The Universal Name: Father," by the pastor of the Congregational church. Second, "The Universal Dynamic: The Holy Spirit," by J. E. Lynn. Third, "The Universal Creed: Christ," by the pastor of the Presbyterian church. Fourth, "The Universal Aim: The Establishment of the Kingdom," by pastor of the Church of the Ascension. The general subject for August is "The Church and the Kingdom of God in Pueblo." The special subjects are: "The Church and the Home," "The Church and Education," "The Church and Public Conscience," "The Church and Civic Righteousness," and "The Church and the Rights and Duties of Society Toward Labor." This program commends itself to us as possessing definiteness of aim, timeliness, and educational possibilities.

Brotherhood Pictures at Topeka

The brotherhood of Disciples of Christ general officers are arranging with the various missionary societies to exhibit stereopticon views, illustrating the work of the various organizations, during the convention at Topeka. It is proposed to have picture shows in operation both day and night, using for that purpose one or more moving picture houses in the vicinity of the convention. At night the pictures will be thrown on canvas just outside the convention hall. The pictures have been prepared for exhibition without an enunciator, every picture shown containing the full name and other necessary information, so one can tell at a glance not only what it is, but what the connection is with our work. Several hundred slides of persons alone have been uniquely manufactured. Bulletin service announcing the general news of the convention will also be maintained at all hours.

E. E. Elliott.

Front Rank Statement

Up to July 15 but forty-five "Front Rank" certificates have been issued. The following shows the list of states in this great "Front Rank" campaign: Indiana, 10; Oregon, 7; Iowa, 5; Kentucky, 5; Colorado, 4; California, 4; Nebraska, 3; Illinois, 3; Ohio, 2; District of Columbia, 1; West Virginia, 1. Total, 45. The new "Front Rank" schools for this week are: Greeley, Colo.; Marshall, Ill.; Fresno (First), Calif.; Middletown, Ky. Kansas reports forty-two "Front Rank" schools but will not issue certificates until Topeka convention. What about our other good states that are not in line? We want every state in line before August 1. Send your applications in without further delay. We are prepared to send any number of certificates.

Robert M. Hopkins,
Bible School Secretary, A. C. M. S.

The Garden of Eden

Delegates to the convention in October may be surprised to learn that the glorious beauty of the Kansas valley, the great prairies, the gold shale of Trego county and the golden sands in the head waters of the rivers flowing from the Rockies, together with the four great forks of the Solomon river, have conspired to make the Sunflower state a rival of Asia for the honor of being the scene of the Garden of Eden.

As far as beauty of landscape, exquisite panorama of earth and sky and fruitage of soil and tree, there can be no question as to the present day Garden of Eden. But in 1855 the pioneers seriously disputed the location of the Garden of Eden as being on the Euphrates in Asia, contending that the geography of Kansas agreed with the description of Moses in Genesis 2:10. That river now bears the name of Kansas, and its four heads are Smoky Hill, Grand Saline, Solomon Fork and Republican Fork. The former was known to the antedeluvians as Pison and composed the whole region now known as southwestern Kansas, where, according to Moses, there is gold.

Here at the confluence of the Republican and Smoky Hill rivers, a point always important to explorers, the army, and the Indians, is the "Aldershot" of America. In 1852 the government established Fort Riley, which today is the largest military post in America. The government owns a stretch of land some thirty-one miles square, so diversified in topography that it affords ideal facilities for the training of the various branches of the service under widely different conditions. A recent law admits the militia of any state to the annual exercises upon the request of its government, the government bearing the cost of transportation and sustenance and allowing the officers and men during maneuvers the same pay as those of the regular army. The great schools for cavalry and artillery are located here, with accommodations for 20,000 men. Delegates to the convention can arrange side-trips to this greatest military post in America, where tradition has also located the Garden of Eden. The writer, in company with B. L. Smith of Salina and Z. E. Bates of Atchison, recently visited the post. We spent the afternoon in wandering through the beautiful streets and over the vast drill grounds until near the hour of the sun-set gun. The military bands in their daily concerts had filled our souls with that martial melody which takes the blood and carnage from the hot breath of war and lends fascination and heroism to the outward pomp and pageantry of its adornment. As the setting sun drew its flaming curtains across the west and mottled with shadow and sheen the Kansas river stretching like a ribbon of silver far into the darkening east, a crash of music announced the ceremony of lowering the flag was about to begin. We had been given seats on the veranda of the barracks of our friend the Major, who had been talking about everything except the army with a vivacity and flippancy that to the superficial observer might have indicated a character of little depth. But when at the boom of the sun-set gun the flag began to come down and the sweet strains of the "Star Spangled Banner" rolled over the hills and far down the valley of the Kaw, you should have seen him spring to his feet and salute the flag in company with the thousands of armed men drawn up across the parade grounds. Love of country is next to love of family and God and the respect taught in the army for the flag ought to rebuke our irreverence for the house of God and the banner of Bethlehem.

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The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

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The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child, and to the man only what belongs to the man.

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THE CHRISTIAN CENTURY

Volume XXVII. August 4, 1910. Number 31

Journalism

The Influence of the Religious Journal in Shaping Public Opinion—An Address Delivered at Religious Educational Association, by Herbert L. Willett

Oberammergau

An Illustrated Article Giving the History and an Interpretation of the Passion Play, Written at Oberammergau, by Mary Putnam Denny

English Topics

Leslie W. Morgan Tells of the Conferences of English and American Disciples and Their Practical Plans for Promoting Christian Union

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Religious Journalism

Influence of the Religious Journal in Shaping Public Opinion

The religious journal is the product of the interest of a particular group in the religious life. It is one of the earliest forms of group journalism, and is the predecessor of the trade journals and other publications devoted to specialized interests. At first it was hardly more than a personal message from a religious leader to his friends and followers. Small in size and limited in scope, it doubtless attempted to perform for the modern age what the apostolic letters did for the primitive churches. The editor was the oracle who spoke to his religious constituency, giving instruction, encouragement and warning to the churches of his particular faith and order.

As this form of public statement developed through growing appreciation of its value, and increasing ability and experience on the part of editors, there were gradually added the pages devoted to more or less general expression of the group interests, communications and contributions. Departments were added and, perhaps, last of all in the formal development of the religious journal, denominational news was made a distinctive feature. But fundamentally through all this evolution the original idea has not been forgotten, that the denominational paper is to act as the unifying and inspiring organ of the particular group with which the editor or promoter is connected.

But the place of the distinctively religious journal has become increasingly difficult to define during our generation. The question frequently arises, Is there still a place for such an organ? The difficulty of maintaining the religious journal upon the lines of denominational attachment grows yearly. The smaller denominations, and especially those whose views are highly dogmatic, feel this question less than the greater religious bodies, particularly those whose standards of education have tended to loosen in some measure the bonds of mere denominational and sectarian self-interest. People who are convinced that their particular religious creed is the only tenable statement of the Christian faith will be deeply concerned to uphold and distribute their religious publications. To them the editor speaks with the authority of an oracle, and every utterance of the paper is a final word. There is no doubt that so long as such a denominational spirit endures, it will support its distinctive denominational journalism.

But the tendency of Christianity is away from this intense denominational spirit. The proportion of members in the churches who are subscribers to distinctively denominational journals grows less annually. This is due to the weakening of denominational attachments, the growth of interdenominational interests, the perception that the Christian truth is not embodied in any one statement, the large appeal which interdenominational and undenominational Christian journalism makes to the intelligent members of the church, and the enormous pressure of more general publications such as the daily press, the monthly magazine, and the books that pour out from the presses like a Niagara, or are offered so temptingly through the media of public and circulating libraries.

In this condition the problem of denominational journalism becomes increasingly acute. Most journals of this class have ceased to be productive property unless strengthened by some form of book or Sunday-school publication which can supply the revenues needed to make good the actual losses sustained by the journal itself, or to reimburse to some degree those who sustain the journal by subsidies and other gifts. The decreasing value of advertising space in the distinctively religious journal, both because its clientage is limited, and because by its very character it is unable to admit to its columns certain types of advertising which are often most profitable financially, still further complicates the situation.

Then, too, it must be frankly confessed that the average denominational paper, either by nature or necessity, devotes not a little of its attention to matters which the average citizen, to say nothing of even the average church member, regards as absolutely second-rate or even trivial. Church orders, forms of organization, details of ritual, discussions over ordinances, and matters which have to do with mere denominational rivalries and successes, fill pages that become increasingly dull and dreary to the average reader. As compared with secular journalism in our day, the ordinary religious paper is exceedingly dry reading. And it is not strange that many people regard time spent in reading it as either wasted or only saved from waste by the lessening sense of duty fulfilled.

On the other hand, if rightly conducted, the religious press has unquestioned power to mould public sentiment. The editor is capable of exerting a very imporant influence if he once secures he confidence of his constituency. When it is seen that he is not merely exploiting a personal enterprise, nor is devoted merely to the upbuilding of his denomination, but is really concerned with the progress of the kingdom of God, his function is a really important one. No religious journal can be permanently effective that is conceived as a mere money-making enterprise, or the personal organ of a man of mediocre character, or the newspaper of a sect with narrow views. The spirit of the times and the spirit of the Gospel alike forbid the permanent success of such a journal. One of the most important elements in the success of a religious paper—a success not measured merely in financial returns, but in genuine response to the needs of a religious community—is a vision of the kingdom of God in its majesty and world-wide scope, and a passion for its realization.

The religious journal that is to be of real value to the community must be poised, sane and balanced. It cannot commit itself to fads and fancies. It must have convictions which are not fanatical, and broad views which are not merely the result of wavering opinions. It must be willing to face all the facts of the religious life, even those which at first seem adverse to its own particular denominational position. In this manner alone can it gain the confidence of its open-minded readers.

At the same time it must not be forgotten that a religious paper is usually the organ of some denominational body. As such it must not be forgetful of the interests of that particular communion. But in order to adequately serve its constituency it must not be merely the partisan of a denominational inheritance, but rather the interpreter of denominational responsibility in the light of present facts and forces. More than one religious denomination is losing its testimony and becoming obstructive because of narrow-minded and belligerent journalism. The only type of religious newspaper that can render its constituency the right sort of service is one that offers light and leading.

To far too great an extent the religious papers of today are devoted to their own denominational interests, to the exclusion of those of the kingdom in general. Every religious newspaper owes to its readers the news of the entire religious world, in so far as it can find space for it. And especially such news as relates to the growth of the churches, their methods of meeting new responsibilities, and their expression of new forms of life as the result of the spirit of Christ. Many a religious paper that has today the appearance of a mere sectarian sheet could immensely improve its tone and broaden its message by printing some of the news of the Christian world at large.

Again, the religious newspaper is responsible for some adequate statement of the entire range of life outside church organization. Political, industrial and social events which have significance for the community need not so much record as interpretation. The religious editor may safely leave to the secular press the mere details of current events; but it is his business to point out the direction in which God is moving, as the facts indicate his presence in human institutions and activity. The time is past for the vicious distinction between secular and religious; to be longer tolerated in the domain of intelligent Christian thinking. All the facts which

concern human welfare are religious facts, and the religious editor is bound to interpret them in some adequate manner.

It need hardly be urged that the religious journal has a very definite duty toward current literature. Many of its readers will have no other window through which to observe the world of books in any discerning and adequate manner. Public opinion regarding the kind of books that are wholesome and readable can be formed more completely by the religious journal than by any other single instrument of public instruction. This does not overlook the highly specialized function of the strictly literary journals, nor the widespread value of literary criticism in the daily press. Nevertheless, probably more books in the aggregate are purchased upon the verdict of the religious journal than in any other manner, and the responsibility is correspondingly great.

In close connection with this fact lies the duty of the religious press toward the interpretation of public facilities like the public library, and such opportunities as there may be for the development of appreciation of art and music. Whatever influence the minister has upon his community as a leader of sentiment in the appreciation of the right kind of books in the public library, and the right sort of art and music will depend in no small degree upon the character of the religious journal he is accustomed to read. Finally, the religious paper must itself be an example of good morals as well as a preacher of them. It is no significance that it should insist upon sound ethics if its own columns reveal a lack of sensitiveness to such ideals, and especially is this true of its advertising department. One of the most suggestive sections in Dr. Gladden's recently published "Recollections" is that in which he describes his reason for leaving one of the leading religious newspapers in the United States because its journalistic conscience was not as sensitive as his on the subject of the advertising that could be accepted. Recently there has passed over America a wave of aroused interest in this theme, which has swept the pages of many denominational papers fairly free of the noxious and immoral types of exploitation to which their readers had become habituated. Today the religious editor cannot afford to accept for publicity any material which does not bear the stamp of truth and sincerity. This reform has come none too soon, for it was the unhappy fact that the religious press seemed less sensitive to this type of imposition upon the public than even the better class of secular papers.

Whether or not the religious journal shall survive must depend upon the service it is able to render, not merely to its denomination, but to the community at large. It may be safely left to the spirit of the age and the better understanding of the spirit of Christianity to put under ban the more intensely sectarian and untrustworthy representatives of this great fraternity. And thus by a process of the survival of the fittest as well as by the conscientious efforts of those charged with the tasks of religious journalism, we may hope for decisive progress in the education of public opinion through the religious journal.

The election of Mrs. Ella Flagg Young, superintendent of schools of Chicago, as the president of the National Educational Association at its meeting in Boston this month was an event of more than passing interest. The notable success of Mrs. Young's administration of the difficult position she holds no doubt had much to do with the creation of a sentiment favoring her election. Yet the prejudice against a woman at the head of so important an institution as the N. E. A. resulted in the presentation of a report by the nominating committee recommending a man for the place. But the friends of Mrs. Young, who were in reality the advocates of a newer and broader policy for the association, rallied to the attack, and on the floor of the convention reversed the decision of the committee and elected Mrs. Young. If there has been any element of favoritism or any inner circle of bosses in the association, as has been charged, the "insurgents" may rest assured of a vigorous, impartial and capable administration on the part of Mrs. Young, who has thus become in the brief space of a few months the most notable figure in the educational field.

There are multitudes of church members who think their opportunities of service are too limited. They are not conspicuous persons and they have identified service with notoriety. They are not rich and they imagaine that only rich men and women can do things. They are not highly educated and they are inclined to leave the tasks of leadership to the educated. Persons of this sort need vision. If their place is small, they can be glad that light from every quarter shines upon it. If they have limited means, they can use to the best advantage what they have and place themselves on a level with every other worker who does his best. A chance to do a piece of honest work is a chance to learn something that is worth knowing. If we have Christian vision, we are so busy with what is granted to us that we have no time to wish for what we do not have.

Favorite Passage from the Sermon on the Mount

There is increasing emphasis upon the ethical in modern religious thought. "Christian Ethics" is a favorite subject with theological teachers and with preachers. It is being seen clearly that customs and sentiments originating in pre-civilized society and tolerable only in such society survive and flourish in our day. They may even have the support of religion. As disciples of Jesus we have assumed the obligation of knowing the mind of our Master and of trying to bring the world to an understanding of his requirements. We ought to know what is good and what is bad in our own lives and in society about us and we ought to engage in a holy war against everything that defiles and degrades human beings and in behalf of everything that purifies and ennobles them. If we do this, the Sermon on the Mount will be our constant study.

The beatitudes deal with the inner life of disciples. The one who incorporates them into his thought and feeling will be fortified against the lust of the flesh, the lust of the eyes, and the vainglory of life. Persons who run here and there in search of amusement are poor within. Their sensations have not been converted into thought. A young married couple went to a prominent preacher of Chicago and asked him if it was possible for them to live in Chicago on the husband's modest salary: "Yes," was the reply, "if you are seeking for the best the city has to offer you." The philosopher Kant never got away from the place of his birth as far as one can travel in an hour on a fast train, but by his thinking he made the whole world his debtor. The church of Jesus Christ is honored among men in proportion to its contribution to the enrichment of the spiritual life. It does not strengthen itself by periodic disturbances of the social and spiritual atmosphere which do not drive men into their souls to search and know themselves.

Disciples are likened to salt and light. They preserve and they purify. They have communion with God and bring the life of God to men. It is easy to cheapen this service and yoke it to a commercial enterprise. The land agent does well to inform prospective buyers of the church privileges in his western town, for some of them are concerned about the religious training of their children, but when he treats the church as an adjunct to his business, it is time for the church to let him know that it is not as cheap an institution as he thinks it is. Religion does give strength to moral convictions. It does increase respect for law and order. It teaches respect for womanhood, reverence for age, and gathers about the child everything that ministers to its happiness and to its normal growth. But religion must not allow itself to be identified with a commercialized morality. If the minister entitles his sermon, "Does it pay to be religious," he may encourage his congregation to interpret religion in terms of the market and not the transactions of the market in the light of the teachings of Jesus.

The righteousness of the scribes and Pharisees was not exacting enough for the kingdom of God. There is a certain kind of workman who does just what he is told. He is not granted the privilege of thinking for himself. His work is not as difficult as that of the laborer who is compelled to do his own thinking. The second man has to be watchful in order to discover the needs of each situation. The first man soon becomes a machine that needs very little attention to keep it going. The religion of the legalist is of the machine sort. The majority of us like that sort of religion. We shrink from the pain of thinking. The Christian man learns to delight in the exactions of his Master. Every problem that presents itself is looked upon as an opportuninty of growth. He gets into the habit of trying to do things in the right way rather than in the customary way and he enjoys the habit.

Jesus insists upon the unity of life. "Ye cannot serve God and mammon." Unity comes from serving God. Mammon cannot satisfy the heart and therefore no man can serve mammon without uneasiness and doubt. God satisfies the soul. He includes within himself all that is good for men to possess. Are they thinkers? God can use their thoughts for his purposes. Are they artists? Their statuary, poetry, painting, and music have a large place in God's world. Are they statesmen? God always has work for honest statesmen. Are they men of business capacity? Let them dedicate themselves to the service of God and they will find that God accepts them.

Mid-week Service. Aug. 10. Matt. 5, 6. 7.

English Topics

Practical Plans for the Promotion of Christian Union

BY LESLIE W. MORGAN.

The gathering at West London Tabernacle gave point and pith to the subjects treated at Caxton Hall. The general theme of the day was "The furtherance of our cause throughout the world" and in all of the brief addresses that were given, the "Our cause" was interpreted to mean, The promotion of Christian Union.

The discussions were in the form of a symposium, conducted by Dr. J. H. Garrison of the *Christian Evangelist*, and he proved a worthy master of ceremonies, sandwiching helpful suggestions between the addresses, and handling with delicate care the golden thread of spiritual influence running through it all.

The practical bearing of our plea on the mission field was set forth by J. G. McGavran (India) and A. F. Hensey (Congo). It was interesting to learn from both of these missionaries how vital and practical a question Christian Union has become on the mission fields, and it gives us pause when we learn from Mr. McGavran that they have learned to say less about Christian union, and have learned to practice it more; but we are interested to know that on the Congo especially, and, perhaps only to a less degree in other mission fields, the measure of union that has been achieved, is on the lines called for by the broadest interpretation of our plea. The great fundamentals of the Gospel are adhered to with no attempt to give hair-splitting definitions concerning this and that interpretation and application. Perhaps we have yet to learn that one of the greatest things for which the Campbells stood was the uselessness and folly of insisting that an exact definition should be given to every Christian term and phrase of doctrine. It is here that the great protestant principle of Liberty can be allowed its full exercise, without proving destructive to essential truth.

The points around which the symposium finally centered were the two brief addresses on *"Lectureships and Conferences on Christian Union"* and *"A Christian Union League and a World Federation of our People."* The first was treated by C. C. Morrison of the *Christian Century*, and the second by the writer.

The discussion revealed the fact that the conference was keenly in earnest in regard to Christian Union, and more especially the younger section of our ministers and church members. One can easily understand why certain of the more conservative,—and yet not less sincere brethren, are constrained to occasionally give a warning note and to insist that union on anything else than *Truth* is worse than division. In this all sections would agree, the only difference being: "What is Truth?"

As an outcome of the discussion, a resolution was presented, and unanimously carried, that a committee be appointed to frame a Memorial to the various religious bodies in Great Britain, asking their co-operation in the formation of a league or society for the promotion of Christian Union. This committee consists of Messrs. W. Durban, H. A. Proctor of Lancaster, George A. Quiggin of Birkenhead and Leslie W. Morgan. The thought that is in mind is that the time is ripe for the formation of a definite society that will give itself wholly to the cause of Christian Union. It is hoped that conferences and lectureships can be held in various places, such as have been held in London, that there could be a central head-quarters which could act as a clearing house for articles and general information concerning the whole subject. An official organ could be adopted in each denomination that would be expected to give special attention to the publication of these, and that eventually, perhaps, a special organ might be established in various countries for the promotion of the society and its objects. Opportunity will doubtless be given for indiviuals to enroll themselves as members who will undertake to pray for, work for, and practice Christian Union. This may seem a large order and, to many, visionary, but, if so, it shares this with many other visions and dreams, some of which, at least, have found realization!

The last day's conference was devoted to a consultation of the members of the joint-committee of forty, representing the Churches of Christ co-operating as the Christian Association and the Churches of Christ co-operating in the "Annual Meeting," or, as sometimes distinguished, the churches co-operating with our American brethren, and the British churches. A similar conference was held seven or eight years ago, but it bore little fruit. The discusion at that time centered mainly around the administration of the Lord's Supper, as to whether there should be an "open" or "closed" table. It was attempted on this occasion to treat the whole matter on somewhat broader lines. A general call for the meeting was issued by the committee of the C. A. in these terms: "To confer concerning the possibility of uniting the forces of this country which plead for a reurn to New Testament Christianity as the basis for the union of all Christians." On the whole, the spirit manifested by both sides on this occasion was admirable, and if definite results are not achieved at least good will be done in the mutual belief in each other's sincerity and earnestness of purpose. There are those who think that we are a long way apart, and they have doubtless many good reasons for their belief. Certainly the most liberal of the one section, and the most conservative of the other, would bear out this conclusion. It is, perhaps, at the point where we over-lap in this respect that the hope rests. If, in the future, we can secure an over-lapping of another kind in mutual co-operation, and in a more general commingling of the members of the two bodies, we will greatly further the cause which we have at heart. In general the churches of the C. A. sought to emphasize the great fundamental principles of our position and the necessity that liberty should be allowed in their application.

In the opening address given by a member of the Executive of these churches, three things were emphasized. First, Rejoicing concerning things in which we agree. Second, The necessity of insisting upon the liberty of the individual and of the local church. Third, The demand that our forces be joined, in view of the world's great need. It was found that we agree not only upon the fundamentals of Christianity as held by the Christian world in general, but that we agree in the great principles of the movement incorporated by the Campbells, the differences being in our application of those principles to the details of individual and church life. It is just here that the claim for liberty comes in. A resolution was finally presented and unanimously adopted; proposed by C. C. Morrison, a member of one section, and seconded by J. Marsden of Wigan of the other section. After various suggestions had been [illegible] concerning the exact wording of the resolution as finally adopted, it reads:

"That it is the sense of this conference that it is the will of Christ our common Lord that the two communities to which we respectively belong as individuals, should become one in our common loyalty to Him, and that we believe it most desirable to effect between the two communities a genuine Christian Union which will not involve the surrender of the conscientious convictions of ourselves or our churches."

In order, if possible, that ways and means might be found for the proper carrying out of the sentiments of this resolution, it was arranged that a committee, composed of a church from each community, should be appointed. The matter will be laid before the respective conferences, and it is hoped that something definite will be done.

Our American brethren contributed not a little to the fraternal spirit in which this conference was carried out. Many of them had met with the Old Brethren in Edinburgh, and some of them had been entertained in their homes; they had drunk tea with them at the social gatherings and had sat around the table of our common Lord in communion. This had a beneficient influence. But after all, practical Christian Union is much more than any thing involved in social meeting or in gracious geniality in the home. The roots must strike deeper, and the practical question must be faced.

The things which divide us in this country are not just the same things which strike the line between what are known as "Anti-Brethren" in America and the great body of our people. It is impossible for any Christian in this country, however conservative, to refuse to co-operate in world-wide evangelism; the atmosphere of Christian missions too thoroughly permeates for anyone to be inocculous to its influence. That is not one of the questions over which we divide here. On the other hand, our people in America have happily had the advantage of numerous colleges and universities, which have made possible the education of their sons and daughters, thus fitting them eventually for the Christian ministry, and also giving them a wider outlook on the whole field of truth.

These advantages have either been denied to, or have not been sought by the brethren of this country, hence, up to now, and probably for years to come, they will hold to the archaic conception that instruction of the most meagre kind is sufficient for giving a comprehensive grasp of Biblical truth. Until men of outstanding character and equipment are raised up to give leadership to the movement they will hold that "Mutual Ministry" is the ideal in the church. It is a significant fact that the first young man from the Old Brethren churches to enter one of our colleges, only entered a year or two ago, whereas the little group of churches co-operating with the Christian Association have sent out no fewer than sixty or seventy preachers, missionaries and Christian workers.

All this is said in kindly spirit, and with the hope that we may all be lead in the ways of truth, and therein find ourselves as one.

The supply of machine guns is increasing in all European armies. Everywhere it is conceded that this, the latest arm of the service, will play a decisive part in the battles of the future.



ANNAS, THE HIGH PRIEST. (Sebastian Lang.)



JOSEPH OF ARIMATHEA. (Peter Rendl.)



CAIAPHAS, THE HIGH PRIEST. (Gregor Breitsamter.)

THE PASSION PLAY OF OBERAMMERGAU

By Mary Putnam Denny

(Written at Oberammergau.)

THE SPIRIT OF OBERAMMERGAU.

Browning draws, as it were, the curtain from the inner room of human experience in the picture of John the Beloved, in the "Death in the Desert." The great Apostle, with his disciples, is alone in the cave. They draw near him, each with their clamorous cry for expression in the great outer world. When the dying Teacher silences all with an authoritative gesture, stretching his white hand out toward the illimitable distances, and, in the mood of the desert, whispers: "Life, believe the aged man, is just one chance of the prize of learning love." The one chance of revealing our vision of God.

This, to us, is the spirit of Oberammergau and its great world-mission. In the centuries past, so the story goes, there was a terrible pestilence that swept over the Bavarian Highlands. Oberammergau alone of the villages was untouched, and the people placed a cordon of sentinels all around the village, that no infected person might enter. But all this precaution was in vain; one Gaspar Schisler, a native of the place, having been absent for a long time and longing to see his wife and children, stole back over the mountains from Eschenlohe, where he had been harvesting his grain, and, eluding the sentinels in the dark of the night, reached his home in the village. He had unknowingly been infected by the pestilence, and died as soon as he reached his home, and in a few weeks nearly a hundred of the people of Oberammergau were stricken. It was an hour of anguish and struggle, when the great life of the village, as that of one soul, was led into the very temple of suffering, and through that experience, as it were, toward the inner chapel—the Holy of Holies of a world's sorrow.

There had been other expressions of the religious drama. So early as the ninth century, Hrotsvitha, Abbess of Grandesheim, had written plays for her nuns. It is said that from the cloister the plays descended to the street and to the market-place. They were expanded to considerable length, some of them taking several days to act, and they were presented with great realism. And when the wars of the seventeenth and the eighteenth centuries brought desolation to the fertile plains of Germany the plays which had made their home among the mountains lingered on unmolested, secure in their safe retreat. In the fourteenth century such a play was being enacted at Oberammergau, under the guidance of the priests of Rottenbuch, and later of the Benedictine monastery of Ettal, which had been established only a league distant from the village.

But now, through the far-away of their grief, that hung like the mists of their mountains before the vision of these men of Oberammergau, there shone as never before the face of their suffering yet glorified and risen Lord. And in that hour they reached toward the great expression of the Christ-life, that should shine through the years, an evangel of the deeper meaning of his great love, solitary in its beauty and power from all other expressions of the religious drama.

Beautiful are the words of the chronicler: "Those who remained met together and made a solemn vow before God that if the plague were taken away they would enact their play of the Passion of the Redeemer every ten years with the utmost skill and devotion of which they were capable. Their vow was heard and the plague was stayed."

Only three times have the villagers been hindered in the performance of their vow, and then in the time of war, and immediately when peace came again the interrupted play was finished—the vow fulfilled.

Three names enter into the development of the great outer forms of the drama. The first of these was Ottmar Weise, a Benedictine monk of the monastery of Ettal; at the dissolution of the monastry by Napoleon, he became parish priest of Oberammergau. It was at this hour that the wonder and the prophecy of future fulfilment in the great play was revealed to him, and he entered fully into the task of bringing it towards its highest realization. It was he who revised the old rimed version of the play into a prose version, which followed very closely the very words of the old Gospel. He it was also who gave the beautiful tableau in the play, introducing each action with an expression of an Old Testament type, which was interpreted by the great chorus of voices.

To Rochus Dedler, a native Oberammergaur and a pupil of Weise, was due the higher realization of the music of the drama. As a child he was first discovered by the choirmasters of Rottenbuch, when they came to see the play of 1790. They educated him in their college, and he attained skill as an executant and performer. He then went to Munich, where his opera, "Regulus," was performed in the great opera house. But Dedler, despite his musical development, was at heart but a peasant of Oberammergau, simple in his wants and desires, and he soon tired of the atmosphere of the great city, and rejecting many flattering offers of position and power he came back to his native village as schoolmaster and precentor and organist of the church.

Here, in the intervals between his hours of labor, he began to compose melodies for tne verses which interpreted the tableau. Then the conception of the deeper meaning of the great musical theme of the drama came suddenly to him, and he devoted all the after-years to the composition of this music.

Between 1814 and 1820 the score was completed, two songs alone remaining of his original composition. In 1820, when his great theme had been brought to its full expression, he conducted the music himself for the play of that year. The strain and exposure involved brought on his last fatal illness. In the last hours he would murmur over and over those words from the Passion Play which he loved most:

"The thorn-crowned One gives us life as price
(Since so the Father wills), as Sacrifice:
Where shall we find a love that is
To be compared with love like this?"

In life and in the silent portal of the life eternal the supreme love of the Christ was a constant abiding presence. Daisenberger, the last of the three great makers of the Passion



PRIEST AND PHARISEE.



JESUS BEARING THE CROSS.

Play, was educated by Weise. To him is due the careful revision of the text of the drama for the performance of 1850, and the elimination of much that was weak and unworthy. He composed the beautiful tableau which interprets the inner action of the play and leads the people to the highest realization of the great theme. He was for years the village priest, watching with a father's love the life and expression of his spiritual children. In a great sermon, preached in 1870, just before the performance of that year, he led the people toward the far spiritual meaning of it all:

"You are called upon this year to take part in the fulfilment of a great and holy vow; you will, as it were, in some measure, take part in the apostolic office. From the Day of Pentecost the apostles went into all lands to preach Jesus the Crucified, his doctrines and his deeds, his life and his death, his resurrection and his ascension, to show to men how ancient prophecies and the types of the Old Testament were fulfilled in him. We are not now to go forth to the world to make known the Crucified, but thousands during this year will come to us, and ours will be the privilege to represent before them what the apostles preached. If we work together with holy zeal worthily to represent these mysteries, then we may hope that with God's grace great blessings may ensue. Many pious Christians, touched with emotion by the representation of their Savior's death, will return home edified and strengthened in their faith and love, and with renewed resolutions to continue his faithful disciples. Many of the lukewarm and frivolous, unable to throw off the solemn impressions they have received, will in future show that the seeds of a more Christian life were sown here. And it may be that the sight of the Redeemer's great love for mankind, and of his bitter sufferings for their sins, may draw tears from the eyes of sinners, and these tears, aided by God's good Spirit, may be the beginning of a sincere conversion, and this gazing on the Passion may be the way by which the Good Shepherd of Souls seeks and finds his lost sheep."

Truly these peasants of Oberammergau have entered a little way through the silent doorway toward the grand realization of the Unseen God with man.

"He walks on earth—the Wonderful—
And all great deeds are done for him."

It may be truly said of them: "There are to be found today men and women to whom Christ is as real as though they held his fleshly hand and looked into his sweet human face. They are as sure that heaven is around them as that their heart beats within them. They know that God loves them as certainly as if he awoke them each morning with a kiss."

The true spirit of Oberammergau is found in this realization of the presence and the love of God; and the yearning to give expression to the vision in beautiful types and forms to their world—a world that was once very small, a little company crowding the narrow paths of the village churchyard, but that now includes the princes and the peoples of the world. This spirit is revealed today, as well as in the older days of the play, in the eager joy and expectancy of the girl, Ottilie Zwinck, when she was told that she had been chosen to give the great part of Mary, the Mother of our Lord, in the play of 1910. To an eager listener she told of the great hour when the tidings was brought to her by her father:



MARY, THE MOTHER OF JESUS.
(OTTILIE ZWINCK.)

"When the door opened I could not say a word; I stood perfectly still. Then he came toward me, took me by the hand, and the tears rolling down his cheeks, said, 'I wish you joy; you have got your role.' So long as I remained with the father I kept back my own tears, but only until I was alone, then . . . Ten years I had thought of this hour, ten years I had hoped and prayed, so often prayed, even before the play of 1910, but I was too young then, and very delicate. I had thought to myself always, if only I might have this role, then I should want nothing more, and now it has all come to pass and I am so happy."

To her the greatest joy in all the world, to live out the great scene in the life of the Mother of our Lord, to enter toward the sorrow of Mary in the inner room of Bethany, and to utter those words of parting, as the shadows of tragedy and of the great world's heart of sorrow gathers around the Son: "That I may go with you into the midst of your suffering, yea, even unto death!"

And to hear the word of the Son, as he reaches out toward the dim, illimitable ways: "Arise, Mary! The night approaches and the winds of winter are waging near. Still, be of good hope! In the early morn, in the Garden of Spring, you shall see me again!"

The plot of the play turns upon one of those great climaxes in the life of the Master, when he drives the traders of Jerusalem from the Temple. The baffled traders conspire with the rulers, and Annas and Caiaphas, the priests; and then tempt and buy Judas with their gold to commit the act of betrayal, and finally, after the scene in the Garden of Gethsemane, move among the multitudes with insidious words, moving them to cry for the crucifixion of the Christ, and the release of the murderer, Barabbas.

In the introduction of the play, after the beautiful tableaux of "The Banishment of Adam and Eve from the Garden of Eden" and "The Adoration of the Cross," a song-prayer of praise is given by the great chorus; praise for deliverance from the shadow of pestilence and death in those far days of Oberammergau's past, followed by an uplifted appeal that his great Presence may guide today in the highest fulfilment of this vow of their fathers.

The music of the prayer scarcely ceases when the great stage is suddenly filled with a motley throng, coming up through the narrow streets of Jerusalem, waving their palm branches, and shouting, "All hail to thee, thou Son of David." Then slowly through the opening distances there approaches this Son of David, whom the multitudes would crown today and reject and crucify tomorrow. Then, with swift sequences, the action moves forward, through the loud shouts of joy, and the subdued prophecy of sorrow in parting scenes and shadow and night.

And through all the soft strains of Dedler's accompaniments—the music that seems to breathe out to the listening multitudes, the very soul of the child of Ammergau, who entered so far toward the shadowed way of suffering wrought out in the humanity of the Christ.

Great places in the presentation of the drama are the silences of the Upper Chamber in Jerusalen, and the reality of the scene around the Table, a marvelous reproduction of Leonardo da Vinci's "Last Supper." There is vividly shown the spiritual aloofness of Judas. He is with the other apostles, and



BIRDSEYE VIEW OF OBERAMMERGAU.



THE THEATER, WHERE THE PASSION PLAY IS GIVEN

yet apart, separated by the spirit of unbelief and hatred and greed.

The very spirit of greed of all ages that ever leads toward the crucifixion of the good is revealed in the cry of the traders driven from their mart of trade, from the Temple which they had desecrated: "Gold, oil, salt, doves, he must pay us for the loss of all! Where is he? He shall know our wrath!"

In the great part of the Christus, one has well said that the work of Anton Lang is above the range of ordinary criticism, because with every true child of Oberammergau he does not act, he lives his part. The greatness of the expression of Anton Lang is in his power to enter toward and portray the minor notes of life, the sadness of the Man of Sorrows. As his voice rings through the vast theater with the great words, "Alas! how dark is everything about me! The burden of guilty judgment rests upon me! Oh, the sin, the sin of mankind!" you seem to enter toward the far way of the world's sorrow.

Sunday, May 29, was one of the great days of the play. The King of Sweden and the Archbishop of Munich, with their retinues, sat in the great box at the rear of the theater during the whole of the performance, and at the close Anton Lang was asked to dine with the King. Yet he is unspoiled by the praises of the great men of the world. The next week receiving the humblest of those that visited the village and his home "with the same unassuming dignity and gentle grace in his blue work apron (for he is a potter by trade), his hands stained with clay and his hair gray with potter's dust."

It is beautiful to watch how the tiniest child in the tableau, or choruses, enters in the spirit of the play. The procession of children move with perfect grace across the great performing their part as truthfully as if they had studied its meaning for years. Man, woman and child move as in the presence of the great Master, the beauty of whose outer humanity, toward which they have reached, touching and transforming their faces.

And through all is the spirit of place, the beauty and the mysticism of the Bavarian Highland region. The mountains, enshrouded in their blue mists, rise to the right of the open stage buildings, forming a background to the players, and the blue or cloudy sky is over all. Above all else is the outreach and glorification of faith, the faith which is the substance of things hoped for, the evidence of things not seen.

In the last great scene, the voice of the Magdalene leads toward the Hallelujah chorus, the realization of prophecy: "Still, I have seen him! I have heard his dear voice! Oh, blessed sight! Away from me, grief! The ecstasy of Paradise fills my soul! Ah, as though borne on wings, I will hasten to his disciples and tell them of the resurrection and give them greetings from their Lord! Oh, could I proclaim through the whole world, that mountain and vale, and rocks and woods, and heaven and earth might resound with the tidings, Hallelujah! he has risen!"

Another Description of a Day of the Play.

(From President W. H. Crawford of Allegheny College in Zion's Herald.)

When the curtain closed on the last scene it was six o'clock. There had been no intermission since eight in the morning, except at midday; no pause either, not even breathing space between acts. When the stage was not in action, the chorus was on. Yet from beginning to end there was no sense of weariness, and until after the crucifixion scene I did not see a single person leave. One woman was carried out in a faint. This was done quickly and quietly by attendants trained for such emergencies. In all the long series of scenes, tableaux, and chorus appearances, there were only two observable slips of any kind, and these were slight.

The Most Striking Scenes.

I have already named what was to me the most inspiring scene of the day. The most overpoweringly striking and startling scene was when the frenzied mob gathered before the judgment hall of Pilate. Their fierce mad cry, "Away with this man, and release unto us Barabbas!" makes a lasting impression. The background of the cry was the unrest and doubt in the face of Pilate and the fine self-possession in the face of Jesus. There was one other scene almost equally thrilling —the discussion in the Sanhedrin, which came to its full height when Nicodemus and Joseph of Arimathea strode out from the hall refusing to have part in the shedding of innocent blood. The words of Nicodemus rang out like the utterance of Isaiah: "I execrate this resolution. I will have no part in this shameful and bloody judgment."

The Players.

I have not space to tell of the work of individuals who took part, not even that of the principals. Anton Lang as Christus seemed to me almost ideal. As I said at the beginning, he looks the part. He acts it as well as he looks it. During the entire day he speaks to no one. Between acts he remains alone in his little room back of the stage. From half past seven in the morning until six at night he does not leave the building, but keeps himself aloof from everything which might distract his attention from the great part he takes. If Anton Lang was not as good as he is and as simple, and if he did not undertake his part reverently and in the fear of God, he could not make the impression he does. When he cries out from the cross, "Eloi, Eloi, lama sabachthani!" it means for many the actual cry of the real Christ. Ottilie Zwink, who has the part of Mary, evidently thinks Mary's thoughts after her, and feels deeply the words she speaks. Her eyes fill with real tears and her voice is full of piercing sorrow. From the standpoint of real impersonation and interpretation perhaps no one among all the participants equals John Zwink, who has the character of Judas. He first appeared in the play forty years ago. He began with the part of John, which he had twice. This is his third season as Judas.

Mary Magdalene.

Mary Magdalene reaches two great heights of expression—once when during the crucifixion scene she throws her arms about the foot of the cross and cries, "O Master, my heart hangs with thee on the cross!" and again when, after she has seen the risen Christ, she turns toward the audience and cries out, with a voice that fills every part of the great auditorium:

"I have seen him—have heard his beloved voice.
Oh, that I could proclaim it throughout all worlds,
That mountains and floods, heaven and earth might re-echo.
Hallelujah, he is risen!"

Visitors Caught in Storms.

During last month storms of unprecedented severity prevailed in Germany and proved a serious inconvenience to visitors at Oberammergau. Berlin was flooded by a cloudburst, June 14, all street traffic was stopped, the street car tunnels were filled and for a time the water was three feet deep in the principal streets. In that storm twenty persons were struck by lightning but no one was killed. Many persons in other parts of the empire had previously been killed by lightning and much property destroyed. In connection with the Berlin cloudburst the Ammer river overflowed and Oberammergau, where the Passion Play was about to begin, was practically under water. "Thousands of visitors, it is said, from all parts of the world were caught in the town and could not get out. All communication by rail, wire or other means was cut off. Automobiles of tourists went floating down the valley, and the fire department had to rescue many persons from flooded buildings. Earlier in the week the Ahr valley had been flooded, a railroad in process of building had been washed away, and scores of laborers and other inhabitants drowned. Also a cloudburst in a district of Hungary flooded a large section of country and over a thousand lives were lost."

Present Population of Australia.

According to official returns transmitted by Vice-Consul-General Henry D. Baker, of Sydney, the population of Australia on December 31, 1909, was 4,374,129, an increase in twelve months of 98,823. The population by states was, New South Wales, 1,621,677; Victoria, 1,303,357; Queensland, 572,654; South Australia, 416,047; West Australia, 273,534; Tasmania, 186,860.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, AUGUST 7.

Theme for the Day.—The True Communion.

Scripture—The cup of blessing which we bless, is it not a communion of the body of Christ? seeing that we who are many are one loaf, one body.—I. Cor. 10:16, 17.

But a certain Samaritan, as he journeyed came where he was; and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine.—Luke 10:33, 34.

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.
—J. R. Lowell ("The Vision of Sir Launfal.")

Prayer.—Our Father who art in heaven, on this the day made sacred by so many inspiring events in the history of the faith, and most of all by the resurrection of our Saviour from the dead, we come to Thee with joy and confidence, for Thou hearest us always. Accept the offering of gratitude which we make to Thee. Fill our souls with love and purity, of kindness and Thyself. Restrain us from every wish and way, and direct our feet into the pathway of holiness and peace. For we ask in the name of our Lord. Amen.

MONDAY, AUGUST 8.

Theme for the Day.—The Pure in Heart.

Scripture.—Blessed are the pure in heart, for they shall see God.—Matt. 5:89.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there happiness like theirs?
—Tennyson ("In Memoriam.")

Prayer.—Holy and righteous Father, Giver of life, and the Author of all our well-being, in the multitude of Thy tender mercies we find ourselves amazed and overwhelmed, for we have not merited the abundance of Thy favor. Yet in the life and work of our Lord we have seen Thy grace and mercy made manifest to all men, and we are brought very low in our sense of ill-desert before Thee. Yet we ask, most merciful Father, that Thou wilt pardon our offenses, and give to us in fuller measure the blessing of the pure heart, which brings us near to Thee. And may we see the shining of Thy face in our daily lives, and hereafter in the everlasting life. Amen.

TUESDAY, AUGUST 9.

Theme for the Day.—Sea Glimpses.

Scripture.—And I saw as it were a glassy sea mingled with fire; and them that came off victorious from the beast and from his image and from the number of his name, standing by the glassy sea, having harps of God.—Rev. 15:2.

Hence in seasons of calm weather,
Though inland far we be,
Our souls catch sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.
—Wordsworth ("Ode on Immortality.")

Prayer.—O Lord, our God, we wait for Thy blessing, without which all our lives are famished and unsatisfied. Thou hast loved us with an everlasting love, and called us into the covenants of Thy grace through faith in Jesus Christ our Lord. In his name, therefore, we beseech the favor of food and raiment, of health and happiness, and the privilege of working with Thee at the great tasks of the kingdom of God. Grant us this day the vision of the King in his beauty, and the sea of divine grace that rolls onward to the throne of God. We pray in the Saviour's name. Amen.

WEDNESDAY, AUGUST 10.

Theme for the Day.—A Message from Heaven.

Scripture.—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. 31:3.

Give me some word to say for Thee,
I prayed. The world needs charity;
Its sorrows are so great to bear,
And men bow down 'neath loads of care.
Fain would I bring them some relief
And comfort for their hours of grief.
May I not tell them something? Go,
A voice replied, and let them know
Their Father loves them.
—Marianne Farningham ("Our Father Cares.")

Prayer.—Holy and righteous God, the Giver of good and the Preserver of our souls, we have hardly dared to trust the blessed news brought to us in Thy holy Word, for it seems far beyond the reach of thought that we should be called the sons of God. Yet so convincing is that message made to us in the life and teachings of our Saviour that we dare not doubt its truth. And when we look with fuller care into the volumes of divine record and of human experience, we are left in no uncertainty, for Thy love to us is everywhere made clear. Keep us ever in that love, we pray in Jesus' name. Amen.

THURSDAY, AUGUST 11.

Theme for the Day.—Conscience.

Scripture.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

Pray for us, for we trust we have a good conscience, in all things willing to live honestly.—Heb. 13:18.

These thoughts may startle well, but not astound
The virtuous mind, that ever walks attended
By a strong siding champion, conscience.
O welcome, pure-eyed Faith, white handed Hope
Thou hovering angel gilt with golden wings,
And thou, unblemished form of Chastity!
—John Milton ("Comus.")

Prayer.—We praise Thee, O God. We acknowledge Thee to be the Lord. To Thee all angels cry aloud in ceaseless adoration. To Thee cherubim and seraphim continually do cry, Holy, holy, holy. The goodly fellowship of the prophets praise Thee. The holy company of the apostles praise Thee. The martyrs of all the years lift up their voices to Thee. We would unite our praise with that of this vast throng, and confess Thy glory. Do Thou aid us to be worthy of such companionship, by the uplifting of our hearts to Thee, and by the right ordering of our lives in Thy sight. Give us minds that are set on the noblest things, and consciences void of offense toward God and man. We ask in Jesus' name. Amen.

FRIDAY, AUGUST 12.

Theme for the Day.—The Sufficiency of Christ.

Scripture.—And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore, I will rather glory in my infirmities, that the power of Christ may rest upon me. II. Cor. 12:9.

Christ! I am Christ's, and let the name suffice you,
Ay, for me too He greatly hath suffered.
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yes, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.
—F. W. H. Myers ("St. Paul.")

Prayer.—Our Father, we give Thee humble and hearty thanks for Thine infinite favor to us, for our daily comforts and well-being, for the means of grace and for the hope of glory. In the fulness of Thy provision for us we find every want supplied. But beyond all the daily blessings we receive, we praise Thee for our Saviour, Jesus Christ the Lord. In his name we ever come to Thee, and coming find The ready to receive. Accept our praise for the mercies of this day, and go with us in the days to come, until we see Thee face to face. For Christ's sake. Amen.

SATURDAY, AUGUST 13.

Theme for the Day.—God's Many Voices.

Scripture.—The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters.—Psa. 29:3.

And behold the glory of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory.—Ezek. 43:2.

Not by one portal or one path alone
God's holy messages to men are known:
Waiting the glances of His awful eye,
Silver-winged seraphs do Him embassy,
And stars, interpreting His high behest
Guide the lone foot, and glad the falling breast.
The rolling thunder and the raging sea
Speak the stern purpose of the Deity,
And storms beneath and rainbow hues above
Herald His anger and proclaim His love.

Prayer.—Our heavenly Father, the whole of creation speaks of Thy power and Thy goodness. There is no voice in all the universe, save that of the unthankful of the human race, that does not proclaim Thy praise. We would join in this great chorus of thanksgiving, and count ourselves among those grateful beings to whom the glory of God is an ever-present theme. Help us to learn more fully the happy secret of the world, and be able to tell it to all whose lives we can direct for good. Make this day worthy of us and of Thee, and may the week which comes to its close bear some good record of our lives to Thy presence. For Jesus' sake. Amen.

-Ten years ago the immigration to the Argentine republic was almost exclusively Italian and Spanish. Today there are colonies of Russians near Bahia Blanca. Ten thousand Poles are settled in Misones and 7,000 Finns are arranging to join them. Bulgarians, Croats, Greeks and Turks from Asia Minor are coming in increasing streams.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XII (Continued)

"But it's monstrous to think that Donald has done it. You have left the key in the office some day. Some one else has done it if not James Douglas. I tell you Donald never did it." He paced the floor like one crazed. He even swore a few mild oaths which the elder did not reprove. He thought that likely heaven would pass them over, considering the virtuous indignation which had drawn them from Archie's lips.

"It's nae use gettin' wud aboat it Archie. What we hae tae think o' noo, is what's best tae do wi' my errin' son." Archie sat down breathing hard and unable to hide his distress.

"But I tell you uncle, Donald is innocent. What does he say for himself?"

"When Mr. Sinclair and myself brought him face tae face wi' the shamefu' cheque, he could only stammer an' stare an' mutter aboat fearin' that some one else had done it."

"I don't care what he looked like I'll never believe him guilty."

"Ye would na guess what he suspected?"

"No" he held his breath.

"Jeanie."

"He's an idiot," he blurted out the words but at the same time looked relieved.

"Ay, so ye may say. But when a man's drowning, they say he'll grasp at a straw. He thought if Jeanie did it I wadna be sae sair on her as I would on him. He kenned fine I would na disown her." Again Archie started to his feet and stamped about the kitchen. Only the matting saved the sleepers upstairs from being awaked. Presently he came to a standstill by his uncle's side, taking care still that he did not face the light.

"Listen uncle David, this thing must go no further. It seems to me that you are treating Donald most unjustly. But even if you were quite certain of his guilt, is it for you, his father, to expose him to public disgrace? Think of what it will mean for all of us. You know that it is the chief desire of my life to win Jeanie. Is she to be disgraced too?"

"There's money a braw lass in Glasga, Archie, who hasna a brither tae make ye blush. Take my advice an' gie up thoughts o' Donald's sister."

"Don't drive me mad, uncle David. I tell you plainly that this terrible thing would only make me cling more closely to Jeanie. Let me beg of you uncle to let the whole matter drop.

Let Donald be as he always was to you. I venture to say that you'll find him a true man in the time to come."

"If Donald can clear himself, afore the springtime it'll be a' richt. If not he'll gang tae Canada—There's hidie-holes there for a' conditions o' men."

"It will be nothing short of iniquity if you send your only son away in disgrace all on circumstantial evidence. But you will never do it. When you think calmly over it, you will see the injustice and folly of it. Donald's disgrace will be doubly yours, and ours too."

"Ay, his mither will break her hert."

"Be merciful, uncle, for her sake and for Jeanie's."

"Is an elder o' Mr. Sinclair's kirk tae hide sin an' shame in a member o' that kirk, just because that member happens tae be he's ain son? Na, na, Archie, I may break the herts o' my nearest an' dearest, but I'll no break my ordination vow."

"Does your saint Mr. Sinclair take so harsh a view of Donald's case as you do, sir?"

"Mr. Sinclair is a saintly man, Archie, but he has leanins. In this maitter I daurna follow his advice. The meenisters o' the present day hae a way o' lookin' at but ane side o' the character o' oor Great Judge.

They talk forever o' the love o' God, forgetting aboat His justice at the same time."

Archie not being a religious man did not attempt to argue the point.

"Does Jeanie know about all this uncle?"

"Ay, she knows it. Mr. Sinclair an' I laid it on Donald not tae tell her while Elsie Wallace stayed. But Jeanie's eye is quick. She noticed something wrong, an' when Donald an' her mither both refused tae answer her questions, she speired at Jamie Douglas an' he couldna keep it frae her."

"He would only be glad to get a chance of bringing her down a peg," he said, bitterly.

"Ye wrong Jamie. He has a hert o' steel an' Jeanie knows it."

"Uncle David, surely James Douglas is not aspiring to her hand." His uncle smiled grimly.

"Ye ought tae know that best yerself, Archie. Ye hae chances enough o' speirin' at her."

"Jeanie gives me very little encouragement I must say. This very day when I urged her to give me some hope, she gravely declared that at the present time she had no thoughts of the kind for me or anyone else. Was it Donald's trouble she was thinking of, or has someone else come between us?"

"It would be like Jeanie to refuse tae listen to ony honorable man's suit sae long as disgrace hangs over her faither's hoose. I must admit that I would expect this o' her, an' I'll go sae far as tae say that if Donald's name's no cleared o' this disgrace, Jeanie'll die an auld maid if she lives lang enough—an' I'll honor her for the choice."

"Is it nothing to you Uncle David, if my heart's broken and my life's wasted over your high and mighty ideas of honour? What are a few pounds compared with the happiness of those we love? There, I'll write you a cheque for double the amount you have lost if only you'll let the matter drop."

"Ye hae a poor idea o' honour, Archie Monteith. If ye could write me a cheque for a million o' money it wouldna redeem a lost character."

CHAPTER XIII.

A Scotch Mist.

It lay over everything in the early morning. A creepy, shivery, evil-feeling thing that seemed to be doing battle with frost and sunshine, and overcoming both. And no wonder! How would anything so pure as either frost or sunshine be content to remain in the presence of so clammy a visitor as is a genuine Scotch mist? So they both precipitately fled and left Brigend, on that chill October morning, to imagine in a small way what Egypt had been like, in the time of the ninth plague. There is no use in speaking of the appearance of anything on that particular day in that particular neighborhood, for nothing appeared except perhaps what seemed to be within arm's length.

Those whose duty led them out of doors that morning, felt themselves, literally shut in from the world they used to know. Chaos in the shape of a dark gray mantle enveloped everything. Foot passengers, (there were few others) kept carefully on to the sticky sidewalks. Because monstrous shapes sometimes lumed out of the greyness in front, gliding past only to be speedily swallowed up in the greyness behind.

Through the dull chilliness of it all, Elsie Wallace and Donald Graeme trudged side by side, almost in silence too, for the greater part of the way, to the railway station. Neither of them remembered having experienced so disagreeable a fog in all their lives before. It seemed bent on taking full possession of Elsie's bright eyes, robbing them of their lustre, and giving them a moist look which she felt most anxious that Donlad should not be aware of. It affected him differently, causing his heart to beat in painful throbs as it never used to do. There was a soreness too, in his throat, which could be occasioned only by that most malignant mist.

On leaving Hopefield, they had exchanged a few commonplaces about the chilliness of the morning and the pity that the good weather they had been enjoying for at least two weeks, was probably about to come to an end. Then they lapsed into dull silence, quite in keeping with nature's mood, till they were almost at the station. It was not Donald, who broke the silence, but Elsie—

"I am very sorry, Donald, that this horrible mist came on today—I wanted my last look of Brigend to be a bright one."

"Let us hope when next you see it Elsie, it will be brighter in every way."

"I hope so, indeed I am sure of it."

"Even a day like this cannot damp your hopes, Elsie."

"Why should it? I know the sunshine is above the darkness, and will chase it away by and bye."

"Is there any light behind day darkness I wonder?"

"Sure to be Donald. Just keep trusting on. Your trouble is heavy enough, but after all it may only be a Scotch mist that will lift as swiftly as it fell."

"I have been calling myself a brute, Elsie, ever since I told you of my trouble—What right had I to distress you with my worries? I have just spoiled your holiday."

"On the contrary, you have paid me the highest compliment possible. If you had not looked on me as a true friend, you would not have told me."

"Your hopefulness, and your trust in me, will make a man of me, Elsie." She looked straight into his eyes, not even ashamed to let him see the tricks that the mist had been playing with her own.—

"If I never do any other good thing, Donald, it will be worth while to have lived for this."

"God bless you, Elsie." Jeanie and Archie Monteith were waiting for them on the platform which they reached as the last words were on Donald's lips. They were only a few minutes waiting when the train dashed into the station exactly up to time as Glasgow expects all her trains to be. Hasty goodbyes were uttered, and she was off. But as Donald shut the carriage door she said in a low voice:

"You will call to see mother and me when you come to Glasgow?" He had no time to answer, but the light on his face, which even the mist could not hide, sent her away with a glad heart.

As they turned away from the platform Jeanie felt her heart sink. Never had she felt the parting from Elsie so keenly before. Her presence at Hopefield had been a sort of protection to them all, so long as Elsie remained Jeanie knew that her father would take no decisive step with regard to Donald's supposed crime. Now she knew he would take stern measures to discover the whole truth, and she feared the very worst, knowing as she did of Donald's gambling debts. Archie regarding her downcast face with searching anxiety, guessed what was passing

through her mind. With some adroitness he attempted to lead her thoughts away from home worries.

"Your choice of a friend does you credit, Jeanie. I think her one of the nicest girls I have met for a long time. You think so too, Donald, don't you?" The remark was ill-timed. Donald only reddened and stepped off the path.

Jeanie replied briefly:

"Elsie is a good girl, Archie. I think she ought to be glad though, to get away from Brigend—especially today," she added as she noticed that Donald changed color again. "This mist is simply horrible."

"I think it splendid. I just love it," he whispered. She regarded him with amazement.

"Why?"

"It gives me a splendid excuse for remaining where I am while it lasts. I don't care what form it takes, the thing that keeps me near you, I hail with joy." His ardor brought the rich color to her face. His devotion was unmistakable and very touching. And then nobody else cared—now that Donald had brought disgrace on them all. She wished she could think more of him. But somehow—there her thoughts stopped and with a bright smile she answered:

"I suppose Satan can appear like an angel of light sometimes."

"If by 'Satan' you mean the mist, I assure you that today I quite regard it as an angel of light. Oh I say, Donald," he exclaimed turning aside to address him, "Would you mind running round to the postoffice and sending a wire to mother? Just say, 'A heavy fog here—not safe to motor today.' It will save her from anxiety on my account."

"Certainly, Archie," replied Donald, who was only too glad at the moment to escape from all society save his own. As Donald strode away into the dimness, Archie turned towards Jeanie. There was an air of possession about him which she rather resented. So the timid thoughts of a moment before were rudely scattered.

"Now, darling. I forbid you to speak another word in this chill air, thankful as I am to this friendly mist, I know it is not good for throats, so we must wait for the shelter of the drawing-room before we enter into matters which concern us all most deeply." She nodded merely and pushed her warm fur necklet over her mouth. When they reached Hopefield they turned in at the shop door as Jeanie smilingly explained, to save Sarah's legs.

James Douglas stood behind the counter, for a wonder, idle, making a pretence of reading the morning paper. Glancing over the edge of the paper, he said, gravely:

"Miss Jeanie, a gentleman called to see you a few minutes ago, on business, particular, he said. Yer faither took him upstairs. They're baith there the noo waitin' for ye."

"Who is it, James?" she spoke with eager looks.

"A freend o' Donald's," he replied, vaguely. The thought flashed through her mind—"some one to tell us of more gambling debts." Her almost terror stricken face was more than James could bear and he hastened to assure her that she need have no reason to be afraid of her visitor. She did not for a moment suspect that the mystery he was making was for the sake of tormenting Archie Monteith. Indeed she thought so little about him at that moment that she was about to run off without saying a word to him, but he coolly drew her attention to himself by saying:

"I'll wait here, Jeanie, till your visitor departs in peace, that is, if he does not keep you too long. If he does, I'll not promise to be patient." Once more James shot a look over the paper's edge. It was baleful. Archie did not appear to notice it. Once he had feared a possible rival in this honest eyed young shopkeeper. Now things were on a different footing. He would take good care to point out to Jeanie the absurdity of laying the blame of this forgery business on Donald while a paid man had at least equal opportunity of doing the deed. He leaned calmly against the counter, a supercilious smile on his handsome face. The dark thought passing through his mind cost him no pang, as he coolly addressed the man whom he was about to wrong so deeply, had he been able to do so:

"What do you make such a secret of who's called on Jeanie, James? You've made me quite jealous—do tell a fellow." James threw down his paper and lifted a bunch of half-stone sugar bags from a nail on which they had been hanging by a piece of string. Pulling one of them off the string he thrust his hand into it and eased out the corners. Then with a merry twinkle in his eye he answered, slowly:

"I hae nae doubt Mr. Erchie but mony a time yer sair puzzled tae know how Miss Jeanie will manage among a' her freends tae choose just the richt ane. But I hae an opeenion o' my ain."

"Your opinion is always well worth hearing, James, may I have it?"

"Certainly, Mr. Erchie—my opeenion is that Miss Jeanie is a bird that'll aye ken the difference between chaff an' wheat." He dived the scoop into the sugar drawer as he spoke and began weighing out sugar as if there was no Archie Monteith in front of him, pretending to laugh at his answer, while bitter hatred was in his heart.

When Jeanie entered the drawing-room she was much relieved that her visitor turned out to be Mr. Sinclair. She was much amused too, to think of the way in which James Douglas had informed her of his presence. It just dawned on her the moment she saw Mr. Sinclair that James had purposely withheld her visitor's name, on Archie's account. She could not help smiling to herself at the thought and Mr. Sinclair's having heard from her father where she had been and in what company, judged her smiling face as due to the pleasure she had taken in the society of the man, whom he believed the winner of affections that not many months ago he had hoped would one day brighten his own life. He rose to meet her as she entered the room. Self-mastery shone in every feature of his face.

"Forgive me, Jeanie, for calling at such an early hour, but there is a matter which has troubled me greatly for some time. I would like to lay it before your father here, and I want you to help me." Her hand trembled as she laid it in his.

"If I can do anything—Is it about Donald?" she said wistfully.

"Yes, Jeanie, it's about Donald," he replied, gravely.

"First of all Jeanie, where's Archie? He might as weel join in this discussion. In a multitude o' councillors there is wisdom." Her father spoke hopelessly.

"I did not know father that it was Mr. Sinclair who wanted to see me. James Douglas just said, "A gentleman" wanted to see me. Shall I ask Archie to come upstairs? He is still in the shop."

"Ay surely lassie, Archie feels this a, most as much as we do—yer mither's in the kitchen. Let her bide there. Nae use breakin' her hert goin' over the same groun' again." Jeanie was about to quit the room, when Mr. Sinclair signed to her to remain.

"Excuse me, Mr. Graeme, what I am about to say requires no one outside your own family to interfere in. I am simply about to make a proposal which I believe will be best for all of you. It is this—that you ask Donald to come back to his work as usual—why should this unfortunate occurrence get wing, as it is sure to do, if Donald is missed from his place by your customers. What do you say to my proposal, Jeanie?" Mr. Graeme sat, his arms folded across his chest, his lips tightly compressed, and his eyes flashing angrily, under drawn brows. Jeanie gazed into his stern, set face, with a sinking heart.

"Father, you will be guided by Mr. Sinclair's advice. Why should all Brigend know of our sorrows?"

"It's no Brigend I'm thinkin' o' Jeanie—It's simple right and wrong. If Jamie Douglas had done this thing, would I no' be justified in dismissing him from my employ? Am I tae wink at sin an' shame, because it's my ain son who is guilty o' it?"

"Mr. Graeme, I'll take you on your own ground. Would you be justified now, in dismissing James from your service, simply because your office has been open to him, and some unscrupulous person has forged a cheque which has robbed you of one hundred pounds?"

"If Donald had been able to lift suspicion from his name, as convincingly as Jamie did, it would hae been a' richt, Mr. Sinclair. But ye ken fine yersel, that from the first, Donald looked guilty."

"And yet Donald may be speaking truth. If so it is terrible to think that his own father refuses to believe him, more terrible still, even if he should be guilty, that his own father refuses to give him a chance of doing better." Mr. Sinclair's voice shook with emotion. Jeanie stood before her father with clasped hands. She felt so utterly humiliated by what appeared to be her brother's guilt, that she found it almost impossible to plead for him, in the presence of the man whom above all others she most respected. When he ceased speaking she said in a low, sad voice:

"Father, if I had committed this crime, would you treat me as you are treating Donald?" His face softened, but he looked at her out of hopeless eyes.

"My ain lassie, ye couldn't have done it." Then turning to the minister he added:

"Ye hae gained your way, Mr. Sinclair. Ye can go tae the young man, an' tell him that his faither says he may return tae his work."

"No, Mr. Graeme, I will not go to Donald with your message. Go to your son yourself, and ask him to come back. Remember that even though you may still deem him a prodigal, it is the father who ought to run to meet him."

"Ay, gin he repents."

"Repentance is of the heart—you and I have no right to judge." Mr. Sinclair spoke calmly now.

"You will ask Donald to come back to his work, father?"

"Oh ay—the meenister says I ought—nae doot he knows best." As he spoke he rose to quit the room. At the door he paused and looked round at his daughter:

"Jeanie(if you could come awa' into the office when Mr. Sinclair leaves I would be glad. I only want ye tae address a wheen o' envelopes. The writing's behind a wee."

"Yes, father, I'll come with pleasure."

"I must not detain you, I see, Jeanie. Your hands seem to be full in many ways. But I have much to say to you. Will your—will Mr. Monteith be returning to Glasgow today?"

She was annoyed with herself for coloring under his grave eyes.

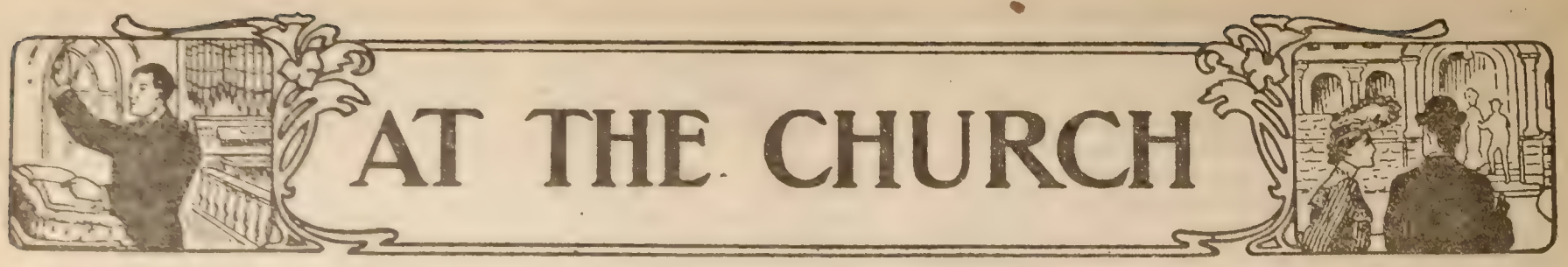
"If the mist clears off I expect he will."

"It will clear. See, it is lifting already. Could you give me an interview this evening then, say at seven o'clock?"

"Certainly, Mr. Sinclair, and I want to thank you for what you have done for Donald."

"I wish I could do more, Jeanie. But we will talk about him when I call again."

(To be continued.)



Sunday School Lesson

By Professor Willett

The Great Reward*

It was inevitable that the conversation of Jesus with the rich young man should lead to some questions on the part of the disciples. If a man who had the marks of prosperity and the blessing of God was in danger of missing the gift of life, what was the hope for one less happily placed in the good things of the world? Through all their history the Jews had been taught by their wise men and priests that wealth was the mark of the divine favor. Jesus seemed to deny all this in what he said regarding the danger of money. So they inquired at once who then could be saved, and Jesus knowing that only larger views of the kingdom of God could correct their ideas, turned the matter by saying that all things were possible with God.

But in order to clear up a little more fully the difficulty involved in his words regarding wealth he told the parable of the laborers in the vineyard, which is the theme of our study. To a world placing so much emphasis upon money and the methods by which it was to be gotten, it was the purpose of the Master to bring his larger teaching concerning the infinite value of the gift of God, and the smallness of all earthly possessions in comparison. The gift of God is enternal life through Jesus Christ our Lord. No value that men reckon can be put on so divine a gift. It is like the rich treasure which the man found in a field and bought at the sacrifice of everything else he possessed. It is like the reward for which a man would work hard and faithfully all the days of life, and feel at evening time that he had been more than amply paid. Whoever upon less rigorous conditions becomes its possessor may count himself that much more indebted to God for the free gift he receives.

The Vineyard Owner.

The culture of the vine was one of the most common forms of industry in Palestine, and is to the present time. Men put great efforts into the preparation of the soil, the selection of the vines, and the tillage of the vineyard. The profits were large, for wine was a common article of consumption, and raisins were made from the ripe grapes. For the care of such a possession a man had to secure a great deal of extra help in the time of the vintage. As most of the people of Palestine lived in towns and village and went out into the country to cultivate their farms, the landowner found in the market place of the town whatever laborers were available for the day.

One morning he went to secure some helpers, and found a few waiting to be hired. The entire day was before them, and he promised them the usual wages of the time, which would be equivalent to about a quarter of a dollar in our money. The Roman coin referred to is sometimes called a penny, and sometimes a shilling, in the translation, but it was an ample price for a full day's work. Later in the morning the proprietor found other men in the market and hired them also, not stipulating what they should receive, but saying that whatever was right he would give them. He had plenty of work for them to do, and they ought not to be standing idle when there was so much need of labor.

The Idle Workmen.

Again at noon he secured others, and in the middle of the afternoon, the ninth hour of the day from sunrise, he hired still others, making with them all the same agreement to give them whatever their work was worth. And only an hour before sunset he came through the market place again and found others still who were unemployed. Perhaps they had not come to this spot until after the other laborers had gone, but the fact that they were unemployed showed that the whole day had gone without their undertaking any work. To them he put the same question, Why do you waste the day? They responded that no one had come up to hire them, and he sent them like the rest into the vineyard.

The meaning of all this is too obvious to require comment. The kingdom of God is a field where the work is abundant for all who are willing to devote themselves to its activities. No one needs to waste his time. More than this, the Master of the vineyard is absolutely dependent upon the work of his helpers. Without them the crop goes ungathered. His wages are ample, and the care he takes of those who work for him is the best. Both work and wages are abundantly satisfactory. From this point of view and from that of every frugal spirit it is a shame that a moment should be lost by any one of those to whom the call comes to enter such a service.

At the end of the day the owner of the vineyard told his superintendent to call all the laborers together. They had to go back to their homes, and that might take them to other villages, so that it was necessary that each should be paid his wage before he went away. Of course the wages of those who had labored all the day had been determined in the morning, but to the astonishment of all, the steward began with those who had entered the vineyard latest and gave them each the price of a full day's work. And down the list of the workers the paymaster went, giving to every man the same wage. When the first men came, who had worked all the day, they were at first inclined to resent the payment of only the stipulated amount, because it seemed to them that they should receive more than the others. They were quite right in feeling that the later comers had spent no such time and effort in the service of the proprietor as they themselves had done. The heat of the day, the hard labor of the vineyard, had fallen upon them far more heavily than on the late comers; yet they had received only the same wage.

The Wages Paid.

But the owner of the vineyard pointed out to them that no injustice had been done. The first comers had received all their task was worth. To the others he had given out of the abundance of his good will that which was his own to give. In this manner he satisfied the complaints and sent all the workmen away contented.

No one who studies the parables with attention will need to be warned that these stories of the Master are intended to illustrate some single point each in the plan of the kingdom of God. No one would undertake to justify the proprietor of this vineyard in attempting to make this a customary way to treat his hired help. He would soon be unable to secure any man to do a full day's work. They would all insist upon coming late and getting the full day's wage. But there is another phase of the kingdom of God which the parable beautifully illustrates, and it is upon that alone that attention is to be fixed. The gift of eternal life, that divine bestowment of friendship on the part of God through our Lord, is so splendid and incalculable a possession that a man might spend every hour of the longest life in the hardest work and still count himself immensely the debtor of God in receiving so tremendous a reward. But for those who devote only part of their lives to the work of the kingdom the wage, judged from the viewpoint of common industrial employment, is just the same. And even for the man who at the latest moment with sincere consecration of life enters the service of God, the reward is the same.

Draco's Rule, and Christ's.

Draco, the stern lawgiver of ancient Greece, prescribed in his bloody code the death penalty for all offences, and justified this severity by saying that the least crime against the peace and welfare of the state was worthy of death, and he knew no severer penalty for the greater crimes. Conversely, our Saviour's teaching is that the gift of life eternal is bestowed on the least of those who commit themselves to the path of virtue under his direction. No matter how limited the time which they have given to this high purpose, if their lives are sincerely devoted even for that brief space to the kingdom of God, their reward is assured. And to those who for long years consecrate themselves to the same high purpose, there can be no greater regard than the same gift of eternal life.

It must be kept in mind throughout that only a single aspect of the gospel is here presented. The question of the character which is developed by the friendship of God is not under consideration. No one would for a moment claim that the quality of life which results from a late and hurried commitment to the Christian calling can compare with that which results from a long experience in the school of Christ. Salvation is character and not possession. A man is saved by what he becomes rather than what he receives. Yet the parable teaches its lesson also that the greatness of the gift of God is beyond all expression, and that he who has even a very little experience of the greatness of that life which is hid with Christ in God may count himself beyond measure fortunate; while he who has struggled through a lifetime of earnest effort and profound consecration, still feels his reward so infinitely beyond his merits that eternity can only partly measure the fullness of his gratitude.

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*International Sunday-school Lesson for August 14, 1910. The Laborers in the Vineyard, Matt. 20:1-16. Golden Text—"Many that are first shall be last, and the last shall be first," Matt. 19:30. Memory Verses, 6, 7.

Church Life

—Mr. and Mrs. Charles Clayton Morrison are expected to arrive in Chicago next week from their trip to the Edinburgh conference and other parts of Europe.

—Dr. Willett gave several lectures at the Chautauqua at Monteagle, Tenn., last week. His family are in Pentwater, Campbell Park, whither many of the ministers of our faith will go for their vacations during August.

—The address delivered at the Anglo-American Conference by our absent editor, C. C. Morrison, will be read with interest by all interested in the present practical problems involved in the realization of the plea for Christian union. The address will appear next week.

—Alva W. Taylor again assumes responsibility for the page, "Social Survey," which he relinquished during his absence in Europe. He has promised us the report of some sociological observations made while tramping through Ireland.

—The issue of the Christian Century for August 11 will be devoted to the interests of Religious Education with the hope that it may be of help to pastors and teachers in facing the problems involved in this task that is upon us in bringing our Sunday school work under the control of scientific methods.

* * *

Clarence E. Rainwater has been appointed field house director of Hamilton Park, Chicago.

E. D. Murch, Hillsboro, Ohio, has been called to the pastorate of the church at Rantoul, Ill.

The Forty-first Convention of the churches of West Virginia will be held at Charleston Sept. 12-15. A fine program is prepared.

F. W. Condit is doing good work at Bosworth, Mo. He recently baptized three Syrians, who were reared near Jerusalem.

The church and Sunday school at Enterprise, Oregon, are lined up strong for the fight for "Dry Oregon 1910." Gifford Ernest is pastor.

J. C. Wright of Pierson, Iowa, has been called to the pastorate of the church at Scranton, Ill., and will begin work there next Sunday.

F. O. Norton, dean of the college of liberal arts, Drake University, is spending the summer at the bedside of his mother in Prince Edward Island.

D. L. Berry will close his work at Cascade, Michigan, after a service of two years. Mr. Berry seeks a field of larger opportunity, and invites correspondence.

The church and Sunday-school of the Jefferson St. Church, Buffalo, N. Y., conducted a mammoth excursion to "Crystal Lake" July 25. B. S. Ferrall is pastor.

The corner stone of the new church at Milford, Ill., was laid Saturday afternoon, July 23. The address was delivered by Elmore Sinclair, pastor at Watseka, Ill.

Roy L. Brown will hold a meeting at Owosso, Mich., in September. Charles E. McVay of Hardy, Nebr., will lead the singing. C. M. Keene is minister at Owosso.

H. B. Robison is preaching a series of evening sermons in Mobile, Ala., on Religious Education. His first sermon, "The Boy Problem," was given generous space in the Mobile Register.

L. I. Mercer, for three years pastor at Springfield, Ohio, has closed his work there and entered upon his duties as state superintendent of Sunday-schools. He will have an office in Cleveland.

Rev. T. A. Flemming, pastor of the Mill Ave. Church, Cleveland, Ohio, recently fell while boarding a street car and suffered injuries which have kept him from his pulpit for one or two Sundays.

T. W. Bellingham, First Church, Benton Harbor, Michigan, is attending the University of Chicago during the summer. He makes the trip across the lake each week to supply his pulpit in Benton Harbor.

Roy McCully was granted the degree of Doctor of Philosophy by Harvard University last June, and becomes head of the department of English in the West Washington State University at Pullman.

Chas. A. Lockhart has resigned the deanship of the College of the Bible, Christian University, Canton, Mo. He has not yet decided upon his future location, though several openings have been offered him.

C. C. Rowlinson, pastor at Iowa City, Iowa, has been out in camp with the Iowa soldier boys. He has been having a refreshing experience for a time working in the harvest field at harvest hand wages.

E. N. Duty, pastor at Minerva, Ohio, will spend August at Bethany Beach, Del. During his absence the pulpit at Minerva will be supplied by Pres. T. E. Cramblett, of Bethany College, and Prof. William B. Taylor.

Charles Reign Scoville spoke at the Chautauqua at Eureka, Ill., July 17. The following Sunday he dedicated a new twelve thousand cement block church building at Sumner, Ill., raising an indebtedness of $1,700.

E. D. Salkeld of Ohio preached his first sermon as pastor of the church at Chicago Heights, Ill., Sunday, July 23. The sermon was given generous attention and the new

Annual Offering for Church Extension

Begins

FIRST SUNDAY IN SEPTEMBER

Church Extension Supplies should be ordered at once so the orders can be filled promptly from the office at Kansas City.

THE FOLLOWING SUPPLIES WILL BE SENT:

1st, Collection Envelopes 2nd, A four-page pamphlet, "Church Extension and the New Century Before Us," which ought to be circulated by the thousands among the members of the church; 3rd, Pastoral Letters; 4th, Church Extension Subscription Cards.

ONE HUNDRED THOUSAND DOLLARS THIS YEAR

is the amount we want to secure for the current Missionary year for Church Extension. If we can raise FORTY THOUSAND DOLLARS in September we will reach the $100,000. Is this not worth working for? The Board trust that every minister of the gospel and every elder in the church will take an interest in enlisting the congregation, over which he has charge, in the Annual Offering.

ATTRACTIVE FEATURES OF CHURCH EXTENSION

1. Church Extension money comes back to go out again every five years. Loans are returned in five annual payments.
2. Churches do their best to help themselves and come to this Board in their extremity for loans to complete their buildings.
3. The Board loans about one-third the cost of the lot and church building. The church aided, therefore, raises two dollars for every one loaned.
4. Many congregations to whom we promise loans do not need them in the end. Yet they would not have had the courage to begin except for the offered help.
5. A loan from this Fund makes it possible for a congregation to erect the first building in a new town or ward of a city and thus gain immense advantage.
6. Our Board encourages churches to erect up-to-date buildings by furnishing church plants that are modern and useful and that are perfect as to heating, lighting, ventilation and acoustics.

Send all orders for supplies to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

pastor welcomed to the suburb by the local press.

William Oeschger, until lately pastor of the church at Vincennes, Ind., has been elected chancellor of Cotner University and will take up his duties at once. He delivered the educational address during the Nebraska state convention.

V. W. Blair, pastor of the Payne Ave. Church, North Tonawanda, N. Y., is spending his vacation visiting various churches and Sunday-schools, making an inductive study of their methods. He spent a Sunday with the Jefferson St. Church, Buffalo.

The New Church, Evanston, Ill., will be dedicated September 18. During the summer the congregation is worshipping in the basement. O. F. Jordan's sermon subjects on a recent Sunday were: "The Appreciation of Jesus" and "Jesus and the Individual."

A Topeka paper states that G. A. Gillette, pastor of the Christian Church, Oberlin, Kansas, has been working during harvest in the field at harvest hands' wages, which are not so low, comparatively, and that he makes one of the best hands in the crew.

Walter M. White, pastor of First Church, Cedar Rapids, Iowa, has with the indorsement of his board of trustees, established a office in the heart of the city and will maintain office hours from 8:30 a. m. till 1:00 p. m. daily. A stenographer will be in the office all day.

I. N. Grisso, Fairmont, W. Va., writes that he is available for supply work with churches in Indiana or Illinois during August. Mr. Grisso desires to engage an experienced helper, and one who can lead a chorus in an evangelistic meeting for the month of November.

The members of the Central Church, Youngstown, Ohio, at the close of a recent Sunday morning gave $25 to the fresh air fund for the poor children of the city. A local paper commends the offering as by far the best made by any church of the city this year. W. S. Goode is pastor.

Rev. J. R. Ewers, pastor of the East End Church, Pittsburg, Ohio, sails from New York on the North German Lloyd Steamer, Wilhelm II, August 2. Mr. Ewers will return in September. During his absence the East End Church will be redecorated and placed in first class repair for the work of next year.

Oliver Cook, since he closed his work at Columbus, Kansas, has been in tropical Mexico, fifty miles south of Tampico, farming and recuperating physically and financially. In the neighborhood he has led in the organization of a Sunday school and mission. His address is Ozulauma, Mexico.

O. W. Lawrence, Decatur, Ill., is using the stereopticon with good results in the Sunday evening meetings of the First Church, Decatur, Ill. His sermons treat of great paintings of the Christian faith, architecture, music, and some of the greatest preachers. These subjects, illustrated as they are, bring an audience that fills the church despite the warm weather.

C. C. Carrigues has resigned as pastor of the Hammett Place Church, St. Louis, Mo. But the members of the church have voted to ask him to reconsider and remain with them. It is understood that Mr. Carrigues has been insistent upon the congregation building a better house of worship, and feels unless they do this their future growth is exceedingly limited.

Since Nelson Trimble became pastor of the church at Gary, Ind., about two months ago, there have been thirty additions to the membership and the results of his vigorous leadership are seen in all departments. Mrs. Trimble has been visiting in Kansas City, Mo., where she supplied the Sheffield church. She will assist in the work at Gary and may establish a mission in another part of the growing city.

B. H. Sealock is making careful plans for an aggressive move with the Sunday-school at Petersburg, Ill. Mr. Sealock has substituted for the regular Sunday evening sermon during the summer a series of addresses by professional men. The first was "The Law as a Life Work," by a local attorney. Then came "The Work of a Teacher," "The Life of an Editor," "Medicine as a Life Work," "The Challenge to the Ministry," "The Opportunity in Politics."

Joseph Darden Armistead, Eminence, Ky., who has just returned from a vacation spent at Chautauqua, N. Y., has accepted a call to the Central Church of Walla Walla, Wash., one of the strongest churches in the west, where there is a flourishing congregation in the midst of a rich and important section of the northwest. The congregation is equipped with a modern stone building, costing $50,000, erected four years ago. Mr. Armistead leaves the Eminence Church in the best condition in its history.

The church at Harvey Ill., is just closing a loan with the Church Extension Board for $4,000. They have but recently completed a money raising campaign in which the loan was reduced by about $700, leaving the present indebtedness only $4,000. During the two years that Mr. Endres has served as pastor of this church they have raised on the indebtedness $1,500. Mr. Endres and his church are uniting with the other churches in Harvey in Sunday evening meetings which are being well attended.

The annual missionary convention of Maryland, Deleware and the District of Columbia will be held with the Jerusalem Church at Mountain, Maryland, September 6, 7, 8. Jerusalem is a short distance north of Baltimore. Delegates will leave the train at "Joppa," and drive over to Jerusalem. This will doubtless be a novel experience for many. A good program is being prepared. The committee is anxious that each church send at least one representative. George A Miller is president of the convention.

The following is the report made to the state secretary for the church at Long Beach, Calif., for the year, beginning July 1, 1909, and ending June 30, 1910: Membership July 1, 1909—Resident, 500; transient, 185; total, 685. Additions—By baptism, 39; by letter, 94; otherwise, 20; total additions, 153. Dismissed—By letter, 51; by death, 2; to form East End congregation, 56; total, 109. Net gain, 44. Present membership, 729; of which 575 are resident members, and 154 non- resident. The present Bible school enrolment is about 550, the average attendance for the year 411.

Financial: Moneys for local church—For salaries (all items), $2,730; for current expense (all items), $1,689.96; for property (all items), $140.00; for benevolences (all items), $55.27; total for local work, $4,615.23. Money for Missions—For A. C. M. S., $24.77; for state missions, $674.34; for F. C. M. S., $715.88; for C. W. B. M., $590.01; for church extension, $27.31; for National Benevolent Association, $50.57; for ministeral relief, $57.06; for miscellaneous missions, $94.00; total for missions, $2,233.94; grand total of moneys, $6,849.17.

Change Treasurers

T. R. Bryan, who has served as treasurer of the Church Extension Board since its organization twenty years ago, has felt compelled to give that work to other hands. Fletcher Cowherd, W. F. Richardson and Langston Bacon, committee for the Board, have presented resolutions which were adopted commending the unusual ability and unsurpassed faithfulness of Mr. Bryan in these twenty years of devotion to the interests of the brotherhood and the weaker churches. To this George W. Muckley, corresponding secretary, adds his testimony and to the worth of the character of the man with whom he has been so intimately associated through two decades. Our readers will be interested in this brief sketch of the life of Mr. Bryan:

"Mr. Bryan was born September 27, 1839, Clinton county, Missouri, and went to Illinois at the age of fifteen. He united with the church at Bloomington, Ill., in February, 1856. In 1861 he graduated at Eureka in a class of twelve, ten of whom are still living. He entered the army May 1861, as a member of Company "G" 17th Illinois Infantry under the captaincy of O. A. Burgess and served three years. He was married on December 27, 1864, to Eleanor R. Jones of Eureka, Ill. Six children were born to them, five of whom are still living. Sister Bryan has been a helpmeet to Brother Bryan not only in his home, but in all the work of the church in which she has been always actively engaged. In 1870 he removed to Kansas and helped to organize the churches at Dexter and Winfield, serving as an elder in both of these churches for several years. He served in the legislature of Kansas as a member from Cowley County in 1875. He was twice elected treasurer of said county, serving four years, the constitutional limit. In 1885 he removed to Kansas City and at once became a member of the First Church and was soon elected one of the elders. He was a member of the First Church for twenty years, but is now a member of the church at Independence, Mo., having removed from Kansas City to a small fruit farm near Independence. He is now serving as one of the elders of that congregation."

G. W. MUCKLEY.

THE NEW TREASURER

It will be remembered by many of us that T. R. Bryan, treasurer for twenty-one years of the Board of Church Extension, offered his resignation to the National Convention at Pittsburg, Pa., last October. He could not be prevailed upon to continue his work, because of advancing years. Brother Bryan's face has been familiar to our convention workers for years and the board greatly regretted his loss. Our mission churches all over the United States have received hundreds of letters of encouragement and help from Brother Bryan.

Early in the year a committee was appointed by the board to select a treasurer in the place of Brother Bryan and after most diligent searching the committee decided to invite M. H. Gray of the Columbian Steel Tank Company to become treasurer of the board. After prayerful consideration and

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after a lengthened conversation with our former treasurer, Mr. Gray finally decided to accept the invitation of the board and he began his services accordingly the first of July.

The board believes it has secured in Mr. Gray a most suitable man for this important office. Our treasurer has to do with the closing of loans, and his correspondence with the mission churches in the closing of loans requires exceeding tact. When the Board of Church Extension was making but few loans in the beginning of the work the board did not need to employ a treasurer for all his time. However, the church extension fund now amounts to over $814,000, and we have outsanding loans numbering over six hundred. Besides looking after all these loans in the way of securing prompt payment of interest and returns on the principal, our treasurer must be bookkeeper and must examine every title, deed, articles of incorporation and insurance policy. With the board as trustees, Mr. Gray has entire charge of the administration of the fund in the way of loaning it out and collecting it back. In cases where the churches will not pay the



M. H. Gray, New Treasurer Board of Church Extension.

money through the solicitations of the treasurer, the corresponding secretary must go on the ground in order to collect the loan, which is done by impressing the mission church with the need of returning the money that it may go out and house other churches Since the beginning, over $993,000 has been returned on loans and 768 churches have paid their loans in full to the board.

Brother Gray was born in Independence, Mo., January 10, 1869. His father was deacon for many years in the church of which Brother Alexander Proctor was pastor. When Brother Gray was ten years old, he came to Kansas City with his widowed mother. At the age of nineteen he united with the First Christian Church of Kansas City, of which his mother was a charter member. He has been a deacon in this church for the past ten years and has been its treasurer for five years.

After leaving school, he went to Texas for two years and there obtained his first business experience under an older brother, J. W. T. Gray, in a country bank, learning the duties of janitor, bookkeeper, collector and teller. Returning to Kansas City he entered the employ of the Old Armour Brothers Banking Company as bookkeeper and remained with said company two years. He has resided in Kansas City continuously since that time and has been associated with two local manufacturing companies, having been treasurer for fifteen years of the Kansas City Ice and Cold Storage Company and for the past three years with the Columbian Steel Tank Company.

We bespeak for Brother Gray a useful career with the Board of Church Extension and we know that he will have the confidence of the entire brotherhood in the important position of treasurer of the Board of Church Extension.

G. W. MUCKLEY, Cor. Sec.

DRAKE UNIVERSITY

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School in session throughout the year.

THE COLLEGE OF LIBERAL ARTS has the standard entrance requirements and grants the degrees of A. B., Ph. B., or S. B., for four years of acceptable work. By every standard used in the United States the work of this college is ranked in Class "A."

THE COLLEGE OF THE BIBLE. This college offers a graduate course leading to the degree of Bachelor of Divinity. Special Courses under superior instruction for students of all grades of advancement.

THE COLLEGE OF LAW offers a course of three years based upon graduation from a fully accredited High School or equivalent preparation. The degree of LL. B. is granted graduates of this College. For three years every candidate for graduation has passed the State bar examination before graduation.

THE COLLEGE OF MEDICINE of Drake University is one of the limited number of first class colleges in the United States. The entrance requirements demand the equivalent of two years of college training. The course is four years in length and leads to the degree of M. D.

THE COLLEGE OF DENTISTRY bases its course upon graduation from a fully accredited High School or equivalent preparation. The degree of D. D. S. is granted upon the completion of the course which requires four years.

THE COLLEGE OF EDUCATION prepares graduates of fully accredited High Schools for positions as superintendents, teachers in High Schools, grammar and intermediate grades, primary and kindergarten schools, and as teachers and supervisors of domestic science, music and drawing in the public schools. Courses of two years lead to certificates. A course of four years leads to the degree of Ed. B.

THE COLLEGE OF FINE ARTS has three distinct departments: The Conservatory of Music, the School of Painting and Drawing and the School of Expression. Students are enrolled upon giving evidence of ability to do the work of the department to which entrance is sought.

FACULTIES. The faculties of the various Colleges are specialists chosen on account of their fitness for their work. No more earnest, capable, conscientious men can be found anywhere.

EQUIPMENT. The equipment of Drake University has kept pace with its marvelous growth during the past few years. It is modern and ample.

CLINICS. The Colleges of Law, Medicine, and Dentistry find abundant clinic and practical work in the University and the city. No other school in Iowa is so fortunately situated in this particular.

EXPENSES. Expenses are reasonable when the high character of the work is considered. Opportunities for earning money while attending school are not excelled in the middle West.

For announcement or other information concerning the work of any one of these colleges, address

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready (October, 1910)
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready (October, 1910)

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The series of lessons for each year begins in October, and the work that is essential to the completion of the aim and the integrity of the course as a whole, is found in the nine months corresponding to the public school year—October to June. The lessons for the remaining three months of each year are valuable in themselves, and either supplement the work of the preceding months, or prepare for that of the following year.

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THE CHRISTIAN CENTURY

Volume XXVII. August 11, 1910. Number 32

Steps Toward Union

1. The Awakening of the Christian Union Conscience
2. Overcoming Denominational Inertia
3. The Transcending Conscientious Differences

Address Delivered at the Anglo-America Conference on Christian Union, held in London, July 4 and 5

By Charles Clayton Morrison

Those Boys

An Address Before the New York State Convention Revealing the Point of View from Which a Y. M. C. A. Boys' Secretary Works, by Austin O. Long

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Steps Toward Union

Address Delivered in London at the Anglo-American Conference on Christian Union

By Charles Clayton Morrison.

I find myself peculiarly happy in participating in this Conference on Christian union. Conceived and promoted by the Disciples of Christ. I regard it as a sign of promise and prophecy. With all Christian people the Disciples share in the duty of propagating the gospel by the establishment and upbuilding of churches where churches are needed. But the distinctive and essential business of the Disciples is not found in the increase of their churches, but in serious attempts, such as this Conference, to unite the churches already existing. It is sad to say that in many quarters of our brotherhood in America the denominational spirit has fixed itself upon us with an unshakable grip. This Conference is a hopeful sign of a renascence of our original impulse, that of calling all Christ's people into the oneness which he prayed they might ever enjoy.

As I understand the conception of the program makers it was intended that Dr. Watkinson's address preceding mine should deal with those influences of a non-denominational character which work, whether purposely or not, toward union. To me it has been given to speak of the actual steps toward union to be taken directly and consciously by particular groups of Christians, whether as denominations or as local congregations.

A Disagreeable Subject.

To most speakers on Christian union mine is a disagreeable subject. I have heard many speeches in the past three weeks on behalf of union. The Edinburgh Conference on missions could justly be characterized as a Conference on Christian union in the light of the missionary obligation. But in all the utterances of that Conference or of this I have heard but few speakers who grappled the problem at close quarters. I do not say this to criticise. It is well that the great presuppositions of union shall be well stated before we talk about the actual mode of coming together. It is well that both the obligation and inevitableness of union should be made clear to our minds before we discuss the practical steps to be taken. Nevertheless, the problem must be brought down to earth some time, and in my heart I believe the indirect and unconscious influences of which Dr. Watkinson has so beautifully spoken have led us to the place where we are able to sit down together and, facing our differences, try if there be not some way in which, despite our differences, we can be one flock with one Shepherd.

It is perhaps well here to state that when I use the phrase Christian union I mean no mere mystical oneness, but an overt and organized unity. The sentiments spoken yesterday by Rev. Mr. Ruth on the notion of an inorganic unity have my complete approval. Happily we have passed out of the stage when Christian leaders apologize for the existence of the denominational order. The pretty similes of the tree and its branches, the army and its regiments, and such like, have, let us say it gratefully, fallen into disuse. Ten years ago at the World Missionary Conference held in New York City, there was much apology for denominationalism, and the most daring hope expressed was for a method of comity and co-operation among the various sects. At Edinburgh last week there was a frank and penitent deploring of our sectarian separations, and a unanimous demand for out and out union on the mission field with at least a high degree of federation here at home. In my judgment, the mystical oneness of Christ's people, instead of satisfying the ideal of unity is the strongest conceivable demand for organic union.

The Irresistible Trend Toward Union.

There is no doubt that the most significant fact in the present day church is the irresistible trend toward union. Taken with its presuppositions and implications the Christian union movement gathers into itself all the great *motifs* of modern Christianity—the new scholarship, the new ethical ideals, the new social impulse, the new missionary vision. It is the pivotal and strategic enterprise of the kingdom of God, when viewed in the light both of the values it will express and of the ends its existence will make it possible for the church to attain. When, therefore, as a Disciple of Christ, I do my best to promote the Christian union movement, I consider that I am working not at some side task, one of the many good things it is possible for a follower of Christ to work at, but at the central and essential and most immediate problem of Christianity.

There are three phases in the Christian union movement now under such irresistible headway. There is, first, the awakening of a Christian union conscience; secondly, the overcoming of denominational inertia; and thirdly, the transcending of conscientious differences. Let us consider as the first step toward union,

The awakening of a Christian union conscience. What repentance is in the conversion of the individual sinner, that the awakening of a Christian union conscience is in the life of the divided church. A conscience on the subject of union is primary to any sort of action toward union. Christ's followers must be made to see that denominationalism is a sin, and that it can no more be excused than can any other sin. No less in our day than in Paul's, our divisions are the fruit of a carnal mind. The man in the street whom one of yesterday's speakers quoted as saying that the thing that separated two congregations was sheer "cussedness" might be safely left with the diagnosis of Christendom's malady.

Factors Creating Christian Union Conscience.

At the present time we are in this first phase of the Christian union movement. Many factors are co-operating to create a body of sentiment which is bound finally to precipitate itself into a conscientous conviction on Christian union. The new social ideal that is gripping the mind of the church—*haunting* the mind of the church, I might better say—is one of these factors. Divided into sects, the church is utterly impotent before this complex task. Even the best scheme of federation helps but little. No church, divided by considerations entirely irrelevant to its essential business as a church, cumbered by machinery no more adapted to practical Christian service in one's own community than Saul's armor was to David, and distracted by a multitude of artificial denominational interests, is, or can be, competent to effectually establish the kingdom of God in any community.

The Church's New Social Ideal.

But the ideal of the kingdom of God as a social possibility is, as I have just said, haunting the mind of the church. Christian people can no longer be content with an other-world ideal. So long as they could be content with that they could be content with doing their best to pluck as many individuals as possible from the burning and save them to life everlasting. The fact that the world got no better, caused them little discomfiture. It would hardly occur to those working under such an other-worldly ideal that denominationalism was a sin or even a hindrance. Let each sect go on and save as many as it can—it is a pure matter of personal effort, anyhow—and there will be a great company in heaven at last.

With the supplanting of this ideal by Christ's social ideal a sense of helplessness has overtaken the church. Divided as we are into sects we feel that this newly discerned task is too great for us. Yet it is our task. As followers of Jesus we can do no less than accept as ours the ideal and vision that possessed him. None but a united Church of Christ can do this work. In the face of such a task our denominationalism is a positive sin. It is after this fashion that the mind of the church is working today, and the practical exigencies of Christian work are thus bringing the subject of Christian unity into the realm of conscience.

Missions as a Union Factor.

So much has been said at Edinburgh and in this Conference about the Missionary enterprise as a factor making for Christian unity that I need hardly go farther than to indicate the relation of the missionary problem to the Christian union conscience. The missionaries bring back to the churches of Christendom the unanimous testimony that our sectarian divisions are a stumbling block to missionary progress. Native Christians in non-Christian lands plead with the missionary societies not to send our creeds and sects into their lands. These creedal distinctions of ours, they say, are meaningless to them. The divisions based upon them are therefore meaningless and confusing. They assure us that only a united church in China and Japan and India can triumph. Thus in the conscience of the mother church of America and Britain the daughter churches of the mission field are awakening a new conviction, the conviction that her divisions are wrong, a sin against the Lord whose Commission her missionary enterprise is designed to fulfill.

Discovery of Seventeenth Chapter of John.

Yet a third factor in awakening the Christian union conscience is the church's discovery of the seventeenth chapter of John. Until recent years this rich chapter had been trodden over as men walk over a hidden vein of gold unsuspecting the rich treasure that lies underneath their feet. So Christ's followers have read their Master's intercessory prayer as merely his prayer. Now they are beginning to read it as their duty. His prayer is his supreme commandment. Not in edicts and formal commissions is the will of such a Lord revealed, but in his prayers. What Christ prayed for, that represents his supreme will. What Christ willed, that is the disciple's topmost duty.

Thus a church that is ever going back to Christ, a church that speaks much of his authority, is learning to regard his prayer for the unity of his disciples as a commandment of the most mandatory character. And wherever you touch Christ's authority you touch the Christian conscience, for these are one. Now the effect of this new insight into the seventeenth chapter of John is to humble the church in the shame of her divisions. Throughout the great Edinburgh Conference this text ran as a blood-red thread, "that they all may be one as Thou, Father, art in me and I in Thee." Unity, it was felt, is not merely an expedient, but a command of Christ. It is in this aspect of it that it goes deepest into the conscience of the church.



Charles Clayton Morrison, Editor Christian Century.

Union Conscience Growing More Personal.

This Christian union conscience, awakened by the new social ideal, the new missionary experience and the newly-heard voice of the church's Lord praying, is the one sure guarantee of the destruction of our sectarian divisions. Up to the present time it is a vague and largely impersonal conscience, residing in the corporate life of the church. It finds its freest expression in specially devised meetings such as this Conference or that at Edinburgh, or in a ministerial association or a union evangelistic meeting—in some meeting organized quite outside the regular church activities.

But steadily this Christian union conscience will take its seat in the personal life of Christian people. The supreme command of Christ to his church will be seen to be the keeping of the unity of the spirit in the bond of peace. In that hour our present divisions will be seen to be sinful, and sectarian barriers will be burned away under the white light of Christ's supreme commandment. Not one issue that divides the church today, even though it be an issue involving an alleged command of Christ, is of equal importance with the supreme command to maintain the unity of those who believe on him. The perception of this by the honest conscience of the church will bring about Christian union.

Conscience Necessary in Order to Maintain Unity.

And it will not only bring it about but it will maintain it, once it is established. Instead of organizing a new sect for the propagation of a new doctrine or the practice of a newly discovered ordinance this conscience will make its possessor ask whether his doctrine or ordinance or ritual is so important to the mind of Christ as is the unity of the church. He will pause long in prayer before he causes schism in the body of Christ. Likewise the church as a whole will provide a wide place for the teacher of new truth and the bringer in of new methods. She will not demand uniformity in belief or practice. Actuated by her conscience on Christian union she will be slow to declare any Christian man a heretic. In such a conscience she will be so sure of her accepted truth that she will rather risk it to the attack of an honest thinker inside the church than to the same thinker with the brand of her excommunication upon him. Once the ideal of Christian union roots itself deep in the conscience of Christ's disciples we have a power, and the only power, which will destroy the sectarian order and maintain a united church.

Overcoming Denominational Inertia.

The second phase of the Christian union movement is the overcoming of denominational inertia. With the awakening of conscience the Christian union movement goes on to realize itself in the direction of least resistance, that is, by the union of organizations most alike in doctrine and practice. In taking this second step toward unity the obstacle to be overcome is what Dr. Gates yesterday called "the sheer sodden inertia" of denominations. Here are two denominations whose differences belong to history not to today. In creed and practice there is not one vital matter between them. On the face of it one would say there will be little trouble to unite them. But this is to leave out of account the most perverse hindrance which the Christian union movement encounters. Mere momentum, habit, custom, stands in the way of a free expression of the newly awakened conscience. There is an investment of money in denominational machinery. There are the denominational leaders whose relative positions might not easily carry over into a large united body. There is the denominational press which gets its lift from the clannish spirit of the denomination and whose security is jeopardized with the widening mind of its constituency. Underneath all, there is the denominational pride and conceit which hold tenaciously to the sectarian name. This is what I mean by denominational inertia. It is unreasoning, unChristian. But it is fact, a brute fact, and can be overcome only by a Christian union conscience and the grace of God.

Progress Manifestly Being Made.

Yet it is being overcome. The wise world thinks so little of our sectarian possessions that we are beginning to hold them lightly ourselves. The denominational market is declining and the bearish movement is daily becoming more pronounced. There is a strong movement for merging those sects that go by the same family name as Methodist, Presbyterian, etc. Cases of actual union of denominations are growing in number, beginning with the marvelous unifying of the Free churches of Scotland some years since. [Here the speak recited in detail as instances of union; the merging of the Presbyterians and Cumberland Presbyterians in the United States, the "steps toward union of the M. E., Congregational and Presbyterian churches of Canada, a considerable number of local mergers of Baptist Disciple churches in Canada, similar unions of Baptist and Disciples in Monroe, Waupun and Ladysmith, Wisconsin, and the Memorial Church, Chicago. As an instance of the power of denominational inertia he pointed out the "step backward" taken by the Congregational, Methodist, Protestant and United Brethren bodies in the United States in their failure to effect a union after three years of encouraging conferences.]

Transcending Conscientious Differences.

The third phase of the Christian union movement is the transcending of conscientious differences. This, of course, is the core of the problem. The hard task is not simply to draw into a union those who are alike (though this is hard enough, as we have already seen) but those who are unlike. Our task is an utterly hopeless one unless there is some way of transcending our conscientious differences. There is no conceivable likelihood of Christendom's being converted to one type of doctrine or polity or ritual. Any movement for unity which waits for its consummation until men's convictions have been brought into agreement is not a movement for unity at all. It is just another sect, doing what all the sects have always done—erecting its understanding of the Bible into a bar of fellowship against those who understand the Bible differently.

The test by which a proposal for Christian union must be judged

is whether it will effectually unite Christians who are unlike. A union of Christians who are alike would not necessarily be a *Christian* union, even if it were possible to accomplish it. In order to demonstrate its character as *Christian* a union must include, or be capable of including, Christians who are unlike. Let us suppose that all the sects have today settled their controversies and united together in one church on the basis of their universal agreements. Such a union would not be *Christian* union, it would be simply a big denomination covering the whole of Christendom. There is no principle of permanency in it. Tomorrow there will be disagreements again; if not the same disagreements as before there will be new ones. This universal denomination has no way to meet these disagreements and maintain its unity. As a consequence, new sects will inevitably be formed, and the old process of division and subdivision will be repeated.

No Hope in Prolonged Argument.

Those of us who are studying this problem of unity cannot dwell too seriously upon the considerations we are just now discussing. The differences between Christians are matters of conscience, and as such cannot be surrendered or compromised without disloyalty to Christ. There is, moreover, no likelihood that further argument, prolonged indefinitely, will bring Christendom to see alike. And, finally, even though Christendom might conceivably be brought to see alike today, it is inevitable that there will be equally serious and vital differences tomorrow which will destroy any unity which has no other basis than coincidence of convictions.

The Outlines of the Problem Emerging.

Here, then, we begin to see the outlines of our problem more clearly. Those who set up a platform of union consisting of many or few dogmatic "planks" are building only another sect. Union is not to be found in the direction of dogma. Those who hope to bring the religious world to see as they see, to understand the Bible as they understand it, are in a perfectly legitimate enterprise, but it is not a Christian union enterprise. A Christian union enterprise must dig far below our sectarian disagreements to the bed-rock of our essential unity—the mystical unity which some are content, shall remain mystical—and build on that. This mystical oneness is the creation of the church's Lord. All men who have taken Christ as Savior and King are one. They are one whatever their disagreements in doctrine or polity. The essential and the only essential principle of unity or union is loyalty to Jesus Christ.

This is the lesson which our foreign missionary experience is teaching us. On the mission field the churches are already entering this third phase of the union movement. There they are much farther along toward unity than are we at the home base. The determined demand of the oriental church to be allowed to work out its problem of union without interference from our occidental sects puts it in a place of leadership in this movement. [Here the speaker described in detail the union movement in West China, Southern India, Japan, and Korea. Much of this information has already been given our readers in Mr. Morrison's reports of the Edinburgh Conference.]

The Next Step: The Practice of Christian Union.

What, then, is the next step to be taken? This: the demonstration by an undenominational body of Christians that Christian union may even now be successfully practiced. The great need of this cause that lies so near the heart of our Lord is that somebody shall begin to live it out. No panegyric of unity in a missionary conference or a Christian union conference will avail. You and I must begin to *practice* Christian union. And how shall we practice it? By what principles shall our procedure be controlled in order that we may be true to the deep fact of unity already existing, albeit only a mystical unity, and at the same time true to our own conscientious convictions which are rooted in loyalty to our Lord? I shall close with a mere outline statement of what to me are the principles which mark the limits within which the ideal of unity may be effectually worked out.

Unswerving Evangelical Loyalty to Christ.

The first of these is unswerving loyalty to the supreme leadership of Jesus Christ. I mean this in a very evangelical sense.

Secondly, such an attempt to practice Christian union will regard union as a supreme command of Christ, thus grounding its motives in the Christian conscience. The members of this community of practicers of Christian union will possess a conscience on unity that will operate as effectually as the Romanist's fear of excommunication. This conscience, sharply personalized, will determine the church to do those things which make for unity and to eschew those things which make for division.

Thirdly, such an attempt at practicing Christian union will create an atmosphere of the broadest toleration of widely divergent views of our Lord's revelation. It will have learned to find its unity not in its agreements as to doctrines or ordinances but in common allegiance to one Lord.

Neither Ministry Nor Membership to be Invalidated.

Fourthly, such a movement will therefore be able to approach the divided church with no presupposition against the Christian status of its present membership, nor against the complete ecclesiastical standing of its present ministry. The two bodies, Episcopal and Baptist, whose devotees urge their respective platforms as a basis of unity for the divided church, fail just here. No program for unity which invalidates the ministerial standing of the great body of evangelical ministers has the remotest hope of being taken seriously. The Anglican plea for the re-ordination of the Christian ministry as a prerequisite to union forever makes union impossible. Equally obstructive is the proposal for the re-baptism of the larger portion of evangelical Christendom. No movement can justly be called a Christian union movement which invalidates the churchly statutes of a larger share of Christ's people. The presupposition of a Christian union movement that may hope to gain the ear of Christendom must be that evangelical Christians are indeed Christians, members of the Church of Christ, and to be fellowshipped in the fullest fraternity.

Courtesy in Propagating the Faith.

A fifth principle, which such a movement for union will embody is the principle of comity or common courtesy in its evangelistic work. It will be evangelistic. It will establish and build churches. In rendering its service to the distraught church it will not forget its duty to the sinful world. But its evangelism will look to the kingdom of God and not to its own aggrandizement as a distinctive movement. It will guard itself constantly against becoming another sect. It will seek out unchurched territory and refuse to further complicate the scandal of divisions in territory already planted with churches.

Ideally the Disciples of Christ are this Christian union movement. By the primal impulse of Thomas Campbell we are committed to these great principles and to this sublime ideal. Coming from the Edinburgh Conference and listening to the addresses of this conference I am constrained to testify that I believe the Disciples are come to the kingdom for such a time as this. Ours is the big word that remains yet to be spoken. That word is that simple loyalty to Jesus Christ is a sufficient basis of unity for Christendom. Let us practice that unity ourselves yet more perfectly. And let us sound forth that plea with incresing sincerity and insistence until all the world shall hear.

"Cussedness," said T. E. Ruth in his address, Christian Union Demanded by the World's Need, "is the reason assigned by the man in the street for the failure of the churches to unite allowing each individual to choose for himself what he will believe about baptism." Mr. Ruth does not commit himself to this diagnosis nor does the Christian Century. Those acquainted with the average city business man who is not in ecclesiastical ranks will hardly doubt that Mr. Ruth has correctly reresented this type of mind. It is a point of view with which we must reckon. The church must needs go about the great tasks of the kingdom with a purpose big enough and a devotion so true that men will be compelled to find some better word to explain her spirit. The diagnosis points to the painful truth that the present divisions of the church can not be explained by intelligent men of affairs who see in that division only waste and wickedness.

The death of Lester Bartlett Jones, musical director at the University of Chicago, will bring sadness to many who knew him well in the important capacity in which he has served the institution for the pest ten years. He had just resigned his work to accept the headship of the Department of Music at Coe College, Cedar Rapids, Iowa, when he was taken ill, and compelled to go to St. Luke's Hospital in this city for a serious operation. He never came out of the hospital, but passed away on July 7.

He prays in spirit and in truth, whoever goes to prayer with the spirit and intention of praying, though afterward through misery and frailty his thoughts may wander.—Thomas Aquinas.

When he carries about his business a vinegary face instead of a sunny one.—Orison Sweet Marden in Success Magazine.

Social Survey

ALVA W. TAYLOR

AFOOT IN THE EMERALD ISLE.

Enroute to the World's Missionary Conference the editor of this page spent his "vacation" afoot in Ireland, studying the living conditions of the Irish peasantry. The word peasantry does not sound good to American ears and our boast is that this free land has none. Webster defines a "peasant" simply as a countryman or a rustic, but we limit the term in our thinking more to those lands where the country people are tenants on great estates and are socially classed as in an inferior position to the landlords and gentlemen of property. There is something in the term that signifies to our minds a lack of that independence that we associate with the American farmer who knows no master and by a vast majority holds the titles to the land he tills.

A more charming land than Ireland one could not choose for a vacation journey. Its glens are landscape cameos of unsurpassed beauty and the rich emerald of its eternal green is nowhere equaled. Its vales and hills are things for song and story and no people surpass the genial Irish in hospitality. It is a land in which every prospect pleases and all is rich and promising, but the opportunities offered the people. As our barber in Londonderry said with true Irish eloquence, "We are as poor as Donegal's rocks on the rich Irish turf." The land is rich and bountiful, but when a people is cut off from the full tide of wealth that wells up from their soil there is poverty in direct proportion to the natural sustenance withdrawn. When one crosses the narrow channel that separates Ireland from Anglesey and sees the contrast between the conditions of the average Irish tenant and the farmers in the ancient Welsh island he looks on this picture and then on that and wonders why the difference. The difference is that between two children raised side by side, each with its portion of milk, but one of whom was given all the cream from both bottles. Anglesey is England and typifies English prosperity in comparison with Irish poverty, and for centuries English prosperity has drawn the cream from Irish industry through the landlord system, and Ireland has been economically underfed.

But the story of Ireland's political and economic wrongs has been often told. It is a story, not of English, but of aristocratic oppression, and it has been repeated in every land where like conditions have existed and the land of one people has been laid under imperialistic tribute by the aristocracy of another. Cromwell was a hero and his service to the cause of constitutional government is rightfully lauded as marking an epoch in the annals of liberty, but Cromwell fought by the rules of his time and the terrible toll of war that followed his successful campaigns in Ireland has not yet been paid. Truly war lays its burdens upon the children's children to the tenth generation. This account of a tramp through Ireland is not for the purpose of recounting Ireland's wrongs, or of mollifying judgment on England's government of her, but to tell how the people live in their humble cottages and what are their hopes for a better day, a day that has already dawned.

IRISH SLUMS.

In Cork everybody goes to hear the Bells of Shandon ring. It is a sentimental journey, for they are not in any wise remarkable bells, but their beauty has been celebrated in popular Irish song and the poetry and melody send multitudes of tourists to the hill top from which their mellifluous notes float out over the slums of Cork at any time of day or evening that the sentimental tourist shows his six-pence to the accommodating sexton. We went to see the slums of Cork and came quite unaware upon the historic old church from which these bells have been pouring out their melody for two hundred years. On all that hill Shandon's bells alone are beautiful, excepting only the Catholic church and its green gardens not far away. Out of Cork's hundred thousand people none can tell how many live in what we would call her slums. She is a fair city and seems well ruled and her masses live in no wise different from those of other Irish cities. Neither are her slums worse than the worst of London and the people in them are not vicious. They are not so old and crime infested and generations have not been born there as in Whitechapel. They are the logical result of conditions in which a country folk has been driven from the poverty of the farm cabin to the wage life of growing industries that seem to offer relief from famine and rent and where, as a result, wages are low, the labor supply is overcrowded, work is intermittent, and where is omnipresent Ireland's twin evil—the gin house on every corner.

In Dublin one of the worst slums is about St. Patrick's cathedral. There the historic old church in whose baptismal font Cromwell is said to have watered his horses, was repaired and restored through the munificence of Guiness the Brewer at the cost of a half-million dollars. All about the cathedral Dublin's great slum is decorated with signs of Guiness's brew and the multitudes carry a surer symbol of his business on their faces. Doubtless many a mug is passed in honor of the man whose beneficence restored one of the nation's landmarks and glorified the Lord by beautifying his church.

HOUSING CONDITIONS.

Here in the slums of Cork the people live, not in great tenements as they do in Chicago, but in miserable houses built of undressed stone on narrow streets in angling rows with no yards either before or behind. They are usually two stories high with one room below and one or two above. Below the earthen floor is littered and the open fireplace smoulders. A single window in front and another in the rear admit the light, while a door such as our farmers use on their barns, sawed into an upper and a lower portion, stands open unless perchance the lower section is closed to keep some unkempt little one from wandering away. There is almost no furniture and what there is—a rough deal table, an iron pot and a cheap chair—could be purchased for a few shillings. Upstairs the people sleep on cots of straw and often only upon a heap of it flung in a corner with a covering of discarded rag that once served other purposes and has retired from active service in the wash tub. Many of these hovels are on alleys not more than eight and ten feet wide, paved with cobble stones and with no walk for foot travel at all, while the best of the streets are narrow, many of them steep and winding, and all of them with but narrow cement or stone sidewalks laid hard up against the doors of the dwelling places. The pedestrian needs to take a care for children are numerous and as he walks the narrow pavement he is liable to find his legs confused with a mass of tangled rags and curls that is bent on a quick exit from its home in childish hurry for the game or in escape from the wrath of the mater's broad Irish.

DUMB COURTESY.

The streets are filled with unkempt children, the doorways are occupied in the evenings by mothers quite as unkempt and in no wise more nearly germ-proof that their offspring. If it is warm and still the air is like sixty odd smells of old cologne. The men folk are either taking a glass in the nearbye "Pub.' or standing silently on a corner. There is no merriment but that of the children. Even Irish loquacity seemed to us to have forsaken these sordid alleyways and hovels, but Irish geniality is native; it never forsakes an Irish dwelling place and the omnipresent interest in America dwells alike in slum and cottage. Our dress, gait, "Yankee brogue," apparent unfamiliarity with things, and the inevitable tourist's camera, all told them we were there to see them and to discover what was all too familiar to them, but there was no discourtesy and no resentment of our errand but only a sad sort of kindness in their attitude. The children begged some and the young men answered questions with a slightly studied indifference meant for independence but no information desired was denied and many a "God bless ye, sir," followed us with an "and America has been Ireland's best friends, sir."

THEIR WAGES.

The wage of a common laborer among these people is three shillings or a little less than seventy-five cents per day, and work is intermittent at that with most of them. They rent these miserable hovels at from fifty to eighty cents per week. Food stuff will not average much cheaper than in this country. We found butter selling at twenty-five cents per pound, meat more expensive than at home but fish cheaper and vegetables and fruit averaging not more than ten per cent less than in a city of like size in the states. Beer goes at a penny a glass but whisky costs and it is the favorite drink. Tea is used by everybody and the tax keeps the price up. Bread they buy for about one-half what Chicago does and it is better. Stale bread, tea, potatoes and fish make up the menu cards for these working folk on the hill about Shandon's tower. Of clothes they have but few and they are cheap, but cheapness helps little when you are buying but little. These items are given to show that the cost of living as compared with wages is out of all proportion to that of the wage earner in the United States. The result is a lower standard of living and all it entails in ignorance, hopelessness

and social misery. The artisan receives from five to six shillings per day and having strong unions is better favored. Much of the work is away from home and the cost of living is materially enhanced thus. Compare this with the five to seven dollars paid the same class of skilled workmen here. This wage condition is not greatly different from that obtaining in all Great Britain and in Germany but work is more plentiful than it is in Ireland because of the better development of industry, though times have been hard in all Britain since the Boer war. That tragedy was not paid for by the billion it cost directly; it has cost billions to the working millions of the home land—and the end is not yet. When the business world begins to reckon with war in terms of economic depletion its hard sense will crush the serpent's head.

On one side of this slum is a pasture as rich and velvety green as a lawn that is watered daily and cared for with all a gardener's skill. Over its broad acres were scattered sheep with wool as thick and deep as the pasture they fed upon. One thought of how much more worth were these sheep than these men if the conditions under which each live is taken as a measure of their relative appraisal. At the foot of the winding steep roadway we found evidence that some one was caring for here were a group of the neat "workingmen's cottages" of which the municipality has erected to date one thousand, and counts its work but well begun. They are built of brick and concrete and on streets that are smoothly paved. There is no garden but the street is clean and broader than the ordinary cobblestone alleyways and the laws on sanitation are kept. They have one large room below which serves as the living room and is provided with good windows and doors and a neat fireplace, while upstairs are two bed-rooms. These cottages cost the city from five to six hundred dollars apiece to build in this wholesale way and are rented to artisans only at three shillings and six pence or about eighty-five cents per week with water furnished free and all taxes paid. They are very small indeed and such as an American workman would scorn to live in, but they represent so great an improvement over the hovels of the masses that they lift their occupants into another social strata.

Next week we shall tell of Slums in the Country and how the tenants live.

The Ministry of Intercession

Intercession benefits the intercessor. It teaches him trust in God and enables him calmly to leave with God the fate of those whose good he seeks. The beginning of all true prayer is the desire to identify the human will with the will of God. That is not prayer which seeks to change the eternal purposes of God. We could not be satisfied to live in a world governed by a will less firm than ours. Abiding satisfaction comes only to those who find their lives a part of an eternal order. Faith and love have their roots in the life of God, and they manifest themselves in him who learns the ways of God and follows them.

Intercession benefits the community of believers. It unites men in mind and heart. If their prayers for others are genuine, they think seriously on the problems of life and conduct and they try to distinguish between the passing and the permanent, between whims and the deepest desires of the soul. They cannot pray for the success of enterprises which have no spiritual significance. To rush into the presence of God and ask that a man escape the pain due to his sins is to display neither profound thought nor sympathy. If we really care for the soul of a man, we pray that he may have the experiences which he needs to give him knowledge of God. It may be that life has tasted so bitter to him that he needs experiences of joy. Then we ought to pray that he may see some of the brighter aspects of the common lot. If, on the other hand, he is one whose determination to enjoy himself has made him indifferent to the misery he causes others, we cannot hope to help him by asking that God deliver him from the consequences of his selfishness. He must go through trouble to peace.

The one for whom intercession is made is encouraged if he knows that men of faith are seeking his good. Of course, if he has self-respect, he is not pleased with the vociferations of those who think they shall be heard for their much speaking. He does not like to have his weaknesses proclaimed in public. It is seldom that a man is won to righteousness by public announcement of his sins. The Lord directed that the faults of a brother should receive private treatment first. The cowardice of men prevents them from abeying the Lord in matter of rebuking wrongdoers. It requires less courage to speak about the man in the presence of others than it requires to speak to him face to face. Our prayers too often show that we do not respect the sacred right which God grants to every man of thinking for himself. Jesus stands at the door and knocks for admission. He will not thrust himself into our lives. We disregard his example and try to override the wills of others.

The intercessor gives himself for those whom he brings before God in prayer. He is not thinking of the advantages he will receive if they succeed, but of the enrichment of their lives in knowledge and love and service. The sincerity of the petitioner is demonstrated by what he does. Men scoff at the unctious manner of one who has much to say to God and little to do for men. The influence of such a life is detrimental to organized religion. Abraham was generous in his dealings with Lot. We therefore believe in the genuineness of his prayer. "Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain!" It is better, then, according to Malachi, that there be no worship than that men should be lacking in reverence for the character of God.

When men come before God and pray that blessings may come to the needy, that the wicked man may forsake his way, that the sorrowful may find comfort, and when prayer is the expression of sacrificial living, is not the way open for the entrance of the divine grace that satisfies every desire of the honest soul? If we do not pray, God will not stay away from us. He will come and seek to enlighten us. But the reception of the best he has to offer depends upon our willingness of heart. No man lives unto himself, hence each of us is in a measure responsible for the attitude his neighbor assumes toward the higher things of the spirit. It is our privilege to assist in preparing the way of the Lord in this generation. We believe that he has inexhaustible treasures for his people. He will bestow them upon those who are capable of receiving them. Intercession is a means of increasing the ability of men to receive the gifts of God.

Midweek Service, August 17. Gen. 18:16-33; Jas. 5:16-20.

MY GUIDE.

Robert J. Burdette.

There is no path in this desert waste
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see his figure, just ahead—
He knows the way I take—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear his voice—"I am the way!"
And I sing as I follow him on—my Guide.

In the morning fix thy purpose; and at night examine thyself, what thou hast done, how thou hast behaved thyself in word, deed, and thought.—Thomas à Kempis.

We should preach God's glory day by day, not by words only, often not by words at all, but by our conduct. If you wish your neighbors to see what God is like, let them see what he can make you like. Nothing is so infectious as example.—Charles Kingsley.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year. Good deeds will shine as stars in heaven.—Chalmers.

Those who would be heroes if they could are heroes in the sight of God.—John Hunter.

Those Boys

An Address at New York State Convention

BY AUSTIN O. LONG

Boys' Secretary, Niagara Falls Y. M. C. A.

What the boy wants for an ideal is something virile and manly, and his choice may readily settle on a prize-fighter or a great wrestler. But on the other hand if Christ is taught to adolescent boys, a strong man, living a strong man's life and overcoming great obstacles, then we have the attention of the adolescent boy. "A man's work in a man's way" is the Christian ideal that will appeal to every boy, not the idea that Christ was effeminate, and that the Christian life is well enough for women and children. A good way to get the boys' reason for dropping out of the Bible school is to ask them. This has been done with the following results: "Don't learn nothin'"; "Too slow"; "A kids' show"; "Just don't want to go"; "Men don't go"; "Rather shoot craps"; "Rather read the Sunday newspaper"; "Goody-goody boys go to Sunday school, none of it for mine."

Normal Work.

The chief normal work to be done is to train teachers for boys' classes. The imperative themes for the mid-week meeting of the church are such as relate to childhood, its training, temptations and local environment. One of the most important practical activities of the church is to fight home-destroying institutions. It is desirable to visit, study and coördinate with the church all other local means of education, such as the home, the school, playgrounds, vacations, libraries, museums, social settlements, local historical sites, and so forth, before defining the special boys' work in a single church, in order that the work done may be supplementary and may take such advantage as is possible, of these others. We cannot get the boys if we just pray for them. We must assuredly work and work hard if we hope to get them, and if we are careful and prayerful in all these preparations we shall succeed in getting the adolescent boy.

Get Him.

First we must get him, then we must hold him, then we must teach him, and finally we must win him for Jesus Christ. Someone has said, "Wherever anything is growing, one former is worth a thousand reformers," and our work now is constructive in the highest degree. In order to get the boy we must first get ready for him. The church must place the boy in the midst. It must organize around the boy. Its architecture and arrangement, its altruism and activity must make the adolescent boy the first thought and not an afterthought. There must be in the church, either the pastor or another, at least one person who is equipped for work with boys. It is necessary to develop in the home intelligent and active care of growing boys.

Should we plan a state-wide campaign to take in all the adolescent boys in New York, how many teachers, men, would we need? Over 130,000. In New York state there are about 750,000 boys between the ages of 12 and 18. That represents the field of all the churches, clubs, Young Men's Christian Associations and other religious organizations in the state, and that includes only boys between 12 and 18. How many other boys, girls, young people and adults there are besides, who ought to be in the Bible school. The Bible school problem, instead of being an insignificant one is one of the foremost of the day, and it will never be solved until the men of the churches take hold of it in earnest.

What to Teach.

So much for teachers. Now what shall they teach? Christ as a manly man. Clean lives. That is enough. If a teacher will present Christ to an adolescent boy in a straightforward way, the boy will accept him as an acquaintance, and later, with personal effort, as a Savior. How shall a teacher teach Christ? There is a great variety of ways, some of which have already been mentioned. In teaching the "Life of Christ" in one of the Young Men's Christian Association courses, each boy keeps a note book, and the teacher, with the aid of a blackboard, outlines each one of the fifty-six important events by which it is easily remembered, for instance: Birth—manger, Visit of the Wise Men—star, Flight into Egypt—pyramid, and so forth. This gives the boys something to do and keeps their minds on the lesson at hand. Boys may be taught by means of stories, pictures, and also by tactful questions. A fine way of teaching boys when they are on an outing or at camp is by reference to illustrations in nature, and there seems to be no time when a boy is more receptive and naturally more devotional than around a camp-fire, listening to a quiet, personal talk by the camp-leader. Then also in the realm of personal talks to boys with reference to personal purity there is a great field for teaching. This must be adapted to the needs of the individual boys, and must be tactfully discussed. These are merely suggestions. Every teacher must adapt his teaching to his boys.

Winning Him.

Now that we have followed the boy up the successive steps of getting, holding and teaching, we are near the top, for the last step is winning him. A boy is never influenced so much by a sermon as he is by a personal talk. "The sermon to an audience of one" is the sermon that counts. This is the way to win the boy. An observing teacher can tell when the time comes to have such a talk with one of his boys, and if he grasps the opportunity the boy is won. We cannot emphasize too much the value of personal talks. They are the keys to almost every problem that arises in the Bible class. A teacher need not be discouraged if a boy appears to be indifferent at first, for a noted worker among boys says, "There are as many different ways of boys accepting Christ as there are of boys going in swimming. Some plunge resolutely in, all at once, in a clean-cut decision for the Christian life; others wade in slowly but surely, and thus are won more deliberately; others rush in a little distance, then come out again, then go in a little further, and so on till finally they overcome all doubts and accept Jesus Christ; still others are forced in, and after they are in, finding that it is not so bad after all, remain devoted Christians; while others lie on the shore and wait for the waves to come in and float them off, and in this way they accept Christ." It doesn't matter how they do it as long as they do it, and if a boy accepts Christ you have right there a boys' Bible class teacher in embryo.

Things Essential.

In conclusion your attention will be called to several things that are essential in a successful work with boys in the Bible school. In the first place it is essential that the men of the church take a greater interest in the boys, that they sympathize with them in their sports and other activities, and that they seek to win the boys by establishing a bond of friendship and comradeship that will be a blessing to both. In the second place it is essential that a boys' club of some sort be formed in connection with every Bible school, organized along the same general lines as the Young Men's Christian Association boys' departments. By means of such a club not only is it possible to hold the adolescent boy, but also to develop material for teaching future boys' Bible classes. And finally it is essential that every boys' Bible class in every Bible school be taught by a man or older boy. This will be hard to accomplish at first, but we must work toward it and attain it gradually. If we go about the work for "those boys" systematically, sympathetically, tactfully and prayerfully, we will no longer say doubtfully "those boys," but we will say proudly, "our boys."

"Is There Room?"

The columns of The Christian Century seem to be thrown open to an opportunity for our brethren to express their minds and convictions as to whether there is room among us for such men as Cecil J. Armstrong. H. F. B. has expressed himself fully on one side. It is to be hoped that others will express themselves on the other side. I have no hesitancy in saying there is no room for men holding his views among us. Why? One answer is sufficient. He does not believe what we believe. He does not teach what we teach, and this on vital and fundamental points. He has done well to resign his pulpit. He should have taken this step sooner. As soon as he found that he was not in harmony with the people who supported his pulpit, his resignation should have taken effect at once. How an honorable man can occupy a pulpit in any religious body and live on the money of that people while he can not believe and preach that for which they pay their money is one of the unsolved problems. When the case is stated in stronger language, of which it is quite capable, viz., that if he preaches what he believes it would be utterly subversive of the faith held by the people on whose money he is living. Then common honesty demands that he vacate. He is "misrepresenting you in this pulpit" as much after making "a frank statement" as before. The misrepresentation is as great as before, with the added offense of continuing in the pulpit after making the statement.

Mr. Armstrong "frankly states" that he is not in accord with us on the means of bringing Christian unity to pass. What is that means? What was it with those who projected this movement? What is it now with all save a little few who seek to promote it? Plainly stated it was this:

Christian union (and through this unity) was to be brought about by restoring the religion which the Apostles gave to the world in "the new and living way."

It was and it is the only possible means to accomplish this end.

We are not to be drawn aside into a discussion of baptism, or modes of baptism, or the question of "letter" and "spirit," etc.

If baptism has a place in that religion given by the Apostles, and is part of it, there is no room for discussing it. It must be restored. By the way, some of us grow sick of this "I am holier than thou" attitude of certain who assume great exaltation, and large spirituality above us common disciples, by talking of obeying the "spirit" of the law rather than the "letter" of it, and proceed to call us "legalists," and mechanical Christians and other names. The most spiritually minded men I have known have shown their spirituality by a loyal obedience to the letter (which is the teaching) of the law.

Uzzah was a striking example of one who tried to obey in the spirit of the law but not in the letter.

Cecil J. Armstrong's action is to be commended and his example held up worthy of imitation by others of his kind.

Let him depart in peace and find a place with those of his mind. E. L. Frazier.

St. Petersburg, Fla.

A Municipal Church

A Study in Practical Philanthropy

From the Rev. Washington Gladden's "The Municipal Church" in August Century.

It is safe to assert that the state of the Christian church in this country at the end of the first decade of the twentieth century is not all that could be desired. Without indulging in any pessimistic deplorings or venturing on any percentages or estimates, I am content to rest this statement on the experience and observation of intelligent men. Put this question to any Christian minister: "Is your church today sustaining the relation to all classes of the community which you would like to have it sustain? Has it the measure of respect from the high and the low, the powerful and the weak, the learned and the ignorant, that you would like to claim for it? If you are a pastor of a good many years' experience, do you feel that your church is gaining in its hold upon the people round about it?"

The only way to judge of the true condition of the Christian church is to bring it into immediate contact with the character of Jesus Christ. It claims to be the body of which he is the head, the organization in which he lives and through which his life is manifested to the world. The primary question is, therefore, whether its life reproduces his life. By as much as it does not must its strength be impaired and its influence annulled.

I do not wish to understate that part of our Lord's ministry in which he sought to bring men unto conscious fellowship with God. That work of restoring the wayward and the disobedient to the joy of sonship and the strength of virtue was never absent from his thought. We must not undervalue this, but we do need to get into its proper perspective before our minds this other phase of our Lord's ministry. And there can be no doubt that his relation to the poor and the friendless was the outstanding fact of that ministry.

We are comparing the life of the church of today with the life of its Master. How does it compare in this respect? Is it giving an equal proportion of its ministry to social service? Do the sick and the poor and the despised in our American cities think of the churches of these cities in the same way that the same kind of people in Galilee and Decapolis used to think of Jesus Christ?

Martin Luther's idea was that the care of the sick and the poor ought to be handed over to the community instead of being provided for by the religious organizations. His expectation was, of course, that the community —the municipality or the state—would be so thoroughly Christianized that this work could be safely entrusted to it. That was the idea of the New England churches also. When the town and the church were one, the church had the philanthropic work in its hands; when the church was separated from the town, the church relinquished to the town this part of its function. But is was supposed that the political community would be so fully Christianized that the work would be properly done.

It is highly probable that the first Christian churches were municipal churches; that in every town or city was one church with several local congregations, each with its elder or leader, and all co-operating in the work of the city. The need of the hour is the restoration to every town or city of the municipal church. It ought to include all the Christians of the municipality; every Christian organization should be represented in it.

Its claim to the philanthropic leadership of the community would not be disputed. If it is the body of which Christ is the head, that is its first business. In passing it over to the state the church has divested itself of its most vital function. The loss is lamentable, almost fatal; the weakness of the church in this latter day is largely due to it. The church must recover this function; it is not a mere matter of expediency, it is a question of life or death.

For such a service as this the municipal church would require no creed. Its simple message to the world would be: "We believe in the friendship of Jesus Christ, and we live to make it known to those who need it most."

Nor would it need any new machinery. In most communities the nucleus of such an organization as is required already exists. There is a local Federation of Churches, or a United Brotherhood, which holds occasional union meetings, and sometimes finds it hard to justify its own existence. Let it assume this task. Let the churches commission it to represent them in this larger service to which Christ is calling them.

THE FOREIGN SOCIETY AND THE EDUCATIONAL UNION IN NANKIN, CHINA.

Some questions having been raised about the union educational work in Nankin, we submit the following facts:

1. Our people and the Presbyterians and the Methodists, in the interest of economy and efficiency, have agreed to unite in educational work in Nankin, China, in what is known as the University of Nankin.

2. The first man to propose this union was F. E. Meigs, our own missionary. He it was that started our educational work in that city. Our missionaries have led in this movement. All of our forty-six missionaries save one approve this action.

3. Our advisory committee in China unanimously recommended this course to the executive committee of the Foreign Society, here in Cincinnati, and after a thorough investigation of the subject in all of its bearings it was unanimously agreed to.

4. The Foreign Society shares equally with the other societies in the management of the University of Nankin, each of the three societies having the same number of trustees.

5. We have had educational union with the Presbyterians for three years with satisfaction to all concerned.

6. The missionaries on the faculty have perfect liberty to teach the word of God as they understand it. F. E. Meigs is in charge of all the biblical teaching in the university. The Bible is a text book, and is taught to every student every day of the week.

7. The work of the university is not to train evangelists. The society has a Bible College for that purpose, of which Abram E. Cory is the head. The Bible College sustains the same relation to the university as the Bible College at Lexington sustains to Transylvania University.

8. If the union does not prove satisfactory the Foreign Society is at liberty to withdraw at any time. This property is legally safeguarded so that if it would withdraw it would not lose a dollar. The society retains its title to the property. It has given away nothing and will not do so.

9. The missionaries of the three societies were thoroughly convinced that by coöperating in educational work they could do their best work for China. The university is a Christian school to teach the Chinese the common branches of western learning, such as mathematics, history, science, and literature, and to teach them in a Christian way. While in school these students are led to be Christians and trained for Christian service. At the same time this school will give the Chinese people an ideal of what a university should be, thus influencing them to build their own universities on Christian rather than on pagan lines. In so doing they believed that they were contributing most largely to the advancement of the kingdom of God in China.

10. This step has been taken with the fullest knowledge and the most cordial approval of the brotherhood in convention assembled through a series of years. The facts were stated to the board of managers and to the convention at Buffalo, and to the conventions at Norfolk, at New Orleans and Pittsburg. These statements received the most cordial endorsement. Reference to the union can be found in the annual reports for 1906, 1907, 1908 and 1909. Not only so, but in the rallies held in all parts of the country for the past several years this union was explained and not a word of criticism was heard. Nothing has been done in secret. The fullest publicity has been given to the matter. Everywhere and always this concrete case of union in service was most heartily applauded.

11. The situation in China is not parallel to anything here in America. It is manifestly unfair to compare church college work there with similar work here. Here we have hundreds of years of Christianity, there the missionaries face a solid wall of paganism and ignorance. Here Christian people have been driven apart by occidental differences in creed and church; there the missionaries have been driven together by the overwhelming conditions of heathenism which oppose them. They wish to drop all denominational distinctions and make common cause in Christian education, in fighting their great common foe of ignorant paganism. Christian union is much nearer in the mission fields than at home. In Nankin, there is no parading of denominational differences as such, by either the missionaries or the natives. Because of this there is no general knowledge of these things among the Chinese. Christianity will be taught in the university in our atmosphere entirely free from denominational prejudice. What more could the missionaries desire? If our people can unite in educational work with the free Baptists here as we have at Keuka College, New York, can we not unite in China? Here denominational pride and differences are at the maximum; in China at the minimum. Our workers in Nankin will teach as they believe, with no restriction. Their opportunity for reaching people will be three times as great as before.

Real Christian union is coming in China before many years. If the missionaries do not give it to the native church, the Chinese will have it whether or no. They have no interest in the divisions of western Christendom. For a people who have been pleading for Christian union for a hundred years, it would seem to be the part of wisdom to unite in literary work, in educational work, in Christian Endeavor work, in temperance work, in moral and social reforms, wherever and whenever we can do so without compromising any principle or conviction. By doing so we will be in the position to exert the greatest influence when the oneness for which our Lord prayed approaches.

STEPHEN J. COREY, Secretary.

—The value of the stamp collection of the postal department is modestly placed at $200,000, but it would bring many times that if placed on the market for sale.

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER XIII (Continued.)

She let him out by the hall door. Archie Monteith looking out at the shop window saw him depart. Turning to meet Jeanie as she came in by the side door, he mockingly inquired if the minister came every day to superintend household duties at Hopefield. Jeanie merely smiled and turned towards the office.

"Where are you going, Jeanie? Can you not afford me a few minutes of your society, too? or am I only second best?" He could not hide his ill humour. But her mind was so full of Donald that she took no notice.

"Father wants me to write fo' him, for a short time, Archie."

"What, you write in that beastly, cold office, on such a morning? You shall do nothing of the kind. Get away upstairs with you. If either of us must write, I shall."

"How kind of you, Archie."

"Come into the office with me, Jeanie. I'll see if we can't both get off—I do so want to talk with you, today," he whispered, as they passed into the office.

"Father, Archie very kindly says that he will do whatever writing you want done. He thinks the office too cold for me today."

"That's real guid o' ye, Erchie—The work's a bit behind, ye see."

"Would the writing do after dinner, Uncle David?"

"Business first, pleasure afterwards, is a guid auld rule. It's only twa or three dozen envelopes to be addressed, lad. The accounts an' orders are a' ready tae slip in. I'll fold an' you'll address them."

"Oh that's nothing, Uncle David. We'll not be a jiffy. Run away to the fire, Jeanie you are blue with cold."

An hour afterwards Mr. Graeme put a number of letters into James Douglas' hands. hands.

"Post them yersel', Jamie. There's some important anes, an' there's nae trustin' o' apprentices. Look through them, Jamie, an' see that they're a' stamped an' sealed."

James threw them on the counter and turned them over. As he glanced at them one by one, his attention was suddenly riveted on the name, "Richard Smith." As he gazed his heart gave a sudden leap of exultation. Donald innocent! But he must be cautious. No man can show more cool self-control in an emergency than the canny Scot. Glancing towards the office, James saw that Archie had gone. Mr. Graeme was there alone. He put his finger along the gummed edge of the letter he was gloating over and it opened easily. He turned into the office and said quietly to his employer,

"Would ye give me another cover for this letter Maister, the gum o' this one's no guid?"

"Ye'll get anes in the blotter there."

He drew the order from the envelope addressed by Archie Monteith, and slipped it into another addressed by himself. He turned from the office calmly without another word. But grasped firmly in one hand he held the envelope addressed by Archie Monteith to "Richard Smith."

CHAPTER XIV.

Looking Backward.

When Jennie returned to the drawing-room, she found her mother seated by the bright fire, her knitting needles flashing in the dancing light.

"How cosy it is by the fire-side today, mother," she exclaimed as she knelt down on the hearth-rug and held out her hands to the heat.

"Ay, child—among all our blessings, the fire is not one of the least."

"No, indeed, one of the best, I should say How glad I am that I have not to do an hour's writing in that cold office today."

"Is Donald there? Has father asked him back to his work?" Jennie felt it hard to quench the eager light on her mother's face, but she could only state facts.

"Not yet, mother. But he soon will. He promised Mr. Sinclair just a few minutes ago that he would." Her mother sighed.

"Where is Donald now, dear?"

"Archie asked him to go to the post-office, and send his mother a wire, saying it would not be safe to motor while this mist lasts."

"Archie is a good lad to his mother, Jennie."

"Yes."

"What is he doing now?"

"He is in the office, doing the writing I should have had to do, had he not taken my place."

"You ought to think yourself a lucky girl, Jennie. He is very devoted to you."

"And yet he knows very little about me."

"My word—what will you say next? He knows very little about you, indeed! After living three years under the roof with you, in his mother's house."

"All the same, I repeat, he knows very little about me. He seems to think that he will just sort of take me by storm—running here every few days."

"Most girls would feel flattetred by so much attention."

"I suppose so, but that is not me. I would feel far more flattered by being trusted. If ever any man really wins my affection, he will be the one who can believe that neither time nor distance can change me."

"Perhaps you have never told him so, dear."

"The right man will not need to be told—he will know."

"And yet Archie is a good man, Jennie, and well off."

"I don't know. He certainly has been very nice for a good while now. But for the first two years of my stay in Glasgow, I thought he had a queer way with him."

"How queer, child?"

"He thought I was too young then, perhaps, to be thinking much, so he used to express his opinions pretty freely to his mother."

"Were his views not all right? I think myself you were too young then to form a correct judgment."

"But I am not too young now, mother." She smiled up into her mother's face saucily.

"No. But you haven't mentioned his fault. What was wrong with him?"

"I thought that, if he made up his mind to gain a thing, he would scruple at nothing to attain his end."

"You are too hard on him, Jennie. I rather like him for being so dead in earnest about his wooing. I never could trust a man who came sneaking about after a lass, ashamed all the while to let any one know he was after her."

They both laughed and wondered at themselves the next moment for having felt lighthearted enough to do so. Jennie picked herself up from the cosy rug and, taking a piece of needlework in her hands, seated herself in a low chair with her back towards the windows. There was silence for a time, then Jennie said abruptly:

"Mother, wasn't John McKitridge father's shopman long ago?"

"Bless my heart, child, what put him into your head?"

"Do you know that one of the reasons why I was so glad to take charge of the organ was that I could get away from our own pew? That man always seemed to be glaring at me."

"You shouldn't have looked his way, dear."

"I couldn't help it—his wife's face always attracted me. I think I never saw a face so sweet and patient looking."

"Ay, it would do for a portrait of a saint."

"And his would do equally well for one of a sinner."

"He's not a man to jest about, my love. I think I can safely say that he is the only enemy ever your father made to himself."

"Tell me about it, mother."

"It's not a long story, dear, but it's a sad one. Your father trained him first as apprentice, then as assistant, and last as manager. He trusted him in everything, and John got a good salary, too, so in time he married. It always was a puzzle to me how it was that so sweet a lass fancied him—for I always thought him a dour man. But there she was, as good a woman as ever brightened a man's home. In time there was a lad wean born, but it didn't live out the year. I mind well taking Donald with me to see the wee thing in its cradle, near the last. Some one had been talking to him about angels, and when he saw the lovely wee waxen thing lying in its white bed, he whispered to me:

"I see nae wings." With that poor Mrs. McKitridge fainted away. She had been worn out watching, you may be sure, and nature could hear no more. Well, the bairn was taken, doubtless in love, but folks can't see love when he comes that way. John McKitridge grew sour and dissatisfied. Then he took to drink—to crown all, he got mixed up with a lot of betting fellows, and that finished him. Money went amissing from the till. If your father had not always been one to mind his own business, matters might have been worse. When he accused John of pilfering, at first he denied. Then he said he only borrowed the sums he had taken, and meant to pay all back. Your father told him that if it were not for his wife's sake, he would make him suffer for his dishonesty. As it was, of course, he would have to look out for other employment. Would you believe it, Jennie, instead of being thankful to your father for not prosecuting him, he flew into a horrible passion and he vowed with a fearful oath that he would be revenged on David Graeme, cost what it might. From that day to this we have had no dealings with John McKitridge, but the pity of it was that in breaking with him I lost intercourse with his wife—the best woman I have ever known. Many a day my heart has been sore for her." Jennie's hands had fallen on her lap, and she was gazing sadly into the fire as her mother told the story. When it was over, she looked at her mother earnestly and said:

"Mother, do you not think sometimes that men are too hard on those who yield to temptation?"

"It is always hard to know what to do in such a case."

"Some might rise again if they had but the chance."

"Yes, dear. But is it right for an honest man to put his goods into the power of one whom he has found dishonest?"

"I don't think that would be right. But many a weak man, kindly spoken to, and

tried for a time, in a place of less responsibility, might be won over to the side of right."

"Men don't often do things like that, dear, but let us be glad that the Master does." Mrs. Graeme's eyes were full of tears. She knew that Jennie's thoughts were full of Donald. Jennie now heard a step on the stair and she rose quickly, saying at the same time:

"Mother, stay where you are. I am going to help Sarah with the cooking."

"Who's going to help Sarah with cooking? Aunt Elizabeth, I ask you, is it fair that after having devoted myself to penance dire for the past hour, just to save my lady Jennie from a place of torment, that she literally is ready to turn and fly the moment I appear?"

"Indeed, I don't think it's at all fair, Archie—come to the fire, lad, and warm your hands. I am sure the office is enough to freeze one today. How your uncle spends so much time in it I don't know. It was real good of you to do the writing for Jennie. I think she ought to thank you for your kindness."

"So I do, mother. Archie, I thank you with all my heart for saving me from that ice-office today. And perhaps the best way I can show my gratitude is by running off now and seeing that dinner is not spoiled."

"Dinner be spoiled!" he laughed. "I want some music."

"Sit down and play for him, Jennie. I'll look after the dinner myself."

"I thought you wanted your shawl finished as soon as possible, mother. This won't be the last cold day, you know."

"Oh, I'll overtake it, dear. Sit down and give your cousin some music."

"Thanks, Auntie. You have some compassion on a poor, ill-treated fellow."

Jennie turned to the piano, and presently she was drawing from the chords most weird and wailing sounds. Archie waited for a time, hoping she might break off into lighter sounds, such as he loved. But she played on dreamily, seeming to forget his very presence. He seemed to feel his very heart chill when she drifted into a sort of reverie, sighing and wailing and moaning round the grand old melody of "Loch Aber No More." Archie, jumping to his feet, was at her side in a moment. Bending down till his face almost touched hers, he exclaimed:

"For heaven's sake, Jennie, stop—this is torture to me." She lifted her sad eyes to his in surprise:

"I thought you wanted music, Archie."

"Yes, something bright and gladsome and hopeful—not the wailings of lost things."

"How could any one feel bright on such a day? Think of all the weird, mis-shapen things one sees in a mist."

"No, don't think of them," he said. "Think with me, Jennie, that even darkness may be a friend betimes. Come to the fire and talk." He set a low chair for her where the grey light from the windows fell on her face.

"Forgive me," she said, trying to laugh. I don't like to look out at that dull, clammy thing. Let me sit with my back to it."

"You do not want to see with my eyes, Jennie?"

"It would be mighty dull living if all the world were to be of one mind."

"I suppose so. But when 'all the world' means to a fellow just another and himself, the dullness comes in nowhere."

"Is your world not rather narrow, Archie?"

"You would not think so if I were as much to you as you are to me." In all his life, he had never seen her look so sad. She was silent a moment, as if weighing her words. Then in a low, firm voice, she replied:

"Archie, you ought to know that I have very little room in my mind at the present time for anyone but Donald."

"It would not make you think less of Donald to give me a word of hope."

"I cannot give you hope. So long as my brother's name bears a stain, mine is stained also. No other honorable name shall be dragged down by mine." In the grey light she could see him change color. But he answered warmly:

"But, Jeanie, you are not mad enough to believe Donald guilty. I would stake my life on his innocence." She smiled wanly, pleased to hear him. She wondered, too, in a dull way, how ever she had, even for a moment, suspected this man, who spoke so kindly of Donald, of having had aught to do with the deed for which they were all suffering so keenly. Might not some other person's r's and t's and h's resemble Archie's? She felt ashamed of herself for having ever harbored such a thought. To make amends for the wrong she had done him, she now smiled gratefully back at him as she replied:

"I am thankful to you, Archie, for your faith in Donald. But you know everything looks against him. Besides, you and I have more reason to doubt Donald than even father has."

"I know Donald was foolish, Jeanie, for a time. But I firmly believe he told you the truth. Some one else has done this thing. I think it strange, very strange, that not one of you seem to suspect James Douglas. Now he is the first I thought suspicion would rest on." She looked at him wonder-eyed. He caught the look and hastened to add, with forced calmness, "the moment your father told me of the forgery." She felt reassured but only replied to his allusion to James Douglas by a slight shake of the head.

"If we did not know anything of Donald's past folly, I for one, would never think of suspecting him of this crime. I would just have thought that some one else had been in the office with father, while he was filling up the counter foil. That father had been called away and perhaps forgot at the time all about the cheque. The rest is easy to imagine. The temptation was too much for the thief." He was rather noisily putting coals on the fire, as she finished. Then he took up the poker and cleared the ashes and cinders from between the bars of the grate. When he laid down the poker his face was redder than usual. It could not have been caused by the firelight as the fresh fuel had darkened its glow.

"Even as it is, Jeanie, what you say may be quite true. What was to hinder any other man in the shop doing this thing. If James Douglas is such a paragon as to be above suspicion, why there are two other young fellows in the establishment. It is simply incomprehensible to me, how it came about that every one of you should agree in laying the blame on Donald. I will never believe it of him."

"As I said before, I am glad that you have faith in him. Mother, too, and—somebody else, firmly believe in his innocence. I wish with all my heart that I could."

"You must, Jeanie. It is your duty to shield your brother's name from shame. We must talk your father over, too. It is unnatural of him to treat Donald as he is doing."

"You must not blame father, Archie. He considers it simply his duty to punish falsehood and dishonesty, no matter who the guilty person may be."

"He has as good a right to believe Donald's word as he has to believe James Douglas's word. And as you say, some unknown person may have done this."

"If you can persuade father that Donald is speaking the truth, he will have the matter in the hands of a dective within an hour."

"It would be madness, utter madness," he said excitedly. "Do you not know that once in the hands of the authorities, the thing is public property? Does he want Donald's name—all our names, indeed, dragged into notoriety?"

"It would be simply terrible. But, oh, what is to be the end of it all?"

"The only wise way will be to hush the whole thing up. So long as there is a doubt about Donald it is something in his favor."

"No," she said firmly. "It would be far better to know the whole truth, no matter how black."

"Would you ever forgive him if he is guilty?" She drew a long breath and paused, "Have we forgiven people when we pray for them, Archie?"

"Yes—I suppose so, Jeanie. I fear I have not been a very religious man in the past, dear one. But now, I long to be, for your sake."

"We all need to be for our own sakes, Archie."

"The world has no joy for me apart from you."

"It will never have joy for me any more, I think, so long as my brother's name is tarnished."

"You know how I love you, Jeanie. Be my wife, and my whole life shall be devoted to your happiness."

"Would you consent to marry the sister of a possible forger, Archie?"

"If you had ten brothers, all forgers, I would still gladly make you my wife." His intense earnestness touched her. She could not help the soft light that shone over her face as he bent eagerly towards her. After all he loved her, and she might in time learn to return his affection. And then, he was so good to Donald. Even Mr. Sinclair had not shown such kindness to him or to herself. He would not be willing to marry a woman under such circumstnces. She was gazing wistfully into the fire as these thoughts flashed through her mind.

"Speak to me, darling. Say you will be mine," pleaded Archie passionately.

"I am deeply grateful to you, Archie, for your goodness to both me and Donald. But for the present urge me no further. Father is going to take Donald back into the shop again. My first duty now is to my erring brother. He needs me. If he has fallen indeed into evil ways, my sympathy and love may help to lift him up again."

"And you would sacrifice me for a brother whom you cannot trust?" He exclaimed almost harshly. Then more softly he added: "Why not allow Donald to do what he has been clamoring to do for so long? Let him go to Canada, and then the whole miserable matter can drop. All his friends and acquaintances doubtless know that he dislikes business and has been wishing to emigrate. Let people think that he is only following the bent of his own inclinations. Believe me, darling, it will be best for us all that no further investigations be made. Donald is sure to prosper, perhaps become a great man out in Canada." As he spoke the momentary tenderness died out of her face—

"You have been painting a double picture, Archie. At home, a sister surrounded by every comfort, enjoying every luxury even that her heart may desire, content and happy in the love of a fond husband. In a foreign land, her only brother, an outcast from friends, and home, and native land, without one loving voice to cheer his loneliness or utter one word of comfort for his sad heart. I do not like such contrasts cousin Archie. Please say no more."

(To be continued.)

According to the New York Christian Advocate forty-one languages are used in church services in the United States.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Jesus and the Blind*

It was a favorite thesis of Renan's that Jesus achieved his Messiahship through the loving encouragement accorded him by those with whom he lived—his mother, his Nazareth teachers, the people of his generation in the Holy City, and most of all his disciples. There was in the air a great expectation. The singularly pure and prophetic life of Jesus encouraged his companions to think of him as the hoped-for Messenger from God. And this faith of theirs in turn reacted upon him, to create in him the Messianic confidence.

Not for one moment will such a thesis stand the bombardment of facts. Jesus became the Interpreter of God to man not by reason of his environment, but in spite of it. Not one of all those who influenced his life was great enough to mould it in the forms of that world-embracing program which is evermore associated with his name. His mother, sincere, discerning and high-souled as she was, never understood him. His teachers in the local school at Nazareth must have been of the class we know so well from the hints of the New Testament and the pictures preserved in Jewish tradition, small, pedantic, uninspiring men. As for the spirit of the age, Jesus first met it in that disillusioning experience in the School of the Temple at the age of twelve, and apparently he never lost the disheartening impression made upon him then regarding the formal and external nature of the religion of the day.

The Disciples and the Master.

And the disciples, the best men he could find, the group he had drawn about him as most impressionable and plastic to his touch —how much might have been expected from them. They at least would understand him They would not hold that crass and worldly view of the Messianic work which prevented the nation from recognizing its true Leader when he came. Surely Jesus might count upon sympathetic and intelligent help from them in all his ministry. Unlike the scribes and Pharisees, they had not to unlearn a mass of tradition before they could learn the secret of the kingdom. With fair hope of success Jesus might look forward to their education in the higher meaning of his work. Yet when he really put them to the test he found that—but why describe their state of mind? Our present study illustrates it beyond all need of discussion.

They were on their way to Jerusalem for the last time. The disciples knew that the great hour was about to strike. Many hints the Master had given them that a new phase of his work must soon begin. And in spite of all that he had said to disabuse their minds of the worldly hopes they had cherished, he saw that they still associated his arrival at the capital with the overthrow of the government and the establishment of the kingdom of which he had talked so much. This kingdom they seemed unable to conceive under any other form than a new political arrangement in which Jesus would be king. It was necessary, therefore, to make a final effort to correct this unhappy and misleading idea of theirs.

The Deluded Twelve.

So on the way toward Jericho from the East-Jordan country, Jesus took the twelve away from the other feast pilgrims who were thronging in the same direction, and had a heart-to-heart talk with them. He told them frankly that their dreams were in vain. He was not going to Jerusalem to triumph, but to suffer. He was going there to give his last and most impressive testimony to the world's sin and the divine love, and was to offer up his own life as the evening sacrifice of the world. He even went into particulars as to the specific treatment he was to receive from the authorities. No one should have been left with a doubt as to just what he meant. Yet see the result. Not a word of it all did they believe. He had spoken to them before in figures; this also must be a parable. It was simply beyond their power to rid themselves of the dream of glory which they had been so long fashioning in their souls. Blind they were to all the deeper truth of Jesus' words. Blinder they could not be.

And no more striking evidence of that blindness is to be found than the scene which follows. If any in all the group of disciples might be trusted to comprehend, it was John. The entire tradition regarding him warrants the belief that he was very close to Jesus in sympathy and affection. If confidence was to be placed in the intuition of any single member of this band, surely John was the man of promise. Yet hardly had Jesus finished his words of warning against their false hopes, and of entreaty to look at the real purposes of his ministry, than this very disciple and his brother came with the strangest of all requests. In the earlier narrative of Mark the two disciples came and proffered their request in person. In the First Gospel some degree of apology is implied in the statement that their mother was the one to present the petition. Yet, even so they were present to enforce it.

James and John.

The substance of that petition was this: They said they understood the immanence of the revolution that was to take place when he arrived at the capital. He was to set up his own government. Immediately there would be some offices to distribute. They had been very close to him all through his ministry. None had been more faithful. Would it be too much to ask that when he made distribution of these rewards of service, he would remember them? Frankly, they would like to have positions among the best he had to give. Would he not make them his two leading officials, say secretary of state and of the treasury respectively, with seats on the right and left hands, nearest to him?

No bolder or more unexpected request could have been made. The whole situation was so shocking and so painful that Jesus must have felt the hopelessness of making these worldly and ambitious men see, save by the hard discipline of events, how unthinkable a thing they had put before him. He said to them with utter surprise and grief, "Can you then share with me in the suffering through which I am about to pass?" Full of the illusion that the coming success was all a matter of a bold stroke of state when they should reach Jerusalem, they said without hesitation that they could share all that lay before him. And he answered them sadly, "Truly you will drink the cup, and pass through the baptism of suffering. But the offices I cannot give you. They must come in the fulness of time to those who are worthy, and whom my Father shall choose." He could not tell them that the robes, crowns, weapons and pomp of which they were dreaming would melt away in the heat of the fierce struggle that was to follow into the purple rag of scorn, the crown of thorns, the spears of Roman guards and the derision of Jewish mobs. In days that followed swiftly on, they read the meaning of his words in letters of fire and blood.

Blindness of Eyes.

When the rumor of this ambitious request reached the rest of the twelve they were angry. Not because the two brothers had so fatally misunderstood the mind of the Master, but because they had taken advantage of an opportunity to get the better of the others by making a previous request. Jesus saw that the blindness of the two was the blindness of all. They shared the crass and worldly idea of his kingdom. And not even the solemn words he had spoken to them so often had availed to cure them of this strange madness of ambition. The great lesson of humility was again laid upon their hearts. And how must those same disciples have written with sad and humbled hearts in later days the story of their blindness and of Jesus' patient and anxious efforts to lead them into the light.

After this struggle with the deep blindness of these dear and loving men, it must have been an easy and gracious task for Jesus to cure the sightlessness of the beggars of Jericho. Whether we suppose with Luke that the work of healing was performed as Jesus entered the city, or with Matthew and Mark that it happened as he came out; and whether we suppose with Mark and Luke that there was one blind man, or with Matthew that there were two, are matters of little concern. Such details the disciples told as they remembered them, and cared for no further precision of record. But the healing power of Christ was made manifest, and the blind had reason to know that the Son of David was with them, in power to open the eyes of the blind and to let the oppressed go free.

Yet ever the harder and more important task is to open the eyes of the spirit of man, that he may see the reality of the kingdom of God, that it comes not with observation nor with pomp and circumstance, but by the vision of the King in his beauty, and the Land of Heart's Desire, toward which our steps are ever turned.

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*International Sunday school lesson for August 21, 1910: "Jesus Nearing Jerusalem." —Matt. 20:17-34. Golden text: "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."—Matt. 20:28. Memory verses: 25, 27.

Don Luis Tarrazas, whose Mexican farm is 150 miles in extent north to south and 200 miles from east to west, is receiving some government attention on account of the magnitude of his holdings. His "farmhouse" is the most magnificent in the world—a palace, costing $1,600,000 in gold, superbly furnished, with rooms for 500 guests.

Church Life

Read about the National Convention in our "Church Life" columns.

The Religious Educational number has been unavoidably postponed until next week.

The address delivered by our absent editor, Chas. Clayton Morrison, at the Anglo-American Conference appears in this week's issue of the paper.

On another page will be found the program of the meeting of the Illinois Christian Missionary Society at Springfield, September 12-15.

Charles Clayton Morrison, editor of the Christian Century, is holding enthusiastic meetings in the churches of England. He is preaching every Sunday during his tour and making a number of other addresses. On a trip to Northern Scotland directly after the Edinburgh Conference Mr. Morrison preached in the Free Church at Huntley and the Established Church at Keeth. In the latter place a union meeting of twelve congregations and their ministers was arranged and a congregation of 1,600 persons heard Mr. Morrison's sermon on missions and Christian Unity. Among the Disciples of England he is greeted with large and enthusiastic audiences. In this connection we are reminded of a remark the editor made before his departure, intimating that it was his wish, if his editorial duties permitted, to hold an evangelistic meeting early in the fall after his return. We take the liberty of putting this in the form of a hint to the wise.

* * *

Rev. G. B. Garner, First Church, Columbus Grove, Ohio, has resigned and accepted a call to the church at Bluffton, Indiana.

The members of the church at Lima, Ohio, recently united in an outing, spending the whole day in one of the parks of the city.

W. C. Cole, pastor of the church at Goldfield, Iowa, is a nominee of the Prohibition party for state representative from Wright County.

J. Boyd Jones of the Marion, Ind., Tabernacle resigns to assume charge of the Central at Anderson, September 1, a call having been extended him July 10, 1910.

The new Christian Church at Dahlgren, Ill., was dedicated last Sunday by J. Fred Jones, of Bloomington, Ill. The dedicatory service was followed by a basket dinner.

O. C. Bolman, pastor of the Christian Church ,Havana, Ill., has accepted a call to the pastorate of the Christian Church, at Pekin, and will at once begin his new labors.

The new sixty thousand dollar church at Marshalltown, Iowa, is to be dedicated September 4, with I. N. McCash in charge. Mr. McCash dedicated the McKinley Avenue Tabernacle, Tacoma, Washington July 3,

O. H. Loomis, Tecumseh, Nebraska, has accepted a call to a church near St. Joseph, Mo., and will begin work there September 1. B. B. Burton, Des Moines, Ia., will hold a meeting at Tecumseh, beginning October 20.

E. H. Clifford for two years pastor of the Fourth Church, Indianapolis, has resigned and will close his work there September 1. Mr. Clifford is state superintendent of Christian Endeavor for the Christian Churches.

The pulpit of the First Church, Hutchinson, Kansas, is being supplied during the vacation of the pastor by C. A. Richards, who has been president of the Kansas State Reformatory, but has just resigned to re-enter the work of the ministry.

The new church at Iotumbe, Africa, has a membership of seventy-five. Twenty-five of these came from Bolonge and Longa as workmen. Some of these workmen belong at Lotumbe, and the homes of some are still three days' journey up the river.

James Ware, Shanghai, China, writes that in the last month over twenty have confessed Christ. "At the Yangtsepoo chapel we have had several confessions, and there are many signs of blessing, and there is every reason for encouragement."

Dr. and Mrs. Edward Scribner Ames, Chicago, have sailed for a two months' trip through Europe. They went via Montreal, Thursday, August 4. They will visit Oberammergau. Doctor and Mrs. Ames will return in time for the opening of work in the University of Chicago, October 1st.

Morton L. Rose, the wide-awake minister at North Yakima, Washington, has planned a series of mission Bible Schools around the city, making each tributary to the church and main school. On July 17th another new one was formed. Mrs. Paul Kruger is the superintendent. This is a splendid idea.

Clarence Mitchell, Ada, Ohio, has received the degree of Master of Arts from Ohio Northwestern University. Mr. Mitchell has been called upon for many special addresses during the spring and summer. During the next few months he will have some time for evangelistic work.

John Johnson, of Nantungchow, China, says: "The work still continues to encourage us. The colporteurs are having remarkable sales of Scripture portions. The meetings are well attended, and there are several apparently earnest enquirers. The Sunday-school grows in numbers and interest.

Next Friday will be known as "Disciples' Day" at Meyers' Lake, Ohio, where all the churches of Stack County will unite for a day's outing. I. J. Cahill of Cleveland will deliver the address of the day in the theater, at 10:30 a. m. His subject, "The Disciples' Contribution to the Religious Thought of Our Time."

A very valuable piece of land has been secured by the F. C. M. S. in Shanghai for $6,000. This is much less than the market value of the property. The Hanbury estate has sold it to the society for missionary purposes. It is because it is to be so used that the price is reduced.

The receipts of the Foreign Society for the year to July 27 are $8,755 in advance of last year. A gain of $10,560 before September 30 will assure the $400,000. This amount is badly needed that the good work may go for-

Now—

the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to *assure* yourself of getting the finest soda crackers ever made—

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ward satisfactorily. An earnest effort on the part of all friends of the work will insure success.

Dr. Osgood, Chu Cheo, China, writes that the medical work is growing beyond bounds. The hospital is crowded to the doors, and patients sleep everywhere and on anything that can be made into a bed. There are forty-five in-patients when the limit is thirty-five. This is far beyond what it ever was before.

S. S. Jones, Danville, Ill., was surprised just before his departure for a month's vacation by a large gathering of the members of the church at the prayer meeting hour, and a meeting that took on the nature of a reception during which Mr. Jones was presented with a beautiful travelling bag as an expression of the good will of his people.

J. H. Gilliland, who has just closed 23 years of unparalled service in Bloomington, Ill., will spend the month of August in visiting his mother at Vermillion, Ill. The first of September he will dedicate the new church at Macomb, and will follow this meeting by a revival. His time is then engaged until after the first of the year.

Harvey Shelton, of the First Church, Fresno, Calif., filled the pulpit of the North Side Church, that city, on July 24th. Chas. L. Beal, the minister, was taken to the hospital for an operation on July 12th. The operation was successful in every respect. On the 21st he was allowed to go home. He left Monday for a three weeks' vacation at Long Beach.

The report of the Edinburgh Conference will be published in nine volumes. These nine volumes cost $4.00 in the United States and $3.75 outside of the United States. This offer will last until the 31st day of August. Orders with the money can be sent to W. Henry Grant, 156 Fifth Avenue, New York City, or to the Foreign Society.

Word has been received that the "Oregon" has reached Kinshassa, Africa. There it will be rebuilt. Messrs. Wilson and Moon, with the aid of native carpenters and blacksmiths, are putting the ship together. Some of the longer pieces of iron were bent in transit and one was broken. In a few weeks the "Oregon" will be in the service of the foreign society.

The official board of the Wabash, Ind., congregation unanimously refused the resignation of their pastor, E. F. Daugherty, presented July 20, 1910, to accept a call to the First Church at Vincennes which ahe congregation there has extended July 14, 1910. It is Mr. Daugherty's expectation that he will take up the work at Vincennes, September 18th.

Dr. A. L. Shelton of Tibet writes that he has burned 160,000 brick and 40,000 tiles has gotten out a great deal of lumber, has burned lime, and has had floors planed and doors made. Thus far the missionaries have not been able to secure land so the building operations have been checked for the time being, but the securing of land is only a question of a little time.

J. C. Archer, Jubbulpore, India, says: "I am getting now to where I enjoy the work, and wish that I could be doing more. I take my turn with the boys at preaching. I do not find near enough practice for my Hindi. The press has kept me too close. Everything goes on well here. The last few days the temperature has been delightful. However, we have had some pretty warm weather.

John L. Brandt, wife and son, have just returned to St. Louis, Mr., after an eignt months' trip in which they made a tour of the world, covering a distance of 45,000 miles, visiting Asiatic and European countries and Egypt. For the immediate future Mr. Brandt will devote his time to evangelism, dedication of churches, and lectures. He may be addressed at 4528 Westminster, St. Louis.

The Sunday-schools have already given more than for the entire Centennial Year. Last year the receipts were a little over $77,000. For the ten months of the present year the amount is more than $78,000. The amounts received during the remaining two months will be a clear gain. Every school not having sent its offering, should do so at once, that the $100,000 from the schools may be assured.

The three adult Bible classes of the Sunday-school at West Pullman, Ill., recently gave a dinner, served in the parlors of the church. The young ladies' class is taught by Mrs. Shilling, the Women's Bible class by Mrs. C. A. Pearce, and the men's class by the minister, C. A. Pearce. There were three addresses during the evening by Dr. Elizabeth Stanford of Englewood, Mr. Beeman, president of the Englewood Athletic Association, and Mr. Chas. B. Hall, secretary of the Cook County Sunday-school Association.

Chas. S. Settlemeyer, Nankin, China, writes that there is perfect harmony of spirit among the workers at the Union University Nankin, which was formed last February, and that it is the belief of the missionary teachers that they have here a great field of usefulness. Among the students of this university there are 158 Christians, and 273 who are not Christians. Only 86 of these are from homes where father and mother are Christians. The grounds and buildings devoted to the use of this university are valued at $396,216. The income from the students for the year is estimated at $23,000.

The Fremont Christian Church, Washing-



Drake University

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

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College of Law
College of Medicine
College of Dentistry
College of Education
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For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

ton, just concluded a meeting with twenty-seven added. F. H. Groom of Tacoma, did the preaching and Miss Mary Lingenfelter did the solo work and had charge of the music. The church is greatly strengthened by the new additions and a fine impression is made in the community. "Mr. Groom is a great preacher. He is a student of the times and preaches an up-to-date message. It is the adaptation of the Old Gospel to the new age. He has solved the problem of the student and the evangelist. There is nothing left to apologize for but a feeling of pride that there are such men who can win men by an intelligent gospel message."

A new church was dedicated at Plainview, Texas, Sunday, July 17. E. W. Allen preached the dedicatory sermon in the forenoon and preached again in the evening. In the afternoon was held a special service for young people. The building has been erected under the leadership of Jewell Howard, who began his service with this church the first of January, 1909. It will seat 600 people and is well equipped for the work of the Sunday school. The finishing is of the best material obtainable. The church has gained great credit in the community by the success and character of their work in erecting the new edifice. Following the dedication a meeting is being held with Homer T. Wilson as evangelist.

R. B. Doan, Streator, Ill., began work in his new parish at Armington, Ill., the first Sunday in August.

George B. Van Arsdale and Evangelist C. L. Organ each occupied the pulpit of the South Broadway Church, Denver one Sunday during July.

Charles William Dean, Pueblo, has been called to the pastorate of the church at Fort Collins, Colo. Mr. Dean has resigned as state evangelist and enters upon his new duties at once.

specialists will meet every morning from 8:00 to 9:30 in conference with the National Bible School secretary presiding, and in these meetings the 1911 front rank standard will be drawn up.

Announcement is made in Cincinnati papers that J. L. Hill, formerly pastor of the Central Church of that city will preach a series of Sunday morning sermons from the band stand at the Zoo. Mr. Hill believes that the preacher of today should like his Master go where the people are.

A note just received from L. C. Hammond, pastor of the "Church of Christ, Morningston Road, Southport, England, reads: "C. C. Morrison paid us a visit a fortnight ago and on the Lord's Day preached at both services His word was with power and made a great impression."

The Topeka Convention

Preparations are well under way for Bible School Day in the Topeka Convention. Saturday afternoon and night, October 15, are given over to the Bible School and both sessions are sure to be packed full of good things. The night addresses will be made by R. P. Shepherd and Herbert Moninger, whose names are sufficient guarantee in themselves. The afternoon program is not yet complete, but of one item we are sure, and that is an address from Hugh McLellan of Texas, on "The Bible School and the Christian Conquest of America."

A few other special features may also be announced:

1. There will be a great parade of Adult
2. There will be a Teacher Training luncheon at five-thirty in the evening, where this important subject will come up for thoughtful discussion, with Clarence L. DePew of Illinois as toastmaster.
3. There will be a record Bible School on Sunday morning in charge of Myron C. Settle, the Kansas man, and it promises to be what its name betokens, a Record School.
4. There will be a mammoth exhibition of literature, Adult Bible Class matter, records, banners, Teacher Training material, maps, hand work, superintendent's devices, programs, plans and all that goes to make up the material equipment of the Bible School.
5. The state men and other Bible School Men's Classes at one o'clock, the like of which our people have never seen before, in charge of D. P. Gribben of Kansas City.

Make your plans right now to go to Topeka for the Bible School sessions of October 15.

Robt. M. Hopkins,
Bible School Secretary,
A. C. M. S.

New Chancellor

At a meeting of the board of trustees of Cotner University, held July 26, William Oeschger of Vincennes, Ind., was selected as chancellor of Cotner University to succeed Dr. William P. Aylesworth, resigned. The board of trustees reluctantly received the resignation of the chancellor some weeks ago. He was elected chancellor emeritus and will be retained upon the teaching force of the University in the chair of Sacred Literature and History, also teaching Hebrew.

William Oeschger, A. B. B. D., graduated from Cotner University, June, 1894, with the degree of A. B. In July of the same year he entered Chicago University, receiving the degree of A. B. from that school in April. He then entered the Graduate Divinity school of the University of Chicago. Three years later he took his B. D. degree from the Divinity School. During his last year of residence in Chicago he served as secretary of the Chicago Ministerial Association.

In June, 1889, Mr. Oeschger took charge of the First Christian Church at Fairbury, and after a most successful pastorate of almost two years, he resigned to accept a call to the First Christian Church in Vincennes, Ind. He served that church for almost ten years. In addition to his church work, Mr. Oeschger was very active in civic matters.

Annual Offering for Church Extension

Begins

FIRST SUNDAY IN SEPTEMBER

Church Extension Supplies should be ordered at once so the orders can be filled promptly from the office at Kansas City.

THE FOLLOWING SUPPLIES WILL BE SENT:

Ist, Collection Envelopes; 2nd, A four-page pamphlet, "Church Extension and the New Century Before Us," which ought to be circulated by the thousands among the members of the church; 3rd, Pastoral Letters; 4th, Church Extension Subscription Cards.

ONE HUNDRED THOUSAND DOLLARS THIS YEAR

is the amount we want to secure for the current Missionary Year for Church Extension. If we can raise FORTY THOUSAND DOLLARS in September we will reach the $100,000. Is this not worth working for? The Board trust that every minister of the gospel and every elder in the church will take an interest in enlisting the congregation, over which he has charge, in the Annual Offering.

ATTRACTIVE FEATURES OF CHURCH EXTENSION

1. Church Extension money comes back to go out again every five years. Loans are returned in five annual payments.
2. Churches do their best to help themselves and come to this Board in their extremity for loans to complete their buildings.
3. The Board loans about one-third the cost of the lot and church building. The church aided, therefore, raises two dollars for every one loaned.
4. Many congregations to whom we promise loans do not need them in the end. Yet they would not have had the courage to begin except for the offered help.
5. A loan from this Fund makes it possible for a congregation to erect the first building in a new town or ward of a city and thus gain immense advantage.
6. Our Board encourages churches to erect up-to-date buildings by furnishing church plans that are modern and useful and that are perfect as to heating, lighting, ventilation and acoustics.

Send all orders for supplies to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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RELIGIOUS EDUCATIONAL NUMBER

THE CHRISTIAN CENTURY

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FOR TEACHERS

WE implore thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are co-workers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquility, with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christ-like service still be plainly wrought in the lives of their successors that our children may not want for strong models of devout manhood on whom their characters can be moulded.

Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink it.

—From "For God and the People," by Professor Walter Rauschenbusch.

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The New Head at Cotner

Some weeks since when my resignation as chancellor of Cotner University was tendered, it was planned to withhold the announcement until, if possible, the name of a successor could be given at the same time. I am delighted to be able to say that William Oeschger, late of Vincennes, Indiana, has been unanimously chosen to fill the vacancy and has accepted.

This step on my part has been the result of much prayerful consideration. Twenty-one years of my life have been spent here, fifteen of which, including the year of organization, as acting president, I have borne executive responsibility. These have been very strenuous but blessed years. But the work has grown heavier each year. Heretofore administrative duties have been combined with active work as teacher in the department of sacred literature. This cannot be long combined with profit. Executive duties, the building up of a better foundation and better public representation, demand not only mental ability but the best vigor and enthusiasm of a younger man. The department of sacred literature must also be enlarged and strengthened.

Bro. Oeschger brings to the work he has accepted very thorough scholarly preparation. He is wise and constructive in spirit. Thorough biblical training and deep spirituality have kept him from extremes. He is a growing man. He is persistent, not easily discourgaed. He has a strong body and enjoys perfect health. He has always believed in his alma mater. He was a charter student of the institution. He undertakes it in the right spirit, not as a stepping stone to easier things, but as a life ambition.

Personally, no successor could make easier the severing of a relationship in which I have had the constant sympathy and support of my co-workers in the past. An honored pupil of other years, a son in the gospel, a personal friend, I feel a sense of satisfaction in welcoming him to his important place.

Bro. Oeschger has a strenuous work before him. I am sure he will have the sympathy and support of his co-workers and of the entire brotherhood. With such support, coupled with his ability and preparation, he will succeed. W. P. Aylsworth.

The population of the island of Porto Rico is 1,118,012, as shown by the complete returns of the recent census. This is a gain of 164,769 or 17.3 per cent as compared with the census of 1899. San Juan is shown to be the largest town in the island, its population being 48,716. Ponce comes next with 35,027. San Juan made a gain in the eleven years of 16,668 or 52 per cent, and Ponce a gain of 7,075 or slightly over 25 per cent.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Three Resurrections

What Was the Thought of the Resurrection in the Early Church?

The hopes that relate themselves to the future life, and that have become so imperishably a part of the Christian faith, are in large degree expressed in the Word of God in terms of that revival of the flesh which was to Hebrew minds an indispensable condition of the conquest of death. Therefore, though the classic difference between the two ideas, the future life and the resurrection of the body, is very great, in the vocabulary of the New Testament it disappears.

A correspondent asks us to discuss the theme of the resurrection as the early church interpreted it. It is a theme so closely and vitally connected with the message of Christianity to the world that it needs clear and emphatic statement, and for this reason we are the more concerned to respond to the request.

The New Testament deals with three resurrections, the resurrection of our Lord from the grave, the resurrection of the believer from death to the life eternal, and the daily resurrection from the life of sin to the estate of vital relationship with God.

Our Savior rose from the dead. Of this the New Testament is the confident and constant witness. After Jesus had been laid in the tomb, and the hopes of his disciples had sunk to the lowest depths of despair, he came back to them, and made them aware by unmistakable proofs that he was alive, and alive forevermore.

The manner of this return of his from death we do not understand. Some of the evidence in the Gospel records points clearly to a physical revival, and many there are who find no satisfaction in any other view of the event. It is not difficult to construct an argument based on the conviction that the disciples saw and handled the same body which they had known in the flesh, and had seen laid in the rock sepulchre of Joseph.

Again there are portions of the narrative that unmistakably look toward some other sort of manifestation. There is a mystery about the event that baffles confident and dogmatic assertion regarding the manner, and drives one back upon the simple, clear and convincing fact that Jesus was not holden of the powers of death, but made himself known to those who loved him in some manner not to be doubted.

There has always been controversy between the advocates of the two views regarding the resurrection of Jesus. There will be controversy till the end of the day. It is a matter of small moment, eager and confident as the disputants often prove themselves. The one thing the church has affirmed with emphasis is the fact that Jesus "was declared to be the Son of God with power by the resurrection from the dead." The manner of the resurrection was a question of a different order, and of lesser import.

The second resurrection is that which the Christian anticipates for himself in virtue of his relations to Christ. It is the clear and confident promise of the gospel that death has no permanent dominion over the life that has survival value. And this survival value is conditioned upon right relations with God. Those conditions Jesus has made known to us in his character and teachings.

It was natural that this survival of death should take on the usual Hebrew form of description in a community essentially Hebraic, like the early church. To the Hebrew mind the only way in which life could be conceived as triumphing over death was through physical resurrection, the upbringing of the body from its place of interment, and its reinvestiture with the warmth and activity of daily living.

To other minds than the Hebrews this conception of future life was repulsive and impossible. The Greeks of the first century were believers in a future life, but the Jewish doctrine of the physical resurrection they could not accept. The modern world largely shares that disinclination to the Semitic view. Life eternal seems capable of belief and even of demonstration; the belief in the recall of the body from the grave finds little guest-room in the modern mind.

Yet it was inevitable that the early church should accept the forms of Hebrew thought as the best vehicles for its message. The distinction between the message and the vehicle is the present necessity of faith. For Judaism handed over to the church an entire series of curious speculations regarding the future life, not one of which is essential to Christian belief.

Among them was the apocalyptic teaching of an earlier and a later resurrection, the one of the saints to happiness, the second of sinners to judgment. Another was the chiliastic notion of a thousand years of blessedness, to be followed by a world-crisis and the final judgment. The apocalypses, which form so notable a part of the literature of Judaism during the last two pre-Christian centuries and the first hundred years of the church, are full of these interesting, but for the most part, mechanical conceits.

Yet they influenced the ideas and language of the church in its early years. Indeed, they formed the most convenient scheme for eschatology in an age which was not as yet prepared to understand the progressive realization of the divine purpose in the growth of the child of God into the divine stature through the ages to come.

Even Paul, whether or not he shared these Jewish views as to the future, found them a convenient frame on which to train the flowers of Christian hope in the minds of his young and troubled converts. Of this the epistles to the Thessalonians are abundant proof. Without any desire to formulate a program of future experiences, he finds it convenient and helpful to encourage his friends with the Jewish view of the end, touched with the light of assured Christian hope.

The third resurrection is the daily rising with Christ from the life of the world to the higher life of faith and trust. If we are risen with Christ we shall seek the things which are above. But the rising with Christ is no mere emergence from the waters of baptism, as a partial interpretation has been eager to insist. It is much more than that. It is the rising of the soul to the new levels of vital relationship with God. It is the conquest of the flesh, the victory over the second best, the realization of the fullness of spiritual power.

To such a level of being Paul himself continually aspires. And as if to warn us away from the supposition that it is some magical process of transformation at the end of life to which he is referring, he assures the saints at Philippi that his one ambition is the attainment of the fellowship of Christ's sufferings and the power of his resurrection. "Not," says he, "as though I had already attained, or were yet made perfect." They might think that as an apostle, and the chief interpreter of Christ in the world, he had already reached this perfection to which they all were to aspire. Not so, he says. He is daily striving to possess that fulness of life, for which there is no form of speech so fitting as the Jewish word that implies the revival from the grave.

This, then, is the real resurrection, the rising to the life that is life indeed. It is not some sudden transformation at a moment in the future. It is a daily experience of renewal and growth, in virtue of which the future life of blessedness is made sure. Far less essential is it that the Christian should speculate about the manner and the time of that life to be than that he should make sure of the life with God that is his daily duty and privilege, without which no future life worthy of the name can be conceived.

"The program of the future life has not been issued yet," said Henry Drummond. Even if it had been, there is no speech nor language in which it could be written so that we could understand it. The life of the spirit can be understood only by those who have attained some true measure of spiritual experience. All in good time that comes, as we rise in the school of Christ.

The ground of assurance for the Christian is found in these three resurrections: the return of Christ to his friends after death had done its worst; the assurance that we, too, through vital relations with him, shall achieve the life eternal; and the daily approach, through the practice of the Christian life, to the ideal which is itself at once the means and the beginning of the life that is life indeed.

Chicago has been entertaining the Knights Templar commanderies during the past week. The daily papers report some thirty thousand in the procession on Tuesday. The decorations have been very elaborate, and the weather ideal.

There is no form of Masonry which appeals more to the love of display than the commanderies. There is something in human nature that rejoices in a spectacle. Perhaps to one who looks back to the serious and noble character of the crusader knights, there is an element of amusement in the trappings in which the modern knight bedecks himself. In spite of the high average of the personnel in such a gathering, it seems hard to doubt that many a four dollar man in the ranks is wearing clothes, weapons and badges that run up into the hundreds. It is at least a satisfaction that so large a company of men could convene with so high a degree of order and good behavior. Masonry is probably a declining movement. There is not enough in it to justify the expense involved. But it is essentially a social organization, not without admirable fraternal features, and certainly harmless enough. The foolish charges made against it by its foes seem rather childish. It furnishes the public an occasional spectacle, its ideals are worthy, its ritual impressive, and in a faint and far off way, it keeps alive the tradition of orders that at one time, at least, were noble and knightly in their estate.

President Peter Ainslie of the American Christian Missionary Society has issued an address entitled "The Unfinished Task of the Reformation," which he called "an open letter to Protestants. It is an admirable statement of the ideals of the Disciples, and perhaps as fair a presentation of our appeal to the religious world as has been made. We doubt if strength is added to it by the paragraphs on the ordinances. The quotations from Luther and others on the subject of baptism are interesting as expressions of opinion from eminent men, but unconvincing and irrelevant in a present day discussion of the problem of unity. It must be by a different path that we come to common ground. But the spirit of the address is admirable, and most of the matter excellent. It might well be circulated widely by our people, and is intended for just the purpose which is germane to our efforts, and so largely neglected by us, the presentation of our message to our friends of other communions.

The journey of F. M. Rains and wife to the mission stations of the orient is an event of moment in the work of our Foreign Christian Missionary Society. We believe that the secretaries should visit the fields to make actual inspection of the work, and to receive suggestions from the missionaries. No official worker in the home field can know all the difficulties that beset the laborer in the far countries. Nor can these difficulties be set forth in any correspondence. Therefore the missionary secretary should see the work for himself, and should sit with deep humility and with open mind at the feet of the men and women who are actually doing the work. He goes not as dictator, but learner, and the value of his going, to himself, to the missions and to the churches, will depend on the spirit in which the visit is made. At the same time we believe the policy of sending out others than missionary secretaries is valuable. Some of the representative men of the brotherhood ought to go out, in companies of three or four, every few years. This policy has been tried with valuable results, and the Disciples ought to begin it.

The beauty of trees, the richness of metals and jewels, the strength of beasts, the vastness of the sea, the sweetness of colors, and of music, the brightness of heaven; all these things, humble and good persons know how to turn in good earnest to Christ's honor and the increase of His kingdom. These are the fresh green branches plucked by the wayside and strewn before Jesus—Selected.

THE PARTING.

George A. Kyle.

When comes the unfathomed Holy Hour,
  The sun's farewell kiss, the going, the soul
Leaving its life-scarred house, the talent
  Which God gives us for His good service use;
Ardently I pray that this strange parting
  Be like the ending of the fairest day,
Silent as holiest of sacred thoughts,
  Beautiful as twilight's lingering hues,
Peaceful as truest faith—no tears of grief;
  And naught within the hearts of those who stay,
But hope for the dawn of a Day Divine.

—The Watchman.

In Salvation By Faith or Works?

The problem of Paul was that of universal religion. The Judaizers insisted upon burdening Christianity with purely national rites. In answer to the demands of the Judaizers, Paul emphasized the doctrine of salvation by faith. He showed that faith was the universal element in the religion of Abraham. The hero of faith was a man whom all earnest men could claim as a brother. National customs divide. Faith unites men in a common brotherhood.

Faith does away with the necessity of an official priesthood. The man of faith comes into the presence of God without the mediation of men appointed to convey to humanity the grace of life. Faith does not do away with the dependence of one man upon another. It increases that dependence. But it is the man and not his office that gives help. The minister of religion, where men live in accordance with the doctrine of faith, is one with his brethren. Ordination conveys to him no special gifts. He is a leader by virtue of his character.

Faith is bold. It reaches out after the new and better. If the old is bad, the man of faith does not cling to it because he does not know all that is involved in leaving it. Confusion may follow the forsaking of the old but confusion is more to be desired than cowardly contentment with known evils. Luther was not able to foresee all the results of his attack on indulgences. He saw the sin of the practice and he boldly denounced the sin. The modern missionary movement had its origin in lives of faith. The leaders of the church were opposed to the movement. They had no faith in the universal gospel. They did all they could to discourage the preachers of missions. The latter were ignorant of the ways in which the nations could be reached by the gospel, but they had the courage to make a beginning.

The "look and live" type of faith has no basis in biblical teaching. It is a caricature of Christian faith. Faith is not a passive thing, it is active. The one who has it lays hold upon the resources of God and uses them for his tasks. Faith is a moral altitude. It is the assertion that life has worth, that it gets its worth from God, and that nothing can separate the soul from God except its own choice of evil. Faith, therefore, has its roots in character. The ability to believe in the goodness of God implies moral integrity. The worst man in the world has some good in him. It is possible for him to have faith. But his faith is weak and lacking in serenity. The unshaken conviction of the saint is due to what he is. As he grows into the likeness of his Master, his trust increases in strength and dignity.

The problem of James was of conduct. There were some persons in his day who thought it made no difference what a man did provided he accepted the orthodox creed. Religion with them was a formality. They probably believed that Jesus had lived, and died, and risen from the dead. These facts had no spiritual meaning for them. They felt no obligation to carry on the work of Jesus. It did not bother them that there was suffering about them. They were willing to let the world continue in sin. By a mere formality they had secured for themselves certain privileges, and that was all they saw in religion. They have many spiritual descendants in the modern world. Their ancestors were the pagans who thought feasts and sacrifices constituted the whole of man's duty to the higher powers. Justice formed no part of their conception of God or the gods. James says that faith as it is understood by men of this sort is worthless. Men are saved by service. There must be a vital connection between what is professed in the church and what is lived before men.

We may say, then, that salvation is by faith and by works. These two are not antagonistic. They are aspects of one thing. The opposition between them is in the minds of men who understand neither. Wherever good work is being done faith will be found. Faith cannot exist without expressing itself in righteous acts. The particular acts will be determined by the person and the circumstances. There is room in the kingdom of faith for great variety of custom and of thought. If we are weak in faith, we try to impose upon others our ways of doing things. We cannot see how any one can live the Christian life without the habits we like. Strong faith sees the universal in particulars that vary widely. But it never sees the universal in wickedness.

Midweek Service, Aug. 24. Rom. 3:28-4:8; Phil-3:7-11; Jas. 2: 14-26; Gal. 5:6.

Human law deals with acts. All noble mortality and God's law, which is the noblest of all, deals with intentions.—Alexander Maclaren.

Social Survey

ALVA W. TAYLOR

SLUMS IN THE COUNTRY.

We have visited slums in many cities, but it was reserved to our trip through Ireland to see slums in the country. We have been in the country places in France, Holland, Germany, Switzerland and Austria, as well as in many parts of the United Kingdom, but none of them were to be compared with Ireland's country homes for poverty and squalor. Best of all, we have lived with Irish neighbors, walked through Irish quarters in the great industrial cities of the eastern part of our own land, and found how Pat and Bridget live when opportunity offers. Few people ever choose poverty. They may become inured to it until efforts to escape cease, or become so hopeless and discouraged in failure to escape, that they settle down to it in despair and drink for solace, but poverty has no charms, and the only blessing in being born in it is the blessing of escaping from it.

More than one-half of Ireland's population dwells in houses that health officers would not permit to exist in America. The casual tourist does not see them. They are not the show places. They are not artistic nor antiquarian, nor a part of nature's beauties. You may even visit the very estate on which they exist and leave with no conception of them. The manor house will be in the midst of a park, and well macadamed roads will lead you to it. The "demesne" will stretch out over thousands of acres and the cottages of the care-takers will be neat little stone affairs with trimmed hedges, blooming rhododendrons and climbing roses all about. Deer may roam within sight, the meadows be rich and velvety, little pony carts ply here and there and some lovely water sparkle in the glint of sun or lie rich and blue under the clouds. Splendid sleek coated cattle may feed in the deep green meadow and some range of steep blue hills, half curtained in a veil of cloud woo you to say Ireland is the loveliest land the sun shines down upon.

But get away from the mansion and meadows where cattle have driven men off the heritage of their fathers and betake yourself to those cloud becurtained mountains that breathed poetry into your soul. There you will find women and children making eyries and calling them homes—eyries that, like those of the eagle, are things for poetry until approached and their filth looked upon. The rook will fly over your head with his hoarse caw and the more you see of these homes the more will his cry and his presence seem to you a sort of an evil omen about the place. The cuckoo will throb out his doleful melody somewhere afar and he will seem to you to be striking out the dirge of a funeral bell. It is poetry yet, but it is no longer the poetry of beauty and the sweet songs of a winsome paradise, but the poetry of an Isaiah crying out "woe unto them that join house to house and field to field until there be no more room."

WHERE THE COTTIER LIVES.

Here in little groups the "cottier" lives. The bleak eternal hills that in this rich land would be forsaken for their very worthlessness furnish his "farm" and for that farm he pays rent. His house is built of the unhewn shale rock that is picked up within a few yards of the spot he builds upon. Walls are run up from five to eight feet and the chinks plastered with mud. A chimney is built up at one end until it tops the roof pole by a foot or two, and eternal earth furnishes the floor. The roof is of thatch. It is laboriously laid in straight and steep layers and bound down with withes. A single, unopenable window pane lets in the light and a thin door of wood, sawn asunder mid way up, is the only means of fresh air as well as of access. Inside, peat turf smoulders in the chimney, and above it hangs an iron pot, the only cooking utensil in the cabin. In it the potatoes are boiled, the fish stewed and the bread baked. A rough deal table stands next to the wall opposite the door and along it there is a plank set on stakes—the settle for the family. Of chairs there may be one, but seldom is it graced with a back. Boxes are used to supply deficiencies. There is no other furniture. Bedsteads are unknown in such hovels as these. A dirty tick of straw or a pile of straw without a tick makes up for the bed. In one cabin we saw a folding bed. It consisted of some poles with a coffee sack laid over them and with straw on the sacking and a blanket thrown over all. This was hung on four wires and drawn up to the rafters during the day. In most of the cabins there is a rough rack along the end wall and in it is laid, edge up, whatever colored plateware the family possess. This with an occasional colored advertisement, that has strayed that way in form of a calendar, complete the decorations. In another hovel we found one end partially pasted over with some strips of wall paper, a floor about six feet wide laid and a wall of thin boards some three feet in height partitioning it in. The secret was that the eldest daughter was attending one of the Congested District Board's lace schools and had there imbibed some ideas and earned enough money to make this pathetic attempt at the æsthetic. In a cabin in the north we found a Singer sewing machine. It must have been the wonder of the little settlement of Kiltinny. It was about all there was in the house but with it the comely young matron carried the distinction of cleanliness and did "fancy sewing" for the neighbors.

A FAMILY AT DINNER

A description of a family we visited at meal time in Southwest Ireland will serve to illustrate the habits of domestic life. The cabin was such as is above described. Under the roof was an attic in which the entire household of eight slept. It was reached by a ladderlike stairs. The peat was glowing hot in the chimney, for the day was damp and chilly. The door was open. The reason all Ireland is not dead or dying is that it lives out of doors. The mother and all the children except the largest boy were barefooted. The father and eldest son wore clog-like boots because they worked among the rocks in the garden and pastures. This family had two cows and fifteen sheep. For their pasture and an acre in small patches of garden they paid about twenty dollars a year. The wool was combed, carded and spun in the cabin. In a neighboring cottage it was woven into the coarse Irish tweed that wears like iron. The mother cut, fit (?) and sewed it into garments. For Sunday clothes the finest of the wool was woven into a whitish-like cloth of which the coats of the men were made, as well as the women's skirts.

We were greeted with a "welcome to this house, sir,—and (as soon as we had spoken) ah 'e are from America, sir, and ye are twice welcome here, sir." A valuable and rudely eloquent eulogium on America followed. Everywhere was the interest in America, and the uniform story of the friends and relatives out there. We were given the only chair as a guest of honor and conversation flowed freely about cows and sheep, bogs and potatoes, rent and rates, weather and soil, America and the poverty of Ireland, but an attempt to speak of the passing events of the world at large showed the provincialism and ignorance of mine host. He and his lived in these hills. He never left unless it was to go to Wales for a season in the mines. His horizon was bounded by these rocky mountlets and his dreams of America with its golden promise of work and wages. A glass of milk was brought to mine guest and the table was ready spread with the family meal. Indeed it was groaning under its burden. The great pot had been filled that morning with the staff of Ireland's peasant life. Hours before these had been turned out on the table—three pecks of "murphies" which lay a waiting the appetites of the blue eyed urchins when they should wander in. They ate as they came. There was no ceremony, no family gathering, and, nothing else to eat. They sat them down by ones and twos on the bench by the wall, peeled potatoes with their fingers, touched them to a pile of salt in the corner and washed them down with a cup of buttermilk. Sweet milk was for the stranger, but they must drink it after the precious butter has been extracted. They have bread each day, but not at each meal. Cabbage is the only other vegetable much used and fish must furnish the flesh diet, for it can be caught in the bay below at odd hours and in the evening. The mother took great pride in showing us the old spinning wheel. It epitomized the primitiveness of Irish peasant life. The spool was held in place by withes of straw and the wheel was connected up with a woolen string. There was no handle to the wheel and it must be turned with a forefinger—worn callous with the operation. The spool balked and fretted under its straw withes. A couple of pieces of leather or tin would have relieved the friction. The woolen cord slipped and caught alternately while a strap would have worked with ease. And there that mother would stand by the hour, turning the wheel with a finger, tirelessly waving her arm back and forth to regulate the feed of the fleece as the spool flew, then sputtered and stopped, then flew again, and slowly filled the bobbin with the heavy cord.

CRUMBS FROM THE TABLE.

About our feet the dog sought scraps of potato peel and Biddy and her brood scratched for what Providence might supply in crumbs from the table. Over by the fire, water had been spilled and the mud was slowly drying. On the plate rack were a few blue-printed pieces of china, and in the pot some dough was seeth-

ing or baking for bread. The total money income of this family was not over fifty dollars for the year and they would average above those about them. Our shilling for attention given and the cup of milk was gratefully received. In another cabin to which we came belated from a long wheel through barren moorland, a pitcher of half sour milk was served with a bountiful supply of solid, unleavened bread. Hunger had made us ravenous and we ate feeling that an appetite was as good as a feast and the six pence was thought most generous pay. Never do these people name the price to you. All they have is yours with the most gracious hospitality and the price is "whatever ye please, sir."

The cabin above spoken of was among the hills along the southwest coast. A further pilgrimage into this section brought us upon many groups of cabins among rocks where no garden plots could be platted. By infinite toil they had built rock dams across the little ravines and caught the silt brought down by the rain and thus made plots that would range from a rod to three rods square. On these their potatoes were growing or a little patch of oats would be waving. Here were cabins without windows, single roomed little hovels in which families of from six to ten were being reared and the landlord paid his rent. The men from most of them were over in Wales working in the mines just at that time and the women and younger children were caring for the plots of potatoes and the little handful of sheep or goats. The fuel is dug from the boggy land hard by and left in ricks to dry, after which it is carried in great baskets on the back to the rocky home. A little donkey and a cart was found here and there. In the evening the sight of men and women carrying new mown hay from some cranny, flinging it over their shoulders for the climb, reminded one of the Alps, only the Swiss peasants keep their animals in better houses than these people were dwelling in.

Up in Galway and the middle west, the poverty is yet more dire. There the cabins often have not so much as a chimney and the smoke fills the hovel on its way to a hole in the thatch. We saw cabins built half in the hillside where the shelter was good when the bleak and damp winds blew, but where the sod was always damp and oozy. Do you wonder that when the people were evicted from their richer lowland soil, because cattle could be pastured for great profit than men could be kept, that they turned "cattle drivers" and "moonlighters" and made all Ireland a scene of bitter land warfare? If you do then come with us and walk for hours through that rich lowland where we meet few humans, but see pastures dotted with sleek-coated beasts and then on up into those bleak and barren rocks and learn that men were driven from that heritage of God's into this wilderness of the devil's because cattle paid better than men.

In our next we will tell the story of two estates and the difference between old Ireland and the new Ireland that promise holds since the battle has been won for land purchase.

The Church and Education

The Church Educating Itself Through the Sunday School

BY DR. HERBERT L. WILLETT.

The church is the visible organization which carries on the work of the kingdom of God in the world. This aggregate of religious activity is divided into local groups to which the same name of church is given. These local groups manifest in varying degrees the spirit and ideals of the total world-wide organization. With great varieties of ritual, confession and methods of work they are still controlled by the dominating purposes of the universal church. And the characteristics of the whole are measurably evident in all of the parts.

Like all other organizations which pursue successfully the work of development and achievement, the church, both local and universal, is interested in the task of educating itself for efficiency. Under widely differing conditions the various social groups which make up the organized life of the world are compelled to resort to this process of education for purposes of development and protection. The clan or tribe educates its youth in the arts and practices which insure it against destruction and promise it the greatest success. The family, consciously or unconsciously, is always concerned in the education of its children, even where that term must be limited to the narrowest definition of self-interest, in training the child to habits and industries that strengthen the family intrests. The guild is concerned to instruct its members. The association or union of whatever nature is similarly concerned to instill in the minds of its membership, especially those of less mature years, the principles for which its stands. Upon such efforts its own safety and future depend in no small degree. And the nation, as soon as it begins to acquire self-consciousness and awareness regarding its opportunities and dangers, sets itself to the task of public instruction, whether in the narrow range of military duties, as with primitive peoples or in the ampler region of intellectual and moral culture, as in modern times. Every organism is compelled to seek self-development and protection by the education of all its immature members.

The church is no exception to this rule. And from the first it has recognized the necessity of instruction as the means by which those who enter its membership shall be prepared for efficient activity. And since the call of God is the highest to which the soul of man can respond, it is inevitable that the task of education within the church brings the worker sooner or later face to face with God, the supreme reality. It is to attain greater knowledge of God and of those principles which enable the individual or group to live in harmony with his will that religious education becomes necessary.

Religion Needs Education.

As education needs religion, not less does religion need education as its ally. It must not be the one field in thought and experience in which competent training is to be considered unnecessary. In the Sunday school, as in some other departments of religious activity, unfortunately it has been the case that slight emphasis has, at times, been placed upon the educational principles universally recognized in other lines of instruction. This period of indifference is now closing, and happily so. The change is coming none too soon. The church can be protected from fantastic and fanatical types of teaching only by sound knowledge. It has suffered sufficiently from fads in religion to appreciate the value of true pedagogical methods. Fantastic exegesis of Scriptures, unembarrassed by any adequate knowledge of the principles of Biblical study or of scientific investigation, has led to curious teachings regarding many matters, such, for example, as the coming of the Lord, the end of the world, the relation of the Old Testament to the New, the laws of healing, and the application of Christian truth to matters of social conduct, teachings in which a grain of truth has not infrequently been mixed with quantities of chaff, and which have led to unnecessary and unhappy emphasis upon matters which were either largely erroneous or unessential. The only corrective for this danger is a sound knowledge of the facts of holy Scripture and of Christian experience.

The most important instrument which the church possesses for the accomplishment of its educational work is the Sunday school. This department of the church has been greatly enlarged and improved within recent years. Today it undertakes a far more complicated work than that conceived to fall to its direction in earlier times. It has gradually assumed the work of providing a large share of all the ethical and spiritual training which the average child receives. This is by no means an ideal situation. The home is responsible for the spiritual life of the child, and can never rightly delegate this function to any other organization. The public school and other institutions of learning have a direct and specific duty in reference to moral and religious instruction. But, unhappily today, both the home and the school largely evade this responsibility, and this condition throws a heavier burden upon the Sunday school, a burden which in some measure it must attempt to carry if the younger generation is not to be deprived of all religious oversight.

Disciplines for the Teacher.

There are today three disciplines to which the teacher in the Sunday school must devote himself. First, he must know something of the nature of the child; second, he must have some competent knowledge of the subject he is to teach; and third, he must understand the art of bringing the child and the theme into vital relation. First, then, the child must be known. Perhaps no generation has devoted so much attention to child study as our own. Of course no one wishes to affirm that children were never studied nor understood until the latter part of the last century, or that no one ever thought of adapting education to the normal stages of a child's development. Plato himself founded his scheme of education upon the well known fact that there are stages through which the individual life passes, and that the powers and interests of the child vary at different times. But these facts, which a few more careful thinkers understood in some measure in the past, are now everywhere recognized as of great importance in the training of the child. What is known as the new psychology is really the effort to determine by actual experiment the methods by which the child acquires knowledge. He has been placed under the microscope, to be studied as one

examines any other interesting specimen in the laboratory. In ascertaining the actual facts it has been found essential for the student as well as the teacher of the child to become himself like a little child, in order to enter the realm of appreciation and knowledge of that young life which he seeks to know. To live with children, to be led by them and taught by them, is the only competent method of reaching satisfactory results. The parent and teacher may now as never in the past come to understand through what stages the child must pass, and at what period one or another interest will be strongest. The love of adventure, of mystery, of beauty, the concern for humanity, sympathy with the poor, the values of religion, all find their natural time of manifestation in the growth of a child and may be anticipated with a degree of certainty. Surely no one will wish to despise the enormous importance of this knowledge. Least of all can the Sunday school teacher afford to do so. That knowledge which the teacher in the day school uses with such competence and success is as essential in the work of the Sunday school teacher. The results of the process are based upon careful study of facts. The new psychology is experimental and not metaphysical. It tries to reach the facts as to what the child actually is, rather than to depend upon theories as to what he might be supposed to be. It starts with physiological facts and works upward through mental processes to character, rather than downward from metaphysical assumption to imagined facts.

The New Place of the Bible.

In the second place, account must be taken of the subject which is to be taught. That subject is Christianity. More particularly it is the Bible as the record of those events which most clearly illustrate the Christian ideal, through the life and teachings of the Christ. The Bible is the greatest book in the world, because it is the record of the spiritual experiences of holy men of old, through whom the divine mind has been most convincingly interpreted to the world. It is the history of spiritual origins and growth. Here again there is great need for competence in the knowledge of the facts. Our generation has been interested as no other in questions which the modern mind is certain to raise regarding all themes presented for its consideration. How did we receive our Bible? In what form did it first appear? In what land and through what people did it come into being? How did the geography of Palestine and the manners and customs of its people influence the writers of these books? How does the Bible differ from other books? In what sense can it be called a revelation from God? Are all of its parts of equal value and may one trust with implicit confidence to its statements? The raising of these questions has tremendously stirred the waters of Christian life in recent years. Many people connected with the Sunday school work have been seriously disquieted by the coming of the new Biblical learning, which has insisted upon careful investigation of the facts of the Bible in the light of all the knowledge that other literatures and experiences place at our disposal. Does not the historical method of Bible study, they say, eliminate to too great a degree the spiritual element in the Word of God, and reduce all to the common level of human workmanship?

An Old Question.

Recent as this question seems, it is in reality as old as the church, and it is of great advantage to us in reaching conclusions on a theme like this to have so long a course of religious history behind us. If there is one truth that emerges from the study of the story of the church it is that it is always a mistake to infer that the intellect is the enemy of the soul. The experiences of the church's great saints, leaders and teachers is conclusive on this point. The greatest of them have been men of profound intellectual power as well as lofty Christian character. The apostle Paul, Origin, Clement, Basil, Athanasius, Augustine, Aquinas, Luther, Calvin, Wesley, the men who in different periods have most profundly effected religious thought, and have been the strongest champions of the Cross, were the best illustrations of the intellectual life. Those instances in which men have discarded the need of study under the stress of religious enthusiasm are among the saddest in Christian history. The Anabaptist fervor in Germany, which led Carlstadt to declare at Wittenberg that there was no need for academic study, and which led George Mohr, director of the grammar school, to tell the people to take their children from school, because there would be no need of learning henceforth in the presence of the divine prophets of Wickau, are among the sad commentaries upon a zeal which is without knowledge. Professor James observes that "spiritual excitement takes on pathological forms whenever other interests are too few and the intellect too narrow."

Fear of the Newer Learning.

We are still, in church and school, far too much afraid of the newer Bible learning. The critics of biblical research are still a great host. We respect their sentiments, for we appreciate them so thoroughly. But they are not inspired by truly spiritual motives. We have not reached the meaning of the Bible if we are blind to the fact that truth is the holy of holies, that the search for it is a divine vocation, and that to find it is to have a new vision of God. Does it never occur to these alarmed defenders of former biblical theories that the new discovery, whether in physical science of biblical literature, however surprising and disconcerting it may be to us, can never be so to God? When he is afraid of his own truth, of the facts of his own universe and of his own word, it will be time for us to be. One of our highest duties to the young in these matters is to teach them nothing they will have to unlearn. One of the deadliest shocks to the soul is to discover that it has been deceived, that its religious teaching has been a subterfuge, a hiding, a misrepresentation of the facts. The results that flow from this attitude have been told for us in that recent pathetic narrative which Mr. Edmond Gosse has given us in his book "Father and Son," where we have a parent in his desperate anxiety for the spiritual welfare of his child, pressing upon him a doctrine of the Bible and religion which, as his intellect expended and he saw the world for himself, brought on a bitter and absolute revolt.

The teacher's business, then, is to know his Bible and its accompanying themes as truly as he must know the nature of the child he teaches. The division of the Scripture into its general groups, books and sections of books, becomes absolutely essential to the knowledge of the subject. Biblical history, which needs constant comparison with contemporary history in order to secure the proper outline and proportion of events; the progress of religious ideas as witnessed in the different moral standards of successive portions of the Bible, the history of other nations of ancient and modern times, with which comparison can always helpfully be made, especially in the case of those children who are interested in general history; the study of different types of writing in the Bible, such as prophecy, legislation, wisdom, devotional material, apocalypse, epistle and narrative; the portrayal of biblical characters and the development of biblical doctrines, are all themes of study which the well-informed teacher will recognize as essential to proper preparation for Sunday school instruction.

The Aim in Character.

But these two disciplines of psychology and biblical literature are not enough, for the child and the Bible must be brought together. One might understand all the facts of mental science and have command of all the details of biblical literature and still be quite unable to teach successfully. The other discipline is pedagogy, the art of teaching.

The kind of teaching which is needed in the Sunday school, and which shall most effectively enable the church to educate its own young and hopeful life, is such as begins with fact, carefully and critically obtained, and gives to this fact a religious interpretation. And that is the marvel of most biblical materials and Christian records. Rightly approached and with the proper equipment of self-preparation, the teacher discovers that these facts are full of high inspiration. The universe is God's and all of it speaks of him. No doubt if one had to make choice between a Sunday school teacher, largely unfurnished with the materials of formal education, but deeply concerned with the work in hand, and dowered with a high enthusiasm for religious values, and on the other hand one possessed of all the competencies of formal education, but devoid of that passion for reality and character, which is the sign and seal of spiritual life, it would be far better to employ the former in the training of the young. It is here that all the confusion has arisen. Men without scholarship, but with pure and humble souls, have been enriched with the hidden treasure and made others wealthy in the sharing. And the multitude who have felt their power, and have found others, furnished with all that academic institutions could give them, lacking in this essential, have too easily concluded that the mental was a hindrance to the spiritual. The real point is, however, that the one can never be a substitute for the other. No learning can ever compensate for the pure heart that sees God. What we need is the combination of the trained mind and the devout spirit.

The Loftiest Art.

It is thus, then, that the church must teach its youth through the Sunday school. The art of the teacher is the loftiest of all arts. He who gives himself to this task is an artist dealing with more delicate and imperishable materials than sculptor or painter. More marvelous are his products than those of poet or singer. And he has the supreme joy of fellowship, not only with the noblest ideals of life, but with those youthful spirits whose vision has been broadened and whose natures have been enriched by these same ideals of truth and duty. Such a teacher will keep the Master in the midst, and the child will unconsciously absorb the feeling that the Christ is everywhere to be reckoned with, and that his life is the fairest, the noblest the divines the world has known. To create in the child the desire to see Jesus, and bring him at last to the point where, by submission of his will to the ideals of Jesus, he is willing to see none but Jesus only, is the imperial task of the individual teacher, and of the church that rises to its true duty of teaching through the Sunday school.

HIS PART.

"So you confess that the unfortunate young man was carried to the pump, and there drenched with water? Now, Mr. Fresh, what part did you take in this disagreeable affair?" Undergraduate (meekly): "The left leg, sir."

A New Office

Function of the Director of Education in the Modern Church

BY ARTHUR J. HALL.

The solution of this problem seems to hang upon our conception of the church and its mission in the world. Jesus came not to be ministered unto, but to minister and to give his life a ransom for many. The church continues the good work Jesus began. The church, therefore, is built upon the rock of social service. Its task is to bring in the kingdom of God. It is to be the principal agency in establishing the perfect social order upon the earth. The church, therefore, has vital concern in all the organized forms of social life. It is concerned both with social institutions and social individuals; with the family, the school, the city, the state, as well as with John Smith and Samuel Jones. The rescuing of isolated individuals, whether they be few or many, does not exhaust the mission of the church. The institutions of society must feel the healing touch of the gospel: the social consciousness must be redeemed.

Or if we describe the work of the church as the production of Christian character, even still we are under the broad canopy of the social ideal. Character cannot be defined wholly from the individual point of view. It means social efficiency. To be good is to be good for something. Good intentions have no value unless they find expression in life and conduct. But conduct has reference to other individuals. The church is then a social institution, and its task a social task. It hopes to make possible the perfect individual in a perfect social order—than which there is no bigger work in the world. There is nothing grander, nothing nobler, nothing higher, nothing harder.

How then shall this task be accomplished? Shall it be by incoherent and disconnected exhortations? Shall it be by a hurried and hasty evangelism? Shall it be by an archangel winging its flight under the heavens and proclaiming the everlasting gospel? Shall it be by a revivalism that seeks to rescue the individual and has little thought of the larger social whole? Shall it be by a blow here and there, and now and then? Impossible! A task so great and so difficult can never be accomplished by methods so haphazard and indefinite. There is need of thoroughness and thoughtfulness, of organization and method. In a word, the church must be an educational institution.

The Great Commission recognizes the educational function of the church. The apostles and their successors were to go into all the world and make disciples of all the nations, make learners of every people. So through all the Christian centuries, with varying degrees of fidelity and success, the church has exercised the teaching function. And Dr. Trumbull, in his Yale lectures on the Sunday-school, undertakes to defend the thesis that the church has enjoyed greatest properity in those periods in which she has most faithfully discharged her teaching obligation. But the fact is, judged from our modern point of view, the church's conception of education has always been inadequate. In practice the church has said, "Education means instruction, handing down a given body of doctrine." This narrow notion of education still lingers among us, so that, with few exceptions, the work of the modern church has little right to be called educational. It is too uncertain, too often without point and system, going in no specific direction and arriving nowhere in particular.

Not long ago, in an old book, I found this sentence: "The preacher draws the gospel bow and shoots the arrow of truth at a venture, and trusts in God for results." We have to admit that this is descriptive of much church work at the present time. But what a fearful arraignment! Think of shooting the ar- of truth at a venture! The church should know whether or not the arrow of truth has struck the mark, and if not, then why not? It may be good poetry to say—

"I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight."

This may be good poetry; it is not good policy for church work. Here we have need



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of purpose, and plan, and system, and method.

The teaching of scripture, and the needs of the modern world alike, demand that the church be an educational institution. In no other way can its mission be accomplished. The activities and agencies of the church must be organized from the educational point of view. That is to say, the church must undertake the task of changing human life and transforming human society by the gradual processes of instruction and training. And this requires that the church have all the preciseness and thoroughness and comprehensiveness of a modern educational institution.

This educational ideal includes all the agencies of church work—the pulpit, prayer-meeting, Sunday-school, young people's societies, women's societies, leagues, clubs, etc. I shall take time to speak only of the Sunday-school and the young people's societies.

The modern Sunday-school is now upon the second century of its career. It has accomplished a splendid work. It came to the assistance of American education, just as religious instruction was being put out of the public schools. It has thus rendered a conspicuous service to our country. But the making of the Sunday-school a thoroughly educational agency is a task still remaining before us. The Sunday-school can have no right to be called an educational institution, until it shall have a well-articulated and comprehensive program of study. The church needs a generation of intelligent Christians, who not only know their Bibles, but the world as well, and the city and community in which they live; who understand this modern world, and who know life as it goes on at the present day,—a generation of Christians, who know the meaning of citizenship and patriotism, and the social, political and industrial problems of the day; who have large interest in missions and benevolences and philanthrophy. The Sunday-school can meet this need only by providing a suitable program of instruction. It must be adapted to the needs, interests and capacities of the children in the kindergarten, the boys and girls in the primary and junior departments, to the young people in the advanced department, and to the men and women in the adult division.

The public school has its courses of study following in regular and definite succession. The college has its curriculum, so also the university. To take one of the higher university degrees, one must pass through a regular and prescribed course of study. If the Sunday-school expects to accomplish a significant work, it too must have its curriculum. This is an immediate and imperative need of the Sunday-school. In the strict sense, it can never be an educational institution until it shall have a unified and co-ordinated and comprehensive program of instruction, all of which to be under the direction of competent teachers.

And the competent teachers will have to be made. The progressive Sunday-school will have a normal department for the training of its teachers and stitute what should be the minimum requirements of such a department: (1) A course in the psychology of religious education in two parts; the first to be a general survey of the stages of growth, taken by all the teachers; the second groups the teachers according to their grade and takes up in greater detail the problems they have to meet. (2) A course in the principles and methods of teaching. This also to be in two parts: the first a general survey of the subject, the second taking up problems in detail in connection with experimental work in teaching. This will show the teachers how to apply the principles and methods they have acquired. (3) A course in the history of the Sunday-school, with special emphasis on the rise of the uniform lesson system and its recent modifications, and leading to a consideration of the curriculum from the point of view of our present needs. (4) A course on the Bible, making the teachers familiar with the historical point of view and methods of Bible study, and acquainting them with the general contents of the scripture. The purpose of this course is to make the teachers efficient in the use of the Bible. In the ideal school all the teachers will be graduates from the normal department.

While in the Sunday-school active service is not to be divorced from instruction, in the young people's societies activity must have the right of way. The young people's move-

ment has failed in the realization of its expectations on account of being organized on the prayer-meeting basis. The prayer-meeting, as conducted heretofore, does not seem to meet the needs and interests of the young people. What is needed here is a program of activity, of Christian work, with instruction occupying a secondary place. On such a basis as this, the success of our young people's societies will no longer be a matter of question. The experiment has already been tried and is now placed beyond doubt. But this situation calls for the ablest sort of leadership.

So far the place of the director of religious education in the modern church has been discussed indirectly. We have seen that the only way the church can accomplish its mission is by becoming, in fact as well as in name, an educational institution. We have seen what this requires of the Sunday-school and the young people's societies. Does not this give the answer to our question? Who is going to organize the Sunday-school and arrange its program of study? Who shall train its teachers? Who shall have charge of training the young people? Certainly not the pastor. If for no other reason, simply because he does not have the time. The ministrations of the pulpit, with the collateral work involved, and the round of pastoral duties consume the whole time of the average minister. For the church to expect of its pastor to assume charge of the Sunday-school and the young people's work in the large way that religious education demands, is to place upon his shoulders burdens he cannot bear.

Some one else must have charge of the educational work of the church. This individual we call, the director of religious education. He must be an expert. We do not think of putting novices in charge of our public schools, at the head of our colleges and universities. But the educational work of the church is none the less important, none the less delicate in its nature, or complex in its character. Quackery is not to be tolerated. The smallest good the humblest worker may accomplish is a matter of gratification. But the widest training and the most comprehensive learning are none too much for the director of religious education.

He is confronted by a gigantic task, an enormous responsibility. There is no danger of his powers decaying through idleness or lack of use. He must needs burn the midnight oil. He will often wish the days were forty-eight hours long. He will be able to appreciate the feeling of Joshua, when, in enthusiastic opposition against the Amorites, he cried—

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon."

The Place of Play in Religious Education

A Discussion with a Suggestion for the Leaders of the Church

BY J. M. ARTMAN.

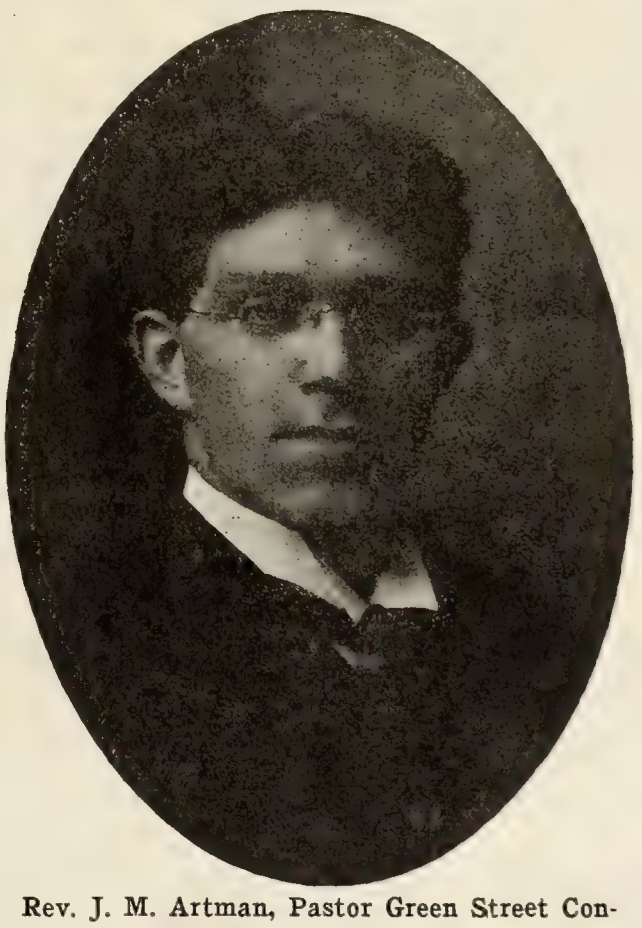
We are a peculiar people. The heyday and rush of life makes us quickly old. Then like Ponce de Leon we search vainly for the fountain of youth. Foolish people! God gave youth to humanity as a permanent asset and there is no need of ever becoming old. The fountain of perpetual youth lies within our own human nature and is a part of every normal life.

The cry for "natural living" is not the mere flash of an unbalanced intellect. Ephraim was "a cake not turned" because of one-sided development. Our life has been too serious in the sense of too much time being given to the "practical things." All work and no play is not conducive to health and youthfulness. To live naturally, we should give healthy expression to every side of our nature. Work is not the whole of life. There are many attributes, all of which must find expression if we are to be completely human.

Our education has demanded a vigorous exercise of the intellect. The classic ideal of exclusive training of the mind has ignored the value of the developed body, which is now cared for by means of manual training and athletics. We are now realizing that a strong body is necessary for a good mind as well as good morals. We must learn to take recreation. It has been found necessary for man to have a certain amount of rest, say one day in seven. But rest is not enough to rejuvenate the body and keep the spirit in tune for its full life. All of us are familiar with the experience of working until you came to a point where it became absolutely necessary to engage in a frolic of some kind. I have seen persons weary and worn from work who were made anew by a game or other recreation. It seems that there is a kind of reflex energy built around an opposite pole from that which finds its outlet in work. This energy needs an expression all its own. When given vent after long restraint, persons will often become utterly foolish. They can not contain themselves. Nature demands these periods of relaxation, of play and recreation, in every individual, whether young or old.

Children and Parents.

A story is told of aged parents whose children came home each year to celebrate Christmas. These children had the common conception, that since father and mother were old, all gayety must be suppressed. Accordingly, they brought presents of the most practical and somber nature. Of course these good parents had great joy in the home-coming of their sons and daughters and appreciated their gifts. But when the day was over, there were still unsatisfied longings in



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their breasts. Each of these good old people secretly longed for a taste of the brightness and gayety of youth. At length these secret yearnings could contain themselves no longer and the mother, as the holiday season approached, slyly intimated to her husband, "Wouldn't it be splendid to have a jolly Christmas as we used to do?" A gleam of light shone in his countenance, for he, too, had long wished for the opportunity to throw away the cares of years and the burdens of life and just have a good time. But their children would consider such gayety as foolish and unbecoming to persons of their age. They would have a frolic, therefore, the night before the children should come. They would invite the old people of the community, who, like themselves, only wanted to have an opportunity for light hearted enjoyment. What springs of joy, long hidden, now burst forth, as these old people planned their party. They would have such a good time and the children should never know. But, contrary to expectation, the children came a day earlier this year and, as they approached, they found the quiet of the old home broken with music, laughter, and dancing. A son looked through a window upon the gayety and joy within, and then, shamefaced and conscience stricken, they all stole back to the city. For the first time in their lives, they realized that even in the hearts of their old father and mother, the springs of joy must needs bubble over. The story tells us how they came the next day and gave such a day of joy and pleasure to the parents that the good old people were bewildered at the change in their children.

A Chance to Play.

Young and old must have a chance to play. Seriousness alone is but one-half of life. The college boy, who puts the cow in the belfry and ducks the college policeman, is not necessarily displaying criminal tendencies. This is but the explosion of pent up feelings which must find vent in some fashion. When expressed in healthy athletics, the pranks pass away. Continuous work and more work will not relieve these pent up feelings. These feelings demand an expression all their own and the more one works, the more insistent is the demand for relaxation in gambol and play. Adults have nervous prostration almost to the point of breaking, all because these dammed up energies have no chance of expression. The pent up feelings, the friction and strain of life, which spills over now and then in spite of ourselves into irritation, ill-humor, and boisterous display must have a chance to explode. If this is not provided through healthy play, it will have to find vent in unhealthy ways, for it must out. Drink, and crime, and depredation arise because no other mode of expression has been given. Our education has been all unconscious of this permanent trait in human nature to "break loose" once in a while and give full and free expression to itself in play. Our moral and religious education has made no provision whatever for the healthy expression of this side of our nature. Yet every individual has this impulse and, if full development is our goal, we must provide for this freeing of the soul in our education.

Purpose of Play.

The race has developed play for this very purpose of freeing the strained and pent up feelings. Play serves two important func-

tions. Spencer tells us that "Play is the discharge of surplus organic activity;" while while Groos says, "Play is an impulsive function which serves to call out future useful activities." Both these definitions are true, one supplementing the other. The latter tells us that well directed play paves the way for future useful acts. The playing the part of the adult in keeping store, building ships and engines, carrying on little governments, keeping house, etc., is the very best foundation possible for future duties. This function of play is fraught with large possibilities and has been made much of by different educators. Yet the mass of people do not seem to realize the value of play in this respect. The former definition has been less used, even, than the latter, and yet it is of prime importance in the stress and strain of our modern life. The saying that we have forgotten how to play is proven every day by the dozens who have arrived at the breaking point through lack of expression and wholesome recreation in play. There is nothing that we so need today as the knowledge of how to play. There is nothing that will do so much good as real play.

A Game of Ball.

A certain church and Sunday-school went from Chicago to a big woods for their picnic. The Sunday-school boys challenged the men for a game of baseball which was duly accepted. What good was there in such a game? Wasn't it uncomfortable for them and out of place for men of forty and forty-five to engage in a game of ball? Perhaps. That game of ball, however, gave opportunity to turn loose a lot of restrained feelings; feelings, which is not given healthy expression, would have come out in irritableness, nervousness, and unruly words. As it was the throwing, catching, running and rivalry turned loose a lot of steam which relieved all the busy strain of city life. Even those who filled the hillside grandstand couldn't keep from throwing their caps and shouting and hurrahing for their companions. In these weeks following, we hear on every hand, "I never had such a time in my life." And why? Because it gave an opportunity to explode, to discharge the pent up energies of many busy days.

At every point in the history of the race, we find play serving this function of balancing life, of cadencing the soul. Animals, even, can't spend all the time in search of food and in the chase, they must play. Man finds life unbearable without the relaxation of play. Young and old find the normal outlet for restrained feelings in play. The dances and revelries of history have had a larger influence in the development of civilization than has been supposed. Investigation shows that the tribal dance was the largest instrument of control in savage life. And in the growth of civilization and religion, we are largely indebted to the ceremonial dance for the conserving and presenting these to the race. If we had space much could be said for the influence of play in the development of civilization.

Religion and the Romp.

No doubt someone is asking what all this discussion has to do with religious education? We are interested in developing the religious life, say they, not in taking a romp. We have anticipated this objection. "The word of God is life," says Oscar Carleton McCulloch, who has interpreted the religion of action. "I understand God's business in this world is not salvation alone; that is a little part of it. It is not restoration alone; that is but a phase of it. It is not repair; that is a small portion of it. But it is utilizing all the forces that are as yet unlimited and unexhausted, that children shall be born to happy homes and joyful parents; shall be so surrounded by education and by the conditions of a happier and purer society that they shall not go astray, that they shall not fall into evil, that they shall have no taint of sin upon them. There shall be no need of their being born twice, since God's first birth is good enough for all and suffices for all, if nothing comes to prevent the perfect development of His plan." Thus this man states the ideal of religion as that of developing the full, harmonious, abundant life. "I am come that they might have life, and that they might have it more abundantly," said the Master. Religion, therefore, is interested in making life normal and complete, and seeks to utilize every natural agency to attain this end. Since play is a normal attribute of all life and is necessary as the balance-wheel of the soul, religion will use play as one of its instruments. Just what plays to use and how to use them are the problems of each community. But the value of play to religion cannot be emphasized too much. Religion has never given play its proper place. Indeed play has been tabooed by religion. Religion has not taught expression but repression. A boy must not shout, he must not leap or run. He must just be good. What such a doctrine hopes to attain, when all life is in terms of expression and action, is a mystery. What it has actually brought to pass is easily seen. The spirit of repression in religion has diven all the good, healthy games away from the church and out from the influence of religion. The saloon and the professional amusement halls have gladly taken them up. The boys and men and many girls, having to get rid of pent up energies by the very necessities of their natures, have followed the games which give the chance for such expression and so have left the pale of religious influence.

Recreation Commercialized.

What an indictment upon our religious education! Human life is given into its charge for complete development. Play is a necessity for such development, and yet all the healthy games, pool, billiards, bowling, box-ball, dancing have been driven by our attitude of repression into the hands of money-makers. God never meant for our recreation to be so commercialized. When games become commercialized they are no longer a means of life but of death. No good can come from a good game in bad environment. The church of the future must see to it that the healthy games and means of recreation, which are absolutely essential to man, are under religious guidance and influence. The Y. M. C. A. is doing a work in this respect that the church should have done long ago. If you are interested in this very important subject, you should study the efforts of the New York schools and our Chicago Playgrounds. Religion must dominate the whole of life. Play is a neglected, but golden opportunity for cadencing and balancing the soul.

Training Teachers

The Scope of the Task—A Proposed Program

BY HARRY FOSTER BURNS.

Educational ideals are becoming potent in the church. They are formative for every department of her work. Pulpit committees are searching for teaching pastors. These pastors measure their work, by educational standards, and direct the church toward educational ideals. The fundamental aims of education and religion are one—the development of character. The methods differ; but the aims are one. The work of the one is the completement of the work of the other. They work together to produce the best character.

When such ideals obtain, it is but natural that the Sunday School should receive the most thoughtful attention of the church. Educators, editors, pastors, vie with one another in emphasizing its importance. This attention from the most thoughtful is working mighty changes in all that affects the work of the Sunday-school. A new style of architecture has been introduced; church services are rearranged; new series of lessons are prepared, all to meet the growing demands of the Sunday School. The vague visions of yesterday are becoming definite. Separate class rooms, a system of graded lessons, equipment for the use of the teacher of children—these are already the possession of the best schools, and will soon be found in all.

The usefulness of these material acquisitions waits upon the coming of the trained teacher. Mechanical and electrical inventions are of value to society only when in the hands of men skilled in their use. A modern electric lighting plant would be of little use to a tribe of Indians. Without the trained teacher in the Sunday School all other equipment is half waste. Here then is the imperative need of the hour. We need not brick and mortar, but flesh and blood; not lesson helps, but lesson teachers; not crude material appliances, but living, loving personalities trained to the great task of educating the immature being in religion and morals.

Teaching is a fine art. It requires no less skill to direct aright the developing personality than to paint a human face, or sing an oratorio. In teaching unskilled work is poor work. Poor work is bad work. Bad work is wicked.

Natural Qualifications.

It is well recognized that there are certain natural qualifications for teaching. There is a sense in which teachers are born and not made. Not everyone can be a success in teaching either in the public school or the Sunday School. There must be some natural qualifications.

The teacher should have good health. Good health means energy—energy to be used in the taxing hour in the class room. Good health means power. Power commands respect. Besides this good health makes for vivacity and cheerfulness, without which a personality can have but little attraction for the young.

There is need of sympathy with those whom one would teach. The teacher must be able to rejoice with those who rejoice.

Above all there must be genuine moral worth. In teaching, character counts. We teach by example more powerfully than by precept. Only the best men should be permitted to stand before the young as their teachers. A further point is worthy of note. The teachers of boy's classes should be men, *manly* men. The boys will despise all others. The teachers of girl's classes should be women, *womanly* women. Only womanly teachers can inspire true womanliness.

Acquired Qualifications.

Having set down the above qualifications as requirements that we shall make of our teachers, what more shall we ask? Evidently, training for teaching, acquired qualifications. None are born with all the qualifications for teaching, though superintendents have sometimes acted upon this principle. Four things are imperative in this training. First, there must be a knowledge of the persons to be taught. The teacher must understand the life that she would direct. She must know the laws of its growth. The fact that a man knows how to care for calves does not argue for his success as a keeper of bees. To succeed with either one must know their nature and co-operate therewith. Just so will the true teacher seek to co-operate with the laws of spiritual and moral growth of the one whom she teaches. Second, the teacher must know the laws of teaching. She must know something of pedagogy. Pedagogy is but the systematized knowledge of teaching gained by teachers in the past and present. The teacher will need avail herself of this rich experience. In the third place there must be a knowldge of the subject matter of instruction, the material to be used as the means of religious education. I might have said a knowledge of the Bible; but that is not sufficient. Other material—biography, history, literature, and art—may be used with great profit in religious education. Of these, the more the teacher knows the better. But the Bible must occupy chief place among the materials to be used. It is the great store-house of religious expression and moral truth. Of it the teacher of religion will make most constant use. To use it she must know it. That knowledge must not be mere ability to name the books of the Bible in their order, or to tell the years of the reigns of the kings of Isreal and Judah, or to name the book and chapter in which certain verses may be found. Such ability may be of some use to the teacher; but what is more needed is an appreciation of the growing revelation of God to be found in the Bible. She must feel as far as possible the throbbing message which God is declaring to men thru each book, and each character of the Bible. This means a comprehensive careful study of the Book of Books. To the above should be added an intelligent conception of the aims of the Sunday School and its natural function in modern life. Such a conception implies a general knowledge of the laws of social development. This brings to the teacher a vision of the place her work has in the whole progress of society. "Where no vision is teachers perish."

It can scarcely be said that we have set the standard too high. Many schools are already attempting to secure just such teachers. Nor need this high standard discourage those who are now faithfully attempting the work of teaching in the Sunday School. It is meant to inspire them and to point the way by which they may gradually come to possess the highest qualifications for their higher calling.

Where Shall We Get Such Teachers?

Unfortunately even those teachers who have had the advantage of training in the colleges of the church have usually had but little training for the special work of teaching religion. We may expect that this will soon be different. The colleges will consider it one of their first privileges to train those who are to return to their communities as teachers in the Sunday Schools. Until that day comes we must look elsewhere for this training. Many churches are looking to the Director of Religious Education in the local church to supply the need. This is a recognized part of the work of such a man. Arthur J. Hall, who contributes an article for this number of the Christian Century, is performing such service with the Memorial Church, Chicago. But there are not many men with such training, and there are not many churches ready to employ such men. Until this office becomes more general we must look mainly to the pastor for the training of teachers. He is already over-worked, I know. But so important is this work that a pastor may well take time from perfunctory calling, and from routine work, to devote to this greatest work of the church. Some churches are sufficiently aware of the importance of the educational work to be willing to employ clerical help for the pastor that he may have more time for the teaching ministry. Some pastors will find ways of getting members of their church to do much work that has usually fallen to the pastor, and thus gain the needed time for this holy ministry. Some way the pastor must find time for training teachers, and thus multiplying his power.

A Suggested Program.

It but remains for me to suggest a program for training teachers which might be used by pastors seeking to secure trained teachers for their Sunday Schools. The program will be based upon the outline of required qualifications named above. The course should provide for a knowledge of the Bible, of the pyschology of religious development, and of pedagogy, together with a general view of the aims of the Sunday School. To provide this, courses should be planned for at least three years' work, with classes meeting not less than two hours a week. The course contemplates one half the time being given to Bible study and the other to psychology and pedagogy.

First Year. The Bibly study for the year might be devoted to the Old Testament, using such a text as "Heroes and Crises in Early Hebrew History," by Prof. Kent, (the MacMillan Co.). If well done this will provide abundant material, and will make the Bible a new book to those who have not had such work. It may be done by those who have had some high school work. For the pedagogical work such a book as "The Spiritual Life," by Coe, and "Principles and Ideals for the Sunday School," Burton and Matthews, (U. of C. Press), will be found helpful.

Second Year. The second volume of the series by Prof. Kent, "The Prophets of Isreal," will be found among the best for the Bible work of this year. The pedagogical work might include some such books as "Education in Religion and Morals," Coe, for the first half year, and in the second half, "The Psychology of Child Development," by King.

Third Year. By the time those in training have come to this years' work they should be prepared to do some teaching, and such work will give them opportunity to test the principles they are being taught. The Bible work of this year might include for the first half,"The Life of Christ," by Burton and Matnews, (U. of C. Press); and for the second half, the life and letters of the Apostle Paul, using some outline like that furnished by the American Institute of Sacred Literature.

The pedagogical work of the year should include a study of such books as, McMurray, "The General Method of Teaching," and his other volume, "The Method of the Recitation," (The Macmillan Co.,), and "The Psychology of Religion," by E. S. Ames. There are many other books available for this work, but these will be suggestive of a program, such as a well trained pastor might work out with any of our better churches.

Should this seem too ambitious a task for the busy pastor; it will be remembered that a little time given systematically to the work will accomplish much, and that no material will contribute more helpfully, to the pulpit work of the preacher than that suggested here.

Such plans as these, of course, can be carried thru only by the pastorate that continues over a long period of time. Though indirect, this may not be one of the least advantages of such a program carried out in the churches where short pastorates are all too frequent.

Promoting Religious Education

A Description of the Work of the Religious Educational Association

BY HENRY F. COPE,

Whether we realize it or not we are now in the midst of a remarkable revival, an awakening of all our educational and religious forces to the keenest interest in the question of character and its development. An entirely new interest exists and we find everywhere the atmosphere of earnest inquiry for the best methods in moral and religious training. This is the revival for which the Religious Education Association is responsible.

The one absorbing, all-dominating question in education is, not, how can we raise the standards or widen the curricula, but, how can we make all our agencies, institutions worthy manhood and womanhood? The educators are catching almost universally the religious spirit and conceiving their work as spiritual. From the public school teacher to the university president this is the great question, how can we foster, develop and conserve the religious values in educational life, keep our young people godly and deepen their piety and their religious social usefulness.

Recent visits to a number of Southern and Western colleges and universities gives convincing evidence that the world of higher education is now thoroughly aroused to the aim which the Religious Education Association set before it at its beginning and that the purpose stated in its inception, "To inspire the educational forces with the religious ideal" is being remarkably realized. Still more recently the writer has been addressing large bodies of public school educators in summer schools. To no other interest or theme do they respond with like interest to that shown in the teacher's duties to the moral and spiritual development of the pupils. No one can trace with precision the results of the work of this association in stimulating the educators to the recognition of spiritual responsibilities.

The measure of the extent to which education accepts the religious aim is, in part, indicated by the realization of difficulties and problems. The very fact that the important question of direct religious teaching and of the reading of the Bible in public agencies of education is now in the courts, shows that there is life in the matter, that the public wakens to recognize the importance of such questions. We have to be grateful also that the very denial of formal religious work to the schools opens up the possibilities of yet more effective religious values in the school room. The Religious Education As-

sociation, through its conferences and published material, is aiding thousands of teachers to spiritual efficiency in their work.

A revival of equal importance is still under way in the churches. They have passed from restiveness under criticism to recognition of its justice and to serious endeavor at reconstruction. Of course much of the work in Sunday schools and especially in spectacular teacher training movements is really detrimental. But through all runs a serious purpose on the part of the church to use to their best possibilities her educational opportunities. At the same time comes the wider realization of education as simply the divine laws under which life developes and character comes to its fulness. One has only to cite the widespread and general adoption of the graded lessons by Sunday schools as evidence that the church is ready to follow sane leadership. We cannot quite forget that the Religious Education Association was roundly denounced a few years ago for insisting on graded material for Sunday schools. But its prophetic and constructive work has gone on steadily. Its principles and ideals work like the leaven; they are discussed, adopted here and there, improved, opposed and advocated until they prevail. The leaven does its work though the baker or the grocer may claim all the glory for the loaf.

The Religious Education Association exists to serve, not to supplant, to aid every existing agency, not to create new ones. It inspires, aids, co-operates with the forces that are; not attempting to organize any new machinery. For instance, if one of its departments prepares a course of lessons, that course will be published, not by the Association but by the existing agency which best meets the needs of the institutions represented by the department. The department of Christian Associations published its outlines through the International Y. M. C. A. press. As a result of this policy, pursued along every line, much of the best work done by the association lies to the credit of other organizations. This is desirable. The association desires not so much to do things as to cause things to be done.

Best of all, the Religious Education Association offers every man and woman anxious that our present-day life shall make for character, and we shall not lose our hold on God as a people, that our boys and girls may be strengthened for God-fearing and man-loving, living by their studies and school life, that the church may be sufficient for the great task of this day, an opportunity to express themselves, at the greatest advantage in endeavor to realize their ideals. Membership in the Religious Education Association is a big opportunity to have a share in the largest task before our day.

All persons interested in moral and religious education should visit the exhibit and library of the association in the new headquarters, on the fourteenth floor of the McCormick Building, Van Buren and Michigan avenue, Chicago. There is an especially interesting collection of books open free for the use of all persons and much material on every department of the work. In connection with the exhibit a Bureau of Information is maintained.

Sometimes inquiries coming into this bureau suggest special matters for investigation by the departments. There are sixteen such departments, guided by the leaders in the special interests they represent, for instance, President Frank Sanders heads the one on Sunday schools and Teacher-training; President William H. P. Faunce the one on universities and colleges. The departments conduct investigations through the year and annually hold meetings on their special subjects in connection with the annual conventions. Some of them have produced and published through appropriate channels textbooks, courses of study and much other valuable material. Out of the labors of some departments, plans worked out by members and thrashed out in conferences, entirely new methods have come into use in various agencies.

Recently there has been greatly increased interest in the aims of this association on the part of public school workers. In addition to an important meeting held at Boston in connection with the N. E. A. convention, a large number of institutes and public meetings have been held, particularly in the South, where thousands of teachers from country and grade schools have in many ways manifested deep interest in religious education.

The next general convention of this association is to be held in Providence, R. I., Feb. 14-16, 1911, where in about thirty different meetings, noted men and women will discuss the highly important theme of "The Home in Relation to Religious Education." No one doubts but that this is the fundamental question in the present problems of personal and social character. If the home fails in character development all else is impotent and bound to fail. It is worth everything for the sake of the part we have to play in the world, for the sake of our church and their work, for the sake of our children and their future, to make sure that our homes are saved to us, that they do not degenerate into mere sleeping places or soulless hotels but that they be brought up to their complete efficiency in character development. To this end the Religious Education Association desires to bring together at the coming convention all persons who are in any way interested in the problems of the modern home, to confer with all such persons that some agreement may be reached upon the things most needing to be accomplished just now.

All who are interested in any aspect of religious education, as parents, Sunday school or public school teachers, pastors, college teachers and officers, social workers and others are invited to co-operate in the work of this association through membership, costing $3.00 per annum and entitling one to all its publications. Full particulars at the office of the Religious Education Association, 193 Michigan avenue, Chicago.

Seminaries at State Universities

Shall We Endow Denominationa Colleges, or Bible Chairs at State Universities?

BY EDWARD SCRIBNER AMES.

There are two interesting educational tendencies among the Disciples today. One is the continuation of the effort to equip brotherhood colleges for general courses of study and for ministerial training. The other is the new movement to establish Bible chairs and Bible colleges at the state universities, for the purpose of training ministers and doing missionary work among the university students. Already it is apparent that the brotherhood college confronts almost insurmountable difficulties, while the seminary at the state university has a great opportunity for rapid development and for usefulness. The Disciples have seminaries at the universities of Missouri, California and Oregon, and Bible chairs at the universities of Michigan, Virginia, Texas and Kansas, with plans for others in Illinois and Indiana.

There are many reasons for believing that in every state where the existence of the college is precarious, it would be a statesmanlike policy to center all resources of endowment, necessary teachers, students and educational interest in the promotion of the seminary or the Bible chair.

The statistics show that the state educational institutions are supplanting private schools. In the elementary grade 92 per cent of all pupils are in state schools; in the normal schools, 83 per cent; in the high school, 80 per cent. But in the colleges 33 per cent are in state schools, and in professional schools, 17 per cent. Everyone knows that the states are pushing forward the higher educational work with great vigor. The most striking illustration of this is the way in which private academies and preparatory schools have been abandoned because of the increased efficiency of the public high schools.

There is a similar tendency in college and professional departments. One-third of all the college students in the country are in the fifty-two state schools, while the other two-thirds are in 620 private institutions, of which 417 are denominational. In other words, the state schools average twelve times more students than the others. Why should it require 310 private schools to do the work of fifty-two state schools? The very figures show that the American people are flocking to their government schools. They are voting larger taxes and better equipment year after year.

It is also a matter of common knowledge that the state schools are better equipped with buildings and grounds, libraries, laboratories, and professors. Their advantages over the "small college" in an educational way are so great that the contrast is pathetic. The pathos is increased by the fact that the student must pay tuition for attendance at the inferior institutions while he may have all the superior advantages of the others without cost.

So far as the Disciples are concerned, they have not been slow, in their private judgment, to choose the state schools. It is said that in Ohio, Indiana, Illinois, Missouri, and elsewhere there are as many Disciple students in the state university as there are in the brotherhood college. Perhaps they ask themselves why they should not patronize these great intellectual centers for which they pay their taxes and in which, as Christian citizens of the commonwealth, they have a serious and obligatory interest.

People who have been accustomed to send their children to the schools of the state through all the lower grades and through the high school are likely to feel it to be the natural and proper thing to send them through the state college course also. If church instruction is particularly desirable for college students, why not also for high school and grammar school pupils? The Catholics try to adhere to the principle of church schools all the way through. Possibly Protestants should give them up all the way through in order to be consistent.

It needs also to be considered that the

(Continued on page 17.)

Indirect Causes of Unity

How Events and Forces Conspire to Bring Christians Together

BY REV. W. L. WATKINSON, D. D., LONDON, ENGLAND

Address Delivered at the Anglo-American Conference on Christian Union, held in London, July 4 and 5.

It has been shrewdly remarked that Unity is like Silence; if you speak, it is broken. We all desire Unity, but if we attempt to define or to secure it, it is at once broken by a variety of opinions,—it may be, convictions.

The formal, mechanical unity of the Universal Church, is nowhere in sight of what we call practical politics. The very condition of life and progress in all directions, in religion as much as in any other, is freedom of thought, and variety of thought, and any attempt to imprison the Universal Church within hard and fast doctrinal or ecclesiastical lines, is doomed to failure. In the past it was thought that there was something amounting to sacredness about form; the organization of the various plants and creatures was supposed to be fixed and inveterate. But modern science holds that all creatures are plastic, capable of modification and that they are being continually modified with a view to their survival, efficiency and happiness.

So we believe that Christ has impressed no one fixed and inveterate form on His Church, but that, for the sake of its continuance and prevalence, He has left it elastic and free to suit many widely different peoples and environments. The organization of the church is ever being subordinated to its mission. In our Lord's prayer for the oneness of His disciples, the variety that was destined to exist among them seems equally suggested.—"Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one even as Thou Father, art in Me and I in Thee, that they also may be in Us," at once declaring the unity of the Father and the Son, and yet implying distinction,—"Even as."

So the unity of Christ's Church implies distinction. We may see the sovereign will and purpose of Christ in the differentiations of His Church, so that the various doctrines of our holy faith may be brought home to men of all nations, climates and types. We distinctly see "the variegated wisdom of God" in the variations of His Church, and nothing can be more quixotic than to seek to bring the whole Christian world to accept the doctrines, system and government of any one Church whatsoever.

The ideal unity is that of Pentecost.—"And the multitude of them that believed were of one heart and soul." We may differ in the interpretation of doctrine, in modes of worship, in forms of government, and yet be one in faith, love and service. The enlightened Christian has preferences but no exclusions. "If thine heart be as mine, give me thy hand." In speaking of the way in which Christian Unity will be brought about, we are of opinion that it will result much rather from indirect influences than from direct diplomacy and action. This indirect action is the method of the Sovereign Spirit, and thus, we are persuaded, will the desired result be chiefly brought about.

The prominence given of late years to the doctrine of the Fatherhood of God, has tended in the direction of reconciling us to each other; of course this doctrine has always been held by us, but never so distinctly conspicuously and joyfully as now. This, to some, may seem as if starting a long way off, but the influences that finally prevail, do start a long way off. We cannot repeatedly and vividly bow our knees "unto the Father, from whom every family in heaven and on earth is named," without it telling on the sense of our unanimity.

The extraordinary degree to which the person and teaching of our Lord have been brought forth in the modern Church, has directly tended to develope the sentiment of unity. For generations the mind of the Church was concentrated on doctrinal questions; the validity of the creeds was the absorbing moot point; and the influence of these theological studies was to accentuate the differences which exist among us. This generation has largely gone back to Christ and to the simplicity that is in Him. In our life-time the personality of Christ has wonderfully grown on the consciousness of Christendom, and anything like a bitter divisive spirit is impossible in the presence of the Master and in His more intimate fellowship.

We see this brought out in the instance recorded in the Gospel: "And they came to Capernaum; and when He was in the house, He asked them, 'What were ye reasoning in the way?' but they held their peace; for they had disputed one with another in the way who was the greatest." They were ashamed to revive their debate in the presence of the Lord. The whole spirit of the controversy was so contrary to the spirit of Christ; in His presence it appeared so mean and impossible. And today, the more clearly we know our Lord, the more familiar we are with His teachings, the more deeply we drink into His spirit, the nearer shall we be brought together.

We may flatter ourselves that our divisions are purely logical and conscientious, which, no doubt, to a certain extent, they are, but there is a great deal of the carnal mind at the bottom of bitter denominationalism, and there is no way to silence and destroy it like bringing it into contact with the meek and majestic personality of Jesus. Pride, bigotry and self-will cannot breathe in his presence.

The strikingly increased interest in Bible study of late years is entirely in the direction we seek. That there is such an increased interest in the Bible I make no doubt. Alike in this country and still more in America, the Bible is studied with a closeness and steadiness as never before. Our great scholars are now more intensely interested in the Scriptures than in patriotic and mediaeval literature, and the popular intelligent study of the Holy Word is as undeniable as it is remarkable. As I say, all this is in the right direction; from whatever other source it may spring, whatsoever is painful in denominationalism does not come from the Scriptures, and there is no cure for ignorance, prejudice and intolerance, like the vast outlook, the master truths, the broad spirit of the sacred oracle.

Inter-denominational fellowship accelerates union. It is a great thing not only to know our Master better, but to know each other better. Whatever brings us together, makes us personally acquainted, is so much to the good. The zeal that God will not own sensibly abates in fraternal assemblies. It must be recognized that through many years the Evangelical Alliance has rendered immense service in bringing together leaders and members of the various churches. Indeed the existence of the fraternal spirit which so happily marks the modern church, is very largely to be traced to the action and literature of the Evangelical Alliance. The more the denominations unite in worship, in council, in common evangelical action, the less and over less will there be of the exclusive and unkindly spirit which so much dishonors us.

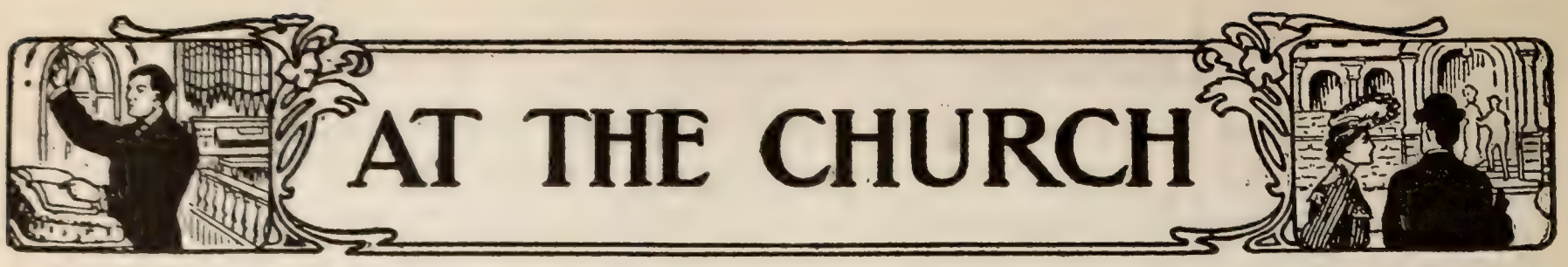
The missionary movement is contributing in an eminent degree to the growth of the spirit of Christian Unity. We spoke of the indirect method by which God brings about His great designs but who would have supposed half a century ago that Christian Missions would prove a main factor in the solution of the problem of Christian Unity! In several ways our Missions react beneficially on the hme-land and the hme churches, but in no way more surprisingly or benignly than in promoting the spirit of concord. There is a spaciousness about the countries to which the missionaries go a vastness in the work they undertake, a grandeur of speculation in their outlook and hope, which forbids littleness of mind and heart and the exigencies of the work call forth in many ways mutuality of feeling and co-operation. All this reacts upon us at home.

We have seen this dramatized in the great assembly which has just broken up at Edinburgh. When men set their hand to the mighty task contemplated by that assembly they cannot long endure that fine points in doctrine and polity should divide and cripple them. The Missionary enterprise is going to be bigger than ever, which is to say that Christian Union is to be deeper, stronger and more practical than ever.

At the present moment all parties are satisfied that a dullness and deadness have settled on the religious communities of this country. There is a strange lack of enthusiasm of which we are all conscious. But need we be surprised? For some years past the various denominations have been engaged in fierce struggles with each other, and bitter attacks and recriminations have been common. It is little matter what have been the causes, or reputed causes of these antagonisms; the world has witnessed them, and their influence upon the world has been exactly what we might have expected.—"And the Canaanite and the Perizzite dwelled then in the land." The deriders of religion make capital out of our quarrels. Not only so, sincere men with a bias toward faith and godliness are grieved by the spectacle of our conflicts, and choose to stand clear of them and us; and far beyond this, envy and strife bring a blight upon the churches themselves. I fully believe that the religious stagnation deplored by us all, is very largely the consequence of the ecclesiastical and political battles in which for years past, the denominations have been absorbed.

We may rejoice that something like a cosmic tide is now settling in toward peace. Surely we are never more truly Christian than when we are peacemakers! We must find some better way of settling our conscientious differences than set battles in the world's arena. We must oftener try and make the Sacramental Table a round table. Anyhow, we are all feeling for this, praying for this, striving and hoping for it. May the humble and sweet spirit of the Master fill all His disciples!

"Now the Lord of peace Himself give you peace at all times, in all ways. The Lord be with you all."



Sunday School Lesson

By Professor Willett

Palm Sunday*

One of the events in the life of Jesus which can be dated with certainty is his return to the Holy City one week before the resurrection. In the calendar of the church this day has always been observed with a ceremonies appropriate to the events recorded. For if the Easter Sunday with its wonderful story of the risen Christ is worthy of observance as a day of special significance, certainly the Sunday that ushered in the week of tragedy and triumph is not without a value that entitles it to a place in the regard of the Christian world. Because of the joyous character of the procession which accompanied Jesus into the city, strewed palm branches in his path and waved them in a passion of joy, the day has been known as Palm Sunday, and in an increasing number of the churches, even those that care little for the ceremonial side of religion, some appropriate notice has gradu ally come to be taken of the day.

The visit of Jesus to Zacchaeus the publican, and the healing of the blind men are the events connected in the third gospel with Jesus' journey through Jericho. Then as he continued his way up along the road to Jerusalem he spoke the parable of the minae, or pounds, and came presently to Bethany, the home of the three friends who had so often entertained him under their roof. There a feast was made for him in the house of a man formerly a leper, who perhaps had been cured of his malady by Jesus. Sometime during the evening Mary came and anointed the feet of Jesus with the precious ointment, and received the commendation of the Lord for her act.

Popular Feeling.

Then comes the story of that great Sunday in the life of Jesus. His work was all but finished. No longer did he fear to submit the disciples to the hard tests which the future would bring them. He understood the limitations of their knowledge, but he knew that he could trust them to the death in their loyalty to him and to the message which he was committing to their keeping. At an earlier time in his ministry he had purposely withdrawn from the vicinity of Jerusalem to the further regions of Galilee to avoid premature conflict with the authorities of the Holy City. At that time he had still to choose and to train the Twelve. Now that work was completed, and he was prepared to meet the hostility of official Jerusalem, and to put the seal of his own death upon the fact that he had come to his own and they that were his own would receive him not.

He knew how eager the disciples were for the outward demonstrations of that kingship which they were sure he was about to assume. He knew that the people were feverish in their desire to have a leader who could bring them the assurance of triumph over their foes. He knew that the rulers in Jerusalem were nervously apprehensive of any popular uprising such as he could so easily provoke. Perhaps for these very reasons he deliberately lent himself to a public demonstration that must have gone further than anything else he would do to disclose the character of his program as wholly religious and in no sense political.

The Prince of Peace.

The disciples had to be taught the lesson that his kingdom was not of this world, hard as that lesson was to learn. The people had to be shown that they could not trust to an uprising against the government headed by any one of those reckless leaders who were so frequently offering themselves as the means of realizing the Messianic hope. And perhaps Jesus was willing to teach the rulers how easy it would have been for him to overthrow their position in the city and to seize upon the government had he been minded so to do. It was the one moment in his career when he seemed willing to gratify the wishes of his followers for a public manifestation of power. It was almost like the triumph of a Roman general, the glory of a king returning from his wars.

In the second section of the Book of Zechariah, that apocalyptic portion including chapters 9-11, the writer, living somewhere in the late period of Old Testament life, describes the coming of the Prince of Peace to his royal city, Jerusalem. He is meek and lowly, riding upon an ass, as the animal of peace, rather than the war horse. When Jesus sent two of his disciples to bring him such a beast of burden, and then sat upon him to ride in triumph into the city, those of the disciples who remembered the utterance of the earlier Scriptures felt that the words had come to their true meaning, as Jesus made his way in triumph into the city. It is a singular commentary upon the efforts of the First Gospel to make the events of Jesus' career conform to Old Testament oracles, that it departs from the tradition contained in the other three gospels, of a single animal, an ass colt, and speaks of "an ass and a colt," as if the parallelism of Zechariah, "riding upon an ass, even a colt, the foal of an ass," was the warrant for supposing that two animals were employed. These and similar characteristics of the First Gospel in its efforts to explain and adjust the facts of Christ's career to fit the words of the Old Testament, or the local situation, have been pointed out frequently in these studies. Of course there was but one animal, as there was need for but one.

The Triumphal Procession.

The procession that accompanied Jesus was made up of those who were the Passover pilgrims, with whom he had made the journey from Perea, the crowd that still thronged up the ascent from Jericho to Jerusalem and the still greater numbers from the Holy City who came out upon hearing that the Man of Nazareth was approaching with his friends. For the moment his name was upon every lip. Few doubted that the hopes of the nation for a king were about to be realized. Even the conservative element of the city was stirred to deep concern by the swiftly-borne tidings. Those who had seen him in Galilee needed no encouragement to believe that the day of power had come for the Jewish people.

What then must have been the astonishment of the multitude, the relief of the authorities, and the overwhelming disappointment of the disciples, when Jesus, riding up the steep steps of the Golden Gate into the very enclosure of the Temple, and in complete possession of a loyal and enthusiastic following that would have made him instantly the master of the city, and would have armed the nation in defense of his cause—what could have been more astonishing to all than Jesus' apparent indifference to the meaning of his great opportunity? For instead of seizing the golden moment, he merely dismounted from the beast he was riding, looked about as a common spectator on the preparations for the feast, the decorations of the temple and the city, and went quietly out to Bethany! In that one act of self-obliteration he did more to shatter the crass hopes of the disciples than in all the teachings he had been able to give them. Perhaps Judas went out from that scene of disappointment furious at the unhappy turn of events, and determined if need be to force Jesus to take the power he seemed so little concerned to accept.

The Temple Cleansed.

The cleansing of the temple seems rightly placed in this week at the close of the ministry, where all the Synoptic Gospels put it, rather than at the beginning, where John has located it. That there were two such occasions seems unlikely. In Matthew and Luke it is linked directly with the entry into the city. But in Mark it is placed on the following day, and this seems more likely. Now that the die was cast, and he had nothing to lose from the hostility of the rulers, he indignantly raided the places where were stationed the dealers in sacrificial beasts and birds, and the changers of money who fattened off the rich temple franchises, and robbed the worshipers, and he drove them out with a whip of cords. Such an act does not seem improbable when one thinks of the immense following that gave Jesus moral support in his zeal against a public scandal.

He was the hero of the hour. The people were delighted to see someone take a strong hand with the oppressive classes who held the reins of power in the sanctuary. The poor and the afflicted always hailed him as their champion. And the children, with the enthusiasm which the events of those days inspired, lifted their voices, even against the indignant protest of the scribes, in honor of their great and good friend. And Jesus felt that such happiness was justified for the brief moment before his passion. The hour of that passing demonstration would be short enough. Meantime let the praise of the humble be heard, as in the distant future of the triumph of righteousness in the world it would ever be heard. Then, when the day's work was done, he went out to Bethany for rest.

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*Sunday School Lesson for August 28, 1910: "Jesus Entering Jerusalem."—Matt. 21:1-17. Golden Text: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."—Matt. 21:19. Memory Verses: 10, 11.



White Hands

BY SUSAN HUBBARD MARTIN.

"I won't. I will not stay!"

Marion brought the words out bitterly, decisively and with finality. She had been for a short walk and was just returning to the little cabin where for six months she had lived. Lived in a manner totally unlike anything she had ever before experienced. She had baked, she had washed, she had ironed, because she would not ask a favor of these people among whom her lot was cast and who wanted to be her friends. She looked up but the lines of unhappiness on her face did not lessen.

About her were the plains just beginning to take on a faint tinge of green. There just above her were the mountains, majestic, silent, immutable. From their seamed and jagged slopes, Marion could almost count the little fir trees. Among them were cabins, huts most of them, where these people lived.

People—Marion's face took on lines of instant rebellion. They might be creatures with souls perhaps, but she would have none of them. "Oh, why was it that she who used to queen it over the inner circle in the old home city, must needs come to this? Kenneth, of course she loved him, but even love could not endure everything. What trick of fate was it that sent on him that incipient lung affection, necessitating an instant journey west? It was the only chance, the physicians had said and so she had come too. What else was a wife expected to do, a dutiful wife." But her eyes waxed stormy. She was not dutiful. She was not affectionate. All the being within her clamored for the lights and the music and the attractions of the great city she had left. Yet here she was, tied down, chained to that miserable little cabin yonder, among these ignorant, uncultivated heathen. For in her blindness and rebellion she deemed them as such. For her, there was no beauty in the wonderful sunsets with their heaped up clouds of crimson, violet and saffron. She saw nothing to admire in the changing scenery of the great mountains, one day wrapped in purple haze, the next enveloped in mists and vapor. The early lilt of the meadow lark brought no music to her sick soul as yet.

She saw nothing, nothing in this terrible west that appealed to her. "True, Kenneth was improving but it would be years, perhaps, before he could go home—if ever. There must be no excitement, no late hours, just quiet and mountain air, the physician had warned them, but in the meantime what was she to do? Eat her heart out, go mad with longing for the things she had left?"

Marion was beautiful, with wonderful hazel eyes, a dimpled chin and white hands. Such was Kenneth Warburton's wife.

And Oh, how miserable she was.

She walked on slowly, nursing her bitter thoughts.

Kenneth stood by the side of the cabin, and close by him was a woman.

"It is one of those dreadful people," thought Marion instantly. "I wonder how I can escape her," but there seemed no way out.

She was a heavily set woman in a short brown skirt and jacket. A veil was tied over her hair, and Marion saw as she came nearer, that she was old. There were seams and lines and furrows in her face, the hair was white as snow. In one hand she carried a stout cane.

"This is my wife—Mrs. Lease," said Kenneth as Marion came slowly to his side, and then he left them together. The older woman extended a hand with a smile so winning, it struck Marion at once.

Marion gave her hand reluctantly. She took it, grasped it, but she did not let it go. Instead, she held it closely.

"What a soft, white hand," the older woman exclaimed, pressing it and stroking it. She made no movement to release it and Marion could only stand there.

"Not much hard work has that little hand done, has it?" she said to Marion with a tender smile.

"Not any until I came here," answered Marion, tears springing to her eyes.

"But it will be a capable hand yet," went on the elder woman still smiling. "It has not yet reached its highest development, and it will always be beautiful. Please God, it will be a hand steady, true, too, following the feet in the path of duty."

Marion started.

"Did those benevolent eyes regarding her, read that insurrection of her soul?"

"How do you know it?" she cried involuntarily.

"It may prove faithless, undeserving—like its unworthy possessor." But the older woman with her inscrutable smile only shook her head. "Impossible—hands indicate character and there is no weakness there." She stroked the white hand softly.

"Such a beautiful soft one."

She still smiled.

"It has been so long since I have seen a hand like it."

"Once, years ago when I was young and handsome, white hands bound my kingdom."

There was a silence. The older woman broke it.

"I see you are a musician."

"Yes." Marion did not ask her how she knew it, and the older woman went on. "My dear, over there in my cabin, is what used to be a fine piano. Won't you come over some time, and play for a lonely old woman?"

"Why do you stay here?" cried Marion. "Oh, I think it is all so dreadful—the great, still, unearthly loneliness of these plains. I can't go on living here."

The older woman looked at her.

"Yes, you can," she replied gently. "My dear, don't you know that this is all a part of God's plan concerning you? If it wasn't best for you to be here, rest assured you would not have come. My dear, I've brought six children into existence. I've buried all but two. I've been a widow for over twenty years. I've been rich and I've been without a penny. I've had periods of health, and I've lain on beds of sickness but never once have I doubted but that God loved me."

"But I don't see what I've done," cried Marion rebelliously, "that I must needs be here."

"Perhaps, you've needed pruning, cutting away—transplanting," said the older woman still gently. "Never doubt but that you are here for some good reason. Perhaps it may be just a little waiting time, a time of preparation for something He wants you to do. Whatever it is, can't you bide content for a bit? You wouldn't want to give up your husband, would you?'

"No," admitted Marion in a low voice.

"Well then, be thankful that you are to be spared that. The world will never look the same when the husband of your youth is gone. I know, I've been through it."

"This mountain air is putting fresh strength into that husband of yours."

"Now dearie, you just go ahead and be as happy as you can. Let God do the choosing. Everything will come out all right. Take my word for it. In the tapestry of every life, runs the golden thread of God's purpose. Don't spoil the pattern. Just be patient. Why, you may live to be an older woman than I am, and I'm sixty-nine coming May. You may look back to this experience someday, as the most fruitful in all your life. You will, if you take things in the right spirit. Just you wait and let God do what he wills with you. He won't keep you here for long, if it isn't best for you."

"Don't you remember how in the Bible the children of Israel had to stand still or go forward but they were never out of His care for all that. 'I will guide thee with mine eye.' That's the promise."

She was still stroking the white hand. Marion looked into the seamed old face with its kindly eyes.

"Why, I never thought of it in that way," she cried.

"You're a Christian though."

Marion flushed.

"Yes—a poor one."

"Be a better one then. Now, dear child, you just go on and make that husband of yours happy and get used to us mountain folks as best you can. I realize we're not what you're used to, but we won't hurt you. We won't harm a hair of your head, and serve you with our last breath. We need you as much as you need us. Why, that old piano of mine hasn't been played on for years because no one here knew how, and we haven't heard a song in I don't know when. Oh, we mountain people have our aspirations and our longings too, though no one ever thinks of us in that light. We've learned to be brave, that's all and then Nature, when one grows to love her, makes up for a lot. But you, you can do so much for us and we can help you. Let our hard, work-worn hands do battle for you and you save your white ones to play for us. And don't go to distrusting Providence for placing you here. You set about to be real thankful about it and you'll be rewarded from now on. I know for I've tried. God does so love his children of resignation. You just get to prayin' and ask God to take the bitterness out of your heart and He'll do it. And that ain't all. He'll make you such a blessing to us that in after years, you'll look back on the time spent here as the most useful of your whole life. You've got fine material in you. It just wants workin' over."

Marion looked into the kind, benevolent eyes.

"Why didn't you come before?" she said brokenly. "Oh, I've been so wicked, so unhappy."

And then Marion did an unheard-of thing.

She bent and kissed the furrowed cheek. She put both arms about that neck. She held her new found friend close. And in that hour, she became a new creature.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XV.

Waves and Billows.

When Donald had sent off Archie's message he turned away from the telegraph office with slow uncertain steps. He wanted to be alone with his thoughts. His own cozy room at home, with only a match to set the gas fire glowing, was comfort itself compared with the chill air outside. Ah, but his father might call for him at any moment. Now that Elsie was gone, there would be a thorough going over of all the ground again. If he could only tell his father all the truth about John M'Ketridge. But no, that would only make him suspect him all the more. As he reasoned thus with himself, he reached the end of Bothwell Road. He hesitated a moment and then turned into it. It mattered little to him that the landscape was blotted out all around him. The world of trouble that lay within his heart was the only thing that seemed to matter just then. With bent head, and hands thrust deep into his great coat pockets he walked mile after mile, the outer world a blank to him, the inner, a sea of trouble. One beacon light—yes, two, beamed over it, Elsie's trust and his mother's. Hope is an anchor that never fails to brighten life. His heart grew stronger when he thought of these two, whose faith in him, the darkest circumstances had not been able to quench. He had always known that his mother would not fail him. But Elsie—sweet Elsie, what had she seen in him to trust, in the face of all the evidence against him? He trembled as he thought of the feelings she had inspired within him. For if this mystery should remain unsolved, Elsie might still be his pole star, guiding over the restless sea of life; but she would never be any nearer. What was a tarnished name but sinking sands? If he must go down, he would sink alone. At this point he wondered what time it was. Unbuttoning his overcoat, he drew out his watch. Eleven o'clock! He must have been at least two hours on the road. And where was he? The fog was lightening. He could feel it even in his spirits. Peering around, his eyes rested on a great black half-hoop on his right. There was no mistaking it. It was Bothwell Bridge. Though he was all unconscious of it, Donald was a poet. Whatever was beautiful or grand, either in nature or in art, touched him with the sense of pleasure or of reverence. For the moment he forgot himself and his sorrows. He felt himself standing on holy ground. He thought of the true men, and brave, who once fought and died there, for holy truth. Perhaps some forefather of his own had faced that fiery trial, and, on the very spot where he now stood, had given back his soul to God, a willing sacrifice for the Faith. He asked himself, had he lived in those days, would he have been one of the brave Covenanters who nobly faced death, rather than part with the creed of their fathers. A wave of emotion swept over him. Lifting his hat reverently from his head and keeping his eyes steadily fixed on the looming mass of the dark bridge he said softly: "I would." As he uttered the words it suddenly occurred to him that he had a battle of his own to fight. Would he show himself a coward and try to fly from it to the ends of the earth? No. He would fight it where it met him. The God of battles would defend the right.

He turned homewards with a lighter heart than he had known since the shadow fell upon him. The sun was breaking through the mist as he reached home. It was nearly one o'clock. He knew his mother would be waiting for him in the kitchen where his dinner would be kept warm for him in the oven. Yet he could not help a feeling of shame as he neared the shop door, to think that he must steal round by the back door like a guilty thing. His feet were almost at the door step, when words fell on his ears which sent the hot blood coursing through his veins, throbbing with hope. It was his father's voice, not in the stern tones he had used towards him for the past two weeks, but it was a yearning cry that he heard, though the words were few—

"Where's Donald?"

"Here, father," replied the young man, striding into the shop, self and pride in an instant blotted out, by the tone of his father's voice.

"Come here, lad, an' help me. Jamie's taken ill."

"Oh, James, what's the matter?" cried Donald, as he put his arms around him. Mr. Graeme heaved a sigh of relief, as Donald's strong young arms lifted the weight of the half conscious James from his own shoulder.

"Ye needna speak tae him Donald. He's no able tae answer ye. He would hae dropped where he was standin' if I hadna grabbed him. He's in for a spell o' sickness. I hae noticed him no himsel' for a while past."

"Poor James. He's been fretting about me." Donald spoke half to himself, and his father made no answer. The whole household was soon alarmed. Mrs. Graeme came with a small quantity of brandy, a thing never used by her, except in cases such as the present. They forced a few drops between his teeth and he soon revived. Looking round in bewilderment he asked what was wrong. Then he laughed at their grave faces.

"Siccan a fuss aboot naething," he said. "An' what a gommeril ye'll think me for getting weak over a bit headache."

"I wish it may prove only a bit headache, Jamie, lad. But there, say nae more till we see what the doctor will think o't. Here Donald and Archie, help him up tae his bed." The young men stepped forward, but James drew back and tried to draw himself together. Involuntarily he laid one hand on his heart. But it was not of that important organ he was thinking, but of a certain empty envelope which lay in his breast pocket.

"I'm much obleeged tae ye Mr. Archie," he said, "but I'm no needing help frae you. Donald will come wi' me." Archie drew back, crestfallen, but made no reply. Jeanie's eyes were on him. But she was too much concerned for James to let him go to his room without a word from her. Taking one of his hands in hers she said kindly:

"Poor James! How your hands burn. It's no wonder you could take no dinner. But never fear, mother will have you all right in a day or two. She's a great doctor, you know." He smiled with a meaning look in his aching eyes as he answered:

"Ay, Miss Jeanie, everything will be a' richt soon."

When Donald had got his friend safely in bed and made as comfortable as the poor fellow's burning brows would allow him to be his mother came in at once to take charge of the patient.

"Run away, Donald, and get some dinner. If James does not soon sleep he may like you to sit with him awhile. That is if he is allowed to speak. We'll see what the doctor says." While his mother spoke the light of high resolution was shining in Donald's eyes.

"Before I think of dinner, mother, I have something to speak to father about." Then bending over James who was moving his head restlessly from side to side on the pillow, he whispered:

"Don't fret, James, I am going down to the shop to offer myself to father in your place." A gleam of joy lit up James's eyes for a moment. But pain, the tyrant, shot her poisoned arrows through his brain again, and robbed him of thought.

Donald, when he had made up his mind to do a hard thing, did not give himself time to change his mind. When he left the sick-room, he ran lightly down stairs into the shop and straight on to the office. His father was sitting with his head between his hands when he entered. The old man looked up inquiringly, a subdued look in his eyes. There was no look of guilt or fear in his son's face, as he stood before him waiting for his father to speak first.

"My burden is greater than I can bear, Donald."

"Father, I have come to offer myself to you now, while James is sick. I don't want to force myself on you. But if you can trust me so far, sometime you will not regret it." His father held out his hand to him warmly—

"Whatever yer haid may have led you tae do, my son, yer heart's a' richt. I'm real glad o' yer help now, an' even if Jamie hadna taken sick, I was going tae ask ye back tae yer work. But it was Mr. Sinclair who showed me it was only richt, an' Jeanie, too. An' I needna tae add yer mither." Donald's heart bounded with gladness as his father mentioned Mr. Sinclair's name. What if he would come to believe him innocent, after all.

Mr. Graeme was waiting in the hall to see the doctor as he passed out, after his visit to James Douglas.

"Is it serious, doctor," inquired he anxiously.

"I fear so, Mr. Graeme, but cannot decide for a day or two. Has he had anything troubling him lately?"

"Ay, doctor, something has gone wrong in a business matter lately. I daur say he has been foolish enough to worry aboot it."

"I thought so. I may as well tell you I fear brain fever. I have given him a draught just now. Let him be kept perfectly quiet. I'll call again before bedtime."

Mr. Graeme felt sick with apprehension as he slowly crept upstairs to tell Jeanie what the doctor had said.

Archie Monteith was just about to start for Glasgow as his uncle came into the room. The mist was gone, and bright sunshine held sway over air and earth.

"What does the doctor say, father?" inquired Jeanie anxiously. Almost with a groan her father told her.

"Oh, poor James," she said. "Donald's trouble has brought this on him."

"I wonder it is not Donald himself who is ill. I believe him innocent, uncle."

"It's good o' ye tae say it, Archie. An' I'll allow no matter how he may hae sinned, the lad's good at hert. It's no every son could come an' offer tae help an auld faither in time o' need, as he did this day, after the way I hae treated him. It's part o' the load lifted. But on the other hand, poor Jamie's load is mine, too."

"Yes, uncle David, it's a great trial with no hospital in Brigend. Would it not be better to try and get him on to Glasgow? A short time in the train would do." Jeanie's face flushed with anger as she spoke:

"Would we think of sending Donald, if he were ill?" She spoke warmly and he winced under the tone, rather than the words.

"I am not thinking so much about the trouble, Jeanie, as of the care he would receive in a hospital. Besides, if it should be infectious—" he paused. Mr. Graeme answered gravely:

"If there was a hospital in Brigend, Archie, I'll no say but we would send the young man there. But seeing that's not so, we wouldna think o' sending him a journey."

"There will be a great deal of nursing needed. Can I come down sometimes and help Donald?"

"Yer real thochtfu', Archie. But Jamie'll no want for care. If the doctor says there's need we'll hae trained nurses o' the best."

As Archie said good-bye to Jeanie a few minutes later, he whispered tenderly:

"Jeanie, my darling, if this sickness should turn out to be different from what the doctor now fears—if it should be infectious, will you promise me to come to mother at once? Your life is too precious to be left so near what may be a fatal disease." What a selfish creature he was showing himself, she thought. But she answered him with a calm smile:

"You know very little about me, cousin Archie. If I were now with your mother and knew that I was needed at home, no matter what the sickness might be, I would come at once."

"It would be enough for you, if you were his promised wife, Jeanie."

"I am glad that I am no man's promised wife. It seems I have more liberty as I am to do what I believe to be right."

"I only wish to shield you from harm, Jeanie, you know it."

"I know it, Archie. All the same the man or woman who could desert a friend in suffering or in need would be but a poor specimen of humanity."

"You are cruel, Jeanie."

"No, truthful."

"Well, I'll be truthful, too. Whether you like it or not, I'll come soon, just to see how you are taking care of yourself."

The lights had been lit for an hour and a half at least, and there were many customers being served in Mr. Greene's shop, when Mr. Sinclair came in. Ever affable and courteous with all whether rich or poor, he had several people to greet before he noticed that Donald was behind one of the counters, busily engaged putting up parcels. With beaming face Mr. Sinclair made straight up to him and grasped his hand with a grip the young man would never forget.

"Donald, my lad," was all he said. But when he turned into the drawing room a few minutes later his face literally shone.

"So your father has kept his word, Jeanie. Donald is at work again."

"Father was going to ask him this evening Mr. Sinclair. But something better than that happened. Donald went to father this afternoon and asked to be taken back."

"Bravo, Donald. I always knew the young fellow had grit in him, Jeanie. Most young men, whether guilty or innocent, would have bolted rather than submit to such extreme measures as your father adopted towards him. Who advised Donald to take so wise a step?"

"His own kind heart I think." Then she told him of James Douglas' illness and of her father's distress. He was genuinely sorry for James and though she was alone and he had words to say he did not wish other ears than hers to hear, he at once declared he must go and see James.

He stepped softly into the sickroom, and laid his finger on his lips as Mr. Graeme rose from the patient's side to greet him. James did not seem to notice him, but kept tossing restlessly and moaning, muttering incoherently the while. He took the sick man's hand into his own and laid his cool fingers on the throbbing pulse. As he did so James muttered brokenly. He seemed to be half sleeping. Mr. Sinclair softly stole out of the room beckoning Mrs. Graeme to follow him. On the stairhead he whispered:

"Mrs. Graeme you may as well have trained nurses at once. This is no ordinary sickness."

"I fear so, Mr. Sinclair. But he's been strong and healthy and a total abstainer all his life. So we must hope he'll win through."

"All these things are in his favor, Mrs. Graeme. And the issues of life and death are in Good Hands."

"I know," she said.

"Is he very ill?" Jeanie asked when he returned to her.

"Yes, Jeanie, he is ill. But as your mother says, he has a splendid constitution and has never indulged in strong drink. We will not allow ourselves to be afraid."

"I am anxious about mother, Mr. Sinclair. She has not left the sickroom all the afternoon. You know it would be madness of her to attempt nursing him herself, and yet, she says, for a few days at any rate, she will not allow a nurse to be sent for."

"Have no fears, dear child. We will just take the matter into our own hands. The nurse will be here before she knows. I will just speak to your father on my way out. A wire to Glasgow will have a nurse here by ten o'clock. Then your mother will be ejected. So that will settle matters."

"We never seem to be out of troubles lately, Mr. Sinclair. The worst of it is, that our best friends have to suffer with us."

"A true friend is for the day of adversity. But often as not, our friends sometimes suffer with us because of some selfish reason."

"But our best friends are not selfish," she said.

"I am," he answered, with that look on his face she had seen there once before.

"I do not think so," she replied.

"I came here purposely to speak to you of myself tonight, Jeanie, but it is not a time for thoughts of self and happiness when a fellow creature lies so near us in agony. Believe me, dear child, that much as I have loved Donald, it was not solely for his sake that I have grieved over what seems to be his fall, but for yours. Believe me, too, that whether your brother be innocent or guilty, you will always be the same in my affections, the dearest girl in all the world." He could not see her face as she stood before him with bowed head. With sudden impulse he touched her shining hair with his lips and was gone.

Down in the office poor old Mr. Graeme thought the minister for once wanting in sympathy, and wondered how he could look so bright, while any family of his flock was so deeply afflicted.

"So ye think I ought tae telegraph for a nurse at once, Mr. Sinclair?"

"Certainly, Mr. Graeme. James cannot be left alone, and Mrs. Graeme, skilful as she is, must not be kept in the sickroom one moment longer than we can help. If a nurse cannot come tonight, let me know. I will come and sit with him, myself."

"Yer kindness is beyond words, Mr. Sinclair. An' never was a hert in more need o' comfort. The waves an' the billows are going over me."

"Far be it from me, Mr. Graeme, to say that you have been like Jonah, fearing to do your duty like a true man. Because to my mind you have been over-doing your duty towards your own son. Yet you may learn a lesson from Jonah that may comfort you. The same waves and billows that he thought were about to swallow him up, brought with them the deliverer, that wrought his salvation."

(To be continued.)

The present officially-estimated population of Greater London is 7,537,196.

There are 10,000 Jews and thirteen Jewish synagogues in Winnipeg. The reason for

Seminaries at State Universities

(Continued from page 12.)

progress of the last fifty or sixty years, petuated with a view to keeping a "pure" ministry, in the sense of an exclusive ministry, belong to the past, and have lost the zest of a vital reason for existence.

Everything now is in favor of the seminary allied with the state university. The spirit of these university is more hospitable to religious work, and religious people have attained a better appreciation of the scientific altitude. In many instances these universities give the most marked encouragement to the work of the Bible chairs and Bible colleges. Wherever they are established these chairs encourage young men to think of the ministry as a great field for service, and they exert a leavening Christian influence through the whole student body.

At present the colleges of the Disciples constitute only four per cent of all denominational institutions of this country. If that equipment were all in the form of seminaries at state universities, its significance for the higher life of the youth of this country would be increased fourfold.

The Disciples today need twice as many ministers as they have to enable every church to have a settled pastor. They need men trained in the full tide and glow of the highest culture. They need men in every community who are abreast of the best lawyers and physicians and business men. All these things would be fostered by adequate seminaries at state universities. This plan is cheaper, more democratic, less sectarian and is undoubtedly destined to increase in favor.

A noteworthy book which is announced for early publication by Thomas Y. Crowell & Company is Dr. Charles W. Eliot's "Durable Satisfactions of Life." The well-rounded career of the venerable President Emeritus of &Harvard entitles him to speak with authority on what goes to make up the truest happiness in this world, and his opinions as set forth in this work are certain to be given due weight.

Rev. George A. Andrews, a Massachusetts clergyman, has written a book called "What is Essential?" The announced object it to steady people in their belief in these days of many new creeds and cults. The author, who is fully up to date on lines of progressive thought, takes issue with no church or sect. He simply terms his work an attempt to find the bed-rock bottom of our religion. The book is to be published soon by Thomas Y. Crwell & Cmpany.

Wind of the Rye

There is green on the hill, there is gold on the river,
And the wind on the rye sets my spirit a-quiver.
There's a thrill in the sod
At the touch of the God,
And a song in my heart for the gift and the Giver.

Now the grief that for days to my heart has been clinging
Is gone down the wind on the wings of the singing.
The old sorrows die
In the dance of the rye,
And the joy of the world in my spirit is springing!

—Edwin Markham in June Nautilus.

Following Philadelphia's example, New York has established a free permanent exhibition of building materials.

The Daily Altar

An Aid to Private Devotion and Family Worship

(We are sorry that on account of delay in mails and the editors being out oof the city part of the time, "The Daily Altar" did not appear last week. We appreciate the interest in this department shown by the many letters received regarding its omission last week.—Editors.)

SUNDAY, AUGUST 20.

Theme for the Day—The Tree of Life.

Scripture—And Jehovah God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for good; the tree of life also in the midst of the garden, Gen. 2:8, 9.

In this pleasant soil
His far more pleasant garden God ordained:
Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste:
And all amid them stood the tree of life,
High eminent, blooming ambrosial fruits
Of vegetable gold.
—John Milton ("Paradise Lost").

Prayer—Righteous God, the Giver and Sustainer of life, we read in the book of nature and in the Book of Holiness the story of Thy creative work. Thou hast made man in Thine own likeness, and given to him all the means of comfort and of growth. But most of all hast Thou placed in his pathway the Tree of Life. Gracious Father, help us, we pray Thee, to ponder well upon this mystery of Thy providence, and to possess for ourselves the best gifts of Thy bestowal. May no lesser pleasures rob us of the dower of life. And may we learn the secret of the inner way, that shall bring us to the Tree of Life, whose roots take hold upon the foundations of the world, and whose leaves are for the healing of the nations. We pray in Jesus' name. Amen.

MONDAY, AUGUST 21.

Theme for the Day—The Help of Prayer.

Scripture—O Thou that hearest prayer, unto Thee shall all flesh come, Ps. 65:2.

No help but prayer,
A breath that fleets beyond this iron world,
And touches Him that made it.
—Alfred Tennyson ("Harold").

Prayer—O God, our Help in ages past, our Hope for years to come, we take refuge with Thee from the troubles of life, and from the scorn of the world. In Thee is life and peace. Our days are clouded, but the sunlight is Thine own. Our joys are shaded, but the perfect smile belongs to Thee. Teach us the secret of close companionship with Thee. We would have no day pass onward without its season of prayer. And yet we would not count that prayer alone which frames itself in human speech. Help us to make all our moments prayerful with the sense of Thy presence and love. Then all work will be prayer, and all enjoyment praise. Into this inner sanctuary of Thy mercy take us for all the days of this week. For Thy name's sake. Amen.

TUESDAY, AUGUST 22.

Theme for the Day—Life's Building.

Scripture—For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, I laid a foundation, and another buildeth thereupon. But let each man take heed how he buildeth thereupon, 1 Cor. 3:9, 10.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.
—H. W. Longfellow ("The Builders").

Prayer—Our divine and merciful Father, all the springs of life and blessing are in Thee. We bless Thee for the new day, that comes to us out of the treasury of Thy goodness, and bears upon its breast the lesson of Thy glory. In it we mean to do something worthy of Thee and of our own estate as the children of God. May the rich materials of time and opportunity which are put into our hands for daily use be well employed by us in the rearing of the structure of character. We would make no mistake in the building we are fashioning, for we have only a short time at which to work at the task, and its purposes are eternal. Therefore we ask for Thy direction and blessing. In Jesus' name. Amen.

WEDNESDAY, AUGUST 23.

Theme for the Day—Life's Sowing.

Scripture—In the morning sow thy seed, and in the evening withold not thy hand, Eccl. 11:6.

Blessed are ye that sow beside all waters, Isa. 32:20.

Go, speed the stars of Thought
On to their shining goals,—
The sower scatters abroad his seed;
The wheat thou strew'st be souls.
—R. W. Emerson ("Harvests").

Prayer—Our heavenly Father, Thou hast taught us in Thy holy Word that all life is a field in which we sow the seeds of our own choosing. We thank Thee for the liberty of this work, and the privilege of making the harvest what we will under Thy blessing. We confess with shame that we are not always careful to choose the good seed of the kingdom, and sometimes our sowing is in the soil of the flesh rather than the spirit. Yet we would not forget that the reaping is certain; from the one corruption, and from the other life eternal. Grant us the earnestness of the Great Sower in our work, and such a harvest as shall bring us joy. For Thy name's sake. Amen.

THURSDAY, AUGUST 24.

Theme for the Day—The New World,—and the Old.

Scripture—And Jehovah said unto Abraham, Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee, Gen. 12:1.

And he went out, not knowing whither he went. . . . For he looked for the city which hath the foundations, whose maker and builder is God, Heb. 11:8, 10.

At length
The land bird and the branch with berries on it,
The carven staff—and last the light, the light
On Guanahani! but I changed the name;
San Salvador, I called it; and the light
Grew as I gazed, and brought out a broad sky
Of dawning over—not those alien palms,
The marvel of that fair new nature—not
That Indian isle, but our most ancient east,
Moriah with Jerusalem; and I saw
The glory of the Lord flash up, and beat
Through all the homely place.
—Tennyson ("Columbus")

Prayer—Our Father, Thou hast called us out of the old life, with its contentment and seeming sufficiency, into a new life of struggle, adventure and achievement. We go forth, not knowing whither we go, save that Thou leadest us, as Thou hast led Thy servants in all the ages. Yet when they have come to the new place, it is the marvel of Thy providence that they have ever found the old again, but more glorious and more enduring. Teach us, our Father, that the things which we love, and which we seem to lose in the departure upon new and nobler service, are after all not lost, but sure to be found again farther down the way, yet with a new glory they never had before. So may we go on our way with courage, and come in due season to the City of God, which we ever seek. Amen.

FRIDAY, AUGUST 25.

Theme for the Day—Sleep's Restoration.

Scripture—The disciples therefore said unto him, Lord, if he sleep, he shall do well. . . . For they thought that he spake of taking rest in sleep, John 11:12, 13.

Then from my wearied brain decay
The feverous fragments of the day,
The thoughts that dance and die;
From life's exhausted cells they flow,
They throng and wander, whirl and go,
And what is left am I.
—F. W. H. Myers ("Sleep").

Prayer—O Lord, we find in Thee the Great Companion of our way. Thou hast given us the courage to enter upon the work of life, and we thank Thee for another day in which it is to be furthered in Thy name. For the blessing of sleep we are grateful. It has refreshed us and made us ready for the daily task. It is Thy loving gift to us and to all Thy children. In confidence we lie down to our rest, for Thou, O Lord, sustainest us. May our trust in Thee be ever such that with cheerful mind, putting away all the fret and worry of the world, we may take our rest. And in the morning do Thou call us to our duties again with unabated good will. Thus may the evening and the morning ever be Thy day, for Jesus' sake. Amen.

SATURDAY, AUGUST 26.

Theme for the Day—Gethsemane.

Scripture—Then cometh Jesus with them to a place called Gethsemane, and saith to his disciples, Sit ye here, while I go yonder and pray. And he went forward a little, and fell on his face and prayed, saying, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt, Matt. 26:36, 39.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Prayer—Holy Father, our hearts are bowed in sorrow as we read the story of our Savior's suffering in the garden of anguish. Nor have the years failed to bring to us the knowledge that it was our sin, the sin of a careless and self-seeking world, that brought him to that sad hour. Help us to comprehend something of the mystery and necessity of that experience, and to know that in our lives some part of it must be borne, if we are to share with our Lord in his great redemptive work. In humility and loving obedience may we go forward, even through the gloom of the garden and up the steep side of the mount of sorrow. But may we also know that Thou art with us, and that at the end of the way there is light. Amen.

Church Life

—Orders are beginning to come in for the Bethany Graded Lessons for the autumn quarter. The quarter begins in October.

—This Religious Educational number is sent out in August with the hope that it may bring helpful suggestions to pastors and teachers who are planning for the work of the coming fall and winter.

—Dr. Herbert L. Willett is again in the pulpit at the Memorial Church after a vacation of some weeks, during which time the pulpit was supplied by Arthur J. Hall, director of religious education in the church.

—Mr. and Mrs. Charles Clayton Morrison have returned from their trip through Europe and to the conference at Edinburgh. Mr. Morrison will now be in the office again and will use more space for editorial writings.

* * *

Charles E. McVay, song evangelist, has December open. Address him at Hardy, Neb.

September 15 is the day set for the dedication of the new $10,000 church at Estherville, Iowa.

D. W. Moore, Carthage, Mo., is spending the month of August with his family at Camp Clark on the James river.

Jesse Bader will close his work at Troy, Kansas, the last of August and become pastor of the church at Colfax, Iowa.

The church at Lake City, Iowa, where Robert Moore is pastor, is putting in a $3,000 pipe organ and making other improvements in their building.

W. D. Barble has resigned at Corydon, Indiana, to accept the pastorate of the West Park Church, Indianapolis, Ind., where he begins work September 1.

A new church was dedicated at Sumner, Ill., this last Sunday in July, with Charles Reign Scoville in charge. J. L. Fowler is the pastor.

L. F. DePoister has closed his work at Gerlan, Ill., and assumed his duties as pastor of the church at Keithsburg, where the work starts with promise.

Granville Snell preached for eight days in a meeting at DeWitt, Mo., with sixteen additions to the church; then the meeting was continued by F. W. Condit.

Harry E. Tucker, formerly of Chicago Heights, now pastor of the church at Platte City, Mo., is spending the month of August at Wateka, and Chicago, Ill.

Rev. Melvin Menges reports two baptisms at Mantanzas, Cuba, last week. The new mission building which is being pushed to completion will be the best in the city.

Thomas H. Adams, who has been serving as field agent for Cotner University, has accepted a call to the pastorate of the Lyons Street Church, Grand Rapids, Michigan.

The new building of the church at Fort Dodge, Iowa, where L. P. Kopp is pastor, will be ready for use early in September. Dedicatory services will be held September 11.

H. H. Harmon, pastor at Lincoln, Nebr., who for two or three years has been platform manager in the Lincoln Chautauqua, has this year been called upon for the same service at Auburn, Neb.

James Small, Independence Boulevard, Church, Kansas City, Mo., writes: "I know of a preacher, educated and experienced, salary $1,400. Some church should secure him."

The West Street Church, Tipton, Ind., Guy I. Hoover, pastor, recently held a recognition service in honor of those who had completed the first and second year of the training course now in operation in that school.

Earle M. Todd, pastor of the church at Fort Wayne, Indiana, is spending his vacation reading in the libraries of the University of Chicago. Mr. Todd is doing some advanced work in religious education with his church.

Harry G. Hill, of the Third Church, Indianapolis, gave the commencement day address for Rochester College. This is the second time Bro. Hill has performed the service at this place. His subject was, "The Education for Citizenship in a Democracy."

Dr. Ruskin M. Lhamon, son of W. J. Lhamon, recently graduated in medicine from Washington University in St. Louis, and has accepted a position as instructor in anatomy in Leland Stanford University the coming year.

George B. Ranshaw, until last fall secretary of the A. C. M. S., has been supplying the pulpit of the First Church, Covington, Ky. The church has now called him to the permanent pastorate and he will begin service in this capacity the first of September.

H. E. Knott, acting pastor of the church at Cadillac, Mich., returns to Harvard University the first of September. Mr. Knott has done good work at Cadillac, and the church will want a man of the best equipment to take his place.

Thomas J. Thompson has closed his service as pastor of the church at Memphis, Tenn., and is spending the month of August in Carthage, Ill., where he may be addressed "by churches progressive and alive desiring a preacher of experience for full time."

The Sunday school of the First Church, Akron, Ohio, had an average attendance of 738 for the first half of the year. The school is now in a contest with the school at Nelsonville, Ohio, of which R. A. Doan is the superintendent.

Walter S. Goode will preach his farewell sermon to the Central Church, Youngstown, Ohio, August 28, and go at once to his new work with the church at Lakewood, Ohio. Mr. Woode is spending the month of August with his family at the sea shore.

A reconsecration service was held in the church at Cairo, Ill., the first Sunday in August. It was partly in recognition of the one hundred new members that have just come into the church. The Pastor Thompson has just returned from a ttrip to the Holy Land.

The Christian Church, Ottumwa, Iowa, organized about ten years ago with eighty members, by B. S. Denny, DesMoines, is erecting a new house of worship which will be dedicated in September. Z. T. Sweeney will have charge of the service. The church now has a membership of over three hundred.

The Disciples of Stark County, Ohio, recently held their annual picnic at Meyers Lake, near Canton. All churches of the county were represented. I. J. Cahill, Cleveland, state secretary, delivered the address. By unanimous vote, Mr. Cahill was invited to be chief speaker at the meeting next year.

C. M. Pinkerton, chairman of the committee of the Oklahoma brotherhood, sends a ringing call for an attendance of one thousand strong at the state meeting to be held in Tulsa, September 8, 1910. This is the youngest of the brotherhood state organizations. "Let us be the greatest," says Mr. Pinkerton.

J. N. Wooten, Longview, Texas, closed a short meeting at Gun Springs last week, with 23 additions, 21 by confession and baptism. Organized a church with 75 charter members. About sixty of these were baptized by Mr. Wooten in other meetings. Site and material for a new building were donated during the meeting.

H. A. Eicher, of Bilaspur, India, reports that the work is moving along well. The rains are not as abundant as usual, but there have been a few heavy showers. The vegetation is looking fresh and green. Much heavier rains are needed to insure the year's crop. Brother Eicher has had his first fever in India.

It has been definitely decided by the reunited Churches of Christ in Joplin, Mo., that F. F. Walters shall remain as pastor until September 1, when he will engage in evangelistic work. James M. Miller will serve as pastor from September 1 till January 1, when a permanent pastor will be chosen.

We have just received the first general illustrated announcement of the national convention at Topeka, Kans., October 11-17. The work is well done and shows Topeka, with its fine auditorium, beautiful churches, immense commercial enterprizes to be no mean city for the great gathering of disciples that will be held there this autumn.

Dr. C. L. Pickett will be available for addresses between the 18th of August and the 10th of October. Since his return from the Philippines on furlough he has spoken at Lake Geneva, at the Nebraska State Convention in Omaha, and St. Paul. After the Topeka Convention he expects to spend some time in post graduate medical work in the University of Pennsylvania.

Frank E. Boren, recently resigned as pastor of the church at Vicaville, Cal., gave a series of addresses at the Santa Cruz convention in July. His subjects were: "The Emmanuel Movement," "The Sway of Mind"; and "The Realm of the Sub-conscious." Mr. Boren is a careful student, and this tackling of big problems in a systematic way is characteristic.

J. Frank Green, associate secretary of the Christian Missionary Society, during July visited ninteen churches in the interest of Michigan missions, delivering twenty-two sermons and address. Definite amounts were pledged by each church for the state work. In the state of Michigan there are but one-fifth as many churches as in the state of Ohio, or just the same number as in Kansas City, Mo.

Messrs. Moon and Wilson are getting along very well with the reconstruction of the "Oregon." The hull is all together and is no wready to be riveted. Steamboat men who have seen it say that it is the strongest and best shaped hull on the river. Mr. Howell, of the Baptist Missionary Society, tells his friends that if they want a boat built while you wait apply to Wilson and Moon, shipbuilders.

Miss Edna V. Eck, Bolonge, Africa, writes: "This is surely a happy place in which to be located. The one unhappy thing to me is that I am unable to do more work that is to be done. School work has been given me and with the help of the native teachers I am getting along very well. I have never had a more pleasant work in my life, and expect to find more pleasure when I have more of the language."

Harry G. Hill, of Indianapolis, will be platform manager at Weldon Springs Chautauqua, Clinton, Ill., where he served in a

similar capacity last season. In addition to his duties as superintendent he will give a seies of morning lectures on the following themes: "The Evolution of the Social Consciousness." "Social Service the Measure of Worth." "Our Institutions and their Social Interest." "Social Sin and the Crimnaloid," "Social Problems in Our Country."

The Moody Bible Institute will hold dedicatory exercises on Tuesday at noon, in connection with the breaking of the ground for the new woman's building they are erecting on the corner of LaSalle avenue and Chestnut street. This building, of which Mr. H. B. Wheelock is the architect, is to be seven stories in height, and to harmonize in design with a similar one erected last year on Institute Place for the accommodation of the men students.

The churches in Australia are opening a work in the New Hebrides on the Island of Oba. On this island there is a population of over 67,000. In the mission there are fifty schools with sixty teachers and about one thousand pupils. The property owned by the mission is worth $1,625. The Australian churches are to pay $750 annually to support the teachers and defray other expenses. There is a great missionary future for the churches in Australia.

F. M. Rains, of the Foreign Society, writes: "We regret to announce a loss in receipts for the month of July of $1,027. The churches made a gain of $1,253. This is encouraging. The individual contributions fell behind $2,145, due to the fact that the brethern were sending in contributions for the steamer "Oregon" last year. It is hoped that the churches and Sunday Schools will make remittances during August that will more than overcome the loss of July."

The Sixth Conference of the Young People's Missionary Moveemnt held at Conference Point, Lake Geneva, Wis., July 1 to 11, was the largest ever held at that point. Two hundred and fifty delegates were in attendance. Of this number only seven were from our people. These conferences are remarkable from a spiritual and intellectual standpoint. The atmosphere is missionary first, last and always. May another year see fifty of our young ladies enlisted.

The annual county meeting of the Christian churches of Tipton County, Ind., was held near Haobb's Station, August 7. The program consisted of preaching and communion service at 10:30, and preaching at 3:30. James Burkhardt of Frankfort was the preacher of the day. Guy Hoover of Tipton was presiding officer of the day. "Larger things for the cause of Christ in Tipton County" is the watchword for the year.

There seems to be no slacking of pace with the South Broadway Church, Denver, during the summer. Sunday, July 24, one person who had recently been baptized was received into the fellowship of the church, two others were received by letter, and seven persons made the confession of their faith in Christ. The same evening Peter Ainslie, president of the American Christian Missionary Society, gave an address in this church on "The Importance of Christianizing America." This address appeals so strongly to the audiences where it is delivered, that Mr. Ainslie has been requested to print it.

Laurence Fenninger, pastor of the Sixth Church of Philadelphia, has resigned to take a course in Union Seminary. He has been pastor of the church for four years, during which time he has completed his course in Princeton University, graduating with honors and receiving a fellowship in philosophy. He is spending the summer at Bird-in-Hand, Pa. The church is in a prosperous condition and is contemplating enlarging its building. It is looking for some young man who would like the privilege of taking a course in the University of Pennsylvania to take charge of the work.

A new home is being erected at Bolenge. C. P. Hedges has charge of the printing press, the oversight of the teachers and is looking after the new building. As the others are away all the work of the station has fallen on him. In addition to that he has considerable printing on hand. He writes: "But what good is a man if he is not willing to inconvenience himself that his mission may be performed. To bear the message to Garcia we do not have to be spectacular. I am glad that I can do this. The work can go on a great deal better here without experienced workers than at some of the outposts.

The First Church, New York City, which was organized October 10, 1810, will hold its centennial celebration October 2 to 9. A fine program has been prepared for the occasion by the centennial committee of the board of officers, of which Jacob H. Banton is secretary. The services begin on Sunday with a sermon at 11 a. m. by B. B. Tyler, Denver, and at 8 p. m. by J. H. Garrison, editor of the Christian Evangelist. Dr. Garrison preaches again Monday evening. Tuesday evening there will be a reading of a historical sketch of the church by Robert Christie, and greetings from old members of the church. Wednesday evening will be given to a social reception. Friday evening and Sunday morning Dr. Herbert L. Willett will be the preacher, and Sunday evening the sermon will be by Miner Lee Bates, president of Hiram College, thus closing a week of delightful fellowship and inspiration. W. L. Fisher is pastor of this church.

David H. Shields, pastor of the church at Eureka, Ill., supplied the pulpit of the Englewood Church Sunday morning and evening, August 7. W. W. Sniff of Paris, was the preacher August 14.

The church at Irving Park, Chicago, has not yet arranged for a successor to Alva W. Taylor. A call was extended to Clarence E. Rainwater, but he accepted the work of superintendent of the Hamilton Park playground instead.

Mr. and Mrs. W. P. Keller, well know workers in the Englewood Church, celebrated the twenty-fifth anniversary of their wedding at their home, 6818 Normal Ave., August 6th. The day was spent quietly with only a few members of the family as invited guests.

The Central Church, Des Moines, Finis Idleman, pastor, will celebrate its fiftieth anniversary October 5-9. The opening address of the program will be by Charles S. Medbury, pastor of the University Church. H. O. Breeden, who was for twenty-three years pastor of the church, will preach the sermon on Sunday. One of the early addresses of the program will be that by B. J. Radford

When Nelson Trimble was placed in charge of the work at Gary, Ind., last June, by the American Christian Missionary Society, there were but thirty members of the church that could be brought together. Since then there have been fifty additions to the membership. Besides this Mrs. Trimble has opened a mission in the city where she speaks every Sunday afternoon. Chicago Disciples rejoice in the success of the church in this magic city, and in Mr. Trimble's achievements.

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine month or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

Churches Reunite

Seventeen months ago F. F. Walters went to the pastorate of the Central Church, Joplin, Mo., for the express purpose of bringing together the two congregations that had a year or more before divided. This work has now been accomplished and Mr. Walters writes: "We are all happy over the outcome." According to agreement both pastors have resigned and another move will be chosen for the United Church. Mr. Walters will for a time give himself to evangelistic work, perhaps later taking up the pastoral office again. Mr. Walters is a graduate of Drake University, with post graduate work in the University of Chicago. For five years he was pastor and evangelist in Colorado. For five years he has been in Missouri, at Springfield and Joplin. His first meeting will be with the church at Dexter, Mo., where E. J. Church is pastor. F. J. Held will be leader of song. The following note from Mr. Walters' predecessor at Joplin will be of interest:

Three years ago while I was minister of the First Church where I had served many years, serious trouble arose in the congregation numbering then nearly 1,200 persons. It did not center round the minister, neither did it pertain to any one's life or character but had to do with methods and organization. The result was that some 200 members withdrew and formed an organization under the name of the Central Christian Church. Meeting first in a hall they later erected a

basement of a proposed new building where they have since worshipped. L. L. Combs, Dr. Thos. L. Cooksey and James M. Miller have in turn served the new congregation. After a year and a half had passed I felt that a readjustment would be reached more quickly if I left. So I arranged and came to the Central Church here at Peoria. F. F. Walters of the Central Church, Springfield, Mo., was chosen as my successor. Brothers Walters and Miller have for several years been my warm personal friends and also friends of each other. To those who know their spirit it is not surprising that a movement began soon after they were both in the city for union. It is not necessary to recite details but suffice it to say that under the wise leadership of Brother Walters the First Church made overtures to Central to return and that under the equally wise leadership of Brother Miller Central voted unanimously to do so and on Sunday, July 1st the happy consummation took place."

My last infrmation was that Brother Miller would likely be called to serve the united church till January 1, 1911, and that Brother Walters would for a time at least evangelize. Both men are equipped to do a fine work in any field they may choose. Brother Miller is a graduate of the College of the Bible of Kentucky University and has done a really remarkable work at Diamond, Mo., his first charge.

Fraternally,
W. F. TURNER.

Peoria, Ill., August 1, 1910.

New England Message

Our missionary work in New England progresses slowly but surely. We are in need of funds and must raise $200 more before Sept. 1st, in order to carry on our work as planned. We urge all our churches wherever located to help the cause in New England and send liberal subscriptions at an early date. He who gives promptly gives doubly.

Our annual convention meets in Brockton, Mass., Sept. 8, 9, 10 and 11. We want the largest convention our New England churches have ever had. Let all our brethern plan to be there ready to work for the cause we all love. For further information write to John A. Gardner, Cor. Sec., 176 South St., Boston.

Front Rank Statement

There have been issued from the national office seventy-two certificates to date, August 5. The ranking by states is as follows: Kentucky, 18; Indiana, 13; Iowa, 9; Oregon, 8; Colorado, 5; Nebraska, 5; California, 4; Illinois, 4; Ohio, 3; District of Columbia, 1; West Virginia, 1; Oklahoma, 1; total, 72. The new Front Rank Schools this week are: Brownville, Neb., First Dorchester, Neb.,Cynthana, Ky., Crestwood, Ky., Butler, Ky., Oxford, Ind., La Harp, Ill., Mosier, Ore., University Place, Enid, Okla. Kentucky still holds first place; Nebraska makes a good gain, and Oklahoma is initiated. Missouri promises to be in the race within a week. Kansas has started a campaign for "Sixty Front Rank Schools in Sixty Days." It remains to be seen which state will lead in this splendid campaign.—Robt. M. Hopkins, Bible School Secretary, A. C. M. S., Carew Building, Cincinnati, Ohio.

Home Missions

The American Christian Missionary Society goes steadily forward through the hot season. Our missionaries report in the last month, baptisms, 634; accessions by letter, 250; by statement, 450; total additions to the church, 1,336. That is a wonderful work, and the results justify sending many fold more men and money into destitute fields. Six new churches were organized. Such labor is worth while. The cost of it all was only about $4.00 per member, with the church thrown in.

The total receipts of the Home Society to July 31, were $92,737.66, a gain of $8,485.64 over the same period last year. Eighty-nine churches gave in July, which made no contribution last year. Many churches, however, have deferred the offering to Home Missions till fall. August and September alone remain before our books close. If every church wil make its contribution, however large or small, to Home Missions, that contribution will be an investment yielding dividends annually to every enterprise of the Church of Christ; and it will set the pace for itself in the second century of American history.

Money is not the first consideration in our missionary work, but the expansion of the circle of influence, and the number of fields cultivated—and there are thousands of square miles under the American flag where we have no church—requires money. Every lover of his native land and true follower of Christ, will be glad, if his attention is called to it, to share in the glorious religious conquest of our home land. Send all remittances to the A. C. M. S., Carew Building, Cincinnati, Ohio.

I. M. McCash,
Secretary.

Illinois Convention

Springfield, Sept. 12-15.

ILLINOIS CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Monday Evening.

Devotional—Mrs. Olive Reynolds Pope, DuQuoin.
Address—Mrs. Anna R. Atwater, National President, Indianapolis.

Tuesday Morning.

Devotional—Miss Margaret Hale, Springfield.
Reports:
Young People's Work—Miss Dora Guthrie, Supt., Vermont.
Treasurer—Miss Hattie Clark, Jacksonville.
Corresponding Secretary—Miss Lura V. Thompson, Carthage.
President—Mrs. Carrie F. Zeller, Cuba.
Reports of Committees:
Nominating. Watchword and erature.
Recommendations of the Board.
Adjournment.

Afternoon.

Devotional—Mrs. O. W. Lawrence, Decatur.
Address—Mrs. Catharine F. Lindsay, Springfield.
Introduction of Missionaries and Fraternal Delegates.
Field Interests—Led by Mrs. Anna R. Atwater.
Adjournment.

BROTHERHOOD.

Tuesday Afternoon.

The Origin and Significance of the Brotherhood Movement—C. G. Kindred, Chicago.
The Function of a State Brotherhood: Its Relation to the Local and General Brotherhood.—S. H. Zendt, Bloomington.
The Practical Activities of a Local Brotherhood—J. R. Watt, Jacksonville.
Round Table on the Brotherhood Organization—Conducted by H. T. Swift, Springfield.
Men's Parade through the business district of the city, closing with a panoramic picture.
Brotherhood Banquet.

The Officers of the General Brotherhood, Kansas City, Mo., will have charge of the toasts and the speeches. Springfield will serve.

ILLINOIS CHRISTIAN MISSIONARY SOCIETY.

Tuesday Evening.

Praise Service—Ralph V. Callaway, Atlanta.
Address—The Church and Men—Prof. Arthur Holmes, Philadelphia.
President's Address—J. W. Kilborn, Mt. Carmel.

Wednesday Morning.

Bible School Conference—Led by Clarence L. DePew, Jacksonville.
Front Rank Conference—E. W. Thornton, Marion Stevenson.
How County Organization Helps—G. W. Morton, Salem.
How We Got Fifty Per Cent to Bring Bibles—W. F. Kohl, Girard.
Superintendents Conference at close of this session—Led by E. W. Thornton.
Reports of State Officers:
J. Fred Jones, Field Secretary; W. D. Deweese, Office Secretary; C. A. Dennis, Treasurer; J. P. Darst, Treasurer of Permanent Fund; H. H. Peters, C. E. Supt.; C. L. Depew, Bible School Supt.
Appointment of Committees.
Address—A Plea for Our Own State—J. H. Wright, Arthur.
Address—Illinois Living Links—J. I. Gunn, Arcola.

EDUCATIONAL WORK.

Afternoon.

Praise Service—Led by S. Ellwood Fisher, Dixon.
Address—The Adolescent Soul—Prof. Arthur Holmes.
Endowment Campaign Committee—H. H. Peters, Field Secretary.

ILLINOIS CHRISTIAN EDUCATIONAL ASSOCIATION.

Mrs. Sarah J. Crawford, Presiding.

Chas. R. Scoville and his assistant, W. J. Menies were in charge of the service at the Metropolitan Church, Chicago, July 31st. Mr. Menies will preach for the church August 7 and 14, and Mr. Scoville again Aug. 21. There were eight additions to this church during July.

Address—An Impossible Alternative—David H. Shields, Eureka. Reports—Miss Luceba E. Miner, Field Secretary; Miss Clara L. Davidson, Treasurer; Committee on Nominations.
Address—Ministerial Relief—A. L. Orcutt, Indianapolis.

Evening.

Praise Service—N. H. Robertson, Stanford.
Address—The State Missionary Service B. S. Denny, Iowa Cor. Sec.
Address—W. R. Warren, St. Louis, Mo.

Thursday Morning.

Bible School Conference—Led by E. W. Thornton, Cincinnati.
Front Rank Conference—Herbert Moninger, R. P. Shepherd.
A Successful Teachers' Meeting—R. F. Thrapp, Jacksonville.
Grading and Supplemental Lessons—Clyde Darsie, Quincy.
District I. C .M. S. Round Table—Led by J. Fred Jones.
Ten minute addresses by the district evangelists, J. D. Williams, J. W. Camp, C. W. Ross, Andrew Scott, D. R. Bebout, F. M. Stambaugh.

BIBLE SCHOOL.

Afternoon.

Praise Service.
The Superintendent's Vision—R. P. Shepherd.
A Missionary Bible School—I. N. McCash.
The Trained Teacher—Herbert Moninger.
The Loyal Movement—E. W. Thornton.
Bible School Luncheon.

Evening.

Praise Service.
A Square Deal for American Missions—I. N. McCash.
The Ideal Teacher—R. P. Shepherd.
Program Committee—F. W. Burnham, Springfield; W. F. Turner, Peoria; Louis O. Lehman, Gibson City.

News from the Foreign Society

Dr. C. L. Pickett is encouraged over the work in the Philippine Islands. Many converts preach without any idea of compensation. Many have turned completely from the drink habit. As they come to appreciate the real teaching of God's work, joy comes into their lives. The gospel is always and everywhere the power of God unto salvation. Dr. Pickett has about twenty native evangelists associated with him in his work.

Dr. W. E. Macklin opened our great mission in Nankin, China, in 1886. He soon began his important medical work. Last year he treated 13,508 patients. While working for all classes the Doctor gives unusual attention to the very poor. Last year he treated, housed and fed in all two hundred and forty-nine paupers. His expenses for that special work are mostly met from medical fees or donations on the field. Besides his

great medical work the doctor has done a vast amount of literary work.

Secretary F. M. Rains started on his visit to the mission fields the night of July 24. He will be at the Long Beach, Cal., convention August 4 to 6, and sails from San Francisco August 9. The month of September will be spent in Australia where he speaks about every day during the time.

Three years ago our missionaries in Japan began work at Yonezawa. The first man baptized was a teacher in the public primary school. Almost immediately he was transferred to another place entirely removed from Christian influence. Last year we began work in the place to which he was transferred, and he was found still strong in the faith. Last month he led two to Christ by his faithful life and teaching.

One of the very weakest churches in our Sendai District, Japan, reports the baptism of three young men. C. E. Robinson is the evangelist in that district. He is supported by the Tabernacle Church, Columbus, Ind., of which W. H. Book is the pastor.

C. E. Benlehr, Damoh, India, reports the baptism of six boys. He has been offered a government position to take up industrial work in the agricultural department.

J. C. Archer, who went out from Ohio, has begun to preach some in the Hindi tongue at Jubbulpore, India. He is supperted by the church at Mansfield, Ohio.

D. O. Cunningham, Harda, India, says that the missionaries have just concluded a two months' evangelistic campaign in the villiges with very encouraging results.

Dr. A. L. Shelton, Batang, on the border of Tibet, always writes in a cheerful mood. He says: "We are all well and the work goes fine. The Lord is certainly prospering us."

The new school praperty in Shanghai, China, will be transferred to our mission August 31. It will be remembered that we have had a school for boys there for many years. We have been greatly hampered for an enlargement, but $6,000 for additional grounds was raised for this special purpose and has been forwarded. This will be good news for H. P. Shaw and others.

Dr. W. N. Hardy on his way to Batang stopped for a day in Japan, and then hurried on to Shanghai, Nankin and Wuhu. His purpose was to leave Ichang on the first day of August. Traveling through China is somewhat risky in the hot season, but as Dr. Shelton wishes to come home on furlough, Dr. Hardy is hurrying on to relieve him.

Bruce L. Kershner reports that he baptized seven during the month of June. The Loretto congregation has conceived the idea of renting a place for regular out meetings. In the central district the evangelistic work is going on as usual.

A university is being established in Manila for the Philippine Islands. This will be a great institution and will be supported by the government. The missionaries in the Philippine Islands are planning for some kind of work in connection with it, principally dormitory work. The founders of the university have made no provision for advanced Bible work. They have made no provision to meet the crowning need of the Philippines.

James Ware writes: "Yesterday I had the pleasure of baptizing ten girls from the Shanghai Door of Hope. These are lovely Christian girls. I am glad and grateful for the measure in which I am able to co-operate with the workers and to know that my assistance is much appreciated."

George B. Baird states that at Lu-chow-fu, China, in the midst of the hot summer weather the waiting room at the hospital, which is used as a church, is crowded to overflowing at the morning service, as it has been all during the last year. A suitable chapel, which will cost about $3,000, is needed, at that place. There is no room large enough to accommodate those who wish to hear. Maybe someone whom the Lord has prospered will furnish the funds for this purpose.

James Ware, Shanghai, China, is fifty-one years of age. Goodness and mercy have followed him all the days of his life. He is particularly thankful because he has, besides good health for himself and family, a deeper and more solid interest in the work than ever before. His trust is that by God's grace he shall find the best part of the work before him.

Dr. George E. Miller of Mungoli, C. P., India, writes that the work moves on in much the same way. The missionaries are busy day after day trying to prepare apostles and teachers for the Master's service.

Dr. W. N. Lemmon, of Lacag, Philippine Islands, reports 1,277 medical treatments in the month, 29 surgical operations, 10 visits to outside towns, 356 sermons, 200 houses visited, and about 1,000 tracts distributed, three marriages and 38 baptisms. He and several of the helpers were out a week preaching to the people in the mountain region and baptizing.

The missionaries at home on furlough are preparing to start back to their fields. Miss Bertha Clawson returns to Tokio, Japan; Dr. and Mrs. Wm. Macklin to Nankin, China; Dr. and Mrs. Paul Wakefield to Chaohsien, China; Mr. and Mrs. R. Ray Eldred to Bolenge, Africa, and Mr. and Mrs. M. B. Madden to Sendai, Japan. They will receive a most cordial welcome on their return to their homes.

The S. S. "Mongolia" sailed from San Francisco on the 12th. She was delayed three days on account of an accident on her previous trip. Mr. and Mrs. F. M. Rains are among the passengers. They go on the "Mongolia" as far as Honolulu and transfer to the "Mariposa" for Sydney, Australia.

James C. Ogden, of Batang, reports the arrival of a new missionary at that station. His name is James Clarence Ogden, Jr. He cannot speak the language and has a very slender outfit, but he is most welcome and is a help already. He makes friends for the work and for the workers.

The Foreign Society recently received $1,200 from two of its most loyal supporters. They are living-links. What a blessed privilege to have your representative working for you,



DRAKE UNIVERSITY

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

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College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

thus giving a full twenty-four hours of service to the Master each day.

F. E. Hagin, Tokio, Japan, writes: "I have traveled quite extensively already among my mission points and had the joy of baptizing a fine young man at Toride a week ago. Am so glad to be back and my work needed me."

STEPHEN J. COREY.

A Belated Letter

Editors Christian Century:—Evidently the last word has not been said on the subject of "Union and Baptism," as your "Readers' Opinions" in "The Christian Century" abundantly show, and you will perhaps allow a "Small" word on the subjects in your columns.

I have read all that has been written on the "Union and Baptism" question that has appeared in the past few months in your paper, and on the whole, the correspondence has certainly been interesting and profitable. Our "Readers' Opinions" is now a necessary part of the "Century's." I wish to add this word, which has been emphasized again and again in our history, viz: "Let us call Bible things by Bible names" whereever it can be done. For instance, in this week's issue, June 9, 1910, W. H. Thomas writes about "Water Baptism," and argues against its spirituality by it being a material element. We shall have something to say about the spirituality of baptism later, but at this point will simply content ourself with remarking, in all kindness, that when a man in this dispensation and in this age, conceives it to be his duty to discuss "water baptism," he betrays by his very use of the term his incompetence to discuss the subject of baptism from a scriptural standpoint. The term, "Water Baptism" is an old dodge of the denominations to cast aspersion on the institution as a saving ordinance, and ought to be forever abandoned by our writers.

Baptism in the New Testament, as the writer in question knows very well, is never divorced from faith. Indeed, if Mr. Thomas was to call it "faith's baptism" and say that faith is "for the remission of sins," he would come much nearer the truth.

We only know living things by their expression or manifestation. Faith is a vital thing, and must express itself in obedience.

God's thoughts are expressed in the rose, and in all created things. Every great thing was once a thought. If we want to make civilization great outside, you must give it a soul inside.

You cannot keep faith and love in the heart, they must express themselves. We see the spiritual through the material. Even God's revelation of love is in the incarnate Christ. The climax of Paul's concluding phrase is, "Through Christ Jesus." This is the key to Paul's philosophy. All abstractions become concrete in Jesus. Heaven and earth meet in him.

"Life and immortality," Paul says, "were brought to light through Christ." Look anywhere and the unseen is manifested through the seen. Take the unseen out of this world and you have a dead world, a mere material world. Take the unseen out of baptism and you then have *water* baptism—Infant baptism, for instance.

Take away the interior of obedience and you have no obedience. The only evidence that man can have of our faith, or that God requires, is our obedience. In this view of the matter, there are two sides to faith. Faith is the foundation of things hoped for, the conviction of things not seen; and there is faith expressed in action.

In a word, there is obedient faith, and disobedient faith, according to the Scriptures, and the Bible knows of no other kind. Weak faith and strong faith, obedient or disobedient—that's all.

Faith is perfected in obedience. Baptism is faith "actualized." Weak and strong faith are illustrated in the chief rulers and Paul. Weak in the former, and strong in the latter Faith must take hold of the whole machinery of life, before it can be said to be saving faith.

In the light of all this, then, it is faith all the way through. The "Confession" is faith speaking. Baptism is faith acting. Prayer is faith petitioning. The Christian life is faith serving. These are steps, to be sure, but they are the steps of faith.

As I have written so much already on the baptismal phase of the question, I will not take your space for anything I have to offer on union. Suffice it to say, as I see it, we have no union basis to suggest or invent. We have a union to keep and guard. Union is like the Gospel, we have not to invent a Gospel, but to preach one.

JAMES SMALL.

Editors of Christian Century:—I was more pleased and edified by the address of Walter Rauschenbush published in your paper than I am able to tell you.

I enclose price for the Christian Century another year. You are giving us much of the best things. J. S. HUGHES.

Holland, Mich.

The Federal Council of Churches in the United States reports that it has found in Colorado alone 133 places, having from 150 to 1,000 inhabitants, without any Protestant religious service of any kind, 100 of them not having even Catholic service. Every one of these places, however, has plenty of saloons and other evil resorts.

—Jean Finot, one of the leading French editors, says: "The twentieth century will be women's centruy, as the eighteenth and nineteenth were the centuries of human rights." He says with conviction that women will soon have the right to vote and that they will assume a much greater place of importance in the history of the present century than in past years.

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Begins

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Church Extension Supplies should be ordered at once so the orders can be filled promptly from the office at Kansas City.

THE FOLLOWING SUPPLIES WILL BE SENT:

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is the amount we want to secure for the current Missionary Year for Church Extension. If we can raise FORTY THOUSAND DOLLARS in September we will reach the $100,000. Is this not worth working for? The Board trusts that every minister of the gospel and every elder in the church will take an interest in enlisting the congregation, over which he has charge, in the Annual Offering.

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1. Church Extension money comes back to go out again every five years. Loans are returned in five annual payments.
2. Churches do their best to help themselves and come to this Board in their extremity for loans to complete their buildings.
3. The Board loans about one-third the cost of the lot and church building. The church aided, therefore, raises two dollars for every one loaned.
4. Many congregations to whom we promise loans do not need them in the end. Yet they would not have had the courage to begin except for the offered help.
5. A loan from this Fund makes it possible for a congregation to erect the first building in a new town or ward of a city and thus gain immense advantage.
6. Our Board encourages churches to erect up-to-date buildings by furnishing church plans that are modern and useful and that are perfect as to heating, lighting, ventilation and acoustics.

Send all orders for supplies to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready (October, 1910)
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready (October, 1910)

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THE CHRISTIAN CENTURY

Volume XXVII. August 25, 1910. Number 34

Ireland's Thralldom

The Story and Explanation of the Backwardness and Oppression of Ireland's Masses—Told in the Social Survey by Alva W. Taylor

The Perennial Problem

And a Passing Solution
Editorial

An Afternoon Tea

By Charles Clayton Morrison

Our Readers' Opinions

On a New Sort of Heresy and a Certain Old Heresy

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HERBERT L. WILLETT.

CONTRIBUTING EDITOR

SILAS JONES, Prayer Meeting.

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Important Statement.

If young men who can preach acceptably, and wish to make further preparation for their work, would have faith enough to come here and enter school, they would be able to get preaching points in a short time. There are a hundred churches or more within reach of the school that are now ready, or could be worked up by a little effort, to support ministerial students.

Eureka College Letter

As we approach the opening of the school the prospects for a good attendance are increasing. Eureka College ought to have the best attendance for years this fall.

Many improvements have been made on Lida's Wood, the girl's boarding hall, during the summer. We are now prepared to compete with the best schools in the land in this respect. All the rooms have been refrescoed and many of them refurnished. We would like for our people who have daughters to send away to college, to give us consideration before a decision is made.

The Illinois State Convention will be held in Springfield, Sept. 12-15. A full half day is given to the cause of Christian education. Professor Arthur Holmes, of the University of Pennsylvania, will deliver the principal address, and the entire campaign committee will speak in the interest of the endowment proposition. Rev. David H. Shields, pastor of the Eureka Church, will deliver the address for the Illinois Christian Educational Association, and judging from what we have heard from Brother Shields, it will be a "hummer."

The representatives of Eureka College have returned from the Educational Congress at Winona Lake, enthusiastic over the prospects of a permanent educational association. We are glad that time has been taken to deliberate upon the matter, and we sincerely hope the meeting in Lexington, Kentucky, in February, 1911, will result in a permanent organization.

Eureka College will get $5,000 from the estate of Brother Rodney Mitchell, of Minier, who passed away during the past month. Brother Mitchell was one of the really great men of Central Illinois and has always been a good friend of Eureka College.

The Endowment Campaign is progressing. We have added quite a bit during the past month. We now have $65,000.

H. H. PETERS.

Men at Springfield

The annual meeting of the Illinois Brotherhood of the Disciples of Christ, is at hand. We have an afternoon and evening session on Tuesday, Sept. 13, 1910, at Springfield. This is in connection with the Illinois Christian Missionary State Convention.

The program is carefully arranged and will present a well thought out plan for the entire Brotherhood movement. The three afternoon addresses will deal with "The Origin and Significance of the Brotherhood Movement," "The Relation of the State Organization to the Local and General Brotherhood," "The Practical Activities of a Local Brotherhood." Following this a Round Table and Open Parliament will furnish opportunity for the freest and widest discussion. The Brotherhood movement is in its second year and Illinois should be in the front rank among the states in this line of church activity.

At 6:00 o'clock a banquet will be served. The talks for this hour have been assigned to the national secretaries, and they will speak to our men with an uplift from their wider experience.

In the evening Dr. Arthur Holmes, of Philadelphia, will deliver the address. Every man in the Illinois churches ought to hear him.

The men in the Christian churches in Illinois should not be satisfied with less than 1,000 men at this great meeting. Let everyone who reads this begin now to get ready to come to Springfield, Sept. 13, and to talk to every man he sees about the meeting. It is a good theme for the Men's Bible Class, and should receive attention in the church announcements on Sunday morning.

H. T. SWIFT, State President.

New England Convention

The 45th annual convention of the Disciples of Christ in New England will be held at Brockton, Mass., Sept. 8 to 11, in the Wendell Ave. Congregational Church, located on Wendell Ave., between Center and Crescent streets, ten minutes' walk from the depot, or take the Center street car at the depot, and get off at Lyman street, two minutes from the church.

Pastors are requested to notify the undersigned as to the probable number of delegates expecting to attend so accommodations can be arranged. Those having delegate certificates properly signed, will be furnished lodging and breakfast free of charge throughout the convention.

Any printed matter for distribution at the convention should be sent, charges prepaid, to W. H. Wallace, 31 Elm Court, Brockton, Mass. JOHN A. GARDNER, Cor. Sec.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Our Perennial Problem

And a Passing Solution

Throughout all the years of their history the Disciples of Christ have been perplexed and confused, not to say annoyed, by one persistent question: What shall be our relationship with the various denominations of Christendom?

From the days of Alexander Campbell's Millenial Harbinger through the years of Isaac Errett's editorship of the Christian Standard and Benjamin Franklin's editorship of the Review, down to the very latest issue of the Christian Standard, the Christian Evangelist and the Christian Century, this has been the most discussed theme in the columns of the Disciple press.

It has come up in the form of discussions concerning our participation in union ministerial meetings, in union evangelistic meetings, in the application of the principles of comity on the mission field, in the Federation movement and in the attitude of our local congregations toward unimmersed members of other churches who may apply for membership with us.

The last named has been by far the most acute and persistent form in which the problem has emerged. There has always been a restlessness in the brotherhood due to an irritating sense of inconsistency between our plea for Christian unity and our denial of fellowship to the great majority of Christian people.

This restlessness has been increasing with the years, as the Disciples have come to take more seriously than they did a generation ago their plea for unity. In all parts of the brotherhood there are men—ministers and laymen—who assert that they can no longer in good conscience preach against human creeds as tests of fellowship and at the same time impose one.

In a recent issue of the Christian Century (July 7) Professor E. S. Ames, pastor of the Hyde Park Church, Chicago, contributes an article reciting the history of seven years' experience in an earnest attempt to solve this paradox. Dr. Ames' plan grew out of the suggestion that churches in college communities provide a form of associate or affiliated membership for students bringing letters from their home churches. It was not thought desirable that the student should sever his responsible connection with his home church while absent only temporarily, but that he should be given a home and a status in the church of his choice, whether of his own or another denomination, in the college community. This associate membership plan was heartily endorsed by a number of Disciples, and met with the approval of at least two of our papers.

Beginning with this plan the Hyde Park Church, located in the midst of university students, has gradually extended it to include all candidates for membership who are not Disciples and who do not see their way clear to be immersed.

Dropping the title "Associate Membership" the church has adopted "Membership in the Congregation," to express the relation of fellowship into which they invite other Christian people and even those who hitherto have made no profession of religion. There are thus nominally two classes of members in the Hyde Park communion—Members of the Church and Members of the Congregation. But the distinction, Dr. Ames says, has never had any significance "except to those who have a subjective feeling about it."

Since the appearance of Dr. Ames' article we have received a number of inquiries as to The Christian Century's view of the "Membership in the Congregation" plan. The Christian Century has the deepest sympathy with the motives underlying the Hyde Park plan, but it does not seem to us to offer an adequate solution of our perennial problem. It is a plan that can be utilized successfully in such a community as that in which the Hyde Park Church is located and with such a leader as Dr. Ames, but it is incapable of general use. The average pastor would find it impossible to explain to the immersed applicant for membership that membership in the "Church" conserved all his traditional convictions, and at the same time to explain to the unimmersed applicant that there was really no significant difference between the two classes of membership.

The plan can hardly fail to impress the sophisticated as more or less of a trick. Its very complexity calls for a casuistical explanation. And it would be a constant temptation to insincerity in the minister who tried to utilize it.

In the Church of Christ simplicity and transparency are cardinal virtues. A cumbrous mechanism like this is inappropriate in an institution wearing Christ's name.

Moreover, this plan of two memberships is absolutely artificial. There is in reality no such distinction as that between the Church and Congregation. There is no church except the congregation. The church is *a congregational thing.* One of the New Testament truths to which the Disciples have happily accustomed themselves in their thinking is just this congregational character of the church. It is doubtful if the full significance and value of this insight has been appreciated, however, even by the Disciples, and any shuffling of words that will make a distinction between church and congregation is every way to be deplored.

Furthermore, Dr. Ames' statement of the Hyde Park plan for union is weakened by the connection which he makes between it and the practice of baptism. "Among the Disciples," he says, "there is a growing realization of the futility of advocating union on the basis of immersion." He goes on to quote the utterances of the distinguished layman at the Centennial convention who argued that the churches which practice three methods are nearer right than we who practice immersion only.

The Christian Century believes the Disciples of Christ are right in their practice of baptism. Therefore the proposal to receive non-Christians into a so-called Congregation between which and the Church proper there is no difference "except to those who have a subjective feeling about it," is one which we cannot approve.

Finally, there is in the Hyde Park plan an evident conservative purpose which is in itself admirable. Those who know Dr. Ames know his loyalty to the Disciples. There is a strong vein of conservatism in his nature, despite his radical reputation. We opine that the conservative motive played as great a part in creating this device for practicing Christian union as did the radical motive.

But therein is the weakness of the plan. The Hyde Park Church wishes to remain a Disciple church and yet practice Christian union in some real fashion. So it ingeniously devises a scheme which will allow the larger liberty and at the same time conserve the traditions. It undertakes to keep itself conservative by a "plan."

But conservatism is to be maintained not by devices but by principles. The Christian Century believes that the simple principle of Christian union is one which may be absolutely trusted without any protective device whatever. This single ideal of practicing Christian union has in it conservative implications which neither the conservative Disciple nor the radical has yet discovered. Probably but few conservative Disciples would object to the freest practice of Christian union if they once perceived the limits which the highest devotion to that ideal would impose. And quite certainly the radical would see that such devices as this at Hyde Park are not only superfluous but positively in the way.

The Christian Century holds that any solution of the Disciples' paradox that is based upon a "plan" however ingeniously devised is a passing solution, a mere makeshift. The solution that will really solve will be based upon principle, and this principle will be fundamental enough to be trusted without fear that it will trick us into the surrender of those things of conscience which constitute Christ's authority in us.

Chapters from a Travel Journal

An Afternoon Tea

Not the least interesting of my experiences in Scotland was the privilege of stating the position of the Disciples of Christ to eager minds unprejudiced by either the errors or the misinterpretation of our hundred years of history in America. Very few people in that very religious country know who the Disciples are or what they are trying to do. Often the most intelligent of persons would not have even heard of them. In some cases the title "Campbellite" would awaken a gleam of recognition in my interlocutor's face. But I used this device only in extreme cases, partly on account of the instinctive aversion I feel for the title, an aversion bred in me from the cradle, and partly on account of the misconception and prejudice I felt sure the word would arouse if it conveyed any meaning at all.

As a rule, I found both ministers and laymen very inquiring and attentive while I put forward the plea for union which the Disciples represent. And in no case did my words meet with indifference. There has been so much talk of Christian union in Scotland, and so much has actually been done there for union, that any person pleading for the extension of the union idea throughout all evangelical Christendom is sure of a respectful, if not eager, hearing. Besides, the Edinburgh Conference was urging union every day. The theme was in the air.

On an afternoon in Edinburgh my host and hostess and "their delegate" were invited to one of those Scotch functions known as an afternoon tea, of which we enjoyed so many during our stay there. This time we were invited to the beautiful home of Professor W. P. Paterson, of the department of Divinity, the University of Edinburgh. Dr. Paterson had been one of the "big" speakers of the Conference, having a few nights before delivered a great address on the "Uniqueness of Christianity Among the World's Religions." I had met him on one or two occasions, but had as yet no opportunity of conversation.

After the greeting amenities were over, Professor Paterson asked me if I were a Presbyterian. I assured him that I had not progressed that far yet in ecclesiastical status, and in reply to his further inquiry I said that I was as yet only a Christian or a Disciple of Christ.

"And to what religious body do you belong?" he asked.

"To the Disciples of Christ," I replied.

"'The Disciples of Christ.' I never heard of them—that is, as a separate denomination. What are the tenets of your people? Are you the same as the Bible Christians?"

"Well," I said, "we surely wish to be Bible Christians, but probably in no sense that would distinguish us from you Presbyterians or any other Christians. I suppose all of us believe the Bible and are striving to be true to its teachings as we understand them. I am not acquainted with the sect you call "Bible Christians," but I am quite sure the Disciples, as a distinctive movement, are not identical with them. We have very few congregations in England, and I do not know of one in Scotland." (At that time I was not informed of the presence of two congregations of our Conservative or British Brethren, right there in Edinburgh, and of a considerable number scattered throughout Scotland.)

"You, I suppose, are the only delegate of your denomination in this Missionary Conference," Professor Paterson continued.

"By no means," I answered. "We have, I think, nearly thirty delegates, and there must be forty-five or fifty Disciples in attendance at the Conference, most of them from America."

"Is that true? Then your people must be more numerous in America than in England, to warrant such a representation here."

"Yes, indeed," I responded with characteristic Disciple eagerness, for besides being glad to inform him of our rapid growth and formidable size, I felt that a discussion of the doctrinal aspect of things would be somewhat awkward at an afternoon tea, especially when my host had his hands full entertaining many other guests. So I told him that the Disciples numbered about a million and a third in the United States, ranking about equal to the Presbyterians in size and twice as large as the Congregationalists. He was amazed. I went on to tell him of our marvelous growth in missionary giving and intelligence in the past twenty-five years, how that we now give a million dollars a year for the propagation of the gospel beyond our local parishes.

"Well, now, that is strange," he said, "that there should be so large a denomination in America and I have never even heard of it. You must tell me what your creed is, what are the doctrines you teach, and your polity."

I began with the easiest first, saying that in organization we were like Congregationalists and Baptists, each local congregation being the unit of authority with no episcopate or presbytery above it.

"Yes, and what of your creed, your doctrines," he persisted. I saw that I could not escape the theological point, even if it were "talking shop." I had not yet fully appreciated the avidity with which these Scotch people talked theology. I listened furtively to another group of guests and, catching a word or two, concluded that they were discussing religious doctrine, so I reassured myself and studiedly made my reply.

"The Disciples do not have any creed, in the sense that you Presbyterians do," I said. "We make no further test of fellowship than faith in Christ, and we have no special articles to which candidates for the ministry must subscribe. If you were to ask me concerning the theological temper and spirit of the Disciples, I think I would characterize them as a liberal-evangelical people. They hold with all the evangelical denominations to the accepted verities of Christian experience, and are intensely evangelistic. They refuse, however, to fix these verities in a formal creed to be bound upon all Christians, holding rather that each individual guided by the Spirit of God is capable of and responsible for formulating his own creed from the data of the Holy Scriptures and his own experience. On this account the Disciples are a liberal people, progressively re-stating divine truth from time to time, as fresh light breaks from the Word of God. They are an open-minded people, not afraid of a teacher of new truth, but rather welcoming him, and possessing few if any heretics."

"That is very interesting, very interesting, indeed," said the Professor, as he excused himself to greet another guest. I thought the demands of the social hour would claim him and that our conversation about the Disciples had ended. So, as I was passed from guest to guest in introduction, I kept regretting that I had allowed the form of his question—his use of the word "creed"—to determine the form of my answer, instead of just starting out with the flat statement that the Disciples were the company of those who believed in Christian union and strove to practice it. I felt that the fragment of an answer I had given would be misleading, implying, as it would, that the Disciples were just another sect separated from the rest by some *a priori* objection to creedal formulas. It was a cause of satisfaction, therefore, when my host came up to me a few moments later and said that he had been thinking of what I had said and wondered in what respect we would differ from the Congregationalists.

"In our individual faith we are much like the Congregationalists," I replied, "as much like them, perhaps, as any denomination, unless it be the Baptists. But no comparison of the Disciples with any denomination does justice to their fundamental and essential character. I feared a moment ago that my statement would not be clear, for I gave you what you asked for: the position of the Disciples on the question of creed. But that is not fundamental with us. We are not a doctrinal people essentially, but a practical people. It is in our practical purpose that our distinctiveness is to be found. We are deeply interested in the union of all Christians. We believe it is possible in the present state of religious thought for at least the leading evangelical bodies to become one. We have, therefore, laid upon our conscience our Lord's prayer for unity and we have determined that we will strive to practice this unity ourselves and persuade others to practice it. It is in line with this practical purpose that we wear no divisive name, impose no divisive creed, and practice no divisive ordinance or ritual. We therefore do not conceive ourselves as a denomination at all, but an illustration of the common denominator to which all must come who would coöperate in answering our Lord's prayer."

"You are *the* Church, then," he interposed, somewhat restlessly, but not offensively, with a good-natured twinkle in his stern eye. I had had to screw up my courage quite consciously to assert to one of Scotland's greatest theologians that a religious body of over a million people, with organized machinery of all sorts, was not a denomination.

"By no means," I replied, positively. "We are only a small and humble part of *the* church. We believe Presbyterians and Congregationalists and the rest are just as truly Christians as ourselves, and their churches just as truly churches of Christ as our own. Our

reason for refusing to be classed as a denomination is not that we think ourselves better than the rest, but that we believe denominationalism is a sin, and wish to do all we can to break it down and bring all Christ's people into one body, in which all denominational distinctions will have disappeared. Ideally, all denominational distinctions have disappeared from us. You will mark that I say "ideally." For it is not easy to bring our practice up to our purpose. But we strive ever that we may attain that goal where in the fullest sense we may practice Christian union."

Our talk continued for several minutes further, during which, I must say in justice to myself, I allowed my friend to have more "say" than my report above would indicate to be his proportion. He was much interested in the problem of union and told me of a joint commission on union representing the Established Church of Scotland, of which, of course, he was a member, and the United Free Church, which was soon to sit and discuss the possibility of uniting the whole of Scotch Presbyterianism. Afterward, seeing that other guests were claiming him, he took me into a little group the center of which was an elderly lady of apparently extraordinary intelligence. She was, if I am not mistaken, an aunt or some other relation of the Professor's.

"Here is a gentleman," said Dr. Paterson, after the introductions, "who belongs to a church as large as the Presbyterian church in the United States, and almost as large as both the Free and the Established churches of Scotland put together, and I, a professor of Divinity, never heard of the church before!"

"What is the name of the church?" asked the elderly lady at the center.

"The Disciples of Christ," he answered. "Did you ever hear of the Disciples of Christ?"

"No, I confess I never did, and I shall be right glad to have you tell me about your denomination," she said, looking at me.

"Well," interposed Professor Paterson, "I want you to ask Mr. Morrison all the questions you can about the Disciples, if I have not already exhausted his patience."

Before either I had time to reassure him on that point or he to turn to leave us, a lady in the group spoke up in a Yankee drawl, "Why, I guess I know who you mean by the Disciples of Christ. We call them 'Campbellites' in our country."

I had time only to ask her what her country was and she to reply, "Virginia, in the United States," when my attention was drawn to the transformations chasing themselves across the Professor's face. CHARLES CLAYTON MORRISON.

The House of God and the Presence of Christ

"Heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded." The notion that the house of God was the actual dwelling-place of the deity prevailed in ancient time. The inspired teachers of Israel knew a God too great for any earthly house. They spoke contemptuously of the temple at Jerusalem when the unspiritual Israelites made of it a fetich that protected them from destruction at the hands of the great world powers. Even in the time of Jesus the Jew felt that God was nearer to him at Jerusalem than at any other place, and the Samaritan believed that God had his special seat on Mt. Gerizim. Jesus showed that it was the heart in which God dwelt, rather than in buildings of wood and stone.

The house of God for the Christian is the place of assembly. It is built with reference to the accommodation of the worshipper. God is found wherever men meet for instruction and inspiration. The holy places of the earth are those at which the saints have wrought righteousness and have worshipped God. And those are holy because of their power to suggest noble thought. God is not partial to them. He will show himself where no sanctuary has ever been if the right sort of persons are gathered in the name of Jesus. The groves are still God's temples for those who have eyes to see the glory of God and hearts that revere creative energy. To carouse under the shade of great trees is sacreligious as much as it would be in a cathedral.

In the house of God the children receive training. Jesus loved them. We cannot think of him at present in any church that has no welcome for the children. In his youth the temple was to him the Father's house. He was pleased to go to it and to talk of the questions of religion. God was not for him a distant and awful Being, but a Friend and Companion. In any building dedicated to his religion, there is profound reverence for the holiness and majesty of God, but the essentially pagan terror of the Almighty is banished. The blood of barbarian ancestors runs in our veins and we need the gentleness and the restraining influence of Jesus to make us worthy teachers of children.

The presence of Christ is indicated by the democracy of the church. The democracy of Christ levels up, not down. It increases intelligence, self-respect and hope. There are some men who seem to think that the way to democracy is to disregard the ideals that humanity has formulated for itself with the agony of centuries and to drop back to the life of beasts. But that means the rule of brute strength. It means the loss of the intelligence of which these lovers of liberty boast. The democracy of the church is that of common aspiration and mutual aid. It is not a gift, it is an achievement. The church itself has only faint glimpses of what it really is. Yet such is the power of Christ that few companies of people calling themselves by his name are entirely destitute of the democratic spirit.

If Christ is in the midst of a group of worshippers, they are learning what justice and mercy are. Competition in business and in labor tends to harden the heart and to exalt the dollar standard of manhood. It is hard for us to recognize the human in the competitor. We utter words about a rival that would sound well in the mouth of the ancient avenger of blood on the track of the murderer of a relative. If the church has the spirit of Christ, it is able to remind us of what is due to one man from another, regardless of business, social, and political rivalries. In the presence of Christ we have our eyes opened to the needs of the other man. We discover that he, like ourselves, has sorrow and a sense of failure, and when we know him, we have no desire to add to his burdens.

The house of God is a center of optimism. Christ encourages men to face the facts. His disciples are not blind to the sin and sorrow of the world. They probably have a better appreciation of both than any other class of men. Their optimism is of a nobler sort than that of ignorant innocence. It is born of faith in the wisdom and goodness of God. It survives defeat and ridicule. The disciple is aware that the world may be on the road to spiritual victory, even if his particular schemes do not succeed. The ignorant optimist demands the success of his little plan and renounces God if the universe is bigger than he is.

Midweek Service, August 31. John 20:19; Matt. 18:19, 20.

Song

By Grace Agnes Timmerman.

Sunlight smiles where the rose is blowing,
Soft is the hymn of the waters flowing,
Blithe the sweep of the free winds blowing—
(Sweet is life, and long!)
Swift the hours, and their gifts are golden;
Good is all our eyes beholden;
Care, that pales to a memory olden,
Slain by a wild bird's song.

Soon, too soon, will the light be waning,
Breath nor bloom of the rose remaining,
Winds and waves of their loss complaining—
(Sad is life, and brief!)
Summer's dream but a vanished glory,
Summer's tale but an ended story,
All her wealth, when the fields are hoary,
Only a withered leaf! —The Circle

GOLD DUST.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Harriet McEwen Kimball.

Social Survey

ALVA W. TAYLOR

"Turning Sands into Gold"

"Ownership turns sands into gold" said Sir Arthur Young in writing of Ireland's troubles one hundred and twenty-five years ago. The modern publicist, Sydney Brooks, who has studied the Irish problem closely for English and American journals, says, "Ireland's only hope is the Irish people cultivating the Irish soil." Lord Dunraven, a landlord, a Protestant and a Conservative, says Englishmen can never understand the Irish temperament in such an intimate way as to rule them equitably and that the two nationalities, because of the difference in temperament, can no more mix politically than can oil and water. He looks to ownership as a solvent.

Ireland's main trouble, since the repeal of the Penal Laws,—whereby Catholic Irishmen were deprived of the right to own soil, to practice their religion openly, to vote, and of every other freedom—has been more economic than political. Before their repeal the Irish Catholic was treated as Russia treats the Jews of the Pale. Since their repeal he has been, little by little, given every right possessed by English citizens as a subject of the United Kingdom and has home rule in all local, municipal and county matters. He needs today but to propose a sound basis for Home Rule to be given a provincial legislature. So long as he insists upon disunion he will never receive it but English public opinion is ready to grant him a local legislature with autonomous local powers. The Scotch radicals are beginning to demand the same for their land. To an American it looks reasonable for each province to have a legislature for purely local affairs while Parliament cares for imperial affairs. Gladstone, ever humanity's friend, the one statesman who in a marked way discharged all his state duties as a Christian before all considerations of policy, was instrumental in bringing Ireland many boons of freedom. None of them was more valuable than the one that put her under the same franchise laws as was England and thereby added two hundred thousand to her voting power and so increased her representation at Westminister that her Nationalist party could and did even defeat Liberal policies. But to the Grand Old Man right was right and the question was less about immediate and personal results than about what was right.

The Cause of Irish Poverty

The question of Home Rule was linked to that of Land Purchase by the genius of Michael Davitt. Davitt was a genial, brilliant Irishman of very radical temperament. He had no hope for the righting of any Irish wrong but by force, and thus lay many years in prison because of his advocacy of it. It must be sadly acknowledged that one finds few changes made in Irish policy at any other time than after some form of force, or trouble-making, had made peace under the old regime impossible. Special privilege is tenacious of its "rights" and no Bourbon surrenders until the flood has engulfed him. Special Privilege in the form of landlordism has been the bane of Ireland for seven and one-half centuries. It did not fix its tentacles tightly until in the days of Cromwell though Elizabeth did much to cast its dread form across the land. Cromwell brought the rebellious and freedom loving chieftains under the yoke by his fearful reprisals of slaughter. He razed cities and literally followed the Old Testament example of dashing the heads of their little ones against the stone. He massacred thousands, put the land under martial law, confiscated property from Derry to Cork and parcelled it out among his faithful lieutenants. Thus came the real beginning of landlordism in Ireland—an absentee landlordism that has skimmed the cream from Irish economic life these centuries and left her to feed on the blue milk of poverty.

"All the Traffic Will Bear"

It was the alienation of the soil that brought Irish poverty; It is the restoring of ownership that is "turning sands into gold" and will in time heal the wounds and make her a loyal factor in the affairs of Great Britain. The real enemies of Britain have not been the Irish but the landlords. They have been the anomaly in British politics that has denied to freedom-loving Ireland the rights that have been accorded freedom-loving England.

The policy of landlordism has been that of "all the traffic will bear." If a holding increased in earning power because of the industry of the tenant the rent was increased. If the farmer found how to increase the productive power of the soil, how to make cattle pay better than potatoes, how to rotate crops, or how to plant a little orchard and increase income—the landlord raised the rent. If he drained a bog, cleared up a stony patch, exchanged oats for flax, built a little neighborhood blacksmith shop for odd working hours—the landlord raised the rent. If he added a room or a story to his cabin, built an extra hedge, exchanged his thatch for tile, erected an extra outhouse or in any way by his own labor and out of his own earnings increased the value of the farm—the landlord raised the rent. If his sons grew up and found work in the neighborhood or went to sea while their families stayed behind or did anything else that they could do by building a cabin as a home for wife and children on the father's life long holding—the landlord raised the rent. If crops were extra good for a series of years, if the farmer found that by the help of growing children he could work away from home, if the Department of Agriculture taught how to increase income by extra cultivation or any one of many methods science knows, if anything added to Pat's income—the landlord raised the rent. His policy was "all the traffic will bear." He "was not there for his health" and "business was business" with him. Thus all Ireland was cursed with "rack-rent" and a black hate of England and rebellion was ever rife and "coercion" became a governmental policy under even a Gladstone who felt law must be respected even though most of the laws were bad.

Undoing the Wrongs of the Past

Today England is trying to undo the wrongs of the past. She is turning out the landlords and she is taking the "rack-rent" out when she sells the tenant his little farm—as we shall see in a later article. The story of her efforts for Ireland's weal is as heartening as the story of landlord tyranny is disheartening. There are no annals written of any such stupendous governmental enterprise for social well-being since time began. What the French got by revolution and what the Irish would fain have battled for in the same way, England is today granting by her historic methods of evolution. The story is full of anomalies and strange survivals of things ancient, of systems within systems, of burdens that seem great and useless, of painfully slow processes, of Irish impatience and English impassivity, of irritating precedents that hinder and burden, but it all belongs to evolution and the slower processes of progress that build up the new without first so shattering the old that the foundations of order are shaken. It is a fascinating story and we will try to tell it later.

Here we wish to give a concrete illustration of how "ownership turns sands into gold." It is a concrete ilustration of the effectiveness of Land Purchase. It is a story that marks the difference in the course of two streams. The difference is not so great as we stand at their sources as it is when we see their directions. The one flows away toward a marsh, stagnant, fetid and death-dealing; the other flows away towards green meadows and rich valleys where contentment sings her songs of peace and plenty.

The Story of Two Estates

It is the story of two estates, lying side by side. The conditions are practically the same on them and their history dates back to Cromwell's days. They have both borne their share of burdens and told their like stories of poverty, oppression, "rack-rent," famine and misery. Today one is telling the tale of promise while the other is yet under bondage to the old era of toil without hope, though hope is dawning for it through the promise of action by the authorities. Each have sent their sons and daughters, their best blood, to America. Both are peopled today by the aged and the young with but few young men and matrons. The children and those with silver in their hair toil on, both for their poor sustenance; but for the children hope dawns and on the morrow many of them will remain in the land that is loved fervently by a greater number of expatriates than any other in the world. And all the difference lies in the fact that on one "Irishmen are now working Irish soil" as their own free right, with the profit applied toward making the land their own; and on the other they are toiling on with the hope that the government will soon intercede to compel their landlord to sell them the land on which they and their forefathers have toiled for centuries while another has lived in luxury off their toil.

"Look on This Picture—

The first is the Bantry Estate. It lies along Bantry Bay, as fair a sheet of water as indents a verdant shore. Some writer has said that were it on the Mediterranean or along the English Coast it would be the trysting place of two continents. Cromwell gave it to a trooper who had performed valorous deeds in his Irish campaign. The hero started to walk across the island to lay claim to his prize. The roads were rough and the weather variable and some two days journey before arriving he met a farmer from the island that lies just off Glengariff in the Bay and who told him the place was but a rock that goats fed upon and worthless for farming. This farmer was a man by the name of White. He was carrying wheat to a distant mill and offered the trooper his horse for a return to Dublin in place of his sore feet, and the corn for money to pay his way; so the trooper turned over to the thrifty native his deed and claim. In the late troubles with Napoleon the French sent a fleet to this harbor and the White who then held the estate lit the signal fires on all the hills and warned the English force. For this he was made a peer, taking the name of the Bay and thus came the title Lord Bantry. Today the nephew of the late Lord Bantry, one Leigh White, owns some one hundred thousand acres along that shore. It is rocky and mountainous but vast and would be profitable for the grazing of sheep. But cattle are more profitable on the rich lowland pastures and men are more profitable on the rocky mountainous uplands in Ireland, and when the landed heritage of a people is surrendered to a few as a private domain it may be expected that it will be turned to the greatest profit, though men be sent to the goat-fields while the farms are delivered to cattle.

On this estate the people live in hovels. A few years ago Lord Bantry had a guest from London. In the interstices of time between hunting trips this gentlemen took quiet walks to the homes of the tenants. When he returned to London he wrote to his erstwhile host offering him two thousand pounds if he would live only two weeks in one of the hovels he provided for his people. The offer was not accepted—nor was the hint sufficient to bring any improvement. The traveler must go on foot to visit these tenant's cabins for they are in the very nooks and crannies of the rocks where the garden patches are made by rock dams across the ravines. Little groups of cabins cluster here and there along the roadways and stony by-paths. Here and there the stony soil stretches out into a broader field but the stone huts are no better, for the rent is just so much higher. We visited one cabin in which lived a poor widow and her two children. She had been evicted and the parish priest had collected enough to build her a miserable hut by the road. It had but one room, low eaves and no floor, and was only eight by twelve feet in size. There the poor woman lay ill in her filthy bed with her ragged children "keeping house" by means of some tin cans, an old pot, a box and a cheap unpainted table. Here we found houses with no windows, and fields only goats could climb, but rent was paid for it all and women and children labored for it while the bread winner spent the profitable months in the Welsh mines.

There was no hope in the people's faces and no enterprise in their activities. There was no profit from their labors and bare existence was all they could expect when times were favorable. They lived as their forbears had lived for two hundred years, and sons in America were piecing out the incomes in many a cabin. The parish priest told us he was unable to get one of them to make an improvement. He was chairman of the board that is empowered to make gifts for the betterment of the homes, but none on this estate would profit by it. They had no traditions of ever doing anything better but that the rent would be raised, and now they thought that should they improve it would but be charged up to them when the Land Commission finally compels the sale of the holdings to them. In a word this was a sample of the Old Ireland, the Ireland of the old landlord regime.

—And Now on This"

Now let us climb over The Esk and see the other side of the picture. It was Sunday morning and we hoped to get to the little country church just over the line in County Kerry in time for mass and for an after chat with the priest, who cares for that congregation and this one at Glengariff. It is a coach road constructed by the government and worn smooth by tourist travel. We pass the village church, crowded to the doors and out onto the walks in front. The climb leads us through as beautiful scenery as could charm the eye and please the senses. Far below, the little brook dashes and ripples along, the yellow furze is radiant on the hedge-rows by the roadside and the birds make the cool June morning musical with their melodies. Up we climb until a path leaves the road for a short cut over The Esk. An old man joins us for the climb and tells the eternal sad story. His children are all in America, his wife has gone on before, and he has but to wait as best he can with only a shelter over his head and a pittance from his daughters who are working folk with families of their own in The States. But he thinks, "It is God's will, sir" and is patient as well as thankful for the "tupence" given him, "for it will buy me a little baccy, sir, and baccy is very high of late."

We are too late for the mass but not for a lunch with the sober-faced, rosy-cheeked parish priest. He was a man of intelligence and seemed to bear the weight of his peoples sins and sorrows. Of what he had to tell us later mention must reveal. but he pointed out from the height on which his parish manse stood a score of houses that had profited by the cottage fund spoken of, and told with good heart of the improvements that purchase had brought to the homes on this estate. This was the Landsdowne Estate. It belonged to the Lord Landsdowne who is now Conservative leader in the House of Peers. It consists of 120,000 acres and for years the noble Lord has drawn an annual stipend of over $400,000 from Ireland. Six years ago it was purchased by the Land Commission under the terms of the Wyndham Act and is now being paid for by the tenants. The other side of the picture is in heartening contrast to that seen on the Bantry side. Here cabins have become cottages. Floors are being laid, roofs are being changed from thatch to tile, the one and two rooms grow to three, a story is added, the manure heaps are removed from the doors, the hedges are repaired, the roadways are in better condition, the fields are cleaner, the crops are being rotated and the cattle are being improved. Everybody wears a hopeful and cheery look. One farmer even expressed doubt about the necessity for Home Rule—since he had his own miniature home rule on his little holding. Here the stream flowing toward the rich meadows had reached the first fertile soil on the mountain side at least and one could see in the people's faces that it was to be a stream of prosperity for them as the years go on and the results of ownership gathered profits into their garner and brought gold out of the sands. The children will no longer go to America as a matter of course but stay to improve the mother country by their industry and independence. Here mere existence has ceased and real living has begun. This is New Ireland in the signs of its promise.

In our next issue we will tell of a trip through the lowlands and a visit to an Irish fair.

Death

By the Right Rev. William Croswell Doane.

We are too stupid about death. We will not learn
How it is wages paid to those who earn,
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are selfish about death. We count our grief
Far more than we consider their relief
Whom the great Reaper gathers in the sheaf,
No more to know the seasons' constant change;
And we forget that it means only life,
Life with all joy, peace, rest, and glory rife,
The victory won, and ended all the strife,
And Heaven no longer far away or strange.

Their Lent is over, and their Easter won,
Waiting till over paradise the sun
Shall rise in majesty, and life begun
Shall grow in glory, as the perfect day
Moves on, to hold its endless, deathless sway.

—The Outlook.

Truth

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

—Shakespeare.

A Visit to the Mission Field

Letter Number One from the Foreign Society's Secretary

Enroute: Cincinnati to San Francisco.

This visit embraces all the mission stations we have in pagan lands, except Batang, on the border of Tibet. The trip was begun July 24, in company with Mrs. Rains A brief call at St. Louis and Moberly, Mo., enabled us to greet relatives and friends. At Keytesville, Mo., we stopped one day with my aged father who lives on a farm. He moved from Kentucky to Missouri before I was grown. Father is seventy-eight years of age, in good health, cheerful and busy. He has been a faithful member of the Christian church for fifty-six years. William Garratt, one of the pioneers, baptised him in 1854, the year in which I was born. Samuel Rogers, one of the heroes of the reformation, was doing the preaching This good man was the father of W. C Rogers, Cameron, Mo., and also of the lamented and gifted John I. Rogers, both able preachers. Seventeen years after my father's baptism in a small stream known as Grassey Run in Grant County, Ky., I was baptized at the same place by W. K. Asbill of Columbia, Ky. My father helped to plant a number of churches in that county.

* * *

When we reached Kansas City, Secretary E W. Allen of the Foreign Society, who resides here, met us in company with his wife and showed us kindness. He is a strong advocate of missions and is ready to serve the churches to the utmost. His good record as a missionary pastor is well known. Already he is being kept quite busy by the managers of conventions, by the church and in rallies.

A short stop at Waco, Texas, enabled us to be present at the marriage of our oldest son, Ernest. Here it was a pleasure to shake hands with E. E. Faris, who, in company with Dr. H. N. Biddle, opened our great mission station at Bolenge, Africa.

We must needs pass through San Antonio where Hugh McLellan late of Richmond, Ky., ministers We remained a day. He and his good church showed us great kindness. This is a mighty city. This is a mighty city. We have three churches here now. Brother McLellan has just started one. I miss my guess if our cause does not make great advances here in the next few years. It was a pleasure to meet friends of other places and other days. Dr. Kline of Houston, Texas, met me here for a conference looking to the mission field as a medical missionary. He is fine timber, indeed. He is a man of good body, clear head and a warm heart. It is joy to find such a man ready to devote himself to world-wide field. After one or two years of special preparation he will no doubt go far hence to the heathen

* * *

This was my first visit to El Paso. For many years it has been my purpose to visit this church so near a foreign land. P. J. Rice, late of Minneapolis, Minn., is the preacher. He is planning for another church and a new building. This church is a living-link in the Foreign Society and is growing in all usefulness. It gives $1,000 to missions this year besides wiping out all indebtedness. Here I had the pleasure of meeting Professor W. E. Garrison, who is president of the State College of New Mexico. He wields a fine influence for our cause in this new and growing country. F. F. Grim, the secretary of New Mexico, was in El Paso meeting with the board of missions, located in and near this city. He is planning for larger things in that new state. I heard only words of praise of the man and his work. This is the home of Mrs. W. K. Homan, whose husband did so much for our cause in Texas. It will be remembered her daughter is the wife of E. E. Faris, and she also spent a time in Bolenge, Africa. Dr Robert Homan and other sons of Mr. and Mrs W. K. Homan reside here and are helpful to the cause. W. [illegible] young son of T. R. Byrau, treasurer of the board of Church Extension, also resides here. He married a sister of B. A. Jenkins of Kansas City. This is a charming Christian home. W H was a little boy when I went to Winfield, Kansas, in 1880, to preach for the church. His father was one of the elders. And like his father his home is the preacher's home. There is a bright outlook for our work in all Texas, New Mexico, Arizona, and all the great and growing southwest. The Texas brethren are doing well in their work, but they could wisely place ten dollars in the hands of J. C. Mason and the Texas state board where they now expend one. We can take the new states if our A. C. M. S. is enabled to enlarge the evangelistic force. I was pleased to learn that this society is dealing generously with New Mexico.

* * *

Our next stop was Long Beach, Cal. The annual convention of southern California was in session. It was a great gathering. A. C. Smither presided well. He knows how. F. W. Emerson is the new but popular and efficient secretary. He succeeded Grant K. Lewis, now of the A. C. M. S. The number of churches in southern California is only seventy-one all told. But they do things! They have a membership of 13,504. They are served by sixty pastors. Last year these seventy-one churches raised $32,495 for missions or $459 from each church! What do you think of that? And this does not include a number of personal gifts. These seventy-one churches gave $8,765 for foreign missions, or an average of $123. This is a company of great disciples in southern California. They are growing in all the elements of true greatness. Peter Ainslie, president of the A. C. M. S., was the chief speaker this year. He won all hearts. He spoke a number of times to the profit and delight of all. The brethren pressed me in for two addresses. Time would fail to mention all the old friends I met here.

From Long Beach I pressed on to San Francisco, where I was booked to speak in the First Church, August 7. This is the church served by Frank L. Ford for the past fourteen years.

* * *

The evening of August the 10th the churches in San Francisco and about the bay gave us a farewell reception at the West Side Church. It was to us a very delightful occasion. H. O. Breeden is serving the church for a short time while resting from a great evangelistic campaign. He presided. Quite a number of pastors and others spoke. About seventeen years ago, when H. O. Breeden was serving the Central Church, Des Moines, Iowa, that church became a living-link in the Foreign Society, our first living-link church, and Professor H. H. Guy was the first living-link missionary. It was interesting to have both of these brethren present at this meeting. They cheered all our hearts. How the living-link plan has grown in these years! There are now more than 125. H. O. Breeden and the church he served so long planned wiser than they thought. There are great things for almost any church when there is faith and vision and daring. Dr. Breeden has led a number of churches into the living-link rank in his evangelistic labors. Nor does his interest stop here. He is hoping to make a visit to all our mission stations in foreign lands.

Good word comes from the office of the Foreign Society in Cincinnati. I beseech the friends to stand by the great work. A. McLean, president, S. J. Corey, secretary, and C. W. Plopper, treasurer, are all men tried and true. They walk in the garments of white every day. They need and deserve the cordial support of every friend of the gospel in all lands. To help them is to help the 170 men and women who are at the distant parts of the earth. There is no more efficient organization in the world than our own Foreign Society. It is a word power. Its business methods are almost perfect. Its standing in the business community of Cincinnati is the highest. Its splendid history and record is founded upon the lives and leadership of a great host of intelligent consecrated preachers and churches. The executive committee is composed of twelve as true and faithful men as live. Help them to reach $400,000 this year. And then set the mark at $500,000 for 1911 and reach it while I am away. The Lord bless all who seek to extend his gospel to every creature.

F. M. RAINS.

San Francisco, August 11, 1910.

A Square Deal for the Horse

A square deal for the horse is the petition which the Western Pennsylvania Humane society has put into a fervent equine prayer, and has posted in stables all over the city of Pittsburg. It reads in part as follows: "To thee, my master, I offer my prayer:

"Feed me, water and care for me, and when the day's work is done, provide me with shelter, a clean, dry bed and a stall wide enough for me to lie down in comfort. Talk to me. Your voice means as much to me as the reins. Pet me sometimes, that I may serve you the more gladly and learn to love you. Do not jerk the reins, and do not whip me when going up hill. Never strike, beat, or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding, see if something is not wrong with my harness or feet. Examine my teeth when I do not eat. I may have an ulcerated tooth, and that, you know, is very painful. Do not tie my head in an unnatural position, or take away my best defense against flies and mosquitoes by cutting off my tail.

"And finally, oh my master, when my useful strength is gone, do not turn me out to starve or freeze or sell me to some cruel owner, to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way and your God will reward you here and hereafter."

—Several English railroads have built freight cars especially designed for the transport of aeroplanes, the ends having double doors, which open to the full height and width of the car, and release it readily on reaching its destination.

—The German emperor has seventy-five titles and the king of Spain forty-two.

Our Readers' Opinions

Heresy! Heresy!! Heresy!!!

I am not a heresy hunter. I am something of a heretic myself. But there is a bit of sure enough heresy in the usually sound columns of The Christian Century, so gross, that I cannot permit the utterance to pass without a word of correction.

This heretical utterance is on page 8 (670) of August 11, 1910, under the caption, "Is There Room?"

The following words are unworthy of the pen of one who bears the name of a prophet of Jehovah—unworthy of a scribe instructed in the things of the kingdom. The following objectionable language is quoted: "He does not believe what we believe."

Now, the New Testament certainly teaches that the object of Christian faith is a person.

Paul said: "I know him whom I have believed. Whom, not what! Jesus said to a man who was born blind: "Dost thou believe on the Son of God?" Faith in a person. To the affrighted prison-keeper in Philippi two servants of the Most High God said: "Believe on the Lord Jesus Christ and thou shalt be saved." This personal faith is a fundamental condition of salvation. The Christian faith is personal, not doctrinal. The question usually propounded to candidates for baptism, by the Disciples of Christ, has to do with the belief of the applicant in a person, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Believeth on him. Whom, not what. "He does not believe what we believe!" Does he believe in him in whom we believe? This is a more pertinent statement or inquiry.

Here is another bad thought. "How an honorable man can occupy a pulpit in any religious body and live on the money of that people while he cannot believe and preach that for which they pay their money, is an unsolved problem."

This insinuation is on a low plane. It is thoroughly and degradingly commercial. The writer of this sentence may be a hireling. He may serve in the ministry for pay. He may receive pay for preaching what the people want. It is said that "business is business." This is low down business. It misrepresents the ministry as a whole.

I am not on that level. I do not belong to that fellowship. I do not receive financial "pay." I am under no contract obligation to please any person, or company of people on earth. I spurn the insinuation, for myself and my brethren, with scorn. I am in partnership with Jesus Christ, I am doing business with and for him. I am not in the service of any sect, or party, or cult, or denomination, or "movement," known among men. I am the Lord's freeman, nor do I speak for myself alone. I live in Denver and serve the people of Denver, as I have opportunity, without reference to creed, color, or condition. Those who are served out of gratitude provide food and raiment for the servant—these and nothing more. Having food and raiment I am content. Now is this a novelty in my experience? It is, with me a life long custom. The Lord has, through the gratitude of the people, and their reasonable generosity, which he has inspired, kept me, all these years without an anxious thought or contract.

The scribe, whose sectarian fulminations is the immediate occasion of this writing, seems to "have it in" for some person who appears to be out of harmony with somebody's notions as to the manner in which the dismembered fragments of Christ's holy church will ultimately be joined together in harmony with the evident desire of the Head of the Body.

Well? What of it? Is the question of just how, that is, in what manner, according to what program, Christian unity and union are to be effected to be made a test of fellowship?

This is one of the most difficult problems, at present before the church. Is there no room for an honest difference of opinion on this great question, among those who truly believe to the saving of the soul?

To assume such a position is to take the stand of the narrowest kind of a narrow sectarian.

The problem of the reunion of Christendom has not been solved, the matter is under consideration. There is room for differences of opinion. The outlook is bright.

Denver, Colo. B. B. Tyler.

Associate Membership

Editors Christian Century: Inasmuch as E. S. Ames has written a rejoinder to my article criticizing the associate membership, I wish to pursue the subject a little farther. Its importance demands the most careful discussion. My third proposition was scarcely touched in his rejoinder, viz., that the associate membership is far from final and is at best a makeshift. It is claimed that the associate members are Christian in every sense as real as the regular members, that "there is no difference." I ask, then, why make them "associate members"? Why should they not be placed on exactly the same basis in every respect as the regular members of the church? To one occupying the position of Dr. Ames, that is the only consistent thing to do. If the unimmersed are Christians in the New Testament sense the same as the immersed, then the only right thing to do is to open wide the door and receive them as freely and completely as those who have been "buried in baptism." To do otherwise is to deal with them unjustly and to place them, theoretically at least, in an inferior position. I say "theoretically" because the contention is that practically they are on the same basis, but by theoretically placing them in an inferior position it is hoped that those who have an immersionist conscience will feel satisfied, and so the problem of Christian Union will be solved. This is the most temporary kind of a makeshift. The only brave thing to do is to face what he evidently thinks must be the final program and stop at no half-way point. If I understand it aright, this final program is really the same as that held by the old Christian Connection. They would receive anybody, preferring, of course, to immerse them, but not making it a condition. It was about as liberal a platform as could well be conceived. But what of the results? Did it solve the problem of Christian union? It has about run its course and makes no appeal to either the immersed or the unimmersed. There are several optionist bodies, but these have not reached any large numbers of people who have an immersionist conscience, which is evidence that the program is not likely to be satisfying to believers in immersion.

It is said that it "solves the baptismal controversy." Does it? The Unitarian says his program solves the controversy concerning Christ, by allowing people to think as they please concerning Him, but does it? The Agnostic says his program solves the controversy concerning a divine revelation, but does it? The liquor man is zealous in his advocacy of "personal liberty" on the ground that it solves the saloon question, leaving each one to choose for himself, but does it solve it? The baptismal controversy would have been solved long ago if that program would have solved it. Just here I wish to say a word concerning baptism. Making all allowances for the results of Biblical criticism, baptism is a part of the New Testament teaching. It is in the life of Jesus both by practice and command. The universal consciousness of the church has recognized this. Even though it be an "external rite" and "legalistic," is there any good reason why people should not practice it as it was in the New Testament? Is it not possible that we may presume too much concerning the "equal sincerity and intelligence" of those who decline to obey the New Testament teachings upon this subject, even as we may presume too much concerning the sincerity and intelligence of those who reject the claims and revelation of Jesus? If we believe immersion to be the teachings of God's word, let us bear our witness faithfully to that fact. Christian union is desirable, but as Bishop Anderson said, "We do not want a union upon minimums, but upon maximums." The prayer of Jesus was for union of those who believe in him "Upon their word," the word of the apostles. So their teachings are not to be passed over in our consideration of the problem of union. Paul made baptism a plank in this union platform when he said, "One Lord, one faith, one baptism." The issue is perfectly plain. Shall we regard the Bible teaching concerning baptism as of sufficient importance to hold to it faithfully, or shall we regard it as of no great significance? If the former, let us be consistent and hold to it. If the latter, let us also be consistent and make no artificial distinctions. The associate membership program has been tried repeatedly and abandoned and has attained no large success as yet.

Chicago. Austin Hunter.

Editors Christian Century: I have read with interest the article by Austin Hunter in the Christian Century of July 21. I am likewise interested in what my former college instructor, E. S. Ames, has to offer. He has some visions of shorter methods to the cardinal virtues of Christianity that many of us do not have. I have received many good things from him. I wish only to mention an instance where there have existed very cordial relations and hearty co-operation between a woman of a religious communion other than that with which she worked. Nearly three years ago, on account of oil developments, the person referred to came to live in the community. She chose to meet with and render aid in the Christian Church. She is a capable woman and has for two years been organist. Her attendance and interest in the Sunday-school and the service which followed gave impetus to our work. She cared only to be member of that congregation "without any formality." The church was saved the embarrassment of explanation and the almost certain result of being misunderstood by our religious neighbors, near by, who use the term "Christian Church," and receive people into fellowship without baptism, if persons so desire. The safest course is to follow the New Testament and have something definte.

Effingham, Ill. D. R. Bebout.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY AUGUST 28.

Theme for the Day—Looking to the East.

Scripture—His windows were open in his chamber toward Jerusalem, Dan. 6:10.

My soul waiteth for the Lord, more than they that watch for the morning, Ps. 130:6.

Lean out against the dark with vague surmise:
Shadows weigh down the world, and heavy night
Gives no dim promise of a heavenly light;
Yet turn, O soul, toward the east thine eyes.
—Margaret Deland ("As One Who Watcheth").

Prayer.—Our Father, who art in heaven, our eyes we lift to Thee, from whom cometh our help. Upon the darkness of our way Thou dost arise with light and healing. We praise Thee for the blessing of Thy love, that comes as the clear shining of the sun to make bright all the dim places in life. May we watch for Thy coming with eagerness, even as those who wait for the day. And may this day, the day of all the week the best, be a day of blessing to us, in our homes, in the sanctuary, and in all the wide way in which we go. For we ask in the name of our Lord. Amen.

MONDAY, AUGUST 29.

Theme for the Day—The Victory of Patience.

Scripture—In your patience ye shall win your souls, Luke 21:19.

We ourselves glory in you . . . for your patience and faith, 2 Thess. 1:4.

Imitators of them who through faith and patience inherit the promises, Heb. 6:12.
Why are we so impatient of delay,
Longing forever for the time to be?
For thus we live tomorrow in today;
Yea, sad tomorrows we may never see.
We are too hasty, are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.
—Phoebe Cary ("Teach us to Wait").

Prayer—Divine Friend, Thou Comforter of all who put their trust in Thee, we bring our lives to Thee again at the dawning of this new day. It is fresh from Thy hands, and it is ours to shape into uses of strength and beauty with Thy help. Give us patience to work consistently at whatever task Thou hast set before us. May we be glad that we have some work to do, and be willing to give it our full measure of skill and enthusiasm. Save us from the fret and worry that so greatly weaken our powers to do good work. And may we learn the lesson that the future is in Thy hands, and we may in patience and confidence commit ourselves and it to Thee. Amen.

TUESDAY, AUGUST 30.

Theme for the Day—The Children's Friend.

Scripture—But Jesus said, Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven; and he laid his hands on them, Matt. 19:14, 15.

They brought him their babes, and besought him,
Half kneeling, with suppliant air,
To bless the brown cherubs they brought him,
With holy hands laid on their hair.
Then reaching his hands, he said, lowly,
"Of such is my kingdom"; and then
Took the brown little babes in the holy
White hands of the Savior of men.
—Joaquin Miller ("Beyond the Jordan").

Prayer—Holy Father, we are all Thy children, and in constant dependence upon Thy care and good will. We give Thee the praise of our hearts for the blessings that life brings us through Thy grace. And when we read the story of our Savior's love for the little children who were brought to him of old, we are moved with an earnest desire that we may have the same sympathy for all that are weak and in need of care that we find in Thee; for He has made Thy life an open book to us. We thank Thee for the little children in our homes. Give us wisdom so to rear them that we may bring them straightaway to Thee. For Jesus' sake. 9men.

WEDNESDAY, AUGUST 31.

Theme for the Day—The Fire of Coals by the Sea.

Scripture—So when Simon Peter heard that it was the Lord, he girt his fisher's coat about him and cast himself into the sea. . . . So when they got out upon the land, they saw a fire of coals there, and fish laid thereon and bread. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? John 21:7, 9, 15.

'Tis long ago, yet faith in our souls
Is kindled just by the fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lovest thou me?"
Thrice over, "Lovest thou me?"
—Alice Cary ("Fishers of Galilee").

Prayer—Our gracious Lord, we are glad that we possess the record of the Life of our Savior, which reveals Thy love for the world in such tender and impressive forms. Our hearts burn within us, and our eyes grow dim with the pathos and the beauty of that story of old. May we stand with the disciples by the sea, as in days gone by, and hear the words of the Master as he asks us today, "Lovest thou me?" Then with gladness enable us to make the great response, "Lord, Thou knowest all things. Thou knowest that we love Thee." We ask for Thy name's sake. Amen.

THURSDAY, SEPTEMBER 1.

Theme for the Day—The Call for Men.

Scripture—They and their sons and their brathren were able men, in strength for service, 1 Chron. 26:8.

Be of good courage, and let us play the man for our people, and for the cities of our God, 2 Sam. 10:12.

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
—J. G. Holland ("The National Need").

Prayer—Our heavenly Father, Thy call is upon us, for Thou hast summoned us into the highest service which the universe offers to mankind. We see on every side the work that is to be done, and we know that only those who have seen the vision of God's purpose can accomplish it. We join our voice in the prayer for men of faith and courage to take up the tasks of leadership in the age which is upon us. And as we join in the call, we know that by the right public service we can help to bring the answer to pass. Make us true citizens, that we also may be worthy of a place in the City of God. Amen.

FRIDAY, SEPTEMBER 2.

Theme for the Day—The Sunrise of Hope.

Scripture—And the sun rose upon him as he passed over Penuel, Gen. 32:31.

As the light of the morning, when the sun riseth, a morning without clouds. 2 Sam. 23:4.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul take comfort, nor forget
That sunrise never failed us yet!
—(Celia Thaxter ("The Sunrise").

Prayer—Father of Light and Life, in Thee we have our being and our hope. Apart from Thee there is only darkness and death, but in the glory of Thy presence there is fulness of joy, and at Thy right hand there are pleasures forevermore. Make our day bright with Thy goodness, and may no cloud obscure the brightness of Thy face. We are anxious to do our best work, for all that we do is in Thy name. We bring Thee the offerings of gratitude, and take Thy name in thanksgiving upon our lips. Fulfill all Thy purposes for us and through us this day, O Father, and lead us in a plain path, for Thy mercy's sake. Amen.

SATURDAY, SEPTEMBER 3.

Theme for the Day—Separation.

Scripture—I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me. Thy love to me was wonderful, 2 Sam. 1:26.

Some are fallen asleep, 1 Cor. 15:6.

But we would not have you ignorant brethren concerning them that fall asleep, that ye sorrow not, even as the rest, who have no hope, 1 Thess. 4:13.

Thou art not here, thou art not there,
Thy place I cannot see;
I only know that where thou art
The blessed angels be,
And heaven is glad for thee.
—J. G. Whittier ("Sea Dreams").

Prayer—Our Loving God, safely through another week Thou hast brought us on our way. We count it as the constant evidence of Thy tender care that our lives are lengthened, and our way made straight. Yet we know that life is uncertain at the best. Some have gone out from our circle and walk with us no more. But they are in Thy keeping, and we know that not one grain of wheat will be lost when Thou dost make the pile complete. May we bear the pain of separation with the calm and patience of those who know the Father's heart of love and have felt his tender mercy through the years. And in the end of the day may we find all that we have lost in the safe-keeping of God. For Jesus' sake. Amen.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XVI.

A Dark Deed.

Archie Monteith kept his promise. Whether Jeanie liked it or not, his visits to Hopefield became more frequent than ever. The illness of James Douglas was a grand excuse for these visits. Archie hoped to rise in favor with Jeanie by his professed interest in the sick man. He thought nothing of running down from Glasgow, if only to stop an hour. But it took away considerably from his pleasure to find, that Mr. Sinclair appeared to be more frequently at Hopefield now, than he had ever been before. The two men met so often, indeed, that it was difficult for either to hide his feelings from the other. Mr. Sinclair, studiously polite. Archie, with hatred, half veiled, gleaming in his eyes. It was a trying time for Jeanie. A new dignity seemed to have settled down upon her during those weary days. When poor James Douglas lay upstairs fiercely battling for life, with the terrible fever-fiend. Mr. Graeme did not allow either Jeanie or Donald to enter the sick-room. It was clearly Donald's duty not to go there, he being in the shop, customers must be considered. For though there was no danger of infection, some of them might not think so. As for Jeanie, she superintended both her mother's department in the household, and her own as well. But there being no music, gave her more leisure than was good for her. So it was little wonder that she welcomed such a break in the monotony of life, as was afforded by the frequent meetings of these two men, who wasted so little love on each other. Nurse Greene, a bright, capable woman, took entire charge of the patient at night. Mrs. Graeme relieved her of all duties during the day, and Jeanie saw only a glimpse of her mother now and then. During the first stages of the disease there was little to report. It was useless asking how the patient was. The sickness would run its course. Mrs. Graeme never mentioned, even to her husband, the wild ravings of the sick man during the restless delirium of those early days. She wondered in herself, to hear the incessant mutterings and disjointed sentences proceeding from the disordered brain. Donald's name was often on his lips, and Jeanie's, coupled with words that brought compassionate tears into Mrs. Graeme's eyes. But when the fury of the delirium was greatest, it was Archie Monteith's name that was most often on the sick man's lips, and that of Richard Smith, mixing up both names, most unaccountably with a donkey's head, and and an empty envelope. It was a great relief to the weary watcher, when the delirious days passed by, and were succeeded by that dull lethargy which must end either in calm, refreshing sleep, or in the cold embrace of death. One way or other, the weariest watching time comes to an end.

Nurse Greene came smilingly into the breakfast room one morning, and cheerily informed them all, that the crisis was happily past. Her patient was sleeping as peacefully as a little child. He had woke up during the night, the light of reason beaming in his eyes. Weak as an infant, of course. He had taken some nourishment and gone off to sleep again. Time now, and care, would do the rest.

Mr. Graeme laid down his knife and fork, and devoutly bent his head.

"Thanks be to God for this news," he said. Jeanie's face shone with gladness as she added, "It is good, indeed." Donald seemed to have a cold in his head, as he was using his handkerchief freely. At last he managed to say:

"When shall we be allowed to see him, Nurse Greene?"

"In that Mr. Donald, everyone must be guided by the doctor. Mr. Douglas is simply weak as a new born babe, at this moment."

"I'll trust you nurse, that nae veesitors are permitted tae enter the lad's room, we'oot due leave."

"I'll see to it, Mr. Graeme, that they do not."

"It is a pity that it is winter time," said Jeanie. "When he gets strong enough change of air would have been so good for him."

"Where is his own home?" inquired Nurse Greene.

"Awa' up in the neighborhood o' Oban. But we'll no think o' lettin' him go there, strong or no."

"He's sure to gain strength quickly. He has a fine constitution," replied the nurse. Sarah at that moment came in with fresh tea.

"Sarah, do you know that the crisis is over? That James is out of danger?" Jeanie said.

"Lash me, Miss Jeanie, but I'm glad in ma verra hert. An' Mr. Sinclair, he'll be much pleased aboot it."

"Father, would it not be well for me to run over to the Manse and let him know? As Sarah says, he will be real glad."

"You are right, Donald. Nae man leeving cares mair for his people. Tak' yer bicycle. Good news ought tae travel fast. He'll tak' his breakfast wi' a' the mair relish for hearin' o' Jamie's well doing."

Jeanie envied Donald for being the first to tell Mr. Sinclair the good news. But she wisely kept her feelings on the subject to herself. She guessed too, that the day would not be very old before the minister would be with them to show his thankfulness in person. But it happened that morning that a sick call in another part of the parish had taken Mr. Sinclair from home at an early hour, and it was not until past midday that he found it possible to come to Hopefield.

Archie Monteith had arrived, half an hour before him. Jeanie had received him kindly. With quiet thankfulness she told him of James Douglas. He was heartily glad, he told her, not for James' sake only, but for all of them.

"As for yourself Jeanie," he said, "you have grown pale as a ghost. The strain has been too much for you. The moment your mother can be spared from nursing James, you will come to Kelvinside for a long visit, won't you, Jeanie? Your health demands it."

"Don't you think mother is much more in need of change than I, Archie? Think of all those weary days of watching by the bed of suffering. I wish you could coax her to go to Aunt Eleanor as soon as she can be spared."

"Mother will be very glad if she can come, too, Jeanie. But why not both of you? Sarah could manage splendidly, I am sure." Selfishness again, thought Jeanie, as she answered him calmly.

"We could not both go at once, Archie. It would be simply impossible. Very careful dieting must be meted out to James for a good while yet. This we could not leave to Sarah. Besides, I have done nothing to make a change needful for me. But mother is worn out. If she can be induced to leave home for a time, I shall be very glad."

"You don't want to come to us now, Jeanie that's all too plain," he said, gloomily.

"No aunt could have been kinder to me than your mother was, Archie, and no cousin kinder than you. I shall always be grateful to you both."

"You know I do not want gratitude from you." His persistence had ceased to embarrass her. Looking calmly and steadily at him she replied:

"I have nothing else to give you, Archie." As she uttered the words, Mr. Sinclair, unannounced, came into the room. In a moment her face was suffused with rosy color. Archie glared in malicious rage, as Jeanie hastened to meet her visitor. He saw the triumphant look on the minister's face, as he took the young girl's hand. But Archie was too clever to let his rival see into his heart. Advancing to meet Mr. Sinclair with outstretched hand, he exclaimed:

"It is a day of rejoicing for us all, Mr. Sinclair. None of us know how many real friends we have, until we have passed through trouble of some kind. When James gets well enough to hear, he will be greatly pleased, I am sure, to know how anxious we have all been about him." The speech was too long, Mr. Sinclair thought, for genuine feeling. But at the moment he felt too happy to criticize, even Archie Monteith.

"James would have been too good a man to lose, Mr. Monteith."

"Apart from the business," Jeanie said, softly, "we would have missed him deeply, as a friend."

"And I too, Miss Jeanie. For years he has been a great help to me in the Sabbath School."

"You are a very religious people here in Brigend. I suppose it's the only excitement you indulge in." The sneer was ill-timed. Jeanie looked pained. But Mr. Sinclair turned the remark off, with a smiling rejoinder.

"We go in for the excitement of motoring, too, you know, Mr. Monteith, when we get the chance." Archie's eyes flashed with eager expression. Did some fiend take up the suggestion and urge it on the man to his undying shame?

"I am at your service for an hour, Mr. Sinclair. The day is fair. I shall be most happy to drive you in any direction you wish."

"You are most kind, Mr. Monteith, but I have much sickness in my parish at present. I have only called here now for a few moments to offer congratulations on James' recovery. I have still to make a sick call to a distant member of my flock. So I cannot afford to indulge in pleasure today. Accept my thanks for your kind offer."

"In what direction does your duty call you, Mr. Sinclair?"

"Towards Motherwell."

"A splendid road. What is to hinder your going in my motor? I shall be delighted to take you." He threw so much apparent kindness into his manner, that Jeanie thought the offer was made in the kindliest spirit.

"No other mode of locomotion could take you to your destination so quickly, Mr. Sinclair," she said.

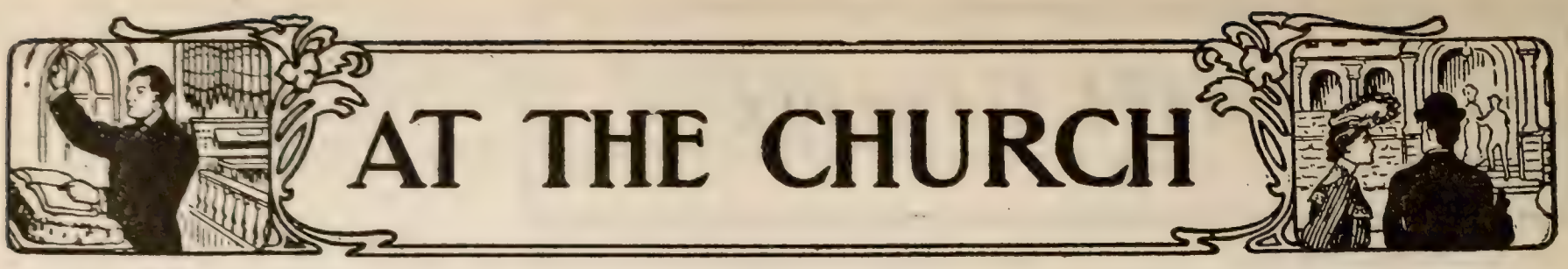
"I know it, Miss Jeanie. But you understand I may wish to spend a considerable time with my sick parishoner. I could not think of keeping Mr. Monteith waiting."

"My steed will not take cold, sir," said Archie laughing.

"No, but you might. Besides the days are so short now. And you may wish to return to the city before dark."

(To be continued)

—The date for the next meeting of the National Association for the Study and Prevention of Tuberculosis has been definitely decided upon, namely, September 24-30, 1911. The meeting place is Rome, Italy.



Sunday School Lesson

By Professor Willett

The Vineyard*

The events of the final week of Jesus' public ministry have been preserved for us in somewhat fuller detail and in more definite order of occurence than other portions of his work. This was no doubt due to the intense interest which the disciples felt in those incidents which brought out the deeper meanings of his life, and the entire contrast in which it stood to the ideas and ambitions of the Jewish rulers.

On the Monday he returned to the city from Bethany, and on the way there occurred the incident which took form in the narrative as the cursing of the fig tree. It is difficult to conceive of Jesus as actually pronouncing a curse upon a tree and destroying it, even for so good a purpose as the instruction of the Twelve. But it may be conjectured that the sight of a fruitless tree would lead to the prediction of its speedy death, and that was the lesson he wished to teach. To the disciples there would be no inconsistency in an act of vengeance on any object which failed to fulfil the expectation of the Lord. And this may account for the baldness of the representation we have. But the Christian world has always found difficulty in believing that Jesus destroyed even a fruitless tree. He came not to destroy, as he said, but to save.

The Events of Tuesday.

The cleansing of the temple, which seems to have occurred on the same day, is placed by the First Gospel in immediate connection with the triumphal entry on Sunday. Then on Tuesday morning, on the journey into the city from Bethany, the withering fig tree was noticed, and the lesson of its death still further enforced. On arrival at the temple, which was the center of the public life of Jerusalem, being at once a citadel, a sanctuary, a university and a bazaar, Jesus was met by the various groups of the religious leaders and questioned on various points in the hope that in some manner he might be entrapped in his speech. This was the great day of controversy in the life of our Lord.

The contest with the authorities of the temple began with a question regarding the right of Jesus to teach in a public manner, which was usually reserved for the men who held the credentials of the temple school. Jesus silenced them by demanding of them in turn their undeerstanding of the work of John the Baptist. They dared not answer his question in public, and so he compelled them to drop the entire matter. But this gave him an admirable opportunity to drive home the lesson of the official unfaithfulness of Judaism. And this he did, in the three parables of warning which followed.

Three Parables.

These three stories were those of the Two Sons (Matt. 21:28-32), the Unfruitful Vineyard (the present study, with its parables in Mark and Luke), and the Marriage Feast (Matt. 22:1-14). By what seems a singular error, the lesson committee has given the title "Two Parables of Judgment" to the lesson we are considering. In fact it includes but one of the three parables, with an allusion to the ancient tradition of the corner stone, which, however, is in no sense a parable.

The picture of the vineyard given by Jesus seems taken almost completely from the admirable description given by Isaiah in one of his public discourses in Jerusalem (Isa. 5:1f). The culture of the vine both for wine and raisins was so common as to be familiar to all the members even of a city audience. Isaiah told of the careful selection of a fruitful hill for the vineyard. Jesus gives all the other features of the preparation for the place, the protecting hedge, the pit in which the wine was to be trodden out, and the tower for the watchman to stay on guard during the vintage time. Everything was done to make the vineyard a profitable possession.

Isaiah and Jesus.

But at this point the parables of Isaiah and Jesus differ wholly. The prophet pictured the owners waiting in vain for the ground that had been so carefully prepared, to bring forth its crop. Only wild grapes appeared. There was no value in the place, and it had to be abandoned. But in the parable of Jesus the fault is not with the vineyard, but with its keepers. They will not turn over to the landlord the produce of his land. So they must be dismissed, and other men more faithful put in their places. The two parables of Isaiah and Jesus start with the same description, and end with the same condemnation. In both instances it is the Jewish nation that is charged with being profitless to God, its possessor. But in the former the people are compared with the vineyard itself which is unfruitful, and in the latter they are likened to the dishonest keepers, who refuse to make accounting to their employer.

No picture could be more lifelike and convincing than that which our Lord here presents of the long process by which God sought to secure the rightful returns of his care and generous love. One after another he sent his messengers to summon the husbandmen to make report to him of their work, and to turn over to him the produce of the soil. The Old Testament is the pathetic record of the efforts made by God through the prophets to bring the leaders of Israel to some just sense of the divine ownership of the nation. But the treatment they received at the hands of Israel was precisely that of the parable. Stephen in his defense before the Sanhedrin made this clear. "Which of the prophets did not your fathers persceute?" cried he, and pointed out the fact that the history of Israel was one long line of martyrdom and persecution for the servants of God.

The Peril of Truthfulness.

Such conduct could have only one sort of ending. Such men would not hesitate at anl act of defiance. Even the son of the landowner would fare no better than the servants who had preceded him. Jesus knew full well all that lay before him of suffering and death as the result of Jewish malice. He could only make clear to them the fact that the future would hold a reckoning for such conduct, and that the proud name which the nation had borne as the people of God would be taken from them and bestowed upon Gentiles, who made better proof of their opportunity. The history of the New Testament church and of Christianity in the generations that followed, to our own time, is the commentary on this prediction.

In Psalm 118:22 there is a reference to Jerusalem, so often best by enemies, and despised by the nations, as the cornerstone of the kingdom of God, marvelous in the eyes of the Hebrews themselves, and of the astonished nations who come at last to see the truth. It is this passage which the Master quotes, as applicable alike to the sacred city of God in ancient times, and to the sacred Messenger, who nom comes in the name of the Highest. For the structure which is rearing this neglected corner stone is essential. The talmudic traditions in explanation of this passage in the psalms are worthless. They insist that when the temple was built the workmen repeatedly overlooked a small and apparently inconhequential stone in their search for the great corner stone of the edifice. But that they were compelled to come back at last and take the stone which they had overlooked and put it in the chief place. The figure is sufficiently clear without the labored explanation.

Present Meanings.

It is easy to see how unobservant and dull of mind the Jewish people were in the days of the Christ. But the lesson will have little value if it is a mere complacent review of Jewish annals. The question that is alone worth the asking is this, In what sense are we today as dull of mind and as profitaless to God as tre Jews of old? It is easy to charge them with folly, the more so as they are not here to defend themselves; and with far more wonderful endowments than the Jews ever received, we are too often content to keep back the fruit of our land from the Great Possessor. Only as the present duty and the present danger are made clear will the story of the Vineyard have value.

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*International Sunday School Lesson for September 4, 1910: "Two Parables of Judgment."—Matt. 21:33-46. Golden Text: "Therefore I say unto you, The kingdom of God shall be taken away from you."—Matt. 21:43. Memory verses, 45, 46.

Americans never need fear a boycott of their more important exports by the Chinese, according to W. H. Wickham, a business man oi Hongkong, who is on his way to London, after passing twenty-two years in China. "The principal products the Chinese get are flour and kerosene," said Mr. Wickham. "They cannot place a boycott on either product, because they cannot get it in any other country. China is becoming a great cigarette-smoking nation, cigarettes being substituted for opium. The tobacco is shipped from the United States and manufactured in China. Cigarettes are carried on men's backs far into the interior. The prices are high, but the Chinese pay them."

—It is estimated there are 10,000 automobiles in use in the state of Kansas.

Church Life

—To get a good start on the new year, let every pastor come home from his vacation and take an offering for Church Extension.

—Have you read the advertisement of the Bethany Graded Sunday School Lessons? Do not overlook it. Study it in detail. No series of lesson helps of such artistic, scientific and simple excellence has ever been offered the Disciples of Christ, or is likely to be offered.

—Springfield Disciples are making extraordinary preparations for the Illinois Convention next month. All the state will be welcomed. Chicago, especially, will try to send a good delegation. The date is more convenient than it has been for some years. Let us tax the generous hospitality of the capital city brethren!

* * *

Bert Wilson has resigned the pastorate of the church at Cook, Neb.

W. D. Barth has resigned as pastor at Corydon, Ind. He will leave September 1.

The association of Mason county, Ky., churches held its annual meeting at Sardis recently.

By the will of Mr. Nelson A. Mansfield, the Christian church of Niantic, Ill., is bequeathed the sum of $1,000 and a town lot.

E. S. Farmer, of Rochester, Ind., preached the baccalaureate sermon for the graduating class of Rochester Normal College on Aug. 7.

The Evanston, Ill., church has set Sunday, September 18, as the date of dedication of their new church. O. F. Jordan is pastor there.

George B. Ranshaw, formerly secretary of the American Missionary Society, has accepted the pastorate of the church in Elyria. Ohio.

The Salamonia, Ind., church celebrated its sixty-seventh anniversary August 14. A number of the former pastors of the church were present.

B. W. Tate, pastor at Homer, Ill., and his wife were given a surprise party, a nice purse and a godspeed on their vacation by their congregation last week.

The church at Virden, Ill., is about to erect a twenty thousand dollar house of worship. The pastor, H. J. Hostetler, is pushing the enterprise.

Secretary Edgar W. Allen, of the Foreign Society, and his father, H. W. Allen, occupied the pulpit of the Elyria, O., church jointly on August 14.

The home of E. J. Willis, pastor of the Kirksville, Mo., church, is sorely afflicted in the critical illness of his wife. Many prayers will ascend for her recovery.

Wesley Hatcher of Kentucky has been called to the pastorate of the West Side Church of Dayton, Ohio. It is expected by those in touch with him that he will accept.

Congregations at Knox City, Truscott and Benjamin, Texas, are coöperating in a camp-meeting at Truscott. A large attendance is reported. W. S. Haynes is the evangelist and C. E. McVay the singer.

The Little Flat Rock, Ind., church will celebrate its eighteenth anniversary by a "Home Coming" on September 4. Secretary Stephen J. Corey will be the principal speaker. M. S. Long is pastor.

Milo T. Atkinson, recently pastor of the Fifth Street Church, Cincinnati, was stricken ill following a funeral service at which he officiated. He was removed to the hospital for an operation.

Dr. Bruce Brown, pastor of the Dean Ave. Church, Spokane, Wash., is conducting a series of outdoor meetings these summer evenings. His subjects are popular, announced with clever alliteration, and the services are attracting large audiences.

The church at Corning, Iowa, under the leadership of Pastor O. W. Winter is progressing through the summer despite the hot weather. Additions are reported frequently. A meeting will be begun September 18, led by C. E. Chambers of Ottumwa, evangelist.

F. D. Ferrall, who has done an admirable work in leading the church at Bloomfield, Iowa, during the past five years, has resigned to accept the pastorate of the church at Shenandoah, same state. More than 300 persons have been added to the church in Bloomfield during Mr. Ferrall's ministry.

N. L. Collins preached on the subject, "Where does the soul go immediately after death?" to his congregation at St. Augustine, Ill., recently. In the evening a special service for farmers and threshers was held. This sounds as if this pastor was connecting the life that now is and that which is to come in a wholesome ministry.

The congregation of the Central Church, Youngstown, Ohio, has invited W. D. Ryan, late of Ashland, Ky., to its pastorate. Mr. Ryan is among the most efficient of the younger pastors among the Disciples and will do a large work in the new field in case he accepts it. W. S. Goode was formerly pastor there.

One of the fruits of the southern California convention, held this month in Long Beach, is the resolution of the churches of the state to aid in building a big house of worship for the Long Beach congregation. This is the annual convention city, and the present home is not adequate to the needs either of the convention or of the local congregation. F. M. Rogers is pastor there.

H. H. Peters of Eureka has served as superintendent of Christian Endeavor in Illinois for three years. He has been handling this work in connection with his work as field secretary of Eureka College. He closed his work as superintendent of C. E. August 1. His successor will be chosen by the state board at the next regular meeting. This office is non-salaried and the funds for expenses are never adequate for an aggressive campaign. Just what will be done with the work is a question.

J. P. Rowlison takes the church at Tiffin, Iowa. Mr. Rowlison has been supplying this

Now—

the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to *assure* yourself of getting the finest soda crackers ever made—

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

pulpit in connection with his work in the University of Iowa the past year. He has now bought a strip of ground, he says, and will put up a home on it. The Tiffin church is one of Iowa's strong rural congregations. Mr. Rowlison recently received the compliment of a vote by the Perry, Ia., church board recommending that he be re-called to the pastorate of that church. He was pastor there a dozen years ago, following Editor C. C. Morrison, now of the Christian Century.

The publicity committee of the Illinois convention, to be held in Springfield, September 12-16, has made arrangements with the daily press of the city to report the doings and sayings of the convention in systematic detail. This is admirable enterprise. Every church board is asked to send the names of the heads of families of its church to J. W. Street, Chairman Publicity Committee, with 25 cents for each name, and the daily paper will be sent each day to each address. Here is a chance to bring the convention to the entire congregation of every church in the state.

The officials of the church at Sheridan, Ind., used an entire page in the local newspapers advertising the laying of the corner stone of the new Christian church structure for Thursday, August 11. The page was of standard size and in the advertisement was featured the appearance of the special chorus formed for the occasion. It is believed the use of newspaper space at paid rates for this particular purpose is original with this church. The board which had charge of the advertising feature reports that good results were received, and it is probable that the page ad will lead to further use of the newspaper in that section to advertise church affairs.

An interesting diversion from the regular series is that adopted by the church at Petersburg, Ill., B. H. Sealock, pastor. Instead of the sermon of the pastor a lawyer spoke one Sunday evening on "The Law as a Life Work." On subsequent Sunday evenings the County Superintendent of Schools spoke on Teaching; an editor spoke on the Newspaper; a doctor on Medicine; and a politician on Public Service. The last number of the series will be Mr. Sealock's address on "The Challenge of the Ministry." This is the true spirit in which the church's work is to be done. Mr. Sealock is planning progressive things for the Sunday-school the coming year.

E. H. Clifford, minister of the Fourth Church, Indianapolis, has resigned and will close his work there in October. The change of population in the immediate vicinity of the Fourth Church caused by the moving in of a large number of colored people has so limited the field of the church that it will no longer attempt to support a man in the field. Mr. Clifford is a graduate of Butler College and has been prominently connected with the Christian Endeavor movement in Indiana in both the Disciples' church and in interdenominational work. He is at present state superintendent for the Disciples for Indiana. Some good church will do well to call Mr. Clifford to its pastorate.

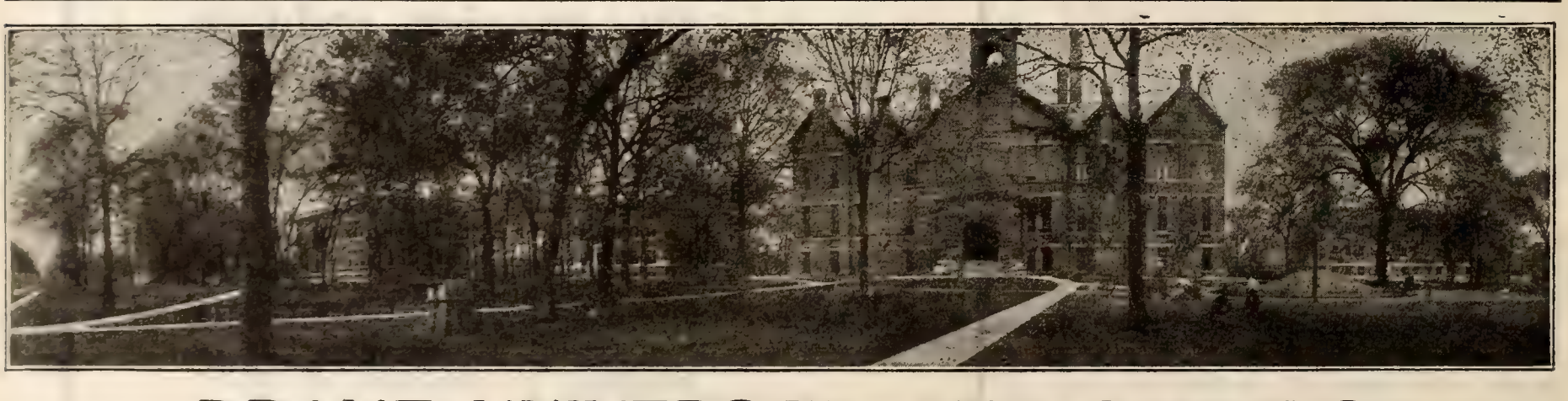
It seems right that especial attention should be called to the self-effacing program carried on by F. F. Walters, pastor of the First Church, Joplin, Mo., in seeking to bring about a reunion of his congregation and that of the Central Church, the latter a congregation which had become disaffected in the First Church three years ago. By eliminating himself in the interest of reunion, Mr. Walters consummated the purpose which he had set himself some seventeen months ago. The pastor of the reunited church will likely be Mr. Miller of the Central Church. Mr. Walters' purpose to enter the evangelistic field will result in many calls, no doubt. to good opportunities for meetings. We hope, however, that he may shortly be located in a pastorate.

Casper C. Garrigues, pastor of the Hammett Place Christian Church, has decided to withdraw his resignation tendered a month ago to his congregation and remain with the congregation indefinitely. The pastor offered his resignation because he thought the congregation was not aggressive enough in getting a more serviceable church plant in keeping with its growing needs. The congregation woke to this fact and made every possible effort to induce Pastor Garrigues to withdraw his resignation. The final inducement was the appointment of a church building committee, consisting of Chairman. W. D Cree, W. W. Dowling, H. M. Lineberger and Edward S. Baldwin. It is the intention of the congregation to sell its present church site, which is valued at $10,000. A new church site will be selected and building plans will be pushed.

The official board of the Mt. Healthy, Ohio, church of Disciples has recommended the following resolution to the church for action:

"Be it resolved that the church of Disciples of Christ in Mt. Healthy receive into full membership those of other Christian denominations who present satisfactory evidences of Christian character and good standing in other bodies, irrespective of their mode of baptism."

This is an encouraging sign. The church there has discussed this step for some time with much deliberation. The proposal to really practice Christian union with other Christian people is now presented to the church by the officers with a clear understanding of its significance. The church regrets that the pastor, N. L. Sims, is determined to relinquish the work there that he may pursue his studies at Columbia University. Mr. Sims is thoroughly in sympathy with the proposed step in the direction of Christian union.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

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Notes from the Foreign Society

George W. Brown reports a safe voyage back to his station at Jubbulpore, India. The workers are very glad to have them back once more.

Dr. Jennie V. Fleming states that the attendance at the hospital in Damoh has been large. There is much sickness there right after the rainy season.

D. O. Cunningham, Harda, C. P., India, writes that they are having a scourge of cholera. Those attacked live from twelve to twenty-four hours. The suffering is intense. He adds that the missionaries are all well

A conference of missionaries, of both the Foreign Society and the Christian Woman's Board of Missions, was held August 9 to 11, at the Missionary Training School, Indianapolis. Thirty-five missionaries were in attendance. The conference was most helpful for inspiration, plans for future work, and association.

The Foreign Society will have a splendid exhibit of literature and curios from heathen lands at the Topeka convention.

F. M. Rains and wife sailed on the 12th to visit Australia, India, Philippine Islands, China, Japan, and Africa. The missionaries are eagerly looking forward to their coming.

Annual Meeting in Pike County, Illinois

I recently had the privilege of attending the county meeting of the Christian churches of Pike County, Illinois. More than 100 delegates registered, and quite a number that did not come as delegates were present. Pike County has nineteen churches of our people and these churches exert a great influence throughout the county. They are thoroughly missionary and interested in every good cause. The county meeting was held in Milton. This is the house of Mr. C. E. Bolin, who is a kind of lay bishop of Pike County among our people. He was an honorable member of the last session of the legislature in Illinois. He will be re-elected and ought to be. The Pittsfield Christian Church is the strongest religious organization in Pike County. W. H. Cannon is the pastor. Pike County is his boyhood home. He knows everybody and is universally popular. The Pittsfield church is raising $1000 toward the endowment fund of Eureka College. Mr. Bolin of Milton also made a good pledge.

H. H. PETERS.

Church Extension Notes

During the month of July the board paid the following loans: West Liberty, Ky., $1,800; Coffeeburg, Mo., $1,000; Harvey, Ill., $4,000; Tacoma, Wash. (Roosevelt Heights Church), $400; Brooklet, Ga., $350; Pecos, Texas, $4,000. This makes 99 loans closed this year for the first ten months aggregating $172,740. This is a larger number of loans and a greater amount of money than the board has ever put out in any single year.

On the first of August there was $813,212.07. A little over $40,000 is needed to reach $850,000 of a permanent fund by the time of the Topeka convention. If we get $40,000 in our annual offering we will reach $100,000 of new receipts this year.

On account of the low condition of our treasury at our board meeting on August 11 the following churches asking loans had to be carried over: Irving Park, Chicago; Sixteston, Mo.; Alamogordo, New Mexico; Chester, W. Pa.; Nampa, Idaho; Oak Grove, Mo.; Madras, Oregon; Eugene, Oregon; Ellsberry, Mo.; Figuoora St. Church, Los Angeles Calif., and Bennett, Neb. Several churches asked for an increase of loan which could not be granted.

At this meeting August 11, another good friend of church extension proposed to give the board $10,000 on the annuity plan. The annuity fund has received 281 gifts and amounts to $283,550. This amount is included in our total assets of the permanent fund. Our annuity fund has now built 151 churches.

The gain in individual receipts is $31,305, principally in annuities, new name funds and bequests. Most of these gains are regular, showing a deeper interest in church extension work by our business men.

A great many brotherhood societies are ordering literature for their men's meetings, showing that they are interested in working up good offerings. Some of them are having debates on the subject, "Resolved, That Church Extension is a Failure." It is hoped that the negative side will win. It would be about as hard to prove that the Church of Christ is a failure as to prove that church extension is a failure.

During September the corresponding secretary will address the conventions of Eastern Pennsylvania, New England, Delaware, Maryland and District of Columbia, West Virginia, Tennessee and Kentucky.

Great interest is being shown in the annual offering in September by the number of churches that are ordering supplies. Many encouraging words are being written by our pastors to the board at Kansas City. We trust that the offering will sweep ahead of last year. There is need of gains because only 1,318 churches participated in the offering last year. We should have 2,000 contributing churches this year.

G. W. MUCKLEY, Cor. Sec.

"STRENGTHENING THE CORDS"

By E. L. Powell

Church Extension means "strengthening the cords and enlarging the borders of Zion." To build a church or to help others to build one is to furnish an environment for spiritual life. It is to establish a "plant" whose output is character. It is setting up an establishment for the transaction of the King's business. I do not see how it is possible to overestimate the importance of the work of Church Extension. It appeals to the practical man, for as a business proposition its claims are beyond dispute. It appeals to the sentimental man, for the pathos of the homeless goes straight to the heart. It appeals to the enthusiastic man, for as he thinks of its possibilities his heart beats quicker and the vision of a world conquered for Christ becomes more real. It summons us by its logic, its pathos, its practical achievements, its possibilities. No congregation, knowing the blessings of a church home, and what it means for the individual and the community, has a right before God to withhold hearty and generous support. We dare not sidetrack this great enterprise. It stands on an equality with any undertaking in the kingdom of God's work. Let us not be indifferent to the tremendous responsibility which rests upon us as respects this supremely important business.

Louisville, Kentucky.

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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THE CHRISTIAN CENTURY

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Message of Nuremburg

Mrs. Catherine F. Lindsay Interprets the Artistic, Architectural and Antiquarian Collection of Ancient German City as Prophecy of the Religion That is to Be.

An Issue Not to be Evaded

Editorial Discussion of One of Many Signs that Disciples Are Being Brought Face to Face with First Principles

At Henry Drummond's Grave

By Charles Clayton Morrison

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

An Issue Not to be Evaded

The Disciples' Duty to Conform Practice to Plea

In the Christian-Evangelist of August 18 a writer expresses with intimate frankness the pain of his heart in the consciousness that there is a paradox at the center of his ministry. The false position in which he constantly finds himself—pleading for the union of all Christians and yet hindered in the practice of union—has compelled him to speak out. It was not until recently that he realized his thoughts were unstable as to the conventional practice of the Disciples. But new light has broken in upon his mind through the contemplation of the indisputable Christian character of the members of other churches. In the following paragraph he states the gist of his reflections:

> If the life of the baptized [immersed] gives proof of the forgiveness and the indwelling presence of God, does not the life of the unbaptized [unimmersed] too? And if God has forgiven and dwells within our unbaptized [unimmersed] brother, should we insist upon any additional test of fellowship? If God receives and blesses these thousands daily, should we reject them? Alexander Campbell said, "I dare not be a party man for these reasons (1) . . . (2) Because no party will receive into communion all whom God would receive into heaven." But to my mind, a congregation that excludes unbaptized [unimmersed] people bearing the fruits of the Spirit excludes those whom God receives. This conclusion is forced upon me until I am able to see that it is unreasonable. My congregation does not know that I feel thus, nor do I want them to know now. I prefer to wait for more light upon this whole matter.
>
> He has been studying afresh the ministry of Jesus, and feels how incongruous the themes of much of our preaching would be in the mouth of the Master.
>
> If our Lord stood in the pulpit of today, limited as we frail, human ministers are limited, what course would he pursue? Would he preach a sermon or two on baptism, showing that the only proper form is immersion (that the unimmersed are unbaptized, that baptism is for the forgiveness of sins, that the unbaptized may not be forgiven), that it is linked inseparably with the promise of salvation (that those only sprinkled may miss heaven), that the word of God demands conformity in this point, regardless of the strife it engenders? From all the tremendous problems (political, social, individual) that confront the church, would he turn and call upon the church to confront this question of baptism? What would he say? What would he do? What should I say and do? I can not answer these questions for myself; I dare not try to answer them for others. But every man must think. These thoughts are forced upon me. Before long I shall be compelled to a decision, and whatever that decision be I must speak and act accordingly. Being a minister in a Christian church, I could not keep my convictions private if I would. I am too often consulted upon this subject by members of my own congregation and by others as well.

Following this article an unsigned contributor makes reply. What he is replying to it is hard to say. Certainly he misses the essential point raised by the first writer as far as if he had turned and aimed in the opposite direction. Like most of the replies to the statements of this paradox by honest and burdened Disciples he resorts to a lengthy repetition of our history, beginning a hundred years ago, and recounts our great achievements and our present strength. This sort of sectarian jingoism, however, is not an answer to the profound problem with which the distressed contributor (and, we might add, a host of others like him), is struggling.

The signs are multiplying daily that the editors of our newspapers will have to face this question squarely. Hitherto it has not been faced squarely, either by the conservative or the liberal wing of the Disciples. We do not regard the statement in the first paragraph quoted above as a full or adequate statement of the contradiction in the customary practice of some Disciples of Christ, but it at least presents one aspect of the paradox with great lucidity.

In looking through the alleged "reply" to the position advanced in the article from which we are quoting our eye is caught by a paragraph containing three questions which we are at a loss whether to characterize as purblind or just naive. They are worth examination anyhow. The paragraph is as follows:

> Is not all the divergence of practice [in the administration of baptism] due to misunderstanding of our Lord's will? If all today understood the will of the Lord alike, is there any doubt what the practice concerning baptism would be? And is it not the declared mission of the Disciples of Christ to bring the Christian world to that common understanding of our Master's will which will lead to our common doing of the same?

The first two questions deal with what ought to be axioms in the baptismal controversy, but unfortunately are not. The implication in most of the literature and preaching on this theme is that those who practice immersion only, are more loyal to Christ than those who practice affusion.

A negative answer to the second question above ought to result in the revision of a good many sermons on the Lordship of Christ. It is a simple impertinence to assume that Baptists are more loyal to Christ's authority than are Presbyterians. They simply differ in their understanding of what the will of Christ is, that is all.

As to the third question, there remains yet much to be said. We must be content just here with but a word or two. If the question were taken out of its context there could be but one answer to it, and that the one the writer intends shall be given. But in sequence with question one and two it cannot but receive a negative answer from those who know the primal impulses of the Disciples and the great ideals of our history.

It is *not* the mission of the Disciples of Christ to bring the Christian world to a common understanding of our Master's will with respect to the administration of baptism, or with respect to any other item of biblical interpretation out of which creeds are made and over which the church is divided into sects. Question number three describes the Baptist denomination, not the Disciples of Christ.

It *is* the mission of the Disciples of Christ to bring the Christian world to a common understanding of our Lord's will with respect to the unity of his church, to such an understanding as will impel all Christians to the real practice of union.

The Disciples believe that our Lord's supreme commandment is found in his prayer for the unity of his followers. They believe that among many evangelical bodies there is today a common ground of agreement upon which, as a basis, union may be established without violating the conscience of any. Instead of its being the mission of the Disciples to establish a certain understanding of baptism as a means to union, it is their mission to plead for the practice of union despite our creedal differences on baptism or predestination or any other question of Scripture interpretation.

Christian union is a long way off if it has to wait until the baptismal dogma is settled on the field of controversy. The one and only distinctive note in the message of the Disciples of Christ is that our differences over dogmas ought not and need not stand in the way of the union of Christ's people. The Disciples are the only people in the world organized for the especial purpose of saying that and proposing to live up to it in their practice.

Even our differences over the baptismal dogma, the Disciples say, present no insuperable barrier to union. We do not need to postpone union pending the settlement of the baptismal controversy any more than we need to postpone union pending the settlement of the Calvinistic controversy or the Trinitarian controversy.

These controversies will continue so long as men have a conscience upon one side or the other, but it is the supreme will of Christ, the Disciples say, that they be continued, if at all, within a united church.

Chapters from A Travel Journal

At Henry Drummond's Grave

Our trip through the Trossachs and the beautiful Scottish lake region, made famous to readers of English literature in Scott's story of Rob Roy, brought us toward evening to Stirling, where we were planning to spend the night, going on in the morning to Edinburgh in time for the opening session of the Missionary Conference that afternoon. Stirling proved to be an intensely interesting place. The long twilight in Scotland at this time of year would give us until after ten o'clock to look about the town. We made first of all for the old castle at the top of the long steep hill on the side of which the town is builded. Whether because of its intrinsic points of interest, or because it was the first castle we had visited, or simply because the guide was one of the best we had met with in all our trip, the impression remains with us that Stirling Castle was by far the most interesting of the score of venerable castles we visited throughout England and Scotland.

Here was the coveted point of vantage held alternately by the Scotch and English in the intermittent warfare of the days before both kingdoms passed under a single crown. In its broad esplanade stands a grand statue of Robert Bruce, and from the wall one can see the field of Bannockborn where Bruce in 1311 gained his decisive victory over the forces of England. The far-stretching plain, clothed as it was that evening in the golden glow of a wonderful sunset, and backed up in the distance by mighty Ben Lomond, Ben Venue, Ben Ledi and Ben Voirlich, left on our minds a landscape impression least likely to be effaced of all the glorious views of our trip.

Leaving the castle we gained admission to the old Greyfriar's church a little way down the hill and coming out we strolled each according to his own whim through the park-like cemetery stretching up the hill almost to the castle. I had no notion of finding any grave of particular interest and was remaining in the place more for the enjoyment of the landscape than for communion with the spirits of the great dead. Moving toward the church in the direction of the exit gate I happened to descry the name DRUMMOND on a stone, and, looking carefully, made out that it was a simple monument to none other than the world-beloved author of "The Greatest Thing in the World."

A hush fell upon my soul. I was more grateful to see this simple slab than the heroic statue of Bruce or the great monument to William Wallace yonder on another hill, more grateful to behold this spot of earth than the landscape which had fascinated my eyes for the past two hours. For this man more than any other stood to me as the symbol of my spiritual experience in the most strategic period of my life. The past twenty years stood before me in vivid panorama. My early ministry, dealing, as I see it now, with an aspect of life too far beyond the reach of my callow experience to be real, was fertilized by his exposition of the Thirteenth of First Corinthians. How my hand inevitably reached for "Natural Law in the Spiritual World" when the early sermon-making process went hard! It seems to me now that what life, what flesh and blood, my early sermons had, they got from these two books more than from the Bible. For, I must confess, the Bible was not revealed to me as a Book of Life until some years later. I thought of it as a book of law, divided into "dispensations," and I defended its authority and "inspiration" with much ambitious logic. Only as life deepened and I came to feel the need of the Bible in my own soul did I come to realize that it was my business as a preacher to communicate to others the life I myself was able to draw from the Scriptures. So I always think that Drummond saved me in those embryonic years from a wholly lifeless ministry.

But perhaps I exaggerate. One is prone to be unjust to one's earlier self and it may be so in my case. There was one point, however, at which the mind of Henry Drummond touched my own with an influence so vivid and gracious that, as I stood there at his recent grave among those weather-born tomb-stones, I recalled it with indisputable clearness.

After two years of preaching I entered college a sub-freshman. I brought with me a fair intellectual stock, consisting mainly of a thorough knowledge of the Disciples' theology and a finished system of the universe! During my entire college course I preached on Sundays in a town not far away. It was the custom of the churches of that county to hold a "basket meeting" at the county seat sometime in the early fall, and in my Sophomore year I was asked to preach the Sunday evening sermon on this annual occasion. I carefully prepared a sermon on the Dignity of Man, taking my text from the first chapter of Genesis. It must have occupied a good hour in its delivery and more than half of the time I spent on a single one of the divisions of the sermon, viz., the dignity of man's *origin*. I was delivering a diatribe against the evolutionary theory of man's origin and defending, as I conceived it, the notion of his divine origin. The Scriptures, of course, I arrayed against Darwin, and sought to show that evolution robbed man of his essential dignity.

Next day on returning to the college, I met my best friend on the campus, a man who is today one of the most efficient pastors and preachers among the Disciples, and, as our Monday custom was we exchanged our preaching experiences of the day before. After I had set forth the outline of my sermon and had dwelt at some length on the section which had mainly occupied me in the evening's presentation he asked, rather irrelevantly, I thought,

"By the way, Morrison, have you ever read much on Evolution?"

"O yes," I replied, confidently,

"What have you read?"

"Well, I've read—" but for the life of me I could not think of any significant book or treatise on the subject I had ever read. He interrupted my reflection.

"Have you ever read the 'Origin of Species' or the 'Descent of Man?'"

"No," I admitted, "I have not." And yet I had said quite a bit about these books in my sermon, all in condemnation, of course.

"Have you read Fiske on The Dignity of Man?"

"N-no," I replied, and I felt that a book of that title would have aided me greatly in the preparation of a sermon on the same theme. My friend was not ungentle with me. Yet, in a tactful way, he got me to confess that I had never read anything authoritative on evolution, but had simply formed my judgment on the basis of religious newspapers I had read and sermons I had heard and a certain book on "Christian Evidences" we had used together as a text book.

"Now, look here," he said finally, "you ought not preach that kind of a sermon without reading at least one book on the other side. It isn't candid, not to say honest."

"But the case against evolution is closed," I said, "and I do not wish to waste my time in reading atheistic books."

"You have no right to pronounce them atheistic until you have given them a fair reading," was his reply. He overcame my doggedness and won my consent to read the book he would select for me. Next day he brought me Professor Drummond's "The Ascent of Man." It had only recently been printed and was at the moment being widely discussed by preachers and the newspapers.

I took the book home and devoured it in three days. I neglected my lessons during that time. The book opened a new world to me. It presented to me the possibility of believing in the scientific doctrine of evolution and in God, too—a possibility I had not entertained before. It brought me many problems. It started my mind on a course of thought which was accompanied by much pain for a year or more, but which ended in a new faith, deeper and firmer, as it was richer, for having found God in his work and world without losing Him from his word.

The anguish of that year I can never tell. I used to lie awake at night wondering if I should become an "infidel," or if not an "infidel," a Unitarian. I read everything I could get my hands on bearing upon the modern view of the world. I was much impressed with Benjamin Kidd's "Social Evolution," a "critical" review of which I wrote for a club to which I belonged. I came upon the withered manuscript of it before leaving home for Edinburgh and it revived the struggle of that period of my college life. But there were two things that saved me to my evangelical faith.

One was my Sunday appointment to preach. I didn't want to preach. My mind was in chaos. I used to look with envy at the students who had enough money to go to school without working. I had none. It was preach or give up college. I am glad now I had to preach. I tried to be honest, but I kept my doubts in the background. Nobody knew I was struggling. Fortunately, there was a newly founded Unitarian church in the town. Involuntarily I found myself taking a critical view of the doctrines of this church. I preached much against them. And when they would charge us with standing for the more crass doctrines of orthodoxy, I found my chance to deny that these crass views were essential to Christianity.

So a constructive process was going on in my mind. With the Unitarians as a foil I was rebuilding my own faith and, perhaps, liberating my church from some of its traditions. I feel quite sure that if the Unitarians hadn't been there my ministry would have been destructive and whining. I would have talked more about my doubts than my faith.

I have often thanked God for that one Unitarian church, at least!

The other saving influence in my experience was Drummond himself. He had introduced me to the new world, and he made my faith feel at home there. I came back to his books again and again. The two principles in his "Ascent of Man" that were full of spiritual suggestion to me were the struggle for the life of others which he found in nature as well as the struggle for life, and the idea of *In*volution with which he met the charge that Evolution was atheistic. There is nothing evolved that is not first *in*volved, he said. And if all this world of beauty and love and self-sacrifice and moral ideals has been evolved it was first of all folded into the cosmic order by some rational and spiritual being. If I had the book by me now I should like to set down in this, my travel journal, a great paragraph or two which sent a shaft of light into my unaccustomed mind.

But quite as much as by what he said in his books, Drummond's own personal faith was my stay and support when arguments failed. It is strange how much our faith is based upon somebody else's faith! Henry Drummond always seemed to me a holy man. He was my ideal Christian before I knew him as a "heretic." I had known his life-story, his wonderful evangelistic power, his great love for the sinful, his illimitable faith in men's possibilities of recovery with the help of Christ. And when my faith wavered before some argument, my heart would say, "But there's Drummond; he believes!" and somehow I could not get my consent to make denial.

It seems a long time since then. Much water has flowed under the bridges since "The Ascent of Man" was published. I have come to think of evolution not so much in terms of biology as of logic, now. This scientific conception of the world dominates all modern thinking. Children in the lower grades are being trained to think in the terms of development, of evolution, today, as well as the youth in the university. Happily those scholars who stand in relation to troubled young men similar to that in which Drummond stood to me, are a great host. I suppose that Drummond will not be written down in the impartial history of thought as a philosopher of the first rank. But in the history of *my* thought he is first, for he did in me what Copernicus did in the solar system and Kant in psychology—he turned the world inside out, which is to say he turned it right side out and right side in.

CHARLES CLAYTON MORRISON.

Should Children Be "Seen and Not Heard"?

How often have mothers in admonishing their children to be "polite" in the presence of company, repeated the dictum that "children should be seen and not heard"? This, of course, was in the interest of the adult, for it was felt that what the child might have to say would not be interesting to "grown ups"—and possibly too, sometimes because the child might not always be discreet regarding the things which should be told outside the family circle.

But suppose now, we think of the dictum from the standpoint of the child's interests, is it a policy that makes for the development of the child? The child has ideas which to him, at least, are new and interesting. These he must suppress because he is a child. This tends to passivity, and may give a direction to the disposition which will not be overcome during life. A professor of Mathematics in one of the larger State Universities of America admitted to a close personal friend—a teacher of Psychology—that he was never at ease when at any social gathering, that it was difficult for him to enter into the spirit of the company and participate in the conversation. To this man of culture this was one of the greatest embarrassments. He explained it by the fact that his parents had rigidly enforced the principle expressed in the words, "children should be seen and not heard." "As the twig is bent so is the tree inclined."

There is need that the child should find time for normal expression of feelings and ideas. This habit of ready and easy expression of oneself becomes an asset of greatest value in social and business life. Parents might do much toward helping their children to form such habits by talking more frequently of things which are of interest to children, and by talking with their children.

Favorite Verses in the Twelfth Chapter of Romans

It is the living body that is to be offered to God in sacrifice. One who tries to do the work of a day in its day can appreciate what the apostle had in mind. The bodily life as such is unworthy of man but the body made strong by proper care and trained for service is a most precious offering to God. Misunderstanding the character of God, men in ancient times laid their children on the altar of burnt-offering. Other men have neglected the body and treated it as an enemy of true religion. They have thought unkept hair and dirty faces were evidences of exceptional piety. Nervous disorders are the basis of much that is called zeal nowadays. God calls us to serve and for service we need strength of body as well as of mind and heart.

The controversy between the conformists and the non-conformists is as old as the race. No man belongs wholly to either of the parties. The radical in religion may be conservative in politics or he may be radical in theology and a stickler for ecclesiastical order. Paul was a non-conformist in so far as the dominant religion of his day was concerned. He broke with Phariseeism. He was against the prevailing type of religious thought in the Roman world. He was also a radical in the moral realm. The customs of the society of his day were not binding on him. He went forth with an ideal which he gained from Christ and whatever was inconsistent with that ideal met his opposition. Transformation was his aim. The world of material things is good or bad according to the mind that thinks it.

Humility is a virtue we like in others. We do not, however, see it in others even when they possess it in a large measure. The humble man is apt to be the one who does as we wish him to do. The Roman Catholic feels that one who rejects the authority of his church is arrogant, opinionated, irreverent. To the Protestant, on the other hand, the claims of the Catholic are monstrous. He cannot understand how a sane man can submit to them for a moment without stultifying himself. Humility is shown by loyalty to truth and right. The humble man feels that he has no choice, that he must obey God rather than man, and he must honor God by using his own intelligence in the discovery of duty. The proud man boasts of his feathers, of the favors that have been shown to him by the great. The humble man puts the emphasis upon service.

Originality is a desirable possession provided it can be put to some use. Many a person who thinks he is original, that he is a great man whom the foolish world is incapable of estimating at his worth, is merely a being so oddly constructed that he does not fit into any corner of society. Many another who holds himself aloof from the common herd differs from the common man only in his lack of courage to meet the care and discouragement of daily toil. A man of worth fits in somewhere. The Cains and the Ishmaelites have no contribution to the common fund that entitles them to be held in reverence. We are all members of the one body. We must learn to respect the individuality of every member. Each must rejoice in his own work and feel that in the sight of God it is a great importance. And each must feel his dependence upon his brother. Thus will come the sense of unity.

"Let love be without hypocrisy." This text is amplified in the verses that follow. It is love that abhors evil, for love seeks to give every human being a chance to live a complete life of fellowship with God and evil is an undue limitation of life. Love prompts to diligence in business. Laziness and carelessness do not dwell in the same house with love. Laborers slight their work, merchants sell shoddy goods; farmers put rocks in the wagon with the corn, housewives sell bad butter because they are selfish and do not care what harm they do to buyers. Love gives more to the saints than food and clothing; it gives itself. It takes a large minded view of personal injuries. It considers the one who inflicts the injury as well as itself. It keeps a man from making a fool of himself just because he has suffered wrong or there is another fool in his neighborhood.

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*Midweek Service, September 7.

Commenting upon the great Knights Templar conclave, held recently in Chicago, The Interior makes a lefthanded thrust at those who fault Christianity because there are hypocrites in the church. It points out the Masonic requirements that a Knight shall make profession of belief in Christ and take a vow of loyalty

to his service more explicit than most churches impose on communicants. "If, therefore, Templar ideals were lived up to in thorough honor and seriousness, its membership would be a body as devout in life and circumspect in conduct as any church organization in the world. To high-minded men within the order it must be a grief that the order does not, in fact, enjoy with the general public, any such religious repute as would correspond to the character of its ritual or the prominence of the cross among its emblems. The city of Chicago, perparing for the present triennial conclave of the knights, manifestly did not look forward to a Christian convention, but rather to a jolly good time of hale fellows well met. The saloons must have expected to find a considerable proportion of the convivial among the Masonic visitors, for they were early in covering their street fronts with lavish decorations of Templar colors and flaring signs of welcome to the sir knight. Churches have superabundant shortcomings to confess and many hypocritical members to take shame for. But they have never yet been reduced to the humiliation of seeing saloons decorated in honor of their General Conferences and General Assemblies. Why should the Knights Templar suffer such dubious compliments? Are there not in the order many men who care enough for consistency to make a try at getting the pretensions and the performances of their order into nearer relation? It would be a crusade better than any in which the mediæval Templars ever fought, if there could be set afoot a revival that should lift all sir knights from a ritualistic to a real enlistment in the cause of the cross."

* * *

The resignation of Dean Chas. A. Lockhart from the College of the Bible of Christian University, Canton, Mo., brought regret to friends of that institution both within the student body and faculty and throughout the state. Mr. Lockhart has been guided in his teaching and administration by the highest ideals. It is well known that the Canton school is among our more progressive institutions, having on its faculty besides President Johann, a number of teachers of safe, but progressive principles. Compensation and reassurance, following Dean Lockhart's withdrawal, comes with the announcement that the deanship has been extended to Rev. H. B. Robison, Ph. D., of Mobile, Ala. Dr. Robinson is admirably fitted both by temperament and training for just this work. He is a graduate of the New Testament department of the University of Chicago Divinity School, receiving his degree of Ph. D. some three years ago. Since then he has been pastor in El Paso, Texas, and had but recently taken the church at Mobile. Few men among the Disciples have a richer scholarship in the New Testament than he. Canton is to be congratulated. And Dr. Robison is to be congratulated upon the opportunity for doing the kind of work to which both his thorough training and the wish of his heart pointed him.

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The usual group of Disciples is in attendance at the University of Chicago. The total number is about thirty, of whom most are in the Divinity School. Among them are the following: J. C. Welch (Texas Christian University), Lubback, Tex.; E. C. Wilson (Milligan), Rockwood, Tenn.; E. M. Todd (Butler), Ft. Wayne, Ind.; A. W. Fortune (Hiram), Cincinnati, O.; J. J. Castleberry (Transylvania), Mayfield, Ky.; M. H. Sheppard, Eau Claire, Mich.; Guy W. Sarvis (Drake), Chicago; Silas Jones (Eureka), Eureka, Ill.; A. W. Taylor (Drake), Chicago; E. E. Boyer (Eureka), Eureka, Ill.; E. J. Arnot (Chicago), Monrovia, Ind.; J. K. Arnot (Indiana), Chicago; D. G. Protoff (St. Petersburg Univ.), Chicago; A. F. Reiter (Hiram), Enid, Okla.; M. M. Weaver, Thompson, Tex.; C. E. Rainwater (Drake), Chicago; E. A. Henry (Hiram), Chicago; C. H. Winders (Christian Univ.), Indianapolis, Ind.; W. D. Endres (Chicago), Harvey, Ill.; W. O. File (Transylvania), Paducah, Ky.; W. J. Grinstead (Transylvania), Richmond, Ky.; R. W. Gentry (U. of Mo.), Chicago; H. F. Burns (Drake), Monroe, Wis.; W. L. Carr (Drake), Chicago; J. B. Eskridge (Texas Chr. Univ.), Waco, Tex.; C. M. Pearce, West Pullman, Ill.

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The Sunday School Journal and Bible Students Magazine has been speaking out with extraordinary frankness of late on the literary abuses of teacher training ideals. Several books on teacher training have received unrestrained criticism at the hands of the editor. In reinforcement of its method of honest and frank dealing with these books the Journal in a recent issue prints a review of the same sort from the columns of Religious Education, the magazine of the Education Society. The review is as follows: "Training for Service, H. Moninger (Standard Publishing Company). Fifty very short and scrappy lessons on fifty big subjects; a good sample of the old ideals in teacher-training. Of course this criticism does not apply to the large amount of borrowed material." To which the editor of the Journal adds: "We agree with this estimate; and, if necessary, we could write a very long and illuminating article on the 'borrowed material' contained in this particular book. 'Borrowed' is a very kind term."

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There are signs of promise that many of the churches are placing their missionary offerings on a systematic basis, and are no longer content to depend wholly on the calendar days for the money with which to support the missions and philanthropies in which we are all interested. In such churches the Church Extension Fund is regularly provided for, without any special appeal. But in most of the churches the calendar plan remains in use, and such churches will not forget that September is devoted to the important work of building new churches through the efforts of the Church Extension Fund. This enterprise has now reached proportions that are a satisfaction to all Disciples. But the greater the Fund, the heavier are the demands made upon it. The offering this year ought to be by far the largest in the history of the work. The first Sunday in September is the time, or as soon thereafter as possible.

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The colony of Disciples at Pentwater, Mich., grows larger each season. At Garrison Park, south of the channel, the Moores, Garrisons, Jennings and others are to be found. At Campbell Park, on the north shore, new buildings are in process of construction, and such families as the Morrisons, of Springfield and of Chicago, the Willetts, Campbells, Todds, Fawleys, Bushnells and others are in the enjoyment of the rare satisfaction of the locality. A short season of Chautauqua was held this summer, under the auspices of the town officials, and, the number of Disciples who are visitors in the town and the cottages is greater than ever.

* * *

How Mayor Gaynor took the affairs of the Police Department into his own hands, how he effected an immense saving to New York in the Department of Docks and Ferries, in the Catskill water-supply works, in the "City Record" printing, and in several costly and needless litigation conflicts,—these, and his wise and fearless appointment of department heads are part of the interesting story of "Municipal Non-Partizanship in Operation" in the September Century, in which James Creelman gives a summary of what has been saved and gained in New York in the first six months of Mayor Gaynor's administration.

* * *

The inside story of Dr. Cook's arrival and stay in Copenhagen, has been written for the September Century by Maurice Francis Egan, our Minister to Denmark. It is interesting to have Mr. Egan's word that the majority of the Danes seem to think that the explorer deceived himself; and as for their share in the affair, "they know they acted generously and courageously, and that is enough for them and the rest of the world."

Three Little Dandelions

Three little dandelions, each in yellow gown,
Stood beside the winding road that led to London town,
They heard the merry children, they saw the travelers pass,
And they said to one another, "How sad it is, alas!
That we, too, may not travel and view the world beyond;
We've never even climbed the hill or seen across the pond."

Three little dandelions, each in gown of gold,
Taller grew each summer day in the leafy mold,
Yet they stood on tiptoe and peered through sun and rain,
To see if it was England that lay beyond, or Spain.
One said she saw chimneys and another smoke and soot,
While the third saw ships a-sailing, but they never moved a foot.

Three little dandelions, each in gown of white,
Laid their plans to travel on a dewy night,
And while cooling breezes fanned the waking day,
Spread their wings and vanished, O, so far away.
But if they reached that smoky town or the seashore, as they meant,
I'm sure I'll never tell you, for I don't know where they went.

—Gussie Packard Du Bois.

Social Survey

BY ALVA W. TAYLOR

Irish Bogs and Fens

The bogs and fens of Ireland are things of story and classic allusion. We expected to find bogs and peat in low places, but were surprised to run into the first "turf" fields on the mountain side. It was in north Ireland and we were wheeling, and pushing wheels up and up and still up over the highland roads of rock and gully when suddenly rounding a corner we came upon a great peat bog. We had inquired on the long street of Limvady for the shortest route to Carrick-O-Rede and the Giant's Causeway. Our Irish friends, five of them, had debated warmly over the question, each anxious to serve the strangers with wisdom, but unable to agree among themselves about the momentous matter. One averred it was fifty miles by the sea road, while another championed the route by declaring it was not to exceed a dozen. Three finally agreed on the hill road, declaring it but a couple of hours with a "fine view, sir, even of Scotland's hills and plenty of inns along the road." Being Americans, we accepted the rule of the majority and started our climb. This was at eleven in the morning, and at the end of the two hours we were still rounding one turn after another in the steep road, ever hoping the next would bring us to the summit. Civilization was behind us and not a house was in sight, let alone an inn. This multiplied our appetite by ten, and it was already enormous. Another two hours passed and nothing appeared but little cattle and the far away stretches of grass-fringed rocks, when suddenly we came upon a herder's hut.

"Thankful to Have an Appetite Left"

An old woman was sitting by the door eating out of a bowl, but our determination to ask for something forsook us as we drew near. The "gintlemen that pays the rint" was good naturedly nosing about the interior of the mansion, one end of which was occupied by the donkey. Just here, almost at the summit, we came upon the peat bog. By a swift coasting, dodging boulders, we were in the little village of Kiltinny, a mile below, in five minutes time, with the fine rage of bread rioters in our eyes. A buxom young Irish matron was found who offered us the best she had. It was a bowl of milk (it was July and there is no ice up there) and a loaf of bread baked without ever having heard of yeast cakes. But we had appetites. When we passed the herder's cabin we were like poor Pat when the butcher gave him a bone and the greyhound snatched it from under his arm; we were "thankful to have an appetite left." Now with the spread before us, the milk up to the latest lacteal requirements of the koumiss experts and the bread baked like army hard-tack, we became converts to the theory that an appetite is better than a feast. We found that the peat diggers received sixty cents per day for the days they worked. That meant no pay for rainy times, of which there are many in Ireland, and none for winter days or the seasons when the product was too great for the market. Here were tens of thousands of acres we had traveled over with scarce a house in sight and yet the diggers of this turf lived in a squalid row of stone cabins, cheek by jowl, with the roadway hard by the door and no yard or garden to lend an appearance of sharing the plenty of the great landowner who had received it all, without a penny's cost, from his paternal ancestors. But the great, luxurious Irish roses were blooming over the thatch of the cabins as if trying to hide the squalor within and turn the eye of the traveler from the poverty of the people to the waste of the nature that was so abundant about them.

Life on the Rich Lowlands

In County Kildare we saw great fields of turf where an area of twenty acres had been sliced down around until but an acre remained in the center, standing ten feet high, with its green crown and black, shining sides, waiting further incursions from the digger's spade. Everywhere the land is dotted with the black surface of the turf fields and every cotter has his rights to the turf. The law protects him in them and there he digs his winter's fuel in the summer days, cutting it into ricks like piles of bricks for the kiln, and drying the rootlets for the open hearth.

We were anxious for a closer sight of the rich lowlands than had been afforded in the first days when we were upon them. A trip across central Ireland from Tralee to Dublin gave ample study of conditions there. In the west central country the land is gently rolling, the soil is full of pebbles, but is productive, and the pastures are green and juicy. Many large manorial farm houses are found and the hasty traveler could write his car window impressions and tell of the prosperity of the country. But the apparent prosperity is confined to the owners of the soil. The laborers and small tenants fare little better than their brethren of the hills. In fact, the conditions in the very richest of the pasture lands are no better than among the cotters of the mountainous districts, so far as the men who do the work are concerned. The herders live in the same small, floorless cabins, and the highest percentage of lunacy comes, not from poverty-stricken Galway or Mayo, but from Meath, where the grass is most luxuriant and the land the most valuable. In Galway and Mayo there is at least a rugged struggle for existence while among the herds there is a listless monotony and no incentive, and squalor sinks into hopelessness and insanity on its three dollars and fifty cents per week.

The farms average larger after you descend from the hills of Kerry to the rolling lands of Limerick, and stock and dairy industries grow. The long, low, thatch-roofed farm houses begin to appear in the midst of the typical cabins. They look more prosperous and begin to approach the type of the poorer class of English farm houses. They are occupied by a middle class, a class between the tenant on the big estate and the large land owner. They are a relic of the days when it was the custom to sublet the land in farms of some extent to a sort of middle man, who paid the lord in large sums and farmed it out to the small tenant or worked it with hired help. A close inspection of one of these farm houses reveals anything but good hygienic arrangements or the prosperity typical of an American farm. The house usually stands at the end of a private road and has a low wall about it, inside of which are the stables and other outhouses. The whole forms a hollow square about an inner court, where animals, dogs and children occupy common ground. The laborers live in cabins on the farm in the typical peasant way, and the whole aspect does not impress the student as making for any betterment of life over that of the tenant peasantry. The rent goes up to twice that of the poorer lands, and the landlord lives in London, but keeps a small staff of servants at the mansion on the estate, to which he comes with friends for an occasional shooting of grouse and pheasants.

We visited the estate of the Earl of Drogheda. It covers ten thousand acres of good Irish soil, for which "his grace" has been in the habit of drawing $50,000 for his London mansion. The tenantry have now purchased their holdings under the Wyndham Act at about ninety dollars per acre. This means that the Commission gives them an abatement of between 25 and 30 per cent on account of excessive rent and to recoup them for the improvements they had made for themselves. These rich lands will now turn their fruitage into the homes of the toilers, from whose fathers they were taken by the fortunes of war, though, of course, they must pay from their earnings the million that the Earl is able to claim as the price of his inheritance.

The Prayer of Beaten Men

"We are the fallen, who, with helpless faces
Low in the dust, in stiffening ruin lay,
Felt the hoof's beat, and heard the rattling traces
As o'er us drove the chariots of the fray.

"We are the fallen, who, by ramparts gory,
Awaiting death, heard the far shouts begin,
And with our last glance glimpsed the victor's glory
For which we died, but dying might not win.

"We were but men. Always our eyes were holden,
We could not read the dark that walled us round,
Nor deem our futile plans with thine enfolden—
We fought, not knowing God was on the ground.

"Give us our own; and tho' in realms eternal
The potsherd and the pot, belike, are one,
Make our old world to know that with supernal
Powers we were matched, and by the stars o'erthrown.

"Ay, grant our ears to hear the foolish praising
Of men—old voices of our lost home-land,
Or else, the gateways of this dim world raising,
Give us our swords again, and hold thy hand."

—William Hervey Woods.

Church Extension Achievements

Two Samples Out of Many Hundreds

Twin Falls, Iowa

By W. L. McCollough, Minister.

At the beginning of this rapidly growing city, in 1905, Brother L. F. Stephens, of Portland, Ore., came here under the direction of the church at Dayton, Wash., secured a lot and erected the first Christian Church in Twin Falls. The building was dedicated December 4, 1905, and an organization, of thirty-six charter members, was formed. Since then the membership has grown to more than 175 with a Bible-school enrollment of 170. A year ago it became necessary to sell the old building and to build larger. One of the best located corner lots in the city, 100 by 125 feet, facing the city park, was secured and the present building erected upon it. Our new building is fifty feet square, with a basement under the entire building. The main auditorium has a raised floor; is seated diagonally with chairs, and has a capacity of 425. The concrete basement walls are strong enough to sustain a brick structure, with the idea of enlarging and building better when conditions require it. The basement is arranged for Endeavor, and Bible-school work, being divided into class rooms, four of which can be thrown together for social purposes; also a kitchen fully equipped, a coal room, and other modern conveniences. Our church is not showy, but roomy and convenient. One year ago we had a church property worth $1,800. Now we have a church property worth $10,000.00. We now have room to grow and no doubt will accomplish a large work for the Master.

Before we received a promise of help from our Church Extension Board we were contemplating erecting a $3,000.00 building, but when notified the board would help us $1,800.00, a new inspiration seized us and we built a $6,000.00 building. Our building was completed the latter part of May. Brother D. B. Titus, of Rupert, Idaho, was secured to hold a short meeting and to dedicate for us. The meeting resulted in twenty-six additions, and on June 12, 1910, we dedicated our new church, out of debt, with the aid of $1,800.00 from the Church Extension Board. Twin Falls is an important place, rapidly growing into a city. This work could not have been accomplished without the help from our Church Extension Board. The $1,800.00 we received from the board practically called out $3,000.00 from the congregation. We now have the best auditorium in town, and a church as conveniently arranged as any in the city. This means more than can be estimated, in our future work. All praise to the Church Extension Board which is making such victories possible. We would have been handicapped for years had not this timely help come to us in our great need. Brethren, let us see to it, that this year's offering for Church Extension is much larger than any previous year, that help may be granted to the many, many, needy fields, that the work of the Master shall be crowned with victory. If we are indifferent, the work of the Lord must suffer in many important places. This help means so much *just now* in this rapidly growing west. The Lord bless our offering in September. Your grateful servant in His name.



TWIN FALLS CHURCH—AIDED BY LOAN OF $1,800 FROM CHURCH EXTENSION FUND.

Out of Discouragement

By A. H. Jordan.

I came to Loraine last December, and found the church struggling with a heavy debt on their building. In January, the mortgage on the church was due, and must be paid. Of course, the church was in no condition to pay the amount, and the trustees began to seek a new loan. After much looking and many discouragements they found an individual who would lend the required amount for five years with interest at seven per cent. None of the principal would be allowed paid till the expiration of the term mentioned. These terms seemed very hard, and we wondered what we could do. I finally decided to ask the Church Extension Board for a loan to help us in our time of need. As soon as I reached this determination I wrote Brother Muckley, who immediately sent me the proper blanks to fill out. These were returned at once, and in a few days we received word that the Board had granted us a loan of $4,000.

After making our titles perfectly clear, which they were not before, the matter was closed, and the draft for the promised amount received. We have paid the old mortgage, and are now taking steps to pay off the loan of the Church Extension as fast as possible.

We have a loyal band of people here, and we expect to produce great results, for the church feels encouraged because of the help of the Church Extension Board. Without this help the people would have felt very much down-hearted, and little good would be accomplished.

Loraine is a thriving town of thirty thousand people, and has the largest fresh water dry dock in the world. A mammoth plant of the United States Steel Corporation is located here, employing nine thousand men. There is a great future for the town, and we believe just as great a future for our church. Our Bible-school overflows the building, and is growing all the time. In The near future we will have the largest church in the city.

The work here will be properly maintained in all departments, and in this way will grow rapidly. We expect a large Offering for Church Extension this year from the church.

Our brethren desire me to extend their heartfelt thanks for the kindness of the Church Extension Board, and pledge their hearty support to all its undertakings.

Dr. W. C. Widdowson is ready to resume his work in Africa. His health is completely restored.

Secretary E. W. Allen will conduct a long campaign of Foreign Missionary Conferences Rallies, during the fall and winter. He will have with him at least two foreign missionaries. He plans to cover the states of Iowa, Nebraska, Kansas, Missouri, Oklahoma and Texas. Brother Allen is a specialist in this work. If you desire one of these Rallies it would be well for you to write him at 611 W. 32nd street, Kansas City, Mo.



CHURCH AT LORAINE, OHIO—AIDED BY LOAN OF $4,000, 6 PER CENT MONEY FROM THE FUND.

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER XVI (Continued).

"On the contrary, I told mother not to expect me this evening. I am quite free to remain in Brigend until tomorrow." Mr. Sinclair hesitated. Something within seemed to be warning him not to trust this man who made him this friendly offer, with so fair a face. Archie laughed lightly and turning to Jeanie he said, with scarcely concealed emphasis:

"Cousin Jeanie put on your warmest wrappings and come away for a run yourself, Mr. Sinclair seems afraid to trust his precious life." Jeanie flashed a swift glance into Mr. Sinclair's face. In an instant his pride was in arms. He would rush into dire disaster rather than have her think him a coward. With sparkling eyes and heightened color he answered, hastily:

"What is there to fear, Mr. Monteith? If you do not mind waiting while I make my visit, I shall only be too glad to accept your offer."

"I do not mind in the least, I assure you, so come away."

"You have not a warm coat, Mr. Sinclair," Jeanie said, almost timidly. "Let me get one of father's." Archie turned to the window and looked out. He feared they might see how he ground his teeth.

Jeanie threw a window open to watch them start. How coolly Archie guided the car from the window where Jeanie sat. His spirits wheels almost touched a great heap of iron that lay in front of the house, waiting to be stowed away in a loft. Mr. Sinclair, in one of Mr. Graeme's heaviest overcoats, looked considerably bigger than usual. As he took his seat by Archie's side, he glanced towards the back yard out into the wide road. The were up and he was a boy again. Laughingly he kissed his hand to her. Nothing escaped Archie's keen eyes. The minister's action maddened him. Without a glance towards the watcher at the window, he shut his lips tightly over his clenched teeth, and they were off.

No sooner had they rushed out of sight, than Jeanie was seized with dread of, she knew not what. She knew in her heart that Mr. Sinclair did not wish to go with her cousin. She did not, for one moment, imagine that he feared to go, but she knew quite well that he did not pretend to admire her cousin Archie. She felt that he had gone only because of Archie's sneering words about his want of courage. Why had she been glad at first, when Mr. Sinclair declared his readiness to go? Would it not have been wiser of her to advise him not to go? It would have been easy enough to say that the weather had become much too cold for motoring, to one not accustomed to it. If anything happened to him—she laid her hand on her heart to still its tumult. He was dearer to her than life. Every doubt was swept away. At last she knew that the love of her heart was his, and she had sent him forth, perhaps to death. How that terrible hour passed, she never cared to recall. How often she had listened at the open window, she did not know, when at last the toot, toot, of the motor horn sounded not far off. She flew to the window with glad heart as they came forward not at all furiously. But suddenly the car seemed to take a wild leap, it swerved and with a sickening crash seemed to become part of the mass of iron that lay on the street. She did not faint or scream but like a bird on the wing she flew downstairs. The next instant her arms were round the prostrate form of the minister, where he lay one arm pinioned between two heavy pieces of iron. He was quite conscious, perhaps pain kept him so. As Jeanie bent over him, regardless of the gathering crowd, the smile that lit up his face for a moment, told her that he understood.

Not thinking of herself, but of him, she cried wildly:

"Oh, help Mr. Sinclair. His arm is caught between the pieces of iron."

Strong men were ready to weep as they released him. Then they saw that the poor arm was like a jelly bag. Jeanie would have taken the crushed member into her arms, had some one not kindly pushed her back. It was no sight for her.

"A doctor," some one cried.

"Three doctors," cried Jeanie. It was the whole medical staff of Brigend.

Nurse Greene was there at once, giving orders. Jeanie found herself being forcibly led away from the terrible scene. She looked up and saw that it was Donald, with tears running over his cheeks, who was leading her away. She gazed round her, dry-eyed, and bewildered.

"Where's Archie?" she said in a hard voice.

"Never mind him, Jeanie, I think he's only stunned. They're bringing him to."

"He's a murderer," she sobbed. "Nothing less."

CHAPTER XVII.

A Heartless Rival.

The doctors' faces were of the gravest. A few minutes' consultation was sufficient.

Doctor Forbes, being senior practitioner in Brigend and a particular friend of the minister's, took upon himself the painful duty of telling Mr. Sinclair, the result of the consultation.

"It deeply grieves me, Mr. Sinclair, to have to tell you the decision which my colleagues and myself have arrived at."

"Tell me the worst, Doctor."

"The arm must come off."

"Must?"

"Yes, must—it is a pulp." A spasm of pain crossed the minister's face. His eyes were unnaturally bright, as he cast an eager look over the group gathered round him. Perhaps he looked for a face that he might not see again till they met in the better land. But there were present only the three doctors, Nurse Greene, Mr. Graeme and Donald. That hasty glance was all. Then he bowed his head and said calmly:

"I am in God's hand, and yours, gentlemen."

Mrs. Graeme, sick with apprehension, climbed the stair to James Douglas' room. She was of no use in the dining-room, where the grim, determined looking doctors were. But what a mercy Nurse Greene was there. How ever did civilization progress so far, without these brave women? As she passed by, she pushed Jeanie's room door slightly open and peeped in. The young girl was on her knees by the white bedside, her hands clasped over her bowed face. Her mother drew back noiselessly, and raised her own face heavenwards. Does the world not gain as much through its praying women as through its working ones? Perhaps the one is but the outcome of the other.

As Mrs. Graeme reached the invalid's door, she stopped on the threshold. Taking her handkerchief from her pocket, she rubbed her white face till she brought color into it. The patient must know nothing of this terrible accident, till health and strength were assured. When she at last stepped softly into the room, her face wore its usual calm expression. James was awake. As she approached the bed, he smiled gratefully into her eyes, his own holding the expression often seen in the eyes of a great collie dog for a kind master.

"You've had a beautiful sleep James—but there's to be no conversation yet awhile."

"Just a few words," he whispered.

"It's to be all about beef-tea and such-like and I'm to do the talking. Here, drink this, lad, then I'll settle your pillows. Ye'll see how comfortable I can make you." Again that beseeching look was on his face. But silently, he sipped the nourishment given him. She lifted the weary head and turned the pillows, smoothing them out deftly with one hand, lest a wrinkle might remain to disturb him.

"How good you are," he sighed.

"You would do as much for anyone of us, lad, but remember, no talking, James."

"Only this, when will they be allowed to see me, Miss Jeanie, and Donald?"

"You will see them all when the doctor thinks you are able to bear it."

"And Mr. Sinclair?" Here was a question she was not prepared for. With great presence of mind she turned away to poke the fire with a piece of stick. When she came back to the bedside, she was ready to reply:

"Mr. Sinclair is one of the first to say that no one must come near you, but the nurse and myself, till the doctor gives leave." With a sigh of contentment, he closed his eyes. Heaven had come down to earth in the form of rest.

In the state of excitement into which Jeanie had been thrown by the terrible sight she had witnessed, even prayer for any length of time was impossible. Rising from her knees, she glided down the stair like a ghost. With shuddering uncertainty grasping her very heart, she stole past the closed dining-room door and entered the drawing room. At first she thought it was empty. But presently she noticed that the deep Chesterfield lounge was drawn in front of the fire. She moved quickly forward and saw Archie Monteith, pale and trembling, lying limply among its cushions. Involuntarily, she recoiled, as her eyes rested on him.

"Jeanie, don't," he cried, wildly, as he raised himself to a sitting posture for a moment, and fell back again among the cushions. Was he badly hurt, she wondered dully. But the thought of the sufferer in the other room, crushed the pity out of her heart.

"Why did you do it, Archie? It is nothing short of murder."

"Oh, Jeanie, this from you, whom I could die for."

"I do not want to hear what you could do for me, Archie. You have done what I will never forgive you for, never."

"It was an accident, Jeanie, a pure accident," he pleaded, miserably.

"I was at the window and saw it done. Don't talk to me of an accident," she said, sternly.

"I tell you, Jeanie, you wrong me. I quite forgot about the iron piled on the street. I was merely turning the motor in with a dash. Just to frighten the timid man beside me. Indeed, I am not sure but he caught my hands before the accident happened. It was more his fault than mine. He was shaking with fear all the way."

"You are a coward, Archie," she exclaimed sternly, "to accuse our minister so, even while he is suffering excruciating pain, perhaps dying through you."

"You wrong me, Jeanie, you wrong me," he moaned. "And you do not seem to care that I am suffering. No one seems to care, indeed. Even your saintly minister allows three doctors and a nurse to wait on him, while I am left to suffer alone."

(To be continued)

The Message of Nuremburg

Religious Record and Prophecy of a European City

BY CATHERINE F. LINDSAY.

Nuremburg is the oldest and quaintest of the large cities of Germany. It has about 300,000 inhabitants. Old cities like old people, if they have really been continuously a part of the world-life, may sometimes, out of the wisdom of experience, attain the prophet's vision, and forecast the future. We visited Nuremburg four years ago, and are here again. Both times she has given us the same message as to the future.

More clearly than in any other place we find preserved here the high-water marks of man's advance in Christian civilization as he has struggled upward through centuries. In no other place have we found the new life developing from so much of the reverently preserved past: the venerated expression of the old thought and life as it leads up to the new. The general appearance of the towers, walls, old palaces, frowning castles, public buildings, patrician residences, awe-inspiring churches, all combine to give the visitor a dream-like impression that he has been carried back into the fourteenth or fifteenth century, with the knowledge that even then he would be in an old city. The churches are of the 13th century, with the records of the periods following, in additions and decorations, all the way down to the present time. The beautiful Rath-Lans (town hall) dates from 1332. When one walks northward past streets of these reverend buildings up to the "Emperor's Palace," (Kaiserburg), full of associations with Frederick Barbarossa, (12th century), who enlarged and beautified the then "old fortress," he is lost in his effort to vivify the world of eight centuries past. The elm trunk, bound with bands and ivy-covered, in the center of the court, is said to have been planted by the Empress Kunigunde in 1012. The great double-headed eagle in yellow on the ceiling of one room recently discovered under a coat of whitewash, tells of a time and an artist that no one can now authenticate. The instruments of torture in the lower prisons tell the story of the unmeasurable agony of prisoners, and of a long succession of rulers in whom was not yet developed the germ of that spirit-life of love to which Christ referred when he said, "The kingdom of God is within you," yet the heroic deeds of these same men are celebrated in the pictures and statues of the rooms above. Like the Jews of old, sometimes giants in patriotism, love of their own women, children and homes—but cruel as wild beasts to their enemies.

Brotherhood Absent from Art.

Bowing before the crucifix, their artists, exponents of the thought of their time, painted or carved out in wood or stone, their imaginary heaven and hell, always with the motive uppermost, to work each for his own personal, individual glory, without the faintest idea of the brotherhood of man, the true life of service, the meaning of "Whosoever loseth his life for my sake shall find it".

The Germanic Museum is largely a history in stone and wood-carving, bronze and paint, of Nuremburg from its very beginnings. The year 1450 was as important a date as 1809 is to us of the United States. In that year were born Adam Kraft, the sculptor and Veit Stoss, the wood carver; only five years later Peter Vischer, the artist in brass. In the museum are preserved the old statues and pictures which were the art teachers of these three boys, saints, madonnas and martyrs, in all manner of unnatural attitudes, and with forms almost grotesque. These three great men inaugurated a new era, a little earlier that the Renaissance of Italy. They endeavored to represent human life as it really was. To them religion was not all the attitudinizing of exaltations and ecstasies, of clasped hands and upturned eyes.

Genius of Albrecht Durer.

Then followed that greatest genius in expression through painting, Albrecht Dürer, a little earlier than Michael Angelo. Raphael and all his followers repeat over and over in their pictures the variations of the Fornarina face, so DaVinci and his school the face of Mona Lisa. In our modern pre-Raphaelites, every woman is more or less the portrait of Mrs. Wm. Morris. The subjects of each of these schools of art are limited to a very narrow line of thought. But this revolutionist, Albrecht Dürer, took Nature for his teacher. He discarded artificiality. He painted, sketched, designed, as many phases of life as there were in his world, old men and young men, women and children, rich and poor, birds, flowers, animals, palaces, cottages, altars, stoves, cupboards, cups, costumes—in short, everything that he could see or think out, from field-grass to city wall and watch tower. He called the people away from exaggerated formalism to natural, simple expression. He was a prophet of a new age, the precursor of the present day message of Nüremburg.

The record of the evolution of thought is very strikingly seen in the room of costumes in the Germanic Museum. The almost barbaric display of color, distortions of the human figure, meaningless profusion of ornament, are indeed very childlike.

They are the expression of the same stage of development when buildings were weighted down with meaningless ornament, and remind us of some houses we have seen in our own country where the parlors were crowded with a heterogeneous mass of decoration utterly without significance or any possible connection with the uses of the rooms. In Nüremburg one can trace through centuries the gradual growth of the real Christ-Spirit in art.

Prophecy of the Future.

The prophecy of the future is suggested in the exhibits of furnished rooms where subdued colors harmonize like soft, sweet music, where every piece of the simple decorations suggests the use for which that particular room is intended—each room the expression of its one idea, a living room, a library, a music room, a dining room, or even a kitchen or pantry, and, all together they express comfort, peace, home—the most perfect environment for life.

Our Father teaches us this lesson in every mature human face, always the expression of the life that has fashioned it. The very best dress of our most truly cultured women is at last embodying the same ideal. Occasionally we see women whose clothes do not suggest old or new fashion, but seem to accenuate the personality of the wearer. I saw an illustration yesterday. In the rooms of a large art gallery, in a crowd of very promiscuous people, many of whom were rushing past masterpieces and pausing before commonplaces, talking loud, making themselves conspicuous in all sorts of ways, I observed closely one quiet young woman, dressed in a soft subdued blue silk costume, plain, harmonious, short skirt, modest hat to match. She stood near the entrance to each room for a few moments, looked about quietly, carried no Baedeker to select the starred pictures, but, after a careful view of the whole, went with what seemed an infallible intutition to stand before the masterpiece of the room. That young American girl is a harbinger.

In attending the simple Protestant service of a great cathedral, once Catholic, and having in its walls the record of centuries, we recalled Christ's conversation with the woman of Samaria. Her mind was questioning as to the comparative merits of the temples at Jerusalem and on Mt. Gerazim. Jesus answered, "The time will come when men will worship the Father in spirit and in truth."

The Goal of Religion.

The final man will not express his worship of the Father in elaborately decorated temples, rich vestments and ritual,—but in such self-sacrificing service to his brethren as is now beginning to be inaugurated in our missionary work, hospitals, industrial schools, settlement organizations, every manner of human effort that can help to give the unfortunate child, woman, or man, a chance for the highest possible development —the expression of the real "Brotherhood of Man," as taught and exemplefied by "The Son of Man."

The Lord's Day service will then be the simplest possible reverential communion with the Father, with Christ and the Brethren, a season of thanksgiving, and of taking in the Bread of Heaven that we may have spiritual strength to give out through another week. This consummation is foretold in the prophecy and message of the art of Nüremburg, as in our own American Craftsman movement, in Pastor Wagner's "Simple Life," in all the strivings of modern thought after the expression of spiritual power, the subservience of matter to mind, some of them very distorted indeed, yet struggles toward this same consummation—to "Worship the Father in spirit and in truth."

Nüremburg, July 17.

Additional Church Life Items

P. A. Sherman has opened a day school in Hatta and hopes to fill it with children from the low castes.

H. Maxwell Hall, a recent graduate of Yale Divinity School, has accepted a call to the pastorate of the church at Athens, Ohio, the seat of the Ohio University. His work begins about Sept. 1.

There have been twelve added to the church at Spencer, Ind., since last report. A. T. Shaw is the pastor. On returning from his summer vacation, the church presented him with a nice increase in salary.

Myron C. Settle superintendent of Kansas Sunday-schools is organizing his field rapidly into systematic mission study. There are already ninety-one Bible schools in Kansas that have appointed regular missionary superintendents and fifty-four Bible schools are using a regular monthly missionary program.

Joseph I. Irwin, long-time chief factor in the Christian church at Columbus, Ind.; prominent citizen of his state; father-in-law to Z. T. Sweeney; liberal giver to missions; generous friend of all good causes, died at his summer home in Canada, Aug. 13. The funeral occurred at his home church and was attended by a great throng of people. W. H. Book preached the funeral sermon.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, SEPTEMBER 4.

Theme for the Day—In the Sanctuary.

Scripture—I was in the spirit on the Lord's day, Rev. 1:10.

Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth, Psalm 26:8.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue made
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Light to clear
Their doubts, and aid their strife.
—R. W. Emerson ("Hymn").

Prayer—Merciful Father, Thou hast brought to us this good day of rest and of worship. It brings to us the memory of the great events in the story of our salvation from sin. And as our Savior rose on this day from the dead, may we through Thy mercy and sustaining power rise higher in the life of the spirit, and share more fully the companionship of all the pure in heart. Bless to us the assembly of Thy people today, and may the message of the cross inspire us to nobler living, and more Christ-like conduct. We ask in his blessed name. Amen.

MONDAY, SEPTEMBER 5 (LABOR DAY).

Theme for the Day—The Brotherhood of Work.

Scripture—Man goeth forth unto his work, and to his labor until the evening, Psalm 104:23.

Every man also, to whom God hath given . . . power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God, Eccl. 5:19.

I know thy labor and thy patience, Rev. 2:2.

And his spirit leaps within him to be gone
before him then,
Underneath the light he looks at, in among
the throngs of men:
Men, my brothers, men the workers, ever
reaping something new:
That which they have done but earnest of the
things that they shall do.
—Alfred Tennyson ("Locksley Hall").

Prayer—Our Father, our Master has taught us that Thou art the great and eternal Worker, who hast through the ages wrought at the fabric of the worlds and the upward progress of man. We praise Thee for this divine comradeship which we have with Thee in good and profitable work. We are all of us bound together in a common labor and a common necessity. We pray Thy blessing on all who work for their daily bread. May the souls of men, whatever their tasks, be brought into close sympathy with each other, so that strifes shall cease, and the workers shall be glad in the labor, and receive a just and ample compensation. In Jesus' name. Amen.

TUESDAY, SEPTEMBER 6.

Theme for the Day—Is that all?

Scripture—If we have only hoped in Christ in this life, we are of all men most pitiable . . . The last enemy that shall be abolished is death, 1 Cor. 15:19, 26.

A little dreaming by the way;
A little toiling day by day;
A little pain, a little strife,
A little joy—and that is life.

Just dreaming, loving, dying so,
The actors in the drama go—
A flitting picture on the wall,
Love, death, the themes; but is that all?
—Paul Laurence Dunbar ("The Sum").

Prayer—Our Father, when we take inventory of our daily work, our joys and our troubles, and see the hardship that comes to many of our fellow beings in the world, we are at times tempted to wonder what is the meaning of it all, and if it is worth while. We know that the only answer that can satisfy is to be found in seeing the whole of life, and all of its meaning. Help us not to live within narrow limits, where courage might well fail, and the true value of things be lost. But may we see that all life is one, here and hereafter, and that we can only be satisfied when we awake in Thy likeness. Amen.

WEDNESDAY, SEPTEMBER 7.

Theme for the Day—The Real Self.

Scripture—For as he thinketh in his heart, so is he, Prov. 23:7.

What are you? The tale of your breeding
and birth,
The brute or the baron, whichever you
seem?
Is that what is shown by the light from your
hearth
When you sit alone with your hope and
your dream?
When you shed the garment of meekness or
pride
And sit with yourself, as a man has to do,
You know what is thought by your brothers
outside—
Are they right? Are they wrong? Are
they picturing You?
—Wilbur D. Nesbit ("Self").

Prayer—Holy Father, help us not to deceive ourselves by any false professions of goodness. We know that no outward conformity to rules, no compliance with acts of religious character can have any value in Thy sight unless we are in our deepest souls interested in the progress of the kingdom of God in ourselves and in all the world. Help us to be sure of ourselves and to know that we are to be judged not by appearances, but by the actual purposes of our lives. So may our real selves meet Thy approval and find the true path of peace. We ask in the Master's name. Amen.

THURSDAY SEPTEMBER 8.

Theme for the Day.—The Unfailing Light.

Scripture.—Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

But the path of the righteous is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day.
—Robert Browning ("Paracelsus").

Prayer.—O Thou God of all comfort and peace, we adore Thee as the Giver of all that we need. Thy mercies are unfailing, and all Thy gifts to us are fitted to our best desires. In the way that we take be Thou our companion and guide. May the clear shining of the light of Thy Word and Thy Spirit save us from all misadventure and defeat. We would learn more trustfully to walk by faith, and not by sight.. And may we not fail to find at last Thy glory. For we ask in the name and through the grace of Jesus Christ our Lord. Amen.

FRIDAY, SEPTEMBER 9.

Theme for the Day.—The Power of Hope.

Scripture.—For in hope are we saved: but hope that is seen is not hope, for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.—Rom. 8:24, 25.

The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.
—James Russell Lowell ("Longings").

Prayer.—Our Gracious God, teach us what powers for self-enrichment lie within our reach every day. Make us to comprehend in some true measure how possible it is for us to become what we will by Thy help, and that what we long to be in strength, holiness and fulness of life we already begin to be in the earnest desire of the heart. If then we may be like Thyself even for one moment, may we not repeat that blessed experience, until it shall begin to be habitual? Take our hand, we beseech Thee, and lead us in straight ways to the habitation of Thy holiness. And in the life to come grant us the eternal blessedness of Thy presence. For Christ's sake. Amen.

SATURDAY, SEPTEMBER 10.

Theme for the Day.—Divine Gifts and Human Gratitude.

Scripture.—Thou visitest the earth and waterest it, thou greatly enrichest it. . . . thou crownest the year with thy goodness, and thy paths drop fatness.—Psalm 65:9, 11.

For Summer's bloom and Autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light
And Lord of darkness, hear our praise!
—J. G. Holland ("Bitter-Sweet").

Prayer.—Dear God and Father of mankind, we commit ourselves and all men into Thy care. Thou hast guided us through this week. Make Thy continued presence with us the solace of our lives and the assurance that nothing can separate us from Thy love. All the order of nature is Thy plan. May we see in it the work of a loving and provident Friend. Upon our home and our hearts let Thy mercy fall, and give us strength enough for each day's work. At last lead us into the larger life for which we have made ready. For Thy name and for Thy mercy's sake. Amen.

Bethany College Seventieth year opens Sept. 21. Located fifty miles south of Pittsburg, and fourteen miles north of Wheeling, among the beautiful hills of the Pan Handle of West Virginia. Connected by trolley with Wheeling, Wellsburg, Steubenville, and other Ohio Valley cities. Classical, Scientific, Philosophical, Ministerial, Literary, Musical, Oratorical, Art, Shorthand, Bookkeeping, Normal and Preparatory courses offered. Comfortable dormitories for young men and young women. Ideal surroundings. Graduates of Normal Department receive first grade teachers' certificates for West Virginia. Board, room and tuition for the nine months as low as $125.00 per year. Special supervision given to young boys and girls. Address President Thomas E. Cramblet, Bethany, W. Va., for catalog, etc.

Church Life

—Now for Church Extension! A good offering next Sunday for Extension would bless many a church with greater Intension while it would also amply reward and confirm its holiest Intention.

—Those Bethany Graded Sunday School Lessons! Have you ordered them yet? The best time in all the year to begin them is October. Send your order in at once. These lessons are ideal in every respect. They have been prepared by the foremost experts in the Sunday-school world. Scripturally, scientifically and artistically, they are of the highest order.

* * *

Eureka College has promise of the largest enrollment for the coming session that it has had for many years.

J. H. DeWeese of Lexington, Ky., has been called to the pastorate of Christian church at Ripley, Ohio.

J. W. Underwood recently of the Church of Christ of Ashtabula, Ohio, has become pastor of one of the Pittsburg churches.

The corner stone of the new Kher Street Church in Buffalo, N. Y., was laid Sunday, August 21. Roy E. Deadman is the minister.

Charles W. Dean, who has been state evangelist of Colorado for some time, is to become the pastor at Fort Collins October 1.

E. E. Elliott, assistant brotherhood secretary, was recently detained in his old home city, Peoria, Ill., for some days by illness in his family.

Jack Lewis, the singer of New Castle, Pa., will assist the Eureka pastor, David H. Shields, in a meeting beginning about November 1st.

J. Harry Bullock has resigned at Footville, Wis., and accepted a call to Richland Center, Wis. There were two addition at Footville, August 14.

During a ten days' meeting at Westford, Ky., five people were added to the church, three of them by baptism. W. D. Bartle did the preaching.

The First Church at Covington, Ky., has called as its minister George H. Brown of Charlestown, Ill., and the call has been accepted.

F. W. Mutchler, after three years of very successful work as minister of the church at Panora, Iowa, August 15 became pastor of the Grant Park Church in Des Moines.

The various Protestant Sunday schools of Warren, Ohio, are to hold a union picnic on Labor Day. The schools of the two Christian churches are decidely active in the enterprise.

S. M. Connor of Hillyard, Wyoming, is supplying the pulpit of the Central Christian Church of Spokane, Washington, Sunday mornings while the pastor, C. F. Stevens, is on his vacation trip.

H. Erwin Stafford, pastor of the Christian church at Massillon, Ohio, spent his vacation during August in Canada. The church paper "The Massillon Messenger," printed a number of newsy letters from him.

At the thirteenth annual camp-meeting of northwest Texas, W. A. Haynes, evangelist, and Charles E. McVay, singer, there were a large number of confessions. During the first eight days there were fourteen.

The new $60,000 church at Marshalltown, Iowa, will be dedicated September 4. Secretary I. N. McCash will be the dedicator. The pastor, H. C. Morris, has wrought a good work and deserves great credit.

W. E. Harlow will begin a meeting in the West Bluff mission in Peoria, Ill., Sept. 4. This is where the chapel was built in a day through the management of the Men's Brotherhoods in the Central and Howett Street Churches.

W. W. Weedon recently resigned as pastor at Blue Mound, Ill., to accept the pastorate at Assumption, Ill. Blue Mound now desires a minister and would also entertain a proposition for a special meeting in September or October. Address E. J. Clements.

Next Sunday Peter Ainslie, president of the American Christian Missionary Society, will be in Chicago, preaching for C. G. Kindred at the Englewood church. The Englewood brethren will doubtless get a vision of the great possibilities of home missions.

The two churches in Evansville have recently united in one under the leadership of W. E. Sweeney as pastor of the united church. The growth and prosperity of the church is such as to call for an enlargement of the present building and the plans are already formulating.

George T. Snively as evangelist and Charles E. McVay as singer are to hold a meeting for the church at Owosso, Mich., beginning soon. C. M. Keene is the hard working and efficient minister under whose direction one of the finest small church buildings in Michigan has recently been completed.

Secretary I. N. McCash is moving his family to Eureka, Ill., that his daughter may enter Eurkea College. Dr. McCash spent Sunday the 14th at Eureka presenting the claims of American missions to the church in the morning and addressing a union lawn service in the evening.

The Bellingham, Wash., Reveille, states that Allen Hickey, a famous Iowa preacher, is sojourning in that city and will as occasions call for it, occupy the pulpit of the First Christian church. Many Iowa people will be glad to know that Mr. Hickey is still able to preach. Otho Williams is the pastor at Bellingham.

O. F. Jordan of the Evanston church is drawing large audiences these hot Sunday evenings by what President Hyde calls "case preaching." He gives an incident full of human interest, and draws social, ethical, business, political, domestic and personal lessons from it. Mr. Jordan calls his series "Bible Story Sermons."

Clifford S. Weaver, former missionary to Japan, is now pastor of the church at Latham, Ill., where a new church building was dedicated August 7. Brother Weaver is the son of T. F. Weaver of Marshal, Texas, who assisted him in the dedication. Brother Weaver quit the mission field on account of Mrs. Weaver's health. He is a doing a most commendable work at Latham.

Our news item about George B. Ranshaw some weeks ago was all wrong, it seems. He acted as supply at Dayton, Ohio, till June 1, and during July at Elyria, Ohio. As stated last week, the Elyria church has chosen him as pastor and he begins September 1. Mr. Ranshaw will certainly accomplish a great work in Elyria. He will, if the church will warmly support him and give him a fair chance.

Dr. Paul Wakefield, who is soon to open a new mission at Chao Hsien, China, is asking the physicians of this country to build a boat for his use on the Chao Lake. He is also trying to raise money to build a comfortable home. Dr. Wakefield is the living link of the church at Liberty, Mo., and the above facts were gleaned from the parish paper of that church.

From a Kokomo, Ind., paper it is learned that the Trades and Labor Council of that city will attend in a body the services of the Main Street Christian Church on Sunday evening, September 4, to hear E. R. Edwards speak upon some phase of the labor problem from the standpoint of a Christian. Mr. Edwards has not been unmindful of the problems of the men of today. He must be preaching for the men of this age.

The Christian church of Stockton, Cal., has secured John Kendrick Ballou, of Colusa, as pastor; this is the second invitation the church extended Mr. Ballou, and preparations indicate a decided forward movement. The church is progressive, missionary, and very vitally active. It has a "front rank" Sunday school, and all the auxiliary organizations, including a brotherhood. Mr. Ballou and that kind of a church ought to work well together and accomplish great things.

P. H. Welshimer of Canton, Ohio, reports a very pleasant occasion when Dr. and Mrs. Macklin visited his church, Sunday, August 21. Mrs. Macklin is the living link of the Canton church. The attendance at Bible school that morning was 2,405. In the closing exercises of the school, 200 children from the primary department marched through the auditorium, each laying a carnation upon the lap of Mrs. Macklin. Dr. Macklin spoke to large audiences both morning and evening. They sail for Nankin, October 25.

James Small, evangelist for Independence Boulevard Christian Church, Kansas City, Mo., will have time for a short meeting soon after our national convention in October. Here is a rare chance for some good church to call this leading evangelist with his singer for a short campaign.

One of the spiciest parish papers that comes to the Christian Century office is "Others," a new enterprise by the Independence Boulevard Church of Kansas City, Mo., with James Small, the associate minister, as editor. It sounds the note of strenuous service and modulates it with joy and laughter.

The Christian Century has been looking for a good report of the occasion referred to in the following telegram received a few hours too late for last week's issue. As the report has not put in an appearance in time for this issue, the telegram is given:

"After three days' conference of Foreign Missionaries, the Sarah Davis Deterding Missionary Training School and Headquarters of C. W. B. M. was dedicated, Aug. 18, A. McLean making the dedicatory address. Full account next week. Prospectus for training school ready for distribution."—Anna R. Atwater.

A union movement is under way at Ann Arbor, Mich., between the Christian church and the Baptist church. The two churches have been worshiping together since the first of July. We understand it is their intention to continue together as at present for a year. If at the conclusion of the year they have lived and worked together harmoniously and efficiently, they will proceed to effect a permanent union. Their plan of approaching the union problem is surely very wise. The outcome will be anticipated with great interest by Disciples, Baptists and many others throughout the land.

We have had a fine meeting, the first ever held in our new church. We had from 150 to 300 people in attendance at each service. One night the church would not hold the people. We are quite proud of the fact, considering that we had only sixty members, and all the rest were not connected with our church. This shows a widespread in-

terest in our meeting throughout this town It is true that we did not have a very large number of additions, but our cause in this town has been helped more than figures will show. Brother Elmore preached us a fine series of sermons.—Mark S. Peckham, Sumter, S. Car.

The Foreign Society occupies Thursday, October 13th, at Topeka. This year almost all the time will be occupied by the missionaries. The following fields will be occupied: Africa, China, India and the Philippines. Ten missionaries will speak.

Dr. and Mrs. Paul Wakefield will leave for China, Mrs. G. W. Brown, Miss Stella Franklin and Miss Mary Stanley for India, and Miss Bertha Clawson for Japan before the Topeka Convention, and Dr. and Mrs. W. E. Macklin, Mr. and Mrs. F. E. Meigs, and Mr. and Mrs. R. R. Eldred soon after.

In order to have a great convention one thing is absolutely necessary, that is, a good report. There is ample time yet to finish what we began and to raise the $400,000 needed. Thus far the receipts are in excess of any previous year. We can easily complete the amount suggested at Pittsburgh last year.

Wisconsin Christian Missionary Convention

Our state convention will be held at Waupun, September 15-18.

Every scattered disciple should try to be there. Entertainment will be free. Write L. L. Mann, Waupun.

The August campaign is doing well. Claire L. Wait is at Sabin with eleven added. P. C. McCallum is at West Lima with two added; A. F. Hunsaker is at Rome with four added; Thompson, the Egyptian, is at Beloit with hope for a new church, and J. P. Wright is at Rockton, where the saloons have been voted out and a church ought to go in. Chas. Musselman will soon begin at Packwaukee.

On September 12, J. A. L. Romig will begin at Ladysmith, and on October 1, Evangelist Hendershot will begin at Viroqua. We expect good results from all these efforts. We will endeavor to follow up in each case with permanent work.

Several have recently made the good confession in the Sunday school at Big Flats.

The work over the state is most encouraging. We need reapers,—good, consecrated men. There are souls for hire.

FRANK L. VAN VOORHIS, Cor. Sec'y.
625 S. Quincy St., Green Bay, Wis.

Convention Music at Topeka

The music of the convention will be in charge of Percy Kendall, of Columbus, Indiana, and Mrs. Princess Long, of Long Beach, California. Brother Kendall is not only a fine chorus leader, but is unusually skilful with the cornet, and between the trumpet tones of his voice and that of his instrument, his hands and his horn working together in the rhythmic undulations of inspiring song, the great congregation under his leadership will sway the hearts of all to the influences of the Holy Spirit as the great trees bend under the strength of the tempest.

The mere announcement that Princess Long will be the song-bird of the conveention is enough to marshal the entire Pacific slope to the Kansas plains, where they will meet equally ardent admirers in the delegates from other states. We first heard her sing at Omaha and still the lingering sweetness of the haunting melodies of the King which she sang at that great convention abide with us. Princess in act as well as song, she is greatly beloved by the Brotherhood.

To these must be added a great host of evangelistic singers, who have been singing souls into the kingdom with a sweetness and power which always gives them a great audience whenever they appear at any one of our National Conventions. Their names are too numerous to mention, but they will be present, and you who have longed to hear some special one, whose face has been familiar to you as seen in the reports of great meetings, will miss this opportunity of a life time if you are not there.

Added to all this great array of musical talent, we are permitted to make the pleasing announcement that this great corps of singers will give a concert the last day of the convention. This fact alone stamps the New Century Convention as one of unique interest.

The local music committee, consisting of Miss Mildred Hazelrigg, Mr. F. F. Dawdy and Mrs. Mattie Howes, are doing everything in their power to make the music a great success. Mrs. Howes is a prominent singer at the First Church, F. F. Dawdy is widely known as a singing evangelist and is also a composer of gospel songs. But the heart and soul of our musical arrangements for the convention is Miss Mildred Hazelrigg, the accomplished daughter of Mrs. Clara Hazelrigg, so notably and lovingly known as one of our great lady evangelists. Miss Hazelrigg is accustomed to the directing of great choruses and is a thoroughly educated musician.

Under the magic of gospel melody, with such leaders in hymns to our Lord, we are assured of a militant, aggressive convention. Great questions will be up for discussion, advance movements are in the air, but the spirit of song is the spirit of Christ and unifies men of divergent opinions and cements all hearts.

CHAS. A. FINCH, Secretary.

The Hot Springs (Ark.) Work

The writer has been pastor of this charge since March, and during this period the work has been progressing nicely. Although they had been without a pastor for some time, every department was ready for good, hard work. We are worshiping in the basement of our new building. Lack of funds to complete the building has retarded our progress greatly. The congregation has gone their limit. If every one who reads these lines could realize the burning need of a great, strong congregation of disciples, with a suitable building, to command our rightful prestige in this city, I am sure the many friends of the Hot Springs work would come to the rescue at once.

There have been twenty-five additions since May 1. We are holding up our heads and smiling and working with all our might on the problems that overwhelmingly confront us. Victory is sure. The victory is not promised to the strong, nor to the swift and mighty; but to the true and to the faithful.

We are certainly grateful to all who have helped us to come thus far on our way to victory. The future is bright with promise.

LEON VINCENT STILES, Minister.

Secretary Allen at Beatrice, Neb.

At Beatrice, down on the Big Blue, we had the great pleasure of listening to Sec. E. W. Allen of the Foreign Society a few Sundays ago. Bro. Allen's sermon in the morning was a big, broad, masterly presentation of the missionary gospel. It was one of the strongest sermons we have heard in Beatrice in many a day. In the evening Bro. Allen spoke to an audience of 1,600 people, of all churches of our city, in the regular mid-summer union services on the Central High School Campus, on the subject, "Returns from Foreign Missions." It was a great address on a great occasion. Many people came forward at the close of the service and said it was one of the greatest addresses they had ever heard in Beatrice. The morning sermon had been so well reported by church goers that at night Bro. Allen had bankers, railroad builders, merchants, lawyers, and preachers from all churches as listeners. Words of praise were on every hand. If you want a great address on a great occasion, call on Allen for the "Returns from Foreign Missions."

J. E. DAVIS.

The Maryland Missionary Convention

The Christian Missionary Society of Maryland, Delaware and the District of Columbia, will hold its thirty-third annual convention at Mountain, Maryland, September 5-8. The program is especially strong on preacher problems. "The Right to be a Preacher," by W. G. Oram; "The Functions of Preaching," by Geo. B. Townsend; "Sources of Power in Preaching," by Clarence H. Poage; "Great Preacehrs, Their Topics and Texts," by C. C. Waite; "Finding Texts," by W. S. Hoye; "Should the Church Expect the Minister to be Both Preacher and Pastor?" by Peter Ainslie,—all that interspersed with off-hand discussions will surely be worth while for the ministers.

There will be the convention sermon by Francis H. Scott, an address by E. B. Bagby of Fort Smith, Ark., and the president's address by B. A. Abbott.

There will be a helpful Bible-school session with addresses by T. A. Hostetler, L. B. Haskins, John W. Pickering and W. T. Eddingfield.

The C. W. B. M. will hold its session Wednesday afternoon and there will be addresses by Mrs. Geo. T. Prewitt, Mrs. Josiah H. Shinn, Miss Vinette Schofield, John E. Randall and others.

The Century is under obligations to Mr. Andrew Wilson of Washington, D. C., for a copy of the program.

Letter from the Ohio Secretary

Ten weeks of duty in the work of Secretary of the Ohio Christian Missionary Society have confirmed by close first-hand knowledge what had been a steady conviction throughout my ministry, viz.: that Ohio is a field of the very first importance for aggressive work by the Disciples of Christ.

In some fields we are able to do striking things; in many others a steady, sure growth gives promise of equally gratifying results even if less spectacular.

For the most part, the mission fields now under the management of the society are doing commendable work and making real progress. During his administration, H. Newton Miller succeeded in infusing his spirit of kindliness and consecration into all the work of the society. We will be reaping from his sowing for many years to come.

A number of pressing calls for help are upon us just now where an emergency demands vigorous action in a crisis in order to do what will require twenty-five years to do if we do not do it now. Five years of strong support now will save twenty-five years soul-trying endeavor by and by, in two or three strategic centers of influence in the state.

Of thirty-one days from July 15 to August 15, twenty-seven days in whole or in part were spent in the field—a strenuous vacation.

L. A. Warren becomes minister to the Christian Endeavor Mission at Clyde, September 18. The outlook is most encouraging for the work to make substantial advance this year.

J. Wesley Hatcher, of West Liberty, Ky., has been called to the work of our mission in Dayton and hopes to be on the field by October 1.

L. L. Faris has been generously working up Front Rank interests among our Bible schools until Brother Mercer begins his work.

L. I. Mercer will begin ish work at State Bible-school Evangelist, September 1. He will spend September with the churches in Greenville and Wellington, building up the Bible-school, holding evangelistic meetings at night and setting the work in order in every needed way.

The band of Disciples at Sidney have maintained a Bible-school for a number of months. E. B. Kemm, of Piqua, giving them some service. The State Board has promised to help these people and our Bible-school Evangelist will go to them in October to transform their Bible-school into a church.

There have been many calls for the services of Brother Mercer, and it is evident that the committee of the Toledo Convention touched a vital need of our Ohio work in providing a man for this type of service.

The schools of the state are responding to the call to support this work. We are hoping to enlist a large percent of all the schools.

T. J. White, our evangelist for Southern Ohio, did yeoman service for the church in

Jackson Center. By working night and day, driving 300 miles in a buggy, he secured funds, paid all bills and reduced the indebtedness to $1,000, which was secured from the Church Extension Board, thus saving to our cause this $5,000 property. G. W. Adkins is now serving there as pastor.

In the four days, August 26-29, the secretary will speak seven times at the yearly meeting at Unionport, Jefferson County. This sounds like old times.

The fall round of conventions begins at Macon, August 31, and continues almost incessantly until the end of October.

Sunday, September 4, is to be spent with John Mullen and the First Church, Findlay, dedicating their renewed house of worship.

I. J. CAHILL, Sec'y.

864 Rose Bldg., Cleveland, O.

Cotner's New Chancellor Speaks

Through the action of the Board of Trustees I have been called to the high position of Chancellor of Cotner University. I enter upon my duties with fear and trembling. The task that lies before me is one of grave responsibility. To the end that my administration may result in all the good possible for Cotner University and the kingdom of God, I call upon God with a faith that will not take no for an answer to give me wisdom and power for the great task. My one aim will be to keep the University loyal to the great head of the church, Jesus Christ. To the memebers of the Churches of Christ, to whom Cotner University belongs, I shall always look for sympathetic co-operation. I am among you as a servant of Christ to help you in the work that you are doing for him. In return let me ask you to help me build up Cotner University.

First of all, I ask you to remember me and the great educational interests that I am to labor for, daily in your prayers before God.

Secondly, I ask that you give us your boys and girls for our college halls. It is the holiest and most sacred trust that you can place upon us. But, I promise you, that by God's help, we will prove true to the great charge.

Lastly, we must have your financial support. It will do you good to give this needed support. If you are looking for an investment that will bring in great returns for the kingdom of God, Cotner University offers you an opportunity.

With your prayers, your boys and girls, and your money, together with God, we shall be able to build up a great school.

WILLIAM OESCHGER.

Bethany, Neb.,

Dean Henry B. Robison, Ph. D.

The acceptance of the position of dean of the Bible College of Christian University by Dr. Robison at this time is worthy of attention by a brotherhood seeking high ideals in its ministry. A consecrated young man, with practically all the literary and biblical instructions afforded by our own Kentucky University, yet unsatisfied short of a thorough training in one of our larger universities, completing a six years' course leading to the degree of Doctor of Philosophy that he might feel himself measurably qualified to meet the needs of the biblical student of today, now entering upon the leadership of one of the oldest of our institutions of learning, has peculiar significance. Unqualifiedly it marks a stage in the onward progress of our collegiate training. Our colleges are no longer content with the character or methods of two or more decades ago. Not necessarily that the splendid number of our older men who have so greatly enriched our hearts and lives by their sacrifice and service in teaching, are to be discarded or frowned upon by their younger inheritors, but the day is calling for the best that has been brought forward by young or old, and he who has been unable to embody the best results of truth-seeking of the past and present may reasonably be asked by the live student of the time, Why? If the answer is met by a scorn, or a continuation of outgrown views and methods, it should excite no surprise that the student should find his way to the school of teaching specialists. This is written with no intent of reflection upon any one of our schools, but rather in appreciation of their efforts to secure such men as are capable and qualified, and capable because qualified, to deal with present day issues by the most effective methods known to exist.

It is felt that this is the spirit which leads in asking Dr. Robison to the deanship of the Bible College at this time, and it is certainly with this spirit that the writer heartily commends Dr. Robison as he enters upon his new tasks. We have been close friends in Kentucky and Chicago as we were passing through similar experiences in college. Though he is the older and more experienced teacher, I know of no one whom I would commend more highly as successor to the work which has consumed my attention the last three years. These have been three precious years of rare and valuable experience, and as I retire to enter upon other educational work, it is with a feeling that my alma mater will continue to be a progressive, safe and practical institution of Christian learning. Should Dean Robison's discreet judgment and broad scholarship be permitted to direct his department, as we have reason to believe it will, we shall expect great things from him and his co-laborers.

CHAS. A. LOCKHART.

Canton, Mo.

Gary, Indiana

In connection with the building up of a strong church body in Gary, Indiana, we are considering building a "downtown" church. Some who are advising us question the wisdom of this. We would like to hear from churches or ministers who are now trying or have tried this plan. Tell us what the advantages were, and what the faults of



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

this plan. A "downtown" church in this sense is a building that carries with it certain features of self support, like the First Methodist Church in Chicago, with stores below and offices above. I want to hear of churches that have used any part of their building for revenue. It would be good if there should be a broad exchange of opinions on this and it would help not only the Gary congregation, but other churches similarly situated. Please address me at Gary, Ind

NELSON H. TRIMBLE.

Front Rank Statement

Up to the evening of August 20 there have been issued from the National Bible School Office eighty front rank certificates as follows: Kentucky, 21; Indiana, 15; Iowa, 11; Oregon, 6; Colorado, 5; Nebraska, 5; Illinois, 5; California, 4; Ohio, 3; District of Columbia, 1; West Virginia, 1; Oklahoma 1; Pennsylvania, W, 1; Arizona, 1. Total, 80.

The new front rank schools for the week are: Elizabethtown Ky., John W. Boyd; Lagrange, Ky., J. T. Jager; Fairview (Williamstown), Ky., Mrs. Grace Brown; Cantril, Iowa, J. N. Stonebroker; Republic, Iowa, Mrs. Oscar Ransom; Griggsville, Ill., Wm Brown; Phoenix (First), Ariz., J. M. Stewart; Beaver Falls (First), Pa., Mrs. E. F. Renouf. West Pennsylvania and Arizona have joined the front rank states this week. Which state will be the next? We are slowly climbing to the 1,000 mark by the time of the Topeka convention, but it will certainly mean some hard work during September. If you have your application filled out, send it at once to your state superintendent and get in line with the front rankers.

ROBT. M. HOPKINS,
Bible School Secretary.

Bible College of Missouri Endowment

The readers of the Christian Century will no doubt note with some interest the results abtained during the two years and ten months of my service as Field Representative of the Bible College of Missouri.

Cash	$ 38,303.50
Notes, Bonds, and Stocks	27,336.80
Real Estate	1,925.00
Pledges Collectable	718.75
R. A. Long's Gift	53,900.00
Total	$122,184.05

Mr. Long did far better than he promised in the beginning. He paid his in cash, and more than he first proposed. He also cashed about $18,000 of what is represented above as securities so as to meet a condition attaching to one large pledge made towards meeting his proposition. Nevertheless the above mentioned total will undergo some shrinkage. Some of our securities, especially stocks, are not worth their face value on the market.

G. D. EDWARDS.

Appreciation

To the Editors of the Christian Century: Until such time in the near future as it will be possible to reply personally to the many friends of E. W. Darst who have written to express their regard for him and their sympathy for his family, Mrs. Minnie A. Darst and his children, Margaret and Edward, and his son by adoption, Laurence, desire through your columns to thank all who have ministered, in any way, by service or loving message to their comforting and strength. To the churches which have sent memorials, Noblesville, Ind., Everett Berkeley, Cal.,—as well as to the churches of Chicago and San Francisco and others where special memorial services were held, they would also send grateful greetings. Nor will they forget the great kindness of the pastor, G. A. Purvis and members of the Tucson, Arizona Church and the physicians who ministered personally to Mr. Darst, and his family. And to those who reached out fellowship and comfort through their letters to Mr. Darst during his stay in Arizona, which he so ardently hoped to be able to answer himself, his family would wish to express their appreciation.

Gratefully yours,
MRS. E. W. DARST, AND FAMILY.

Home Mission Notes

I. N. McCash, Sec'y.

"We have six young men, students in the field, and I will give full account of their work at end of their term of service. A rainy summer has hindered work very much, but at East Point, town at edge of Atlanta, we have organized a church with fifty-five members. Brothers Pendleton and Smith, assisted J. W. Walton in this work. Outlook very good now. J. H. Wood, Winder, Ga.

"Our work in British Columbia continues to show steady progress. Our chief difficulties are our scattered memberships—the city is large enough for a dozen instead of one church,—our depressing meeting place, and our distance from others of like faith. But we are strong in confidence in our Lord, in our message, and in the boundless resources of our Master. We all feel that once we can get into a place wherein we may reach the people, we shall have reached the summit of our hill 'difficulty,' and be inside of the Land of Promise. N. A. DAVIS, Vancouver, B. C.

A BLOT ON OUR SHIELD

By A. McLean

But a small minority of those who call themselves Christians only give anything to support and to extend the Lord's work. This is a blot on our shield. We claim ten thousand churches and a million and a quarter of members. We should have ten thousand churches and a million and a quarter of members giving for Church Extension on the first Sunday in September, and the same number giving for the other enterprises of the church at other times. The scriptural conception is that each believer is a contributor. Each one is to lay by him in store each week as he may prosper. According as each one has received the gift, he is to minister it as a good steward of the manifold grace of God. Our claim is that we speak where the scriptures speak, and are silent where the scriptures are silent. We say that we take the word of God as our sole rule of faith and practice. In order to make good our high claims, each member should assist to the full measure of his ability. The Board of Church Extension has good reason for amazement when its records show that less than one church in twelve gives to its treasury for the support of the great work committed to its management. This year should witness a marked improvement in this respect. More churches should give , and they should give on a more generous scale. That board should have, within the next two years, a million dollars in its custody, to help struggling churches and to buy lots in desirable locations, and to erect buildings in the cities of the land. It is high time we were tackling the cities in earnest. We have played at the Lord's business far too long. Every minister and every evangelist and elder and deacon should sound the charge and lead off with offerings that will call out worthy offerings from all the people with whom they have to do. There is no church so poor that it cannot make some contribution. The truth is, churches cannot afford not to do their duty. God has promised to honor them that honor Him. He is able to make all grace abound toward us, that we always having all things, may abound in every good work.

Cincinnati, O.

THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready (October, 1910)
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready (October, 1910)
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
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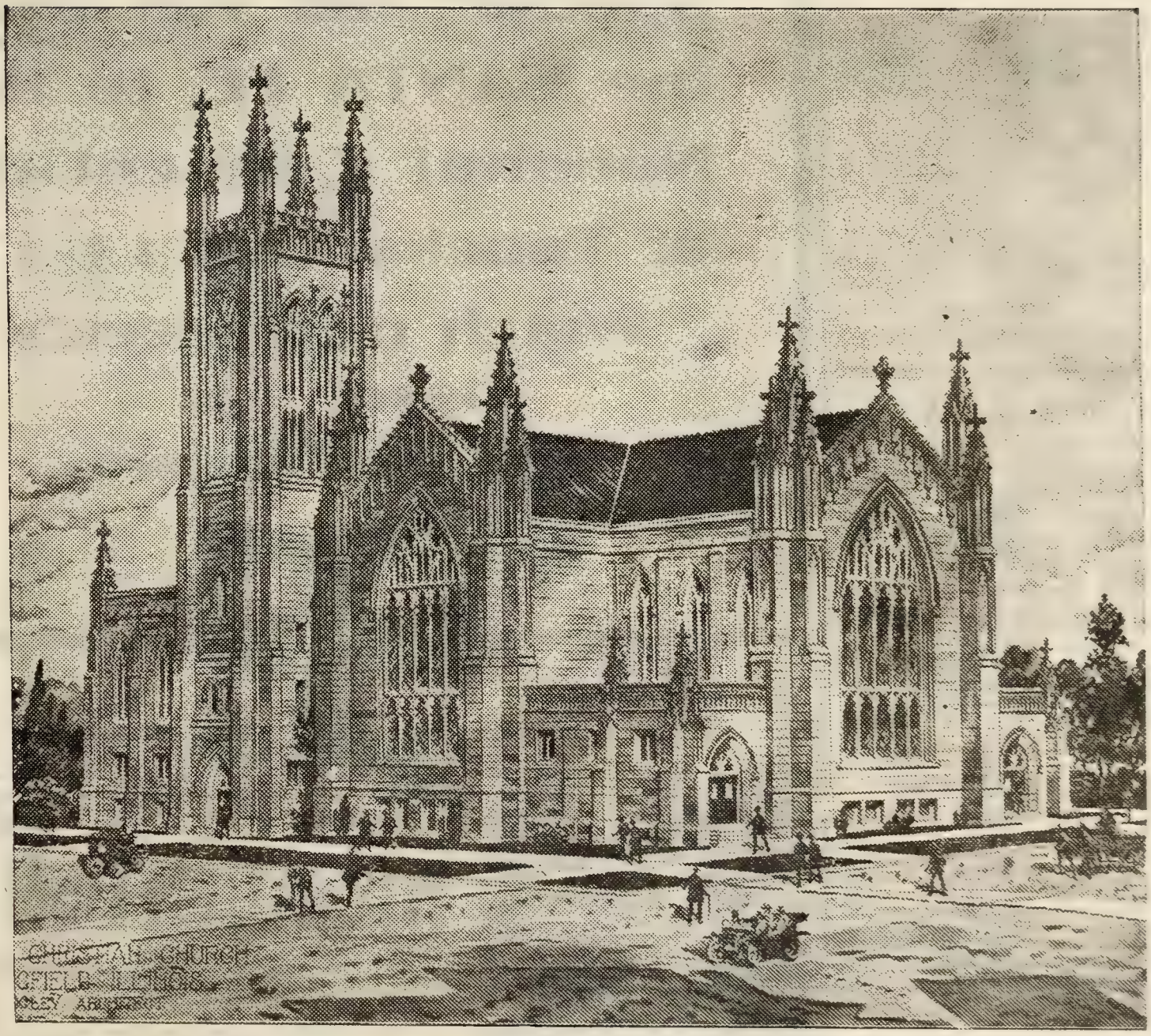
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THE CHRISTIAN CENTURY

Volume XXVII. September 8, 1910. Number 36



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National Benevolent Association Notes

The National Benevolent Association has recently received two good annuities. They were from those who have tried the association's annuity plan. When once a person takes an annuity bond with the association he begins to plan for another.

The association has just bought an additional tract of land for its Home in Cleveland, Ohio. The cost was $6,000. This land was necessary for the completion of the equipment of our splendid Ohio institution. This home has now one of the best locations in the Forest City. The family consists of seventy children.

The Association books will close with August this year, thus making a year of but eleven months. This is done to give more time in which to prepare the report for the annual convention. All the friends of the association should note this fact. Those who have been accustomed to send in their offering near the close of the fiscal year will do well to send it in a month earlier this year.

The association's work in the northwest has made a good beginning. Five children were received into the Walla Walla Home in the first six weeks, all boys. Two were half orphans, taken to temporarily aid a distressed widowed sister. The other three were full orphans, one a baby but two weeks old. The superintendent said of this wee chap, "He is the littlest fellow to be alive I ever saw."

Important News

The "Christian Century Special" will run over the SANTA FE, to the National Convention at Topeka, Oct. 11-17. Watch next week's issue for full particulars.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Christian Union in the Sunday-School

Signal Opportunity to Promote Christian Unity Ignored by Disciple Publishers

How far the Christian world has progressed toward unity is indicated by the high degree of success attending the interdenominational publication of the new graded Sunday-school lessons. In the past, there have always been as many different kinds of helps as there were publishers. The publishing houses of the various denominations felt the commercial motive reënforced by the demand for sectarian teaching in the lesson helps. With the appearance of the graded lessons an entirely new policy has been made possible. Twelve of the leading denominations—most of them through their official publishing houses—united together to produce an ideal body of literature for these graded lessons. No pains nor expense were spared. About $200,000 was spent in producing the first year's lessons. No such elaborate and artistic lesson helps have ever been offered to the Sunday-schools as this interdenominational series. It was felt that in the graded lessons at last the Sunday-school curriculum was organized upon a principle both ideal and practicable, and no limitation was set in providing the richest literature that could be made. The writers of these lessons are the most expert in the Sunday-school world. They are not chosen because of their denominational connection but because they have mastered the problems of teaching the word of God and are skilled in the art of inspiring other teachers. The art world has been ransacked to provide the highest class of pictures for these courses. There is not a cheap or shoddy or inartistic picture in the thousands that make up the gallery. The mechanical "get-up" of the quarterlies and papers is perfect. The literature is fascinating in every way—fascinating to the pupil and to the teacher. If this literature is put into the hands of the prospective teacher, wavering in her decision to accept the proposed task, it will capture her for this work by its intrinsic beauty.

* * *

Each publishing house appointed an editor who with the eleven others constitute a board to select the lesson writers and to criticise and revise their work. The published lessons wear various names. Among Presbyterians they are called "Westminster"; among Congregationalists, "Pilgrim"; among Disciples, "Bethany"; among Methodists, "Berean"; among United Brethren, "Otterbein," etc., etc. For the Bethany lessons Charles Clayton Morrison is editor. To him, as to all the editors, are submitted all manuscripts of the lesson writers, and all proofs for his final criticism or approval. In such a league as this not every whim and notion of every editor can be carried out, of course, and that is probably a great gain rather than a disadvantage. But the plan is so organized that no editor need suffer his own nor his denomination's principles to be either violated or ignored. In addition a large place is made for each editor to provide instruction in the history and teaching of his own people or denomination, with a special place in the series set apart for telling the story of missionary heroes of his own church. There is no curtailment of the editor's liberty in any point of doctrine vital to him or his constituency, and ample provision is made for much more and better teaching of distinctive doctrines or ideals than obtained under the old uniform system.

* * *

From the standpoint of Christian union this syndication of the graded lessons for Sunday-school instruction is hardly less significant than the great Edinburgh Missionary Conference. Since the adoption of a common lesson by the Sunday-schools of the world, probably no more important event making for unity has occurred. In no earlier period of protestant thought and temper could this thing have been done. On the business side it indicates a tempering down of the aggression of publishers. On the religious side it indicates a new spirit of coöperation among protestants. On the pedagogical side it indicates the most important fact of all, viz., that religious instruction has at last been emancipated from sectarian prejudice and may henceforth be carried on under the same scientific method as obtains in the public schools. The New Christian Century Co., publishers of the Bethany Lessons, takes especial satisfaction in coöperating in this movement which is bound to bring the people of God into a deeper unity than any other factor now operating The publishers look with pleasure, too, upon the entrance of the Christian Publishing Co., of St. Louis, and the Standard Publishing Co., of Cincinnati, into the graded lesson field even though they enter late, and, as they say, "with hesitation." As the pioneer among the Disciples in this most important advance The Christian Century has a sense of decided reënforcement. The important thing in this movement for a graded curriculum is to get the graded *principle* once established in the minds of Sunday-school people. The greater the number of publishers who engage in promoting graded lessons the more widely will the principle be established, and the greater will be the demand for supplies.

* * *

The Christian Century cannot help regretting, however, that the Disciple publishing houses are about to divide our brotherhood in the matter of supplies. As a people pleading for Christian union the Disciples should be coöperating heart and soul in the enterprise of establishing united instruction in the Sunday-school. Here in the field of religious instruction is where the root of Christian unity is, after all, to be planted. To claim that the Disciples cannot go into such a union movement as this because we have peculiar doctrines to promote is to flatly contradict our hundred years of pleading for union. No more pitiable utterance, if it were not so palpably disingenuous, has appeared in our recent literature than a statement recently made by the managing editor in the columns of the Christian-Evangelist. In speaking of the Interdenominational lessons he says: "It is impossible that the lessons can proceed very far without the introduction of the commandments, traditions and speculations of men, instead of the unfailing truth of God." These words are pure cant and hypocrisy. The motive that actuates such a statement is that of a publisher, not that of a minister of Christ. We do not here raise the question of ordinary business ethics as to crying up your own goods by crying down your competitor's. Unfortunately, a certain type of journalism among the Disciples has made customary a method of promoting the sale of religious literature which is tabooed by all decent business men who sell mere worldly goods. We confess our disappointment, however, to see so soon fulfilled the complimentary prophecy concerning Mr. Long's purchase of the Christian Publishing Co. that it would "Standardize" the Christian-Evangelist.

* * *

Neither do we stop now to consider certain other false implications in the Christian-Evangelist's article as, for instance, that involved in calling C. C. Morrison the "ostensible editor" of the Bethany Lessons. In the light of the above explanation of Mr. Morrison's connection with these Interdenominational lessons no further word is necessary. But we do wish to point out the unfortunate position in which the Disciples, a Christian union people, are placed by the sectarian policy of our publishers. Let us look at the situation. Here is a great united enterprise, a crucial test of the possibilities of co-operation among Christian people in a most strategic field. All the leading religious bodies of the land, including the Disciples, are engaged in making the trial except one, the Baptists. Now come the two stronger publishing houses of the Disciples each with an independent scheme of its own and a lingo of cantish talk about "our" doctrines which must be preserved. And the brotherhood is divided and shamed in the eyes of the Christian world. It is not a case of business necessity on the part of these publishers, as if the New Christian Century Co. had a monopoly on the Bethany Lessons which it would not share. Mr.

Warren says, "We might have had the same thing." (How he got this information we do not know, as no officer of the Christian Century Co. made any such offer to the Christian Publishing Co. He is probably basing his statement on the moral assurance that the Christian Century Co. would have shared its rights with any publisher in the brotherhood, and in this he would not have been mistaken). And if the Christian Publishing Co. might have had a part in this Interdenominational enterprise all we have to say is that it is a betrayal of our brotherhood that it did not accept it.

* * *

The situation is paralled to that which obtained in the earlier years of Christian Endeavor. Here was a great interdenominational movement making, as no factor up to that time had made, for Christian union. Two leading denominations became alarmed lest its influence on their young people should break down their sectarian teaching and loyalty. Therefore they organized young people's societies of their own and called their young people out of the Christian Endeavor ranks. Those who in those early days saw the vision of a united church grown by the accustomed co-operation of a new generation under the banner of an absolutely united society of Christian Endeavor have not yet forgiven the leaders of these great churches for their sectarian procedure.

Today it is the Baptist denomination and two Disciple publishing houses which are hindering a yet more important movement for unity than Christian Endeavor promised to be. In the case of the Baptist publication society there is some excuse. Their large Southern constituency is ultra conservative, harping always on its sectarian distinctiveness. In the case of the Disciples, there is no excuse whatever. We have no doctrinal "peculiarities" to promote in our Sunday-schools.

Only two motives can be conceived to lie at the basis of this sectarian procedure of these publishing houses: commercial ambition or denominational pride. We had no hope of the Standard Publishing Co. doing other than it has done. But the Disciples have a right to expect a house that claims to "represent" the brotherhood, to represent the big ideals of the brotherhood, not the sectarian clannishness into which the human nature element of even a Christian union movement is tending ever to drag it.

* * *

This is an editorial. It is not written as an advertisement of the Bethany Graded Lessons. It is not written as a reflection upon the supplies being published by the Christian Publishing Co. The writers of these supplies are capable women—the most capable for this work to be found among the Disciples. The Bethany supplies will make their way by their own intrinsic merit. It is not a question of one publisher's interests against another's that we are discussing. We are raising the question whether the Christian-Evangelist is going to represent the Disciples' ideals and principles or the Disciples' failure to achieve their ideals. With such lofty ideals as the Disciples have glimpsed there must, in all human likelihood, be a falling short in actual practice. It would be a miracle were it not so. The remnant of clannish and sectarian spirit that still survives among us is our humiliation: it registers our failure to live up to our ideals. But what hope is there of our outgrowing this clannishness when the paper which J. H. Garrison founded appeals directly to this spirit as a motive for patronage? Manifestly it remains to be demonstrated whether a brotherhood paper is good or ill. If for the sake of the brotherhood's principles it sacrifices patronage, it is good; philanthropy can well be justified in subsidizing a paper like that. But if for the sake of patronage it sacrifices the brotherhood's principles, and appeals to that spirit in the brotherhood which has not yet been transformed by the brotherhod's ideals, it is ill. At this date there are many high-minded readers of the Christian-Evangelist who are in doubt about its being a representative of the ideals of the Disciples of Christ.

Chapters from a Travel Journal

Preaching in Scotland

It was a relief to go off somewhere—anywhere—and preach, after sitting ten days in the intense sessions of the Edinburgh Conference. The "woe is me if I preach not" never ached more urgently in my soul than during those final meetings. We had been taking on; one felt that he was bursting with desire to give off. So when the invitation came to go into the Scottish churches and tell the story of the Conference I accepted with eagerness.

Fortunately, the committee appointed me to go into the far north of Scotland, in the region of Inverness and Aberdeen. This was a portion of Scotland we had not otherwise planned to visit. It took us right into the midst of the Highland country where the sturdy Scotch types which have been the theme of much recent literature reside. Leaving Edinburgh we took the east coast line, along the shore of the North Sea, to Aberdeen. Here we spent Saturday, riding through all quarters of it on the tops of street cars and visiting the university quadrangle. Aberdeen seems not to have a reputation equal to the impression we received. It seemed to us a strikingly picturesque and inviting city. All its buildings are of granite. Its streets are the cleanest I ever saw. You could almost eat your dinner on its pavement. The people were alert and business-like—a noticeable characteristic after being in Edinburgh where everything is done i na most leisurely gait. There was a Chicago-like activity in the streets unequalled in any Scotch city we saw save Glasgow.

Saturday night we took train for Huntly some forty miles northwest of Aberdeen, and were met at the station by Rev. A. S. Laidlaw, pastor of the United Free Church there, who took us to the manse where our entertainment was most hospitable. So far as we could see this manse was one of the most beautiful homes in the town. A large garden, filled with flowers, tended constantly by the minister himself, suggested the sharp contrast between the leisurely, studious habits of the Scotch minister and the strenuous hustling of his American brothers. These "gardens" are the pride of all British home-makers. The home in which we were entertained in Edinburgh was set back in the center of a lovely garden filled with trees and flowers. One evening at a social company our Scotch friends were discussing the "peculiar" tone and vocabularly of the Americans. My host revealed a good-natured pique when he exclaimed, chaffing me, "And what do you think? Mr. Morrison persists in calling my lovely garden a 'yard'!"

Well, the lovely garden of Strathbogie manse in Huntly was no mere yard, it was a little corner of Eden transplanted. Surrounded by a wall opening toward the street through a large iron gate, there was here a quietness and isolation constantly suggesting habits of studiousness. When we entered the library we found that this minister had equipped himself with the best books. Our conversation showed him to be keenly alive to recent developments in the world of thinking, and our talk together was every way enjoyable.

One thing I learned early in our conversation was that I was to be left alone in his pulpit on the morrow to "take the service" as well as preach the sermon. I hesitated about that. I feared my manner would be strange and perhaps embarrassing both to myself and the congregation. But when I found out why the minister was going to desert me I determined to "take the service," sink or swim, survive or perish! Mr. Laidlaw told me that his church had been the storm center of the great disruption from the established church of Scotland in 1843. This Strathbogie church had "disrupted" three years before that date, and through its example had led hundreds of other churches finally to give up their established privileges and organize themselves on the free, or voluntary, plan. In the seventy three years since that time no Free church minister had ever preached in the established church in Huntly. Tomorrow, at last, Mr. Laidlow is invited to preach for them, has accepted the invitation, has his sermon already prepared and is trusting me to manage things at Strathbogie. Dedicated as I am, (being a Disciple), to the cause of Christian unity how could I do otherwise than aid and abet him in every way I could?

Before the regular morning service I met the leading missionary spirits of the various churches of the town for a conference on missionary work. Following this came the regular church service. The great building was well filled, main floor and balconies. I soon forgot that this was the pulpit made celebrated by Principal Rainy's occupancy of it before he was called to the headship of the Free Church College of Edinburgh; soon forgot the ill-fitting gown and the proverbial criticalness of Scotch congregations, and remembering only the great vision of the wonderful Conference in Edinburgh, I told them the things I had seen and heard. My heart was relieved after that sermon more than I can tell. For the five remaining Sundays of my stay in Britain, I preached from two to four times each Sunday, besides a number of addresses between times. That, my reader will say, surely gave me all the chance I needed to get even with the Edinburgh Conference!

After church, on the way to the manse, I was destined to run upon an object of almost as great interest as the grave of Henry Drummond which I unexpectedly stumbled upon at Stirling. We were facing a block of small cottages when our attention was called to one in particular which they said had been for years the home of George MacDonald, and in which he wrote many of his novels. I stopped to study the house and to reflect. "Did he write 'Robert Falconer' here?" I asked. "Yes, and that house in which Robert and his grandmother lived, in the story, is an exact description of this house. The hidden door opening into the neighbor's house, which Robert used to use as a secret passage to the 'fine lady's' home adjoining, is there yet." The wonderful story of Robert Falconer's evolution from the prison house of his "granny's" harsh religion, through his own adolescent doubts, into a glorious faith, came back to me. I agree with Mr. George A. Campbell in calling this story of George MacDonald's the greatest religious novel in English literature. There is a vague family understanding that my maternal grandfather, a Baptist preacher, whose name was MacDonald, was a not distant relative of the Scotch poet and novelist. I do not think, however, that family pride lies at the basis of my estimate of this story! It is a great story. It deals with life as it is, with the big realities of life. It is worth more to a preacher than ten volumes of theology. No student should be given a license to preach until he has read Robert Falconer!

There under the spell of George MacDonald's home I made my editorial self promise that it would print in The Christian Century a chapter or two of this book to revive the beautiful tale in the minds of those who had read it, and to whet the interest of those who had not. Elsewhere in this issue my readers will find my selection.

That afternoon we were driven through a cold rain to Keith twelve miles away, arriving in time for a conference of Christian workers who were especially interested in missions. Afterward I was taken to the parish church (established), where I was to speak to a union service including twelve congregations—some of them from the country quite distant. It interested me greatly on the way to church to note how the streets were thronged. It seemed as if there was a procession in every street, and all heading for the parish church. They are religious in Scotland! The church is the great institution in the social order. The preacher has tremendous influence. He is held in unbounded respect, and is usually a man of such talent and character and education as to fully deserve it.

In the vestry before the service began I visited with the dozen ministers whose churches were uniting that evening. They were deeply interested in the Edinburgh Conference and in America. I, however, cared more to hear them talk than to talk myself, knowing that they would have to listen to me for a good hour in a few minutes. So I listened and asked questions. By inferences from the conversation I was led to confirm the statement that has been made to us often in America to the effect that in Britain they are far ahead of us in the general acceptance of the modern critical views of the Bible and modern scientific views of the world. I do not think their leaders are ahead of our leaders, but their rank and file is ahead of our rank and file. This I should account for by the higher standards of education that obtain in their ministry, and by the greater intellectual demand made upon the preacher in his parish. He is expected to study. His pulpit is his throne. The church itself looks out for its finances. He is relieved of all such labor as in the American ministry is crushing the prophet out of the preacher, making him a mere "hustler."

I found these men all interested in the social application of Christianity. They told me of a great address by a member of parliament given the night before, on "Christian Socialism." The problem of socialism is very acute throughout England and Scotland. Those men were alive to their finger-tips with the sense that Christianity's business is not done when it has succeeded in building up churches. The kingdom of God has yet to be brought in, they declare. "Look here at Scotland," said one, "where is there a section more religious, where are there greater churches, where does the preacher have more influence than in Scotland! Yet our social order is shot through with injustice."

I was much impressed with this fine-toned body of men as they marched before me the full length of the nave into the chancel. It was the vesper hour. The sun was yet a half-hour high. The great church was packed to the last pew in the balcony. Sixteen hundred people were present—in a town of about 2,500 population. The various parts of the service were divided amongst a number of the ministers. Mr. C. S. Mill, a layman, president of the Edinburgh School Board, described the Conference in a vigorous and graphic address and I was left to make what interpertation of it I felt prompted to do. Afterward we went to the parish manse, where we were to spend the night, and found a small group of the ministers there ahead of us, invited to dinner. The minister of the parish, Rev. Mr. Smith, is a bachelor, living alone with valet and servants in this beautiful manse surrounded by another lovely garden, and much in need of some one to regularly supply the offices which Mrs. Morrison rendered at his table that evening.

Our talk took up the subjects we had been discussing somewhat hastily in the vestry—the social problem and the theological—and went on from there into a discussion of the possible union of the Free churches and the Established churches in Scotland. In this theme I found them all deeply interested, hoping for such a union, but divided—and they all belonged to the Established church—on the question whether the united church should be established or free. There is a growing spirit of unity in Scotland. The merging of the Free churches consummated some years ago is a complete and unquestioned success. These men were intensely inquisitive in regard to the Disciples of Christ, whose plea for union I was describing when the clock struck one. Fortunately there was no woman from Virginia there to say "Campbeellite"! And I do not think it would have conveyed any meaning if she had.

Next morning we took the Highland Railway south, straight through the center of Scotland, over the Grampian mountains, nor stopped until we reached St. Boswell's, three miles south of Melrose, where we were to be guests at Mertown House, the home of Lord Polwarth.

CHARLES CLAYTON MORRISON.

Hindrances to Prayer

The first hindrance encountered in the Scriptures assigned for this topic is that of low motive. Men have been known to leave out the spiritual when they address words to God. They ask for the means of baser pleasures. The gifts of a foolish parent who is without a moral ideal for his child illustrate a too common notion of the kindness of God. In true prayer we seek fellowship with God in the task of banishing sin and misery from the world and of establishing the kingdom of righteousness. According to this conception of prayer, the particular thing we ask may be denied us and yet we may have our petition answered. More light on the ways of God is the greater thing sought. If that is obtained, we can dispense easily with some of the means which we have been thinking were necessary for our work.

In the Bible, transgression of the divine law is often set down as a hindrance to prayer. Iniquity is a wall between men and their God. It is not true that God turns from us like an impatient friend when we do what is displeasing to him. His tenderness and patience are infinite. They are with us in the moments when we seem most indifferent to them. It is by them that we are won from sin. Just because God loves us he will not approve the evil in us. Our friends may try to conceal our faults from the public: God covers sin by creating in the heart a hatred for it and a love for righteousness. Because he loves us he cannot let us feel at home with him while we are in love with wickedness.

The elders of Israel in exile were denounced by the prophet Ezekiel when they came to him to inquire of God. Their allegiance was divided. The calamities which the nation had suffered were interpreted by them as evidence that the nation made a mistake when it abandoned the idolatry of the high places and made a covenant to worship in the more spiritual atmosphere of the temple at Jerusalem. Still they came to Ezekiel for the word of Jehovah. He had no message for them except one of denunciation. Before they could hope for an answer to their inquiries it was necessary for them to abandon altogether their ancient nature-worship and give undivided allegiance to the God of truth and grace. It is possible that something akin to the old nature-worship is hindering our prayers. At least it is well to remind ourselves often of the spirituality of God.

It is a mistake to think that God is on the side of the poor and unfortunate and in opposition to the successful and happy. God is on the side of man. The emphasis in almost every part of the Bible upon the duty of the strong to help the weak does not mean that the weak are more important than the strong. It does mean that God cares for every soul. When there is danger that any will be dealt with unjustly, there is a warning against injustice and an exhortation to fairness and kindness. Indifference to human need is the worst sort of opposition to God. God gives generously to his children. There is no calculating prudence in his method of blessing. Those who commune with him give the full, overflowing measure to their brethren.

It is a great wrong to another if we withhold from him the best there is in us. And this is what we do if we are hard and unforgiving. We leave with our brother the impression that hope and love are secondary considerations in casting up the human account. No theorizing, no glowing tributes to patriotism or religion can serve as substitutes for forgiveness. Errors of ignorance, of blindness due to passion, wilful sins, excite the compasion of God. The world learns of this compassion through men and women in whose hearts it finds a place. These have access to the throne of God and they know that their prayers are heard, for they see faith and hope where they used to see suspicion and despair. They know that the love of God has been transferred through them to other souls.

Midweek Service, Sept. 14. Jas. 4:3-1; I Jno. 3:22; Is. 59:1-2; Ezek. 14:3; Prov. 21:13; Mark 11:25.

"Hurrah Boy" Methods in Religion

A trivial episode which, so far as we have seen, has not been commented upon in any of the reports of the Edinburgh Conference, ought not be allowed to pass without teaching us its lesson. It occurred on the last day but one of the Conference. The afternoon session was just adjourning. The benediction had been pronounced upon the hushed hearts of the twelve hundred delegates. Great themes were filling their minds. Profound and intense prayer was welling up from their souls. The chairman, Mr. Mott, had taken but a few steps from his desk. Suddenly some man's voice from the gallery burst into our communings with, "Three cheers for John Mott!" All eyes were turned toward the voice and we saw a man leaning over the gallery rail, waving his arms like a cheer-leader at a football game, and shouting, "Now, altogether!" But his own lusty hurrahs were reënforced by only about a dozen scattered voices which diminished in numbers and force as the hurrahs were thrice repeated. Mr. Mott did not stop in his egress a fraction of a second to acknowledge the ill-conceived tribute. As the delegates passed out, one after another was heard to remark on the incongruity of the episode. The women delegates were especially outraged. "It spoils the whole day for me," one lady was heard to remark. "Tut, tut!", replied her husband, gently, "we must forget all about it and think of the day as if this had not occurred."

This incident ought to instruct those American churches which are using "hurrah boy" methods in Christian enterprise. There is fundamental incongruity in the use of such methods in religious work. Little genuine spiritual value inheres in the results produced by their adoption. A soul or a church dead in earnest about religion feels that its natural atmosphere is one of quiet, of reverence, of controlled and, therefore, glowing emotion. "Roughhouse" methods in evangelism are just as incompatible with deep spiritual discernment and feeling as that cheer was in the inarticulate fervor of the Edinburgh meeting. Convention makers need this lesson. It is an unpopular suggestion, we know, but the truth is that the type of convention the Disciples hold annually, and which the advertisements indicate will be held again this year, could be made incomparably more beneficial to the brotherhood if it were organized on an out-and-out spiritual basis. The spectacular, bizarre and bumptious devices now customary at these meetings will some day—not far distant, we believe—be seen to be indications of weakness, not of strength, in our body. Some day a president of the convention will add to those neglected duties which President Ainslie has this year so bravely assumed, the more vital task of determining the *character* of the annual convention. This character should be determined by the needs and ideals of the brotherhood, not, as is too nearly true now, by the interests and tastes of the town in which the convention is held. The real impressiveness of a convention is not in its noise, its brass bands or its sensational effects, but in an enthusiasm held in such control as that the "still small voice" may constantly be heard revealing the divine wisdom and directing every step.

One of the prettiest compliments we can pay the readers of The Christian Century is to report the fact that since we dropped the department of evangelistic telegrams six months ago there has not been one request for their replacement, nor even an inquiry as to why the telegrams did not any longer appear. On the other hand, when The Daily Altar was omitted a single week only, due to our failure to receive the manuscript, letters of inquiry and regret poured in upon Dr. Willett and the office. It is doubtful if in the history of the Disciples a more beautiful piece of literature has been produced than is appearing now from week to week in this department. In calling the proof-reader's attention to an error the other week she replied that her mind was so fascinated by the meaning that it was no wonder a few technical errors escaped her. If there are any readers who have been passing The Daily Altar by we wish to call their attention to it now at the beginning of a new season of church life and home life. The page is redolent of prayer and poetry. The potery is always apposite and lofty. The prayer is simple, chaste and real. There is no strain; a sweet and clear sanity pervades each day's devotion. Every home and every heart that follows with Dr. Willett in this exercise will find its grasp of spiritual reality growing firmer and its sense of inner strength growing surer day by day.

Mrs. W. J. Bryan has written a biographical introduction to an edition of the speeches of her famous husband. In this introduction Mrs. Bryan comments on the well-known fondness of the statesman for quoting the Scriptures. "This habit is one of long standing," she says, "as the following circumstance shows." Then she goes on to relate that in asking her father, a very reserved man, for the hand of his daughter, young Bryan quoted Solomon's proverb about finding a good wife, whereunto Mr. Baird returned that Paul said "he that marrieth not doeth better." "Solomon," the young suitor rejoined, "would be the better authority upon this point, because Paul was never married, while Solomon had a number of wives." He got the girl.

Social Survey

BY ALVA W. TAYLOR

An Irish Fair

It was at the little town of Monasterevan, the seat of the Earl of Drogheda, that we visited an Irish fair. The fair is a gradually disappearing factor in the old Irish country life. From time immemorial it has been the scene of romance and riot and a place to see Irish types. The types were there, to be sure, but only a camera could describe them. We walked over in the early morning from Port Arlington, but the long, single street of the typical country village was already filled with the small farmers, who were bringing in their calves, cattle, pigs and sheep for sale. Down at the end of the village lane, hard up by the great stone gate of the Earl's demesne, were the petty wagon-wheel makers, the fashioner of panels and gates, and the great wagon of the second-hand clothes dealer. Every one was in his "good clothes." There were no patched garments, but the linen was long past due at the laundry and the styles were various. Wives mingled freely with their husbands among the stock. They did their share in the rearing, why not in the marketing? There was plenty of animation in the scene. Everyone was intent upon business, but in all the older countries sociabiilty is much more mixed with business than in America. There is little of the bluffness and directness with which we go to the point in bargain, naming our price with a "you can take it or leave it" air. In Germany we have had a fine half hour's amusement in seeing a farmer sell a herd of geese he had driven into the village. There was much good natured gossip, sociable beer drinking, handshaking, and a passing of the money in a half apologetic fashion. In a large store the floor walker receives you with profound bows and in a Prince Albert, directing you to "Miss So and So" for attention.

The Irish peasant is a born bickerer. At the fair he has no stated price. He names a figure and the buyer makes a counter offer, and then the fun begins. The traders chaff each other and laugh over the humorous remarks of the lookers-on. The real fun of the fair is in observing the community of interest in bargain making. When the bickering seems to become almost dispute, each will appeal to another to intercede for him and to back up his contention. When the bargain is struck, it is literally struck, the two parties to the deal giving the pledge of a trade by striking the palms of their hands forcibly together. It is very amusing to see the friends of each trying to force a consummation of some concession they have offered by grabbing each man by the brawny right arm and attempting with humorous earnestness to strike their hands together, while the unwilling parties of the first part wriggle like captured boys to evade the striking of the sign that commits them to the bargain.

The Ever-Present Shame

By noon the market is getting cleared and the animals divided off into little singles or groups, carefully watched by the barefoot boys and girls, while their elders are gathering over the sparkling glass before the little bars that line the street. Here, as in all Ireland, women preside in the pouring of the liquid. In the country places and the working-class sections of the cities, the little booze shops are kept by the wife while the husband works at his trade. They occupy the tiny front room of the dwelling house, which is on the street, and are usually both dirty and ill smelling, and anything but inviting. In the larger "Pubs" of the cities, "bar-maids" preside, as they do at German hotel bars, and the trade is helped by the beauty of the maid. A more pernicious custom could not well be imagined. Of course, the drinking does not go on for long until the ribaldry begins, and while Ireland can no longer furnish the pictures of the days of Samuel Lover, it is yet under the curse of too much love of rum and the kind of pleasure that follows its use. When we left the street, the language in the groups that gathered here and there was not choice, to say the least, and an occasional drunken song was breaking the serenity of the calm afternoon in the village. The real story of an Irish fair, however, can be only told by the camera, and, unfortunately, the day was too cloudy for ours.

The Country Villages of Ireland

This country village of Monasterevan is characteristic of the Irish towns. It has a population of nearly three thousand, but bears the appearance, to one accustomed to American towns, of being a place of a few hundred. We passed through many of these villages and failed to see one that commended itself for the style of its architecture, its lawns, its general signs of prosperity or anything else that was attractive. Killarney has grown up in recent years with the mighty increase of tourist visitors. It is anything but attractive within itself yet it possesses one of the most attractive situations in which a town could be situated. The Killarney district is a rare gem of natural beauty. The village is modern but it is builded after the old style with the exception that there are fewer thatched roofs and higher eves. The houses are crowded up against one another and are low and barren of adornment or any architectural relief. A town of several thousand is compressed into a space upon which but a few hundred should live and the only buildings in it that carry any signs of the beautiful are the churches, a hotel or two and the railroad station. There is one saloon to every ninety of the population. In the old town one sees the picturesque old cabins with the thatch running down to within a couple of feet of the ground and the windows cut into the roof with a sort of dormer covering over them. They are picturesque, but would make a modern sanitarian creep with his visualization of the unseeable multitudes that must find life easy in such dark and unfloored places.

Mingling of Old and New

The ordinary small village is a single row of houses, jammed up against each other and winding along the roadway that is never a model of street cleanliness. The old and the new mingle with no relief and all take the scabbiness of the oldest to themselves. Inside they are patched with the plaster of a century or two and smell with the odors of two generations. The shops are dingy little affairs with almost no store furniture and are usually kept by women and girls. Life is no better than in the peasant's cabins about, indeed the squalor is just so much the worse for the contiguity in which it is maintained.

Monasterevan is typical of the villages that are found on the great estates. It is a little away from the mansion which is securely hidden away behind a park through which runs a roadway, flanked with arbors and gardens of flowers. To one side are the neat cottages of the park caretakers with their bowers of rhododendrons and sweet, green hedges, in striking contrast to the cabins and hovels of the villagers. Back of the Earl's mansion is a broad grassy court, dotted with statuary and sourounded by shrubbery. We were denied entrance by the front roadway but there were no guards to the rear. The great houses of many of these estates are little frequented by their owners who spend most of the time in London, enjoying the gay social whirl for which their peasant tenants furnish the golden sovereigns. Now that the estates are being sold under governmental action the "demesne," the manorial parks, are excepted if the owner desires them and are maintained for summer houses and country places where house parties are brought and from which hunting excursions are organized. There are yet wilds where deer are plentiful and to which the "gentlemen" repair at those seasons of the year when the law allows each a brace of stags for the fun of running them down and slaughtering them. The grouse and rabbits are plentiful everywhere, for the peasantry are not allowed to shoot them, and in making the purchase the landlord may reserve all hunting rights for a generation. This means he and no one else may go where he will over the farms for shooting and that the farmer cannot destroy or enjoy game on his own land. To our surprise the tenant purchasers receive this exemption with good-natured generosity and speak of it as a sort of humoring of the men whose existence is conceived of only in terms of pleasure of the sporting kind.

Occupations of Villagers

The villagers are working people and petty shopkeepers. Many of them are common laborers who pick up whatever is found to do on the farms about or follow occupation wherever it leads. They may labor on the roadways or railroad beds or be artizans who follow their craft wherever the job calls them. Thousands of them go to England in the harvest season where they receive what is extra wages according to the home standards of twelve and fourteen shillings per week. The Welsh mines receive recruits from them by the hundreds at all seasons of the year and in the spring many follow the mackeral around the coast on their annual "run" from the west of Ireland to the east of England. To the traveler they complain much of the "closeness" of the new tenant purchaser of the soil. They claim he is unwilling to hire as the old farmers did, being anxious to save all possible and improve his holding. They say he puts all the family to work and labors day and night to get the things done. We looked into the matter a little and found the charge well taken in the main. But to us it was a thing to commend rather than condemn. It may mean that a few laborers of the casual type will be deprived of some days work each year, but it testifies that prosperity has become a passion with the new owner and that the vision of a home and holding of his own has inspired him with the grace and grit of honest toil to make it real. Where three lived in common poverty before, because of the powerlessness of tenant to claim the fruits of his toil and enterprise, two will now come to live in prosperity and the third will be compelled to find a farm for himself where he can practive the same graces or to go to some industry that will give him steady employment and better his condition as well. What the villages of Ireland need is factories and what Ireland needs is home industries that will make her raw materials into finished products.

Picturesque Ireland

The Emerald Isle is picturesque. Such green nature does not paint elsewhere. She mixes the fertility of the soil with the everlasing dews and mists and spreads the gulf stream near the western shore to temper the land to an almost sub-temperate atmosphere. Out in the west of the wilds of Kerry they are introducing tropical ferns and palms and fruits. The children wear nature's foot covering the year round out there and all over the land is a mildness that is calculated to make the people dreamy and contented. The grass is like rich and deep dyed carpets. The sheep of the lowlands grow as square as baled wool. Roses are the most glorious that nature provides outside hot houses and their great profusion seem a reckless waste to the city dweller from our latitudes. Rhododendrons blossom in great bowers of beauty in the little glens and fuschias are seen in all their glory. The golden furze makes the earthen walls that divide fields into bowers of yellow and the richness of the shrubbery in the valleys and glens simulates well cultivated parkways.

We have said much of the barren hills and mountlets, the stony soils and the bogs and fens, because there is where the problems of the people are found in their discouraging reality. But there are glens in Ireland that cannot be surpassed on the shores of Italy. In county Antrim on the north are such beauty spots as Cushendall and Antrim, and across to the southwest is wonderful Glengariff and the beautiful shores of the Kenmare with its Parknasilla and the winding roads that invite the traveler to turn his day' journey into a summer's outing. Some day Ireland's coast line will be a continuous series of watering places and tourist roadways. The loveliness of the sunny south invites the rest and pleasure seekers of two continents to a gentle salubriousness and a wildness of landscape that cannot be surpassed, while the natural hospitality of the Irish people renders the invitation doubly alluring.

Robert Falconer

An Ever-New Message from a Great Old Book

BY GEORGE MACDONALD

(See article, "Preaching in Scotland," on Editorial Page.)

Robert's Vow.

Ericson was recovering slowly. He could sit up in bed the greater part of the day, and talk about getting out of it. He was able to give Robert an occasional help with his Greek, and to listen with pleasure to his violin. The night-watching grew less needful, and Ericson would have dispensed with it willingly, but Robert would not yet consent.

But Ericson had seasons of great depression, during which he could not away with music, or listen to the words of the New Testament. During one of these Robert had begun to read a chapter to him, in the faint hope that he might draw some comfort from it.

"Shut the book," he said. "If it were the word of God to men, it would have brought its own proof with it."

"Are you sure it hasna?" asked Robert.

"No," answered Ericson. "But why should a fellow that would give his life—that's not much, but it's all I've got—to believe in God, not be able? Only I confess that God in the New Testament wouldn't satisfy me. There's no help. I must just die, and go and see.—She'll be left without anybody. What does it matter? She would not mind a word I said. And the God they talk about will just let her take her own way. He always does."

He had closed his eyes and forgotten that Robert heard him. He opened them now, and fixed them on him with an expression that seemed to ask, "Have I been saying anything I ought not?"

Robert knelt by the bedside, and said, slowly, with strongly repressed emotion,

"Mr. Ericson, I sweir by God, gin there be ane, that gin ye dee, I'll tak up what ye lea' ahin' ye. Gin there be onybody ye want luikit efter, I'll luik efter her. I'll do what I can for her to the best o' my abeelity, sae help me God—aye savin' what I maun do for my ain father, gin he be in life, to fess (bring) him back to the richt gait, gin there be a richt gait. Sae ye can think aboot whether there's onything ye wad like to lippen till me."

A something grew in Ericson's eyes as Robert spoke. Before he had finished, they beamed on the boy.

"I think there must be a God somewhere after all," he said, half soliloquizing. "I should be sorry you hadn't a God, Robert. Why should I wish it for your sake? How could I want one for myself if there never was one? If a God had nothing to do with my making, why should I feel that nobody but God can set things right? Ah! but he must be such a God as I could imagine—altogether, absolutely true and good. If we came out of nothing, we could not invent the idea of a God—could we, Robert? Nothing would be our God. If we come from God, nothing is more natural, nothing so natural, as to want him, and when we havn't got him, to try to find him.—What if he should be in us after all, and working in us this way? just this very way of crying out after him?"

"Mr. Ericson," cried Robert, "dinna say ony mair 'at ye dinna believe in God. Ye duv believe in 'im—mair, I'm thinkin', nor onybody 'at I ken, 'cep, maybe, my grannie—only hers is a some queer kin' o' a God to believe in. I dinna think I cud ever manage to believe in him mysel'."

Ericson sighed and was silent. Robert remained kneeling by his bedside, happier, clearer-headed, and more hopeful than he had ever been. What if all was right at the heart of things—right, even as a man, if he could understand, would say was right; right, so that a man who understood in part could believe it to be ten times more right than he did understand! Vaguely, dimly, yet joyfully, Robert saw something like this in the possibility of things. His heart was full, and the tears filled his eyes. Ericson spoke again.

"I have felt like that often for a few moments," he said; "but always something would come and blow it away. I remember one spring morning—but if you will bring me that bundle of papers, I will show you what, if I can find it, will let you understand——"

Robert rose, went to the cupboard, and brought the pile of loose leaves. Ericson turned them over, and, Robert was glad to see, now and then sorted them a little. At length he drew out a sheet, carelessly written, carelessly corrected, and hard to read.

"It is not finished," or likely to be," he said, as he put the paper in Robert's hand.

"Won't you read it to me yourself, Mr. Ericson?" suggested Robert.

"I would sooner put it in the fire," he answered—"it's fate, anyhow. I don't know why I haven't burnt them all long ago. Rubbish, and diseased rubbish! Read it yourself, or leave it."

Eagerly Robert took it, and read. The following was the best he could make of it:

Oh that a wind would call
From the depths of the leafless wood!
Oh that a voice would fall
On the ear of my solitude!
Far away is the sea,
With its sound and its spirit-tone:
Over it white clouds flee,
But I am alone, alone.

Straight and steady and tall
The trees stand on their feet
Fast by the old stone wall
The moss grows green and sweet;
But my heart is full of fears,
For the sun shines far away;
And they look in my face through
tears,
And the light of a dying day.

My heart was glad last night,
As I pressed it with my palm;
Its throb was airy and light
As it sang some spirit-psalm;
But it died away in my breast
As I wandered forth to-day—
As a bird sat dead on its nest,
While others sang on the spray.

O weary heart of mine,
Is there ever a truth for thee?
Will ever a sun outshine
But the sun that shines on me?
Away, away through the air
The clouds and the leaves are blown:
And my heart hath need of prayer,
For it sitteth alone, alone.

And Robert looked with sad reverence at Ericson,—nor ever thought that there was one who, in the face of the fact, and in recognition of it, had dared say, "Not a sparrow shall fall on the ground without your Father." The sparrow does fall—but he who sees it is yet the Father.

And we know only the fall, and not the sparrow.

The Granite Church.

The next day was Sunday. Robert sat after breakfast, by his friend's bed.

"You haven't been to church for a long time, Robert; wouldn't you like to go to-day?" said Ericson.

"I dinna want to lea' you, Mr. Ericson; I can bide wi' ye a' day the day, an' that's better nor goin' to a' the kirks in Aberdeen."

"I should like you to go to-day, though; and see if, after all, there may not be a message for us. If the church be the house of God, as they call it, there should be, now and then at least, some sign of a pillar of fire about it, some indication of the presence of God whose house it is. I wish you would go and see. I haven't been to church for a long time, except to the college-chapel, and I never saw anything more than a fog there."

"Michtna the fog be the torn-edge like, o' the cloody pillar?" suggested Robert.

"Very likely," assented Ericson; "for whatever truth there may be in Christianity, I'm pretty sure the mass of our clergy have never got beyond Judaism. They hang on about the skirts of that cloud forever."

"Ye see, they think as lang 's they see the fog, they hae a grup o something. But they canna get a grup o' the glory that excelleth, for it's not to luik at, but to lat ye see a' thing."

Ericson regarded him with some surprise. Robert hastened to be honest.

"It's no that I ken onything aboot it, Mr. Ericson. I was only bletherin' (talking nonsense)—rizzonin' frae the twa symbols o' the cloud an' the fire—kennin' nothing aboot the thing itsel'. I'll awa' to the kirk, an' see what it's like. Will I gie ye a buik afore I gang?"

"No, thank you. I'll just lie quiet till you come back—if I can."

Robert instructed Shargar to watch for the slightest sound from the sick-room, and went to church.

That morning prayers and sermon were philosophically dull, and respectable as any after-dinner speech. Nor could it well be otherwise; one of the favourite sayings of its minister was, that a clergyman is nothing but a moral policeman. As such, however, he more resembled one of Dogberry's watch. He could not even preach hell with any vigour; for as a gentleman he recoiled from the vulgarity of the doctrine, yielding only a few feeble words on the subject as a sop to the Cerberus that watches over the dues of the Bible—quite unaware that his notion of the doctrine had been drawn from the Aeneid, and not from the Bible.

"Well, have you got anything, Robert?" asked Ericson, as he entered his room.

"Nothing," answered Robert.

"What was the sermon about?"

"It was all to prove that God is a benevolent being."

"Not a devil, that is," answered Ericson. "Small consolation that."

"Sma' eneuch," responded Robert. "I cudna help thinkin' I kent mony a tyke (dog) that God had made wi' mair o' what I wad ca' the divine natur' in him nor a' that Dr. Soulis made oot to be in God himsel'. He had no ill intentions wi' us—it amuntit to that. He wasna ill-willy, as the bairns say. But the doctor had some sair

wark, I thoucht, to mak that oot, seein' we war a' the children o' wrath, accordin' to him, born in sin, and inheritin' the guilt of Adam's first trespass. I dinna think Dr. Soulis cud say that God had dune the best he cud for 's. But he never tried to say onything like that. He jist made oot that he was a verra respectable kin' o' a God, though maybe no a'thing we micht wuss. We oucht to be thankfu' that he gae's a wee blink o' a chance o' no bein' brunt to a' eternity, w' nae chance ava. I dinna say that he said that, but that's what it a' seemed to me to come till. He said a hantle aboot the care o' Providence, but a' the gude that he did seemed to me to be but a haudin' aff o' something ill that he had made as weel. Ye wad hae thocht the deevil had made the warl', and syne God had pitten us intil 't, and jist gied a bit wag o' 's han' whiles to haud the deevil aff o' 's whan he was like to destroy the breed a'thegither. For the grace that he spak aboot, that was less nor the nature an' the providence. I cud see unco little o' grace intil 't."

Here Ericson broke in—fearful, apparently, lest his boy-friend should be actually about to deny the God in whom he did not himself believe.

"Robert," he said solemnly, "one thing is certain; if there be a God at all, he is not like that. If there be a God at all, we shall know him by his perfection—his grand, perfect truth, fairness, love—a love to make life an absolute good, not a mere accommodation of difficulties, not a mere preponderance of the balance on the side of well-being. Love only could have been able to create. But they don't seem jealous for the glory of God, those men. They don't mind a speck, or even a blot, here and there upon him. The world doesn't make them miserable. They can get over the misery of their fellow-men without being troubled about them, or about the God that could let such things be. They represent a God who does wonderfully well, on the whole, after a middling fashion. I want a God who loves perfectly. He may kill; he may torture even; but if it be for love's sake, Lord, here am I. Do with me as thou wilt."

Had Ericson forgotten that he had no proof of such a God? The next moment the intellectual demon was awake.

"But what's the good of it all?" he said. "I don't even know that there is anything outside of me."

"Ye ken that I'm here, Mr. Ericson," suggested Robert.

"I know nothing of the sort. You may be another phantom—only clearer."

"Ye speik to me as gin ye thocht me somebody."

"So does the man to his phantoms, and you call him mad. It is but a yielding to the pressure of constant suggestion. I do not know—I cannot know if there is anything outside of me."

"But gin there warna, there wad be naebody for ye to love, Mr. Ericson."

"Of course not."

"Nor naebody to love you, Mr. Ericson."

"Of course not."

"Syne ye wad be yer ain God, Mr. Ericson."

"Yes. That would follow."

"I canna imagine a waur hell—closed in amo' naething—wi' naething a' aboot ye, luikin' something a' the time—kennin' 'at it's a' a lee, and nae able to win clear o' 't."

"It is hell, my boy, or anything worse you can call it."

"What for suld ye believe that, than, Mr. Ericson? I wadna believe sic an ill thing as that. I dinna think I cud believe 't, gin ye war to pruv 't to me."

"I don't believe it. Nobody could prove that either, even if it were so. I am only miserable that I can't prove the contrary."

"Suppose there war a God, Mr. Ericson, do ye think ye bude (behoved) to be able to pruv that? Do ye think God cud stan' to be pruved as gin he war something sma' eneuch to be turned roon' and roon', and luikit at upo' ilka side? Gin there war a God, wadna it jist be sae—that we cudna prove him to be, I mean?"

"Perhaps. That is something. I have often thought of that. But then you can't prove anything about it."

"I canna help thinkin' o' what Mr. Innes said to me ance. I was but a laddie, but I never forgot it. I plaguit him sair wi' wantin' to unnerstan' ilka thing afore I wad gang on wi' my questions (sums).Says he, ae day, 'Robert my man, gin ye will aye unnerstan' afore ye du as ye're tellt, ye'll never unnerstan' onything. But gin de du the thing I tell ye, ye'll be i' the mids o' 't afore ye ken 'at ye're gaein' intil't.' I jist thocht I wad try him. It was at lang division that I boglet maist. Weel, I gaed on, and I cud du the thing weel eneuch, ohn made ae mistak. And aye I thocht the maister was wrang, for I never kent the rizzon o' a' that beginnin' at the wrang en', an' takin' doon an' substrackin', an' a' that. Ye wad hardly believe me, Mr. Ericson! it is only this verra day, as I was sittin' i' the kirk—it was a lang psalm they war singin'—that ane wi' the foxes i' the tail o' 't—lang division came into my heid again; and first aye bit glimmerin' o' licht cam in, and syne anither, an' afore the psalm was dune I saw throu' the haill process o' 't. But ye see, gin I hadna dune as I was tauld, and learnt a' aboot hoo it was dune aforehan'. I wad hae had naething to gang rizzonin' aboot, an' wad hae fun' oot naething."

"That's good, Robert. But when a man is dying for food, he can't wait."

"He micht try to get up and luik, though. He needna bide in 's bed till somebody comes an sweirs till him 'at he saw a haddie (haddock) i' the press."

"I have been looking, Robert—for years."

"Maybe, like me, only for the rizzon o' 't. Mr. Ericson—gin ye'll forgie my impidence."

"But what's to be done in this case, Robert? Where's the work that you can do in order to understand? Where's your long division, man?"

"Ye're ayont me noo. I canna tell that, Mr. Ericson. It canna be gaein' to the kirk, surely. Maybe it micht be sayin' yer prayers and readin' yer Bible."

Ericson did not reply, and the conversation dropped. It is strange that neither of these disciples should have thought of turning to the story of Jesus, finding some word that he had spoken, and beginning to do that as a first step towards a knowledge of the doctrine that Jesus was the incarnate God, come to visit his people—a very unlikely thing to man's wisdom, yet an idea that has notwithstanding ascended above man's horizon, and shown itself the grandest idea in his firmament?

A Proposed Resolution

To Be Presented to the Topeka Convention

(Editorial Opinion in Next Week's Issue.)

To the Friends of Christian Union.

This is my birthday anniversary, and I have decided to commemorate it by addressing my brethren on a most important subject. I have been the friend of Christian union ever since I became a Disciple, and their advocacy of this union had considerable influence in determining my choice to seek fellowship among them. I know something of their history, and it is my deliberate conviction that they have done more than any other religious people to foster the union sentiment and to find a scriptural basis for such a union. It is not claimed that they have done everything; nor is it claimed that the last word on Christian union has been spoken by them; but as they have been pleading for it during the whole century of their history they certainly have a right to be heard by the entire Christian world.

It is, therefore, my intention to offer substantially the following preamble and resolutions at the coming National Convention to be held in Topeka; and as it is most desirable to secure for them as wide a consideration as possible, and as a large number of those interested cannot attend the Convention, I have thought it proper to publish what I have to offer prior to the assembling of the Convention, so that a consensus of opinion may be obtained from those who cannot have the privilege of voting on the resolutions at the Convention. It is believed that this popular consensus of opinion will also help the Convention to wisely decide what shall be done in the matter. The following will indicate at least the scope and purpose of the resolutions to be submitted to the Convention, though the form is now put tentatively.

Preamble and Resolutions.

Whereas, This is the first National Convention of the Disciples of Christ since the celebration of their Centennial, and

Whereas, By a hundred years of history they have demonstrated their ardent and unalterable devotion to the cause of Christian union, and thereby have won the right to address the Christian world on this great subject, and

Whereas, The present seems a propitious time to make an earnest and united effort to end the divisions among Christians which have so long hindered the progress of the Gospel; therefore be it

Resolved, (1) That a committee of seven be appointed to prepare and send an address to Christians of all denominations, urging them to co-operate in every possible way, in order to realize the unity for which our divine Lord so fervently prayed, and which is so essential to the conversion of the world.

Resolved, (2) That this committee shall be instructed to briefly but clearly indicate what has been and what is still the position of the Disciples of Christ with respect to this important matter; but at the same time it shall be plainly stated that no **ultimatum** is presented in the address, and no hindrance even suggested that might interfere with the fullest and freest conference on the great subject of Christian union. The object being not controversy (for the day of controversy on this subject is practically ended) but rather to plead, in the spirit of that love which is greater than either faith or hope, for an open door where all who love our Lord Jesus Christ more than party shibboleths may enter and have fellowship on a platform of common agreement. In other words, the address shall embody faithfully the plea which the Disciples make, but it shall not present this plea as a final word to be spoken, but simply as a valuable contribution and a hopeful solution, at the same time asking for more light, if there is more light to be given from God's holy Word.

Resolved, (3) That this committee shall have power to organize, to establish headquarters, and correspond with other religious bodies, throughout the year, and report at our next National Convention.

It may be that this preamble and resolutions will be amended in some respects, as I am aiming only to indicate the main features

which should be embodied. The Convention will have liberty to change as it may think proper; and when I hear from my brethren I may wish to change some things myself, for one of my reasons in addressing them is to secure their help in reaching the wisest possible conclusions. I wish, therefore, that every member of the Christian Churches who reads this will at once send me at least a post card with respect to the following special points:

1. Is the time propitious for such a movement?

2. Is the plan proposed in the Preamble and Resolutions approved or disapproved?

3. What names for the committee proposed are preferred, and what other suggestions are important?

Address me promptly by post card or letter at Pentwater, Michigan, until October 1st.

Respectfully and cordially,
W. T. Moore.

Pentwater, Mich.,

Centennial Monument Dedicated

Christian Women's Consecrated Labors Requited

A headquarters for the Women's Missionary Work, a Training School for Missionaries and a Centennial monument to the consecration of the womanhood of the Disciples of Christ—this is the significance of the opened doors of the Missionary Training School at Indianapolis of which a bare announcement was made in our news columns last week.



PRINCIPAL CHARLES T. PAUL.

The dedication service, simple and impressive, was held on Thursday afternoon, August 18th, in the beautiful Graham Chapel. A large audience was present, including all the missionary delegates from many lands, besides friends from many states in the union, and a representative attendance from Indianapolis and environs. It was inspiring to note that voices from India, China, Japan, Africa, Jamaica, the United States and Canada, were mingled together in praise for the splendid consummation which had come to an enterprise that will, under God's further blessing, mean much to the redemption of the whole world. From the halls of this institution will go out to the ends of the earth, men and women equipped by special training for the great and growing tasks of Christian leadership.

After appropriate devotional services, conducted by Mrs. Frank Wells, the address of cordial welcome was pronounced by Mrs. Atwater, president of the Board, Mrs. Cunningham spoke of the donors and of the gifts that had made the building a possibility. Mrs. Harlan announced that the plant, irrespective of furnishings, had cost some $90,000, and that the building was being dedicated free of debt. Applause greeted her announcement that an endowment of $250,000 would now be in order, and a special library fund of $5,000.

Mrs. Ida W. Harrison, who as Centennial Secretary, so eloquently pleaded the cause of the school, spoke of the inception and development of the enterprise and interpreted the ideals which it embodies. In part she said:

"Our first plan was to raise our Centennial Fund in one dollar offerings from persons outside our auxiliaries, but this was soon swept aside by our generous constituency, and we received hundreds, even thousands of dollars, from many friends. Mrs. Helen E. Moses was not able to go to the San Francisco Convention in 1905, and spent the time while the Convention was in session on a visit to a friend. When she told her of the Centennial plans, the friend regretted that a Missionary Training School had not been included in the list of Centennial Missions. What was in the heart of this friend was in the hearts of many other friends of the work—for no good and timely work is born exclusively in any one heart. There must be a demand for it from many sources before it can be successfully launched and consummated. So, hardly had the feet of the delegates from the National Convention touched their home soil, before necessity was laid upon our National Board to add a Missionary Training School to the original ten Centennial Missions, and the women of Indiana craved the privilege of raising twenty-five thousand dollars to start the undertaking. It came thus as one born out of due season, but it came in response to the call in the church at home, and the church on the mission fields for more definite and thorough preparation of Christian workers."

Professor Paul, the principal of the school, spoke briefly of the scope and purpose of the Training School. Dr. Day, of the Irvington Presbyterian Church, presented the greetings and congratulations of the ministers and churches of Indianapolis, and then came the crowning event of the occasion, the dedicatory address of President A. McLean.

After setting forth the practical utility, the necessity, of this building, Mr. McLean concluded with this graphic picture:

"I can imagine a very learned professor from Berlin or Harvard coming here to Butler College, and sitting down at President Howe's hospitable table, and asking, 'What is that large building between the college and the library?' and President Howe's face lights up, and he says, 'Why, that is the home of the Christian Woman's Board of Missions.' And the great professor, who knows many things, but nothing of missions, says, 'What is that? I never heard of that. What constitutes that board?' And President Howe begins to tell him that that Board is made up of a large body of Christian women. He says there is no man in it. He says that Board might ask a man to make an address for it, or to examine an applicant. It might call on a man for a legal opinion, it might send out a man as a teacher, it might employ a man as a janitor to fire the furnace and sweep the halls, but no man ever did, and no man ever will, have a vote in this organization. Its management is wholly in the hands of women. And then he goes on to tell the professor how it differs from the average club managed by society women, who meet to show off their clothes, to drink wine and smoke cigarettes, play bridge-whist and euchre. He says, 'These are Christian women, these have given their lives, their all, to Jesus Christ as a personal Savior; these women are concerned in the work Christ began to do while on earth.' By this time the great professor drops his knife and fork, forgets his hunger, and asks what they do. And then President Howe tells him of the missions carried on in India, Mexico, South America, West Indies, Africa, and in the

(Continued on page 15.)



SARAH DAVIS DETERDING MISSIONARY TRAINING SCHOOL.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, SEPTEMBER 11.

Theme for the Day.—Faith Through Prayer.

Scripture.—Lord, teach us to pray, Luke 11:1.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22.

Lord, I believe; help thou mine unbelief. Mark 9:24.

Let blow the trumpet strongly when I pray,
Till this embattled wall of unbelief,
My prison, not my fortress, fall away!
Then, if Thou willest, let my day be brief,
So Thou wilt strike Thy glory through the day.
—Alfred Tennyson ("Doubt and Prayer").

Prayer.—Our heavenly Father, we find that we need all the aids to faith which Thy care and love have provided us. We see the present with such distinctness, and the future so dimly, that we are tempted to content ourselves with the things in sight. Draw us by Thy mercies, if Thou canst! Drive us by sore troubles if need be, to the joy and the confidence of prayer. May the assembly of Thy people this day strengthen our souls for the morrow and for all the days, and may the week upon which we have now entered reveal to us more than ever before Thy presence and our need of Thee. For Jesus' sake. Amen.

MONDAY, SEPTEMBER 12.

Theme for the Day.—Prayer for One Day.

Scripture.—And the children of Israel said unto Jehovah, We have sinned; do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray thee, this day. Jud. 10:15.

Breathe Thy pure breath, watching Father,
On this marred day of Thine,
This wandering day of mine;
Be patient with its blur and blot,
Wash it white of stain and spot.
Reproachful eyes! Remember not
That I have grieved Thee
On this day of Thine!
—Elizabeth Stuart Phelps ("A Prayer").

Prayer.—Holy Father, help us to plan our lives as if the day upon whose path we have now set foot were the only one we should have. We know that too often our time is marred by the false security in which we rest, feeling that we have all the days, and that a few hours of wasted time can mean no harm in our fabric of life. Help us, O Father, to know that time is Thine and not ours. We ask Thee to help us in our effort to repair the mistakes of the past, and to make less in the future, till we have no more wasted hours, but all shall bear fruit for Thee, now and in a world without end. Amen.

TUESDAY, SEPTEMBER 13.

Theme for the Day.—The Tides of Life.

Scripture.—With Thee is the fountain of life. Psalm 36:8. And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. Gen. 1:20. The spirit of God hath made me, and the breath of the Almighty giveth me life. Job 33:4.

Being's tide
Swells hitherward, and myriads of forms
Live, robed with beauty, painted by the sun;
Their dust, pervaded by the nerves of God,
Throbs with an over-mastering energy
Knowing and doing.
—R. W. Emerson ("Pan").

Prayer.—Father of life, Thy hand is seen in all the wondrous domain of creation. Wherever we look, we are witnesses of the mystery and the might of Thy work in the ages past and at this hour. In our own bodies and souls the tides of life flow onward with unceasing current. We know that all this thrill of life is from Thee. Save us from the foolish mistake of forgetting Thee in the multitude of activities which Thy mercy grants us. We crave all there is of life, and we dare not let our souls be satisfied with less than the best. So open Thou our eyes, and feed us with the Bread of Life, for Thy name's sake. Amen.

WEDNESDAY, SEPTEMBER 14.

Theme for the Day.—Divine Perfection, and the Soul's Upward Struggle.

Scripture.—His work is perfect, for all His ways are justice. Deut. 33:4.

O Jehovah, my God, Thou art very great; Thou art clothed with honor and majesty. Psalm 104:1.

How precious also are Thy thoughts unto me, O God. Psalm 139:17.

Ye therefore shall be perfect, even as your Father in heaven is perfect. Matt. 5:48.

Do I task any faculty highest, to image success?
I but open my eyes,—and perfection, no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.

And thus within and around me, I ever renew,
(With that stoop of the soul which in bending upraises it too)
The submission of man's nothing-perfect to God's all-complete,
As by each new obeisance in spirit, I climb to his feet.
—Robert Browning ("Saul").

Prayer.—Our Father, we are amazed at the glory disclosed to us in Thy work in the universe and in the lives of Thy servants, the saints of the past. How shall we satisfy our yearning to know Thee in fuller measure? How shall we come to that perfection of knowledge which our Lord ever enjoyed in his companionship with Thee? Our hearts would be borne down with despair at the heights of divine perfection before us, had we not the word of our Master, assuring us that in Thine own good time, we shall be like Thee. Give us courage to make every day some progress in the upward way to God. For we ask it in Jesus' name. Amen.

THURSDAY, SEPTEMBER 15.

Theme for the Day.—The Place of Dreams.

Scripture.—We were like them that dream. Psalm 126:1.

Our bower is green, the beams of our house are cedars, and our rafters are firs.... ....and at our doors are all manner of fruits. Songs of Songs, 1:16; 7:13.

I was not disobedient unto the heavenly vision. Acts 26:19.

A house not built by mortals,
In the summer days is mine;
Wide open stands its portals
All sweet with flower and vine.
Many a leafy pennant
Above my slumber streams;
I am God's happy tenant
In this dear house of dreams.
—Frank Dempster Sherman ("The House of Dreams").

Prayer.—Dear Father, we praise Thee for the gifts of mind with which Thou hast endowed us. We are able to rise out of the sordid reality of the daily life to a world of ideal beauty, where all of our dreams come true. Teach us, we pray Thee, how to use this great gift of imagination so that we shall not be a curse but a blessing. We could go singing on our way often when we only sigh. Grant us visions that shall lift us from sordidness and sin into the light of Thine own holy presence. Then all our house shall be beautiful, and our best hopes shall come to reality. Amen.

FRIDAY, SEPTEMBER 16.

Theme for the Day.—The Restless Earth and the Calm Heavens.

Scripture.—Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Isa. 55:2.

Look unto the heavens and see, and behold the skies which are higher than thou. Job 35:5.

Into those skies our factories rise,
Our engines dash through golden thrones;
In those calm eyes is no surprise,
There drop no loosened chalcedones.
—Thos. Hempsted ("The World of Spirits").

Prayer.—Holy and Righteous God, we confess before Thee the sins that make us displeasing to Thee. We are too selfish, too much do we seek after the common possessions that cannot give us satisfaction. We waste our strength in the effort to win things that lose their value and charm as soon as we gain them. Our time is lost in the winning of that which does not last. Yet Thou are the same calm and loving God. Thou hast seen all these wasting efforts made before, and Thou dost tarry in patience till we learn our hard lesson by failure and come back to Thee for rest. Help us to see the truth before we waste too much of the good day. And save us from the loss of the highest blessing, the Life Eternal. Amen.

SATURDAY, SEPTEMBER 17.

Theme for the Day.—The Power of the Seed.

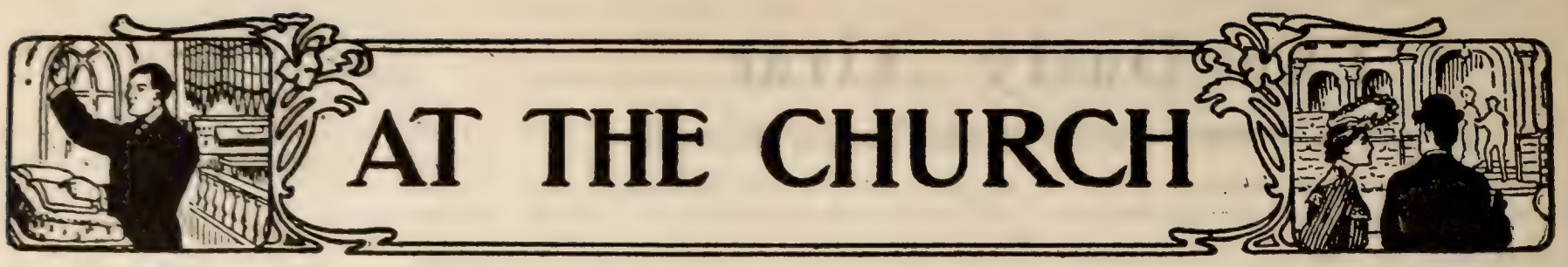
Scripture.—In the morning sow thy seed, and in the evening withold not thy hand. Eccl. 11:6.

He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Gal. 6:8.

A wonderful thing is a seed!
The one thing deathless forever—
Forever old and forever new,
Utterly faithful and utterly true,
Fickle and faithless never.

For plant lilies, and lilies will bloom;
Plant roses, and roses will grow;
Plant hate, and hate to life will spring;
Plant love, and love to you will bring
The fruit of the seed you sow.

Prayer.—In our hands, Father of mercies, Thou hast put the seeds of good, and every day's sowing is sure to bring its harvest. Save us from carelessness in our sowing. Our words and acts, even our thoughts, are seeds potent beyond all we can think for good or evil. Teach us the danger of trifling with such an unavoidable result. Reveal to us the contentment that comes with the assurance that the good seeds that we sow will not fail of fruitage. May we sow the seed of the kingdom in the field of the spirit, that we may reap life eternal. We pray in Jesus' name. Amen.



Sunday School Lesson

By Professor Willett

Controversies*

Among the forms of teaching which Jesus employed was the controversy. This was never chosen by him as the best means of arriving at the truth, for rarely is it such. But it was thrust upon him by those who sought to discredit him before the peoople. It was usually the effort of the foes of our Lord to impale him upon one or the other of the horns of some dilemma, either of which would seem to be fatal to his standing with the authorities or the people. In such cases Jesus does not seem to have made any effort to answer the questions, but directed his words to the silencing of the questioners. The three colloquies of this chapter illustrate this fact.

In the first instance the Pharisees and the Herodians, the orthodox religionists and the political agitators, combined forces to discredit him on a question of public policy. The taxes levied on the people of Palestine were very heavy. The government farmed out to the highest bidders the privilege of collecting the revenues, and the whole system was rotten with graft through all the official stages of the gathering and remittance of the money. The people more than once rose in furious rebellion against the injustices to which they were subjected. It was this condition that made the question asked of Jesus an admirable one to accomplish the purpose of getting him into trouble.

The Tribute Money.

If he said that the taxes were proper and should be paid, the people would be furious with him, and he would lose all the regard of his hearers. If on the other hand he condemned the system, it would be easy to use his words against him in a charge before the Roman officials that he was inciting the people to oppose the government. Either horn of the dilemma was fatal, as the plotters thought of it. It must have been with confidence and secret satisfaction that they approached Jesus to present their inquiries.

The Master saw at once their plan. He had no opinion to express on the matter they presented. His teaching never concerned itself with the conditions of his time which he could not improve. With marvelous insight he kept himself free from all intrusion into the forbidden themes that were points of constant dispute and disturbance among the men of his day. His concern was for principles and not rules of conduct. He had a solution for the vexed state of the public life. but it did not lie in the direction of revolution or social uprising, and the men of his day were not prepared to take his quiet and constructive remedy for the situation. So Jesus contented himself with the statement of the ideals which he knew would work when applied, and interfered not at all in the heated contests of his day. His attitude was well expressed on another occasion when he said to a man who demanded that he should settle a dispute between himself and his brother over the division of some property, "Man, who made me a judge or a divider over you?"

Caesar's Property, and God's.

But while Jesus had no word of advice to give regarding the taxes, he knew the necessity of silencing his critics and enemies. The method by which he did this was so subtle and effective that it stands as a masterful example of public and disconcerting response. If the questioners had come with the serious purpose of securing Jesus' opinion on the difficult question of the taxes, he would have given it to them, or would at least have made clear the principle on which they might act. But they had no such motive, and he was concerned only to close their mouths.

He asked to see the common coin, the denarius, with which the payment of taxes was made. It was a small silver coin worth perhaps eighteen cents of our money. It bore the face of the emperor and the usual inscription. Jesus took it in his hand and looked it over. "Whose picture and superscription is this?" he said, as if in curiosity over the form of the coin. "Caesar's," they answered. "Why, this is Caesar's property, isn't it?" he remarked. "Why not give to the emperor the things which are manifestly his, not forgetting at the same time to give to God the things that belong to Him?" Nothing could have been so effective in the presence of that crowd. There was nothing in what Jesus said to throw a ray of light upon the public policy of the time. He did not intend there should be. But no man could press the matter further, and the discomfitted questioners had to withdraw.

The Future Life.

The second question was represented by the Sadducees, the rivals of tne Pharisees, and members of the rich priestly party, who cared little for the tenets of religion, but very much for the profits of the temple traffic. While there were many doctrines which they professed, the one to which they assigned the most importance was the contradiction of all that the Pharisees taught. Among their tenets was the denial of the doctrine of the future life. It was upon this point that they made their attack upon Jesus. Their effort was to throw contempt upon the idea of the life to be by presenting a situation in which the theme fell into the pit of ridicule.

So they told the story, evidently a favorite one in their arsenal of weapons for controversy with the Pharisees, of the woman who successively married seven men, each of whom in turn left her a widow. Jesus met their bantering question with the fine dignity of a master. He told them they only showed their ignorance when they tried to impose human limitation upon the future life. He was not concerned to teach them anything regarding the mysteries of the life beyond. That was no part of his work. It was enough to announce its certainty. Its program he could not disclose in any language men could comprehend. He therefore dismissed them with the quiet condemnation of their ignorance and presumption, which must have stung them more than any victory of his in controversy would have done.

The Great Commandment.

The third question Jesus treated in yet a different way, for while it was asked only to draw him out, it presented a fine opportunity to drive home some of his own essential teachings. The debate as to the greatest commandment in the elaborate list of laws presented in and derived from the Old Testament was a common one in the Jewish schools. They knew all the subtle turns of the debate, and determined to force Jesus to show his ignorance in a public interrogation.

But he made short work of all the fine-spun theories of the scribes by boldly affirming that the whole law was comprehended in just two precepts, the love of God and the love of man. So complete and convincing was this answer of the Lord that even the teacher who had been chosen to open the colloquy could not repress his admiration for the masterly analysis of the theme which had been the ground of so many bitter debates. "Master, thou hast well said," he exclaimed; and Jesus, won by his open and fearless word of kindness, said to him, "Thou art not far from the kingdom of God." Perhaps in later days he was of the company of believers.

The Messiah.

Thus in replies to three questions, by three groups of opponents, Jesus had bested his enemies. On one of them he had turned the laugh of the crowd, another he had sent away smarting under his caustic rebuke, and the third he had won by the insight he had shown into the vexed theme of legal precedence. Now it was his turn to put them to the test. They professed to be teachers of the people. Of course they could answer all inquiries made of them. So he said to them, "In whose line, and of whose family do you expect the Messiah to come?" They replied that he would be of David's stock, as the Old Testament indicated. "But how then," said Jesus, "does David speak of his own son as Lord, in the familiar quotation from the Psalms" (110:11).

According to the usual views of the Jewish schools this psalm was both Davidic and Messianic. Without raising at all the question as to the correctness of these opinions on the authorship and purpose of the psalm, Jesus pointed out to them the absurdity of the usual view that the Messiah was to be a royal ruler of David's line. The spiritual meaning contained in such language they were unable to comprehend, and Jesus merely left them puzzled and silenced by his words. He had shown himself the master of controversy in a field where they were most confident. They burdened him with no more questions of the sort.

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*International Sunday-school lesson for September 18, 1910. Three questions, Matt. 22:15-22, 34-46. Golden Text, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's," Matt. 22:21. Memory verses, 37-39.

The first lesson of life is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases. JAMES RUSSELL LOWELL.

It is estimated that 40,000 people in England and Wales die from pulmonary consumption every year.

Christian Endeavor

By W. D. Endres.

Topic Sept. 18th: Resist Evil! How? Jas. 4:1-10; I Peter 5:8-9.

Sometimes we hear people talk as if a personal devil took possession of them and forced them to do things against their wills. They act sometimes as if they were not responsible for their deeds since they are so completely in his power. But the apostle James says in our lesson that these "wars" and "fightings" "come of your pleasure that war in your members." If we "receive not because we ask amiss, that we may spend it on our pleasures," then our temptations are our own selfish desires which we seek to gratify for the sake of the pleasure it gives us and we are ourselves to blame and **no one else.**

This is precisely what happens in actual experience. The drunkard who makes repeated attempts at reform only to break over at a later date is yielding to his own appetite. The boodler who sells his power in office for a money consideration is but satisfying his selfish desire for gain. The student in the high school or the college who writes facts on his cuff, or attempts secretly to consult his text book on examination day, is yielding to a morbid ambition which would give him a false value. In a like manner it is possible to trace the deeds of the denizen, the robber, the thief and all the rest to some selfish desire which the individual has who commits the deeds.

How resist them? What victim would not give his life to know? There are ways, but these who are so helplessly bound by the habits are scarcely able to see them, for their own follies blind them. We must resist. There must be firm resolve that we will not yield even the slightest degree. The person who attempts to "taper off" is already on the down grade to failure. Thousands of persons have rendered themselves helpless in making moral choices because they have gone at it on the installment plan. If it is wrong, it is wrong, and we ought to face about and do right at once.

But the surest way to resist evil is to do good. It isn't a question primarily of what not to do. It is far more than a negative consideration. The reform drunkard who starts out in the morning and saying as he goes, "I am not going to drink to-day," is almost certain to do so before the day is done. But if he begins the day by staying clear of the "bunch" and all the associations which tend to suggest it to his mind, and on the other hand preoccupies his mind with subjects which tend to sobriety and purity of life "evil will flee from him." If in his thought he "draws nigh to God" (seeks righteousness-rightness) God will "draw nigh unto him." This is of course, self-evident. The things we do are first conceived in the mind. Now if we choose the good, as we have the power to do, and engage in it, think and plan about it, it occupies the mind and excludes other things. But no one can resist evil and not do good, for his very idleness is evil. Jesus' life was one of continuous active service and so must ours be, if we would be like him.

The Church Ideal

The throb of human hearts wakes up the listless land,
There is the hearty grasp of comrades hand in hand;
The music of men's souls in all the arches ring,
The Church of Jesus moves—it is a living thing!

—G. M. Kilgour.

College Hill, Cincinnati, Ohio.

—The population of Japan is increasing at the rate of 500,000 a year. It is now nearly 50,000,000, exclusive of Korea.

Church Life

—Begin at the Beginning!

—October 1 is the beginning

—Of the Bethany Graded Lessons.

—Send today for samples, prices and an order blank!

—Your school wants its supplies on time —ahead of time.

—Mr. Pastor! Have you called your superintendent's attention yet to the Bethany Graded Lessons. Eight thousand Methodist schools adopted the Graded Lessons last year. Sixteen denominations are now using them with marvelous success. The Graded Lesson is foreordained to supplant the uniform lessons in the whole Sunday-school world.

—Do not let your school be behind in this great advance!

—Up to date the International Lesson Committee has authorized seven distinct graded courses: Two in Beginners grade, two in Primary grade, two in Junior grade and one in Intermediate grade. The Bethany Lessons include supplies for every one of these.

—No other complete course is being offered to the Disciples of Christ.

—Illinois Convention next week, September 12-16, at the capital city, Springfield. Pastors and workers will make special efforts to be there.

—New England Disciples will be meeting in annual convention at Brockton, Mass., when The Christian Century reaches its readers this week.

—We are compelled by pressure on our space this week to omit the serial story. The thread will be picked up again next week.

—An additional advantage of beginning the Bethany Graded Lessons, October 2, is that the teachers' quarterlies for all grades for the first quarter contain a "Foreword" which does not reappear in subsequent quarters. This "Foreword" is filled with expert information to the teacher concerning her work for the year.

SPECIAL TELEGRAM: There is only eight hundred dollars cash in the general fund of Church Extension, with many applications on hand. This should be greatly increased or serious distress will overtake our homeless mission churches. Urge large offerings for church extension.

BOARD OF CHURCH EXTENSION.

* * *

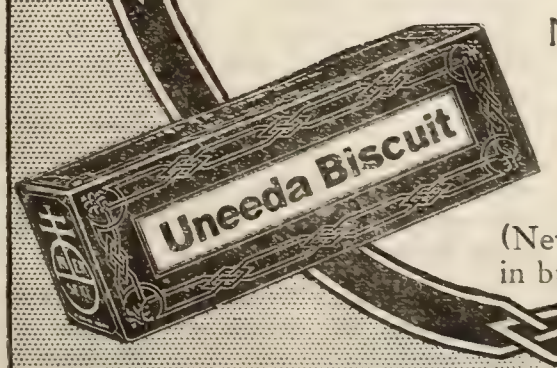
Ralph V. Callaway began work in his new pastorate at Havana, Ill., September 1.

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H. E. Rossell has resigned at Paw Paw, Mich., and that church is looking for a minister.

J. H. Gilliland of Bloomington, Ill., preached the dedication sermon at Macomb, Ill., Sept. 4.

Joel Brown and Mr. Garmong, his singer, are conducting a union evangelistic meeting at Burlington, Colo.

Roy A. Miller of Eureka, Ill., is holding a series of meetings in the Woodland Church, near Danville, Ill.

H. M. Barnett is in a meeting with C. C. Wisher at Saybrook, Ill. Good outlook, Mr. Barnett has some open dates.

J. Harry Bullock has closed his three years' ministry at Footville, Wis. He has had seventeen added recently.

There were eleven added to the church at Butler, Mo., during August. One confession. William M. Mayfield is pastor.

Milo Atkinson, Covington, Ky., goes to the Centennial Church at Bloomington, Ill., from wnich J. H. Gilliland resigned some time ago.

The cornerstone of the Fourth Christian Church, Danville, Ill., laid August 21. A. E. Evans, of the Fourth Church, delivered the address.

N. H. Robertson has closed his work at Colfax, Ill., and taken the church at Stanford. Mr. Robertson was very successful at Colfax.

N. D. Weber, pastor of the church at Morristown, Ind., is assisting A. Burns in a meeting at Center Church, Rush County, of that state.

Evangelist Haynes just closed a meeting at Truscott, Tex., in which forty-three additions were reached. Chas. E. McVay led the singing.

The Central Church of Youngstown, O., presented their retiring pastor, Walter M. Goode, a purse at the close of his farewell service.

I. J. Cahill conducted the services at the First Church, at Findlay, Ohio, September 4. The building has been undergoing extensive repairs and was rededicated on that day.

S. J. Vance who has been in Idaho, for some time will return to his home in Carthage, Mo., and take up evangelistic work. He prefers to work with churches in the south.

As a result of a union tent meeting at Belleflower, Ill., L. S. Harrington has received eleven into the church, ten of whom were by baptism. The church expects to hold a meeting beginning September 18.

J. Warren Leonard has resigned at North Eaton, O., where he ministered the past year while attending Hiram College. He received his A. M. from that institution in June.

J. H. Gilliland, of Bloomington, Ill., will hold an evangelistic meeting for the Second Church, in Cedar Rapids, Iowa, in October. The church is expecting a great meeting. F. E. Smith is the successful pastor.

S. C. Brock, the minister at Dowagiac, Mich., has been obliged to give up his work on account of failure of his voice. Mr. Brock has done a spendid work and his retirement from the ministry is greatly to be regretted.

F. F. Walters, who closed his pastorate with the First Church in Joplin, Mo., has entered the evangelistic field. He is in his first meeting at Dexter, Mo., with E. J. Held, as singer, where they may be addressed during September.

C. E. Varney, the evangelist, is laid up at his home in Paw Paw, Mich., with a severe case of bronchitis. Mrs. Varney will hold the meeting at Saginaw this month, Mr. Varney being unable to preach for some time yet.

The church at Beatrice, Neb., takes another living link into the forces of her work. Miss Myrtle Warren joins the Sunday-school in these efforts. This church has four missionaries on the foreign field now. Such a spirit of unselfish service will make any church a mighty power.

The annual convention of the second distrist, Michigan, was held Tuesday and Wednesday last week at Paw Paw. Good convention. Next goes to Glendora. The new officers are: President, E. C. Hawley; vice president, J. A. Finley; secretary, Mrs.. William Crow; treasurer, Mrs. H. J. Reese.

The First Church at Canton, Ohio, must double the capacity of their plant. An adjoining lot has been purchased and plans are being drawn. The growth of this church has been every great. Its present building was erected only five years ago. P. H. Welshimer is the pastor.

The announcement that Frank E. Boren, pastor of the church at Vacaville, Cal., has resigned, is a mistake. He writes that he likes his "job" and has not been asked to go. — We are sorry that the mistake was made and gladly correct. — Mr. Boren is is one of our best ministers.

C. C. Wilson, pastor at Bellefontaine, O., preached a sermon recently at union vesper service which created an extraordinary amount of discussion in local circles. His subject was, "The Church and the Rights and Duties of Society Toward Labor." His sermon was reported at length in the local paper.

We regret that the announcement of the Oklahoma Christian Convention from D. A. Wickizer, pastor of the church at Tulsa where the convention was held, reached us too late for publication last week. We desire these announcements very much and always regret to have them come too late. Send your announcements in as early as possible.

B. L. Smith, pastor of the church at Salina, Kansas, held a special Labor Day service on the evening of September 4. Three hundred laboring men marched to the church in a body. Such services will not only help to break down the prejudice among the laboring men against the church but it will teach the church that it has both an obligation and an opportunity here.

The forty-fifth annual convention of the Disciples of Christ in New England meets September 8-11 at Brockton, Mass. This convention is held under the auspices of the New England Christian Missionary Society. As many as possible within the district should plan to attend. Among others who appear on the program are W. A. Parks, S. J. Corey and Joseph A. Serena.

S. S. Jones, pastor of the Third Church, Danville, Ill., is away on his vacation and in the meantime the church has been having some very interesting special services. The choir had charge of the evening services Aug. 21. Besides some appropriate special numbers, Mrs. Wilber F. Heath gave an address on: "The Relation of Music and Religion." On the following Sunday morning the official board of the church had charge of the program which they called, "The Old-Time Preacher."

The Christian Century is in receipt of a letter from W. R. Harper of Los Angeles, Cal., stating that the First Christian Church is arranging a celebration on the twentieth anniversary of Mr. Smither's pastorate in that church, on the evening of September 15. On this occasion the members will present their pastor a neatly bound book of autograph congratulatory letters from his friends. A twenty year pastorate is a rare accomplishment among the Disciples of Christ. Both pastor and people are to be heartily congratulated. May the Lord give Mr. Smither many more years of fruitful service with his people in Los Angeles.

S. G. Buckner has resigned at Elkhart, Ind., to accept a call from the church at Ashtabula, O. Mr. Buckner has done a very commendable piece of work at Elkhart. He raised a church debt of $1,000 and has received 250 people into the membership of the church. He was ambitious to build a new church at Elkhart, which all agree is badly needed. The church board felt, however, that they were not strong enough to undertake it now. This difference of judgment, which carries with it only the most cordial feeling, was the cause of Mr. Buckner's resignation.

We are in receipt of a weekly church bulletin from North Tonawanda, N. Y., bearing on the same page the names of the First Baptist Church and the Payne Ave. Church of Christ, giving below the names and residences of the respective pastors and a quotation from our Lord's prayer for union. This arrangement lasted for two months. The first month the Baptist minister, Mr. Gilbert, had charge of the services, and during the second month the services were conducted by V. W. Blair, pastor for the Disciples. What hinders these churches from being one in fact?

The South Street Church, Springfield, Mo., under the leadership of Frank L. Moffett, will dedicate its new $40,000 building Sept. 18. The building is especially designed to meet the needs of modern methods of church work. The seating capacity will be about 1,000. On Thursday evening, Sept. 15, an organ recital will be given to celebrate the installation of the $3,500 pipe organ. The new church will be one of the finest in the city and will take its place among the first class churches of the brotherhood. Dr. H. O. Breeden, now pastor of the First Church in San Francisco, will give the dedicatory address. Mr. Moffett is doing an abiding work in Springfield.

P. H. Welshimer is moving things in his characteristic style in Canton, Ohio. Akron, Ohio, a city of 69,000 population and forty-four Sunday-schools challenged Canton which has a population of 52,000 and thirty-two Sunday-schools to an attendance contest for the summer with the result of a total attendance of 163,241 for Canton, and 155,910 for Akron. During the same period the First Church in Canton held a contest with the four Disciple church-schools of Akron. Canton excelled by 3,978. The average attendance of the Canton School for the four months was 1,737 per Sunday. During August it was 2,296. The building was not large enough part of the time and classes were conducted in the street. One-fifth of all who attend Sunday-school in Canton go to the First Church.

A Contribution in Church Architecture

On our cover we give our readers a view of the accepted design for the new First Church of Springfield, Ill. This building promises to be not only a most convenient and beautiful home for this congregation and an ornament to the capital city, but a con-

tribution to the architecture of the Disciples of Christ. It is to cost $100,000, and will seat,—nave, transepts and balconies,—1,000 persons. The sanctuary, 82x73 feet in size, is cruciform in shape, with sloping floor. A new feature for Disciple churches is the position given the communion table at the center and rear of the apsidal chancel. Seats for the Elders are to be built on each side of the table. The central portion of the chancel floor is lower than at each end and will be of mosaic with marble steps. The organ divides into two halves between which is the baptistry, of marble front, and always open. In front of the left half of the organ is the choir; in front of the right half is the pulpit with the minister's stalls. Most elaborate accommodations are provided in the chapel for the Sunday-school. As well as can be pledged from an architects drawing, it looks as if this great congregation is being led by F. W| Burnham, the pastor, into erecting one of the half dozen noblest houses of worship in the brotherhood.

The Men's Parade at the Topeka Convention

Last Lord's Day, Robt. Hopkins, National Superintendent of Bible Schools, preached in the morning at the First Church and in the afternoon addressed an assembly composed of representatives of the Adult Bible Classes of our people in the city. At that time the details of the great men's parade were worked out. It is expected that over 4,000 men will be in line, which will exceed any similar demonstration ever made by our people. One thousand men are coming from Kansas City to participate in the march and we understand are to bring their own military band with them. Topeka will head the procession with several hundred men, led by Marshall's Band, the greatest amateur organization west of the Mississippi. The Governor, himself, with other dignitaries, will head the procession in carriages and the line of march will be through the most crowded and prominent districts of Topeka. All along the line of march the women of the convention will be massed, especially on the steps and entrances of the various churches, and thousands will stand upon the great steps of the majestic capitol building near the end of the march.

The State Capitol is the headquarters of the convention. Upon arriving in the city guides will conduct all delegates to the registration and assignment tables stationed on the north wing of the first floor of the great building. Here in these cool retreats, flanked by marble facings, and bronze statuary, will be gathered together all the exhibits of the convention. If as yet, you have not asked for an assignment for your exhibit write at once to Geo. E. Lyon, 703 Jackson street, Topeka, Kansas, who is chairman of the committee on exhibits.

Remember that this great building is the headquarters of the Convention, and all delegates must come here for registration and assignment. Already 7,000 places are provided for and next week the committee of 300 will canvass the city again after which there will be a place in Topeka for everybody.

CHARLES A. FINCH.

Centennial Monument Dedicated

(Continued from page 10.)

United States. He tells the learned professor who has never heard of this Board what is being done on the Pacific Coast for the Chinese and Japanese, what is being done for the education and evangelization of the negroes, of the mountain schools, orphanages, hospitals and dispensaries supported by this organization. He tells him of its literature, Tidings, King's Builders, books, booklets and leaflets sent out every year; he tells him this Board has collected and disbursed already millions of dollars, and, yet in its infancy, is establishing a great training school to send out workers to all parts of the earth. The great professor says, 'I am thankful for this great story you have told me. I never heard it before, but I shall go back home with more faith in the human race than I had when I came, because of this story.'

"This great building is a standing witness to Jesus Christ in this community. I was reading yesterday morning in a book I brought with me what Emerson said: 'What is civilization? I answer it is the power of good women,' and friends, this building is one of the evidences of the activity of good women. This building is called by the name of a good woman, but that woman's life was glorified by her relation to Jesus Christ. He made Mrs. Deterding's life beautiful as it was, and this building is a tribute to Jesus Christ. I think of those words of President Lincoln at Gettysburg, when he said, 'We cannot dedicate this building.' Friends, this building has been in process of dedication for the last six or eight months by the work done in it, and by God's help it shall be progressively dedicated as the years come and go. A larger work shall be done in its halls, and a greater influence sent out through all the world. All we can do today is to say this building is finished and ready for worship and work. All we can do today is to say to Jesus Christ our Lord, 'Take this building, erected by a great host of Christian people, whose own lives have been redeemed, and who are concerned with all others that live on the globe; take this building; it is thine, and use it for the furtherance of the Gospel and the completion of thine own gracious purposes, and at the same time let thy richest blessings rest upon the good women who conceived this idea, those who planned it, those who built it, and who shall work within its walls, and on all who shall labor under its auspices, and to thy great name we shall give the praise and all the glory through time and in eternity.'"



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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready

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THE CHRISTIAN CENTURY

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Through Federation President, Samuel Gompers

From Illusion to Reality

By Rev. Frank W. Gunsaulus, D. D.

Christ Teaching to Pray

By Professor James Denney

Bethany and Pittsburgh

By Rev. Albert J. Saunders

A Plea to Christendom

Editorial

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HERBERT L. WILLETT.

CONTRIBUTING EDITOR

SILAS JONES, Prayer Meeting.

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William E. Curtis, the well-known correspondent, writes that the revolution of 1906 is practically forgotten in Russia. He says: "The peasants have been making good money for several years. They are saving it, and many of them are using every means within their reach, except education, to improve their condition. They have better homes and furniture than they ever had before; they are breeding up their horses, sheep and cattle; they are buying labor-saving machinery and the best seed in the market, and still have money in the bank." A small temperance movement has also made itself felt. "A benevolent society, of which the Duke of Orenburg, a brother-in-law of the czar, is president, is doing a great deal of good in supplying substitutes for saloons—temperance resorts and loafing places, where the peasants can spend the long winter evenings amusing themselves without getting drunk. Non-alcoholic drinks are sold at these places, with a sufficient profit to maintain them, and they are now found in almost every village."

Five million of the new ten cent postal savings stamps have been completed by the Bureau of Engraving and Printing. Cards large enough to hold nine of the stamps will be sold at 10 cents each, thereby making a card with the nine stamps thereon worth $1. The new two cent stamp which is to be placed as a frank on letters of official business with the postal savings bank has also been printed. It is said that these two new stamps are by far the most artistic ever printed by the government. The Treasury Department has received requests from 566 postmasters for the establishment of postal banks in their offices and from 1,093 banks making application to be designated depositories for postal savings funds.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Approach to Christendom

SHALL THE DISCIPLES OF CHRIST ADDRESS A LETTER TO THE CHRISTIAN DENOMINATIONS ON CHRISTIAN UNITY?

Dr. W. T. Moore signalizes his seventy-ninth birthday by writing a letter to his brethren, asking them to do so.

He reminds us that the Topeka Convention will be the first general convocation of the Disciples since their Centennial celebration last year. He declares that the first one hundred years of their history have demonstrated so ardent and fixed a devotion to the cause of unity that they have won the right to address the Christian world on this theme. And he believes the present state of sentiment throughout Christendom is such as to make this the nick of time.

Therefore, Dr. Moore proposes that the Topeka convention appoint a committee of seven to prepare and send an address to Christians of all denominations, urging upon them the duty of obedience to the will of Christ as expressed in his prayer for unity.

The Christian Century welcomes this proposal, and the natural warmth with which it is supported by this paper is increased by the sense that in so doing we are extending the most acceptable sort of birthday felicitations to the brotherhood's "grand old man."

We venture to believe, also, that no one more than himself would wish our advocacy of his proposal to be as discriminating and candid as we are able to make it.

The value of Dr. Moore's suggestion lies not in the bare fact that he proposes the sending of an address, but that he describes the kind of an address that should be sent—the only kind that will gain the ear of other Christians.

It is not a new thing for the Disciples to send overtures to other Christians on the subject of Christian union. From the day, forty years ago, when the fruitless call went forth for a Christian Union Conference of representatives of all evangelical denominations to be held in Louisville, to the present year, in which the President of the American Missionary Society issued to the clergy and editors of English and American Christendom a finely composed address on the "Unfinished Task of the Reformation"—from that day to this the Disciples have been issuing pamphlets and tracts and addresses and overtures on Christian union.

Despite this unparalleled prolificacy in issuing addresses on this theme, the plea of the Disciples is startlingly unknown. Not one of the overtures from this brotherhood has met with decent respect at the ecclesiastical courts of Christendom.

It may be admitted as perfectly true, as Dr. Moore says, that the Disciples have done more than any other religious people to foster the union sentiment. But this conceit is empty enough. Other religious bodies were not organized for the purpose of union, but of division. The Disciples were organized for the especial business of promoting unity by pleading for it and practicing it among themselves and with all Christians. It is scant praise, therefore, to say that we have done more than other religious bodies.

But why is it that our overtures have found their way in an unchecked stream into Christendom's waste basket? There are two answers. One is that in actual practice the Disciples have not seemed to exemplify the Christian union ideal any more plainly than the denominational bodies.

The other answer is that no single overture has yet been issued by the Disciples in a genuine Christian union spirit.

This is the answer that has to do with the proposed address to be authorized by the Topeka Convention, so we may pass by answer number one until some occasion calls upon us to consider it also.

Answer number two is a very blunt putting of the case. But the Disciples are a very blunt speaking folk and prefer to be spoken to in plain, unflattering terms.

The truth is that the long line of overtures on unity issued by the Disciples of Christ to their Christian brethren have been vitiated by the sectarian insistence upon something that has been called "our position." Such an overture naturally would be treated with no more consideration than would any other sect's invitation to all the rest to come and join it.

Usually this "position" has been stated as the restoration of New Testament Christianity. This has been put forward with all the zest of a new discovery and a unique possession. But to the Christian leader of another fold this New Testament Christianity idea is a truism. He, too, and his church, are striving to restore New Testament Christianity as they understand it.

The difference between the Christian denominations and the Disciples of Christ is not that they are trying to maintain some other kind of Christianity than the New Testament kind, while the Disciples are trying to maintain the New Testament kind. The difference consists in a different understanding among all the evangelical bodies as to what New Testament Christianity is.

Does anybody think the Disciples care more for New Testament Christianity than Presbyterians or Baptists or Episcopalians? It is this gratuitous and impertinent assumption that has rendered our plea abortive and caused our overtures, even such a graciously worded appeal as that of President Peter Ainslie, to produce less conviction than irritation.

Now the significant thing in Dr. Moore's proposal is that the address to be authorized by the Disciples' convention shall be conceived and formulated in a Christian union spirit. He would have the address embody what he says "has been and still is the position of the Disciples," but only as a "contribution and a hopeful solution, at the same time asking for more light."

That is to say, if we may amplify and interpret his words, the Disciples wish the Christian world to seriously study the problem of union and to study it together; we, the Disciples, do ourselves wish to study it, to inquire afresh into the complex conditions of the modern church, to open anew the pages of God's word; and we wish to do this not in the privacy of our own sectarian chambers, but in the common class-room, side by side with all disciples who sit devoutly at the great Teacher's feet.

If the Disciples prepare an address in that temper and conveying that spirit, it will be received by Christians of all denominations as a message from God. And it will not return unto Him void.

But we see one danger in Dr. Moore's description of the letter he would have the convention authorize. It is the opposite defect to that which has characterized our overtures hitherto.

There are two kinds of appeals for union. One is sectarian—the "come to our position" kind of appeal. The other is sentimental—it sheds tears and whines over our divisions, but it opens up no pathway in which Christians may walk together.

The Disciples' appeal is neither sectarian nor sentimental. If the proposed overture is not to be sectarian neither must it be sentimental. What characterizes the Disciples' plea essentially is not a so-called "position" or "basis" of union, nor yet a vague emotion about union, but a positive principle of union.

The *"position"* upon which Christian union may be practiced is a variable one, progressively changing as new problems and new light arise. But the *principle* upon which union is to be achieved, and maintained when once it is achieved, is constant through all the changes of "position" or practice.

Our fear concerning the address defined by Dr. Moore's resolutions is that in avoiding the Scylla of sectarian presumption it would be lost on the Charybdis of sentimentality. There was never as at this hour so great a yearning for positive leadership in Christian union. It is no time to speak gingerly and apologetically. It is no time to state "our position" and then say we will not insist upon it. It is no time at the opening of a new century to belie our first century.

Rather is it a time to clearly reinterpret and firmly grasp the great deep meaning of our movement. The Disciples have the fundamental contribution to make to the enterprise of reuniting Christ's church.

Instead, therefore, of putting into the proposed address a so-called "position" and then withdrawing it, The Christian Century would urge that the convention leave out of the address all talk of "our position," and press in conscience-searching, vision-kindling words the great principle of unity by which the Disciples have sought, however blindly and even contradictorily, through one hundred years to answer their Lord's great prayer.

The Fall and Rise of Peter

"Allah is merciful." This is the answer Mr. William F. Curtis received when he asked a Mohammedan why he got drunk. The man admitted that is was contrary to the teaching of his religion but he was evidently of the opinion that Allah did not expect his commands to be taken very seriously. It is possible that some of us who think we are Christians have no better idea of God. The gospel of forgiveness is the gospel of upright conduct. None but a very stupid or a dishonest person will plead the mercy of God as an excuse for repeated sinning. The mercy of God in Christ assures us that it is worth while to make the fight for character.

Ignorance was one cause of Peter's fall. He did not know how insignificant were the opinions of the servants and officers in the court of the high priest. The game of politics can be learned from men in office and their dependents. It is safe to look elsewhere for the deeper movements of the spirit. Peter the fisherman had too much reverence for the official representatives of religion and not enough confidence in his own judgment. In his fear he forgot what he saw in Jesus at Caesarea Philippi and he forgot the glory of his Master's ministry. Thus do men substitute the coarse judgment of the world for their finer, truer insights.

The desertion of the other apostles undermined Peter's courage. The poets do well to sing of men who stand alone. But even Elijah asked that he might die when he felt that he was the only loyal worshiper of Jehovah. The education of Peter was incomplete. He needed the encouragement of other friends of Jesus. Later in life he was able to stand against the world. In the dark hour of temptation every man needs a friend to speak to his better nature. If he can have recalled vividly the good men and women that have loved and trusted him, if he can be made to see again the ideals he once cherished, wickedness will lose its charm and stern duty will wear a kind face.

Peter was not entirely freed from false notions of the kingdom of God. It was hard for him to believe in a suffering Messiah. Doubtless he felt that his nation had endured its full measure of suffering and that the coming of the Messiah would mean its speady vindication and exaltation. He was unprepared to see his Master in the hands of the priests and apparently unable to save himself from condemnation and death. He was confused and in his confusion he denied that he had ever been with Jesus. Men who break with custom and tradition at the call of God are apt to act inconsistently. They do not see at once what is involved in the new way of living. The disciples of Jesus were in the transition stage at the time of the crucifixion. They did not realize whither the principles already accepted by them would lead in the end. Had Peter been aware of the full significance of discipleship, he would not have been so quick to deny his relation to Jesus.

The look of Jesus brought Peter to himself. The jeering mob was forgotten when the disciple saw the face of the Master. That look brought back the memory of what Jesus had been to Peter. The denial was a sin against love. The meanness of all sin is that it is a denial of love. All obligation is rooted in love. We ought to tell the truth because lying injures some one. We ought to be honest because dishonesty robs some one of what he is entitled to have. The way of recovery from sin is the way of love. The love of Jesus saved Peter. An essay on loyalty would not have helped him much. The philosophy of religion is useful to persons who are already religious. The doctrine of the atonement is satisfying after we have been forgiven. It is divine love incarnate that lays hold upon broken lives and restores them to health.

The resurrection convinced Peter that what he saw in Jesus was an expression of that which is eternal. It was pleasant to know Jesus. But what if his kindness was something alien to the heart of things? What if the ruling passions of men were greed and lust for power? The disciple would have had no gospel if he had been driven to the belief that Jesus was out of harmony with the order of things. The gospel of Pentecost was that of victorious love. It is this sort of gospel that is needed by every sinful soul. "If God is for us, who is against us?" To convince men that God is for them is the business of the church of Christ.

Midweek service, Sept. 21. Luke 22:31-34, 54-62; Acts 2:14.

What means this sense of lateness that so comes over one now, as if the rest of the year were downhill, and if we had not performed anything before we should not now? . . . . How early in the year it begins to be late!—H. D. Thoreau.

Editorial Table Talk

The New Prohibition Leader

A little bit the best piece of oratory we have read since we laboriously dug out the classic treasures of Demosthenes and Cicero in their original tongues, is the reported speech of William J. Bryan at the democratic convention of Nebraska. The speech is printed in full in Mr. Bryan's Commoner. It is the utterance of a great leader. It rings with challenge and glows with appeal. It meets an immediate situation with marvelous delicacy and power, and yet it reaches out to the larger situation which his democratic auditors did not see, and deals with it with statesmanly grasp and insight. At his first leap into the arena where the anti-saloon fight is waging, Mr. Bryan deals blows which warrant the prediction that he will lead the prohibition forces of the nation. In one paragraph throbbing with eloquence, he lays bare his heart and his conception of the battle that is now on:

> Do not accuse me of bringing this question into politics; I met an issue after it had been introduced, and if I have any apologies to offer, I shall not offer them to the liquor interests for speaking now; I shall offer them to the fathers and mothers of this state for not speaking sooner. If I am to blame at all, it is for keeping silent when they had more reason to ask me to speak, than the brewers have to expect me to keep silent at this time.
>
> But even after I had expressed an opinion on this subject, I did not at once decide to make an active fight. I dreaded, as I have never dreaded anything before, entering a discussion where I might find myself out of harmony with these men whom I have loved and with whom I have worked all these years. Not until I came home from a trip to South America, arriving here in April, did I decide what I would do. When I reached home I learned what was being done; I found that the liquor interests of the nation had entered Nebraska politics, and that the liquor interests of the nation were joined with the brewers of Omaha, for I received the information from one who talked with both. They were banded together to select the senators in this state that they might block legislation that was unfavorable to them. I satisfied myself that the other special interests were allied with the brewery interests, and that they were about to burglarize the state of Nebraska and that they intended to use the democratic party as the tool with which to break into the state house. What could I do but give the alarm? I acted as I would if I saw a man attempting to burglarize the house of a neighbor. You may not believe me, or if you do, you may be indifferent, but I shall warn you that the conspiracy is going on.

The Heresy Test

Those three young candidates for the Presbyterian ministry, among them a brother of Professor Hugh Black, whose heresy cases have been appealed by their accusers from presbytery to Synod and from Synod to General Assembly, have had almost as uncomfortable a time as their ancient prototypes, the three Hebrews, who were cast into the fiery furnace. The Assembly held last May denied the appeal of the minority from New York Presbytry by an overwhelming majority. The Commissioners were strongly set against bringing such questions up to the Assembly. This ended the cases of these three young men. But the shrewd minority leaders proposed on overture to the presbyteries providing that if the theological examination of a ministerial candidate is unsatisfactory to one fourth of the members, that minority shall have a right to formulate a series of questions to which the candidate shall make answer in writing. The intention of the overture is to make it easy to get these cases before the General Assembly by the use of the candidate's written replies. In a vigorous editorial The Interior characterizes this as unfair both to presbyteries and to candidates. It contends that it should remain as now a possible but difficult matter to bring a heresy trial into the General Assembly. The right to determine the ministry of the church should lodge with the presbyteries, where candidates are well known and can be judged in their life and spirit as well as their words. "It is unfair to the church's sons," says the editorial. "What a lad believes counts much in his fitness for the ministry, but try him on that alone and you commit a gross wrong against him. How he believes and why he believes and whereunto he believes and how much life he has put back of his beliefs, and what quality of life withal—whether it is Christ-like or not—all these things you must know to be just. And all that is what can't be

carried up to Assembly on a piece of paper."

These are immense words, applicable not only to the discussion of Presbyterian technical procedure, but to the whole church's conception of its ministry. Real heresy is not a question of doctrine that it can be communicated on paper, but of life. Rightness in life, in enthusiasm, in spiritual delicacy is infinitely more vital in the minister than correctness of thinking.

A Four Square Corner Stone Laying

How it could have gotten away from The Christian Century to tell its readers of a most interesting cornerstone-laying service in the parish of its London correspondent, Rev. Leslie W. Morgan, no one could understand unless he were made to see the heaps of work which the editor has been trying to level down since his return from England. But here it is at the bottom of the heap. We give it now with shame-faced apologies to the man whose words our readers eagerly watch for, and to the faithful congregation to which the self-same delinquent editor had the pleasure of preaching a Sunday last summer. The Hornsey Church, in London, has been worshipping since its organization in a temporary iron building. Three years ago determined efforts were begun to build an acceptable house of worship. Steadily through these years the fund has accumulated until on the Sunday the editor preached there it was announced by the pastor that the house would be begun at once. The corner stones were laid August 18 with as appropriate and beautiful a cermony as one could wish. Not one stone, but four—a stone for each corner was set in its place. On one was inscribed this, "The Children's Stone, Laid by Mr. and Mrs. Charles Traxler, to the Honor and Glory of God"; on another, "This stone was laid by F. Coop, Esq., President of the Christian Association, in Honor of New Testament Christianity, in Faith, Ordinances and Life"; on another, "This Stone was Laid by Wm. Durban, B. A., Pastor of this Church 1891-1901, in Memory of Dr. J. W. Kirton, (Temperance Advocate, Founder and First Pastor of this Church), in recognition of the Increasing Triumph of Temperance Principles"; and on the fourth, "This Stone was Laid by Leslie W. Morgan, B. A., B. D., (Pastor of this Church, 1905—), in Joyful Recognition of the Growing Spirit of Christian Unity." Mr. and Mrs. Charles Traxler, who learned to be Disciples of Christ in Akron, Ohio, and have been teaching others during a twelve years' residence in London, are paying more than one-half the cost of the new buidling. They are a gracious influence in the work of the Disciples throughout England. Mr. Morgan's ministry has been singularly prosperous and is full of promise of greater things in the future.

Christian Union Foundation

As a tangible outcome of the Anglo-American Conference on Christian Union held in London last July, a Christian Union League was launched for the purpose of promoting the sentiment of unity and studying the practical problem of bringing it about. The Christian Century regards this league as the most significant and promising enterprise in connection with the Disciples' work in Great Britain. The intention is to relieve it entirely from the suspicion of being a denominational propaganda by officering it with influential leaders of various denominations. Later on we purpose to say something more about this league. Just now our attention is called to "The Christian Unity Foundation," to the establishment of which a layman of the Episcopal church in this county has contributed $10,000. The purpose of this new foundation is declared to be "to promote Christian unity at home and throughout the world. To this end to gather and disseminate accurate information relative to the faith and works of all Christian bodies; to set forth the great danger of our unhappy divisions, and the waste of spiritual energy due thereto; to devise and suggest practical methods of coöperation, substituting comity for rivalry in the propagation of the common faith; to bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ, and our common agreement in the essentials of faith. "That, finally, by the operation of the Spirit of God, the various Christian bodies may be knit together in more evident unity in the essentials of faith and practice and in one organic life." This declared purpose is every way admirable. The officers of the foundation are, however, all members of the Episcopal church thus neutralizing considerably the good effect of the Catholic sentiments expressed in the declaration. Nevertheless, if so be that Christian Unity be preached even with sectarian motives, we have reason still to thank God.

Prospects are growing brighter constantly for the consumation of the union of Methodists, Presbyterians and Congregationalists of Canada. On August 26, the Canadian General Conference of the M. E. Church, voted by an overwhelming majority in favor of the union. Previously the other two denominations had agreed to the proposal. It is earnestly hopel that the fate of other similar attempts to unite denominations of so separate a history may not overtake this one. Disciples everywhere and especially in their conventions now being held will implore the divine guidance for this movement.

A Prayer for Unity

OFFERED IN WESTMINISTER ABBEY.

By Bishop Brent of the Philippine Islands.

"O God, who didst plan the gospel for an undivided church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue thy saving work in the broken order of our making. Prosper the labors of all churches bearing the name of Christ and striving to further righteousness and faith in him. Help us to place the truth above our conception of it, and joyfully to recognize the presence of thy Holy Spirit wherever he may choose to dwell among men. Teach us wherein we are sectarian in our contentions, and give us grace humbly to confess our fault to those whom in past days our Communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness, or moral inefficiency, that we may become worthy and competent to bind up in the church the wounds of which we are guilty, and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ our Lord."

"Fear Not, Little Flock"

It was only a little flock that truly belonged to Christ during the days of his incarnate ministry. Sometimes there were crowds that pressed upon him—multitudes who followed in his train to hear his wonderful words and see his amazing works; but those who had truly accepted him as their Lord and Master were only a small company. With what pathetic tenderness did he comfort and inspire them when he said to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Often since then in the shifting tides of the history of the Church of Christ, there have been times when the number of the true children of the Kingdom has been small indeed. Have we not fallen upon such a day? Whatever may be said of great religious movements of this period and of the numbers of those who are sometimes found in the train of our divine Lord, yet how few are those to whom the Christ life is the supreme purpose and joy of living. Such are mainly found in little inner circles of the Church made up of those to whom holy living is more than all the world beside. The multitudes are taken up with, and devoted to, the absorbing and exciting and appealing things of modern life with which the world is now ablaze. It takes a high order of sainthood to turn away from these things or to make them secondary to the life concealed with Christ in God, to belong to the little flock and to walk in white before the world. May the hour not be at hand when the true children of the Kingdom must be content to be a small body separate from the world? Has not the great outer court of the Church again become thronged with those who are intent alone on the joys and gains and triumphs of worldly life?—Northern Christian Advocate.

Good Fellowship

Ho, brother, it's the handclasp and the good word and the smile
That does the most and helps the most to make the world worth while!
It's all of us together, or it's only you and I—
A ringing song of friendship and the heart beats high;
A ringing song of friendship, and a word or two of cheer,
Then all the world is gladder, and the bending sky is clear!

It's you and I together—and we're brothers one and all
Whenever through good fellowship we hear the subtle call.
Whenever in the ruck of things we feel the helping hand
Or see the deeper glow that none but we may understand—
Then all the world is good to us and all is worth the while;
Ho, brother, it's the handclasp and the good word and the smile!

—Wilbur D. Nesbit.

Social Survey

The Jews in Russia.

From time to time we have referred to the persecution of the Jews in Russia, and the subject is always a live one, for the persecution never wholly dies out. Just at present there is a lull, but there is no telling when it will break out afresh, accompanied by bloodshed and horror. The feeling against the Jews seems to be well-nigh universal and quite ineradicable. It is out of all proportion to the number of Jews in the empire. The first census ever taken in which the Jews were counted separately was in 1897. The total population at that time was fixed at 126,368,827, of whom only 5,189,401, or 4.13 per cent, were Jews. They are not allowed to reside in villages. The Jewish "pale," the prescribed territory in which they are permitted to reside, is mostly confined to the cities. Within the "pale," according to official statistics, Jews form about 11½ per cent of the population. There are, however, about a quarter of a million Jews residing outside the "pale," in various parts of the country. The idea of the "pale" is to keep them herded together as much as possible, and in some cities they form from 40 to 70 per cent of the population. The various anti-Semitic elements are now joining forces, and are opposing the abolition of the "pale" system. In their petitions to the Czar the Jews are charged with all the crimes in the calendar, including corruption of the press and of the police and with illicit cornering of trade.

* * *

Medical Inspection of Working Children.

A new law has just gone into effect in Massachusetts which might be copied by other states with good effect. It provides for the medical inspection of working children between the ages of fourteen and sixteen. Provision had already been made, by an act of 1906, for the appointment of physicians for each public school. By this new law however, children who are about to go to work are to undergo a special examination by the appointed physicians. The physician must certify in writing whether or not the child is sufficiently sound in health to start work. Superintendents or principals must have satisfactory medical reports in hand before giving their approval. Another act which will help conserve child life in Massachusetts, was passed by the legislature of 1910 and is already in effect. It gives the State Board of Health power to determine whether or not any particular trade or process of manufacture is sufficiently injurious to the health of minors under eighteen to justify their exclusion from it. After the State Board of Health has notified a manufacturer that his industry is injurious to children under eighteen he is subject to a $200 fine if he continues to employ them.

* * *

Rapid Railway Transit in Europe.

Americans do not have anything particular to boast about in the speed of railway trains. Of course we are proud of our "limited" trains which make the long trip between New York and Chicago in record time, but the speed of these trains does not come up to that of the regular schedule of several European roads. In England for instance, the Northeastern railroad runs a daily train each way betwen York and Darlington, a 44½ mile run, at a rate of 61.7 miles an hour. This is said to be the fastest non-stop regular run in England. The next best speed is Nottingham and Leicester, a distance of 22½ miles, which is 61.3 miles an hour. Next to that is Caledonian Railroad's expresses, which cover the distance from Forfar to Perth, 32½ miles, at a 60.9 rate. The Great Western Railroad has some remarkably fast trains. Those between London and Bristol, 118 miles, go at a 59 miles an hour rate. Americans landing at Plymouth [illegible] 225 miles, usually at a 54.8 mile rate. Part of the way the country is hilly, and the speed is reduced in consequence; but over the level stretches a 75 mile an hour is often attained. France also has something to show in the way of fast trains. The Northern Railway covers the distance from Paris to Arras daily, 120 miles, in 117 minutes. The expresses between Paris and Busigny do the 112½ miles in 112 minutes. The morning train from Paris to the Belgian frontier is timed thus: Paris-St. Quentin, 95¼ miles in 93 minutes; St. Quentin-Erquelines, 53½ miles, in 51 miuutes, or at the rate of 62.9 miles an hour. The French railroad men think this is going some, and it is.

* * *

Americans Traveling in Steerage.

On an average 1,000 American citizens have arrived weekly in New York from European ports in the steerage of the various trans-Atlantic liners this summer. The official figures for August show that 4,019 Americans arrived at New York as steerage passengers during the past month. Vessels from British ports brought most of them. The explanation advanced at Ellis Island for the large number of Americans who are coming home in the cheapest way is that the passengers are "dead broke." They went over first or second class, but used up their funds in their travels.

* * *

Horse Meat in Paris.

Some people seem to regard it as a newspaper joke, about the people of Paris eating horse meat. It is no joke at all. The French official statistics for 1909 show that during that year there were slaughtered for food in Paris, 48,795 horses, 3,305 donkeys, and 861 mules. Now to see how the quantity of horse, donkey and mule meat consumed compares with the consumption of other meats, the above figures should be considered in connection with the following, of other animals slaughtered for food: Cattle, 179,161; calves, 111,391; sheep, 1,118,832; hogs, 215,138. Of course it will be seen from these figures that horse meat does not form a very large percentage of the total amount of meat consumed, but the fact that it is so used at all is the remarkable thing. If the cost of living continues to increase, and meat goes higher and higher in price, the use of horse meat is bound to increase in cities like Paris. How long will it be before the poorer classes in our American cities will be forced into the habit of eating horse meat?

* * *

The Protection of Children.

Behold how great a flame a little spark kindleth. Thirty-four years ago a case of cruelty to a little girl gave rise to the formation of the Society for the Prevention of Cruelty to Children. Since that time this society has received more than a quarter of a million complaints, involving the custody of nearly three-quarters of a million children. Of these cases, 122,623 were prosecuted, resulting in 105,903 convictions, and about 161,000 children have been received and cared for. This society was located in New York City. Today there are 350 similar societies on the North American continent, and others are scattered all over Europe, South America, Asia, and even Africa. The original society at first occupied a single modest room in New York City. It now occupies an eight-story building, entirely devoted to the work of child rescue. The man who abused that child thirty-four years ago had no idea what a magnificent work he was setting in motion.

* * *

Food Prices in 1823.

It may not be comforting, but at any rate it is interesting, to compare the present high prices of food products with those which prevailed three-quarters of a century ago. A copy of the journal, or diary, of Moses Guest, a citizen of Cincinnati, for the year 1823 has been resurrected, and this entry is reproduced in "Americana," showing market prices in that city: "Markets in this city are abundantly supplied with the best kinds of meats and vegetables. Beef, mutton, and veal sell for from 2 to 4 cents a pound, pork from 1½ to 2½ cents; butter, 12½ to 18¾ cents; cheese, 6 to 8 cents, and eggs 4 to 10 cents per dozen. Wheat flour costs from $1.25 to $1.75 per hundredweight, buckwheat costs the same, cornmeal, 18¾ to 25 cents per bushel; wheat, 45 to 50 cents; corn, 18¾ to 25 cents, and oats from 12½ to 18¾ cents. Chickens sell for 10 to 25 cents per pair, turkeys for 3 to 4 cents per pound; potatoes, 25 to 37 cents, and turnips, 18¾ to 25 cents per bushel."

* * *

Religious Work in Canal Zone.

The spiritual interests of the workmen and others engaged in constructing the Panama canal are not neglected. The first building erected was that of the Roman Catholic chapel on the hospital grounds near Panama, begun in November, 1906, and in July, 1908, the Episcopalians also built a chapel on the grounds. There are now 39 churches on the list, of which 26 are owned by the Isthmian Canal Commission and served by fifteen chaplains in their employment. The list shows that there are 7 Catholic, 13 Episcopal, 7 Baptist, 8 non-denominational (Lodge Hall Seventh Day Adventists. These figures are churches), 2 Wesleyan, 1 Methodist and 1 furnished by the "Canal Record," and may be regarded as correct.

* * *

War Expenses in Time of Peace.

The report of the Treasurer of the United States shows that the total expenditures were $662,324,442, and the total receipts $603,589,489, during the fiscal year ending June 30, 1909. Thus there was a deficit at the close of that fiscal year of $58,734,953. The total army and navy expenses for that year were $279,659,737, and there was paid out for pensions, $161,710,367. Thus the total war expenditures for the year were $441,370,104. In other words, two-thirds of the money expended by the United States government went for war purposes. Yet we have had no war of any great consequence for nearly half a century.

* * *

How People Travel.

A German countess has made the following observations on how the people of three nations, England, France and Germany, travel:

"The Englishman follows his inclination, the German his guide, the Frenchman his wife.

"The Englishman drives, the German is driven, the Frenchman promenades.

"The Englishman makes excursions and purchases, the German observations and economies, the Frenchman conquests.

"The Englishman goes out to see, the German to inspect, the Frenchman to be seen."

It would be interesting to learn what she thinks of Americans as travelers, only it might not be very complimentary.

Our Readers' Opinions

The Object of Christian Faith

Through Illusion to Reality

Lure of the Fantasy and the Dream

BY REV. FRANK W. GUNSAULUS, D. D.

"The mirage shall become a pool."—Isaiah XXXV. 7.

The text had its strange illustration one day as I passed over the desert in Arizona. There is nothing so brilliant and enchanting in all that country of silver and gold and turquoise and emerald as this unearthly and yet most earthy thing—a mirage. As you go on and on you seem to have lost all mental connection with the world of fact. Suddenly rising before you and almost controlling the operations of the mind—especially if one is weary, thirsty, expectant, looking forward to the goal towards which one has started in the early morning—there is a most glowing and superb spectacle. Away yonder are tracks and mountains innumerable. Between them run great streets as of opal and pearl and jasper, as of emerald blazing now with the whiteness of the diamond. It is true that these streets have upon their sides huge temples with domes and spires upside down. But the mind suddenly shifts its position, and the eye catches the secret of the mind, and by-and-by the whole fantasy glows with a strange realism, and you feel that your horse as you advance is likely to be stepping at the next moment in a ruby street, or will be pushing on in the great streams—streams that are opalescent, that reflect almost every color and tint.

Always Water.

For it is always water, and it is usually associated with a day of thirst. The horse neighs for the water in the distance, stopping and looking and catching himself something of the strange fantastic glory. A new thirst is developed in your steed, and it is wonderful how it operates upon the human personality. We are sure that there is water just beyond. If one only had a bucket to go out there and to take a great bucketful of that gem-like water on the hot afternoon—an afternoon that is waning towards evening, evening making all these colours still more distinct and beautiful against the approaching background of the night! It is a mirage, a rich experience, which the Indian had for centuries no language adequately to describe. It is an experience that you can never forget.

Perpetual and Imperious Laws.

And religion is either the most brilliant of phantasms or it is the most satisfying of realities. The laws which have to do with the light by which a man unerringly follows the path of duty are the same inevitable, consistent, perpetual, imperious laws, that belong to the making of this fantasy, this dream, this illusion, this thing that is not so and yet is so, for it is just as much a reality as if it were made of the pools that seem to compose your dream. Your superstition is very nearly a religion; your religion is very near to a superstition. It is not merely that this thing is upside down. It is not that which misleads you. It is that which keeps your mental feet sometimes from slipping and the mind from falling into the illusion entirely. Of course it is upside down; these towers and spires are all wrong; but they are so brilliant, so enchanting! It is the enchantment, the superb, weird loveliness of it all—it is this that in all the history of superstition, in all the history of all that which is not quite true, which confuses the mind. And it is that which oftimes brings us face to face with the most seriou mental problems of religion.

Christianity The Imperial Fact.

Christianity alone, that has to do with the most imperial fact the world has ever seen, will rescue you from the finest superstitions, the most beautiful delusions of all the history of the human mind. Nothing but a fact can meet the brilliant and marvelous discoveries which a thirsty mind under the rule of a superior imagination must always find in life's pathway across the desert. It is not bad to have illusions, but it is bad for an illusion to have you or me. It is fatal to have delusions. An illusion in the history of the human mind and the development of the race seems almost necessary. The child-mind of man—a man is still a child—wakes to reality by way of unreality.

Illusion In History.

America today is the result of an illusion. Columbus was looking for Japan and China, not by way of the East, but by way of the West. He was moving towards the Orient, but he bumped against the Occident—a tremendous reality in the midst of the illusion of getting towards the Orient. And at last Columbus has come to the Orient, for Japan is the Yankeedom of tomorrow, and China is the most westerly nation in the world! The history of the discovery of the great Mississippi river is the history of an illusion. A great imaginative man was searching for something utterly different from the deep, wide, muddy stream; he was looking not for water, but for land. But the reality would never have come to one whose feet had not been moving to the music of an illusion. Your alchemist laid the foundations of chemistry. The mirage has become a pool.

Our Debt to the Dreamers.

So also in the spiritual life, we find that man moves from dream to dream, from mirage to mirage. But the glory of God's universe lies in this, that the mirage shall become a pool. Think what every great nation owes to its dreamers. Have you ever followed John Milton to Italy, and heard him and Galileo taking together of liberty? There were the dreamers. And England today is impossible without the poetry of the Latin secretary of Oliver Cromwell, and the day of modern science impossible in its fulness without Galileo.

The mighty transformer of dreams and illusions into the reality of truth is Jesus. Dream on, dream on, in your desert path! Be not discouraged or hopeless because you move from mirage to mirage. Let all the poetry and art of life be yours. But be sure that the crowning fact is that the mirage shall become a pool by the fact of Jesus Christ.

Christ the Beautiful.

Think of the three mighty nations—of Greece, and Rome, and Hebrewdom. The mirage of Greece was beauty and wisdom. Greece had wisdom and beauty, but her good was immoral. Let Phidias build as he did in the Parthenon a statue of gold and ivory. The very failure of it reveals the fact that it was a mirage.

The Greek dream is a permanent thing in the mind of man. Beauty and wisdom, they must be joined; they must be made real indeed. We look to Jesus. Here is one wiser than any Greek. Here is one more beautiful than any object created by Greek chisel or formed out of the imaginative glory of the Greek religion. Here is the beauty of wisdom, the wisdom of beauty. God in humanity, all-beautiful, all-wise! The mirage has become a pool.

Christ the King.

And Rome had her dream, her mirage—the dream of universal empire. But Rome dissolved and the dream faded, and where Nero stood in wrath and violence the accents of a Christian preacher came, and where Rome sent a spear into His heart Jesus created for humanity a great trysting-place, a place where the heart of man should gather all sympathies and all aspirations and all loves, and there should be a universal empire of goodness and truth and justice.

Christ the Redeemer.

And Hebrewdom had her glorious mirage, and the utter failure of Israel to accomplish the dream of righteousness was no more pathetic than the failure of Rome to achieve universal empire, or of Greece to wed wisdom to beauty. The mirage faded, and lo! a pool, a fresh, inspiriting, cool, crystal water—the reality of righteousness. The rightening of the world. Right that died on the Cross to conquer evil: right that wrought on Calvary the ruin of wrong. The mirage has become a pool.

Dreamer, let him be the reality of your life. You shall keep all your fine faculties. All the training that you have had in following the illusions of life will come into a beautiful relationship of power to this Reality. "I am the water of life." "I am the light of the world."

The Kindly Moon

The red moon rises from the sea
And seems to pave a path for me,
As if inviting me to come
And join it in its distant home.

A sparkling ladder made of gold
It throws athwart the ripples cold,
And bids me climb to starry heights
There to partake of its delights.

And when perchance it comes to know
That while I would I may not go,
It smiles benignly on me still,
And lingers on my window-sill.

It peeps in at me through the pane
Until the night is on the wane,
And at the coming of the day,
Still smiling back, tiptoes away.

—John Kendrick Bangs, in *Songs of Cheer*.

Social Survey

work. The psalms more than any other part of the Bible have been the inspiration of our Christian literature. They have had a large place in the heart-life of men. They spring from the spontaneous soul of the writers and are therefore of more practical value than writings more creedal in their nature. The author in this volume traces the influence of the Psalms in human life. Every writing gains added value to us when we know of its preciousness to others. The book divides the history of the church into several periods and sets forth the influence the Psalms have had upon persons in these respective periods. The volume cannot help but add to the value of the Psalms in the minds of every reader. Ministers will find it rich in illustration. It is well indexed. (J. M. Dent, E. P. Dutton.)

WHEN A MAN MARRIES, by Mary Roberts Rienehert. This novel is a best seller. The best sellers, however, we have long since learned, are not always the best. This, however, is the story of a pleasing little mix-up among eight or ten people who while at a party were quarantined on account of a smallpox scare. During the days they were together human nature asserted itself in the form of an assertive old aunt, an over-devoted divorced husband regaining his wife, a true lover winning his love and in other personages who give an interesting setting. The style is a very readable one and is appropriate to the story. There are the cigarette, the bridge, the swearing, and the champagne usual to the society novel of today. (Bobbs-Merrill.)

RESPECTABLE SINS, by John Watson, D. D. This is a posthumous volume by the author popularly known as Ian McLaren. His son, in the preface, writes: "It is curious that one who was above all a student of human nature, and always in close touch with men and affairs, never amid the literary productions of some fourteen years, published a volume exclusively for young men." This volume comprising sermons to young men aims to supply the gap. Such practical themes as the following are considered: Evil Temper, A False Tongue, Jealousy, Egotism, Why a Young Man is not a Christian, Why a Young Man Should be a Christian, etc. Under the topic Why a Young Man is not a Christian, he considers these objections: Because he does not understand Christianity, the many divisions in the church, the difficulty of the Christian life, and offended by Christians. The style is simple and lucid. There are throughout the book, flashes of spiritual intuition. (New York: Hodder & Stoughton.)

BY-GONE DAYS IN CHICAGO, by Frederick Francis Cook. The author, who is an old-time Chicago newspaper reporter, declares as his aim in this book to rebuild for the mind's eye a vanished city; restore to the streets their varied life; rehabilitate past types in their proper setting; recall with due regard for values some of the moving events of a memorable epoch; and so provide a faithful transcript for whomsoever may be interested in the "Garden City" of a classic past as a somewhat unique social integral, or feel moved to re-people it in fancy with the offspring of his imagination.

As one might expect, the style of the book is chatty. Chicago now compared with the Chicago of the sixties, described by the author, is on a much higher moral level. We suspect, however, that the reporter saw "the underworld" out of proportion. We are

Nottingham and Leicester, a distance of 22½ miles, which it did in 30 miles an hour. Next to that is Caledonian Railroad's express, which covers the distance from Forfar to Perth, 32½ miles, at a 60.2 rate. The Great Western Railroad [illegible] remarkably fast [illegible] gains.

In the chapter on "The Pulpit as a War Force" he mentions the following ministers as especially forceful: Robert Collyer, Robert H. Clarkson, W. W. Patton, Robert W. Patterson, W. W. Everts, T. M. Eddy, O. H. Tiffany and W. H. Ryder. The First Congregational Church, of which W. W. Patton was pastor, sent of its membership, sixty-nine men to the front. The author gives some interesting sidelights on Evangelist D. L. Moody and on Robert G. Ingersoll. Both seemed to know the value of press publicity. The volume has perhaps seventy-five good illustrations. (A. C. McClurg & Company, Publishers. Chicago. $2.75, net.)

LIBERALISM AND THE SOCIAL PROBLEM, by Winston Spencer Churchill, M. P. This is a volume containing several addresses of the Honorable Mr. Churchill on the main political questions now confronting England. Coming from a man occupying the position of Mr. Churchill they may be regarded as possessing the authoritative sanction of the present government of England. As is well known the author is one of the most aggressive and active of the brilliant ministry of Premier Asquith. This volume of addresses considers almost every mooted economical question of the British Empire. In the contents the addresses are grouped under three main heads, viz., (1) The Record of the Government; (2) Social Organization; (3) The Budget. Every address deals with vital current topics. Mr. Churchill regards the big problem of England to be that of the "rear-guard." He says: "The cause of the Liberal party is the cause of the left-out millions." Throughout the book he contends that the remedy for present evils is to be brought about by the Liberal party. Labor and Liberalism have their interests bound up together. He thinks the Liberal party is getting much more for the common people of England than the Socialistic party is for those of Germany; nor does he think socialism will grow in England so as to insure any victories. "Liberalism at once supplies the higher impulse and the practicable path." Yet Mr. Churchill is a good deal of a Collectivist himself. He regrets that England does not own its railways, as he says "the whole tendency of civilization is towards the multiplication of the collective functions of society." In his chapter on the House of Lords the author echoes the heat of the tremendous struggle now taking place in England with regard to the power of the second chamber. This chamber on "The House of Lords" is a speech delivered in the House of Commons, June 29, 1907. The battle is more fierce now, even than then. Mr. Churchill has many pungent paragraphs in this address, as for instance, mark this one: "I will retort the question of the leader of the opposition by another question. Has the House of Lords ever been right? Has it ever been right in any of the great settled controversies which are now beyond the reach of party argument?" Then he proceeds to enumerate a number of issues, and asks concerning each of these, "Was the House of Lords Right?" Of course he concludes it was never right on any great question now settled. His treatment of the Budget is worth careful reading. Americans who want to understand the controversy in England could not do better than study this volume. (New York: Hodder & Stoughton.

SOCIAL INSURANCE. A PROGRAM OF SOCIAL REFORM, by Henry Rogers Seager, Ph. D., Columbia, University. Professor

York City. It now occupies an eight-story building, entirely devoted to the work of child rescue. The man who abused that child thirty-four years ago had no idea what a magnificent work he was setting in motion.

[illegible] student of social conditions. In this little volume he presents a social policy regarding competition for industrial accidents, illness and premature death, the causes and remedies for unemployment and provision for old age, that is sure to rapidly gain advocates in America. Professor Seager's style is fluent. The book is easily read. The author concludes with the following statement: "There are no hard and fast answers to the social problems that have been touched on in these chapters. Solutions that would be true and wise in one time and place would be quite unworkable in others. On the whole, however, these United States are progressing. Government is becoming more efficient, we are growing more social, our absorption in our individual interests is giving way to deep and intelligent appreciation of our common interests. Under these circumstances, policies that a short time ago would have been quite unsuited to our conditions come each year within the range of practical politics. I am sufficiently optimistic to think that this progress is going to continue, and that any social policy that is sound and wise for a people sufficiently developed to make use of it will one day be sound and wise for the United States. Let us not be frightened by phrases, by the bugaboo of 'destroying local self-government.' of 'projecting the United States into the banking business,' of 'undermining individual thrift,' or of 'socialism.' With open minds, let us rather examine each new proposal on its merits. This is the truly scientific attitude toward a field of phenomena where all is change and development. It is also the attitude which will contribute most to that betterment of social conditions which is the purpose of every program of social reform." (The Macmillan Co., New York, $1.00, net.)

WHAT IS ESSENTIAL, by George Arthur Andrews. There is no more hopeful or healthful sign today than the effort being made to discover and state the things that are fundamental in religious experience and practice. This book by Mr. Andrews is a worthy contribution to this movement. The purpose of the author is expressed in the following words from the preface of the volume: "An effort to ascertain the bed-rock bottom of our religion, . . . to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage." The author's work is true to this purpose. There is in it a fine sympathy with the practical man who is really troubled about the statements of faith, and a grasp of truth that enables them to appreciate the things that are really fundamental. The style is clear and concise, the manner direct and practical. The presentation grips one, for it is true to the experience of many a man who has come to doubt former statements of doctrine without having yet found his way to the things that are fundamental. Here are the chapter headings: "Who is the Essential Christian?"; What is the Essential Creed?"; "What is the Essential Christian Experience?"; "What is the Essential Christian Revelation?"; "What is the Essential Christian Church?"; "What is the Essential Christian Activity?" The work is most suggestive, and will be found helpful to preachers who are seeking to lead their people to an appreciation of the fundamental things of our holy religion, while for the man in practical life it will furnish an interpretation of his religious experience. (Thomas Y. Crowell and Co., New York, $1.00, net.)

Our Readers' Opinions

The Object of Christian Faith

Little did I think when I wrote a brief article which appeared in The Christian Century of August 25, under the caption, "Heresy! Heresy! Heresy!," that any sane person would fail to understand me, or would seriously call in question my position, namely, that Jesus Christ is the object of Christian faith.

Some years ago I was passing through an asylum for the insane when I paused to listen to one of the inmates who was delivering an address to a company of his fellow patients. His auditors failing to understand him, he exclaimed, in a tone that revealed his intense disgust, "I cannot give you brains!"

In the paper referred to, I took issue with a thoroughly good man, a teacher of Christianity, who had presented doctrines as the object of Christian faith. In opposition to this position I maintained that Jesus, the Son of God, is the object of faith. I quoted Paul, who said, "I know Him whom I believe." I quoted Jesus who said, "Dost thou believe in the Son of God?" I quoted John 3:16, "Whosoever believeth in Him shall have eternal life." I quoted the language of Paul and Silas to the affrighted pagan prison keeper, "Believe in the Lord Jesus Christ."

These quotations certainly, and clearly, affirm that the belief required by the teaching contained in the New Testament, reaches out and lays hold on the Son of God. Jesus Christ is the object of true evangelical faith. This is the faith that saves. "Believe on the Lord Jesus Christ and thou shalt be saved," is a word of the Lord to an earnest inquirer.

Now comes a venerable correspondent who says, "I am unable to get your full idea."

The fruitage of this belief in the Son of God is Christly character, and this is the great desideratum in the teaching of the New Testament. To be like the Christ in thought, in affection, in speech, in conduct, is the one all important achievement. The enemies of Jesus and his religion in Jerusalem, witnessing the behavior of Peter and John, on an unusually interesting occasion, "took knowledge of them, that they had been with Jesus."

The remark was once made, in my presence, that there were "Disciples" who had but little use for the man Christ Jesus—that if one only held with steady, and sturdy, mental grip, the doctrine that faith, repentance and baptism, are for the remission of sins, he was surely safe. This formula, he said, constituted "the faith" for which there must be earnest contention.

At the time I regarded this statement as a gross misrepresentation of an excellent and much maligned people.

I am now compelled to admit that this is the conception of some as to the faith that saves. Here it is in black and white before my eyes. With this small company doctrinal correctness is the most important feature of the Christian religion. Jesus is not the paramount issue. The character and official dignity of the Son of Man is secondary. The Son of God becomes a side issue. The great thing is doctrinal correctness.

From the position of my correspondent I differ in toto.

A man may not understand and believe that faith, repentance and baptism are for the remission of sins, and yet be "sound in the faith." He may think that he obtained remission of sins previous to his baptism, and yet be worthy of a place in "the Christian Church," or if you prefer "the Church of Christ." "What think you of Christ?" is the true test of orthodoxy. Whoever thinks right about Jesus of Nazareth is orthodox. He may entertain c... color notions about many things, but as long as he is able to underwrite the statements of Jesus concerning himself, and the statements of his elect embassadors concerning his nature, official dignity and authority, he is, in the right sense of the word, orthodox. Such a man is my brother. Jesus is the object of Christian faith. "Dost thou believe on the Son of God?"

B. B. TYLER.

Denver, Colo.

Whom, Not What

"Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." I have sympathy for David. My old time and life-long friend has said some unpretty things about me in the Christian Century. My name is E. L. Frazier. You need not turn to age 8 (670) of August 11, 1910, Christian Century, to see who is the "heretic' and "the narrowest kind of a narrow sectarian." "Serve in the ministry for pay." "Receive pay for preaching what the people want." Advocating "low down business." "May be a hireling," etc. I make no effort to defend myself against these charges. I have no countercharge to make. I have no poisoned arrows in my quiver. I have no arguments of that kind.

All this comes of the question, Whom? or What?

I had said of a preacher: He does not believe what we believe. And advanced the thought that he ought not to live on the money given to promulgate what we believe.

Mine accuser's position is this: It is not what we believe, but whom. Now I may be quite obtuse, but don't think I am. If there is any logic or any sense, or anything of any kind in this position, the conclusion is reached that if one accepts the whom, there is nothing whatever in the what. If one believes on Jesus Christ, it matters not what he believes beside.

This "prophet of Jehovah" is the minister in charge of a local congregation. There is in his audience a devout Mormon who has two or more wives. He offers himself for membership. The minister knows the Mormon. Will he receive him into the fellowship or membership of the local congregation? He is all right on the whom.

There is something in the what. One may believe too much. He may believe the whom, and believe too much of the what, for even this "prophet" who is far from being a "narrow sectarian." He would not take this man in on his "whom" even to associate membership. He believes too much.

I have a neighbor who is a mighty fine man. His character and behavior is just like that of the best Christian. He is a Unitarian. He accepts the "whom." He speaks in terms of highest praise of Jesus Christ. He loves Jesus Christ. Ask him if he believes the "whom," he will say he does. This Unitarian comes to the city where dwells this "prophet of Jehovah" and attends his church week after week. He is charmed with the broadmindedness of the eloquent and genial minister. He would like to be a member of a local congregation presided over by a man who says it is all in "whom" none in "what." He offers himself for membership. Will he be received? Not into full fellowship and membership, but being quite respectable and his church respectable, he would probably be taken as an association member. He believes too little. I am still persuaded that there is something yet much in the What. Further, I am persuaded that the highest proof one may give of the Whom is found in the What. He who truly believes on or in Jesus Christ also believes Jesus Christ and makes proof of it by carefully doing what Jesus tells him to do.

I am to be taken literally and seriously. When a preacher in any religious body finds that he does not believe what that body of people believe in fundamentals, that preacher ought to change base. Common honesty demands it. If this is "low down business" in my brother's mind, he has liberty to differ with me. In my mind it is business of a high Christian order Here I stand.

E. L. FRAZIER.

St. Petersburg, Fla.

Trying the Shoe on the Other Foot

The Christian Standard reports the receipt of a subscription recently which was accompanied by the following note:

"With two of our former state evangelists, who were ardent admirers of Professor Willett, now practicing Christian Science, and a former dean of Berkeley Bible Seminary in the Episcopal Church, sprinkling infants, there is great need to circulate The Standard." To which The Standard replies "we heartily coincide with the diagnosis, but have no comment to offer."

With one of our preachers who was an ardent admirer of "Isaac Errett's son" and a reader of the Christian Standard in jail in Texas for making out a false draft for a large amount of money there is great need to circulate The Christian Century. "We heartily coincide with the diagnosis but have no comment to offer."

Salina, Kans. J. C. MCARTHUR.

Additional Book Reviews

FULL ALLEGIANCE, by G. H. Knight. This is a volume of 140 pages pleading for "Full allegiance and the holy way." The words "holy," "saint," etc., have been so strained by devotional writers that we have come to expect an over-pious and unnatural treatment of them. The author of Full Allegiance, however, is sane in his treatment. He says: "For what is a saint? Simply one to whom the will of Christ is everything, and who is striving heartily to do that will, and that is what not some, but all believing men are pledged to do." (A. C. Armstrong & Son.)

A WORKINGMAN'S VIEW OF THE BIBLE, by O. F. Donaldson. We do not know what kind of a workingman Mr. Donaldson is, but he certainly could have made a theologian of mark. This volume is suggestive. More systematic knowledge would have relieved it from some fantastic interpretations, but it is suggestive, free, and human. (Sherman, French & Company, Boston. $1.20, net.)

THE WINNING OF IMMORTALITY, by Frederick Palmer. The position of this book is well set forth in its fifth chapter, which is entitled "Immortality as not Inherent but Possible." We do not share this view. We believe every man by birth is so allied to God as to be immortal. The Rev. Mr. Palmer, however, in this volume of 230 pages succinctly sets forth the theory that immortality is conditional on spirituality, unity with Christ. He supports his position with many scriptural quotations. We commend the book to those interested in this theory, held by many Bible students, but not convincing to us. (Thomas Y. Crowell & Company. $1, net.)

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

CHAPTER XVII. (Continued).

"You cannot be seriously hurt, Archie, or they would not all have left you. As it is, if Mr. Sinclair's injuries were not terrible, they would not all be there. Oh, I will never forgive myself for encouraging him to go with you."

"Are you mad, dear Jeanie, to think that I would endanger my own life to harm him?" An apprentice from the shop put in a white scared face at the door. His eyes were red with weeping.

"Miss Jeanie, is the meenister deid?"

"Oh, no, Jack, I hope not."

"What for, are the doctors sae lang wi' him?"

"I can't tell, lad, we must wait," she spoke hopelessly. Jack drew nearer.

"Miss Jeanie, it's no sae bad as ye think, they werena baith killed on the spot."

"So it is, Jack. If it had been only clear ground. But that horrid iron," she shuddered.

"Ay, but there was somethin' else Miss Jeanie."

"Come here and tell us, Jack," called Archie feebly from the sofa.

"Mercy me, Maister Erchie, are you there? They a' say you're no a peen the waur—the wull saved ye."

"What do you mean, Jack?" inquired Jeanie.

"They a' say that baith o' them wad ha' been killed if it had na been for the wull."

"What wool, Jack? How could wool save them?"

"Did ye no ken Miss Jeanie that auld drab cameron brocht a load o' wull, no five minutes afore the motor came up. He laid it doon by the iron, tae he put on the laft. Ye can see it frae the winda gin ye like."

"It has been a merciful escape—thank you Jack for telling us." As the lad turned to leave the room Archie feebly asked him to bring him a glass of water. Jeanie looked at her cousin. Great drops of perspiration stood on his brow. His face was ashen. In a moment she was holding a glass of water to his lips. He quickly revived and thanked her gratefully. There was compassion in her sad eyes as she said gently:

"I fear you are more hurt than I at first thought, Archie."

"Perhaps it is only shock, Jeanie."

"Let us hope so. It has been almost a miraculous escape. For you, at any rate, Archie."

"It seems so. And yet I would change places with Mr. Sinclair if I could. No matter how bad his case may be. You have not lost faith in him." She looked cold as marble as she replied:

"No one will ever lose faith in Mr. Sinclair. He is one of God's good men." Archie grew impatient.

"And yet his God did not save him in the time of danger. I, who am but a mere worldling, came off better than he."

"That depends. I hold that so long as a man's soul remains stainless, he cannot sustain permanent loss."

"You speak like a philosopher, Jeanie. Who taught you?"

"All that is worth knowing in life. Mr. Sinclair taught me, cousin Archie. And now, he lies in the next room dying perhaps, through you."

"I may be as badly hurt as he is, for all you know, and yet you reproach me cruelly, for what I cannot help." She saw that he was growing excited and she calmed herself at once. But she could not keep quiet. From window to window, and from window to door she flitted, listening and waiting for words that would remove the terrible anxiety she endured. At last one of the doctors hurriedly came into the room. With trembling lips, Jeanie asked:

"Tell us, doctor, is the minister's life in danger?"

"Not at all, my dear young lady. He has the strength of three men. But we have another case here which I must attend to. Please stay near the door Miss Graeme. I may need you."

She saw that he did not mean to give her further information at that time. She went out to the lobby, only slightly relieved from the weight of dread which seemed to be crushing her. In a short time the doctor came to the door and said cheerfully, but in low tones:

"Miss Graeme, I am glad to be able to inform you that Mr. Monteith's injuries are very slight. Shock to the system there is, of course, but it will not prove serious. He will be quite fit to return to Glasgow by tomorrow. I will send in a draught bye and bye, to quiet his nerves, a good night's rest is all he requires."

"I am very glad doctor that it's no worse with my cousin," she paused, afraid to ask for the whole truth. "I fear you have a much worse case in Mr. Sinclair."

"Much more serious," he replied, gravely. But it might have been worse, you know. It might have been his right arm."

"Is it the left, then? I did not know which it was. Is it very badly broken, doctor?" He looked at her out of kind eyes.

"Yes, very."

"I did not think it took so long to set an arm. It seems an age since you all came in." Again the doctor looked compassionate. He saw her lips tremble. He noted the white, anxious face. He knew that Mr. Sinclair was one of their most cherished friends, even if he guessed no more, it was enough. He could not bring himself to tell her the worst, so he answered evasively, as good men sometimes do:

"Some cases are much more serious than others. We had to put him under choloroform. Your father has been most thoughtful, Miss Graeme. He says the minister must not be moved from here at present. Have you a room, a spare one on this landing? It may be some hours you know before the effects of the chloroform pass off."

"Yes, doctor, our best bedroom is here. Mother always keeps it well aired. Shall I light the fire?"

"Yes, but mind that the room does not get overheated." Before she had time to ask further, he had turned away. She watched him wistfully as he crossed the lobby and once more entered the dining room. She moved almost mechanically towards the guest chamber, turned on the gas, and lit the fire. She looked round hoping to find something she might do. But everything was in order. The suspense was sickening. Were there other injuries besides the broken arm? Would he die? She trembled at the thought. Oh, if she could stop thinking. But she could not. She would go back to Archie. Distasteful as his presence had become to her, it was easier to listen to his conversation than endure her own thoughts. She went out into the lobby again and was about to go into the drawing room, when the dining room door opened and Donald came out slowly, backwards. They were bearing the sufferer to bed. She saw the death-like face and form stretched on the leaf of the dining table. They would pass where she stood. Oh, surely he was dead. She swayed rather than walked into the drawing room, and fell fainting on the floor. In a moment Archie Monteith was kneeling by her side, his own weakness quite forgotten in anxiety for her. He rang the bell wildly, and Sarah came in frightened, and so nervous, that she scarcely heard him, when he called for water. Sarah ran into the best bedroom for water. But they were all there, with the poor minister. Then she fled to the bathroom, but found no glass there, so had to go down stairs for water after all. It seemed to wretched Archie that she never meant to come back. As his fingers touched the white throat while he loosened her collar, he bitterly told himself that he had brought all this suffering upon her. But he loved her, he loved her, and would give his very soul to win her. Had he not proved even to himself that day, that he had been ready to die rather than lose her? Then Sarah came, and they bathed her temples and her wrists. Soon she revived, and gazed around wondering what was the matter. Sarah slipped one arm under her head and Archie knelt beside her, one of her limp hands fondly clasped in his own.

"You are better, Jeanie," he said, softly, his soul in his eyes.

"Yes, I am better. How weak of me to go off like that, when I am needed perhaps."

"They dinna need ye, Miss Jeanie. Lie still, pet, till the blood comes back tae yer white, bit face."

"The shock has been too much for you, darling," whispered Archie, heedless of Sarah's presence. The words seemed to sting her. Drawing her hand away from his, she rested it on Sarah's shoulder and was on her feet before he could assist her.

"Come to the sofa, Jeanie, and lie down, you must rest."

"No Archie, I will not lie down nor rest till I know the truth in the next room." As she spoke, Donald, haggard and pale, came in. She forgot herself, forgot everything but the dread which possessed her. She was ashen to the very lips, as she looked into her brother's troubled face.

"Donald tell me the truth, all. Is he dead?"

"He might as well be," he groaned as he flung himself in an armchair, sobbing as if his heart would break. It was Jeanie's turn to be calm.

"Is there no hope, Donald? Will he die?"

"No, no, not that, I tell you. But if I were in his place I would rather die.

"Donald tell me. Suspense is killing me."

"Yes, I know Jeanie, dear. So I may as well tell you at once. The doctors said it was the only thing they could do. The arm had to be taken off." The last part of the sentence was a hoarse whisper. She grasped his hand to steady herself.

"Our minister, with only one arm! Oh, Donald."

"I wish it had been mine instead of his, Jeanie," whispered Donald. Archie Monteith's eyes gleamed with a strange light. Had it been under other circumstances, they might have thought his expression was one of exaltation as he replied to Donald's words:

"I think we all have reason to be thankful that it has been no worse. It is almost a miracle, that we were not both killed."

Donald seemed not to have been aware of Archie's presence, till he spoke.

"I tell you I would rather be killed outright than go maimed all my life. And it was your fault, Archie, only gross carelessness could have done it, or worse," he said, bitterly.

Archie professed himself deeply aggrieved.

"Was it I, who placed those iron things where they were?" he said, hotly.

"They were there, when you went out, Archie. You have no excuse."

"I made a terrible blunder, I know it. But

other men, true and good ones too, have made mistakes as well as I. If I had been killed on the spot, I suppose none of you would have cared."

"Oh, yes, we would all have cared, Archie." Donald answered gravely.

"No, Jeanie there, is more grieved over the minister's lost arm, than she would have been for me soul and body." She was sorry for him, much as she doubted him.

"You know perfectly well we all would have been grieved for you, Cousin Archie. But that is no reason why we should not grieve for Mr. Sinclair. Oh, the pity of it, the pity of it. It is a day of mourning for the whole congregation."

"If he were a poor working man with a wife and little children to support, Cousin Jeanie, I should say this is a terrible calamity. But think of it. Mr. Sinclair who does not even need to write out his sermons, so gifted is he. Besides, he has neither wife nor child to suffer with him. Of course we are all very sorry for him. Yet we ought to be thankful that it is not worse." Jeanie gazed at him with great sad eyes. Then without another word, she turned slowly and quitted the room.

Donald felt that Archie looked upon the accident with calmer eyes than could be expected from his share in it. He thought however, that his cousin might be too dazed to realize the extent of the calamity, so he merely said:

"Come away to my room and lie down, Archie. You are not yourself." Archie lost self-control. Jeanie's silent contempt had been too much for him.

"Is it any wonder I am not myself?" he hissed between his teeth. "The woman I would die for, is cold to me as an icicle. But at least, she will surely not be mad enough to throw herself away on the one-armed minister."

CHAPTER XVIII.

Off to Oban.

They were all of one opinion about it. James Douglas was not to hear of the accident to Mr. Sinclair, till such time as strength enough returned, to enable him to bear the shock the sad news would be. His progress towards recovery was rapid as was to be expected from a young man who had lived so simply as he had done. One by one the whole household had been to see him, even in the weak days, when talking was prohibited. By the time he began to be mad hungry, Jeanie and Donald paid brief, flying visits. They could not bear to see the disappointed look in his eyes, when they refused to bring him eatables, contrary to doctor's orders. Once, Jeanie had met Sarah guiltily stealing upstairs, something in her hand neatly folded up in a serviette. It proved to be two potatoes and a piece of roast beef. The nurse had to be told, and poor Sarah was ordered not to enter the invalid's room, for an indefinite period. But while James made rapid strides towards renewed strength and health, Mr. Sinclair, in the room below, languished in pain and seemed scarcely to care whether or not he recovered from the effects of the terrible accident from which he had so narrowly escaped with life. Jeanie had tried to comfort him more than once, but somehow, when she saw the hopeless look on his face, she was seized with unconquerable shyness and she felt that her words were strained and unnatural. So the days passed on, till at last one day they told the minister that James Douglas was at last allowed to sit up for an hour in his own room. It was Jeanie herself who came to Mr. Sinclair with the good news.

"You will be glad to hear, Mr. Sinclair, that James is allowed to be out of bed tomorrow." He smiled as he noticed how glad she was. But the saddened look still haunted his great dark eyes. She did not know that he was thinking bitterly that he would never be really well again—henceforth a poor, maimed creature, for all time.

"I am very glad Jeanie. James is a good lad—a man who will never shirk duty. Has anyone told him about—about this?" He touched the bandaged stump of arm with wistfulness in his eyes, pitiful to see. Hers tearful as she replied:

"Oh no, Mr. Sinclair, we could not tell him, yet."

"I know, it was wiser not. And better keep him in the dark yet awhile."

"It has not been easy to keep the truth from him. Every day he talks of you, and is always wanting to know when you will be allowed to get out of doors. I think myself that he is beginning to suspect that we have not told him all—he said to me only today—'My greatest wish to get strong now is that I may be able to go to see the minister—it's no small thing that keeps him from being here to see me.'"

"Good James—he little knows his minister's loss. No one knows it Jeanie, but myself and my God." He seemed to shrink away from her as he spoke, the longing was in her heart to stoop and kiss his white brow. But how could she, when he did not seem to realize that she was longing to comfort him. Presently, Donald came in looking like his old self once more, and beaming with joy at James' speedy recovery. Jeanie stole away to have a good cry in her own room. Mr. Sinclair brightened as Donald talked of James. The idea was growing on the minister that Donald was surely innocent of the crime that he was suspected of. Would it be possible for such eyes to be hiding a lie? And if Donald were really guiltless, with whom did the guilt rest?

"It will be grand to see James quite well again, Donald. Your poor old minister will need strong young arms to help him, now that he's robbed of one of his own. You'll not fail me either lad—you'll be an arm for me sometimes?"

"Oh Mr. Sinclair, Mr. Sinclair, if you will but trust me. God helping me I'll be such a man as I never was before—Oh, if I could but prove my innocence."

"I do trust you Donald. I believe you will be true to your promise, whatever the past may have been, in the future you have work to do—it will be true and brave."

"Forgive me, Mr. Sinclair for speaking of my trouble. You will be feverish again, and then the doctor and the nurse between them will eat me. Please don't think any more about it."

"I am trying hard not to think of any horrible thing, Donald, but you can guess that I fail in the attempt all too often. Do what I will, I cannot help thinking of the man who did this." He glanced at the empty place where his good left arm once was.

"And no wonder. I can't for the life of me know how it could happen. Poor Archie, too, —it is a great pity of him, he is so grieved about it."

"Grieved? Is he? Does he really say he is?"

"Yes. When he went home he made us promise to send him a card daily to let him know how you get on." There was a flash as of anger in the minister's eyes.

"And you believe"—he paused and then added calmly—"was he not hurt? Did he escape scot free?"

"He has suffered a good bit from shock. He persisted in going home next morning. All the same he did not appear a bit like himself, when I saw him off. He has been in the doctor's hands since he went home. He says today though, that he hopes soon to be able to come to see us."

"Just so Donald. Well, that's enough about him for the present. There is another thing troubling me now. James Douglas will shortly be allowed downstairs. If I remain here he will soon find me. I don't want him to see this wreck yet awhile. So bring a carriage tomorrow morning, Donald, and take me home to the manse."

"Oh no, Mr. Sinclair, you can't go from us till you can move about again. We would all be more sorry to see you go than you can guess. Think of the loneliness at the manse. You must not think of going home for ever so long."

"I may as well make up my mind to the manse and loneliness for the remainder of life. I must go back to my fate at once." He tried to smile, but it was a forlorn attempt. "Never fear, Mr. Sinclair, we'll not let you be lonely at the manse. There will be an invasion every evening till you are tired of us all. If you could only hear young Gordon talk of what he's going to do for you —and hosts of others. Indeed you'll find you never knew how much we all thought of you, till now."

"I know Donald, I know I have the kindest hearted people in the whole of Scotland. All the same, I know well that a man's congregation can never make a home for him. I am tasting what a home is here. It is like getting better of a fever. The little taste of good things I am getting only seems to make me hungrier."

"I don't see why you shouldn't look forward to having a happy home, some day, Mr. Sinclair. You, who deserve one so much more than most men. Why should you not?"

"My hopes are cut off as surely as this arm is. I know it perfectly. It only remains for me to try to be resigned. But it is hard Donald, it is hard, just when life seemed brightest."

"Life will be bright and glad again for you, Mr. Sinclair. I wish I could change places with you. I would lose an arm and a leg too, rather than lose my good name."

"That's spoken like a true man, Donald. I'll take courage lad, from what you've said. And if the lost arm loses me some thing else, dear to me as life—well, I must bear it. And my work is still left to me."

"That is good. And now have we not talked enough for today?"

"I am not in the very least feverish you see. So don't go yet. The doctor will be here in a few minutes. Just to satisfy you all, I'll ask him if I may go home tomorrow. His consent will surely be enough. Then you will go to Mrs. Johnson in the evening and tell her to have my room ready—I really wish to go, Donald."

"You think you are giving trouble here, Mr. Sinclair."

"I am not thinking of that at all. I know the sincerity of your friendship too well. I am thinking most of James Douglas. A shock now might retard his progress to recovery very seriously."

"I fear he will have to know the truth soon. He told me yesterday that the moment he is allowed to go outside of the house, he will drive straight to you."

"I just thought so. But you must keep him away as long as possible. Fortunately the powers that be, will not allow him out soon this cold weather."

"Who's talking of the powers that be" exclaimed Dr. Forbes. He came into the room rubbing his hands and looking his cheeriest.

"Talk of angels, we hear their wings." How much longer am I to lie here doctor?"

"You want up? Eh? That's a good sign. But you must keep still for a few days more."

"Could I not venture to return to the manse tomorrow? I hear that James Douglas will soon be downstairs. We don't want him to know anything of this yet awhile. If I were away in the manse it would be easy enough to keep him in the dark."

(To be continued.)



The Song Sparrow's Toilet

A splash into a silver brook,
  A dainty little dipping;
A dart into a quiet nook,
  With all his feathers dripping;
A little shake, a little tweak,
  To stir up every feather;
A pretty preening with his beak
  To lay them all together;
A stretch of wings, some fluffy shakes,
  A flash—he's flown away!
That is how the sparrow makes
  His toilet for the day. —Selected.

Grandpa's Dog Stories

BY NELLIE LEONARD.

It was a hot, sultry July day. Grandpa and Harold were working in the hay field. Helen had kept busy carrying the ginger water that grandma sent to them.

After dinner grandma and Helen took some chairs out of doors where the grape-arbor made a deep, cool shadow. The white phlox, tiger lilies, poppies, nasturtiums and petunias were abloom in the gardens.

Helen drew a long, contented breath.

"O, grandma!" she exclaimed, "isn't it just like fairyland? See that hummingbird on the phlox and the butterflies, bumblebees and even grandpa's pet toad. This red poppy will make a lovely silk bonnet for my doll and I'll find the biggest 'sturtium leaf in the garden for her umbrella."

Grandma rocked smilingly to and fro as she sewed patches on grandpa's overalls and watched Helen playing happily among the blossoms.

By-and-by, grandpa and Harold returned warm and tired.

"Now I can rest a few minutes and then it will be time to go after Brindle and feed the hens," said grandpa as he sat upon the grass and leaned comfortably against a tree.

"That's just time enough to tell that story you promised if I'd bring you a good drink," planned Helen. She put her dolls in the hollow under the grape-vine and settled cosily upon the grass beside grandma's chair.

"Now I'm all ready to listen, grandpa," she announced.

"Well, well, I never did see such a girl for stories!" cried grandpa, shaking his head. "I don't believe there's a single story left in this old gray head that you haven't heard time and again."

"Tell her about some of your dogs, David," suggested grandma. "You've had a plenty; enough to reach from here over to Cameron's farm if you could stand 'em in Indian file."

"That'll suit me," agreed Harold.

"Soon after we were married," began grandpa, "I bought a pet for Lucy. It was a little Japanese dog—a cute fellow he was, with about as much hair as a baby mouse. The house wasn't finished upstairs, so he used to sleep in the open chamber. Every night when Lucy told him it was bedtime he would run upstairs and cuddle down to sleep in his basket. Most always the old cat slept with him and they were great friends. He seemed more like a baby than a dog. Your grandma cried when he was sick and had to be killed.

"I had a hound named Dan. He was a great rabbit hunter. One day I took him to Halifax on a gunning trip and he scared up a fox. At night I couldn't call that dog from the chase and finally I had to leave him and come home. The next day I went back and found him so tired that he couldn't stand; he had to ride home in the wagon. If the fire-bell rang in the night, he would sit under my window and howl till I awoke. When your mother played on the organ he sat up and sang until we drove him from the room. He finally died of old age.

"There was a little silver-gray terrier named Jack. How he used to catch rats and kill 'em with one good snap! He was a great pet and would follow your mother everywhere. Poor Jack got run over when the electric cars first came through here.

"Then I had Fritz, part blood-hound and part English shepherd. He was a good fellow to chase the hens into their yard. If he couldn't manage otherwise, he would hold 'em carefully in his mouth until I came. He never barked like other dogs. We used to say he talked. He would answer back very earnestly and with a good deal of expression when we spoke to him. If he got excited, he would use a good many sentences of his dog language before he stopped; then throwing his head saucily back, he listened for our reply. He could play ball, shake hands, sit up and beg, and do all sorts of tricks. He was afraid of lightning and trembled every time it thundered. Lucy had to hold his paw and comfort him. Fourth of July was a miserable day for Fritz; he didn't like patriotic noises one bit. I think he was the most intelligent dog I ever owned.

"I had a Newfoundland puppy; your grandma named him Nixie. He looked like a little baby bear, but the poor cub had fits and never grew up."

"Oh, that was too bad!" cried Helen.

"Not as bad as when a cunning shepherd puppy, little Laddie, went mad and had to be shot right in the kitchen," replied grandma. "Laddie was a splendid dog. I remember how he used to beg for candy and ice cream. One day he was very naughty and ran away. He came home at night with his ear bitten. In a short time he went mad."

"Any more dogs, grandpa?" asked Harold.

"Oh, yes," laughed grandpa. "There was Leo, a great yellow Saint Bernard as big as a calf. He ate almost as much as an elephant. Lucy baked meal cakes every day and then he would steal the hens' food. One morning I put it inside a chicken coop and first thing I knew, Leo had rooted his big head underneath, lifted the coop, let out the chickens and old hen and ate all the warm mash he wanted. The neighbors complained that he spoiled their gardens, tramping through them. One foot would smash a whole squash vine. I had to sell him."

"Any more?" persisted Helen.

"Land sakes, yes! There was Nero, and Don, Skip, Fido, Sport, Prince, Rover—I don't know how many more. It would take all night to tell all the dog stories I know, so I might as well stop now. Guess I've paid for my ginger drink, haven't I, Helen?" and grandpa sauntered toward the barn.

The Siberian Railway killed 78 and injured 1,022 men during 1909.

A Thousand and One

BY H. SAMUEL FRITSCH.

A thousand blossoms scent the air
  By field and lane and river:
But only one is picked with care
  And pressed to last forever.

A thousand song-birds sing their part
  In tree and shrub and arbor:
But only one song finds a heart
  That will its music harbor.

A thousand kindly deeds are wrought
  In home and street and market:
But only one calls serious thought
  From him who stops to mark it.

But flowers and birds do not despair,
  But bloom and sing untiring:
So let my thousand deeds cease ne'er,
  If only one's inspiring.

Billings, Montana.

A Poor Boy from the Country

"I'm just a poor boy from the country." The few people who of themselves had value enough to know O. Henry well, perhaps loved him best when, with this whimsical deprecation, he would excuse his own penetrating humor or generosities that were super-Quixotic. It was his personal password, his humorous apologia, and his saying it always seemed to break one of the alabaster boxes of life's perfume and diffuse a warm essence of good feeling, enough to make the hearer inwardly beam with some new contentment. He did not use it as an affectation or "stunt," such as literary men of a cheaper grain go in for; he had none of those traits. Never was there purer individuality than that of Sydney Porter, whom America claimed as the greatest living short story writer with the exception of Rudyard Kipling. O. Henry knew his world, read its closest secrets so simply that his supreme knowledge of human nature of itself formed that aspect of reserve which appeared even mysterious to looser minds. He allowed himself little affections where his feeling for some things was concerned. Music he claimed to detest. "What do you think of it?" some one asked him of a lovely minor-keyed song. "Sounds like a wagon going down hill," was his cheerful reply. "Music," he continued, in answer to a protest, "doesn't mean anything. It's the lowest of arts. It plays upon the emotions; it doesn't get at the brain. I would give all the operas ever harped for the dull, concrete roar of one block of New York. That's music." But later he said to a friend, a trifle wistfully, "You know I talk a lot about hating it; but I don't." "New York," he said, when he returned from the rest and exercise he couldn't allow himself, "doesn't seem to agree with me as it used to. I'm all run down physically and have been ordered out of doors for the summer. Don't know where I'll go—a sea trip, maybe, or somewhere in the woods. Yet New York," he added in a voice grown tired, as if the soul already spoke from a little greater distance, "is all the mountains and the streams, the hills and the purple valleys of mother earth. All the daffodils of spring meadows are blooming here. There's more poetry in a block of New York than in twenty daisied lanes!"—Exchange.

and abiding concern for all the social ills which afflict our country. How much are our pulpits thundering against the common practice of grafting both in public and private life? As a matter of fact there is relatively little said about it, and when something is said often the minister is accused of not preaching the gospel. Because of the fact that we have not appreciated the significance of Jesus' teaching of brotherhood we have little to say and are doing still less about prison reform; labor conditions; the conflict between organized labor on the one hand, and organized capital on the other; public utilities; civic corruption; hoousing conditions in the great icities; mmigration; gainful occupation of women; and the blight of child labor. These are all big human problems, all of national importance and significance. Some of the leading denominations have departmental organizations designed to deal with some of these problems We have no such organizations; we have one lone little hospital in all this broad land which is located in a little country town. This should humiliate us. What better service could we as a brotherhood render our country than to establish along with our other organized work an institute of social service, the object of which would be to keep before the churches the pressing needs of the hour and teach the churches that they in turn might teach their members their Christian obligation to concern themselves with conditions which menace human life and seek to improve them?

The Family Altar League

Its Purposes and Progress

BY REV. FRANK HAYES.

Within the last twenty-five years the church has felt the thrill and blessing of several new and sudden movements for progress and uplift within her own bounds; but of these movements not one has been received more gratefully or has given promise of more profound results and widespread blessing than that of the Family Altar League.

From being almost universally observed in the families of the church two generations ago, it had suffered neglect till its observance was the exception and not the rule, even among Christian famlies that were busy with many of the lines of work in the church and in philanthropic movements.

The whole world is feeling an acceleration in the movement of its activities and enterprises, but nowhere is the rush of life as great as in America; and this rush seems to have left its mark first of all on the family worship.

But this rush of life would inevitably make itself felt. The multitude of enterprises and the tremendous energy required by them called more and more for time. Every movement must be rendered to the great cause of haste. The head of the family is in haste to reach his business, the mother is compelled to be in haste to fulfill the domestic and social requirements of her life, the children are in haste to go to school. With all this tremendous pressure constantly brought to bear upon the time of the family, it was easy for people to yield a little here and there, and that yielding led to the complete neglect of the household altar. This was, undoubtedly, the history of the falling away of family worship.

But in permitting this falling away, Christians were involving a loss far greater than they realized, and many families have been slowly awakening to the conviction that the family altar is not only a duty but a privilege and a necessity to the best interests and the highest happiness of the individual and the family: and also that the neglect of the family altar is a menace to the well-being of both the church and the state, because the quality of the life in either church or state will not be better than the quality of the average family life.

Less than two years ago, the Family Altar League was founded by Dr. Biederwolf, the well-known evangelist, and a few of his associates, but in this incredibly short time the movement has become world-wide.

Up to the present time about 85,000 requests have come in for covenant cards, and letters are pouring in daily to the main office asking for information on the subject and particulars as to the plans of the League and the conditions of membership. These letters are coming from all parts of the world. The work of the League is being carried on actively in China, and it is expecteo that in a very short time it will be circulated in the other Foreign Mission fields.

Steps are being taken to bring the matter before the various ecclesiastical organizations of our country and to secure their endorsement and co-operation. The General Assembly of the Canadian Presbyterian Church has already taken the matter in hand to organize the work in connection with the work of their churches.

The League is unique in the fact that it has no organizations, no meetings, and no fees. It is simply a world-wide company of people who have taken the same vows and are seeking the same blessing.

The plan of the League is thus: Attractive cards are issued, bearing the following covenant:

"Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together, each day, so far as possible, the members of my family, and together read some portion of His Word and pray for His blessing upon my home.

Husband .....
Wife .....

This card is signed by the husband and the wife, and sent to the headquarters of the League in Chicago, 602 Lakeside building, where it is filed, and in its place is sent without cost, a beautifully engraved wall card, certifying that "This home is enrolled in the Family Altar League," and bearing also the words of the covenant. A detachable portion of the card is given to the pastor as a reminder that the family is registered in the League.

Thus far all the expenses of the movement have been met by voluntary contributions of persons who were interested in the work. Into the homes of the members is sent each month, a series of daily Bible readings and other helpful material. A most kindly suggestion comes from the League that the churches of our country observe a "Family Altar Day;" the thought is not for some particular day to be fixed upon for all the churches alike, but if the pastor could devote the morning service on some day of his own choosing to this vital thing, atwhich time the need of family prayer in the home could be emphasized, and the work of the League presented to his people, such a plan would most certainly be productive of large results for the Kingdom. The League has prepared an Order of Service, a sample of which will be sent free, and copies by the hundred furnished at cost.

The work is not commercial in any sense of the work; whatever revenue is received from any of its departments, being spent to further the work at home and abroad.

Pastors and others who are interested in this splendid movement can obtain full information of the work and samples of the literature, by addressing The Family Altar League, 602 Lakeside building, Chicago, Ill. Covenant cards will be sent free although the actual cost including postage is twenty-six cents per hundred. If those ordering care to bear a part or the whole of this expense it will be appreciated.

Waning Catholicism

That the Roman Catholic Church is slowly and surely losing its great power in Europe is becoming more evident each week. "The Missionary Review of the World" says:

"German religious papers bring the news of Rome's continually increasing losses upon the continent of Europe. In Germany a surprising large number of Roman Catholic priests have entered the Protestant ranks recently. Six priests of the diocese of Breslau, Silesia, have resigned their offices lately and avowed their purpose of becoming followers of Luther, and one of the six is preparing for the ministry. The now well-known Thaddeus Engert, D. D., and two other ex-priests of Bavaria, are also studying evangelical theology, while in Budapest, Hungary, the Lutheran Bishop Scholz ordained two ex-priests a short time ago. The famous Roman Catholic theologian, Hugo Koch, of Braunsberg, has published a book entitled "Cyprian and the Romish Primate" as one of the volumes of Harnack's series of "Studies in Ecclesiastical History." It deals with the matter according to the recognized results of historical investigation, which are in sharp contrast with the standpoint taken by Roman Catholic authorities in general, so that our readers will not be surprised to hear that Professor Koch will no longer occupy the position of a Roman Catholic professor of theology.

In Russian Poland a peculiar Losvon-Rome movement has been started. Almost one hundred thousand Roman Catholic Poles have announced their separation from the Roman Catholic Church, and have founded a new denomination called the Church of the Followers of Mary (Mariawiten Kirche). They have a considerable number of beautiful churches, large parsonages, and well-kept cemeteries. The members of the new sect are scattered over the whole country, though their largest numbers are found in the big cities, especially in Warsaw and Lodz. It is to be regretted, however, that the new sect has simply gone from Roman Catholicism into a peculiar heresy, because it was started by Maria Felicia Koslowska, who claimed to be the representative of Mary, the "holy" mother of Jesus upon earth. A certain Bishop Koswalski has joined Mary Koslowska, and both are actively working for a movement to lead the Roman Catholic people away from the Pope and, as they express it, under the direct rule of the Lord Jesus Christ. In spite of the fact that the followers of the new faith are forced to acknowledge the rule of a woman instead of that of the Pope, the numbers of the Followers of Mary are rapidly increasing unto the weakening of popery in Russian Poland though not unto the strengthening of the Protestant forces.

Labor Appeals to the Pulpit

President of American Federation Urges Co-operation of Ministers

Samuel Gompers, president of the American Federation of Labor, has issued an address to "ministers of the Gospel," in which he defends labor unions and attempts to answer common criticisms. Extracts from the appeal appear below:

The Labor Union Not the Labor Question.

It is sometimes forgotten that the labor union is not the labor question. If every labor union in existence was wiped out the labor question would still be present, and that, too, in more aggravated form than it is today. It cannot be denied that unionism has brought nearer a solution of the industrial problem. It is easier and more satisfactory to deal with men collectively than to attempt to deal with them as individuals. As a matter of fact, in this day of great corporate interests, individual contracting has practically gone out of practice. Furthermore, if workingmen were to be denied the right to organize and to elect representatives to care for their interests, such denial could only result in a state of individualism which would end in chaos and anarchy. It is the fact that this right still belongs to them that makes our American life so free from so-called anarchistic propaganda, and which accounts for small response on the part of the American workingmen to such appeals. It seems almost superfluous to add that trades unionism does not indorse the plea for the disruption of our American form of government. Nowhere can be found more loyal citizens than in the ranks of organized labor.

The Right to Protest.

We are not opposed to employers' associations that are organized for the purpose of safeguarding the interests of their members, but we deplore "union-smashing" alliances of any kind that deny the same right to us. We would respectfully suggest that ministers of the gospel, who are associated with such organizations, are identified with societies to whose membership an adherent of organized labor, who believes in strikes, is not eligible, and that in the line-up which is taking place between capital and labor, these ministers seem to be against us. There are times when a strike is justifiable. God help us if the day should ever come when the right to protest is denied the workingman. In so far as these organizations stand for law and order, we are with them, but in their present attitude, which only makes for class distinctions, class privileges, and, as a result, class hatred, we are diametrically opposed to them.

The Employers' "Walking Delegate."

The manager or superintendent of a great corporation who refuses to deal with the elected representatives of the trades union who may not be in the employ of the corporation, does not seem to realize that he himself is the elected or appointed representative of a number of stockholders, thus practically becoming the business agent or "walking delegate" of his corporation. Taking human nature as one finds it, it would be only natural for that superintendent to be prejudiced against the workman who, representing his fellow-employes, dared to present a grievance in their behalf. To avoid this unpleasant and almost inevitable discrimination, organized labor prefers to appoint to this difficult task a man who cannot be touched by the corporation because of his aggressive interest in behalf of its employes.

Some General Misconceptions.

Certain misconceptions in regard to the position taken by the trades unions on the question of equal earnings for all workmen, the color line, a "labor trust," and labor-saving machinery have made it difficult for many ministers to declare for organized labor. For the benefit of such we would respectfully submit the following statements:

The unions do not demand equal earnings for all workmen, thus reducing the skilled workmen to the level of the lowest. They do insist that a minimum or living wage be paid; but there is nothing in the laws of the American Federation of Labor or any of its affiliated unions that prevents an employer from paying any employe as much as he pleases. Nor in connection with this do the unions insist upon the employment of incompetent men. Where agreements exist, the employer can hire any man he pleases in compliance with the terms of the agreement. Where no agreement exists, the union exercises no jurisdiction in the matter, but in either case the employer has every right to discharge the incompetent, shiftless employe.

No Color Line.

The American Federation of Labor does not draw the color line, nor do its affiliated national and international unions. A union that does, cannot be admitted into affiliation with this body. A portion of the pledge taken by every candidate for membership reads: "I promise never to discriminate against a fellow-worker on account of color, creed, or nationality." Colored men are sometimes rejected, but there is no discrimination in such cases, as white men are more often treated in a like manner. Even in the South, where race hatred is so prevalent, the negroes have been admitted into the trades unions, while they have been barred from other organizations that are antagonistic to organized labor. The color barriers have been broken down by labor unions, and not his color, but his character, bars the negro when he is barred.

Not a "Labor Trust."

Trades unionism is not a "labor trust." A trust excludes the many for the benefit of the few. Trades unionism opens wide its door to every workingman in the craft, frequently reducing or abrogating the initiation fee in order to make it easier for the candidate. A trust is a close corporation; a trades union diligently seeks new members. Its officers are not high-salaried officials. They are usually underpaid, when one considers the character of the work and the other demands which are made upon them. The business agent of a labor union receives as his salary only the rate of wages which prevails in his craft. The international officers, who carry great responsibilities, which demand executive ability of a high order, receive only what is paid an ordinary clerk in the office of a corporation. It will be interesting to note that the term "walking delegate" had its origin in the action of a New York labor union which refused to pay the car fare of its business agent.

The "walking delegate" does not have unlimited power in the matter of calling a strike. The men do not blindly follow his dictates. The business agent can order a strike only when the question has been voted upon by the members of the union. He then simply announces the strike.

Membership of Trade Unions.

It has been and is now asserted that labor unions admit immoral and even vicious men to membership. The charge is malicious. Trades unions have character qualifications, and men are required to be "sober, steady, and industrious workmen" before membership can be gained. It would be foolish to assert that the trades unions did not have immoral or even vicious members, but not to a greater extent than other organizations that are supposed to have a higher standard of ethics.

It is unqualifiedly true that trades unions have been and are directing their efforts to bring into their ranks importations from other countries that are not always considered desirable. But it must be admitted that the employers, and not the trades unionists, are responsible for the presence of this class of labor in our country. The employers brought them here. If they are good enough to be brought here and employed for profit by the employers, and the opponents of organized labor, who profess a high order of morality and good citizenship, then it follows as a natural sequence that they must be good enough for us to try and organize them in trades unions, and thus protect themselves, help and receive help for man's social and moral uplift.

The "Closed" Shop.

The principle of the so-called "closed shop" is accepted in everyday business life; why may not an organization of workingmen similarly make a bargain with an organization of employers?

The dealer will agree with the manufacturer to handle only a certain kind of goods. This is considered perfectly legitimate. Why does it seem unconstitutional when precisely the same bargain is entered into between the employer and his employes? The labor union says to the employer: "We will agree to furnish you with competent men at so much per day. We can control the men in our organization. They will abide by the contract that we shall make. We cannot control the men who are outside of our organization, so we ask you to employ only our men, thus making your shop a union shop. If these outside men will agree to make the same contract with you that we have made, we shall be glad to have them come into our organization, thus giving them the same privilege that we enjoy."

Relation of the Labor Union to the Non-Union Man.

The non-union man, by accepting lower wages and longer hours, sets up the standard of living for the entire craft. He may degrade the men who required years of hard work to bring themselves up to their present social and economic level. It is because of this fact that workingmen object so strongly to Chinese and Japanese immigration. But what about the non-union man who demands and receives everything that the unionist asks for? Surely, it may be said, he is not degrading the workingmen. That may be true, for the present. The time may come, however, when the workingmen of his craft may have a grievance which will require a united protest against the unfair treatment of the employer. Outside of the organization, that nonunion man may become a menace to our interests, even though he is receiving union wages and working union hours. He may be used against us. Furthermore, he is receiving the benefit of the years of sacrifice and hardship of his fellow-workmen without assuming any of the obligations of the union. He is quite willing to have others fight his battles, without subjecting himself to the perils of the warfare, and frequently his "conscientious scruples" against joining the labor union consist simply of an unwillingness to assume these obligations.

"Limitation of Output."

Limitation of output is sometimes urged against the trades union. This is untrue, but actically no attention is given the regular eetings of manufacturers and dealers in which they openly discuss and agree upon prices and the limitation of their product in order to maintain these prices. This applies to practically every great corporation. In some industries the producer will cut off the supply of the dealer if he sells the product cheaper than the price demanded. Meanwhile the same concern will insist on the workingman's right to sell his labor for whatever price he pleases. Every storekeeper despises the merchant who cuts his prices, but he will usually defend the workingman who cuts his.

We are sometimes accused of limiting the number of apprentices in a particular shop. But we have been compelled to resort to this measure at times because some employers have filled their shops with boys, who were frequently kept at work on a particular machine or on the same kind of special work, which enabled them to earn a man's wages in a year or two, thus not only depriving the full-fledged mechanic of his position, but, at the end of his apprenticeship, the young man found himself a "specialist," unable to pursue his craft as a journeyman, and therefore replaced by another boy, who would pass through the same experience.

In the matter of piecework, when the employers found that by hard spurts their employes could earn a little more than was customary, it frequently happened that a reduction was ordered in the piecework price, so that soon this system in many trades became "the pace that kills."

In practically every instance where the rules of the labor union seem unjust or tyrannical we have been compelled, in self-defense, to establish such laws as would guarantee us some protection against further encroachment by unscrupulous employers.

The extra five minutes at the end of the day in order to "finish a job" became a regular thing, and soon it lengthened into a quarter of an hour or longer, while frequently a protest brought only abuse. Hence, the apparently arbitrary ruling that under no circumstances must a man work beyond the time limit.

Moral and Ethical Value.

The labor union has an ethical value which is rarely appreciated. Labor halls have become social centers. Frequently helpful lecture courses are given. Social features, uplifting in character, are often supported. The labor press educates the trades unionist in technical matters, presents higher ideals, and urges better living.

I Killed a Robin

BY SIDNEY DAYRE.

I killed a robin. The little thing,
With scarlet breast and glossy wing,
That comes in the apple-tree to sing.

I flung a stone as he twittered there;
I only meant to give him a scare,
But off it went—and hit him square.

A little flutter—a little cry—
Then on the ground I saw him lie;
I didn't think he was going to die.

But as I watched him I soon could see
He never would sing for you and me
Any more on the apple-tree.

Never more in the morning light,
Never more in the sunshine bright,
Trilling his song in gay delight.

And I'm thinking every summer day,
How never, never I can repay
The little life that I took away!

—Exchange.

Foreign Mission Notes

Miss Emma Lyon of Nankin, China, reports that there are ninety girls in her school. She calls urgently for another missionary to be associated with her. The society has not the money to send another worker this year. Miss Lyon is doing a noble, heroic work.

The program of the Foreign Socieety at Topeka will be turned over largely to the missionaries this year. There will be ringing messages from China, India, Africa, Japan and the Philippines. The returned workers from the fields will report of the work on the firing line.

Dr. Eliott Osgood of Chu Cheo will be the happiest man in China when he hears the good news. J. M. Tisdale and his good wife of Covington, Ky., have given $5,000 for the erection and equipment of the hospital at Chu Cheo, where Dr. Osgood has so faithfully toiled. Mr. and Mrs. Tisdale will build this hospital in memory of their sisters, Anna G. and Aria C. Tisdale. They could not erect a better monument to the memory of their loved ones. After monuments of stone have crumbled to dust, thousands in China will rise up to call these names blessed. May this noble gift stir up others to do likewise. Most urgent appeals come for a Bible College in Nankin, China, $6,000; a chapel at Lu Cheo Fu, $2,500; a hospital at Laoag, Philippines, $7,000; a kindergarten at Akita, Japan, $1,500; a home for Dr. Shelton in Tibet, $3,000.

The church at Beatrice, Neb., J. E. Davis, pastor, reports that Miss Myrtle Warren joins with the Sunday school in supporting their fourth living link. This is a great record for the Beatrice people.

The Foreign Society will use "Breaking Down Chinese Walls," by Dr. E. I.. Osgood of China, as a mission study text book this fall and winter. "Bolenge," by Mrs. Dye, will also be used, besides many other excellent text books.

The Congo missionaries report a wonderful opening of the new station at Lotumbe, Africa. They start off with a membership of seventy-five.

Dr. W. N. Lemmon of Laoag, Philippines, reports 1,067 medical treatments for the month; 189 surgical treatments, 55 major and minor operations; six visits to outside towns, fifty-three professional visits in Laoag. Dr. Lemmon removed a tumor weighing eighty pounds and holding twelve gallons of fluid from a woman. This is the second or third largest on records, so far as he knows. Dr. Lemmon also reports for Laoag: 316 sermons, 7,442 hearers, 146 homes visited, 1,636 tracts distributed, 22 baptisms, five funerals, three marriages.

R. D. McCoy of Tokyo, Japan, reports three graduates from the Bible College this year.

In the last ten weeks there have been twenty-nine boys baptized in Damoh, India. W. B. Alexander writes that the missionaries are all well and happy.

B. L. Kershner states seven have been baptized in the central district of Manila.

George B. Baird of Luchowfu, China, writes that the little waiting room in the hospital, which is used for a church, is crowded to overflowing at the morning service. A suitable chapel is greatly needed. This building will cost $3,000. It may be that some one will provide this amount for this purpose.

Dr. Dye writes that eighty-eight have been baptized at Monieka, and eleven at Lotumbe, Africa.

STEPHEN J. COREY, Secretary.

Cincinnati, O., September 1, 1910.

Church Life

—Do not delay ordering your first quarter supplies for the Bethany Graded Lessons.

—The first quarter begins October 1.

—Start the children of your Sunday-school on as true and adequate a method of religious instruction as they have in the day school.

—Some superintendents imagine they must grade the school before they have graded lessons.

—This is putting the cart before the horse.

—The grading of the school will take care of itself when you introduce a graded course of study.

—And a graded school will almost certainly backslide if it does not have a graded curriculum.

—This is one weakness of the Front Rank standard to which many Disciple schools are striving. It makes a virtue of grading the school without grading the course of study.

—No doubt our national Sunday-school leaders will soon add Graded Lessons to the Front Rank Standard.

—The publishers of Bethany Granded Lessons receive many inquiries as to whether the "Foreword" is included in the autumn quarter's textbooks. Yes, the "Foreword" is in all the text for next quarter.

—And that is one very important reason why your school should begin the Bethany Lessons, October 1.

—A Primary Teacher writes that she learned more in this "Foreword" about teaching her children than she ever knew before.

—Send today for a sample of the Bethany Lessons and for prices and order blank.

—When this paper reaches our readers the editors will be in attendance at the Illinois convention in Springfield. The capital city church is an experienced convention entertainer. Two national conventions have been held here and we predict that when the new First Church building is completed the brotherhood will want to "come again."

* * *

R. M. Cummings has removed from Harrison, Ark., to Barnard, Mo.

First Church, Oakland, Cal., will dedicate its new house of worship on September 11.

The last word from Mr. Rains was mailed in Honolulu. He has had a continuous ovation since he left Cincinnati.

Clifton Rash has been compelled to resign his pastorate at Plainfield, Kans., on account of ill-health.

Evangelistic meetings are being held at Cooksville, Ill. At the latest report there had been fourteen additions to the church.

Mr. and Mrs. W. B. Clemmer conducted a successful meeting at Woodland Park, Colo., during August. Mr. Clemmer is pastor of our church at Rockford, Ill.

W. R. Hunt writes that land has been bought in Wuhu for his home. Money is now needed for a building. It will take $3,000 to put up a suitable home.

The church at Brewerton, N. Y., has been overhauled at a cost of more than $1,200 and is now among the fine auditoriums of central New York. D. H. Patterson will shortly take charge of this church.

Dr. Burchart reports the erection of a store house in which medicine and other supplies can be kept. This is as nearly fireproof as any building can be made in China.

R. D. McCoy, Toyko, Japan, writes that his home is rebuilt. The first house he erected was burned; the insurance money replaces the building that was destroyed.

The Topeka Convention begins on October 11 and closes on the 17th. There will be a registration fee of one dollar. This entitles one to a program and badge.

J. P. Myers, recently pastor of the church at Shelbyville, Ind., has accepted a call to Marion, Ind., succeeding J. Boyd Jones, who goes to Anderson, Ind.

The congregation at Estherville, Ia., are happy in the completion of their new church home, services having been held there on August 28.

The seventy-ninth annual session of the New York Northern Christian convention will be held at Brushton, N. Y., September 23-25.

At Lebanon, Mo., union services were held on August 28, services being arranged by the Ministers' Alliance in the interests of statewide prohibition.

Twenty-five hundred dollars is being spent in improvements at the First Church, Topeka, Kansas, and a new $10,000 organ has just been installed.

A farewell reception was tendered Mr. and Mrs. C. A. Richard at Hutchinson, Kans., last week. Mr. Richard has been assistant pastor of the church there.

The missionary year ends on the last day of September. The books close at that time. All moneys intended to be paid this year should be in Cincinnati by noon September 30.

P. C. Macfarlane, general secretary for the Brotherhood of Disciples, stated in an address at Los Angeles that the Brotherhood now has a membership of 15,000, though it is but a year old.

The work at Corona, Cal., is progressing and the new part of the church building will soon be ready for occupancy. E. J. Harlow has occupied this pastorate for the past two years.

The Central district convention of Iowa Disciples was held last week at Newton. Several members of the faculty of Drake University gave addresses at the various sessions.

J. H. Gilliland dedicated the church at Macomb, Ill., Sunday, September 4, and after conducting an evangelistic meeting there, will hold meetings in Cedar Rapids and Nevada, Ia.

The Varneys opened a meeting at Belding, Mich., September 5. The pastor, Isaac Bussing, has made great preparations for this meeting, and a splendid ingathering is looked forward to.

Charles Reign Scoville is now in a successful meeting at Litchfield. Benjamin Mitchell is our pastor there. Mr. Scoville has a new musical director this year, J. V. Baird, formerly of Spokane.

Clifford S. and Mrs. Weaver will not return to Japan for some time on account of the state of Mrs. Weaver's health. They did good work in Japan and are greatly needed there. They did good work in Latham, Ill., while on furlough.

It will be a great thing for the work everywhere if $400,000 is received before the year closes. This will cheer the hearts of the workers and will give a mighty impetus to the work.

Miss Stella Franklin, Mrs. George W. Brown and Miss Mary Stanley sail from Boston for Naples on the "Canopie," September 14. India is their destination. Miss Franklin enters upon her third term; Mrs. Brown on her second and Miss Stanley on her first.

Prof. A. M. Haggard, of the Bible department of Drake University, with his family, has been spending the summer at Pinecliffe, Colo., and supplying the pulpit at Central Church Denver, during August.

George H. Southgate, former assistant pastor of the First Church, Bloomington, Ill., has assumed the pastorate of the church at Colfax. No successor has as yet been appointed to fill his place.

Charles C. Wilson, of Bellefontaine, O., preached on "Labor's Greatest Need" at the evening service, September 4. Members of the labor union were especially invited to this service.

Recently at the Monroe St. Church, Chicago, J. Wood Miller gave a reading of St. Mark's Gospel. Mr. Wood gives this reading entirely from memory and in Norwegian and German, in addition to the English rendition.

Wilbur Forsythe Robinson arrived in Japan August 7, 1910. His weight is nine pounds; he is said to be worth his weight in gold. The Lord bless the lad and make him a blessing, and bless his parents who will have the training of him for service in the kingdom

The Presbyterians are asking five dollars from every member and an aggregate of offerings of six millions. They hope to attain to this standard in a few years. The Methodists are aiming at a like amount. Last year they gave over two millions for Foreign Missions.

After a successful pastorate of three years at Troy, Kans., Jesse Bader has accepted the pulpit at Colfax, Iowa. While here, Mr. Bader will continue his studies at Drake University, after which he expects to enter the evangelistic field.

George H. Brown, of First Church, Charleston, Ill., who recently resigned to accept a call to Covington, Ky., has reconsidered his decision and will remain in Charleston, in response to the unanimous call of his congregation. Mr. Brown has occupied this pastorate for the past five years.

The church at Arkansas City, Kan., Thomas H. Papplewell, pastor, reports seven additions on a recent Sunday. Their Sunday-school is on a contest with the school at Blackwell, Okla., and look forward to bringing the enrollment up to 600.

Evangelist Wm. J. Lockhart, of Des Moines, Ia., and the Linnt Brothers, of Lincoln, Neb., will begin a meeting at Sullivan, Ill., September 18. J. Will Walters, the pastor there, is superintending the erection of a tabernacle preparatory to the meeting.

A new church edifice was dedicated at Atlanta, Ind., Sunday, Sept. 4, with subscriptions that more than sufficed to pay the indebtedness. Several persons were present who attended the dedicatory service of the old church forty-four years ago.

For their annual rally day on September 25, the Sunday-school of First Church, Lincoln, Neb., has organized itself in military form, the intervening Sundays to be recruiting days, culminating in a review of the forces by the general superintendent on rally day. They are looking forward to a thousand in attendance.

Central Church, Des Moines, Ia., was reopened Sunday, September 4, having been closed for six weeks for interior redecoration. The last number of their weekly church paper contains a pertinent article relative to the duties of the congregation to the chorus choir.

On August 28, Central Church of San Diego, Cal., held a dedicatory service, the occasion being the installation of a new pipe organ. The pastor, W. E. Crabtree, preached an appropriate sermon on "Worshipping God," taking up in his theme the place of music in divine worship.

The September issue of the Christian Banner, published by the Michigan Christian Missionary Society, tells of a plan to "besiege" the town of Flint in order that work may be opened up there during the fall. Flint is a desirable field, owing to its rapid development as an automobile manufacturing center.

J. F. Findley, of Ft. Collins, Colo., who is spending some time abroad, writes of attending the Passion Play at Ober-Ammergau. There were about four thousand people in attendance, for the greater part Americans. Mr. Findley expected to continue his journey to Rome.

The congregation of South Lawrence Ave. Church, Wichita, Kans., are looking forward to the erection of a new church. The rapid growth of every department in the church during the past three months has made it necessary for increase both in capacity and equipment. The pastor, C. C. Sinclair, feels that a new church is almost assured.

During the month of September Austin Hunter, pastor of Jackson Boulevard Church, Chicago, will give a series of Sunday evening sermons dealing with various social problems. The following are the subjects: The Gospel and the Labor Problem; The Gospel and Mammonism; The Gospel and Saloonism; The Gospel and Socialism.

Edgar DeWitt Jones, of First Church, Bloomington, Ill., was expected home last week from his vacation, which was spent in touring Europe and the British Isles. His congregation had made great preparation for a rousing welcome on his return, an effort being made to have at least a thousand in attendance at the Sunday-school, September 4. The Christian Century hopes to print two articles on the Passion Play from the pen of Mr. Jones.

Beckley Institute, the C. W. B. M. School at Beckley, W. Va., is doing a good work among the mountain boys and girls of this locality. All grades are taught from kindergarten to high school, this being the only school in the town offering the advantages of the higher grades. It has an enrollment of 346 pupils, and is in need of more teachers and better equipment.

Members of the Little Flat Rock Church near Rushville, Ind., celebrated the eightieth anniversary of the church Sunday, September 4, with a home-coming meeting. Many members from other states were present and reminiscent talks were made by former ministers and S. J. Corey, of Cincinnati, O. The church is said to be the oldest religious organization in the state.

President E. V. Zollars recently addressed the congregation of First Church, Warren, O., emphasizing in particular the obligation of the church to Christian education. Our colleges are giving us approximately three hundred preachers a year, but we are losing that many by reason of death or retirement, so that able and experienced men do not need to look for fields of activity; the difficulty lies rather in the direction of securing men for the open doors now awaiting them.

Jay Elwood Lynn, a former pastor of First Church, Springfield, Ill., and Warren,

O., has completed the first four months of his pastorate at Pueblo, Colo. During this time he has visited the entire membership of Central Church, and at a recent service reported the result of his findings. This included the number of workers, number of substantial supporters and many other details and will prove an interesting and valuable document for purposes of development and organization.

The wonderful Sunday-school at Nelsonville, O., had its Fall Rally, September 5, with an attendance of 1,208, and an offering of $40. The Berean class had 512 men present, Loyal Women 124, Primary 200. The largest previous attendance was 978. The population of Nelsonville is only about 7,000. U. S. Cook is the pastor and leader in this remarkable work.

On Sunday, September 4, the new house of worship at West Liberty, Ky., was formally opened for service. The building is a handsome one of stone and brick, and furnished throughout in exquisite taste. J. W. Hatcher, formerly of Hamilton, O., has been minister of the congregation for nearly two years, and it was largely due to his efforts that this enterprise was accomplished. In striking contrast with the way in which almost all of the school and church buildings are built, the congregation at West Liberty has built this church without outside help. R. H. Crossfield, president of Transylvania University, Lexington, Ky., spoke at the dedicatory services.

In yielding up his pastorate in Kansas City, to become State Secretary of Missouri Missions, D. Y. Donaldson wrote a gracious communication to the Disciples of his state. He speaks feelingly of his love for his pastorate and his great satisfaction in the successorship of L. J. Marshall to this charge. "I find myself," he says, "standing with one hand extended to the weak and needy and one extended to the host who are strong ready to help. Blessed bond, if I may hold firmly to both and so become a double blessing. Such is my conception of the place to which you have called me." Mr. Donaldson speaks in words of frank appreciation of his predecessor in the secretarial office, T. A. Abbott, "who has put the best years of his life into this work. He has been generous to give me freely much help. He is now and offers ever to be my willing counsellor." Recently Mr. Donaldson's church gave a reception in his honor and that of Mrs. Donaldson, presenting the former with a gold watch and the later a handsome silver service. The Christian Century joins in wishing constant success to the new leader in Missouri missions.

The Englewood (Chicago) Church, of which C. G. Kindred is pastor, will mark its twenty-fifth anniversary by a two days' celebration, Sunday and Monday, September 18 and 19. At the morning service, on Sunday, the pastor will preach. At the evening service, Charles Clayton Morrison, editor of The Christian Century, will preach. On Monday evening, all the Disciples, ministers and congregations, of the city and vicinity are invited to rejoice with the Englewood Church. Mr. Morrison will address this meeting, speaking on the Edinburgh Missionary Conference and the London Anglo-American Conference on Christian Union. It is desired by the committee that former members of this great church, now residing elsewhere, send letters suitable to be read to the congregation. The reading of these will be an interesting part of the program. Such congratulatory communications should be addressed to O. A. Harding, Room 1201, 100 Washington St., Chicago. On Mr. Kindred's first Sunday after his vacation, large congregations greeted him and nine persons united with the church.

Southern California News Letter

The work of the new year in Southern California Missionary circles is fairly begun. A number of pastors were able to take vacations immediately following the Long Beach gathering. The secretary has had his fling at a vacation, has been conducting a meeting with Oscar Sweeney at Oceanside, filling the pulpit of the First Church on Sunday mornings, during the absence of the pastor in Alaska, and spending a few days each week in the office. In the midst of all this he has found time for a couple of days good fishing, and a surf bath often enough to make it interesting. Such a vacation puts him in such an attitude of mind that he feels now like tackling the more serious problems of the year.

On Thursday evening, September 1, the church at Santa Paula extended a warm welcome to the pastor, Dan Trundle and his wife. Addresses were delivered by representatives of the church board at Santa Paula and of the congregation and of the ministerial forces of the city. The formal installation service was conducted by the secretary at the close of the other exercises. Bishop J. P. Ralstin, of Ventura county, offered the installation prayer. Refreshments were served at the close by the ladies of the church. This was the auspicious beginning of what we earnestly hope and trust will be a most successful work. The promises of this work are very great.

One of the most self-sacrificing missionary workers in our Southern California field is Oscar Sweeney at Oceanside. He has done loyal service in this field for the past two years. He tried to get away last January, but the citizens rose up en masse and forbut the citizens rose up en masse and forbade any such action on his part. The result was that he remained. His church work has been done on the broad basis of community enterprise. He has stood personally, and his church as a body for everything moral and upright in the community and against every immoral and degrading influence. This is a dry town today, so a banker belonging to the Methodist church in that city told the secretary, because of the fact that Rev. Sweeney has remained in it. He has had the courage of a hero and exhibits the consecration of a martyr for the cause of the work there. His accomplished wife is no less important in the community and no less appreciated than is her worthy husband.

Pastor Clubb, of Pomona, will dedicate the new church at Oakland the 11th of September. He is a strong man for such a service and will without doubt accomplish the desired end, whatever that may be, in the matter of raising finances or the spiritual hopes of the people.

Pastor McCash, of Ontario, preached on Sunday night, August 28, at Beaumont. The mission here is to be under the supervision of the Ontario church during the coming year. They will support it financially, morally and every other way that is necessary until it becomes a self-supporting church. This is a splendid example for our churches to follow. All financial support for this church will be paid through the Southern California treasury and will be under the supervision of the Evangelizing Board though supported by the Ontario church.

Santa Barbara is looking toward the location of a pastor. Two or three splendid men are in view for this work. It is a church of great latent possibilities, the development of which means the establishment of one of the strongest churches in all this southland. The man with the ability to handle the situtation will achieve success.

L. J. McConnell closes his work at South Pasadena the first of October. He has done a successful work here, and though there are some problems that are exceedingly difficult, the work will be in far better shape for his successor than when he took hold of it. A strong man is needed for this place.

Sumner T. Martin is doing service at Redondo Beach during the summer, expecting to return to the Imperial Valley and take up the work under the board the first of October. The brethren at Redondo are very much encouraged and will be able to locate a permanent pastor before he has left them.

Willis S. Myers, state evangelist of the board, begins a meeting at Sawtelle September 4. His time is completely taken up till the holidays, and a number of calls for meetings that could not be filled before that time. His work was very successful last year, and with the splendid openings that are before him in this year's work, a record will no doubt exceed that of the last year. He is one of our best young evangelists and has given splendid satisfaction in the fields in which he has worked. The board was fortunate to be able to retain his services for this year's campaign.

Attention is now being directed toward our national convention at Topeka. The Western railway lines were very slow in making rates for the delegates from this section, but at least we have a report on the matter. Tickets will be on sale good going October 7 and 8, and returning up to and including the 31st. Round trip fare will be $60, including Omaha as well as Topeka. We are in hopes that at least seventy-five delegates can be secured from Southern California, that a special train may be given us for the trip. Twenty-five persons will secure a special car. The route will be the Santa Fe from Los Angeles. We hope to be able to make a junction with the Northern California delegation and also pick up the Arizona delegation on the way. This will make a splendid company to travel with. Any who may be going will confer a great favor by sending their names and addresses to the secretary, 1005 Wright and Callender building, Los Angeles, Cal.

W. G. Conley is closing his work at Covina and expects to go to El Centro in the Imperial Valley and begin service with that church about the 1st of the month. Brother Conley has held two very successful pastorates since coming to Southern California. Redlands and Covina. He is known and loved for his works' sake. He has been for several years a safe and sound counsellor on the Board of the Southern California Christian Missionary Society. Through some sort of oversight he was left o ffof the board this year. We have so many good men in Southern California that it is hardto put all who ought to be on the evangelizing board, without making it too unwieldy for the accomplishment of business, but a man like Brother Conley will serve well the interests of our co-operation in whatever place he may be.

The church at El Centro will begin the construction of a building on September 12. This building will be a great credit to the town and will make it possible to do a large and influential work there, in the county seat of this new county. Brother W. F. Holt, of Redlands, who has done so much for the development of Imperial Valley has been one of the largest contributors to the establishment of our work in that section. He is very liberal and during the three or four years of the develoment of the valley has expended in various ways an aggregate of $10,000 or $12,000 for our work there. Such consecrated and far-sighted men are an honor to our cause anywhere.

The Student's Aid Fund of nearly $12,000 will be put in available shape just as quickly as possible. The plan is to invest this fund, which was raised at Long Beach at the con-

vention and use the interest only as a loan fund to students who are preparing themselves for Christian work. It is no doubt the foundation of a large enterrise for the furnishing and equipping of consecrated young people for the field in which they are so badly needed.

The outlook in Southern California for the coming year is a decidedly promising one. The new secretary has been kept exceedingly busy but the response and enthusiasm from the preaching brethren, of the board and of the congregations of the state, are such that results are sure and there is no slavishness in a work that is accomplishing the desired end.

F. W. EMERSON, Sec'y.

American Missions

August achievements are most gratifying. Eight churches were organized; 550 persons baptized: 667 accessions by letters, statement and reclaimed; 1.217 total added to the church.

In the month twenty-one churches increased their gifts; five gave less; thirty-eight gave which made no contribution last year.

A godly Ohio sister, this week gave the A. C. M. S. an annuity of $7,000. No safer or better investment can be made than in an annuity bond of the Home Society. Let others do likewise for our Master's and country's sake.

September of the centennial year gave the Home Society in total receipts, $26,699.60. Of that amount the churches gave $21,283.87. If September offerings of this second century year equal last, every missionary and station now supported can be maintained. No backward step must be taken; no backsliding in Home Missions is pardonable. Brethren please see to it at once that your congregation has a part in this blessed ministry. Send your remittances promptly, our books close September 30.

I. N. MCCASH, Sec'y.

Ahead of Roosevelt in Africa

One of the most popular of the lectures conducted by the Chicago Daily News during the past year is that by Guy Walter Sarvis on his trip through the heart of Africa. Mr. Sarvis is now under appointment of the Disciples' Foreign Missionary Society to go as a missionary to China. He will be supported by the Hyde Park Church of Chicago. The slides which are used in his lecture are not only pictures, but works of art, done in the colors which are really found in Central Africa. Mr. Sarvis' journey was through the most unfrequented part of the African jungle, and he is one of four living men who have made this journey. He passed through the heart of the pigmy country and the great forest of which Stanley wrote. The journey from Mombasa on the east coast to Banana at the mouth of the Congo occupied five months, half of which time was spent in marching. The first part of the journey was through the country in which ex-President Roosevelt hunted during the past year, and the last third was over the historic ground traversed by Stanley in his Emin Pasha Relief expedition.

The lecturer combines the point of view of the traveler and the scientist in a way that makes his lecture fascinating to young and old, and to audiences of all degrees of education. He deals especially with the customs of the people, and gives a sympathetic interpretation of a life which to many seems only savage. Mr. Sarvis has a fluent and interesting delivery, and makes the audience feel that for the time they are with him in central Africa. Churches within reach of Chicago will do well to invite Mr. Sarvis to give his lecture before them. He is now supplying the pulpit of the Hyde Park Church during the absence abroad of Dr. E. S. Ames.

Springfield's Welcome

The following communication from Springfield's three pastors to the Disciples of Illinois came too late for publication last week. It will have no effect now in inducing the wavering ones to decide to go, but it will suggest to the stay-at-homes something of the good things they are missing. At this writing the prospects are good for one of the best conventions Illinois has ever known. The following is the Pastors' Letter:

The Illinois Convention.

The Disciples of Christ in Illinois are invited to the State Missionary Convention which meets at Springfield Sept. 12 to 15.

The three churches of Springfield join in the invitation and will do all they can to make the convention great. The churches in the Capital city of Illinois have an honorable history which marks steady growth. The old First Church now has a membership of about 1,200, and is led in the work by Frederick W. Burnham. They are now undertaking the erection of a new building to cost, when finished, $100,000. The church is in flourishing condition. The brethren of Illinois will behold the aggressive work of their people at the Capital.

The West Side Church, where the convention meets, was organized by the First Church in 1902, and started in a splendid building with ninety-eight members. Its membership now numbers 726, and last year saw the church building enlarged and greatly improved by the addition of the Bible-school department at an expenditure of $13.000. John R. Golden, the present pastor has led in this development during two years.

The Stuart Street Church was organized in 1905, under the ministry of Charles Clayton Morrison, and has grown in a wonderful way. It now enrolls over 500 members. H. H. Jenner is the present pastor and with his people is planning yet larger work for the future.

The sessions of the State Convention will be held at the West Side Church, corner State and Edwards streets. Members of the reception committee will try to meet all incoming trains during the convention. If they should not see you at the station, take any car going toward the court-house, transfer to West Lawrence car, and get off at State street. Go one block north to the church.

The Brotherhood Sessions will be held on Tuesday afternoon at the Masonic Temple, one block south of the New Leland Hotel, and will conclude with the address of Arthur Holmes at the West Side Church in the evening. A banquet will be served in the basement of the Temple at 5:30 p. m., for 60 cents per plate; 500 men are expected to participate. Special delegations are preparing to come from central Illinois cities and towns.

The Springfield churches propose to furnish lodging and breakfast to all delegates to the convention. Dinner and supper will be served in the basement of the church at 35c and 25c, respectively. Those prefering hotel accommodations can secure same at good hotels at 50c and up, for each person for room, two or more in a room. Information regarding hotels can be obtained from the committee.

Plans are under way for some special evangelistic services at the city Rescue Mission, on the streets and perhaps at the shops. It is our hope to have the convention leave a favorable and lasting impression upon the city, and to have the delegates carry away the most helpful results of their coming.

F. W. BURNHAM,
JOHN R. GOLDEN,
H. H. JENNER.

Kentucky State Convention

The annual gathering of Kentucky Disciples will be held at Owensboro, Sept. 19-23. Monday evening's feature will be the Convention Sermon, by Joseph W. Hagin. Tuesday's three sessions are devoted to the C. W. B. M., with addresses by Prof. Charles T. Paul, of the Missionary Training School. Indianapolis, on "The Secret of Power in Missionary Service," and "The Romance of Christian Conquest." Mrs. John Gay will deliver the president's address and Mrs. Ida M. Harrison will report the Edinburgh Missionary Conference. On Tuesday the President of the Convention, W. E. Ellis, of Cynthiana, will deliver an address. The general interests of the brotherhood will be represented by G. W. Muckley, S. J. Corey, I. N. McCash, Robt. M. Hopkins and others. We note that E. L. Powell will conduct a one o'clock service on Thursday, at the Court House steps. The Sunday-school work occupies a large place on the program. H. W. Elliott, the efficient state secretary, will present a splendid report showing heartening growth in state missions.

Attention Topeka Delegates

Delegates who will send $1 to R. K. Wilson, Box 50, Topeka, Kansas, who is chairman of the entertainment committee, will find awaiting them on their arrival at the registration and assignment tables at the State Capitol building, a program and a badge which will be given them without any delay. It will be impossible to send program and badge by mail, but the committee will have you located and your badge and program awaiting you at a special table for the convenience of those who have sent their names in advance.

The registration fee will be $1. All delegates please remember this, that there may be no misunderstanding.

It is the desire of the secretaries of the different societies that this rule shall be enforced. At the Laymen's Convention at Chicago, concluding the series of Missionary Laymen's Conventions in the seventy-five different cities of the United States, a fee of $5 was charged for registration. At the World's Sunday School convention at Washington the fee for registration was $2. At the recent great Missionary Conference in Edinburgh the fee for registration was $3. The $1 fee is being followed quite generally by Christian Endeavor Societies and other religious bodies. The time has come in the history of our movement when a great deal of money is needed to handle the immense crowd that attends such gatherings as our National Conventions, and beginning with Pittsburg our secretaries insist that this plan of charging $1 for registration, with program and badge accompanying this fee, should hereafter become the rule, and have asked that it be applied at Topeka, that all our conventions in the future may be handled in a satisfactory and dignified manner. worthy of a great people.

It is hoped that a large number of delegates will avail themselves of this foreword and secure rooms and their programs and badges in advance, saving themselves much worry, and the committee much work.

We are expecting daily to hear that rates have been granted by the Western Passenger Association. Already the break has been made below the two-cent rates, namely, a special rate from Louisville, Kentucky, and another one for the entire Pacific Coast, and the Western Passenger Association have granted us a rehearing. We feel that there is no doubt concerning their actions.

CHARLES A. FINCH.

Conference of Evangelists

The conference of the Interdenominational Association of Evangelists, which has just closed its sixth session at Winona Lake, was in many respects the greatest in its history. The following officers were elected: President, W. E. Biederwolf; Vice-Presidents, J. Wilbur Chapman, Tilman Hobson, William A. Sunday, and C. R. Scoville; Secretary and Treasurer, Henry W. Stough. Fifty-one members were received, making a total membership of 253. The following eminent speakers addressed the conference: Rev. G. Campbell Morgan, D. D., of London, England; Rev. George R. Stuart, Cleveland, Tennessee; Rev. Tilman Hobson, Pasadena, California, and Rev. A. P. Gill, of Kansas. Measures were adopted by the association looking toward the improvement of evangelistic methods, the high moral and spiritual character and the practical efficiency of the members of the association for evangelistic work. There were over two hundred members of the association in attendance at the conference, among whom were many of the most prominent evangelists of the country.

Rates to Topeka Convention

Up to this date the railroads of the middle west have made concessions for a two-cent fare only. Dr. I. N. McCash, of the American Society, says that every pressure has been used to secure the best rates. Success has especially crowned their efforts in the case of the Pacific coast. The Santa Fe will sell tickets on Oct. 7 and 8, from the Pacific coast to Topeka and return, at the rate of one fare for the round trip, viz., $60, with going limit of 15 days and final return limit Oct. 31. Tickets at this rate will be sold via diverse routes going and returning, viz., one way via Albuquerque or El Paso, and the reverse direction via Ogden, or vice versa. Tickets reading one way via Portland will be sold at rate $15 higher.

Topeka and the Sunday-school

Topeka is getting ready for a great convention in October. A recent visit has revealed all in readiness for the oncoming hosts. Among the attractive features of the convention will be the Bible-school sessions on October 15 and 16. The program opens with a monster parade at one o'clock on Saturday, under the direction of D. P. Gribben, of Kansas City. At least 5,000 men, members and friends of Adult Bible Classes are expected to participate. Topeka has promised 300, Lawrence has a class of 100 that will come, Kansas City and Jackson County, Mo., will have more than 1,000 men over for the day. Governor Stubbs will head the procession and will deliver the first address of the afternoon session along lines of civic righteousness. The parade will be reviewed by 5,000 women and children banked on the beautiful entrance steps to the Kansas Capitol Building.

Following the address of Governor Stubbs, will come an address from the National Bible School Superintendent, and another from Hugh McLellan of Texas. The afternoon session will also include the Front Rank recognition service when all 1910 Front Rank schools will be appropriately recognized and congratulated.

Between the afternoon and night sessions, there will be two conferences. The first will be held in the First Christian Church and will be in charge of Mrs. Myron C. Settle, for the elementary workers. All workers and teachers in the Cradle Roll, Beginners, Primary and Junior Departments will want to attend this conference. The other will be a Teacher Training Luncheon in charge of Clarence L. DePew, the Illinois State Superintendent. The work of training teachers is certainly the greatest work of a Bible-school, hence there is urgent need that this fundamental service shall receive careful attention.

The night session is to include two addresses from Bible School specialists. R. P. Shepherd of St. Louis will speak on "The Church and Religious Education," and Herbert Moninger, of Cincinnati, will give an illustration on "Men's Work in the Bible School."

Sunday morning Myron C. Settle, the Kansas man, will conduct the record Bible-school of the convention in the Auditorium. He has set for his aim, 4,000 in attendance, and he asks all persons coming to Topeka to bring their Bibles for use on Sunday in this Bible-school. This will probably be the largest Bible-school service ever held among our people.

Certainly there will not be a dull moment at Topeka for Bible-school workers and many of them should plan to attend. The state men will also meet in conference each morning for the discussion of Front Rank standards.

ROBT. M. HOPKINS.
National Sunday-school Secretary.

American Society Program Features

Friday, Oct. 14, is the American Christian Missionary Society's day at the Topeka Convention. Besides the report of all the branches of this society, and the Presidential address, by Peter Ainslie, of Baltimore, addresses are to be delivered by L. W. Marshall, Independence, Mo.; Albert Clot, of the American Waldensian Society; Secretary I. N. McCash, on "America's Challenge"; John R. Ewers, Pittsburg, on "Church Extension"; and C. M. Chilton, St. Joseph, Mo., on "Strangers Within Our Gates." The latter two divide the evening session between them. The annual meeting of the National Board of A. C. M. S. will be held in the First M. E. Church, Tuesday, Oct. 11, at two p. m. Life Directors, Life and Annual Members constitute this board.

The wheat crop of France is said to be 67,000,000 bushels short this year. French merchants are buying wheat in New York.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

Samples of BETHANY GRADED LESSONS *Sent Free to Ministers, Superintendents or Teachers, upon application.*

THE NEW CHRISTIAN CENTURY CO., 700 E. 40th ST. CHICAGO.

THE CHRISTIAN CENTURY

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What Can Men Do?

An Editorial

The Irish Priesthood

A. W. Taylor Discusses Home Rule and Rome Rule

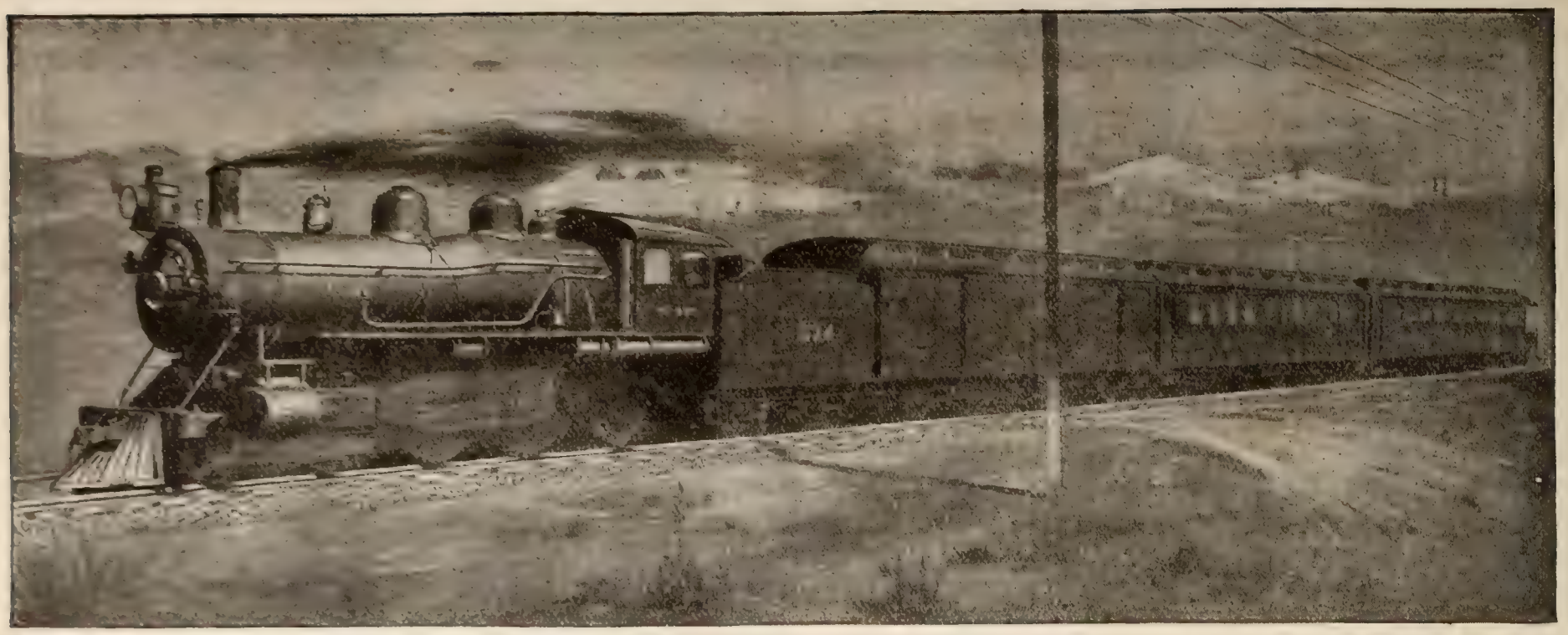
Religion on the Pacific

By Rev. J. R. Perkins

Two State Conventions

One East, the Other West

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OCTOBER 11 TO 17, 1910

This train, equipped with Standard Pullman Sleepers, Santa Fe Tourist sleepers and reclining chair cars (seats free), will leave Dearborn Station, Chicago, at 10 p. m., Monday, October 10, arriving in Topeka at one o'clock the next afternoon.

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The equipment is all new and modern. The engine powerful and fast. The Santa Fe track is heavily ballasted,—double track most of the way—safeguarded by block signals and kept in perfect condition.

Fred Harvey will serve breakfast in a dining car that will be attached before the train reaches Kansas City and lunch at the dining room at Topeka after the train arrives.

You should not fail to attend the National Convention. It is of great importance that you be there.

You should make up your mind early and secure space on the Christian Century Special.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

What Can the Men Do?

DISCIPLE MEN HAVE ORGANIZED A BROTHERHOOD AND NOW THEY ARE ASKING WHAT THEY CAN DO WITH IT.

To the cynic and the critic that seems an anomolous if not a ridiculous procedure.

Why, the critic complains, do you add yet another organization to the already too complex and cumbrous machinery of the church when there is no obvious service for it to render?

The cynic declares that this new much-heralded organization without a function is typical of the delusion which obsesses the whole church—a delusion which imagines that the piling up of elaborate machinery is the same as success.

There is some ground for the position of both critic and cynic.

The truth is that the church is organized overmuch. There is great danger that man shall be lost in the very machinery devised to save him. It is not strange, therefore, that a new organization must give the countersign of service before it is allowed to pass the picket line where the critic stands.

And it is likewise true that the church is easily deluded into mistaking the clatter and roar of ecclesiastical machinery for the coming of the kingdom of God. The Roman Catholic church, the hypnotic revival, and a certain type of Sunday-school boom, are three instances in point, to name no more.

But neither of these admissions nor both of them together justify the attitude of the critic or the cynic toward the Brotherhood.

At the Illinois convention last week a Men's Meeting was held under the auspices of this Brotherhood. Two hundred men—half of them laymen—sat together in an afternoon's discussion of the question of giving this new organization something to do.

Some suggested that the men specialize in missions after the fashion of the Women's Society. Others argued that the men's business was to develop so-called institutional features in the church like baseball clubs, swimming pools, reading rooms and political reform clubs. Still others said that the fellowship principle expressed in occasional social meetings of the men, with perhaps a dinner attachment, would justify the existence of the new organization. The most insistent bidder for support was Eureka College, on whose behalf several urgent speeches were made asking that the Brotherhood devote itself during the next year or five years to the raising of at least a decent endowment for this pivotal institution.

It seemed as if there were as many opinions as there were minds. The meeting adjourned, after the chairman announced that the parade would be abandoned, and went out in front of the building to have its picture taken.

There was a bad taste in the mouth of the men. The critic and the cynic spoke freely. One man said, "The Brotherhood is a white elephant." Another replied, "What shall we do with it, kill it or starve it?" Thus criticism and cynicism ran through the company.

That evening, with a hundred citizens of Springfield added to the group, all sat down to a dinner together. Afterward, a national officer of the Brotherhood acting as toastmaster, a number of men were called upon to speak. Every man cracked jokes. There was not a serious effort made to rescue the Brotherhood from the pit into which it had fallen in the afternoon. Nobody evinced any sense of responsibility, not even the national officer. Not one illuminating speech was made.

As the men passed out one of the banqueters remarked that the trouble with the Brotherhood was that its leaders did not take it seriously. His neighbor replied, Yes, the Brotherhood is a huge joke.

And a third, more thoughtful and deliberate than the others, added that both in the Brotherhood's literature and its personal leadership there is evidence that a certain sort of swagger is mistaken for manliness.

In the judgment of The Christian Century it is immensely important at the present moment for the leaders of this movement to make a convincing interpretation of it to the laymen and ministers of the Disciples. This awakening of the masculine element of the churches is one of the most significant and promising facts in the Christian world.

But it is perilous to leave men to grope for themselves. Spiritual leadership in the Brotherhood, as Judge C. P. Kane declared, is the desideratum of the hour.

Dinners, parades, banners, social fellowship, big conventions, clever story-telling—down at the bottom of their hearts men have a contempt for an enterprise of which these are outstanding features.

The sooner the leaders of this movement come to have a contempt for these things also, and directly and frankly, with clear spiritual insight, and without apology, state to Disciple men the religious significance of the Brotherhood the sooner and the surer will the movement disarm the critic and the cynic and justify itself in the mind of the plain earnest man.

It is wrong for this criticism to continue. It is a fatal defect in the enterprise if its leaders are not able to speak an illuminating word which will open the eyes of earnest men whose enthusiasm is inhibited by persistent doubt as to the serviceableness of the new organization.

The men need to be shown that the essential meaning of their organization is not to be found in the taking up of this or that specific object more or less remote and romantic, nor yet in mere purposeless fellowship, but primarily in the assuming of the unregarded tasks of the local home church.

Of the multitudinous objects upon which Christian effort is today expended, none is so much in need of fostering love as the local home church. This is logically and naturally the men's job.

There are three phases of the present situation which may be made clear to the men if we have the wit and the heart but to try.

There is first, the fact that the central and vital weakness of the church today is its lack of spirituality. It isn't money the church lacks, nor members, nor machinery, nor property. It lacks spiritual life.

The second aspect of the situation is that the church lacks spiritual life because it lacks spiritual leadership. Our ministers are turning from their true calling to serve tables. They are organizers and administrators of the mechanics of religion, more than prophets of the most high God.

The third phase of the situation that the men can be made to see is that not the minister but they themselves are to blame for his lack of spiritual leadership. They have compelled him to do their work because if he did not do it it went undone.

He lets the contract for the new church house. He raises the money to pay for it. He hires the members of the choir. He may insist on an exhaustive pledge list being made up for current expenses before he accepts their call, but before six months have passed his pastoral calls have been turned into a money canvass—and that for his own salary.

On Sunday, he comes to the pulpit with a mind so filled with institutional responsibility that he preaches about the mere pragmatic affairs of the church. There is no prophet's message in his heart. His soul has had no chance to feel its way into and through some deep mystery of life whose secret he might now be interpreting to his people.

He has no vision; and the people perish!

Here is what his men can do: They can forbid his doing their work by doing it themselves. They can be made to see that his long college training, his temperament, his yearning and, more than all, God's purpose in him, fit him but ill for the mechanics of the church. That is their business.

His is to preach and to comfort God's children.

And finally, if this men's awakening be indeed a religious awakening, and not just a bit of fun, these Christian men can be made to see that their own spiritual life and growth depends tremendously upon the spiritual leadership of their minister.

Thus in the interest of their own deeper welfare, they will make such an inexorable, though tacit, demand upon him to be a spiritual leader that the compulsion of their expectation will be equalled only by the compulsion of God's call.

This, if men are made to see it, is a man's work to be done in a man's way. Its chief blessing will be that it will set the pastor free to do a preacher's work in a preacher's way.

Chapters From A Travel Journal

In Manor House and Cathedral

I am consenting to publish this chapter of my travel journal more for the sake of personal friends who have expressed an interest in following the route of our trip than because there are in it any observations of interest to the general reader.

Our trip through the Grampian hills from the very north to the extreme south of Scotland was taken on an ideal day. The out-of-the-window charms of British railway travel are fascinating. The scenery is unlike our own. If it is mountainous it is not awe-full, if it is level it is not monotonous. One feels that he can be on familiar terms with these mountains. And as for the farm lands, they are checkered with hedges and stone fences in such variety as to stand in marked contrast to our far-stretching prairie corn-fields.

It was our great pleasure to be the guests of Lord and Lady Polwarth and their three daughters at Mertoun House, near St. Boswell's. The personal acquaintance of this gracious family was one of the fruits of the Edinburgh Conference. Lord Polwarth was the President of the World Missionary Conference held in London in 1888. His interest in things missionary is deep and abiding. One of his daughters is a missionary in Tibet, and his son, the Master of Polwarth, was Chairman of the British delegation at the Edinburgh Conference.

His lordship is a gracious and venerable gentleman. A profound and unaffected piety characterizes him and pervades the home life of Mertoun House. We walked through the beautiful gardens about the house, investigated an old pigeon house dating back six hundred years, and an old chapel on the estate on whose outer wall still hung the chain devices used long since for punishing those who misbehaved in church. But more interesting than all were the storied pictures and tokens within the house. The dining room is hung with ancestral paintings covering several centuries back into the dim history where the family originated. A cabinet belonging to Mary Stuart, Queen of Scots, richly done in inlay work, and a little casket containing vari-colored silk threads with which Queen Mary worked, interested us.

The family name of Lord Polwarth is Scott. Sir Walter Scott, of the same family, is buried at Dryborough Abbey, not more than two miles from Mertoun House. This old abbey is almost an unrecognizable ruin, save for a buttressed corner or two and the tombs of the poet and his family. Mertoun House is redolent of the memory of Sir Walter. Here many of his poems were written. The reader who will look up his "Marmion" will find it dated at and descriptive of Mertoun House:

> "In these dear halls, where welcome kind,
> Is with fair liberty combined;
> Where cordial friendship gives the hand,
> And flies constraint the magic wand
> Of the fair dame that rules the land.
> Little we heed the tempest drear,
> While music, mirth, and social cheer,
> Speed on their wings the passing year.
> And Mertoun's halls are fair e'en now,
> When not a leaf is on the bough."

There was not a little emotion in our hearts as we retired with the information that our bed-chamber was often the guest-room of Scotland's greatest literary interpreter.

Our talks with these fine Christian people were most instructive. With complete American frankness we confessed our ignorance of any but the meagerest significance of nobility. And with equal frankness they modestly explained much to us. There was a keen rivalry of conversational leadership, they trying to lead us to talk about things American and we to induce them to tell us of their noble history and the changing social order in which the status of nobility is today undergoing modification. I found his lordship most frank in his expressions of regret at the course of the Lloyd George taxation principles. But instead of resentment I thought I discerned in his speech a tone of acquiescence in the inevitable.

They, on their part, were deeply interested in our American negro problem and the Laymen's Missionary Movement, of which much had been said in Great Britain and especially at the Edinburgh Conference. It is most difficult for our cousins across the sea to understand the negro question as it exists in our southland. The negro there is a novelty and not a little fascinating. Indeed, in London we saw negro men quite frequently on the streets and in the restaurants —and, almost without exception, always accompanied by white women, well dressed and apparently respectable. As for the Laymen's Movement, my heart was still warm with the enthusiasm kindled by the great Chicago Congress, and I found myself most happy in telling the interesting story to such eager inquirers.

On leaving Mertoun House and St. Boswell's we began our tour of the cathedral route, beginning with beautiful Melrose, thence to Durham, York, Lincoln and Ely. Of them all, Durham most impressed me and York most impressed Mrs. Morrison. The situation of Durham Cathedral was peculiarly suggestive. At the base of a noble hill, and three-quarters the distance around it, runs the river. Half way up is the castle, and at the top, capping all, is the cathedral. The symbolism of this situation cannot be overlooked by the most unheeding. The river represents man's commercial life, protected from above by the castle, and crowned at the top by the church. Here is the true place of religion—at the top of life. Only as life passes up from the self-regard of the commercial to the heroism of knightly self-giving and reaches the summit of worship is it full and complete. More than by the vast dignity of the cathedral itself was I impressed with this artistry of its situation.

In York it was the sheer artistry of the interior that charmed and awed us. Here we found the Gothic lines in perfection. Not as an ejaculation, but as a thoughtful description, one felt that no word would do but "sublime." There was an uplift about it which grew more and more conscious as one sat long under those arches. They pointed the soul to God.

We took a short excursion from the cathedral route to make a trip to the important manufacturing cities of Leeds and Bradford, going out to Ilkley, a suburb of the latter city, to pay a short visit to relatives of some dear Chicago friends. From Ely, a small village surrounding the old but less interesting cathedral, we went to Cambridge. What a fascinating exploration trip it is to hunt out these twenty-four colleges which, together, constitute the University! Walking up the streets one has no suggestion of the rich old stoned walls and halls lying back of the quaint shops. But no sooner does one enter upon the search than he passes from one surprise to another. Through an old gate one walks into a beautiful quadrangle, the walls of the surrounding buildings are thick with vines and in every window-ledge flowers are growing. Through this quadrangle one passes into another and another and out into the alluring vista of Trinity college grounds, through which runs the classic Cam.

I must not speak of college after college in the order of our exploration, but I cannot begin to tell of our stop in Cambridge without just saying that the chapel of King's College is the most exquisite piece of architecture our eyes beheld in all Great Britain. In lines as ultimate in Gothic perfection as York minister, but more delicate and subtle, the fan-vaulting of this ceiling seems impossible to human skill. We lingered here a long time, and worshipped without organ or sermon. It is not orthodox, but I must be truthful and admit that for beauty and variety and richness of architecture Cambridge fascinated me more than did Oxford, which we visited some weeks later. In neither place was school in session during our visit, so I am comparing the two only upon the side of their architecture and landscape attractiveness. As a place of residence, I think I would prefer Cambridge to Oxford.

We arrived in London on Saturday evening from Cambridge and felt at home as soon as we entered the city. London is so roomy and welcoming! That evening we took a 'bus ride and saw the town! I cannot get over wishing that we had 'busses in Chicago! They are such a joy. In the main part of London there is not a street car rail, but just those great motor 'busses with seats on the top. What impressed me most at the first glance of London was the omnipresence of the silk hat and the flamboyant advertising.

Next morning I preached at Hornsey Church, of which Rev. Leslie W. Morgan, English correspondent of The Christian Century, is pastor. This church was alive with its hope of a new house of worship, a goal toward which it had been working for a number of years. [Announcement of the corner-stone laying was made in these pages last week.] In the evening I visited the West London Tabernacle and preached there. At this service we met a number

of Disciples from America, ministers and other church workers, who were gathering for the Anglo-American Conference on Christian Union which was to be convened July 4, the next day. The next chapter of this travel journal will be devoted to this interesting meeting.

CHARLES CLAYTON MORRISON.

Scientific Temperance

The temperance advocate is sometimes so earnest in his efforts to remove the evils of drink that he forgets that there are causes which must be understood and removed before the habits of men can be changed. He is keenly aware of the effects of drinking intoxicating liquors. It seems to him that any man ought to have sense enough to leave off a bad habit as soon as its badness has once been pointed out. But men keep on drinking, and new generations learn to drink in spite of the solemn warnings of the wise. If we still believed in the doctrine of total depravity, an easy explanation of continuance in wrong-doing would be at hand. The sin of the drink habit is not to be minimized, but we can never cure the world of this particular sin by denouncing it.

It must be recognized that many persons do not see any harm in the habit of using intoxicating drinks. They have been taught that such drinks are necessary to health and happiness. That this teaching is wrong may be perfectly evident to one who has the facts and is able to appreciate their meaning, but a man is not easily convinced that the customs and sentiments of his ancestors are not good for him and his children. A long process of education is needed before some of our citizens will be able to feel the force of the arguments in favor of abstinence and prohibition. They are sincere in denouncing us as fanatics when we attempt to close the saloons. While we do not have to accept their view of our attacks on the saloon, we do have to reckon with their sentiments.

We have had it drilled into us that we must learn well the trade or profession we choose as our life work. Very little has been said of the way in which we are to enjoy ourselves after we have done our work. It is just as important to learn how to play as it is to learn how to work. If a man knows how to enjoy himself in a manner that befits a human being, you can say to him, if he gets drunk, that he is a fool and he will agree with you. But if he does not know what wholesome amusement is, if he is left to follow the desire of the moment, he is in danger of seeking enjoyment in the gratification of his lower appetites. The educated man is interested in nature and in the higher activities of man. He can always find something to delight him. When the state educates all its citizens with a view to fitting them to enjoy to the full each day, the drink problem will not be so difficult to solve as it now is.

Overwork causes men to seek relief in the glass of beer or whiskey. It makes no difference whether the overwork is due to the greed of the worker or of his employer, when one is physically exhausted he becomes an easy victim of the elemental appetites. A glass of beer then appeals to the man more strongly than sentiments of patriotism and religion. He cannot remember vividly the high obligations he owes to his family. A lecture on temperance is a waste of words. Of course he is made worse physically by drink. He does not look to the future. This means that society is under obligation to see that no man is overworked. The obligation goes further; children must receive such care that they will grow into men and women with strength of body and mind sufficient for the work society has a right to demand of them.

A low estimate of life enables one to drink without shame. The higher the estimate we place upon intelligence and virtue, the stronger will be our opposition to any habit that undermines the health of body or mind. The incongruity between the drink habit and the life of the spirit does not yet appear to be seen by all who have a good degree of intellectual power and virtue; we may confidently believe that honest facing of the facts will at last convince thinking people that a drink which intoxicates is an enemy of civilization. The religion of Jesus, since it teaches us to think well of ourselves, is the great foe of the drink evil. We are the companions and co-workers of God. This is a fact of which science has to take account. Our business as Christians is to use all the means at our command to give to all men the conceptions of value which are distinctly Christian. We often preach in vain against the saloon because those whom we address do not have the Christian view of what it is to live. They have not the inspiration which comes from the vision of the kingdom of God.

Midweek Service, September 28. Dan. 1:8-20.

Editorial Table Talk

Centennial of Oldest Congregation

An everyway notable event will be the centennial celebration of the oldest congregation of Disciples of Christ in existence, the First Church of New York City, to take place October 2-9, inclusive. The week between these two Sundays is filled with services. The program sets forth the names of Doctors B. B. Tyler, E. L. Powell, J. H. Garrison and H. L. Willett, and President M. L. Bates, as speakers at various services. Those informed on the early history of the Disciples will recall that this church had independent existence on the same lines as those along which the Campbells were teaching, and that as a result of Alexander Campbell's visit to them they became attached to the Christian union movement of which he was the leader. In the celebration of their anniversary The Christian Century joins heartily.

A Newspaper's Duty to Earnest Men

Now and then a reader of The Christian Century sends the editors a message which strikes through the mind like a shaft of light, revealing the purpose of true journalism and encouraging us to continue the pursuit of the highest ideals. Such a message is before us. It comes from a veteran preacher, himself a sufferer on behalf of the truth as God has given him to see it. He cries out against what he believes to be the mercenariness of motive which underlies so much of Disciple journalism and organization. And without any apparent consciousness that he is formulating a pregnant epigram he adds, "I hope The Christian Century will not fear to hit hard enough to make earnest men feel good." That states the ideal of a decent newspaper. Such a newspaper strikes at cant and commercialism in church and society not so much to make time-serving leaders feel bad as to hearten earnest men, to make them feel like being brave in their utterances of the truth that is in them and to give them hope in the ultimate success of the righteous cause.

A Good Paper to Be Made Better

We venture the statement that no religious paper published in America is read by religious editors with more avidity than The Interior, the Presbyterian weekly printed in Chicago. For wielding his way straight into the heart of a subject and splitting it wide open Mr. Nolan R. Best, the editor of The Interior, is without a superior in the craft. His paper always says something. Devoid of cant, it grips reality in every editorial utterance. The deadly conventionalism that lies like a pall over most religious papers is conspicuously absent from The Interior. It is alive. It holds a point of view above academic and sectarian prejudices, and translates the truth of all schools into terms of life such that no one would think of contradicting it. Having spoken this word of appreciation our readers will know without our saying what significance is to be attached to the announcement that The Interior has purchased The Westminster of Philadelphia and will hereafter be published as The Continent. It is the purpose of the publishers and editors to make it "a national Presbyterian journal to serve the kingdom of God." One of the causes the new paper will serve, we predict, even more valiantly than did The Interior is that of Christian union, a theme on which its editor has clear-cut convictions for which he contends with arguments of exceptional lucidity and power. The Christian Century bids Messrs. Best and Williamson godspeed in editing The Continent.

Must Have Misunderstood

Dr. J. H. Garrison would be the last man in the world to intentionally misrepresent the views of another, but there is an editorial from his pen in the Christian-Evangelist of September 1, the direct implication of which seems to us to do injustice to Rev. T. E. Ruth, the Baptist preacher who spoke at the London Anglo-American Conference on Christian union last summer. Dr. Garrison is reporting a conversation with Mr. Ruth on the subjects of church membership, baptism, etc. In stating Mr. Ruth's position he says the latter "argued that the Disciples were inconsistent with their plea for Christian union in insisting on restoring the original New Testament baptism, which he believed to be immersion." Over against this position Dr. Garrison tells us that he argued that the Disciples

"would not be justified in changing the form and, therefore, the symbolic significance and testimony of a divine institution for the sake of healing such division, that in attempting to do so we would go contrary to the conscientious convictions of millions of loyal believers and would create division thereby, instead of promoting unity." At the close of the conversation Mr. Ruth "did not acknowledge any change of opinion," says Dr. Garrison. The editor of The Christian Century also had a talk about this subject with Mr. Ruth and found him clear as a bell in his conviction that immersion only is the proper form of baptism. No faintest suggestion of willingness to change the form from that practiced in apostolic times did we discern in him, but quite the contrary. Dr. Garrison must have misunderstood him.

The Peril of Complacency

How far this Disciple movement for Christian union, inaugurated a century ago, has settled down to a sectarian satisfaction with itself is revealed in a statement made by one of the brotherhood's most influential leaders who said recently in a published article that "it would be far better that those conscientiously practicing affusion, and infant baptism, should form congregations of their own, while those adhering to the primitive practice of believers' baptism should form local churches, composed of such believers alone, that they might give their united testimony to what they believed to be a divine institution; and that by thus respecting each other's conscientious convictions, and meanwhile co-operating in every possible way for the advancement of the kingdom of God, they would come to a unity of understanding concerning the will of Christ, and realize the complete unity for which he prayed, much sooner than by compromises which would violate honest convictions of truth." This utterance is the denial of the fundamental principle for the promulgation of which the Disciples were called into existence. Their fundamental thesis is that to continue the division among God's people is not only wrong but unnecessary. Christian union is not a goal which must be postponed into the distant future until all Christians agree in their understanding of the Bible. It is a present duty. That so representative a Disciple could tolerate complacently the segregation or sectarian picture described in the words quoted above is startling, when one thinks into its significance. Technically, of course, the quotation is a truism, because of the phrase "compromises which would violate honest convictions of truth" put on to describe the alternative. But of course no one is urging union on a compromise of conscience. And the essential gospel of the Disciples, the "good news" we were commissioned to tell the Christian world is that Christian union is possible now, over a large portion of the divided church of Christ, without any compromise of convictions. Complacency with the sectarian order of things is the subtlest and deadliest peril against which Disciples of Christ must be evermore on their guard.

Numbering Chicago's Israel

Chicago is to have a religious census taken of all its population. It is to be done in a single afternoon, by volunteer workers enlisted from the churches and going out two by two. The districts covered by these workers will be very small, of course, and the company of workers very large. Into vicious districts only mature persons will be sent. The young peoples' societies will be given charge of the respectable districts and the foreign-speaking sections will be canvassed by people of the nationality most prevalent in a given territory. The immediate occasion of this census-taking is the opening of a city-wide evangelistic campaign by Dr. J. Wilbur Chapman and his associates. The date of the census is October 8, on Saturday, and Dr. Chapman's meetings simultaneous in thirty neighborhoods of the city, begins the next day. The Laymen's Evangelistic Council of Chicago and the International Sunday-School Association are jointly behind the undertaking. The data will be decidedly simpler than the government collected—only name, residence, age, church-membership or church preference, and relation to the Sunday-school for each person. But if even so much is accomplished among the two million and a quarter of Chicago's population we may expect the taking of religious censuses in other cities to be taken up with a determined purpose to secure this data in every city in the country. The leader of the enterprise is Mr. J. Shreve Durham, head of the department of visitation in the Sunday-school headquarter's office. He has had unexpected success in finding interested and competent workers for the foreign sections. When the blanks are filled and returned to headquarters, the more tedious task of collating the information recorded on them will be pushed through as rapidly as possible. In due course the name of every person in the city will be sent to the clergyman or other representative of the religion with which he has indicated his sympathy. Protestants, Catholics, both Roman and Greek, Jews, spiritualists, theosophists and the adherents of every other cult, civilized or uncivilized, will be treated exactly alike in this manner. It is the belief of those concerned that this process will put into the hands of every Protestant pastor at least twice as many names as he has now on his church roll or pastoral record. In case of persons who express no religious preference the names will be sent impartially to all clergymen of all faiths within a certain radius of the addresses where such persons are found.

Ministering to College Students

The problem of how to conserve the religious life of the young people who attend the state university has been for a long time one of moment among all religious workers. The fact that serious effort is being made by practically all religious bodies to find a plan by which the spiritual life of future leaders may be carefully conserved while being trained in the state school is one of the significant phases of the modern educational world.

Without doubt one of the important actions of the Illinois State convention last week was that inaugurated by the state board in providing plans by which boys and girls who go up to the University of Illinois from the homes of the Disciples of Christ may have specific aid in meeting the spiritual crisis in student life. A committee of the board consisting of O. W. Lawrence, F. W. Burnham and J. W. Walters, had been appointed in May to investigate the need of such work and report at the time of the Springfield convention. After visiting the State University and acquainting themselves with the need, and with the various plans by which several of the churches are seeking to meet the need, the committee submitted a recommendation that the I. C. M. S. provide two student workers, a young man and young woman, to devote one-half time to specific pastoral work among the students. The status of these workers will be that of associates to the pastor of University Place Church of Christ and their sole business will be to seek to so hold the young men and women from our churches and church homes to the Christian life and service that when the college days are done they may be returned to the church and home, not only with spiritual life unimpaired, but as carefully trained for usefulness in the church as for service in the profession for which preparation has been made.

The Disciples of Christ have approximately 300 young people attending the State University of Illinois, either members of the church or more or less directly associated with the homes of Disciples. The local church, under the leadership of Rev. S. E. Fisher, the pastor, to better meet the student problem and to provide for its growing life, is rebuilding its plant this summer. The new University Place church will be more than double its present capacity. Thirty rooms for Bible classes and social purposes are being provided. The energies of the local church, and the special workers, will be centered in efforts to bring the young people into the Sunday morning Bible classes. There will be seven courses of Bible study offered for students in connection with the regular Sunday-school work. These classes will be led by strong Christian men from the faculty or students from the graduate school. The Presbyterians of Illinois employ a student pastor at the university at a salary of $2,500. Other denominations are expecting to build student churches and supply student pastors. The plan proposed by our state board is not an experiment, having been tried in neighboring states with excellent results, notably at Ames, in Iowa.

Humanity Is One

Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other
And all the world with him doth fainter grow.

Humanity is one; who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancour
He beateth down the steps that lead to day.

Humanity is one: there is no heaven
If one unholy lingers far apart;
It worketh in their bliss as evil leaven
That taints at last the universal heart.

Humanity is one: thou that o'ercomest,
O thou be strong for those who are but weak;
So shall a thousand triumph where thou winnest
And many find what few know how to seek.

—Clara Gregory Orton.

Social Survey

BY ALVA W. TAYLOR

The Irish Priest

Catholics boast that Ireland is the most faithful of all the lands that render homage to Rome. At Montreal a few days ago the renowned and prophetic Father Vaughan, of London, commented upon this fact. Father Vaughan is a fiery preacher of civic and social righteousness and has made his pulpit famous by his prophetic denunciation of the modern social sins. He attributed Ireland's great religious devotion to faithful attendance upon the sacraments. He illustrates the hold the Roman system has upon its devotees in this priestly commendation of the ceremonial as a means of religious devotion. One would expect to hear a prophetic voice like his speaking out on the marked derelictions of the Irish church in its relations to the social problems that have made that island a forsaken land.

We found the characteristic Irish priest a very sunny-tempered, genial, pleasant fellow. He feels keenly his country's troubles and will labor diligently for amelioration in all ways that the church will allow. But he is devoted to the church and apparently finds no contradiction between the ecclesiastical and ceremonial demands of the hierarchy and the enlightened demands of modern social endeavor. To one interested in modern welfare movements, he himself appears a contradiction. It is difficult to harmonize in the same man a devotion to the mass as a means of grace, the confessional as a means of absolution, merit through acts of penance, the pomp and parade of ecclesiastical forms as acts of religion, absolute compliance with the demands of an "infallible" curia and prayers for souls in purgatory, with another devotion for fellow help as the demands of a good conscience and a fulfillment of the Kingdom of God. He will do all he can personally for the landlord's victim, but bow meekly when the ecclesiastical authorities demand compliance with the rule of the vested interests that make that same tenant a victim. The local priest has ever been the friend of the men of his parish, but he has raised no protest because the cardinals have commanded meek compliance with the demands of the landlords. There is a contradiction between his service of the people about him on the one hand and his service to the powers above him on the other, just as there has been a contradiction between his administration of sacramentarianism as a means of salvation on the one hand and the application of his energies, between masses, to those real means of salvation that are summed up in fellow-help.

The Man and the System

Of course there are Irish priests who are simply servants of the system. They say their masses, shrive the poor superstitious souls that come with their dole to ask it, perform the ceremonies of the church at birth, marriage and death and spend the remainder of their lives with pipe and bottle and those sports and recreations that go with them. But to characterize the Irish priesthood by a description of these would be a libel. He is more often a true father to his people than a mere ecclesiastical machine. He does not draw them up to that refined personal plane of living that our Protestant ministry sets as an ideal for our people, but he is devoted to their purity of life in matters of chastity and to neighborhood honesty. We listened to a sermon at Kenmare that was rudely but incisively put and that dealt with matters of shop and trade morals in a manner that could leave no doubt of what the priest meant. He did not give an abstract ethical homily, he all but said "thou art the man" as he spoke of the petty means of gain resorted to by his people in buying and selling and all he said could be as well said in any country town on this side of the water. It was not rhetoric, it was real preaching.

If there is a local committee to distribute the fund for helping to improve peasant cottages the priest will be found at the head of it. His is a paternalistic function and right well does he perform it. One parish priest showed us the cottages all over the hillside where he had made grants-in-aid from that fund and turned the old cabins into habitable cottages, but he mournfully shook his head as we asked him about what he had been able to do for a neighboring estate where the tenantry had not yet purchased their holdings. If there is a local contest over an office holder or a member of Parliament he will take an active part in the campaign and even announce his judgment upon the candidates from the pulpit. Of course his judgment is always in favor of the Catholic candidate and after that for the one who seems to him most favorable to the people of his parish. He will be found walking over the little farms advising his people how to use the latest discoveries for the improvement of their crops and urging them to economy and business methods in conserving what they make. He is the friend of sanitation, in so far as he has knowledge, and urges his people to "clean up," though of course it is an uphill fight to get much done in the surroundings in which they are compelled to live. He may not be as up-to-date in any of these matters as a modern American would be, but he is at least somewhere a little ahead and urges to the better if not to the best. He serves humanity locally and is a prominent member of all humanitarian societies that have to do with his neighborhood, but he serves Rome first and if Rome had said "be docile" when the Tories ruled, he was docile and proclaimed them "rulers appointed of God;" if Rome forbade national organization that promised economic freedom he at least refused to forward its cause among his people; if all the world said that education was the panacea for social ills and Rome said educate in parochial schools and thus preserve the creed, he preferred the poor instruction of a poverty-stricken church school to the competent instruction which governmental schools might have given.

Home Rule and Rome Rule

The fear that Home Rule meant "Rome Rule" has kept many a liberty-loving Englishman from supporting Liberal efforts for Ireland's liberation. Pat's devotion to Catholicism and Rome's historic determination to dominate in affairs of state, have made his position seem logical to a multitude that regretted the stain which Ireland's woes put on Britain's fair escutcheon. The economic liberation from the landlord has parted fear of the bishop from the desire to help the peasant and all democratic Englishmen have welcomed the routing of the landlords. The Orangemen of Ireland have been especially bitter in their fight upon Home Rule. They are Irish Protestants and the close conflict between the political ideals of Presbyterianism and Romanism have been the cause of many a riot and have delayed Irish local government for at least a generation.

But the power of the priest is on the wane in affairs political. More than one Catholic journalist told us that the time was gone when the parish priest could control the parish vote and pointed us example after example where the man the priest commended was defeated by the men who would follow him devotedly in religious matters. Once the priest would say on the Sunday before an election, "My dearly beloved brethren, I hope that on next Tuesday you will vote as a man for the Hon. Blank," and that settled the count for that parish. Today the political leader is dividing the honors of leadership with the Father and the political societies are seeking to free themselves from ecclesiastical domination without at the same time inviting the hostility of the priest. The most enlightened of the priests have read enough history to accept the inevitable.

Progress in Home Rule

Today, Ireland has effective local self-government and it has worked very well. The officials in south Ireland are Catholic, but the discrimination against Protestants that was so much dreaded is not found. Protestants do most of the business in a large way and exert a power out of all proportion to that exerted by Catholics in the northern part of the island where Protestants dominate. John Redmond never loses a chance to advocate the election of a Protestant to Parliament as a member of the Nationalist party because he desires to divorce the political from the ecclesiastical and unite all Irishmen for Home Rule.

The Irish church will have to meet tomorrow's issues on the plane of enlightenment instead of with the old superstitious phrase, "It is God's will, sir." No more debilitating theological teaching can be imagined than that one hears everywhere among the older people of Erin, when questioned about their poverty and their national difficulties. The inevitable answer is that "it is God's will, sir," with a confused after-explanation that somehow the Protestants have been to blame. It made the last generation of Irishmen fatalistic. If it was God's will, then there was nothing to do. The church was God's means for all good and to it must he look for direction, even when he was given the ballot. If the church was not infallible and all that she permitted "God's will," then she would be shorn of her power and dominance and she has much to answer for in accounting for the docility of the people under oppression of the lords and their superstitious ignorance in this day of enlightenment.

The Task of Religion

A Study of Peculiar Pacific Coast Problems

BY REV. J. R. PERKINS.

In this nation, aside from one or two of its largest cities, the greatest task of religion is on the Pacific coast. And it is something more than a theory which says that the North-Pacific and the South-Pacific sections are easier to conquer and hold than the Mid-Pacific. The church is strong in that portion of the west with Los Angeles as the centre for the same reason that it is strong in Missouri, Illinois, and Ohio. The Puritan and the Cavalier have made their homes south on the Pacific coast. They are the very highest types of Eastern, Southern, and Mississippi Valley churchmen. This is perhaps just as true in that section with Portland as a centre. But coming to that portion of the west with San Francisco as a centre we note a radical difference. Here is a distinctive type—the child of multitudinous types. Here are men of all nations and they influence all the Mid-Pacific section.

Uniqueness of Pacific Civilization.

Here we have one of the most unique civilizations in the annals of the race—unique in manners, morals, ideals, ambition, art, literature, government, and institutions. Can it be baptized? Can it be Christed? Yes. But between the mere declaration and its realization is a great gulf.

First, the church must set itself to an interpretation of this people. It will not do for one moment to ignore conditions and insist on authority. An interpretation of the peculiar life of this coast is more vital to the success of the church than the interpretation of certain Scriptures we often stress. And at the outset we must understand that the civilization now in making can do but little to remedy outward conditions. The people are subject to a law that has governed society from the beginning—the law of alteration. This Pacific civilization is not destroying laws, manners, customs and institutions—it is simply changing them. This is but the history of all progress. An old society always bequeaths certain ideals and institutions to a new civilization with the solemn admonition to keep them inviolate, but the new society immediately discards what is not vital to its life. It always alters its inheritance, but is accused of destroying.

Change Must Not Destroy.

In things religious alteration must not be called destruction. Here, alteration means simply a change in emphasis. There is a retention of the old, but it is not to the fore. Hence, even this seeming impossible Pacific society can be won and held for the church, and the big, virile Westerner will make as good a Disciple as John Smith, of Podunk, Mo., but you will never get him to place the emphasis where John Smith places it. For what is vital to the one among pumpkins and gourds is hardly vital to the other on Market street. And right here is the danger that we may not take cognizance of this difference—that we may not be frank enough to confess it, and attempt to push the church to power, to success, just as it is done in communities where symbols and dogmas have precedence over working principles. Yes, it is entirely within our power even on this coast to deceive ourselves, whoop and hurrah, and blow our horns. A brass band is always followed—a block at least. True, we can build up a certain sort of institutionalism, substituting such for a vital message. But at heart this is dead, and in the final test is to religion what the dime novel is to literature. Gallery play is always spectacular, but hardly permanent. A church has no strong message until it outgrows its button, badge, and banner stage.

Our Century Parallel to the First.

One of the most interesting, and yet, one of the most lamentable facts is this: This new civilization that the church must either fight or fit into is very much like the one the young church faced in the first century of our era. Paul affirmed that to the new society Jesus would be unchanging. Its need would be Christ. It is simple Christian history that the young church did grow into the life of the new Empire, and exploited, eventually, rather than opposed philosophy and the new learning. And the church followed this course in Europe centuries later in the Renaissance, the Reformation, and



Rev. J. R. Perkins, Pastor, Alameda, Calif.

the Revolution. These three were the great altering processes, and finally the church came to understand each.

Once more religion has come up to a crisis. Myopic optimism must not be allowed to treat grave matters flippantly. We must not attempt to beg the question by crying, provincially, "Preach the Old Jerusalem Gospel." We all understand this well enough and are agreed. Our problem is perhaps the most serious of all, for this unique civilization from its material, if not from its moral side, is hardly better than that which the young church faced. We are greater than the Romans in everything, including our sins. Careful historians have pointed out that Roman society was neither as magnificient nor as evil as we have supposed. The Romans were not the drunkards that we are. They had few wines—this, too, despite the Latin poet's rhapsodies over Bacchus. Present day narcotics were unknown to them. To tea, coffee, and tobacco they were strangers, while they never used cheap liquors in the guise of patent medicines. Modern life in its hysterical rush is kept up by dope. The Romans were not dopesters.

The Evil of Extravagance.

We face another difficulty, too, which the church of the first century did not have to contend with in so serious form—the evil of extravagance. Think of this! The supposedly rich public banquets were really tame affairs. We spend more today at one banquet to boom missions than was spent at a Roman state banquet when a province changed procurators. Our modern women are far more lavish in expenditure than Roman matrons. It is said that there was a law in Rome forbidding a woman to wear a silk dress made to display the charms of her form. And this in that lewd Rome, too!

In contrast with all this, note our modern sins of intemperance, public dishonesty, low political ideals; our indifference to human life ground out in mills, mines, factories; stifled out in sweatshops, glue, cotton, glass, and shoe factories. Note our cynicism and ultra-materialism; our white slave traffic—one that the Romans did more to control than we are doing; and all these combine to make the task of religion in the twentieth century greater than its task in the first.

Hopeful Signs of the Times.

Yet, there is no reason for pessimism if we discern the signs of the times. Religion is vital, dynamic; Jesus can fit into each age and generation. Our task is to fit Him. But signs are not wanting that we are misinterpreting our own day just as the old Roman moralists did. They were hopelessly pessimistic concerning their times. Their life was neither as hopeless nor as sinful as they believed. They mistook alteration for corruption. Anyhow, if what they termed vice and sin were as evil as they depicted, then the society of this Pacific coast is mired deep in iniquity. We have all they had and more. At least our avarice, corruption, luxury, and ambition are greater and indulged in by a far greater proportion of the people. But it is significant to note that Rome's moral decline began when she grew rich, laying tribute on conquered peoples. When her adventurous citizens went far in search for gold, silver, and precious stones that would bring ease and comfort, then did austere virtues seem as nothing. How exactly are we repeating this in our national life.

But it is most difficult to see just how much of this is real and necessary progress and alteration, and how much is corruption and unrighteousness. The church in a new country is apt to enter upon a tirade against wealth, the mild pleasures of the people, and achievement. Upon the other hand there is danger that the church will place itself in concord with sin just because it is powerful, and condone an unholy society in order to partake of its strength. Western Catholicism has not always been too careful at this point, and some Protestantism.

Church Must Protest Against Society.

There is a point where national progress on this coast has become corruption, and there the church should halt and protest. We should advance with government, law, politics, art, literature, and institutions, but we must not degenerate with them. When politics degenerates into craftiness; when business must be built on the bodies of prostitutes and sustained by pugilism and the saloon; when art lowers its tone and flaunts sensualness in institutes, the home, and the school; and when literature becomes a gutter-snipe and boils the salacious indiscretions of hotel and club loungers, then the church should rise and thunder.

Moreover, the task of religion on this coast as no where else is to protest against the sons of a new civilization absolutely ignoring

the principles of morality and justice on which are based the greatness and glory of older states. In a new society the gravest danger is a total disregard for the past on the part of the weaker elements of that new order. The sober thought of centuries is being discarded. The old masters in every realm, including religion, are being sneered at. Authority is as nothing—whether in government, law and order, morals and religion. A new society revels in its liberty leagues and prides itself on being Bohemian, which, moaernly interpreted, is being nasty. The weaker elements under new conditions always relax in discipline. There is social and ethical confusion. The society in making is characterized by two extremes—the very rich and the very poor. Hence, the corners are crowded with agitators, new faiths abound, there is envy and hatred—multitudinous philosophies and creeds.

The Curse of Dogmatic Religion.

And to make the task of the church all the greater, a new society is quite often cursed by dogmatic religion. Hence, very early do the people receive erroneous conceptions of the church and of religion itself. In the formative period of a new order, if the church has been legalistic, dull, soulless, and unhelpful, when that civilization flowers and society becomes settled, the church will have a most difficult time. But if through all those years of labor and suffering the church has been sympathetic and has entered into the struggles of men, they will not be apt to forget it when a fixed condition comes, bringing ease and plenty. Wise indeed has Catholicism been on the Pacific despite the fact that it has not always voiced reforms as Protestantism has believed it should.

It requires the wisdom of the gods to face the West with the message of the cross. Here indeed is the statement of Paul as to the unchanging Christ being put to severe test. And if He is to be really the same yesterday, today, and forever to our complex, yet changing, social order, it will be because the church and the ministry have rightly interpreted both Scripture and life—that which Scripture is but the expression of.

Alameda, Calif.

Camp-Fires of the New Testament

An After-Vacation Sermon

BY REV. J. M. DEAN.

Christianity is an open air religion. It was quite two hundred years after the resurrection of our Lord Jesus Christ that the first church building was erected for a Christian congregation. Prior to this event no small part of the services of the Christians were held in the open—many of them upon the beaches and in the hills.

Christianity is a breezy, unashamed, open-hearted message. It harmonizes with the chant of the breakers, the free sweep of the wind and the informality and simplicity of the camp. Its essence has been undisturbed and sometimes even enhanced by the chemistry of "the watch fires of a hundred circling camps."

Out of Door Saints.

We link the name of Abraham with the star-powdered night sky. We think of Adam amidst fruit and foliage. We follow Moses through a majestic landscape of gray mountain ranges. We go out into a wilderness to focus our minds upon the prophets. John the Baptist has for a sounding board the rolling hills of Judea. Paul fits into the commercial trails of both land and ocean. John the beloved receives his revelation while on the thundering beach of Patmos. Our Saviour, driven from the synagogues, finds his refuge in olive-gardens, mountain-ravines and wheat-fields.

It behooves the Christian church to Christianize the groves, the beaches, the untempled hills of America. The New Testament is easiest read and best understood when a free wind moves its pages and the student can raise his eyes from the text to the context of nature.

To the thousands who camp along the beaches of the Pacific, from Sitka to San Diego, I commend the study of the Camp Fires of the New Testament. There are numerous camp fires in the Old Testament, but let us this evening meditate upon three ot those contained in the New.

Three Camp-fires.

Observe, first the Camp-fire of Denial. It is the fire at which Peter tries to warm himself while awaiting the reappearance of the arrested Jesus. Notice that he *tries* to warm himself. He does not succeed. There was a cold cowardice about the heart of the apostle that made him shiver in the very blaze of the coals. We have all had the experience of being so cold that coming to a fire gave us a veritable ague. He had ice about his heart. He had spent all his warmth in protestations, and now had no reserve to call out to sustain himself.

And so he shivered with his inner chill, and shortly began a denial of his Master in which his cold lips quivered and his teeth chattered out incoherent sentences.

Let the fire-light play upon that pitiable denial of the Ghostly Hour. It is no isolated thing. Many a Pacific coast camp has witnessed the same scene, and the light from its blazing fir and live-oak has given merciless portraits of cowed Christians, ringed about with worldlings.

In a moment comes the re-appearing face of Christ. He looks upon Peter, and Peter is warm at last, warm with hot shame and burning recollections.

Fishermen by the Fire.

The second of these fires is the Camp-fire of Confession.

It is the scene on the Lake of Galilee, on one of those forty resurrection dawns. Oh, how glorious the opalescent lights of the sunrise as they play about the gleaming red charcoals of the breakfast fire!

Only "camper-Christians" can read with understanding the final chapter of John's Gospel!

Fish for hard workingmen who have toiled all night!

One hundred and fifty-three more fish in a silvery shimmer upon the beach to remind the guests of their vocation—fishers of men!

Best of all, a quiet, matter-of-fact intimate, dignified, holy host, making the morning meal a sacrament.

Then comes the little aside with Peter. A walk along the beach and three blest chances to confess his glowing love. Was he not conscious that each "I love you" erased the bitterness of one of those three miserable denials of the camp-fire in the high priest's palace?

At His Fire.

Ah, how much better to be a guest at the Saviour's fire of love than an interloper at Satan's festive warmth of pleasure. Yea, passion of sin heats the spirit and causes the cheek to burn with hectic color. But a tryst with Christ lights healthier fires deep within the soul. "Thou knowest that I love thee, Lord," is the climacteric sentence of a grace-given expiation.

Beloved, let us go back from our fires and our fishing this summer with a glow of fervor in our hearts, able to say, as October and November and December bring back the memories of August, "It was the Lord!"

A Shipwrecked Crew.

The final fire of which I wish to speak is the Camp-fire of Helpfulness. It is very early in the morning this time. A great crowd of miserable wet people are clustered on a rainy, windy shore. In the offing a big hulk is rapidly breaking to pieces. Now a fire blazes up, and a sturdy little man with a Jewish profile bends over the fire with his quota of sticks. It is Paul at Melita. He is the hero of a terrible voyage. Men whisper that the lives of all are owing to him. But his achievement has not made him complacent. He has just saved hundreds of lives. Now he quietly hunts out a few precious scattered pieces of wreckage and cheerfully aids in drying out the forlorn company.

Has he no dignity? Fancy some of our religious leaders, piloting our denominational affairs through the breakers of financial and doctrinal disaster—fancy them condescending to pick up the little sticks of self-forgetful, modest hospitalities! Let the janitor do it, forsooth! Or the young brother from the Little Church Around the Corner. It is not for the great heroes of the church to pick up sticks!

Willing to Do Anything.

Beloved, let no man dare to call himself a believer in Pauline doctrine who is not willing to do anything at hand that will mitigate even the mere physical hardships of the needy. How many shiver for the little kindnesses! When God hath used us to save their souls, let us not fail to see to their comfort with the modest helpfulness of Paul!

Paul, I would not be afraid of going camping with you. How well we get to know people when we have "beached" with them! There are many sticks to be cut and carried in the pilgrim camps of life. In Christ's name and in Christ's spirit let us not fail to add our share to the common comfort and cheer as we march on into the multiplied lights of that city whose blazing glories shall extinguish the candle, the stars and the sun.

First Baptist Church,
San Jose, Calif.

—President Taft has had some bad luck and made some bad selections for cabinet but he seems to have been exceedingly fortunate in his selection of a private secretary, Mr. Norton. "Personally," says the New York Post, "the secretary is a marvel of popularity. They say that everybody in Washington likes him. He is good to look at, with a clear-cut boyish face, ruddy complexion, six feet of height and the ease of carriage of a man in fine physical shape. Though by no means a dandy, he always seems well groomed. He is the sort of man who steps off a train after days of travel without a spot on his linen or a crease visible in his coat. His clothes, without evidencing special care, hang better than most men's—he is put together so well that they just cannot help it, to use the expression of one observer."

The Book World

THE TEACHING OF JESUS ABOUT THE THE FUTURE, by Henry Burton Sharman. This book is one of the most critical and systematic studies of the subject that has appeared in English. The author conceives the subject broadly as including such themes as: The Destruction of Jerusalem, The Day of Judgment, Life After Death, The Kingdom of God, and The Church and its Institutions. In fact it was "the purpose and endeavor to bring under examination every utterance credited to Jesus in the Synoptic Gospels which contains teaching about the 'Future' which is defined as "the time subsequent to the final severance of relations between Jesus and his Disciples."

The author, first of all, recognizes the dependence of exegesis upon textual and higher criticism, and devotes the first hundred pages to a critical analysis of the documents, which involves the much discussed and perplexing "Synoptic Problem." The author adopts the solution of this problem proposed by Prof, Burton, one of his teachers, in a treatise which appeared in 1904. The text of the Synoptic Gospels is resolved into various original documents designated by capital letters such as M, MK, G, P, etc., with reference to their order of dependence and priority, thus reminding one of the documentary analysis of the Pentateuch. In fact the resemblances in the composition of the first group of Old Testament books, and the first group of the New Testament, are more than superficial.

The book makes rather difficult reading because of the constant use of this critical apparatus and constant reference to its critical pre-suppositions. It is a book for critical specialists, and not for the general reader; yet it is a clearly written and an entirely intelligible treatise if one has the time and interest to study it. (University of Chicago Press. Pp. 372. $2.50.)

THE CONQUEST OF CONSUMPTION, by Dr. Wood Hutchinson, is a volume which is sure of being read, and as it is read it will help in the cause named in its title. The author takes a most hopeful view of the possibilities of the war upon the tubercular germ, which the author thus describes: "To hear the fearsome character given to the Tubercule-bacillus, and to listen to the tale of his atrocities and terrors, one would think that he was a devouring dragon with horns and teeth, at least eighty feet long; instead of which he is meek, inoffensive-looking little vegetable, without a tooth in his head, or a sting in his tail, and so tiny that you have to magnify three hundred times and paint him red before he is even visible to the naked eye. He is about the shape of a caraway seed, and innocent of legs or arms, not to mention wings, fins, or other means of moving himself about. It is doubtful if he can even wriggle-fact, alone and unaided he is unable of moving himself the tiniest fraction of an inch, but can only go where he is carried or blown. Moral—don't be his donkey and carry him." This quotation indicates the popular style of the book, which is at the same time thoroughly accurate from the scientific point of view. There is not a dull page in the book. It's general reading will help immensely to educate the people to take advantage of the things which the science of bacteriology has discovered regarding the cure and prevention of the great white plague. The truths presented are a gospel of hope to those who fear this disease as scarcely any other enemy of our life. (Houghton, Mifflin Co., New York, $1.00, net.)

THE STORY OF PAUL OF TARSUS, by Atkinson, Constructive Bible Studies series. The author, Louise Warren Atkinson, is a teacher in the Sunday-school of the Second Congregational Church, Rockford, Ill., and has worked out this system of lessons for use in teaching a class of boys of the eighth grade. The author possesses a thorough knowledge of the life of Paul and of the world of his day, a clear understanding of the principles of teaching, and what is equally important, a sympathy with the boy. The series of lessons have been tested by four years practical use in this and other Sunday-schools. The course is for ten months' study, and is intended to be used between Gates Life of Jesus and Soares Heroes of Israel, though it may be used after the latter. With the text book for the teacher is the students note book, with a well chosen series of pictures, and provision for written work. The book does not attempt to present the letters of Paul, but to tell the story of his wonderful life, which is well suited to the interests and needs of boys at the beginning of the hero period. It will form a welcome help to teachers of the restless boy. (University of Chicago Press, $1.00, net.)

RESPONSIBILITY FOR CRIME, an investigation of the nature and causes of crime and a means of its prevention, by Philip A. Parsons, Ph. D. This interesting and well written treatise is published in the Columbia University studies in history, economics and public law. There are chapters treating of the criminal classes, punishment, heredity and environment, theoretical in construction, while the author treats critically, chapter by chapter, the death penalty, the prison system, the jury, justice and restitution, and propagation. The present indiscrimination in dealing with criminals, both before and after conviction is condemned. The remedy sought for is to be found in segregation, the criminal paying the state for his keep, as well as providing recompense for the damages resulting from his crime. Education and enlightenment are necessary for any very general improvement in present conditions. The book is admirably written and while quotations from authorities are frequent yet they serve to hold the popular vein in which the subject is presented. Dr. Parsons is a graduate of Christian University, Canton, Mo., and at present is professor of sociology in Syracuse University. (New York: Longmans, Green & Company. 8vo. pp 194, $1.50.)

THE GRADED SUNDAY SCHOOL IN PRINCIPLE AN PRACTICE, by Henry H. Meyer, belongs to the series, "Modern Sunday-school Manuals, edited by Charles Foster Kent. The present volume is in three parts, (1) The Graded Sunday-school in principle; (2) The Graded Sunday-school in its Historical Development; (3) The Graded Sunday-school in Practice. Though brief, the work is thoroughly scientific. It is well adapted to use in normal classes of the Sunday-school or at teachers' meetings, representing as it does the modern educational point of view, with the historical development of the Graded School. Such a study is well adapted to give the teacher a just appreciation of the significance of the tendencies in religious education today. The last part is a description of the work of a large number of typical up-to-date schools, including both those that are using various text book systems, and the best of those that are using the international lessons. The work is intended as an outline for the teacher of teachers. (The Pilgrim Press, Chicago, 75 cents, net.)

THE STORY OF JESUS TOLD FOR CHILDREN, by E. F. Jones, is a presentation in short chapters of the story of the life of Jesus. The task has often been attempted before and with some success. The new study of the problems of religious education is giving new impetus to these attempts to get the material of the Bible in a form to be usable in guiding the religious and moral development of the child. The most successful work of this kind seeks mainly to select from the scripture those portions that are suited to the child's interests and capacities at each stage of its development. It is here that the volume under review is to be objected to. The author has brought into the narratives too much material that in itself has no interest for children and has attempted to make it interesting by expressing it in simple language. This mistake it seems to us is fundamental, and thwarts the purpose of the author. The book is well bound and may be read by children if placed in the home.

"WULLIE McWATTIE'S MASTER," by J. J. Bell, the ever increasing popular Scotch novelist. The book is written in the Scotch dialect, but not so much so that the ordinary reader will not be able to understand and fully enjoy its mirthfulness. Wullie is being taught the painting trade by his master, Mr. Redhorn. He is continually getting into scrapes or running away from work to go to a circus, thus leaving his master to the ridicule of the neighbors, because he could not finish his work, but always being forgiven for his "puir mither's sake," because she was a "message given" at the author's services for old people in connection with his evangelistic work. The volume is illustrated. The writing is of that kind that might be designated as religiously attenuated. The effectiveness of meetings is often accomplished more by the sentiment of the hearers than by the sentimentality of the speaker. (The Praise Publishing Company. Philadelphia.)

THE HINDRANCES TO GOOD CITIZENSHIP, by Hon. James Bryce, being the Dodge lectures delivered at Yale University, by the British ambassador to the United States. Mr. Bryce defines the principles of popular government and the duties of citizenship, and gives as the three chief causes of defective discharge of civic duty, indolence, personal self-interest, and party spirit. The book is one of rare thought, and commends itself to careful reading and discussion. No man in America is better prepared to speak to the American people of the great ideals of our civilization and to point out to our citizens the way the realization of these ideals than is Mr. Bryce. The book preaches with grasp of thought and earnestness of purpose the gospel of good citizenship. (Yale University Press, $1.15, net.)

THE SOCIAL GOSPEL, by Shailer Mathews. Professor Mathews treats, as the title of the book implies, the gospel from a social viewpoint. The great general principles of Jesus are emphasized with reference to the many vexing social problems of today. The emphasis, however, is placed considerably on the spiritual and moral side of the social problems. The style is simple, direct and fascinating. No technical questions are raised. It is readable to the man with limited educational advantages. This, it seems, is one of its chief charms. Ministers in particular should read it. (Chicago: The Griffith and Rowland Press. Pp. 168.)

Our Readers' Opinions

That "Membership in the Congregation" Plan

An article in the July 7 "Christian Century" by E. S. Ames has attracted my attention and has tempted me to say a few things by way of comment. I am glad Mr. Ames has told us something of the results of his "Membership in the Congregation" plan. It has been in practice seven years in one of the (I suppose) important churches in Chicago, a very large city. It has over thirty members now. In other words, this plan has made a net gain of a little over four a year. It surely cannot be said to be a success as to members, for any church which cannot show a better gain in the same time, even when they baptize their converts as Jesus commanded, would be considered at least not in a very prosperous condition.

"United families." How? Whose are they after they are united? They are not in the church. Are they saved or lost? I see they hold office in the church, serve in the several societies, etc. I wondered while reading the article what was the real condition of those people, seeing some of them had never been members of any church. But then the section called "Settled Baptism Controversy" relieved the difficulty, for I found there that "no outward form can make any vital difference in a man's relation to God." This to be sure is reforming to baptism. Then those people having the religion which is "of the spirit, of the character and will" are saved, and that too, outside the church!

I wonder what kind of a "character and will" a person has who refuses to obey a direct command of the Lord Jesus, the Christ?

Then again, I have found from this article that God is limited—at least in his "feeling."

"Therefore, no one in the seven years of this practice has ever assumed that the difference between the two kinds of membership was of any significance except to those who had a subjective feeling about it." Now, just before this Mr. Ames says that no outward act makes any vital difference in a man's relation to God; therefore, God cannot or at least does not have a "subjective feeling" but perhaps this is only limited to the Hyde Park Church of Chicago.

"When one goes to the living work of Jesus himself, there are no conditions of membership in his company except the will to do his will." Granted, we know this "will" only as he has revealed it through the New Testament writers and, somewhere, one or two of those writers have quoted Jesus as saying, "He that believeth and is baptized shall be saved." Demanding a proof of the "will to do his will" is it not?

Now, if no outward form is essential, and baptism is "irrelevant and a secondary issue" as Mr. Ames says it is, why does he make it a test of fellowship in the Hyde Park Church proper? Why not throw down the bars; remove this awful barrier and let the people in? Why doesn't Mr. Ames practice what he preaches? Perhaps "the brotherhood" hasn't advanced far enough to receive this "advanced" doctrine literally.

Again, is union desirable at any cost? Shall we leave the New Testament order of things in order to have union? We may have then a "Membership in the Congregation" but it would not be "in Christ."

We are not "advocating union on the basis of immersion" but on the basis of the New Testament, and that includes immersion.

Burbank, Calif. E. E. LOWE.

[Our readers will recall our editorial criticism of the "Membership in the Congregation" plan published some weeks since. As a method it solves nothing, makes the problem more complex and does not seem wholly ingenuous. We are not interested in the further discussion of the plan, nor do we believe our readers are. We print Mr. Lowe's article, however, to call attention to the first paragraph especially, as a type of criticism almost always unfair. The modest figures seem to our correspondent to expose a vulnerable point of attack. Only thirty members in the "Congregation"! That sounds like failure. But it indicates anything but failure in this case, for the Hyde Park Church with its less than 200 members is one of the really great churches of Chicago. In its contribution of intelligent and self-denying personalities to the social problem of its community it is proverbial. In its missionary spirit and sacrifices it leads all the churches among the Disciples and ranks absolutely first in Chicago protestantism. It is growing in members, too, and in every element of substantial strength. It is not well to cultivate a habit of mind that looks to numerical results as a test of a Christian principle.—EDITORS.]

A Conversation and a Question

Editors Christian Century:—A recent conversation with an intelligent and devout Christian woman of another denomination than our own was of interest to me and also somewhat puzzling. You may not be bored with it and can possibly bring to the difficulty involved some suggestion better than that which was given. The replies did not satisfy me, probably less my friend. The latter was familiar with the Disciples from long association and intimate acquaintance, was not prejudiced by denominationalism, and I was desirous to know her view therefore of our people. I am coming to believe if we are to be successful promoters of Christian union we must be very sensitive to what other religious people are thinking of us and how they are considering our message and work. In this spirit our conversation was begun.

Almost bluntly I inquired, "What do your people think of the Disciple church?" After demanding assurance that direct and plain speech would not wound she proceeded: "Well, our people believe that the Disciples are almost the least willing of all denominations to practice the plea they preach. You plead for Christian union, yet my church which does not advocate this doctrine goes farther toward practicing it than does yours. We accept Christian people from all evangelical denominations, while you select a few who have been immersed and will receive them but refuse fellowship to the vast majority of Christians because they are unimmersed. You don't impress us with your doctrine partly because you do not connect it up with your practice." "In other words," I volunteered, using the street vernacular, "It would not be difficult to think us 'bluffing,'" to which assent was cautiously given.

From this we went to the suggestion recently made that all Christians unite, not demanding immersion of those already Christian, but practicing immersion only in the case of all coming into the church by primary obedience. I inquired the attitude her church would likely assume toward such a proposal. After considerable deliberation the reply was elicited that they were not desirious of having Christian union but, in case they were, it could never be consummated by an agreement on immersion for baptism. "Such a thing would be abhorrent to my church," said she, "because it would be giving significance to a mere form which is entirely unwarranted. We practice sprinkling, not because it has any significance as a form, but because it is the custom of the church and it is accepted by candidates for membership for that reason. To demand that every candidate shall be immersed would dignify the form to neglect of the spiritual element and could never be assented to by my people." The rejoinder which this argument received was evidently not conclusive to my friend and it did not thoroughly satisfy me. I shall therefore not attempt to reproduce it. What would you have said?

A. T. L.

[We wish our correspondent had put down his reply that we might have had the complete conversation. Our reply, if we were in his place, would be to ask two questions:

1. Why would there be given more significance to a form, as such, if the church practiced immersion only, than if it practiced sprinkling? Nobody can gain admittance to the church to which this lady belongs without the acceptance of a form. We do not see how the the practice of one common form of initiation into the church unduly dignifies form at the expense of the spiritual element any more than does the practice of three forms. Indeed, the practice of a common form of initiation is the only way of escape from the overconsciousness of form which accompanies the necessity of choice between these forms. In the early church the form, as such, was probably not present to the consciousness of the candidate. He did not walk into the water with any feeling that there was virtue in immersion, as such. He did not think of it at all, because there was no alternative proposed to him. Baptism therefore was a spiritual act. The candidate was not just being immersed: he was dedicating his life to Christ and entering into the freemasonry of Christian people. Paul's "one baptism" has no such meaning as Baptist exegesis and much Disciple exegesis has given it. He was not thinking of alternative forms of baptism, but of repeated acts of baptism, and he declared that the one act of baptism in which the soul ceremonially pledged itself to Christ was enough. Not until the ceremony of dedication and initiation into the church becames again a common ceremony will the present overconsciousness of form be overcome.

2. The other question we would ask our correspondent's interlocutor is: How, conceivably, could a united church practice anything for baptism except inmmersion without doing such violence to the consciences of a great section of the church as would disrupt the union? When any other method of initiation into the united church is proposed, upon which the church can stay united, it will be time enough to consider it. No such proposal has ever been made.

In addition to these questions we would say that the solution of the baptism question advocated by our correspondent with what seemed to him indifferent success, depends absolutely for its point and cogency upon an earnest desire for Christian union. With a church which admits, as the lady above is quoted as saying of her church, that it is not desirous of Christian union, it is a waste of words to either make our correspondent's argument or to ask the above questions. The only present motive prompting to such a settlement of the baptism controversy is the conviction that it is Christ's supreme yearning that his church shall be one.—EDITORS.]

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XVIII—Continued.

"Oh don't fret about that Mr. Sinclair. We can easily keep James upstairs for a few days longer. We'll give him change of air by putting him in a different room on the same landing. You're getting on splendidly. Mr. Donald here is a capital nurse. How do you do, Mr. Graeme!"

"Mr. Sinclair is doing well, I hear you say, doctor?"

"Couldn't be doing better. We'll have him about again before very long."

"That's good news, doctor. But I wish you would scold him into common sense. He will persist in saying that he ought to have been taken straight to the manse. What are friends for, doctor, if they are to give no help in time of need?"

"Perfectly true, Mrs. Greme. It's just the life of him to be in a cheery house like this, instead of shut up in a lonely manse. Indeed if he had a wife to cheer him up, it would be different."

"You are very good Mrs. Graeme, but I do not wish to be a burden to you all a moment longer than possible. I wanted Doctor Forbes to allow me to be driven home tomorrow."

"Donald, don't let your father know that the minister has said this—he would be sore offended." Mrs. Graeme laid a cool hand on the minister's brow as she spoke.

"The fever's gone doctor" she said.

"Quite. He's doing splendidly. All the same Mr. Sinclair, there's to be no talk of going to the manse till I give you leave. Bye, bye."

He laughed when the doctor left and told Mrs. Graeme that she was giving him a taste of home life, which would only make the manse seem all the lonelier when he did go back to it.

From that time friends were allowed to call to see the minister and the days passed more quickly. Mr. Graeme spent every spare minute with either Mr. Sinclair or James. But he never spoke to either of his own trouble. He went about like a man in a dream. His old cheerfulness seemed to have deserted him, and many a time Mr. Sinclair put on a gaiety which he was far from feeling, just to lift his old friend's thoughts from the trouble which he knew was eating his very life away.

James Douglas had been allowed to move about the rooms upstairs at will, for more than a week. How often during each day Donald had run up the stairs just for a few words with him, it would be hard to tell. James was not gaining strength so quickly as they had all expected. He seemed to be constantly brooding over something. Donald thought bitterly to himself that the old distrust was in James' mind still, concerning himself. His father treated him now with calm forbearance and seemed thankful to him for his strict attention to business. If only James could be won over as his father was, life might once more become bearable. Donald was thinking thus as he climbed the stair one afternoon to see James. The invalid was alone. He looked thin and anxious. When he had first been allowed out of bed, he had talked much of being soon allowed down-stairs. Now he appeared listless, not seeming to care much what happened. As Donald came into the room his heart melted with pity at sight of his friend's hollow cheeks.

"Look here James, we must get you down to the drawingroom, out of these poky rooms up here. You ought to be gaining strength far more rapidly than you are."

"True Donald, but I think if I had two or three months o' air frae among the hills at Oban, I would gain strength soon enough."

"Why James we are in the jaws of Christmas—you could never travel in such weather."

"Could I not? Weel maybe in a week I might get off. I hae gi'en a heap of bother here a'ready. It's cuttin' me tae the hert tae think o't."

"For shame James—you couldn't help being sick—indeed I know I was the cause of it myself. Fretting about me James, brought it on."

"I don't know aboot that, Donald. It seems I ought tae hae been fretting aboot mysel'. I hae nae doat but the blame's a' laid on me noo."

"James, you are mad to talk so. No one ever thought of blaming you. What has put such a thing into your heaa?"

"What for does Mr. Sinclair no come tae see me?" Do I no ken fine that the story abbot his being sick is a' a lee?"

"You are wrong James, quite wrong. It is perfectly true that Mr. Sinclair has been very ill indeed. His recovery will be slow too. You must hurry and get strong—then you will be able to see him for yourself."

"You hae lifted a muckle weight frae my hert Donald. But tell me what has been the maitter wi' him?" Donald paused a moment. Would it not be wiser to tell James the truth. He was strong enough to bear it now. And would it not be easier after all to know the truth?

"He met with an accident James—he got one arm badly crushed."

"The meenister's deid Donald. Ye needna try tae hide it."

"Nonsense James, he's no more dead than you are. The doctor says he is getting on splendidly."

"Tell me all about it. How did it happen?"

"Will you promise me to keep cool? If you get excited you know Nurse Greene will blame me and I'll never hear the end of it."

"I'll be as cool as the erown o' Ben Nevis at New Year's Day." Donald laughed. James was looking better already, as if a load had been lifted from his shoulders.

"Archie Monteith took him for a run in the motor car. They came back in about an hour. The accident happened at our very door. Nobody knows how." James started to his feet with flashing eyes. He stamped about the room in fierce wrath. "Oh the traitor, the villain, the murderer. Yes, he wanted to kill the meenister. I ken a' aboot it."

"James you promised to be calm. I was a fool to tell you. Sit down man." He threw himself into a chair. With clinched fists he beat against the small table at his side. Donald was distressed.

"James, you'll make yourself ill. I'll never forgive myself."

"Hoots mon, what are you fashing aboot? I'm no sic a reckless body as ye think. Would it no be strange if I could keep cool and quiet like, an' hear of sic goings on? But it's no onexpected, Donald—no tae me, onyway. The very de'il was in Erchie Monteith's twa e'en every time he saw the meenister looking Miss Jeanie's way."

"I think you wrong Archie. He is deeply sorry for the accident. And he assures us it was through no fault of his. Indeed he does not know how it happened."

"Who would expect him tae know what would condemn himsel'? Man, Donald but ye're a gommeril. An' did he escape we'out a bit dunt himsel' just tae mine him o' the murder he had in his hert?"

"He was more hurt than we thought at first. We thought there was only shock to the system. He had to stay here all night. He went home to Glasgow next day. He is still under medical care."

"How long is't ago?"

"Nearly a month."

"An' has he no been here since?"

"No. But he says he hopes to be able to come soon."

"He writes tae Miss Jeanie daily it's like?"

"Yes. He's very anxious about Mr. Sinclair. Whether you believe it or not, James, he is glad that the accident had not worse results."

"Michty glad that his ain wicked brains were na dashed out, I hae nae doot. Glad too, that the meenister wasna picked up deid—its like it micht hae been brought oot murder against one Erchie Monteith."

"Let us try to think better of him, James, or better still, don't think of him at all, but try and get strong and well soon. We want you badly in your old place."

"I know Donald. There's naething tae keep me back noo, but the thocht o' poor Mr. Sinclair's crushed airm, and the worst o' that's past ye say."

"The worst is past James. And we'll all be able to show him bye and bye that we think more of him than ever."

"I couldna think mair o' him Donald. But there's something else on my mind Donald. An' I may na be able tae see him noo till I come back frae Oban—for I'm going there next week. Can ye tell me Donald, whar they hae pittan my every day claes? The yins I had on when my heid gaed a' wrong."

"Very likely I'll find them in the wardrobe on the lobby. I'll see." In a moment Donald came back with the garments in question. James eagerly laid hands on the coat he had worn on the day he was taken ill. From an inside pocket he drew a large pocket-book. With nervous fingers he removed the band. Quickly glancing over the contents, his face lit up with a happy smile. He replaced the elastic on the book again and shoved it deep into the breast pocket of the coat he was wearing.

"Yes" he said "it's all richt, Donald. I'll hae something worth tae show the meenister

And, true to his determination, before another week had passed, James was off to Oban.

CHAPTER XIX.

Elsie and Elsie's Mother.

"Weel, Elsie, what's amiss that I'm no tae hear Jeanie's letter the day?"

"You know perfectly well that you are going to hear it mother o' mine—what's more, Jeanie knows quite well that her letters are just as much to you as to me."

"Yer terrible, Elsie, for flattering a helpless auld body like yer mither—as if I dinna know that in Jeanie's letters and in ither folks, too, there's mony a bit postscript and wee loose scrap beside, that the mither's no to be bothered aboot. Weel, what does she say aboot the poor meenister wi' his bit stump, where a strong airm used to be—waes me—waes me."

"Oh, I'll read the letter for you, mother, from beginning to end. But Jeanie's only a goose—nothing more."

"Weel, lassie it's the new year—a goose is no sae bad at this season."

"She doesn't see that the Manse of Brigend would need one now more than ever—now, if I had been in her place the Clyde would

have been on fire long ago—but listen:

New Year's Night.

Dear Elsie: Our house is growing less like a hospital every day. But James Douglas, growing strong and well was harder to manage than James Douglas weak and helpless as an infant. For a long while, even after he was out of danger, we did not tell him about the accident. Even yet, he knows only that there was the crushed arm. Donald told him as little as possible, because he became excited about it, and like the rest of us, he was ready enough to lay all the blame on Archie. James' recovery was slower after all than we at first expected. Somehow he seemed to be worrying about something and at last the truth came out. We had told him, you know, that Mr. Sinclair was ill, and could not come to see him. That satisfied him for a time, but when weeks slipped away and there was no sign of the minister coming to see him, he began to think there was more amiss than had been told him. He told Donald of his fears, and it was then that Donald saw it would be wiser to let him know, at least part of the truth. We did not tell him that Mr. Sinclair was being nursed in our best bed-room. We knew that James would have felt it hard not to be allowed to rush downstairs just for a sight of his beloved "meenister." But from the day on which he was told of the accident he seemed to gain strength and spirits rapidly. He was down in the drawing room for two hours on Christmas day. His whole anxiety was, when he would be allowed to see Mr. Sinclair. The doctor told him, and we all told him, that excitement of any kind might retard the progress towards recovery of the wounded arm Then James grew restless again and declared that since he was not allowed to see Mr. Sinclair, he would start for Oban and spend the New Year with his friends there. At first, the doctor would not hear of it, but when he saw how much James' heart was set on it, and that he was growing rapidly stronger too, he gave permission.

So we saw him off yesterday. He looked like a great Russian bear in a splendid new overcoat father made him a present of. He went off in great spirits. Donald and I went to the station with him and saw him snugly stowed away in a first-class carriage—every modern contrivance for comfort all around him. His last words before the train moved out of the station were to Donald, though I fancied he kept looking at me, with a new triumphant light in his eyes

"Donald, ye hae passed through a sair trial, but ye hae borne it like a man. When I cam' back—" But the train moved off and the rest of the sentence was lost. As soon as we got away from the station, Donald turned to me, wild with excitement—

"What did James mean, Jeanie? He's not a man to speak lightly, or raise false hopes. He has found out some clue to the forgery. Oh, I'll go after him to Oban by next train." With much difficulty I got him to see that it would be better to keep patient and wait till James comes back. I pointed out to him that it would only set people talking. If he had gone along with James, that would have been all right. But to let him go alone, and then follow at his heels—it would never do. Besides, after all, perhaps James' high spirits were owing to the buoyancy which accompanies returning health. Who that has been almost through the dark valley, yet is spared and returns to life, and health again, but will look on everything with eyes of hope and gladness? Then I reminded him, too, that Mr. Sinclair needs him every evening now at the Manse. Yes, he insisted on being allowed to return home before James came down stairs. There was no use attempting to resist his will. Father and mother used every argument they could think of to induce him to stay longer with us, but it was useless—he would go home. The doctor pronounced him quite fit, so off he went. I do not know whether I was glad or sorry to see him go. The house seems empty, oh, so empty, since he went. Yet while he was here, I never felt at ease. His big, wistful eyes seemed to be always reproaching me. Do you know, Elsie, that only for me he would not have gone in the motor that day with Archie. I told him to go indeed. He thinks of that, I am sure, many a time, and of course, it is natural for him to blame me in a way. I know well enough that is the cause of his distant look. And that has made me so shy of him, that I could not tell him how sore my heart has been for his loss. Oh, if he but knew that if I had had it in my power I would willingly have given my own right arm to save his. But he will never think of me again as he did before. Perhaps he blames me for Cousin Archie's frequent visits here. Well, I can't help it. But I'm sorry now that I made a fool of myself the time of the accident. I saw it from a window, you know. I could not write details at the time, but now they are all gone, it does me good to tell you. Well, I flew down the stairs like lightning, and without thinking I was beside the minister before anyone else had time, and had my arms around him. Donald says I wanted to carry the poor crushed arm myself. But he led me away. Likely there would be some heartless mortal looking on ready to pass remarks. When I came to myself, and thought of it, I have felt ashamed ever since. So you can easily guess that my visits to the sufferer's room were few, and that I could not feel natural in his presence since, try as I might. To tell the truth I would not have minded much what outsiders might say, had he looked glad to see me himself. But he didn't. So I have not gone to see him since he went home. Father and mother and Donald are always coming and going—and all the rest of the congregation, too, I believe. So I suppose I shall not be much missed.

Archie has never been here since that terrible day. I know well enough that he is waiting to hear when Mr. Sinclair has returned to the Manse. But though I am writing my New Year's letter to Aunt Eleanor, I am not mentioning the minister's name. I don't want to see Archie. I believe I shall never see him again without thinking of that day. Oh, dear, what a dull New Year's letter, and how selfish I am to be dwelling on all our sorrows, with scarcely a thought of you and your dear mother in it. Tell her that I would give anything for the calm, sweet resignation of her spirit. And you shame me, too, Elsie, with your bright, hopeful spirit that can keep glad under deep affliction. And above all, dear Elsie, you will never know in this world, how your faith in one of us who lies under a cloud, has helped and cheered us all. God bless you, and may the New Year be bright for you and the dear mother. Love from Hopefield to Cathcart.

Jeanie.

P. S.—Donald had hoped to treat himself to an hour or two with you today. But the Manse begged him to go there. The good man's loss has been great gain to Donald. The old love between them has had its resurrection. J. G.

Elsie read the letter through—all but the postscript.

"Now mother, what do you think of her."

"That she's just like every ither lass since civilization has made heepocrites o' us, Elsie."

"Jeanie a hypocrite? Mother what ails you?"

"Weel, what else? Is she no' ain that keeps her real feelings out o' sight?"

"Oh, a girl can't always pin her heart on her sleeve, mother."

"I'm no gaun tae contradict ye in what ye say, seeing that whiles ye hae things tae hide yersel'." Elsie laughed merrily as she looked fondly into her mother's dancing blue eyes. Lying back among the snowy pillows, no one seeing her for the first time, could imagine that Mrs. Wallace had been a confirmed invalid for at least eighteen years. Rheumatic fever when Elsie was not yet two years old, had laid its terrible grip on the young wife. Every joint in her body seemed to be paralyzed. For long years intense pain had been her lot. But as the joints literally ossified, the pain ceased. Mr. Wallace, who had been a strong man, when his young wife became an invalid for life, had nursed her with all the tenderness that a truly noble nature was capable of bestowing. Elsie had reached her sixteenth year when her father was suddenly taken from them. Nobly the young girl took her father's place, and became her mother's constant companion. Mr. Wallace had had his life heavily insured, so they were left in easy circumstances. All the same, Elsie, who might have employed a nurse specially for her mother, chose to be her attendant and companion herself, a task not so difficult as may appear at first sight, since Mrs. Wallace was one of the sweetest, and sunniest faced invalids who ever gladdened the hearts of all who waited on her, or ministered to her wants. Thus mother and daughter were great friends and had no secrets from each other.

When Elsie had indulged in merry laughter to her heart's content, she assumed a grave look, and raising one hand slowly with a deprecating motion she said solemnly:

"Your words imply a most serious charge against me, mother mine—may I crave to know its import?"

"What for did ye no' read me the postscript o' Jeanie's letter—tell me that?" Elsie blushed to the tips of her ears.

"You're a Scotch witch, mother, that's what you are, and ought to be burned alive. How did you know there was a postscript? And really its nothing after all."

"Of course, I know fine its naething. Ye needna tell me that. When a lassie's face is like sunrise in July, though its cauld New Year's Day. What can her auld mither think, but that it's naething which makes the roses bloom as if summer had come in wi' a hop, skip and jump." Elsie grew quite sober without make-believe. The soft light which pure happiness still throws over a young face made hers radiant as she answered softly:

"But really mother, it is a very brief postscript. This is all." And she read the few words in faltering tones.

"So Donald's coming at last. Well I'll no say but I'll be glad tae see the laddie. It's no' often yer mither has been mistaken in a face, Elsie. Gin Donald turns oot tae be what ye think he is, he'll find a guid friend in Elsie's mither." Elsie stooped and kissed her mother before she ran off to consult with Guphie, their old servant about dinner.

"Guphie, I don't think we'll use the cold turkey today. I've just taken it into my head to give it to that poor body, the washerwoman. Think of all her little ones. It will be quite a dainty for them. And I think I'd rather have a hot dinner today. It's so cold you know. What do you think of a nice little roast of lamb?"

"Ma word, Miss Elsie, but ye're growin' extravagant. Roast lamb an' the pantry stuffed wi' cauld turkey—Gie it tae the washerwoman an' her weans—skirlin' beggars—what gars ye think o' siccan waste, Miss Elsie?"

(To be continued.)

—During the first six months of 1910 nearly $80,000,000 worth of South African gold was exported by way of Cape Town.



A Warning

By Grace Wood Castle.

The Clothes-pin family dwelt in a bag
That hung by the laundry door;
They'd never been known to fret or to nag
Though chances there were galore,
For a bag is as crowded for clothes-pin folks
As a flat for the human kind;
And people and pins must consider as jokes
Many things that are not to their mind.

But a change has come over the Clothes-pin clan;
Discontented and restless are they
And happy no more. The trouble began
When a message came down one day
From the nursery, saying its ruler and king
Had tired of every toy,
And required that his subjects the clothes-pins bring.
To restore him to peace and joy.

A score of them traveled away upstairs;
On a beautiful rug were placed;
Posed as people and horses and birds and bears
And found it all much to their taste.
But when they went home to their friends, ah, me!
And the bag by the laundry door,
They found it lonesome and dark as could be;
They'll never be happy there more.

So observe, dear young people travel inclined,
The moral of this tale a part:
Though travel may store and broaden the mind
It also may narrow the heart;
And though you may learn what the world has to teach,
Gain polish, assurance, aplomb,
You're poorer—not richer—if out of your reach
Is content with your "own folks" and home.

Florence's Seventh Birthday

BY SARAH E. GANNETT.

Florence would be seven years old tomorrow. Everybody knew it. The red cows had heard it, and wondered, as they chewed their cuds, what it meant to be seven years old. The white lambs whisked their short tails as they galloped around their mammas and hoped Florence would celebrate the day with a feast of salt so that they could have some. The ducks and chickens gathered in fence corners and wondered if the sky would fall on that day.

But, dear me! Florence wasn't concerning herself about any such matters. Mamma had promised that, if she would learn by heart Jean Ingelow's poem, "I am seven times one today," and the sevens in multiplication, she should have seven surprises on her birthday, and it is dreadfully hard to learn the multiplication table, you know. But she had persevered, and when she went to bed on her last six-year-old night she was very sure that she had earned her seven surprises.

But here it was seven o'clock on the morning of her seventh birthday and Florence was not yet awake. The sun had peeped in at six to see her still in bed, and he was so disgusted that he dodged behind his cloud curtains, pulled them all about him and sulked. Then the clouds had it all their own way, and they sent out the rain to see why Florence didn't wake. Patter, patter,

"My birthday," she thought, "and it rains. Oh dear! No, I'm not going to cry. I'm too big, and besides, there is water enough out of doors," and she laughed merrily at her own little joke as she brushed the drops from her eyes and began to dress.

Something hard in her stockings stopped her. Seven pennies in each, and seven more in each shoe. Seven in the washbowl when she went to it to wash her face, seven on the dressing case around her comb and brush, and seven in the toothbrush mug. She gathered them all in her handkerchief and ran down to breakfast.

"Ah," cried papa, "here is our lazy daughter. Come here, my dear, and give me seven kisses."

A big hug for papa and another for mamma and they all sat down to breakfast, which was hardly over when in ran Florence's cousin May in mackintosh and overshoes, with raindrops on the end of her funny little nose.

"I've come to stay seven hours," she announced, "and, Florence, I've brought seven new paper dollies for you and seven for me, and each dollie has seven dresses and seven hats. Come, let's play with them," and off ran both little girls to the playroom.

After a while came a great thumping and scratching at the playroom door, and when it was opened in walked Ponto, papa's big dog, harnessed to a drag in which sat seven small china dollies, each fully dressed in frock, coat and hat, and each having a name pinned on its coast. The drag was labeled "Florence's family carriage."

With a shout of delight the little girls seized the dolls and read their names; "Alice Birthday," "Mary Birthday," "Josephine Birthday," "Lucy Birthday," "Helen Birthday," "Dorothy Birthday," and "Susanette Birthday," and then divided them into two families, Florence lending four to May because she was company, and keeping three for herself.

So they played busily and happily while the rain poured down out of doors until at twelve o'clock Ponto came again scratching at the door, this time with seven small packages hanging from each side of his collar. Those on one side were marked "For Florence," and those on the other "For May."

In great excitement the girls opened them and found in each a set of small china dishes, seven tiny biscuits, seven oyster crackers, seven cookies cut out with a thimble, seven blackberries, an apple and a big purple plum. In a few minutes Ponto reappeared, this time carrying in his mouth by its handles a tin pail which he set down on the floor. In this the girls found a small pitcher of hot water for tea, another of milk, and a cup of sugar.

Such a good time as they had in setting their tables, feeding all their children and eating their own lunch. And they could hardly believe it was so late when mamma came in and said it was two o'clock and she had come to read to them out of a new book which had come for a birthday surprise for Florence. The stories and pictures were so delightful that time passed quickly and both girls were surprised when mamma said it was time for May to go home, and that she and Florence would walk over with her.

"But I will get wet, mamma," said Florence, "see how it pours."

"Oh, no," laughed mamma, "not if you put these on," and she produced from the closet a new gossamer and umbrella just like May's.

Florence danced with delight, ran for her overshoes, and in a few minutes all three set out in the rain, thinking it great fun.

"Oh, mamma," said Florence that night, as her mother tucked her into bed, "such a day of surprises as it has been, and such beautiful ones! I think you are the dearest mamma that ever was, and I'm going to try to surprise you by being the goodest kind of a girl," and Florence tucked her hand under her cheek and went off to sleep with all the birthday gifts spread on a table by the side of her bed.

If You Want to Rise

If you want to rise in the world you must raise something else. If you want to rise in business raise the business you are in. Don't imagine that when you have given your life to the lifting up of a business the house will try to keep you down. A house cannot rise and keep down the man who raised it any more than a man can rise out of the water and keep down the life-preserver that raised him.

No man can do a dollar's worth of work for a dollar. When you are working for nothing but a dollar your work will not pan out at more than 50 cents. To do a dollar's worth of work you must work for a dollar and something more. You must work for the love of the business, or for the love of something—for something more than the dollar. A mere hireling never does more than 50 cents' worth of work for a dollar, because he has nothing to work for but the dollar. He may meet the requirements as to quantity, but never as to quality. So long as a man thinks of himself as a hireling he will never hitch his wagon to anything but a pay envelope.

A large employer said the other day that he never distributes his pay envelopes without putting in them an inspirational leaflet—just a bit of printed matter to encourage his men, to spur their ambition, to incite them to higher endeavor. Men need something more than money. They need an encouraging word. They need antidotes for the blues. They need stout backbone bracers. They need a friendly handshake—a handshake with a grip in it that helps a man get a new grip on himself.—The Young Man in Business.

According to a report by Gov. Frear there is a strong tendency toward race suicide in Hawaii. While deaths are increasing considerably in proportion to population the birth rate is falling off fast. Last year deaths were sixty-one over the number in the previous year, while births decreased 600. Marriages, however, increased by 311, and the governor expresses hope that this fact may cause a readjustment of conditions as to population.

duties in the routine of daily life. He seks to "do all to the glory of God." He realizes that it is just as much a violation of his Christian obligation to use a poor piece of material in the manufacture of a piece of goods, as it would be to forget to pray, and probably more so. He knows that the high school student who neglects his studies for the sake of social functions in which he delights, fails in the discharge of his Christian duty as when he willfully and unnecessarily absents himself from the weekly endeavor prayer-meeting. The teacher who fails to use her office in the public schools to exhalt lofty ideals and form good character fails quite as much as the Sunday-school teacher who squanders the opportunity which that office brings. The point is not the comparative importance of the activities in the different fields, but that our Christian discipleship obligates us to both. This is to be Cnrist-centered.

The significance of this conception of the Christian life can hardly be fully appreciated. This fidelity to daily task will ramify to the farthest bounds of business and commmercial activity. The salesman will not misrepresent the quality of his goods. The machine which he is selling will do nothing less than what he claims for it. Every note which is given will be redeemed. The merchant will always give full measure. Stocks will be offered at their actual value. A living profit is all that is sought. The manufacturer will pay living wages. He will provide a proper environment for the workers. There would be no men who are active in Christian work going from a Christian convention back to a grand jury room to confess to the taking of a bribe. It is probably not too much to say that if all church-going Christians were Christ-centered rather than self-centered that our present commercial and business methods would be revolutionized.

Around the Nation's Capitol

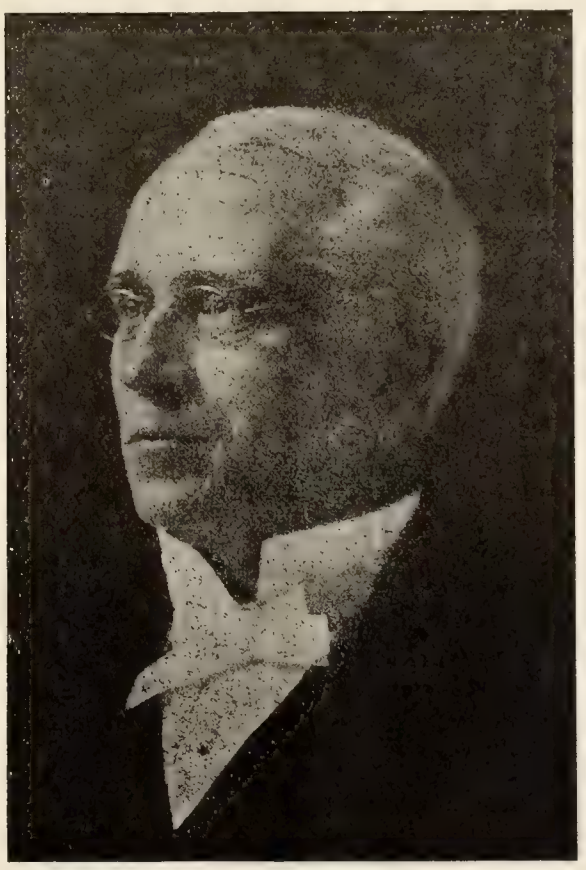
Veteran Pastor Honored at Annual Convention

The thirty-third annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia was held September 5-8, at the Jerusalem Church, Mountain, Maryland. Francis H. Scott, pastor of the Calhoun Street Church, Baltimore, preached the convention sermon September 5, upon "The Message of the Cross."

Tuesday, September 6, was Preachers Day. Peter Ainslie presided. Howard W. King, of Vienna, Va., conducted the devotional service. William G. Oram of Washington read a paper entitled "The right to be a Preacher," and Clarence H. Page of Baltimore presented a paper upon "Sources of Power in Preaching." These papers were discussed by Francis H. Scott, W. S. Hoye, Peter Ainslie, Mrs. George T. Prewitt, L. B. Haskins, Miss Anna C. Hahn and J. A. Scott. At the afternoon session C. C. Waite of Mt. Rainier read a paper on "Great Preachers, their Topics and Texts." W. S. Hoye, of Beaver Creek, discussed "Finding Texts." The question "Should the Church expect the minister to be both preacher and pastor?" was discussed at length by both ministers and laymen. In the evening Peter Ainslie delivered a powerful address relat- to the problems of American civilization.

Dr. Frederick D. Power's absence by reason of illness was universally regretted. He was the prime mover in the organization of the society and has been deeply interested in it ever since. The convention sent the following message to him:

F. D. Power, Queenstown, Md., Assembled in convention, delegates from all the churches, expressed a very beautiful and tender remembrance of you, and instructed the undersigned to communicate it to you. The Christian Missionary Society of Maryland, Delaware and the District of Columbia, which, aided by a few sainted spirits, you organized thirty-three years ago at Rockville, Md., has grown into a large and influential body, representing many churches. The good accomplished is untold, and the beneficient results will ever abide for the glory of God and the good of humanity. Therefore, you are regarded as our spiritual father, to whom we have looked with implicit confidence for advice and guidance. So, through your infirmity, the first absence in all these years is most deeply regretted, and it is the purpose of this communication to remind you not only of the high esteem in which your are held, but also of our very great love. Your life has been as a sacrifice, given to us without reserve, and this is appreciated by every heart. Christian sympathy, full and complete, is extended to you, and prayers are offered that you may be spared for service for many years to



Rev. F. D. Power, Washington, D. C.

come and that God may give you grace for every hour of need. Most affectionately yours,

L. B. Haskins,
W. S. Hoye.

At the morning session Wednesday, September 6, the reports of the churches were read. There are now forty-two organizations affiliated with the society—four of these are colored, three at Baltimore and one at Hagerstown. The largest amount contributed by or through any church for the year ending August 31, was reported by Beaver Creek, Maryland, $22,225.59. This sum includes by William Newcomer, $10,000 to the Christian Temple, Baltimore, $5,000 to the Hagerstown Hospital and $6,000 to the American Christian Society. The Christian Temple reported including the gift of $10,000 as contributed $20,249.44. Vermont Avevnue and Ninth Street of Washington, each reNinth Street has the largest membership—1027.

April 12, 1910, a new church was organized at Maryland Park, a suburb of Washington. There was no church in the neighborhood and after discussing the matter it was decided by the residents to organize a Christian church. George A. Miller told them the position of the Disciples and what the necessary steps would be. While they only report eight members they have already erected a chapel and owe but $100 on it. The church is self-supporting. This is the third church which has come to us at Washington without the solicitation of the Disciples.

The board of managers was directed to publish a monthly paper in the interest of the Disciples in the missionary district. A permanent fund was started, the income from which is to be used in evangelistic work in the district. W. S. Hoye, Joel Grayson and Peter Ainslie pledged $100 each and a number of persons pledged $5 annually. Mr. Hoye presented the plan for such a fund. He has been managing the educational fund of the society for many years and by it has aided many young men in obtaining an education for the ministry. Mrs. Eva Seeley, the blind singer of Washington, was the soloist of the convention. Mrs. George T. Prewitt presided over the C. W. B. M. session. Papers were read by Mrs. Josiah H. Shinn and Mrs. R. E. Kinsell, both from Washington, upon "The Outlook for the new Century," and "Our Children in the Missionary School." Miss Anna Hahn of Baltimore delivered a short address. At the evening session Mrs. Shinn told the history of the electric light upon the Central Union Mission of Washington which proclaims to all persons passing eastward on Pennsylvania avenue that "Jesus is the Light of the World."

J. A. Scott of Washington, superintendent of Bible-schools, presided over the Bible-school session. One of the most interesting and helpful features was the open parliament conducted by T. A. Hostetler of Washington.

The Maryland Baptist Association has a standing committee on "Fraternal Relations with the Disciples of Christ." Dr. C. Hastings Dodd of Baltimore attended as a fraternal delegate and delivered a felicitous address. It was decided that hereafter the society would appoint a committee at each convention on "Fraternal Relations with the Baptists." L. B. Haskins and F. H. Scott of Baltimore were elected fraternal delegates to the Baptist Association. Peter Ainslie and L. B. Haskins were elected representatives to the Maryland Anti-Saloon League. President George A. Miller was elected to the board of trustees of the Anti-Saloon League of the District of Columbia for the year 1911.

F. H. Scott presided over the Christian Endeavor session. The prize banner was awarded to the society of Calhoun Street, Baltimore, by a narrow margin over the society of Vermont Avenue, Washington. Stephen J. Corey, of the Foreign Society, Grant K. Lewis, of the American Society, and George W. Muckley, of the Church Extension Board, in splendid addresses urged the necessity of the enlargement of the work in their respective fields.

The following officers were elected for the ensuing year: Pres., George B. Townsend, Hagerstown; First Vice-Pres., T. A. Hostetler, Washington; Second Vice-Pres., L. B. Haskins, Baltimore; Cor. Secretary, C. S. Ehlers, Washington; Recording Secretary, Andrew Wilson, Washington; Treasurer, D. C. W. Ward, Baltimore; Additional members of the Board of Managers are: Super-

intendent of Bible-schools, J. A. Scott, Washington; Superintendent of Christian Endeavor Societies, F. H. Scott, Baltimore; State Organizer, C. W. B. M., Mrs. Emma Lattimore, Washington and J. Irvin Bitner of Hagerstown.

For many years Mr. Bitner has been faithful and efficient treasurer of the Society. Ill health has made it impossible for him to attend to the duties of the office for the past year and he requested that he be not re-elected.

F. D. Power, R. E. Kinsell, W. S. Hoye, Peter Ainslie and W. G. Oram were elected trustees.

Evangelist H. F. Lutz was present a part of the convention and revival will follow in the Jerusalem Church.

ANDREW WILSON,
Recording Secretary.

The Illinois Convention

BY H. D. WILLIAMS.

The state missionary convention of Illinois Disciples was held in Springfield last week with an attendance of close to 800 persons. It was a great convention,—a credit to the Disciples of Illinois and a sure prophecy of a great future. The unusually fine spirit of this convention could not but impress all thoughtful persons with the fact that the Disciples have come to the day when they pay little attention to the theories that divide, but give heed chiefly to the works that unite. The writer of these notes attended the Illinois convention in 1895 and again fifteen years later in 1910. Both times he was a stranger to the state, and he has been much interested in contrasting the two occasions. Then men of fifty-five or seventy years of age were the leading factors; now young and middle-aged men are foremost. Then nearly every minister wore a Prince Albert coat and a white "tie"; now not more than one out of forty give any heed to distinctively clerical dress. Then the devotional openings of the various sessions were the occasions for many touching talks and earnest prayers interspersed with devotional hymns; now the devotions consist of one or two short prayers and a lot of light, catchy, superficial songs. Then there was perfect freedom of personal approach and every person came to know every other person without the formality of an introduction by a third party; now many occupy a reserved attitude towards all strangers, declining to throw off the restraints of formalities. Then many interesting discussions and even warm debates were permitted to occur over various matters arising in the course of the program; now there is little disposition to discuss the papers and addresses presented. Then there was a dictinct theological atmosphere permeating the entire convention; now the atmosphere is that of loyalty and liberty and service to the cause of Jesus Christ. Then there were many logical and forceful apologies for missions and missionary societies; now they are taken for granted.

The above by no means exhausts the contrast, but the doings of this last convention must receive attention.

The C. W. B. M. ocupied Monday evening and Tuesday with its usually good addresses and inspiring reports.

Mrs. Atwater's address on Monday evening was one of the fine and inspiring addresses of the convention.

Tuesday evening the West Side church where all the sessions of the convention were held was crowded to the doors to hear two interesting addresses,—one by Prof. Arthur Holmes on "The Church and Men" and the other by J. W. Kilborn as the president of the I. C. M. S. Professor Holmes spoke with his usual clearness and force while Mr. Kilborn, in clear-cut, well-balanced sentences, outlined in a general way the tasks of the convention.

Wednesday opened with a Sunday-school conference led by the state Sunday-school secretary, Clarence L. DePew. Mr. DePew is one of the most aggressive Sunday-school men to be found anywhere and he gave the Sunday-school cause a prominent place in this convention. At this session addresses were given by Marion Stevenson, G. W. Morton and W. F. Kohl. Thursday morning and afternoon two other Sunday-school conferences occurred when R. P. Shepherd, I. N. McCash, R. F. Thrapp, Herbert Moninger, E. W. Thornton and Clyde Darsie spoke and aroused enthusiasm. The day of saner agitation on Sunday-school improvement and enlargement is at hand.

Wednesday afternoon—the first part of it—was given to the busines of the I. C. M. S. The reports were presented in good form and seemed so far as this scribe could see, to present satisfactory results.

The latter part of the afternoon was devoted to the educational interests of the state, which, of course, is at this time Eureka College. The chief addresses of this period were made by David H. Shields, W. H. Cannon, Mr. Smith and C. C. Morrison. F. W. Burnham led the conference.

The Wednesday night session was devoted to two very thoughtful addresses,—one by B. S. Denny, corresponding secretary of the Iowa Christian Missionary Society and the other by W. R. Warren, manager of the Christian Publishing Company of St. Louis.

Mr. Denny's address was a business-like estimate of the work of a state missionary society.

Mr. Warren's address was a plea for the extension of the field of the church paper and especially for the church board to put a church paper in every home. He argued that as the church uses the co-operation method in paying its minister, so it should use the same method in paying for the church paper.

At the opening of the Wednesday evening session, F. W. Burnham made a brief statement of the action of the state board in providing for a worker among the students of the state university. This course is surely a very wise one and results will soon justify it. There are about 300 students at Champaign belonging to Disciple churches. The secular atmosphere of such an institution paralyzes the religious convictions of many of them. To hold them in touch with the church and keep them religiously alive, the student worker is needed. The writer was pastor at Ames, Iowa, the seat of the Iowa College of Agriculture and Mechanic Arts with 1,800 students, when the student assistant was used and he knows it to be a good plan. The proper person under the direction of S. E. Fisher, pastor of the Champaign church, can do a mighty work in saving many young men and women who are in danger of leaving the state university minus any religious convictions.

The last evening of the convention found the church again crowded to hear two significant addresses—I. N. McCash on "A Square Deal for American Missions" and R. P. Shepherd on "The Ideal Teacher." Mr. McCash pleaded for home missions as the basis of all missions. He impressed his hearers as pleading his cause on the broadest and most substantial basis.

The lateness of the hour and the weariness of the audience prevented Mr. Shepherd from giving the address he had planned; but in the few minutes he occupied, he said some very helpful things for teachers and impressed all as being a master of the art of teaching.

That evening and the next morning, as the delegates were returning home, they seemed to go reluctantly. The convention,—its programs, its associations, and its entertainment, had been so agreeable that the people seemed averse to quiting the place.

The west side church, its people and its pastor, J. R. Golden, did themselves great credit by the way in which they looked after the comfort of the delegates. The members of the First church and their pastor, F. W. Burnham, and also H. H. Jenner, pastor of the Stuart street church with his people, were equally active for the good of the convention.

About People

—Booker T. Washington has been visiting in London where he was lionized, according to the daily press, to such an extent that he had to refuse dozens of invitations to make addresses. He spent a good deal of his time in investigating the condition of the poorer classes. He visited John Burns and Andrew Carnegie, and will return in October after a visit on the continent.

—Frederick W. Plaisted, mayor of Augusta, is the Democratic candidate for governor of Maine at the second of the fall elections to be held September 12. He is very popular and his father was the last Democratic governor of the state.

—Ex-Senator Wilkinson Call of Florida, who recently passed away, had served in the upper branch of congress from 1879 to 1897. He was a native of Russellville, Ky., and was 76 years of age. In boyhood he went to Florida. At the outbreak of the Civil War Mr. Call enlisted as a volunteer in the Confederacy and before the close of hostilities became adjutant general of Florida troops. After the war the Florida Legislature elected him United States senator, but he was not then seated. Thereafter he began the practice of law in Jacksonville, Fla. He was presidential elector-at-large in 1872 and 1876; a member of the democratic national executive committee in 1876 and delegate to the democratic national convention in 1876. After leaving public life Senator Call continued the practice of his profession in Jacksonville.

—The five physicians who have been in attendance on Mayor Gaynor since he was shot by James J. Gallagher visited him on August 31 at his home in St. James, L. I., for what, it was said afterward, would be the last consultation. The physicians found the mayor's throat in excellent condition. No operation is necessary at present and probably none will ever be necessary. The bullet is imbedded in flesh and touches no organ and can do no harm. The mayor's physical condition has greatly improved since he came to St. James. His voice is better, also. What he needs is a complete rest. He will now regain his full powers, was the statement given out to the public.

—Since the arrival of Joseph Chamberlain at Birmingham from London his physical condition has improved. During the recent days of sunshine he has been able to spend a great deal of time in the grounds of his residence at Birmingham, and he is still able to follow public affairs with all his old keenness. He is still a constant reader of his daily paper, and there are few events of importance that pass in the political world which do not excite his comment.

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Church Life

Leon V. Stiles has resigned at Hot Springs, Ark.

John H. Booth has closed his work at Centerville, Ia.

E. L. Frazier faces an encouraging outlook in his new work at St. Petersburg, Fla.

Charles Reign Scoville continues his meeting at Litchfield, Ill. Forty-six were added on a recent Sunday.

Wm. D. Ryan, recently pastor at Ashland, Ky., has accepted the pastorate of Central Church, Youngstown, Ohio.

H. B. Robison, in charge of our work at Mobile, has resigned to take a professorship in Christian University, Canton, Mo.

W. J. Battenfield has resigned at San Jacinto, Cal., and will accept a call recently extended him by the church at Huntington Beach, Cal.

Adam K. Adcock, for some time pastor at Fairview, Ill., has taken charge of the field at Carbondale, Ill., the pastorate having been vacant for some time.

In July Henry F. Lutz, our evangelist for the Atlantic seaboard, spent July in a meeting at Oak Grove, Matthews County, Va., which greatly strengthened the church.

Ralph V. Callaway, formerly of Atlanta, Ill., is now pastor at Havana, Ill. He reports a flourishing Sunday-school there, and recent additions to the church membership.

Plans are under way for the completion of the Temple Church, Kansas City, Kan. The cost will be about $8,000 and the pastor. J. N. Crutcher, announces that the money has been raised.

A reception was tendered N. H. Robertson by his congregation at Fairbury, prior to his leaving for his new charge at Stanford. Ill.

Services have been resumed at the First Church, Galesburg. The pastor, J. A. Barnett, spent part of his vacation at Winona Lake, Ind., attending the Bible Conference.

The congregation of First Church, Marion, Ind., gave a reception at the church last week. It was in the nature of a farewell to J. Boyd Jones and a welcome to J. P. Myers, who succeeds him.

The Kerr Street Church, Buffalo, N. Y., Roy E. Deadman, pastor, is doing splendid work and making splendid progress. Secretary McCash will dedicate their new church in October.

Francis A. Ware, American Christian Missionary Society evangelist in Washington, recently held a meeting at Chemeloh, adding seventy members and greatly strengthening the work.

The board of managers of the Foreign Missionary Society, consisting of the life directors and executive committee, will meet in the First M. E. Church, Topeka, Kans., Oct. 11, 3:30 p. m.

A. Martin is now established in his work at Morgantown, W. Va., the seat of the State University. In July, in spite of vacation season, their Sunday-school became the first front rank school in the state.

Thos. Lennox reports a good work last month at Pensacola, Fla. A missionary rally produced $50 for American missions and $800 was raised on building fund. Increased attendance in all departments was observed.

C. E. Bacon, formerly pastor of the Broadway M. E. Church, Indianapolis, is the newly elected secretary of the Federation Council of the Disciples in America. Mr. Bacon's headquarters will be in Chicago.

G. A. Richards has accepted the pulpit at Manhattan, Kan., resigning his position as superintendent of the state reformatory at Hutchinson, Kan. He will succeed W. T. McLain.

Herbert Yeuell, who has been on a tour of two months in Europe, is conducting a meeting at Marshall, Ill. He is assisted by the pastor, R. Russell, and Arthur Wake as singer. There have been forty-two additions.

Frank L. Van Voorhis, American Christian Missionary Society evangelist for Wisconsin, is getting his new work splendidly in hand. The American board is confident and hopeful of rapid progress in this great state in the near future.

E. E. Francis, for some time assistant pastor of the First Church, Tacoma, has resigned and will accept a position with the Western Washington Bible School Association. W. A. Moore is pastor of the First Church.

P. C. Macfarlane, the Brotherhood Secretary, recently visited Stockton, Cal., and held a fine rally among the men. A good strong committee was appointed and it is expected a Brotherhood will be organized soon.

J. H. McWhirter closed a good meeting at Orth, Tex., August 28th. There were 15 additions. He dedicated the church at this place when he held a meeting there a year ago. He and Mrs. McWhirter are now regularly in the evangelistic field.

Norman H. Roberts has taken the pastorate at Stanford, Ill., after a successful service at Colfax, Ill., of nearly five years. During that time a handsome church was built and 200 added to the membership. G. R. Southgate takes the work at Colfax.

Sunday, Sept. 10th, was the sixteenth anniversary of the pastorate of S. S. Jones in Danville, Ill., and the eighth anniversary of his service at Third Church. The work of Mr. Jones is appreciated to a high degree by his congregation.

The new season of the Chicago ministers' meeting opened with its first service on Monday, September 12. C. C. Morrison was elected president for the year with W. D. Endres, vice president and I. R. Lines, secretary.

John Ray Ewers of East End Church, the newly elected president of the Pittsburgh Ministerial Association, presided over the first meeting of the season, held Sept. 12. The reports given at the meeting were encouraging.

The fourth annual convention of Oklahoma Disciples, recently held at Tulsa, reports a large attendance of delegates and many distinguished visitors. The sessions were held in the handsome new church there, of which D. A. Wickizer is pastor.

J. D. Hull has resigned the pastorate of First Church, Mishawaka, Ind., to the great regret of his congregation. The work has prospered greatly during his stay, a graded Sunday-school having been organized and about two hundred added to the membership of the church.

John Kovach, our new missionary to the Hungarians in Cleveland and Toledo, is getting his work well under way. He is supported jointly by the American Christian Missionary Society and Ohio State Society, co-operating with the churches in these cities.

The Disciples of Maryland and the District of Columbia have been in session at Belair, Md., the reports showing a healthy financial state in regard to money raised during the past year. The closing address of the meeting was by Peter Ainslie, of Baltimore, on "The Disciples Obligation to Evangelize America."

The church at Owasso, Mich., is having a revival lead by Evangelist Roy L. Brown, of Ohio, and Charles E. McVay, song evangelist of Hardy, Nebr. Large audiences were present at the initial services. C. M. Keene is the local minister. The brethren at Owosso have a nice new building.

The work at Fitzgerald, Georgia, under the two years of the pastorate of Everett Hollingwarth, has shown a distinct advance. Outdoor services were held during the summer, and on the Sunday preceding Labor Day, addresses were made by three representatives of labor unions.

Floyd A. Beck, pastor at Dorchester, Neb., conducted an aggressive campaign in both church and Sunday-school during the heated term to avert the too frequent "summer slump." As a result the work starts this fall with good prospects, with an evangelistic meeting to begin this month.

Simon Tordoreika is American Christian Missionary Society missionary working among the foreign peoples in the tri-cities of Youngstown, Newcastle and Sharon, on the boundary of Pennsylvania and Ohio. In June and July he traveled 900 miles, preached sixteen sermons, held sixty-one prayer meetings and visited 436 families. This record shows commendable industry. Figures can not tell, and only God knows, the good such a messenger of the gospel does.

A new church has been erected at Junction City, Kan., and will be dedicated Sept. 25.

The conference recently held at Newton, by Iowa disciples, closed with a big Brotherhood banquet, the principal address being made by C. S. Medbury of Des Moines.

Nelson H. Trimble, now in charge of the work at Gary, Ind., is preaching a special series of Sunday evening sermons during September and October on subjects pertinent to Disciples. Mr. Trimble is making an especial effort to enlist the school teachers of Gary in the different departments of the church and Sunday-school.

The new Central Church at Marshalltown, Ia., a property worth, including its site, $50,000, was dedicated Sept. 18. I. N. McCash, of Cincinnati, O., delivered the dedicatory sermon. The new pipe organ was dedicated at a previous service, a recital being given by members of the faculty of Drake University Conservatory of Music.

John R. Ewers returned Sept. 10th from his vacation in Europe. He traveled through Germany, France and England, attending the Passion Play, which went far beyond his highest anticipations. The East End church, Pittsburgh, was elegantly frescoed during his absence and all the church property put in perfect condition. Prosperity reigns with this congregation.

In his initial sermon, after returning from his vacation, George B. Van Arsdall, Central Church, Denver, struck the key note of the spirit in which this year's work is to be rendered in the words, "It is more blessed to give than to receive." Mr. Van Arsdall gave forceful utterance to the danger of the spirit dominating many lives—that of getting rather than giving. "Ceasing to give, we cease to have,—such is the law of love."

On Sunday, July 3rd, our new building at Anderson, S. C., was dedicated, with Albert Gulledge in charge of services. He reported it to be the most beautiful house of worship among the disciples in the state, and the most handsome building in the city. They raised at the dedication enough money to pay all local debts and a considerable sum to apply on the extension loan. The church has forty members.

The church at Modesto, Cal., established a beautiful precedent week before last when the members assembled at the mid-week prayer meeting to ask the Lord's special blessing upon the new pastor, J. J. White, and his family and the church. This is the way for a church to call a minister, and if this spirit continues success is inevitable. No sort of a reception could do for Mr. White what this special prayer meeting will.

Charles C. Wilson, of Bellefontaine, Ohio, who arranged a service Sunday, Sept. 4, in particular for laboring men, and representatives of labor unions, is following it with a series of Sunday evening sermons in September on the relationship of the Church and the industrial world. The subjects are as follows: "Socialism; What Is It? Will It Solve the Laboring Man's Problems?" "The Jungle Ethics of the Modern Business man," "Some of Bellefontaine's Needs."

The twenty-fourth annual meeting of the Moody Bible Institute was held Sept. 13, at the Moody Church, in connection with the opening of the eighth year of the evening department. The reports show the highest enrollment, numerically, in the history of the Institute. The students represented forty-two different denominations, came from thirty-nine states and twenty-two foreign countries, speaking seventeen languages. Considerable new equipment has been added, among which is a men's dormitory, with a dormitory for women in course of erection.

Plans have been consummated for the removal of the old ladies from the home at Eugene, Ore., to the new home at Walla Walla, Wash. Auntie Todd, who is over a hundred years old, will be provided for in Eugene. This is done because of her desire to close her life among the friends of many years. She has become so attached to the old home that it might jeopardize her life to undertake to transplant it now.

F. M. Rogers concluded his second year's work with the church at Long Beach, Cal., August 28. The day was made especially delightful by securing sufficient funds for the erection of an east side church. Mr. Rogers says, "This will be one of the churches erected in a day; and we have cnosen Labor Day, September 5, as the time to do it. There were 451 in the Bible-school of the above date and one added to the church.

Dr. and Mrs. Paul Wakefield left Springfield, Ill., last week for their station in the foreign field. They go to China. One of the thrilling moments in the Illinois convention was when Dr. and Mrs. Wakefield were presented to the convention and came to the platform with their two little children. The First Church, of Springfield, had passed on the Sunday before a set of beautiful resolutions setting forth their love for the missionaries and bidding them godspeed.

H. H. Peters of Eureka resigned the state superintendency of Illinois Christian Endeavor. In a trenchant valedictory at the state convention last week he criticised the policy of "everlastingly bombarding Christian Endeavor societies for special missionary offerings." Mr. Peters believes this is all wrong and thatChristian Endeavor should be primarily a training school for spiritual life, leaving each member to make his contribution to missions through the regular church channels.

Following the custom of many churches, on the Sunday preceding Labor Day, the congregation of Central Church, Pueblo, Colo., was addressed by a member of one of the local labor unions, setting forth the aims and needs of the organization. The pastor, Jay Elwood Lynn, followed with a talk along the same lines. It is a heartening sign that the church, both as a whole, and as individual congregations, is beginning to recognize its duty and responsibility in such matters, and in all civic affairs that go to make up the problem of humanity.

Thomas Edwards, for many years connected with the ministry in Northern California, is making an extended tour of the East, visiting Chicago, Niagara Falls, Montreal, Toronto, Boston, Baltimore, Washington and Philadelphia. He worshipped with the Englewood Church, Chicago, the morning of August 28th, and with the Jackson Boulevard Church in the evening. On his return he expects to visit the state convention at Springfield, Ill. His daughter, Miss Mary Edwards, has charge of the Chinese Mission in San Francisco.

At a meeting of the Disciples of Henry County, Indiana, held in New Castle, plans were formulated for more thorough and efficient work. Plans are arranged for an all day rally on Sept. 25, W. E. Thornton, of Cincinnati, to be the principal speaker. The churches of New Castle held union open air services during the summer, the ministers of the various churches preaching in turn. The audiences averaged two thousand and much interest was manifested. The present church was established as the outgrowth of a meeting held during the Civil War. The trustees have offered the ground as a site for a new government building, valuing it at $35,000, and if it is accepted a new, modern church building will be erected. L. C. Howe, the present pastor, is completing his sixth year of service here.

H. H. Peters, field secretary of Eureka College, served as platform manager and delivered a course of sermon-lectures on "The Sermon on the Mount" at the Fountain Park Assembly, near Remington, Ind., one week this year. It was his only vacation and was a radical change from the two years' difficult work in the field raising endowment for Eureka College. He seems to have made a success of the work, for Mr. W. I. McCullough, president of the Assembly, speaks in the following strong terms of Mr. Peters and his work: "Allow me to speak of the work of Mr. H. H. Peters, of Eureka, Ill., at the 1910 Assembly of Fountain Park. His platform management was admirable and added much to the success of the program in many ways. His morning Bible lectures were an inspiration to all who heard them. The lecture he delivered on one of the evenings during the week called out most favorable comment, especially as it was given in place of an entertainment which failed to appear. The Sunday morning sermon of Mr. Peters was a fitting climax of the week's series."

Stereopticon Exhibit at Topeka

At the Topeka Convention the General Brotherhood of Disciples of Christ will have in operation almost continuously day and night a series of stereopticon exhibits, taking all of our various societies, educational institutions, etc. For this purpose a number of our organizations have already arranged to furnish lantern slides of good clear photographs of their buildings, faculty, etc., with the understanding that they may be called upon to defray a portion of the expense of operating the exhibit, but a number of our educational institutions have sent neither lantern slides nor pictures nor has our request for them any record of reply. The time is now at hand for active preparation for the exhibits and we would therefore suggest that those who have not made these arrangements do so at once. The lantern slides cost in Kansas City in quantities 25 cents each. To this should be added 5 cents per slide for lettering so as to be read on the screen. We can also run along with your lantern slides some information slides manufactured on the ground at Topeka at an expense of about five or six cents each. If you will see that undersigned is furnished with information regarding your organization either now or at Topeka, arrangements can be made for this bulletin service. All photographs sent us should be plainly labeled on the back, or if you desire to have the lettering done, please use India ink and white paper, pasting the label where you want it to appear in the picture. This would save some delay in our office and would insure an exact reproduction of what you send.

E. E. Elliott, Assistant Secretary.

Winona Bible Conference

On August 23rd, at our Church rally at Winona, Chas. Reign Scoville presiding, there were 205 present, about 40 of whom were preachers. We felt sure that if all knew what a feast we were having, many others would then have been there, and so we appointed a committee of six, with the writer as chairman, to speak a word through the press, calling attention of our people to the advantages of Winona.

Winona Lake is in North Central Indiana. The Pennsylvania and Big Four railroads pass it, and an interurban line, just completed,

connects with seven trunk lines to Chicago, making it accessible to all parts of the land. "Beautiful Winona," as it is justly called, is one of the most charming places I ever saw. The lake is a natural amphitheater whose surrounding hills are covered with forest trees and grass, and from whose bosom numerous springs gush forth. The best of boating, bathing and fishing are open to all. There are 2,300 acres of land, 800 of which are in the highest state of improvement. Beautiful walks, drives, flower beds, all under the direction of a skillful landscape engineer, add greatly to the natural charms of the place. Of course there are innumerable cottages, boarding houses, hotels, auditoriums, and many handsome homes, so that great throngs can be acomodated; and I lived there cheaper than I could live at home.

The program is rich and varied. It embraces the best things that money can buy, and is suited to the taste of all, from those who want clean fun and foolishness, to such as wish for the profoundest and most practical things in religion. But I am to speak especially of the Bible Conference of eight days, from August 21st to 28th. G. Campbell Morgan, the famous London preacher and author, was chief speaker, with many others almost as famous, to assist him. Every phase of church life was treated by specialists. Preacher problems were dealt with by master minds; and to show how the preachers appreciated it, there were more than a thousand of them present. Sunday school work also was greatly emphasized by the leading lights in the Sunday School world.

We have within a day's run of the place not less than 800,000 brethren. Is it not strange, therefore, that we had only 200 people there? There should have been ten times that number. The institution is not sectarian. Though chartered and mainly built by Presbyterians, any man of any church able to do the work demanded, is welcome to the platform. And I know from Dr. Dickey, the Suprintendent, that they are anxious for us to erect a building as our headquarters, and have us come there regularly. The site for such a building would be donated.

They hope to make next year better than this. It is the purpose to give two hours a day, instead of one to preacher problems, and to organize a Students Training department. Additional emphasis will be given Y. M. C. A. and Endeavor work.

One more item I must-mention: Special rail road rates are established to Winona from all parts of the country, thus saving us both money and annoyance.

Dallas, Texas. M. M. DAVIS.

Foreign Missionary Society Program at Topeka

Thursday Morning, Oct. 13.

9:30—Devotions, led by D. Y. Donaldson, Missouri.
9:45—Appointment of committees.
9:50—Annual reports.
10:30—Address, "India's Need," O. J. Grainger, India.
10:45—Address, "Missionary Experiences in Japan," Mrs. M. B. Madden, Japan.
11:00—Song and prayer.
11:10—Address, "The Story of the Gospel in the Philippines," Dr. C. L. Pickett, Philippine Islands.
11:25—Address, "The Call of the Congo," R. Ray Eldred, Africa.
11:40—Address, "The Opportunities the Foreign Field Offers Young Men," J. G. McGavran, India.
11:55—Song.
12:00—Address, "The Laymen's Missionary Movement," J. H. Goldner, Cleveland.
12:30—Adjournment.

Thursday Afternoon, Oct. 13.

2:30—Prayer and praise.
2:40—Reports of committees.
3:20—Address, "The Condition of the Congo Women," Mrs. R. Ray Eldred, Africa.
3:35—Address, "My Friends in China," Dr. W. E. Macklin, China.
3:50—Symposium on Missionary Literature.
4:30—Adjournment.

Thursday Night, Oct. 13.

7:30—Service of Song.
7:45—Address, "Glimpses from the Home Life of a Medical Missionary," Dr. Leta M. Pickett, Philippine Islands.
8:00—Address, "Japan and the United States," M. B. Madden, Japan.
8:15—Address, "Educational Work in China," F. E. Meigs, China.
8:30—Address, "Pentecostal Power for the Twentieth Century," E. W. Allen, Kansas City.

The Topeka Convention Call

The churches of Christ will hold their annual International Missionary convention at Topeka, Kans., Oct. 11-17, 1910. As president of the American Christian Missionary Society and in obedience to the constitution adopted at the convention in Norfolk, Va., I call upon all the ministers and churches to see that delegates be elected and provided with proper credentials.

According to the constitution, all life directors, those who paid $500 each to the society; life members, those who paid $100 each; annual members, those who paid $10 each, and presidents and corresponding secretaries of all state and provincial missionary societies are qualified delegates.

Each church is entitled to one delegate and one additional delegate for each 100 members beyond the first 100 up to 500. No church is entitled to more than five delegates. So reads the constitution.

It behooves us to do as the constitution has provided and in the event that there is a desire to revise the constitution, ample opportunity will be given in the convention for taking steps to that end, but so long as we have a constitution, we have no right to do otherwise than call the convention to order under the adopted constitution. Seats will be reserved in the auditorium for delegates.

It is of pre-eminent importance than we lay all difficult problems before the Lord for his guidance. PETER AINSLIE.

Baltimore, Md., Sept. 14, 1910.

Church Extension Notes

Send all church extension offerings to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

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UNEEDA Biscuit, in their dust tight, moisture proof package, are protected against all those harmful elements to which bulk soda crackers are open—dust, germs, dampness, odors, handling, and even insects.

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5¢ *for a package*

Good interest is shown already in the annual offering as indicated by the receipts after the first Sunday. The churches, as churches, are over $4,000 behind last year's receipts on Sept. 1. This falling off is nearly all accounted for by a $3,500 offering from Independence Boulevard Church received last year, no offering having yet come in from that church this year.

At the board meeting on Sept. 6, many applications on hand for sixty days were carried over. Only two loans were granted. One of $5,000 was promised to the Temple Christian Church at Kansas City, Kansas, from the annuity fund at 6 per cent. The loan at Sikestown, Mo., was increased to $3,000. All other applications were laid over until the October meeting. It is hoped the September offering will be large enough to justify some grants at that meeting. The board can only do what these offerings make possible.

A magnificent work has been done with the fund this year. To September 1, 106 churches have been put into up-to-date and adequate buildings with loans aggregating $185,420. This is eleven months months' work. A most gratifying report will be made at Topeka. In no full year has the board ever helped 100 congregations to build. That has been done for the first time this year.

A gift of $300 was received on the 6th from a good friend to church extension. This is the 286th gift on the annuity plan. The annuity fund has built over 150 churches and now amounts to over $282,000. Annuity money given to church extension is all loaned at 6 per cent to house homeless congregations. Most of our large loans are made from this fund. Churches that cannot borrow logically are glad to get 6 per cent money when we have no 4 per cent money. Thus the annuitant has the satisfaction of knowing that his money is housing homeless churches while earning him an income of 6 per cent.

From September 1 to September 22 the corresponding secretary has visited the conventions of Eastern Pennsylvania, Maryland, Delaware and District of Columbia, New England, West Virginia, Tennessee and Kentucky, and has assisted Philipsburg, Pa., Ninth St. Church, Washington, D. C., Vermont Ave. Church, Washington, D. C., and Whitney Ave. Church, Washington, D. C., to raise their annual offerings.

Churches should send their offerings promptly after the last Sunday of September as the books close on the 30th for the annual report. Let there be a glorious round up of offerings on Sunday, September 5, that the churches may show a great increase in their offerings on Sunday, September 25, that the general fund on September 1. The general fund is made up of the offerings from the churches and is loaned at 4 per cent to help the churches that are weakest and that are struggling the hardest.

Ohio Sunday-schools, Attention!

It is now less than one month till the great Topeka convention. Our national captain's call was for 1,000 front rank schools before that date. Will Ohio Bible schools do their part? Several schools have promised to do their best to reach this standard. My earnest request is that you do it now. Send to this office for blank applications, we will do all we can to aid you.

L. I. MERCER,
Sunday-School Evangelist.
864 Rose Bldg., Cleveland, O.

Front Rank Sunday-schools

There are now 118 Bible schools holding front rank certificates in twenty-one states. The new schools are: Bethany (Nicholasville) Ky., L. S. Cassidy; Corbin, Ky., J. A. Gilliam; Middlesboro, Ky., D. B. Judy; Danville, Ky., W. H. Salle; Glendale, Ky., W. O. Allen; Bethlehem, Ky., Clifton Prewitt; Salvisa, Ky., Miss Margaret Clemmons; Cane Run (Burgin) Ky., Geo. Clayton; Madisonville (First) Ky., H. K. Anderson; Springfield, Ky., W. A. Wolfe; Latonia, Ky., A. L. Pitsenberger; Mason City (Main St.), Ia., W. B. Davy; Oelwein, Ia, B. F. Hammon; Walnut City, Iowa, W. E. Elgin; South Dallas, Tex., Geo. W. Graham; East Lake, Tenn., Clarence Athearn; Humboldt, Tenn., B. A. Craddock; Wister, Okla., Mrs. Nora Allen. The closing day for the 1910 Front Rank campaign must be Oct. 10, 1910. No applications can be considered that are mailed after that date.

ROBT. M. HOPKINS,
Bible School Secretary, A. C. M. S.

Cotner Rally at Topeka

Sometime during the National Convention at Topeko in October the friends, alumni and students of Cotner University will meet in a Cotner rally. Last year at Pittsburgh we held a banquet after one of the evening sessions. This year we will hold a rally service at the close of one of the afternoon sessions. The time and place for holding the rally will be fully announced at Topeka. At this meeting we will have short and spicy speeches made by members of the alumni association, students and friends of the school. All Nebraska people are especially urged to attend this rally. Cotner University is now twenty-one years old. We want to celebrate this event at this rally. We are expecting such men as A. D. Harmon, R. W. Abberly, C. A. Finch, Geo. E. Ritchey, H. E. Wilhite, F. W. Emerson and many others who have gone out from Cotner to be present and make speeches. A special invitation is extended to the peopel of Kansas to attend this Cotner rally. To all that read these lines we say, go to Topeka in October, and when there do not fail to attend the great Cotner rally.

WILLIAM OESCHGER, Chancellor.

Notes From the Foreign Society

Two friends of the work who live in Akron, Ohio, have promised $5,000 to furnish and equip a new mission press for Vigan, Philippine Islands.

The writer recently attended the 80th anniversary of the Little Flat Rock, Indiana, church. It was a great service. This is one one of the greatest country churches in the brotherhood. It has contributed to the work of the Foreign Society since 1882, and in that time has sent over $2,600 to the work. M. G. Long is the pastor.

The Foreign and Home Societies are issuing together a fine booklet on Mission Study. Every preacher and Christian Endeavor leader ought to have it. It is free. The Foreign Society has two study books written by its own missionaries this year. Bolenge, by Mrs. Eva N. Dye, of Africa, and Breaking Down Chinese Walls by Dr. Elliott I. Osgood of China. These are fine books. Every church should have a class studying them.

The writer has just been visiting the conventions at Scranton, Pa., Joppa, Md. and Brockton, Mass. These were enthusiastic conventions in every respect. Your secretary accompanied Grant K. Lewis of the American Society on this trip. We traveled, spoke, ate, slept and missed sleep together. Lewis is a great fellow. Never have I heard finer speeches on Home Missions than he made. Everywhere he captured the people.

The Foreign Society will have a fine exhibit at the Topeka Convention. This exhibit will be in the rotunda of the State Capitol building.

The Foreign Society occupies all day Thursday, October 13, at Topeka. The Board of Managers meets on Tuesday at 3:30 P. M., October 11. This Board consists of the Life Directors and the Executive Committee.

Dr. L. F. Jaggard of Longa, Africa, reports the baptism of seven young men and five women. There is much rejoicing over this accession to its strength. Dr. Jaggard writes that they are planning to send a young man and his wife up beyond Lotumbe to spy out the land before they go up in the steamer which they hope to do soon after Christmas.

R. S. Wilson reports that the mission steamer "Oregon" is afloat on the Congo. She was launched on the 29th day of July. The launching was a great success in every

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To Cure Indigestion

Andrew McConnell, the discoverer of this Science of Human Electricity, has proved that **digestion is purely an electrical process.**

The Peristaltic Action (churning movement) of the stomach necessary to keep the food from fermentation is due to the presence of electricity in that organ. Again, the attraction from the blood of the elements which form the gastric fluids is an electrical process and does not exist when this power is not present.

When one is weakened for any reason, the normal amount of electricity is not flowing to the stomach. Also when one overworks he uses in the brain or muscles the electricity which is needed in the stomach for the thorough digestion of his food. A lack of this power in the stomach means an inactive condition of that organ, and this inactivity results in indigestion—or fermentation of the food. There is thus a great decrease in the supply of building material for the body, a large falling off of the production of electric energy, and the circulation of the blood and life processes of the whole organism are interfered with. Indigestion is the primary cause of almost every form of disease.

Andrew McConnell has discovered the electrical laws whereby a greater percentage of the electricity in the body can be drawn to the digestive organs, giving the invalid the digestive power of a well man. These are physical treatments, which every one can give himself and which cure indigestion even when the best specialists fail to give help.

Dieting cannot cure, because **the best food combinations require SOME power for their digestion,** and when, as is the case in a weakened condition, insufficient energy is supplied, no method of dieting or drugs can effect a cure. **If drawn to the stomach, there is enough electricity in the body, even when one is in the most weakened state, to digest ordinary food.** This new system of self cure removes the necessity for dieting, and everyone can, through utilizing the electricity in his body, cure indigestion, and consequently the diseases which follow in its train—Constipation, Insomnia, Rheumatism, Nervous Exhaustion, Catarrh, etc.

Send for literature explaining this scientific system for self cure of all forms of disease.

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respect. The religious services preceding the launching were participated in by representatives of three societies, the English Baptist Missionary Society, the Congo Balolo Mission and the Foreign Society. After the launching all stood on deck and sang the Doxology. Mr. Howell of the Baptist Society has seen most of the boats launched on the Congo. He said that this was the best launching he has ever seen. It will take some time to put in the machinery and to complete the reconstruction.

James Ware, Shanghai, China, reports the baptism of ten men, all of whom have been in constant attendance at the inquirers Bible classes since they confessed Christ. Two young girls from Miss Lyon's school were also baptized. They are the children of two members in Shanghai. One of the men baptized used to be a bitter opponent of the gospel. He is now a candidate for the Bible College. Being a man of consecration and ability it is hoped that he will make a valuable worker.

James Ware writes that he has been with Frank Garrett to some of his outstations near Nankin. He was very much pleased at what he saw. Some of the Chinese helpers are fine men and the work is full of promise. He was also very much pleased with Dr. Osgood's medical work. The railroad has recently opened up an immense territory which is tributary to that hospital.

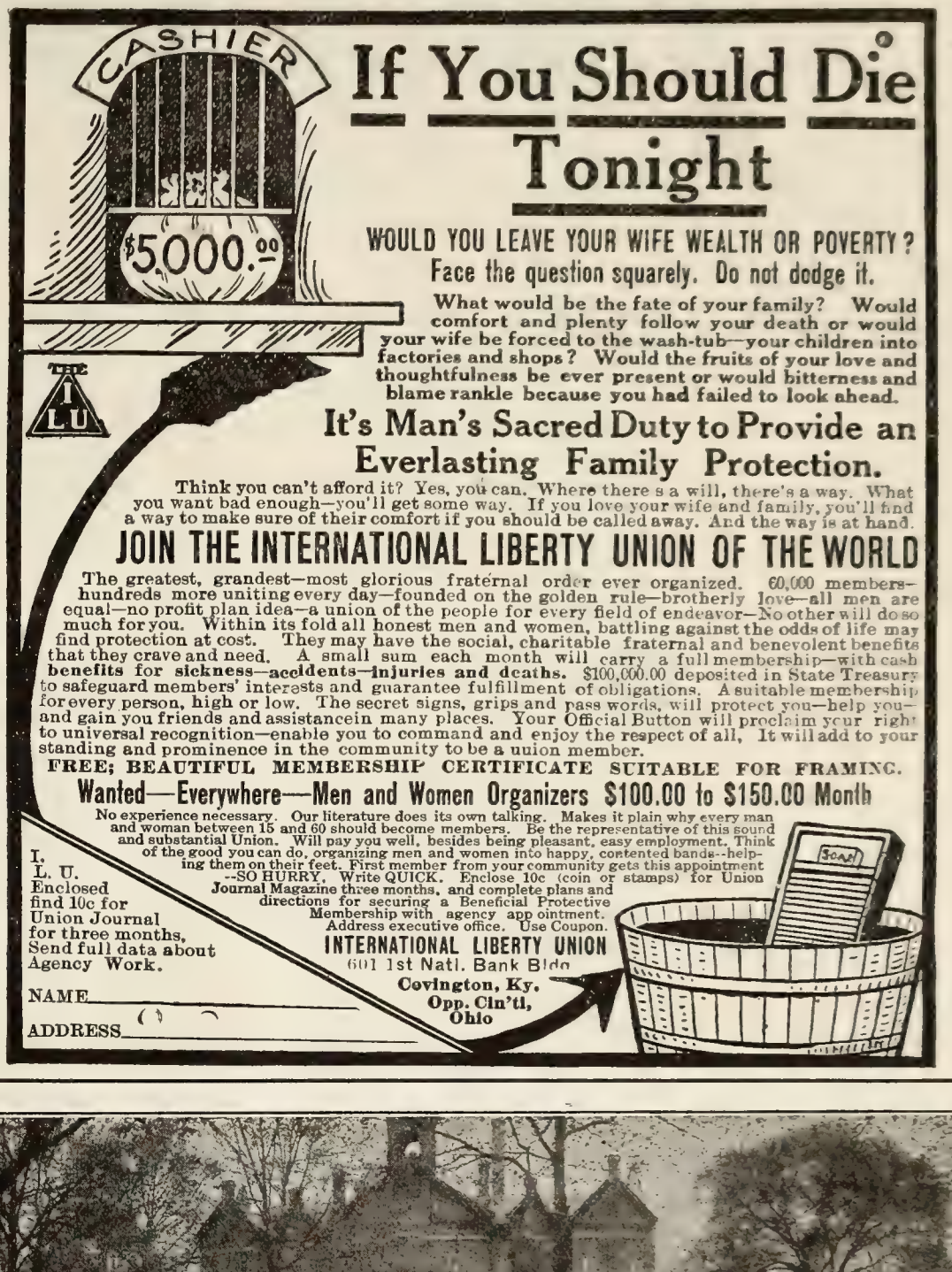
Chas. P. Hodges reports forty baptisms at **Bolenge and ten more at Lotumbe.**

H. C. Saun reports that there was quite a little cholera at Bilaspur, India. There is some there yet, but he is very thankful to say that there has been none among the Christians. The church work and the school in Bilaspur are doing well. The Evangelistic work has been hindered somewhat by the rains but the people listen with good interest. He reports that Ganesha, a young teacher, has just been located in Bilaspur. He has come from the Domoh Orphanage, and is a promising young man.

Dr. Shelten of Tibet, writes that they are now on the point of securing land for the mission. The American Legation at Peking has interceded on our behalf, and has requested the Board of Foreign Affairs to remove the obstructions in the way of our buying property at Batang. The Chinese officials cannot much longer hinder the work as they have been hindering it for some months.

The Missionary year closes the last day of September. The books close at that time and cannot be kept open longer. All who have moneys intended for the Society's work this year will please forward same so that it may reach Cincinnati by noon September 30.

S. J. COREY, Secretary.
Box 884, Cincinnati.



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Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

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Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready

The Curriculum Outlined Above Furnishes a Comprehensive Course of Religious Instruction

Comprising as it does not only the biographies, history, literature, and teachings of the Bible, but also lessons on the history and heroes of the Christian Church, of missionary enterprises, philanthropic movements, and moral reforms.

In order that the truths taught may be assimilated and the spirit and qualities of Christian character developed, various forms of self-expression are suggested, beginning with simple hand-work done by the little child, and culminating in important lines of Christian service possible to young men and women.

The series of lessons for each year begins in October, and the work that is essential to the completion of the aim and the integrity of the course as a whole, is found in the nine months corresponding to the public school year—October to June. The lessons for the remaining three months of each year are valuable in themselves, and either supplement the work of the preceding months, or prepare for that of the following year.

The courses for each grade or year are permanent and will be available for use in the same grade with successive classes each year. While these courses may be begun at any time, there is especial advantage in beginning at the beginning, October 1.

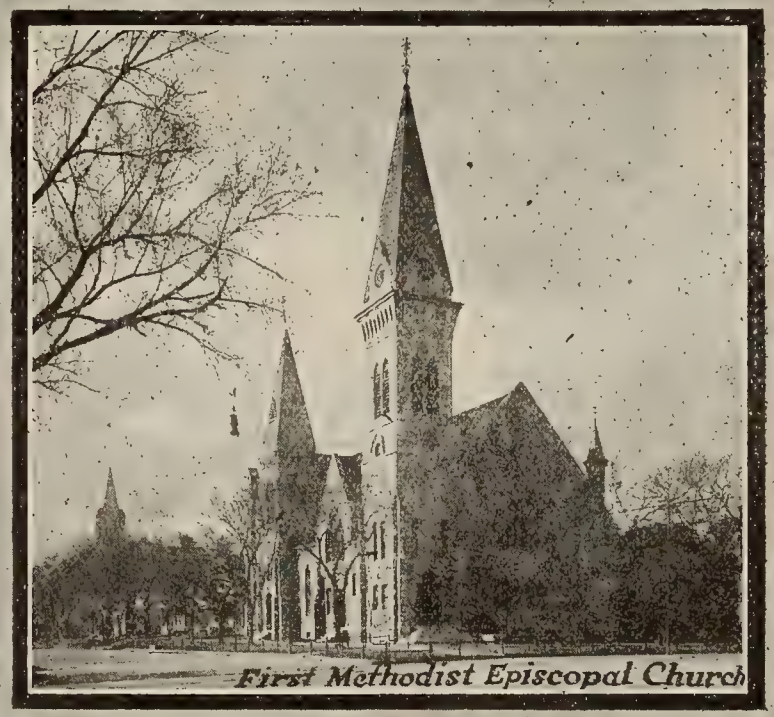
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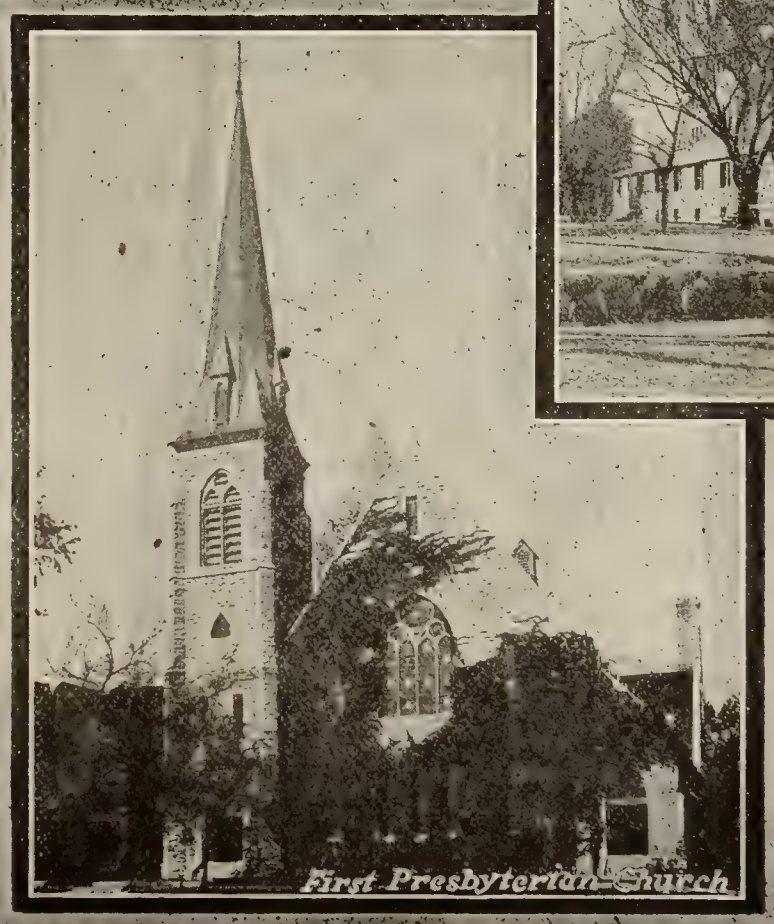
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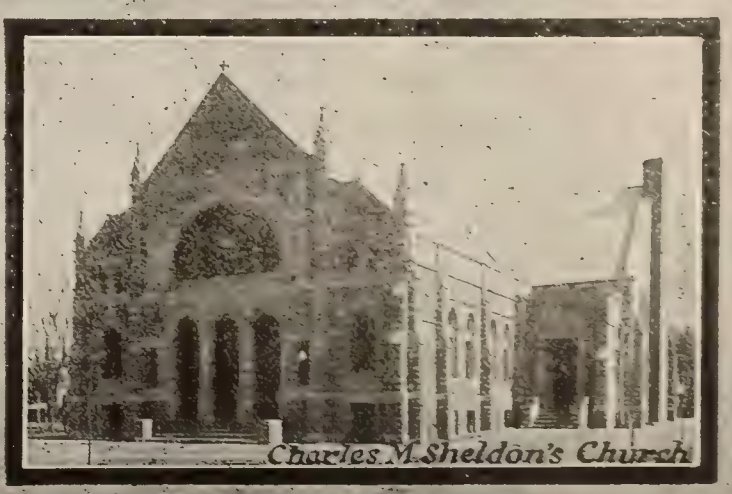
Volume XXVII. September 29, 1910. Number 39


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Grace Cathedral and Deanery


First Presbyterian Church


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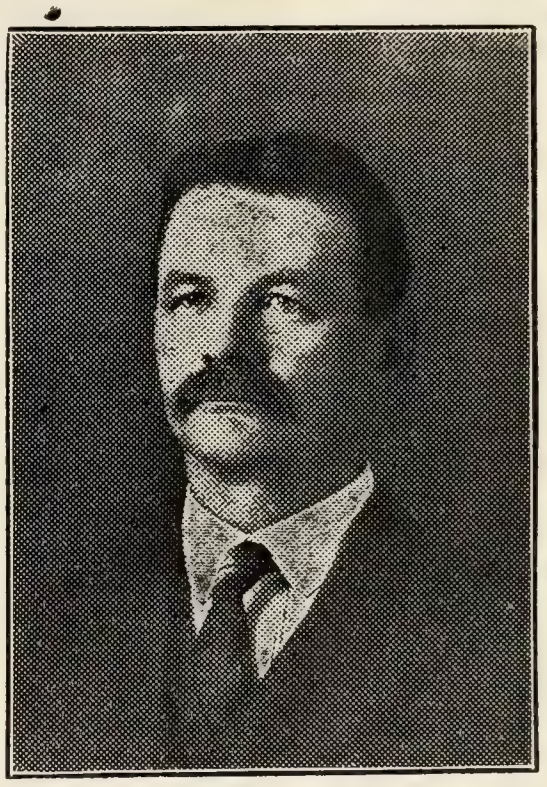
The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Illinois and Her Big City

Part of Address at Illinois State Convention.

BY PRESIDENT J. W. KILBORN

I propose to try to bring you a view, or at least a perspective, of the field in which we are planted—the imperial State of Illinois. There spreads before us a wonderful composite picture of "sweet fields of waving green; of dense forests; of great, gaping holes in the earth, out of which the grimy sons of toil are digging black diamonds to satisfy the insatiate demands of thousands of smoking furnaces; we salute your olfactories with the odors from more than twelve thousand producing oil and gas wells; we invite your attention to a vast acreage of undulating prairies, to hundreds of thriving villages towns and cities; to note that this wide expanse called the "Prairie State" is traversed by mighty rivers whose broad bosoms throb with the pulsations of diversified commercial interests; while the whole fabric is interlaced and bound together with glittering bands of steel, over which thunders the iron horse, or which might have sprung out of dreamland to meet the impact of the omnipresent trolley car.



Rev. J. W. Kilborn, Pastor,
Mt. Carmel, Ill.

And this great picture is 385 miles long at its extremest points, while its greatest width is 218 miles. Its soil is a rich, warm loam, remarkably fertile, requiring little or no artificial stimulation, readily adapted to agriculture, and yielding a maximum of profit in return for a minimum expenditure of toil. The known coal fields cover approximately an area of 40,000 acres—an inexhaustible supply—to say nothing of immense deposits of lead, zinc, limestone and commercial clays of various kinds.

In agriculture, our state is surpassed by only one—Iowa—but our products would feed the world and we might most fittingly be called the storehouse of the universe. A significant feature of recent years is the retirement of thousands of rich farmers to the villages, towns and cities, leaving the operation of the farms to tenants—a fact to be reckoned with in plans for the evangelization of the rural districts. Illinois is the most important manufacturing state west of the Allegheny mountains, and is even surpassed by but two in the East, these being New York and Pennsylvania

In the undesirable list, Peoria comes to the front as the largest producer of high wines in the whole of the United States. We have a reputation to sustain for being first, and so we cannot lag, even in this soul destroying commodity. Our population exceeds 5,000,000, making us the largest state between New York and the Pacific coast. The German born are more than twice as numerous as any other foreign element among our citizens, the Scandinavians are largely in evidence, being about equalled by the Irish, of whom there are not so many proportionally as are to be found in the East. The foreign population totals more than a million—and it is said to be actually true that there is not a language—and scarcely a dialect—spoken on the face of the globe but may be found in some of the population of the Prairie State

The urban population is more than half the total, some seventy places showing more than 4,000 inhabitants each, while some ten number more than 25,000 each. It is estimated that the Methodists and Catholics are about equal in number, while the Baptists, Disciples of Christ, Presbyterians, German Evangelicals, Lutherans, and Protestant Episcopalians rank in about the order named. At general educational, charitable and penal institutions it is not necessary that we shall more than glance at this time, pausing merely to say that in these particulars we think we are fully abreast of the times and that there is no need for us to apologize to any of our sister States. I do set apart a short section, however, to the great city by the lake, the future metropolis of the world, for she presents to us one of the mightiest, if not the supreme one, of all the problems with which our state missionary service is face to face. "It is a condition and not a theory which confronts us," and it is time for us to take hold of it manfully and righteously.

In population, this magnificent city numbers more than two millions. Some of the very best people living in the world make their homes here, and some of the vilest, most degraded and abandoned of all criminals, both male and female, that have ever drawn breath upon the face of the earth, infest its dives, saloons, dance halls and every place in which a human being can eke out an existence. There is not a single crime known to the calendar that is not daily committed in some section of the city, the homes of the rich being visited with deeds of violence and shame, as well as the abiding places of those in the so-called lower walks of life. Crime does not by any means hide its head and skulk in the shadow of the dive and hovel, but stalks like a grinning death's head through the halls of the rich as well. The vile saloon and den of infamy furnish hiding places for the criminal and outcast of every nation under heaven.

Every nation on the globe is represented in the population and almost every known language is spoken. Chicago is the largest German city in the world with the exception of Berlin, the capital of the German Empire. The Italian quarter swarms and teems with thousands, from the creeping infant to the toddling old grandfather. The Irish are numerous, sometimes industrious, but often insolent, dominate the police force and are more obedient to the orders of a Catholic priest than to those of the inspectors in charge of the various districts. Every religious faith catalogued in the latest encyclopedia and many cults not listed there, will be found to have taken root and to be more or less flourishing. Rites and ceremonies known and unknown to the ancients of all periods of the world's history are practiced, and every fad that the fertile imagination of the opposers of Jesus Christ can conjure up will be found to have its devotees.

To meet these appalling conditions we have just a few—and pitifully few they are—struggling churches. Not one of our congregations in Chicago but has to struggle for its very existence, and its minister must be a man of heroic spirit, willing to give up all hope of ease and plunge into a struggle hard, bruising and prolonged, if he shall even produce a faint ripple of opposition against the great waves that swell around him.

Now need we expect that these churches battling for their very lives shall be able to do much—or even anything—in the way of the evangelization of those mighty, careless, godless throngs? A man remarked not a great while ago that you might as well think of evangelizing hell as Chicago. I do not know how much he knew about hell, but I fancy he did have some acquaintance with Chicago. But coming back to the question, does it not seem that we are in duty bound to do something for the salvation f this great city? We have every reason in the world to believe that God desires the saving of all the people there, and in the face of the great commission we shall not be held guiltless if we leave untried any effort that will result in reaching the unsaved there

I beg to suggest that in our planning for the future there shall be some definite thing, large enough to be worthy of our numbers and strength, and that shall so appeal to our self respect, that we shall respond to the rallying cry of our state leaders and come up to their help because we believe that God would have us save this great city for Him.

Social Survey

BY ALVA W. TAYLOR

Social Work of Church vs. That of State

The social redemption of Ireland has not been the work of the church but of the state. The Irish church has not functioned socially. Its chief concern has been ecclesiastical. The battle with the landlords and the poverty they entailed on the land has been political rather than religious, in the accepted sense. Rome failed even to give the people a sense of their woes or a spirit of freedom. Suppose the pulpits of the dominant church in Ireland had preached personal liberty as those of the Reformation did—could Ireland have suffered the woes of serfdom for two centuries after all the rest of the western world had thrown them off? But Rome preached subjection instead and sought to do whatever she did paternalistically. She never inspirited her people. The love of saints was preferred to love of independence, and devotion to the rosary was greater than devotion to liberty. If one was sick, Rome would try to help, but to so recreate a nation that the causes of sickness and poverty might be removed, through the power of the people to help themselves, has not been the part of Rome in any history. With all the priest has done in a personal way, the church as a whole has been a burden upon the back of the people and has hindered instead of aided self-help. The fault is in the system. It has been more concerned with monks and nuns than with social welfare, and religion has never ceased to spell superstition to the Irish peasant; his mind is yet the wonder world of fairies and hobgoblins.

A Socially Inspired Undertaking

Over against the social failures of the church in Ireland is an example of what a socially inspired civic undertaking can accomplish. The Congested Districts Board has been referred to before. The story of the redemption of the Irish peasant could not be told without some account of their work. It was chartered in 1891 and commissioned to almost every conceivable economic and social function that the needs of poverty-stricken people could demand. After its work had shown the kingdom how five hundred thousand Irish families were living, the effective Land Purchase legislation was enacted and its activities were merged into the larger powers of the Department of Agriculture and Technical Instruction—the Department of "Creameries and Dreameries," as the disgusted let-things-go-as-they-please crowd dubbed it. Horace Plunkett, a former Wyoming rancher, has been its inspiring genius and has made it one of the most gigantic and effective pieces of social enginery this old world has ever seen at work. If given support unto the end, he will lift the whole nation out of sodden inertness and passive resistance to a virile economic self-dependence. Technical schools are being founded all over the country and native industries, such as weaving and lace making, given life through them. The peasant girls come to these schools in their bare feet and with no skill. In six months they will be making the most exquisite lace patterns, wearing shoes and better clothes and fixing up the cabin at home. They are allowed the sale price of their product after cost of material is deducted, and many of them soon come to earn from four to five dollars per week. And the lace schools are but forerunners of what all sorts of technical instruction is beginning to accomplish.

Social Work for National Welfare

The work of the Congested Districts Board in Ireland is one of the most conspicuous and exemplary instances of social work for national welfare that has come across our vision. This board was given the income on a million and a quarter dollars of the Irish Church Surplus Fund and empowered to receive gifts for its work in addition. It has administered to the extent of $200,000 per annum and in addition has stimulated appropriations from county and district boards through offers to take the initiative in local enterprises or by making their help conditional upon local grants in aid. A mere cataloging of its activities will indicate the benefits it has brought and the fact that the poor tenantry that have received its benefits regard it more highly than either priest or political leaders, is ample testimony to its effectiveness. It has performed the function of a civic or social pastor.

Its first work was to set apart as Congested Districts, those sections of the land where the Poor Law valuation did not exceed an average of thirty shillings per annum. The Poor Law rating was just about equal to the annual rental. Therefore the territory they were to operate in was sections where the average rental per capita was about seven and one-half dollars. The average family income in these districts was found to be from seventy to one-hundred and fifty dollars per year. The chief field of their activities has been in the west, from Donegal on the north to Cork in the south. A million people were found in distress and the task was herculean, but the success of their undertaking has been one of the modern marvels. They help to self-help and do not pauperize with the customary charity, as the historic methods of the Catholic church have tended to do in Catholic countries.

An Instance in Point

Here was a multitude of people living in a stony and boggy country and in the recesses of the rocky west coast. Their condition has been described in former paragraphs of this series and could scarcely be overdrawn. The board furnished good seed for the fields and taught the tiller of them how to better prepare and care for his poor soil. Instructors were sent among the people, experiment stations were established, and a superior class of stock was introduced, all at cost or less than cost, or if necessary as an outright free gift, to get things started. The boggy lands were drained, waste lands reclaimed, wooded lands "conserved" and the size of the holding increased by adding to them or by doubling up and moving many families on to new holdings elsewhere. The rent that was in arrears was paid up, roads and hedges were built with local labor, better cabins were constructed under skilled oversight but through loans and gifts from the board. Best of all, estates were purchased and sold to the tenants and thus the successful issue of land purchase given impetus. Nothing was given that could be paid for, but gifts were made where there was no credit and as a means of lifting people out of soggy despair, and public works were inaugurated that a wage might be furnished to local workers.

Disease lurks in every nook and cranny of these wretched hovels and the board destroyed whole groups of them and rebuilt them anew that the plague spots might be removed. Physicians were engaged to visit the people upon demand where before they had had none through distance and inability to pay. It may be said here, by way of parenthesis, that no more heroic example of human service can be found than that of the physicians and priests of these wild regions. It is no small sacrifice for an educated man to live out on the rocks, amid a poor and ignorant people, with no companionship and only the call for help about him, and especially if he be a priest, deprived of home solaces and companionships and sympathies. We were not surprised to find a solemnness on their faces and a trace of heartache when you talked of your world of rushing life and when the far-away romance of America came into the conversation.

Social Work for National Welfare

A concrete example of the work of this board is found in their establishment of the fishing industry on the west coast. Here were rich fields in the sea but the people could not well use them because of the smallness of the inlets and the ruggedness of the headlands, and because too, of the remoteness of the markets for small catches. Their little boats were endangered by attempts to round the dangerous cliffs that part the glens one from another and without the journey to open sea there was no market. The board leased and sold them proper fishing boats and tackle and sent them skilled fishermen as instructors. They built piers and curing stations and taught the women to clean and cure fish as the women of Newfoundland and Brittany do. Then they established shipping communications with each inlet and marketed the product. It was so profitable that crews were soon formed who paid for the boats and tackle, and private capital was in the markets to take the products, and a profitable industry was set up among a people that had been almost without income and hopeless.

By Their Fruits Ye Shall Know Them

There are a quarter of a million agricultural laborers in Ireland. They receive an average of $2.75 per week in wages. They live in the poorest of the cabins and existence is from hand to mouth. The wage ten years ago was but from $1.50 to $2.50 per week. Out of these wages they paid two shillings per week for the hovel. Through Agricultural Laborers' Act 50,000 decent three-room cottages have been built for them and around each is an acre of garden. The government loans the [illegible]nd a rental is charged that will repay

the loan and keep up the property. The cottage costs the tenant from 25 to 35 cents per week, and to it must be added the "rates," or taxes, which will run about one-half more. The cost of buildings was from $400 to $500 and the acre on which they stand would average about $150 more. Concrete or stone is used in the structure and at the end of sixty years the debt will be discharged. The rent is no higher than for the old hovel, yet there is cleanliness, comfort and civilization in the new home and the man who has thought the toil of common labor his everlasting portion and that of his children after him, begins to aspire to a little farm of his own while his children will be able to escape the listless lack of interest in life that he inherited because they have a home while he had a hovel.

"Irish, If It's a Crime"

There were 10,000 cabins in Ireland with but one little window apiece. Soon there will be none. There were 200,000 country families living on from $70 to $300 per year when the Congested Districts Board began its work less than twenty years ago. Soon there will be few receiving less than the higher sum unless it be those who crowd into the cities. One-half of all the population has left the island in former years. The emigration will soon begin to decrease unless all signs fail, for the youth are to be given means to help themselves at home and Ireland is dearly beloved by her sons and daughters. The name Irish has become a byword because of the misfortune of the people, and those who wear it proudly among their fellow-countrymen confess it apologetically among others and say, as a witty Irish woman did recently at Hull House when asked her nationality, "Irish, if it's a crime." There was defiance in her voice because she was not ashamed of it but supposed, as a matter of course, that she would be expected to be. Once the government wiped out 217,000 small holdings in favor of the landlords; today she is wiping out the landlords in favor of the small holders and trying to help the people to buy out the estates she once took from them to bestow on the favorites of kings and governments. She has so far restored 300,000 holdings to the hands that cultivate them. There are yet 200,000 to be taken over but the work has been done with marvelous rapidity when one considers the immensity of the task and the strength of aristocracy in property rights in Great Britain. Once the island was ruled through the penal laws and it was almost a crime to be a Catholic; today Ireland rules herself in all local matters and will ere long have a provincial legislature. The price she must pay is that of priestcraft and it will be to her own enrichment to pay it. Her past has been that of turbulence, riot, poverty and emigration; her future is to be that of peace, plenty in a growing measure, and a renaissance of Irish national life. Already the business houses of the cities carry the Irish language on all their signboards and the pupils in the schools are taught it. The old folk songs and legends are taught as a literary accomplishment and Cork University will make an examination in the old Gaelic, an entrance requirement after two years more. When a people gladly surrender their racial differences for the sake of a larger life it is wholesome and good, but when they are robbed of it and a nation dies in the surrender, it is tragic. Domestic industries are replacing the old barren life of the cabins, and hands that once were destined to be gnarled with toil for the landlord, are learning the skill of an industrial art, and the standard of living is in the ascending scale. To have raised the standard of living for a people is civilization's greatest triumph.

Churches in Midst of Squalor

When Horace Plunkett suggested that the money spent in building splendid churches in Ireland could be better used in helping the people to an income and a better way of living, he was denounced as an enemy of religion. In that incident was seen the jostling of the medieval against the modern. All over the island one sees splendid churches. Out in the country where property is most pathetic, the parish church is splendid enough for a congregation of well-to-do people. In Cork we went from the Catholic cathedral to the rows of hovels from which the worshippers at its shrines come, and later to the new St. Finbarr's Protestant cathedral, one of the finest churches of late construction we have been permitted to look upon in any land. But there was no evidence in either case that the "establishments" which conducted their religious exercises were using their magnificent sanctuaries for aught but mass and prayers.

On the other hand the Congested Districts Board was lifting a multitude out of despair into hope by going to them and doing the one thing needful. It is said that the Irish Catholic, like the ancient Jew, tithes all that comes into his hand. We could not verify this, but good Catholics told us that he must always take his offering to mass and that it costs him a fee to be born, to marry and to be buried, while his shriving in the confessional and the pardoning of his overt sin laid tribute, and after he is dead his mourning loved ones must further contribute out of their poor funds to hurry his soul heavenward. What if the church of his choice were a mighty social force and adjusted all her mighty machinery to the vital problems of living instead of keeping her ancient connections with rites and ceremonies that veil the open truth and conceal the carrion of ancient superstitions? What if she freed her devoted priesthood from masses and confessionals and took them from scholastic studies into the world of reality and made of them an army of the Lord for the redemption of his people from poverty and ignorance and economic oppression? Had the Catholic church been unburdened of her ancient traditions and invested with the humanitarian zeal of a Horace Plunkett and his co-workers, she would have been the power for human welfare that he and his governmental agencies have been. She might not have managed farms and established fisheries, but she would have inspirited a nation with love of fellow-man, and the heel of the landlord would have long ago been lifted from the neck of the cotter. When the church ceases to fight the battles of the poor and preaches that misfortunes and oppression are the will of God she loses her God-given task. She but goes to Bethel to sin and to Gilgal to multiply her sins, for her forms and ceremonies become hollow mockeries to the Christ who went about doing good and through whose teachings of human worth have been brought all the boons of modern civilization to our time.

Separation Unto Service

The Christian service is more than ceremony. The God and Father of our Lord Jesus Christ is a God of order and righteousness. His laws are written in the constitution of the universe where men may diccover them and learn to honor them. They are written in the hearts of men and in the social order. What God is doing for us men is revealed to us in the person of Christ. Christ delivered men from calamity and sin. We serve Christ if we help one another to subdue forces to human uses and to bring wilful impulses into harmony with the spiritual order. The worship of the Lord's house is designed to impress upon our hearts the character of God and to give a sense of the reality of the spiritual kingdom. Worship is a genuine service when it encourages faith and represses cynicism and strengthens the purpose to put men above things.

There is danger in the idea of separation. The Pharisee was a separatist. The self-righteous of the present are proud of the fact that they are unlike other men. The employment of one day as a day of worship is considered a sufficient reason for relying upon the special favor of God notwithstanding the lack of consistency between the professions of the Lord's day and the practices of the other days of the week. The way of escape from the danger of separation is to emphasize the service to which the disciples are called. We cannot too often remind ourselves of the distinction Jesus drew between the greatness of his kingdom and the sort of greatness desired by the world. The man of the world feels great in proportion to the number of benefits he receives and the number of persons whom he brings under his authority. The greatness of the disciple appears in the good he does. If he commands men, it is never for his own glory but for the glory of God and that peace and good will may prevail throughout the earth. The benefits that come to him awaken a sense of obligation and not of proud superiority.

In this age of specialists it is rare to find a man big enough to appreciate all the interests that occupy the thoughts of men. In the university teachers in one department would have you believe that it is a waste of time and energy to study in other departments. The fault is not with science or philosophy or theology but with the men. They are only partially human. Now if the church rises to the greatness of its mission, it will teach men to appreciate the value of every department of knowledge and of work. There is need of men who are bigger than their specialty in science, in literature, or art, than their corporation, their union, or their political party. The great service of the church is to bring men together in the worship of a common Father who delights in all useful activities of his children. In so far as the church does this its existence needs no apology. Its separation from the world is justified.

Midweek Service, Oct. 5. 2 Tim. 2: 19—26; 2 Cor. 6: 17; 1 Pet. 2:9.

Chapters From a Travel Journal

V. The Anglo--American Conference

It may seem a bit presumptuous to publish the chapter of this travel journal treating of the Anglo-American Conference on Christian union several weeks after the graphic report of the same conference, written by Rev. Leslie W. Morgan, appeared in the columns of The Christian Century. I am persuaded to do so, however, by the belief that the Conference was significant enough to call for interpretation by more than one mind, and by the fact that the Conference was so much the product of Mr. Morgan's thought and toil that naturally he would be modest in assessing it.

The Conference, interesting enough, was opened on the Fourth of July, the anniversary of the day the American republic was born, the anniversray of the day England lost her most prized colonies, yet it was called "Anglo-American," symbolizing the reunion which, in these latter days, is being cemented by the manifold interests and aspirations of the two nations. Much as we would have enjoyed the reception given by Ambassador Reid that afternoon we preferred Caxton Hall to the Embassy, and we were not disappointed.

In looking forward to the Conference I confess I had conceived it as a humble and obscure affair. Knowing that the Disciples of Christ are numerically a feeble folk in Britain I half-cynically imagined that the biggest thing about the Conference would be its eloquent name! I began to be undeceived on Sunday morning while hastening through the underground "tube" station to catch a train. There in brilliant red letters on the bill boards was my own name shouting at me. With inescapable self-concern I read the context and found that the bill was a splendid advertisement of the Anglo-American Conference with the names of all the speakers and their subjects. I was on my way to Mr. Morgan's church to preach for him that morning and on inquiry found that the business center of London had been supplied with 1,700 such posters at not a little expense.

Next day I was further undeceived on discovering the commodious and comfortable place of meeting. Caxton Hall is situated but a few steps from the Parliament House and Westminster Abbey. It afforded an adequate and dignified place of meeting. And when the first session opened Monday afternoon there was an audience of 250 or 300 persons present. Larger attendances were present at subsequent sessions until on the last evening there was an audience of 350 or 400 people. We noticed a goodly number of London ministers there, not so many, however, as might have been expected from the fact that a circular announcement had been sent to most of the Protestant preachers of the metropolis.

The Americans present had, most of them, been at the Edinburgh Missionary Conference and were thrilling yet with the electric utterances of the missionary leaders on the theme of Christian union. They were ready in heart, therefore, for the thoroughgoing, unequivocal putting of the case by the first speaker on the program, Rev. T. E. Ruth, pastor of the Princes Gate Baptist Chapel, Liverpool. Mr. Ruth captured every hearer, and especially his Disciple hearers. He was evidently facing the whole fact of division, without sectarian bias or reserve. He is a winsome orator, speaking with glowing fervency and magnetism. No sooner had he gotten into his address than everybody present knew the conference was to be a great occasion. I shall not here reproduce any part of this address nor of the others.

Mr. Ruth was followed by President A. McLean, of the United States, on "The Scriptural Basis of Union." The address was a marvelous induction of the Scripture teaching bearing on this theme. I venture to say that nine-tenths of its words, if they were actually counted, would be the words of the Bible. And these quotations were so organized upon a logical structure of the speaker's own, and interpreted with such fine mysticism, as to grip and hold his auditors until the end.

That evening the two speakers presented an interesting contrast. The first was one of the most influential evangelical leaders of the Anglican church, the Rev. Prebendary Webb-Peploe, of St. Paul's Cathedral. Mr. Webb-Peploe is one of the makers of the Keswick convention and a leader of the movement which draws its inspiration from that summer assembly. He speaks in the well-known vocabulary of that school of pietists which has greatly influenced evangelism in America through the Northfield school and the Moody Institute in Chicago. A superb type of manhood, his venerable, but not aged, personality was most impressive.

Following him came Dr. Errett Gates, of the University of Chicago. Youthful, critical, scholarly, he was the opposite of his predecessor. He spoke in a different vocabulary. He was thinking of a different set of problems. The unction and dogmatism of the first speaker was not present to the second. Dr. Gates approached the subject as you would expect a university professor to do. He traced the history of Christian union movements before Campbell's day. He analyzed the Campbellian movement in its earliest stages, as a true scholar must do, to find the essential principle of it. But the tolerance exhibited in his paper gave some the utterly erroneous impression that Dr. Gates was not himself soundly evangelical in his views. The evening was most instructive, and helpful in forwarding the purposes of the Conference.

Next morning the first speaker was Dr. W. L. Watkinson, representing the Wesleyan denomination. He spoke with a tenderness and delicacy of insight that fully explained why I had taken such delight in reading his books. I did not expect to see so aged a man before they introduced me to him, but as his address proceeded it was clear that the mind in this frail body is still a growing mind. Dr. Watkinson is alive to all the currents of present day thinking. He is tolerant and inquiring in a marked degree. I can say this for him, that I listened with such eagerness to his words that I quite forgot I was to make the next address.

That afternoon a company of us were taken through a portion of the British Museum, guided by Rev. Wm. Durban, confessedly the most erudite man in the Disciple fellowship in Great Britain. The bewildering maze of things in this most marvelous collection in the world seemed quite familiar to our leader who made our too-short exploration most interesting while it lasted.

The evening sermon was to close the Conference proper. Rev. C. Silvester Horne was the first speaker. He came over from the House of Commons, of which he is a member, and after addressing the meeting was compelled to return at once. Mr. Horne is the most popular preacher in England. I mean popular. The mantle of Dr. John Clifford, England's long-time militant preacher-leader, has fallen upon Silvester Horne. His great work at Whitefield's Chapel in Tottenham Court Road was recently written up in a fine article by Mr. Morgan in The Christian Century. Mr. Horne possesses a winsome voice and a frankness and informality of address that is irresistible. I do not imagine he has thought his way very far into the problem of Christian union, however. His address breathed a fine irenic spirit, and was in many ways singularly helpful, but he did not seem familiar with the problem faced by the Conference.

Dr. J. H. Garrison, editor of the Christian-Evangelist, of St. Louis, was the next speaker, and the last of the Conference. Here stood a man, we all felt, whose life has been dedicated to this holy enterprise of helping God to answer the prayer of His Son that his followers might be one. Dr. Garrison was received with great enthusiasm. There was tenderness and grace in his words. In the midst of his argument his soul broke through his logic and cried, "O, that my life might be spared to behold God's children in one fold with one Shepherd! Then might I depart to rest in peace!" The argument of Dr. Garrison's address was that the seven unities in Paul's letter to the Ephesians constitute the divine foundation for the united church. It is my belief that this argument is a truism, and that it does not meet the real problem squarely and at close quarters; but this did not hinder me from responding with the deepest emotion of my heart to the leader of Disciple progress through the last third of a century. I could not help breathing a prayer that our own generation might produce leaders who would meet the new problems of the new day in the same spirit as that in which this leader has met the problems of his day.

And so the Conference closed. In a hundred years of existence for the purpose of doing just such a thing as this it was not until now that the Disciples of Christ had ever planned and promoted a Conference on Christian Union. Have the Disciples been so absorbed in doing those duties common to all Christians that they have forgotten that single duty with which they were particularly commissioned? Our English brethren have lighted a torch for us. Only twenty-five churches in Great Britain, most of these struggling for their life, yet they coöperated in work and wit and money, and brought to pass this notable and significant gathering. If such a Conference were called and rightly organized here in the United States it would command immeasurable respect and exert wide influence upon the religious world.

CHARLES CLAYTON MORRISON.

Editorial Table Talk

There is Just Time Enough

Has your church sent in its missionary offering yet. All the books close Sept. 30. Many readers of The Christian Century will receive this copy of the paper in time to send off the collection if they bestir themselves. Ask your treasurer or pastor or whoever is the proper officer whether the collection taken for Church Extension, Foreign or American Missions or any other general cause some weeks since has been lying in the bank all this time. Do not allow it to remain there an hour longer. Send it to headquarters at once so that the full strength of the year's work may appear in the reports at Topeka.

This Time the Women Follow the Men

The extraordinary success attending the Laymen's Missionary Movement has roused the church women of the country to undertake a similar enterprise for their sex. The year 1910-11 marks the fiftieth anniversary of the beginning of women's organized work for foreign missions in this country. The occasion will be utilized to hold a series of meetings beginning in October, covering thirty of the largest cities, east and west, and culminating in a great gathering in New York in the spring of 1911. Mrs. W. A. Montgomery, author of a number of missionary text-books, will make the tour of the cities, beginning at Seattle, Oct. 10-11, and reaching Detroit Nov. 19-20. The remainder of the journey has not yet been announced. The Chicago gathering is scheduled for Nov. 10-11. The plans for each city are in the hands of an interdenominational local committee. Chicago Disciple women have already appointed their representatives: Mesdames E. M. Bowman, E. D. Linney, S. Russell, O. F. Jordan and Austin Hunter. The program calls for meetings of various sorts—public mass meetings, smaller conferences, denominational rallies, a drawing-room meeting for specially invited guests and a noon luncheon for women at which social relations may be established to augment the missionary motive.

Unity a Solvent of Much Controversy

The tendency of the baptism question to settle itself when the church gets devoutly in earnest about Christian union is graphically described in an article by Dr. Paul Wakefield in the Christian Standard. He is reporting a conference on the Chinese Mission field called to consider the possibilities of further coöperation among the various evangelical denominations with a view to the ultimate unification of all Christian enterprise in that country. The baptism question did not seem to be an acute hindrance at all. This Dr. Wakefield explains by two considerations: First, that to a Chinaman a form is very important, and secondly, that to the Christian missionaries of all sects immersion is perfectly valid. "The Oriental delights in symbolism. For that reason the form of immersion is very rich to him. It should not be taken from him. But, more than this, a difference in form brings a discussion and so is a stumbling-block. The missionaries in the East are not looking for stumbling-blocks! We have no time to spend on theology, so we try to remove all appearance of division. All can immerse in perfect good conscience, and the symbolism is made as rich as possible. There is a decided tendency of this matter to settle itself. It can not all be done in a day, but it would be unwise to tell too freely the growth of this tendency to the churches at home, for they would not understand, and would think their people were 'giving in to the Baptists and Disciples.' I might tell you of a C. I. M. missionary who always immersed in China, though he himself had only been sprinkled. He got to thinking it might be embarrassing if some of his converts should ask him of the matter, so he came to one of our missionaries and asked that he immerse him. They went to the stream before daylight and our friend went away happy. I might tell you of denominational bodies that never immerse in this country, yet always do so in China. There are many individual mission stations where such is the practice. There is every reason that it should be so. The natural demand makes it the natural thing to do." In America and England the baptism question will be settled in much the same way, if at all. Immersionists may argue till doomsday, but they will never succeed in uniting the Church of Christ on the immersion dogma. But the moment the divided people of God awake to realize, as they do already realize it in China, that their divisions are sinful, then the baptism question will settle itself.

Magnifying the State Work

The committee on Recommendations of the Illinois Convention, held last week in Springfield, had the interesting session of painfully formulating a set of a dozen suggestions for the good of the work and of seeing them shot to pieces in good-natured hostility. One after another the recommendations were stricken out until none was left except that expressing the convention's appreciation of Springfield's hospitality. Some good recommendations went down in the general slaughter. That one calling for the state convention program to be devoted more to a study of the state problem was an inspired suggestion. The state convention programs deal too much with small things. The tendency of state conventions is to regard the state from the point of view of denominational interest. Too much time is taken up with the mere machinery of state missions and the mere machinery of local church life. This might be expected of a Methodist or Baptist or Presbyterian state meeting. But Disciples' interests are the interests of the Kingdom of God, not of a sect. Yet Illinois is never adequately treated. If the suggestive material in President Kilborn's address were taken as the basis, and six or a dozen men who rarely appear on the convention program were assigned subjects on which to write addresses for the next convention, the whole enterprise would be given a dignity and significance never yet attained by the annual convention of any denomination in any state. There was much sagacity in the committee's recommendation to curtail the professional pleader's place on the program in the interest of a fresh study of Illinois by Illinois men. And we believe if the convention had thought about it a little farther it would not have been rejected.

Wisdom of Children of Light

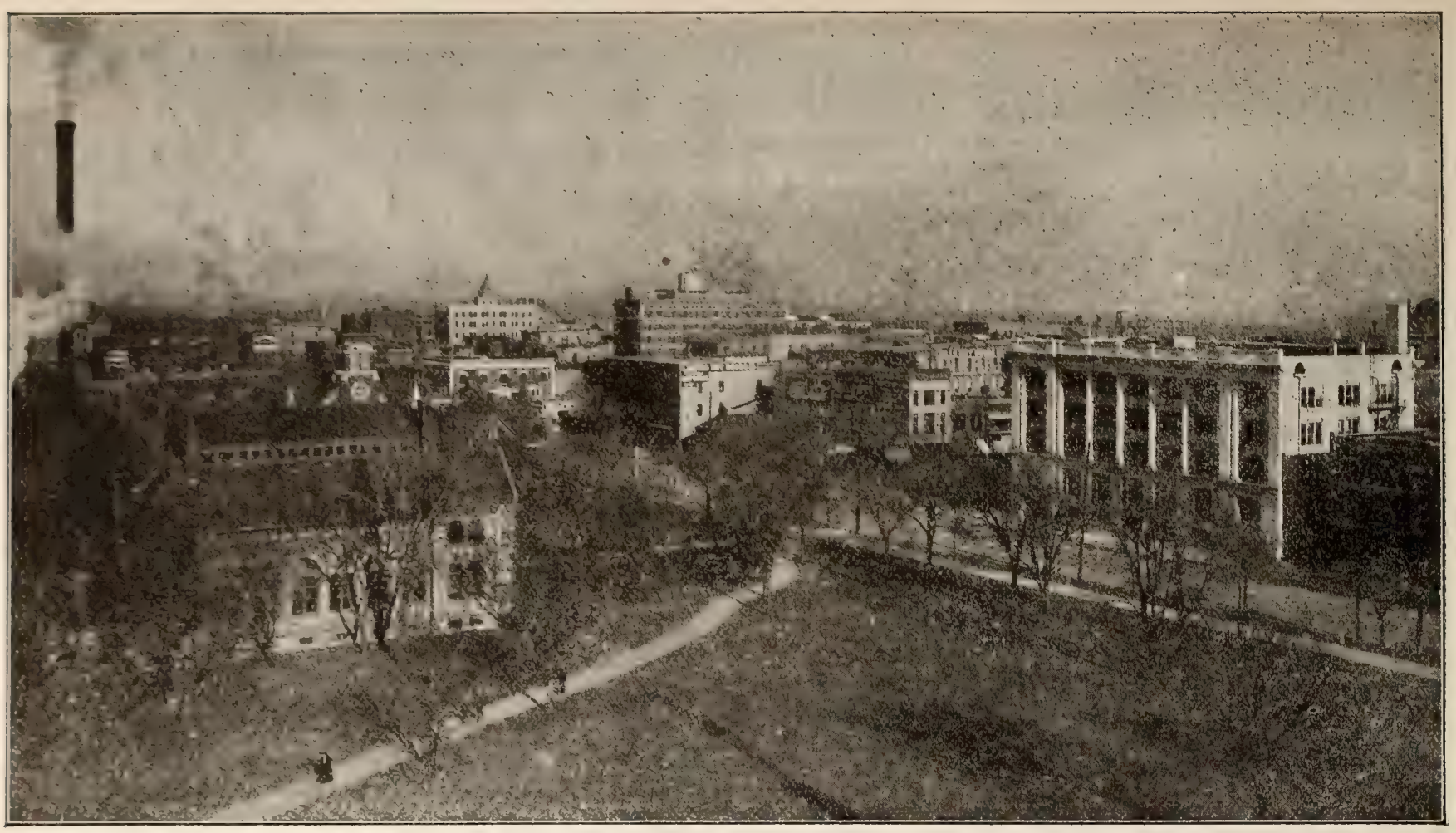
The Anti-saloon League is following the wisdom of the children of this world in building up a thorough organization to take in the last man in the city of Chicago. The unfinished battle of last spring has taught the children of light many things. They see that they cannot cope with the liquor forces in this great city without machinery equal in strength and reach to that so well perfected by their opponents. In each of the thirty-five wards, therefore, the anti-saloon voters are getting together. Churches are coöperating —in many instances through their Brotherhoods—to secure leaders and lieutenants and rank and file responsive to every call of the League. One ward has already been organized with about five hundred workers, each worker having definitely accepted specific territory—a block or two blocks or half a block—in which he will become personally acquainted with every voter, see to it that friends of the cause register and go to the polls, and use man to man persuasion to win over doubtful and hostile voters. If the good example of this thirteenth ward is followed throughout the city there will be a fight to the death when the issue comes up to the people again.

Deepening Responsibility for Chicago

A deeper sense of responsibilty for Christian work in Chicago was manifested at this year's Illinois state convention than ever before. The Woman's society recommended the annual appropriation of two thousand dollars, an increase from fifteen hundred last year. The president of the Convention, Rev. J. W. Kilborn, devoted large space in his address to setting forth the extent and depth and seriousness of the Chicago problem. A strong resolution was unanimously carried acknowledging the claims of this city upon the Disciples down state. The churches and ministers now working in this city are grateful for these signs of coöperation. The strategic character of Chicago for the Disciples of Christ will some day appeal to the entire brotherhood. This city is peculiarly hospitable to the message of the Disciples. But the possibilities of the field cannot be proved by the few men and their most meager present equipment.

Popular Story of Missionary Conference

The sagacity of the organizers of the Edinburgh Missionary Conference evinced in a multitude of ways, is further attested by the arrangement to provide a popular story of this epoch-making gathering. With the title, "Echoes of Edinburgh, 1910," Rev. W. H. T. Gairdner will interpret the meaning of the conference so that the busy man or woman, unable or unwilling to study the nine-volume report, may get the milk of this rich cocoanut without great effort The volume is promised about October 1, and will cost $1.



BIRD'S EYE VIEW OF PORTION OF BUSINESS DISTRICT, TOPEKA.

The Convention City

For the first time in the history of the Disciples of Christ its annual international convention will assemble in the Chapital of a great State where the liquor traffic is an outlaw and whose first city is without a single saloon.

For twenty-ore years the State has fought the combined power of the National Brewer's Association and has emerged from the conflict with the eagles of victory upon her banners. During all this time popular sentiment in favor of the enforcement of the prohibitory law has steadily increased and no party within the state would invite political suicide by adopting a re-submission plank in its platform. As a result there are thousands of young men in Kansas who have never seen a saloon, and the fifty thousand Disciples of the State welcome with pardonable pride the convocation of their brethren in October, not only for the inspiration that shall be given to New Testament Christianity, but also in the full assurance that the civic cleanliness and high standard of morals of the sunflower State will allure other thousands to share the advantages of this great home building commonwealth.

The City Itself.

There are seventy-eight churches; twenty-six public schools; sixty miles of paved streets; thirty-eight miles of electric railway; six great hospitals; four great trunk lines; a commercial club of nine hundred members; twenty-nine wholesale houses; one hundred and four miles of gas mains supplied with natural gas from ten to twenty-five cents per one thousand feet; twenty-eight hotels; ten banks with over nine million in deposits; the largest creamery in the world, and the state capitol costing three million dollars.

The Auditorium and the Great Pipe Organ.

One of the attractions of the middle West is the monstrous organ which was placed in the Auditorium of Topeka a number of years ago. No expense was spared in securing the best in modern organ construction that was available. The result is one of the four largest concert organs in the United States. It has five manuals including the pedal keyboard, about sixty speaking stops and forty-five hundred pipes. Many tourists and travelers are attracted to Topeka to see and hear this wonderful instrument, and a conservative estimate shows that over 100,000 people have listened to the great organ within the last five years. The Auditorium will seat 5000 persons and as the main place of meeting this magnificent instrument will delight and inspire all the sessions of the Convention.

The Santa Fe Shops.

The general offices and main shops (the largest in the world) of the Atchison, Topeka and Santa Fe Railway are located here. The room occupied by the shops, offices and tracks amount to one hundred and sixty-four acres. Delegates will be afforded the courtesies of the great locomotive works and coach building departments; passes and guides being furnished by the Company.

The Old Santa Fe Trail.

Delegates to the Convention in October will travel over historic ground. Since the day of Francisco Vas Quez de Coronado who, over four centuries ago, followed the general trend of the old Trail in search of the seven cities of Cibola and the kingdom of old Quivera, it has been the nation's highway across the plains.

In early fall when the soft amber haze of Indian summer weaves its spell of magic and mystery over the infinite prairies, one seems transported back again to the day—

When schooner sail
Dipped along the Frisco trail

and the great oxen and mule trains crawled painfully across the arid plains to the inviting shadows of the giant Rockies. General Kearney commanding the army of the west followed the Trail in 1847 in his march upon Santa Fe during the Mexican war. In 1849 the overland mail was started and the discovery of gold made the Trail the highway of an enormous pilgrimage.

Those were the days of the American bison when, as far as the eye could see the illimitable grazing grounds revealed black masses of Buffalo moving north and south across the Trail. And not infrequently Cheyennes, Comanches, Kiowas and Pawnees stampeded the great herds upon the luckless emigrants who suddenly aroused from sleep by the thunder of charging masses were too confused to divide the black avalanche of terror-stricken animals and were ground to powder by this million-hoofed horror, a fate as relentless, if less cruel, than would have overtaken them at the hands of the savages.

Space forbids more than the mention of the famous Scouts associated with the Trail, but the names of Kit Carson, Jim Bridger, Jim Baker, Buffalo Bill and the notable Brent's Brothers speak of an age heroic—before the highway of the Trail became the highway of the rail—and of a type of men whose memory the nation would not willingly let die.

The Historical Society of Kansas, by means of granite blocks appropriately marked along the Trail, is preserving the historic route from the inevitable oblivion which time brings to all things, but to the dreamer they serve another purpose and appear as solemn tombstones marking the unknown and solitary graves of innumerable thousands who were sacrificed to change the American desert to a garden, and pioneer the wilderness path over the snow crowned Rockies to the swelling waters of the blue Pacific.

The Military Forts.

Delegates can arrange side trips to Forts Riley and Leavenworth and witness the maneuvers of thousands of marching men and enjoy the music of the superb military bands in their daily concerts. In the fall of every year the Government and State troops meet in mimic war presenting a scenic display of military evolution upon a scale of magnitude above that witnessed elsewhere in the United States.

On the banks of the Kansas river below Fort Riley stand the walls of a building in which the first territorial legislature convened. They were ordered to disperse by Jefferson Davis, who was then secretary of war. Upon their refusal he commanded the Colonel of the Fort to enforce order. From the heights above he trained upon them a piece of ordnance and the spot where the cannonball passed through the building is still shown,—it is needless to say that the intrepid free soilers immediately adjourned.

The hotels of the city offer rates from $1.00 to $3.50 per day. The Throop hotel has been selected as the headquarters of the Convention. Most of our delegates will find entertainment in the homes of the citizens where a uniform rate of fifty cents per bed for each delegate will be charged. Meals can be had at restaurants and eating houses for twenty-five cents.

Outlook and Appeal

A Centennial Convention Address as Peculiarly Pertinent to the First Convention of a New Century as to the Last Convention of the Old

BY MRS. LOUISE KELLY

It is a great thing to be caught up into the world-sweep of movements which are making the destiny of a race. A wise man of the age has said: "Nothing but deep insight into the Spirit of the Bible can enable us to form the faintest idea as to what historical events belong most to the divine plan, or have most relation to the Kingdom of the Eternities. To him whose soul is rightly keyed to receive God's wireless signals, great events in history are birth-hours, marking the progress toward that far-off goal—humanity crowned with divinity."

We who have assembled here today to celebrate the origin of the restoration of the church to its apostolic purity, are convinced that this movement marks the most important crisis in the evolution of the church, and that our God-given leaders whose names are honored among us, have been our sages guided by the star in the east to lead the world anew to the cradle of its desire—the Christ of God. It is he—the captain of our salvation—who hath won our victories. It is he who hath slain the giants of evil in our ranks, who hath stopped the lion's mouths, who hath inspired us to go forward without fear. It is he, not the historic Christ of Galilee who slept in a borrowed tomb, but the larger Christ of the centuries who stands in our midst with the radiant light upon his brow, pointing to the glorious future which beckons us on. If the century now beginning is to write new and grander chapters in our history than those already recorded, we must apprehend more fully the passion of the Christ and the place of the Church in its fulfillment. Our God expects—"That the hundred years ahead shall be as much more abundant in effort, intelligent in zeal and glorious in achievement"—as the century which began with the Declaration and address surpassed that which went before it. The past is swallowed up in eternity. We have waited for the vision. Behold, He goeth before us.

What of the Outlook?

The outlook is full of promise. Never have we so proved our right to exist as the chosen people of God, as in these last days when we have given the King's business our urgent attention and bent ourselves to our God-given tasks. This great assembly, and the record of the offerings poured into our missionary treasuries are eloquent tributes to our interest in the world-wide evangelization.

What a noble array of leaders have risen up at the call of the king to lead the church to further conquest, "Of devout men a great number, and of honorable women, not a few." Greybiel, Boyd, Ewing, the Whartons, Meigs, Garsts, Dyes, Sheltons, our princely young martyr, Dr. Loftis, the latest to fall, and scores of other illustrious names which are written in the book of God's remembrance and in redeemed hearts forever. How the ringing echo of these heroic lives thrill us like the calling of a mighty wind. No weak-kneed Christians, these, who have poured out their life-blood in labor and travail that the kingdom of God may come. It calls for the sternest stuff of which mortals are made to make a life decision involving toil, hardship, constant sacrifice. These are our stalwarts, our spiritual Calebs and Joshuas who have gone forth to capture the strongholds, the outposts, equipped only with faith in God and less than a handful of men. Let us thank God for a "type of gianthood to which all believers may both aspire and attain." Let us pause to voice our gratitude for the inspiration of the lives of our glorified ones, whose names are written in the "Westminster Abbey" of our memories; whose example of holiness, heroism, humility have saved us from our lesser selves to a holy fellowship of service; whose hands shall still beckon us up the steeps of duty, till love shall crown our efforts "on the shining tablelands of God."

Appeal.

While the outlook is full of hope, our eyes must not be blinded to the conditions which threaten our strength and peace.

There is danger that zeal for numbers shall out-rank our wisdom in the patient instruction that leads to transformed lives. Have the best results been attained by the heralding forth of the marvelous numbers gathered in at our great revivals?. Have not our Christ and his sacred plea been cheapened in the eyes of the world by these spectacular methods? Can we imagine the apostle Peter wiring the results of the great Pentacostal revival to Capernaum, and then calmly accepting a cheque of $10,000 for making it such a stupendous success?

That a great quickening is needed throughout the Church is sadly evident. It is not the sensational alarmist who is declaing that the church is facing her most serious modern crisis. Our most able, conservative leaders of religious thought affirm that the heart of faith is dying out of the church. Dr. Len Broughton of Atlanta answers the question, "What ails the church in America?" with these words: "The main deficiency as I see it, is in its faith. The church lacks fixedness of faith, which is the result of ignorance of the bible. The Church also lacks in application. It will never command the res-



A Little Bit of City Park.

pect of the world until it is keyed to respond to every human need. At present it consents for temporal needs to be supplied by outside agencies which could not live but for the influence of Christianity. The Church cannot preach sympathy and friendship and then fold its arms and stand back waiting for some other organization to bring the supply."

Dare any of us affirm this is not a true picture? Indeed, we must all confess with shame and confusion of face that the spiritual life flutters feebly in many of our churches.

When the altar-fires burn dim in God's temple, what star shall guide the groping soul to its God?

I plead for a new type of evangelism which is the sane evangelism of Pentacost charged with the mighty power of God; whose herald shall be, not a Jehu, son of Nimshi, lashing into line with the raw-hide of fierce denunciation and scathing ridicule, pastor, choir, helpers, hearers; but rather a Moses, tarrying all night alone with his God, until he returns to his people panoplied with the power of his request, "Except thou go before me, I go not up hence."

Fathers Preachers, Mothers Pray-ers.

If the fathers of the Church were great preachers and debaters, the mothers of the Church were great pray-ers, and the fragrance of the morning and evening incense was kept in their lives by unseen censers while the life of the Church was kept in vital touch with its unseen head. Shall we be true to the larger plea of the advancing Christ who waits to convert His Church into a dynamo of life-saving power? Shall we be true to the larger position God is forcing us to take by virtue of the vantage ground gained through our proclaimed principles in the past? Shall we go forward achieving the larger victories which our present strength prophesies shall be ours?

Then, to your knees, O Israel! Let the fathers and mothers be true to their priestly function in every family. Let the altar fires be re-kindled in every home. Let the word of our God be restored to its primitive place and power in our hearts and lives. There are many paths "which wind and wind," but only one which "shineth more and more unto the perfect day." Many are running to and fro and knowledge is increased, but wisdom ever waits to hear the voice of God. False Christs are crying "Lo, here!" "Lo. there!" but there remaineth but one who has dispelled earth's midnight with heaven's glory, and caused life to spring from the bosom of death.

Can it be truly said of us that we are God's experiment before the world in Christian union? Then let us hasten to fill in and cover over every unsightly rent in our household of faith with the wonderful love of God, and learn to sing again with fresh vigor and meaning this old favorite of our fathers:

"How sweet, how heavenly is the sight
When those that love the Lord;
In one another's peace delight
And so fulfill the word.
When love in one delightful stream
Through every bosom flows;
When union sweet and dear esteem
In every action glows."

What Shall the Church of the Future Be?

It shall be the Church of today shorn of its weakness, divested of its angularities, stripped of its ease and sinful display of wealth—all schism, all bitterness swallowed up in the one consuming passion of spreading the redeeming, uplifting gospel of the Son of God.

It shall be a church filled with a positive, resistless purity of life, which not only escapes pollution itself, but wrestles with "whatever defileth, or worketh abomination or maketh a lie. A purity so assertive and contagious that impurity and corruption cannot co-exist along with it."

Do you charge me with painting too idealistic a picture to be realized in our present day conditions? I would bring before you the Church in Africa, which is so nearly the pattern of its great prototype founded on Pentacost we stand in amazement before its triumphs. We marvel that such grace of character can be carved from the flinty rock of heathenism in ten brief years. With every member a total abstainer from tobacco and liquor; tithing the minimum standard of all giving; with every tenth man in Bolenge and every fifth man in Manyeka a missionary, these noble Christians stand as an open rebuke to the type of Christianity filling our Laodicean Churches in America. They are "black, but comely," O ye sons and daughters of Jerusalem, and except we repent quickly they will sweep in to the kingdom of heaven before us. Behold God hath chosen the weak things of the world, and things that were despised to prove the might of His transforming power in lives wholly surrendered to His will, "that no flesh shall glory in His presence."

Be still and know that He is God!
"God is exalted among the heathen!
God is exalted in the earth!"

These triumphs of grace from all our mission fields are the seal of God's approval upon us as we enter in earnest upon our heaven-sent mission of world-wide conquest.

Shall we fulfill our destiny as the crowning effort of God for the unification of the Church and for the proclamation of His mighty gospel throughout the earth? Then let this centennial celebration mark the birth-hour of a new spiritual era in the life of the Church! May the Lord Christ lay his cooling hands upon our fevered pulses that they may grow quiet; that the scales of pride, narrowness, bigotry may fall from our eyes and we may see him—our incomparable leader, and our place in the fair design of his glorious plan, as He calls out His Church from among the Churches, and from all peoples, and kindreds and tribes and tongues, that He may present unto Himself a glorious bride, having no spot, nor wrinkle, nor any such thing.

Let the bride hasten to array herself in her robes of fine linen, pure and bright—*for the Bridegroom waits!*

"We and today! A church sublime,
And the great pregnant hour of time,
With God himself to bind the twain!
Go forth, I say, Attain, Attain!"

Emporia, Kans.

The Christus of Anton Lang

A Study of the Passion Play

BY EDGAR DEWITT JONES

To act the part of Jesus of Nazareth in the sublime tragedy of the Passion Play and in the presence of hundreds of thousands of people from all over the world is surely a unique, as well as a high honor. Anton Lang, potter of Ober-ammergau, for the second time has had that distinction and as these lines are written multitudes are discussing him and his role.

To an American boy the presidency of the United States is supposed to be the acme of his ambition. In a much more real sense, as well as devouter one, the lad who plays on the streets of the little village by the Ammer dreams of playing some day the part of Christus in the Passion Play. Anton Lang so dreamt and today he wears becomingly the crown of an Ober-ammergauer's ambition. Much has been written of Herr Lang, of his gentle manner, his humility, piety and kindly ways and the man is worthy of all such tributes. However, this paper is concerned especially with his art. How does he impress one as an actor? Does he meet the requirements for such an exalted role? In what scenes is he at his best and in which ones, if any, does he disappoint? To answer these questions, not from a dramatic critic's angle of view, but solely from that of the average attendant on the Passion Play is the purpose of this writer.

Most Stupendous Role.

At the outset, let it be stated strongly, that of all the roles of time or place, this one of Jesus of Nazareth is the most stupendous ever attempted by man. To satisfy everybody, would be, of course, an utter impossibility. Just as no two artists paint Christ alike, so there are as many different conceptions of the Nazarene almost as there are people who have knowledge of him. Nevertheless, there are certain aspects of his physical appearance that perhaps all are pretty well agreed upon. For example, no one can conceive of Christ as being gross, or coarse of person, nor can any of us quite drive himself to think of Jesus speaking in a rasping or nasal tone. However diverse the opinions of Jesus' teaching in their theological interpretation, we almost all feel, I should think, that personally he was gracious, even winsomely attractive and that his voice was low and musical in ordinary conversation. Now, even to dream of portraying Jesus Christ upon the stage impresses most of us as scarcely less than overwhelming. Therefore, let him who would criticise Anton Lang go softly and think twice before he writes his sentences. Having warned myself, and with some appreciation of the delicate and difficult task that is mine, I am ready to go on though cautiously and hesitatingly.

Lang's Physical Fitness.

First of all, how does Lang fit the part physically? As well, I should think, as any man who ever played the part. I never saw Joseph Mayer, Lang's predecessor, but judging from his pictures, I should say he was not as satisfactory physically as his successor. Certainly if his photograph is to be trusted, his head and facial expression were not nearly so strong as Lang's. Indeed, I should regard the fine head and beautiful brown hair and beard of Anton Lang as his biggest physical asset for his difficult role. They are really strikingly fine and becoming. But when this has been said, and this is a great deal, there remains little else to say for Lang's physical endowment for the part of Christus. In several ways I should feel he falls short of the popular ideal of the Christ physically. For one thing he inclines too much to corpulency. His chest is big, broad and deep—the chest of an athlete or a pugilist. His neck is thick and his general build has a decided tendency to stoutness. Then again, his voice is not always pleasing to hear. At times it grates on the ear and seems harsh or gutteral in some scenes. Yet when all this has been said and taken account of, there remains a masterful personality which in certain scenes is exceedingly powerful and, as a whole, is extraordinarily satisfying.

To me Lang never seemed so effective in any other place as in the Palm Sunday and Temple scenes. The brilliant spectacle of the triumphant entry into Jerusalem, the ar-

ray of color, the beautiful children waving branches and crying "Hosanna," will live in my memory forever. Finally Jesus appears riding on an ass, so small that Lang's feet almost touch the ground but his posture is one of dignity—even kingly. The over-turning of the money changers' tables was finely done. Throughout that entire act Lang moves about with a calm and majestic mien. His very tread is certain, denoting reserve power and great strength of character.

The Anointing.

The anointing scene in Bethany would naturally seem to accord much room for strong acting, yet to me it seems weak, even insipid. Perhaps, if Mary had had some real fluid in her flask and poured it out upon Lang's feet actually drying them with her hair, it might have been more convincing, but I doubt it. The Ober-ammergauers are fine stage critics and doubtless they experimented a good deal with this scene before they left it as it now is.

The Upper Chamber scenes are in the main strong and impressive throughout. The foot-washing on Lang's part seems too hastily done and if my eyes deceived me not, it is make-believe water that was used, and by that phrase, I mean that like the perfume in Mary's anointing, this detail is done in pantomine. But the Last Supper is a superb piece of work. Lang is Christ-like in that scene and when he gave thanks for the bread and wine, I felt as if we should all stand and receive his benediction. The grouping about the table is surely modeled after DaVinci's famous picture and is strongly satisfying.

The Trial Scene.

In the Trial Scenes, I cannot imagine a mortal man so convincingly adequate as is Lang. Calm, sedate, perfectly poised, kingly, these are some of the adjectives that can be correctly applied to Anton Lang as Christ on trial before the Sanhedrin, Pilate and Herod.

The Crucifixion scene leaves nothing to be desired in the way of realism and fidelity to the New Testament text. Here one loses sight entirely of the fact that Lang is a little too stout or that his voice is sometimes harsh. Here he fills all requirements. People about me both men and women, wept through that terrible act. With what infinite tenderness Anton Lang as the crucified one, committed Miss Ottilie Zwink, as the mother Mary to the loving care of Alfred Bierling as John, the beloved! And who will ever quite forget his great cry, "Eloi! Eloi! Lama Sabachthani!" or the last word from the cross, with the falling forward of that noble head, the fine beard just sweeping his chest? Not I! Not I!

Resurrection Scene Disappointing.

The Resurrection and Ascension scenes did not appeal much to me. They seem anti-climax and artificial. But this is as it should be. Imagine a satisfactorw presentation on the stage of the Resurrection of Jesus from the grave—even the Ober-ammergau stage! Any attempt to simulate the supernatural on the stage will fail to convince as it should. The elimination of the angel's appearance to Jesus in the Garden together with the presentation of both the Resurrection and Ascension scenes in tableaux only, rather than as now by acts, would, in the judgment of many, strengthen the play and make the closing scenes truly climacteric.

But all this has little to do with Anton Lang, it is not his fault, if to many the last two scenes seem, after the crucifixion, inadequate and anti-climax. Perhaps this too is as it should be. For is not the passion of our Lord most clearly seen on the cross and is it not the hardest lesson the world has to learn—this one of the cross? And since ... is in the crucifixion scene that Anton Lang's art defies description and disarms criticism, may it not be truthfully said that his Christus while not the best acted part o. the Passion Play is as great as any man may ever hope to make that lofty role? I think it may.

The Moral Equivalent of War

Some years ago in discussing the question of abolishing war Professor William James, the psychologist, who died recently, pointed out that many of our most admired virtues are developed and conserved by a military social order. There is danger that these virtues will decay if a universal reign of peace is established. If war goes, Professor James said, society must provide "a moral equivalent of war." In what was probably the last article to come from this distinguished scholar's pen he reverts to this idea and further elaborates his meaning. The article is full of suggestion. It is found in the August McClure's. The following is an extract from it:

I do not believe that peace either ought to be or will be permanent on this globe, unless the states pacifically organized preserve some of the old elements of army discipline. A permanently successful peace-economy cannot be a simple pleasure-economy. In the more or less socialistic future toward which mankind seems to be drifting, we must still subject ourselves collectively to those severities that answer to our real position upon this only partly hospitable globe. We must make new energies and hardihoods continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interest, obedience to command, must still remain the rock upon which states are built—unless, indeed, we wish for dangerous reactions against commonwealths fit only for contempt, and liable to invite attack whenever a center of crystallization for military-minded enterprise is formed anywhere in their neighborhood.

Let me illustrate my idea more concretely. There is nothing to make one indignant in the mere fact that life is hard, that men should toil and suffer pain. The planetary conditions once for all are such, and we can stand it. But that so many men, by mere accidents of birth and opportunity, should have a life of *nothing else* but toil and pain and hardness and inferiority imposed upon them, should have *no* vacation, while others natively no more deserving get no taste of this campaigning life at all—*this* is capable of arousing indignation in reflective minds.

If now—and this is my idea—there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against nature, the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dish-washing, clothes-washing and window-washing, to road-building and tunnnel-making, to foundries and stoke-holes, and to the frames of sky-scrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their part in the immemorial human warfare against nature; they would tread the earth more proudly; the women would value them more highly; they would be better fathers and teachers of the following generation.

Such a conscription, with the state of public opinion that would have required it, and the moral fruits it would bear, would preserve in the midst of a pacific civilization the manly virtues which the military party is so afraid of seeing disappear in peace. We should get toughness without callousness, authority with as little criminal cruelty as possible, and painful work done cheerily because the duty is temporary, and threatens not, as now, to degrade the whole remainder of one's life. I spoke of the "moral equivalent" of war. So far, war has been the only force that can discipline a whole community, and, until an equivalent discipline is organized, I believe that war must have its way. But I have no serious doubt that the ordinary prides and shames of social life, once developed to a certain intensity, are capable of organizing such a moral equivalent as I have sketched, or some other type just as effective for preserving manliness of type. Though an infinitely remote Utopia just now, in the end it is but a question of time, of skillful propagandism and of opinion-making men seizing historic opportunities.

A New Rule of Syntax

In the Christian Evangelist of Sept. 15, under "Unequally Yoked" is an editorial comment on the following lines from The Christian Century:

It is the Disciples' mission to plead for the practice of union despite our creedal differences on baptism or predestination, or any other question of Scriptural interpretation."

Forsaking the excellent opportunity to approve the much-needed truth in this sentence the Evangelist editor sets himself the task of criticising the syntax of two words and says:

"Is it quite fair and candid to couple predestination along with Christian baptism as subjects concerning which differences of opinion are equally unimportant? Where did Jesus say "He that believeth and accepts the doctrine of predestination shall be saved? Where is the commission saying "Go teach all nations, baptizing those who accept the doctrine of predestination? Where is it recorded in the New Testament that those who believed were baptized and added to the church on their acceptance of the doctrine of presdination? Nowhere, of course. Why, therefore should the Christian Century associate a divine ordinance which, in its symbolism of fundamental facts and truths, was made a condition of entrance into church fellowship in the Apostolic church, along with the doctrine of predestination, the acceptance of which, in any of its creedal forms, was never made a command, much less a term of membership in the body of Christ."

I have had some experience as a teacher and as a humble instructor in the Sunday-school. From this experience I can speak confidently when I say there is no rule of syntax nor warrant of the New Testament for such a method of interpretation as used by the Evangelist editor in reading the Century. The editor of The Christian Century does not say baptism and predestination are equally unimportant, nor is it even suggested in the above quotation. I have read and reread it and cannot find even a hint as to the editor's view of relative importance of these two subjects, nor could the shrewdest method of higher criticism ascertain it from these lines. The only justification for the Evangelist's interpretation and editorial would be a rule of a syntax such as the following: "Two or more nouns used as objects of one preposition are of equal Scriptural importance." I should like to suggest what seems clearly to me to be the meaning of the Century's lines, but shall not presume to do so as I am certain a second reading of the lines themselves will reveal their import.

AN INTERESTED READER.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

Chapter XIX. (Continued.)

"It will just be the joy of your kind heart Guphie, to take it to them, and some of your own good scones along with it. We mustn't keep all the good things to ourselves, you know, Guphie. You wouldn't be a Highland w man if you thought so."

"Ye could will the birds frae the bushes, Miss Elsie, wi' the gleek o' yer bright 'een. An' it's no' Guphie that'll try tae hand ye back in yer guid work. Mony's the sad face yer bounty has made bricht afore now."

The house was bright with lamps everywhere when Elsie, having first waited on her mother, turned into the lovely dining room. She poked the fire into a bright blaze. How cheery everything looked. Yet she could not help feeling restless and depressed. How daintily Guphie had set the table, and how appetizing the dishes looked. But after all, what difference, seeing she was alone. What a pity someone had not come. She broke off and laughed softly to herself, as she cut a slice of lamb.

"No wonder mother says we're all hypocrites," she thought. "I'd have been quite content to dine off cold turkey today if—no use saying why Elsie."

A ring came to the door. The milkman, she said to herself though her heart was beating fast. Guphie opened the door.

"A gentleman tae see ye, Miss Elsie."

"Show him in here, Guphie."

"Donald!"

"Elsie!"

"What a surprise, Donald, and how delightful. I was just grumbling to myself a minute ago at having to eat my dinner alone. Hang your great coat in the hall. Come away now—this is cozy."

"Cozy? It is delightful. It is paradise regained just to see you again."

"Why didn't you bring Jeanie with you?" (Hypocrite again) she thought.

"I never thought of her. It was not Jeanie I wanted to see, but you, Elsie."

"That's right, oh, I mean to say—of course, I'd have been very glad to see her."

"I think you said the right thing first—nothing could improve on it." They were merry as children. Neither of them ever had enjoyed such a feast, though they could not have told when it was over whether the lamb had been tender or tough, scorched or overdone. When souls feast there is always a total eclipse of sense.

"And now, Donald, we must go to mother."

"Does she know I'm here?"

"Certainly. Guphie keeps her in touch with everything when I'm not to hand."

"Mother, you know who this is," Elsie said shyly as she preceded Donald into the room. At a glance she noted that her mother's best lace cap was on, and the dear face was shining with pleasure.

"Ye see, I have no hand to gie ye, Donald. But my hert's as sound as ever it was. I'm real glad to see ye, laddie."

"You are good, very good to me, Mrs. Wallace. I scarcely know how to thank you."

"Maybe a kiss would do as well, seeing I have no hand to gie ye." Donald stooped and touched a pink cheek with his lips. Then he seated himself where she could look full into his face. Elsie noted with a thankful heart, that the old pained look had left his eyes. At that moment they were soft and moist with tender feeling. Mrs. Wallace looked steadily at his frank, boyish face, then she broke into a low laugh.

"Your wondering to see me so cheery, lad, lying here like a log, not able to move hand nor foot. But think of the mercy in't. My hert's in right and my mind and my tongue—especially the last." Again she laughed, and her face was lit up wonderful to see.

"I must say I am astonished, Mrs. Wallace. I expected to see a weary looking invalid—tired of everything. But you—you have a light on your face as if your heart was full of joy."

"Aye, that's it, laddie. When there's an illumination within, it must shine out. The same light that led some o' our forefathers through the moss bogs o' Galloway, has guided me through weary ways into peace at last."

"You shame the rest of us," he said quietly.

"Not a bit of it, laddie. When I was your age if I had been told that life would become as it did to me, I would have said I could never bear it. It's best to carry our burdens by the day. When long years of pain fell to my lot, many a time I would have been glad to leave it all. But now look at the joy that's come to me. Neither pain nor ache. And Elsie to gladden my life, and other friends, too. I'd be worse than an infidel no' to be full of joy and thankfulness."

"I don't wonder now that Elsie is—what she is."

"Elsie's mither has reason tae think she's no' a bad lass." Mrs. Wallace slipped again into broad Scotch, which she dearly loved.

"I quite agree with you, Mrs. Wallace." Donald felt quite at home with her already, yet his heart beat fast and his voice was tremulous as he spoke.

"There now, if you two people begin to flatter me, I'm off," and Elsie tripped out of the room.

"She takes her gift o' reading faces frae me."

"You think she was right, then, to trust me—to believe me innocent of the crime I am suspected of?" He looked eagerly into her face, not ashamed of the tears that glistened in his eyes.

"Yours is not a face to deceive one, Donald. I believe you innocent. Your mither believes you innocent, too lad. Elsie has told me all. Put yer trust in the God o' the Galloway men. Yer righteousness will yet be established, clear as the noon-day. And the dark days ye hae passed through will but make the future a' the brighter."

"God bless you for your hopeful words. I have passed through days of despair that well nigh crushed all hope out of my life. I need not tell you, for I think you know, that life has become more to me since I have known Elsie. Yet I have made a vow and I will abide by it. I will never offer her my name till it is without a stain. If the truth about this forgery be not found out, I will leave my native land forever."

"Be patient laddie. Ye'll na' be needing tae leave yer ain bonnie Scotland."

"It never seemed so dear to me as now."

"I can well believe it." Donald fidgetted in his chair. He opened his mouth to speak, but shut it again. She kept her eyes on his face, waiting. Taking his courage by storm, he asked abruptly—"Did Elsie tell you about John M'Ketridge?"

"Oh, aye Donald, my bairn has nae secrets frae her mither." He hung his head.

"I was a fool at that time."

"Yer a fool yet, Donald." He looked pained, but she only smiled and continued gravely, "What for did ye no' tell yer ain mither and yer guid faither a' about it?'

"You think I ought to tell them? Would it not be terrible pain to them to know of



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my folly?"

"There's joy that's bitter, laddie, and there's pain that's sweet. The sweetness o' knowing that ye trust them fully, will bring enough joy tae yer parents herts, tae wipe clean out the memory o' the bit o' youthful folly ye has been guilty o'."

"I'll tell them everything," he said, and his face shone with the light of high resolution.

CHAPTER XX.

An Unexpected Visitor.

It was not often that Mr. Graeme knocked timidly at any door. Naturally straightforward and courageous, his knock usually was an index to his character. But on this particular morning it was weak and seemed to cut itself off short, as if it was not quite sure it had a right to rat-at-atting at the Manse door at such an early hour in the morning. Mrs. Johnson, the housekeeper, seemed a bit puzzled, too, as she opened the door, and saw Mr. Graeme there, gravity plainly written on his face.

"A guid morn tae ye, Mrs. Johnson, an' guid New Year as weel. Is the meenister up yet?"

"A braw New Year tae yersel,' Mr. Graeme, an' mony o' thim. Will ye step into the study? The maister's there afore ye."

"My word. An' I was hardly touching the knocker for fear tae wauken him frae sleep." Mr. Sinclair had heard his voice, and met him at the study door.

"You don't think that I'm going to spend the remainder of life in bed, I hope, Mr. Graeme. I'll need to read up a bit now. Think of the time lost—to say nothing of this."

"It does my hert guid tae see ye growing sa like yersel', Mr. Sinclair."

"Yes, I have a right to be thankful it has been no worse. I look forward to being able to take up at least part of my work soon. Work is a sovereign remedy, for many of the ills of life. All well at Hopefield, Mr. Graeme?"

"A', bravely, thank ye. But there's anither member o' the congregation in sair trouble this day. I hae cam' tae speak tae ye aboot him. I want ye tae tell me what I oucht tae dae."

"Who is it, Mr. Graeme, and what?"

"John M'Ketridge. His wife drapt deid aff her feet this morn, not an hour syne."

"Her heart has been affected for years. I knew about it, and she was ready to go. A saintly soul. But poor John, reckless John—what will become of him? His love for her was the only thing that restrained him from even lower depths than he has fallen into. I must go at once to see him. Better for me drive, perhaps."

"You go tae see him, indeed? I wonder at ye, Mr. Sinclair, wi' yer poor bit airm no half healed up yet. Ye'll dae naething o' the kind. But I hae come tae tell ye that I'm gaun tae see him mysel'. I'm senior elder. It's my duty. I hae naething tae dae wi' his reception o' me. I'll tell him I hae been wi' ye, an' o' yer wish tae comfort an' admonish him. But bad as he is, an' ye'll find nae waur, he wouldna expect his meenister to come oot i' the cauld, considerin' yer ain affliction."

"I think I ought to go. Besides, who knows but my loss may touch his heart. None can minister comfort to the afflicted more tenderly than those who are passing under the rod themselves."

"Then who sae fitting tae go tae the hoose o' mourning as David Graeme? If the divine Faither has indeed received me as a son, He hasna forgotten the scourging pairt o't."

"The comforting and the healing will come afterwards, never fear. But about poor John M'Ketridge. I still think that it would be wiser of me to venture going to him. You know—"

"I ken fine what ye're going tae say, that he has been my bitter enemy for lang, lang years. True, but that disna change my duty this day. Sae I hae just cam ower tae request a word o'prayer wi' ye, afore I gang into the lion's den."

Before Mr. Sinclair had time to reply, the old man was on his knees. How the minister prayed for those in trouble; for those who were passing through deep waters; for those in the terrible loneliness of bereavement. Especially for him to whom the voice of earthly love would be silent, forever. That he might be led in his utter loneliness to hear the voice of Divine Love, calling him to a purer life, to the unfailing consolation. He prayed with intense fervor, that the messenger of comfort, might himself fully realize the inwardness of the sublime command: "Love your enemies." When they rose from their knees, tears were running down David Graeme's face. He grasped the minister's hand with a strong clasp, and hurried from the Manse without another word.

Donald came down from Glasgow by an early train. He had firmly made up his mind to tell his father everything about his dealings with John M'Ketridge. The sooner it was over the better. Jeanie was waiting for him.

"Have you heard about poor Mrs. M'Ketridge, Donald?"

"No, what is it?"

"She fell off her feet, dead, about an hour ago. Surely she was glad to get away." Donald breathed freely.

"I should think so. They were an ill-matched pair. She was a good woman, while he—the wretch. I don't want to think of him. Where's father?"

"Gone to the Manse."

"What took him there so early?"

"Perhaps to tell him about the death. He wanted to break it softly to him, no doubt."

"Mother will be sorry for Mrs. M'Ketridge. She thought so much of her."

"Yes, but mother thinks as I do. Mrs. M'Ketridge never seemed in her right place. She's there now, I am sure."

Donald went off to the shop. He was standing at the door as his father with bent head came along the road from the Manse. He would have passed on not heeding, if Donald had not stepped outside to meet him.

"Father."

"Oh, is it you, Donald?"

"Will you come upstairs with me for a short time. I have something to tell you." Donald could not steady his voice. He trembled under the rapid glance his father bestowed on him.

"I have waited long, Donald," he said slowly.

"Now your story must bide a wee. My enemy is hungry. I must try tae feed him." Donald grew white as a sheet.

"Father, you're not going to—"

"Yes, I'm going tae John M'Ketridge.

"It was about him I was going to tell you. Could you not wait?"

"The King's business requireth haste. But there, lad, I dinna want tae be onkind. Ilka one o' us has come short betimes. I'll hear ye when I come frae the hoose o' mourning."

David Graeme entered the house of his avowed enemy with downcast eyes.

"Can I see John M'Ketridge?" he said to the aged woman who admitted him.

"He's alone wi' his deid. He's no wanting tae see onybody."

"Tell him it's a message frae Mr. Sinclair. Ye needna mention my name. I'll bide here till he comes. I'm no gaun tae leave the hoose wi'out seeing him." David Graeme walked into the back parlor where his only son had been well nigh led into irretrievable ruin. He pushed the door to without fastening it. Then he turned to the only window of the room and stood looking out. He did not know how long he stood thus when the door opened and he turned round to stand face to face with the man who had once sworn a fearful oath that he would take vengeance on David Graeme.

(To be continued.)



UNDS AT TOPEKA.



Rhymes to Remember

The Wind.

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass.
O wind a-blowing all day long,
O wind that sings so loud a song,
I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind a-blowing all day long,
O wind that sings so loud a song,
O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field or tree,
Or just a stronger child than me?—
O wind a-blowing all day long,
O wind that sings so loud a song!

—Robert Louis Stevenson.

The House That Jack Built

"Mr. Conducter," said little Louise Rhodes, pulling at a gilt-buttoned sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off:

"'This is the house that Jack built;
This is the rat that lived in the house that J!ack built;
This is the cat that caught the rat—'."

"Stop right there!" said the conductor; "that reminds me of something. On my last trip East, as I went through one of the coaches to look at tickets, I found a nice little girl about your size sitting by herself. 'Tickets,' I said, without thinking. 'Mamma has 'em,' says he, an' she's gone to get a d'ink of water. But won't you please take my orange to that little girl back there with the red handkerchief on her head? Her mamma has forgot to give her any.'

"I looked for the little girl with the red handherchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but nobody was paying any attention to them.

"Maybe your mamma won't like you to give away your orange," I said.

"The little girl opened her eyes very wide, and says she, 'Why Cap'n, my mamma just loves me to give things!'

"All right," says I, and I went back to the little party and gave the orange; and says I, in a loud tone of voice, 'This is from the little girl whose mamma just loves her to give things.'

"An that ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' said I to myself, this is like that old song about the house that Jack built. This is the cat—' When I got that far a lady pulled a pretty little cap out of her bag, and, says she, 'Won't you let your little girl wear this tam-o'-shanter?'

"I went on singing easy to myself, 'Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And, sure enough, here was a boy giving something out of his pocket—I don't know what. So went on till those forlorn little chicks had more things than a few; a because one ... e kind heart gave 'em ...er orange. Now, small boy, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"—Exchange.

A Boy's Wish

I'd like to be a pirate
And sail the Spanish Main,
If every night when darkness fell,
I could go home again.
And slumber in my little bed,
So cosy-like and still,
Where neither storms nor rolling waves
Might come to do me ill.
I'm brave enough in daytime
On land or on the sea,
And nothing in the world around
Can ever frighten me.
But when the ghosts of Shadowland
Are stealing through the gloam,
Somehow I always want to be
With mother safe athome!

—Birmingham Age-Herald.

Will Power, or Self--Will

Anna Keeler Maxson.

Harry Ford had managed to secure a scholarship in the famous Blank Academy, and was jubilant over his good fortune. He was a boy of considerable natural ability, and had decided confidence in his own powers. This opportunity, he felt, assured a future in which he could rise to a position of influence. But he confessed to his teacher: "All I'm afraid of is the first year. They say they're very strict, and a fellow is likely to get into trouble at first."

She assured him: "Harry, I believe you have sufficient strength of purpose to help you face such difficulties, and carry you through all right."

"That's just where the trouble is, Miss Conner. They say it's the fellows with too much will-power that get into trouble."

"But, Harry, that is not true will-power. I once crossed the Atlantic when the ship rolled dreadfully, and nearly every passenger was seasick. I was determined not to give in, if it could possibly be prevented; so would rush on deck the moment the least uneasy feeling began, and exercise as briskly as possible, getting my mind fixed on objects of interest, until the uneasiness passed off. In this way I fought it out successfully. One passenger asked me: 'Miss Connor, what do you use to keep from being seasick? We have tried everything any one else recommended, and nothing helped us at all.'

"'Why,' I said, 'I haven't used anything but my will-power.'

"'Will-power!' exclaimed another lady; 'I'm sure no one has greater will-power than I, and it didn't keep me from being seasick!'

"I did not answer, but thought over what I had seen of her. A number of us had come on board the evening before the boat was to sail. Miss Baker had been dissatisfied with the cabin assigned her, and made the steward change her to quarters a trifle less cramped. Next morning, she had settled into her steamer-chair in a sheltered place on deck, and required the deck-steward to bring her meals to her, refusing to go below. In fact she had expected and planned for seasickness from the first, and it had come. Will-power had not been called into use at all.

"Now, Harry, I have often thought since that many people mistake for will-power what is only a form of selfishness—just the power to assert themselves, and make others grant what they imagine are their rights. No man has true power of will who can not hold himself completely in check when necessary, and keep himself unswervingly to the right course, no matter how difficult or unpleasant others may make it. "But," she added reverently, "such power must come from God. I am glad you have already learned how necessary it is to depend on him."

"Yes, Miss Connor," Harry answered quietly, "I know it's useless to try to keep right without his help."

As he turned to go, so full of hope and ambition, so richly endowed with God-given powers, she watched his confident step, and felt that he might indeed "take" many "a city," if he did not fail of the truer greatness "that ruleth his own spirit."

New Cumberland, West Virginia.

Old Friends

John Rutland.

The little dog drooped what tail he had,
The broken doll fainted away,
And poor Teddy Bear was filled with despair
When the new doll came to stay.
"Oh, have you forgotten old friends?" they cried,
But the little girl didn't hear,
As she cuddled with joy her new-found toy.
And song in its waxen ear.

But the days flew by, and she missed her friends,
Though she cherished the new love, too;
But the waxen girl with the flaxen curl
Played none of the games they knew.
So she hunted around till she found them all,
And they snuggled up close to her breast,
And never a word of reproach was heard
As she whispered, "Old friends are best."

—Leslie's Weekly.

A Gentle Hint

A venerable uncle was celebrating a birthday, and one of his first visitors was his niece, Nellie, aged six. Her greeting was to the point: "Uncle Charlie, I wish you many happy returns of the day, and mamma said that if you gave me half-a-dollar I wasn't to lose it."

Oregon lands aggregating 1,873,280 acres were thrown open to settlement on September 12, under the provisions of the enlarged homstead laws. That brings the total of lands in Oregon, which have been restored to date, up to 11,040,240 acres.

even been honest. He had taken money that in the hands of a thrifty and courageous man would have won return, and had lost all the chance of profit. He had not even returned the sum he had received, for at the lowest rating it should have made the common interest of the bankers. Was such a man to be trusted again with money? By no means. Let the man who had made good take the added funds, but take the name of the timid and profitless man off the list of future agents. His chance was gone. He was cast out from the list of the friends of the proprietor into the outer darkness of the unprovided and useless. So of all who have not the courage and energy to work at the great task, and play the game in the spirit of the Great Adventure.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic Oct. 9: Forward Steps in our Society. Ex. 14:9—15.

The temptation comes to talk about petty methods in the consideration of this subject Besides methods and system are of much importance in the doing of any kind of work. With effective system one can multiply his ability to do things many fold. But important as methods are they are subordinate to the great cause in the interest of which they are employed. There is danger sometimes of becoming so engrossed with the methods employed for doing a piece of work that we loose sight of the original object. Perhaps there is no place where we have that more aptly illustrated than in church work. Multitdues of those who work in the church, treat it as if it were an end of itself, when as a matter of fact it is only a means to an end—the bringing in of the Kingdom of God. To a greater or less extent this has been true of the work of the Christian Endeavor workers. We have become so busy with committee meetings and socials etc., that we have lost sight of the great object which they were meant to serve.

If such auxiliaries as mentioned above are not the fundamentally important things, what are? Paul tells us the the church is the pillar and ground of the truth. It stands primarily for the spiritual ideals of life. The Endeavor then which has for its object Christ and the church, and which chooses for its field particularly the young in the church, seeks, in the last analysis, to interpret the spiritual life to the young. To realize this clearly and fully, and consciously make every method employed, every social held and every committee meeting called, contribute directly or indirectly to that end, is the only forward step which any society can take. The society organized around that ideal and working to that definite and with consecrated workers, although of ordinary powers, will make itself felt as a mighty force for righteousness. Without this ideal there will be gropings and misfits, and incongruities constantly. Without it methods cannot be intellegently selected, nor even employed.

But the church is a militant body and the Endeavor must also be militant. Wrong is constantly before them. It must be resisted and fought back, just as the Christian Endeavor did in opposing the exhibition of the moving pictures of the prize fight. This work is of peculiar importance to the Christian Endeavor because the young people are the ones preyed upon especially. To help the young resist these temptations and to provide something to take their places which is attractive and wholesome and spiritual is a great forward step.

Besides all these there are to be found in every community that vast multitude of the young who are unsaved, who seek the gratification of every desire and appetite within their power. For these the Endeavorer must pray and plan just as did the Christ in whose name he is laboring. Seek the acquaintance and the companionship of these young people not that you may become like them, partakers with them in their folly but that they may become like you in the purpose and ideal of your life. Here is the opportunity to live over again the life of our Lord who came to seek and save the lost and who commissioned us with the same great task.

Chicago's Altogether Campaign

The Laymen's Evangelistic Council, which brought Dr. R. A. Torrey, the evangelist, to Chicago three years ago, and Gipsy Smith last year, has planned for this city in the approaching Chapman-Alexander Simultaneous Campaign, the most comprehensive and far-reaching religious movement that has ever been attempted in any great city. Instead of one large meeting in a great auditorium in a central location, there will be between twenty-five and thirty meetings every night, three to twelve churches uniting in each meeting. The meetings are to open October 16 and will continue for a period of six weeks, closing before Thanksgiving.

Evangelistic campaigns of this kind have been held in many large cities of the United States, Philadelphia and Boston being the largest. Several months ago the Evangelistic Council invited Dr. Chapman to come to Chicago to direct a great series of meetings of this kind, and since his acceptance plans have been formulated and are being carefully worked out for conducting the most far-reaching city religious movement that the world has ever seen.

The Chapman-Alexander Campaign is under the auspices of the Laymen's Evangelistic Council, so that the arrangements are in the council's hands. The officers of the Laymen's Evangelistic Council are: H. P. Crowell, general chairman; Wm. A. Peterson, treasurer; Frank L. Wood, recording secretary; Andrew Stevenson, general secretary and George C. Lazear, executive secretary.

Four hundred churches will co-operate in these meetings. In planning the campaign all the churches of the city were formed into groups, each church of every group receiving an invitation to co-operate with the others of the same group in holding a series of union meetings simultaneously with the other groups throughout the city. The chairman of the group, who is one of the pastors, is called a convenor. The pastors form what might be called an executive committee for the group. There are five working group committees, made up of one man from each church of the group. The chairman of this committee is a member of the general committee for the entire city, which has a chairman appointed by the executive council.

Fifty groups of churches are arranged for. There will probably be others organized before the meetings begin. In one of the churches of each group, usually the largest or most central, the evening meetings will be held under the direction of an evangelist assigned to the group by a committee of the Evangelistic Council. Each evangelist will have with him a thoroughly qualified director of music. In most cases these men are also fine soloists. Upon his arrival he will take charge of the chorus which has been organized by the music committee of the group and the effort of the chorus director will be to co-operate and supplement the work of the evangelist in every way that the power of music is able to do.

It has been found impossible to secure a sufficient number of evangelists of the class desired by the Evangelistic Council to carry on the meeting in all the groups at the same



REV. DR. J. WILBUR CHAPMAN.

time. In consequence of this, there will be two series of meetings; about half of the groups will hold meetings for the three weeks beginning October 16; and the other half will have their meetings during the three weeks immediately following, some of the same evangelists speaking at two places and remaining in the city for a period of six weeks.

Not only will there be meetings in the evening, but in some of the groups afternoon meetings will be arranged, probably in another church than the one in which evening meetings are held. There will also be special meetings for men on Sunday afternoon, services for women and special meetings for children. Meetings of this kind are usually arranged after the arrival of the evangelist and in conference with the pastors of his group. In most cities a union evangelistic meeting is held in each group on Sunday night. In some places the various churches have also their regular service, and in others not. In this matter is being left for the pastors of each group to decide. The same plan is being carried out here with reference to the prayer meeting which most churches hold on Wednesday nights. Groups that desire to have evangelistic meetings on that night will do so.

Dr. J. Wilbur Chapman supervises and directs the work of his entire corps of helpers. The plan is for Dr. Chapman to conduct meetings in three large centers, one on the south side, one on the north side and one on the west side. He will remain for two weeks in each place. A committee of the Evangelistic Council has the matter of auditoriums in hand and are endeavoring to secure in each of the three centers a large building that is at the same time centrally located and suitable for the holding of the

(Continued on page 20.)

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Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

ADVERTISING.

Nothing but clean business and reliable firms advertised. Rates given on application.

Church Life

—It is not one day too early to make arrangements to go to Topeka.

—Chicago Disciples and those in this vicinity will note the advertisement of the special train on page 2.

—No doubt delegates from the east will take this train with us. We sleep Monday night and have half of Tuesday for social visiting on the train.

—The word "delegates" above should remind us that this is to be a delegate convention in a sense. The constitution of the American Society will be enforced by the President this year for the first time.

This means that every church may send one delegate and an additional one for every hundred members up to five. No church may have more than five delegates.

—See that these delegates are appointed next Sunday morning, and given proper credentials.

—If your church appoints the pastor give him a purse to take his wife along.

—But do not let anybody get the notion that the convention is for delegates only. It will be as much for everybody as our great conventions have ever been.

—Have you ordered your Bethany Graded Sunday-school supplies yet?

If you are a little late send in your order at once and the New Christian Century Co. will surprise you at the speed with which it will be filled.

—Many of the best and largest schools of the brotherhood are adopting the Bethany Graded Lessons this fall.

—The business office just now informs the editorial office that there is every likelihood of doubling previous business in Bethany supplies.

—Put your school in the front rank by giving your scholars and teachers the best Sunday-school literature ever published.

* * *

Leon V. Stiles has resigned at Hot Springs, Ark., and entered the evangelistic field.

The meetings in progress at the church in Hiawatha, Kans., are being well attended. Five additions thus far.

A series of services are being held in the church at Pittsburg, Kans., under the leadership of Lowell C. McPherson.

The First Church, Springfield, Ill., will celebrate its seventy-sixth anniversary October 2. Charles Clayton Morrison will preach the anniversary sermon.

John McD. Horne, pastor of the Highland Park Church of Christ, Des Moines, Iowa, is resigning his pulpit, to take effect October 1.

The district convention of churches was held Monday and Tuesday, September 26, 27, at New Berlin, Ill. The church made splendid preparations to entertain a large number of delegates.

A re-opening service in the Franklin Circle Church, Cleveland, Ohio, was held Sunday, September 18. "The Church in the Community" was the sermon subject by the pastor, W. F. Rothenberger.

G. E. Thompson is in an evangelistic campaign in the second Church,St. Louis, Mo. Bible-school is largest in history of church, reaching beyond 350 mark. Forty have been added in fifteen days.

Two persons were added to the church at Dixon, Ill., recently. This church is to the fore in all good work, observing Church Extension next Sunday, and Rally Day October 2. S. Ellwood Fisher is the pastor.

John L. Brandt, of St. Louis, has accepted a call to the West Side hurch, San Francisco, and will begin on January first. S. J. Myers, of Kansas City, has been secured to preach until that time.

The work at Lawton, Okla., is progressing well under the leadership of A. R. Spicer. Twelve were added last Sunday, making a total of eighty in the last six months at the regular services.

The congregation of First Church, Milwaukee. Wis., has extended a unanimous call to J. H. Craig, pastor at Logansport, Indiana. It is not known as yet whether Mr. Craig will accept the call.

John Roland, pastor of the church at Webster City, Iowa, has resigned his work that he may complete his theological studies in Drake University. The church regrets to lose this popular pastor.

The Second Church of Terre Haute, Ind., will begin a revival October 9, to continue four weeks. Geo. J. Ruth, the minister, will do the preaching and Charles E. McVay of Hardy, Neb., will have charge of the music.

The work on the new church at Hastings, Neb., is progressing in a satisfactory manner. Enough of the face brick have been laid to show that the building with sand stone trimmings will be one of the most beautiful church edifices in central Nebraska.

Gary L. Cook, of Indianapolis, state superintendent of the Sunday-schools, will hold a Sunday-school institute in the Christian Church at Cambridge City, Indiana, September 20, 21 and 22.

The First Christian Church, Lincoln, Neb., will observe Rally Day, September 25. The church has been thoroughly renovated, new furniture replacing the old. The Sunday-school expects to have more than one thousand in attendance. Harvey H. Harmon is minister.

A. Lyle DeJarnette, pastor of the First Church, Santa Cruz, Cal., will close his work there with September. Mr. DeJarnette has not announced his plans for the future, but it is reported he is thinking of going to Southern California.

The Sunday-school of the church at Higginsville, Mo., issued a unique announcement of their annual rally Sunday, Sept. 25. The invitation was a fac-simile of a telegraph blank and was addressed to "A good worker" and signed by the superintendent, F. L. McCord,

F. W. Emerson, the secretary of the Southern California Mission Board, was the permanent chairman of the State Convention of the Prohibitionists held at San Jose on September 6 and 7. He proved himself a splendid parliamentarian and also made one of the best speeches at that gathering.

P. J. Rice, pastor of the First Christian Church of El Paso, Texas, has arranged the following subjects for the four Sundays beginning September eighteenth: "The Sunday-school in Modern Life," "What is the Bible?", "Men for Men's Work," "A Man's Religion," "A Call for Service,' and "The Christian Ideal."

The Christian churches of Carroll county, Indiana, held a union all-day basket meeting in Williamson's grove. An organization was effected for the purpose of unifying the church work and the following officers were elected: J. Frank Smith, of Flora, president; Louis Crum, of Rockfield, vice-president, and N. Ziilich, of Flora, treasurer.

F. N. Calvin, of St. Louis, has accepted the unanimous call of the First Church, Warren, Ohio, to the pulpit made vacant by J. E. Lynn's removal to Pueblo, Colo., some months ago. Mr. Calvin has been for a number of years one of the most faithful pastors of the brotherhood. He is well fitted to the important work upon which he enters.

President E. C. Sanderson, of the Eugene Bible University, has been granted a leave of absence of several months which he will spend in study at the University of Pennsylvania and abroad. A. F. Sanderson, his brother, pastor at Huston, Texas, will have administrative charge of the University in his absence.

The Christian churches of Wabash County, Indiana, recently held their annual convention. The sessions were very largely attended by representatives from all the churches. They elected the following officers for the coming year; Frank G. Carpenter, president; George T. Smith, vice-president; Thomas Hardman, treasurer; E. F. Daugherty, secretary.

S. G. Buckner preached his farewell sermon at Elkhart, Ind., on Sunday, September, 18, having resigned there to accept the pastorate at Ashtabula, O. During Mr. Buckner's pastorate of more than two years, the church membership has greatly increased. The Sunday school has an enrollment of over four hundred, with an attendance in the men's class of 100.

The Central Church, Des Moines, Iowa, will celebrate its fiftieth anniversary October 9. Prior to the Sunday services a four days' series of "camp fire" services will be held.

The beautiful house of worship has been redecorated throughout. Finis Idleman, the pastor, has done a remarkable work in this down town center and is projecting still greater things.

Walter Scott Priest, of the Central Church, Wichita, Kans., was honored by an invitation to deliver the Labor Day address in Riverside Park, which he did to an audience of about 2,000 laboring men and their families. The address was well received. On the Sunday evening before he preached a sermon in the Central Church on "Christianity and the Social Crisis," which was heard by many laboring men.

The church at Rocky Ford, Colo., will hold a "Home Coming" service Oct. 2. F. W. Collins has been pastor there since June 1, coming from Garnett, Kans., where he completed a three years' ministry. Mr. Collins is a vigorous preacher, thoughtful and spiritual. The church at Rocky Ford was founded by H. T. Morrison, father of Editor C. C. Morrison, less than ten years ago. It has grown into a substantial and efficient congregation.

L. W. Spayd, pastor of the church at Franklin, Ill., has resigned his pastorate and is moving with his family to Stuttgart, Ark., where he has real estate interests. Applications for the pastorate may be addressed to Henry Duncan, Franklin, Ill. The Franklin Church lost one of its aged members this last week in Mrs. Elizabeth Brown. Several were unable to attend the state convention on account of the funeral services.

Robert Graham Frank, pastor at Liberty, Mo., recently preached the sermon at a union service held with the Baptist church of that town. Mr. Frank declared that two churches were sufficient for Liberty. He advocated the immediate union of Baptists and Disciples. This congregation received and bade godspeed to Dr. and Mrs. Wakefield, their living-link missionaries in China, at the services Sunday, September 18.

A telegram from Ben N. Mitchell, pastor at Litchfield, Ill., says that C. R. Scoville is holding a meeting there with 252 accessions in seventeen days of invitation. The large tabernacle, built especially for the meetings is too small to hold all the people on Sunday nights. Special delegations are coming in to the meetings from towns surrounding Litchfield. Special enthusiasm seems to prevail over the women's meeting and the boys' meeting. Mr. Mitchell highly commends all of Doctor Scoville's assistants.

The Andrew County, Missouri, Christian Mission Society, composed of nine churches, met at Bolckow, September 16 and 17. The meeting was well attended. C. M. Chilton, of St. Joseph, delivered the convention address on the "Present Crisis." State Superintendent of Sunday-schools J. H. Bryan, gave helpful talks on the graded Sunday-school. The following officers were elected for the coming year: F. C. McCallon, president; Mrs. White, vice president; R. E. Musgrave, secretary and treasurer; W. S. Dray, county superintendent of Sunday-schools.

The work at Corning, Iowa, continues to move in the right direction. Since last report, the church has been painted, papered, wood work, seats and furniture refinished and additional electric light provided for the choir. The building now presents a very attractive and pleasing appearance without and within. The work is all paid for and a balance in hand to be applied on further improvements. Two were received at regular services recently. Evangelist C. E. Chambers of Ottumwa and helpers, Mr. and Mrs. F. T. Sturtevant, began a meeting September 18. O. W. Winter is the minister.

Dr. B. B. Tyler celebrated the forty-ninth anniversary of his ordination on Sunday, September 11, in the South Broadway Church, Denver, Colo. He told his people that one year later, at his fiftieth anniversary, he would preach the sermon of his life! At that date he intended to resign the pulpit of South Broadway, and he served notice that they need not present him his resignation before, for he would not accept it! Dr. Tyler passed through Chicago last week on his way to the Centennial celebration of the First Church of Disciples in New York City. He preaches at the dedication of this new house of worship next Sunday morning. C. L. Organ, of Iowa, is to conduct a meeting in South Broadway Church on Dr. Tyler's return to Denver.

At the First Christian Church, Bloomington, Ill., Sunday evening, Edgar DeWitt Jones will begin a series of addresses on "Six Sundays in Europe," as follows: September 18, "A Sunday in Ireland." September 25, "A Sunday in Edinburgh." October 2, "A Sunday in London." October 9, "A Sunday in Paris." October 16, "A Sunday in Venice." October 23, "A Sunday in Rome." Preceding the delivery of these addresses there will be a helpful devotional service with a ten-minutes Scripture study by Mr. Jones, as follows: September 18, "The First Psalm." September 29, "The 19th Psalm." October 2, "The 12th Chapter of Ecclesiastes." October 9, "The Seventh Chapter of Matthew." October 16, "The 15th Chapter of Luke." October 23, "The 17th of John."

The First Church, of Fresno, Cal., has decided to establish a Mission Sunday-school in another part of the city; and for that purpose has called a man to take charge. This church is already a Living-Link in the Foreign Society, supporting Mrs. Wilson at Bolenge; also in the home Society, supporting, Chas. L. Beal, in Fresno. This new venture will make the second Living-Link in the Home Society—and marks this church as one of the leading missionary churches in the Brotherhood. No public offerings are taken for any of these—the two Home Living-Links being supported out of the regular treasury, the same as the pastor. The foreign support is given through individual pledges taken by the missionary treasurer. Sermons are preached of course, but no certain day is set apart for special effort. Ray O. Miller is the pastor of this church. Last year the entire offering to missions and charity was $1,360.

A committee appointed by the Oklahoma Christian Convention met in Chickasha, September 15, at the call of the president, A. P. Johnson, to draft a new constitution for the convention. G. Lysle Smith, pastor of the Christian Church of El Reno; R. A. Spicer, pastor of the Christian Church of Lawton; Dr. Charles P. Brown and A. P. Johnson were the men in charge of the work. The new constitution will be framed by this committee and will become effective before the next state convention. During the past year there has been considerable trouble from the fact that the entire power of the convention of the state lay in the hands of the president of the body. The constitution provided for this and at the last convention in Tulsa an effort was made to remedy this condition. It was ruled by that body that a new constitution be drafted and adopted.

Adam K. Adcock, in August, closed his ministry of nearly three years in Fairfield, Ill., and, after two week's vacation at his old home in East Tennessee, began at Carbondale, September 11. During his service in Fairfield, 150 were added to the church, and sixty-five at other congregations in Wayne County where he held meetings, making 210 in all. He has constantly stressed the Sunday-school, with the result that it has more than doubled and all the schools of Wayne County have received a new impetus. He led in a great Rally Day, when there were 1,200 present and $150 in the offering, whose influence was widely felt. Carbondale is a larger field, where he hopes to double his usefulness; and though keenly sensitive to the pain of separation from his friends and helpers in Fairfield, he goes to his new work with expectant faith and growing enthusiasm. While on his vacation Mr. Adcock preached at Park Street Church, Knoxville, Tenn., in the evening of August 29; at his old home church at Thorn Grove, Tenn., both morning and evening, September 4; and at Rome, Ga., Thursday night, September 8. He reports the work doing well at all these places.



FIRST CHRISTIAN CHURCH, TOPEKA.

The superintendent of city missions, Brooklyn, N. Y., writes the following: "The work among the Russians has been of increasing interest during the past month. From thirty to sixty-five, mostly men, were present at each service and all entered most heartily and reverently into the services, which lasted for one hour. This growth and general interest, in this work indicates the possibilities before us. August 28 they held a special meeting of their church and chose John Johnson as their minister. Mr. Johnson is well qualified to do an effective work, with the help of several of their brethren co-operating with him, who are efficient workers in the cause of Christ. September 4, two Russians united with the Humboldt Street Church as a result of Mr. Sandler's work. They are both excellent fellows and are proving a great help to the work at this point. The great problem we face is the securing of efficient workers to carry on the work among this people. The only way open to us is to educate some of the young men for the work. We have a young Russian, devoted member of the church, of splendid natural ability and would make a consistant worker among his people. If any one would like to help in the education of this young man, for the ministry, I should like to hear from him. Mr. Wittchem is getting a splendid hold on the work at Ridgewood Heights. September 5, they held a baptismal service, using the ocean for their baptistry, and again September 17, three were baptized."

Water From the Rock

I am not a Unitarian. If I were I should be in a Unitarian pulpit. I could not be a Unitarian because I do not simply revere, I worship Jesus Christ as God; but I am concerned not with the things wherein we differ —that fight was fought some time ago. I am concerned with what we have in common, and I confess with immense gratitude my indebtedness to the great body of illuminating, inspiring literature on such common affirmation as the Fatherhood of God, the Brotherhood of Man, the Reality of Spiritual Communion, the Supreme Moral Law and the Future Life. I turn to the Unitarian section of my little library for clear thinking as naturally as I turn to the Roman Catholic section for the glow and passion of devotion.

During my Southampton ministry a dear old lady who had been somewhat disturbed by a sermon of mine on the Eternal City came to remonstrate gently with me, saying that I had too many gates, though I took the number from Revelation! "You make heaven such a big place; but there is one thing," she said, "you can't make it big enough for Unitarians." I did not argue with her. I do not argue with old women of either sex or any age. But after tea I took a much used book and read a few passages from it. "What do you think of that?" And her face was transfigured as she replied, "It is lovely." "The author is dead now." "Ah, then, he knows it is all true now, doesn't he?" "I hope so," I answered. "This was written by Dr. James Martineau, the Unitarian." I had been reading from "Hours of Thought." Then I read extracts from Hamilton Thom's "Christ the Revealer" and from Stopford Brooke's "God and Chirst" and some other things of Dr. Brooke's which positively amazed her. She made me read several times his prophecy of the "closer union" "that shall be ours if only we hold fast to the few spiritual truths which assume as their father-truth that God is and that he loves all men and women with the love omnipotent for their salvation which he embodied in Jesus Christ."—*Rev. T. E. Ruth, in Christian World Pulpit.*

Chicago's Altogether Campaign

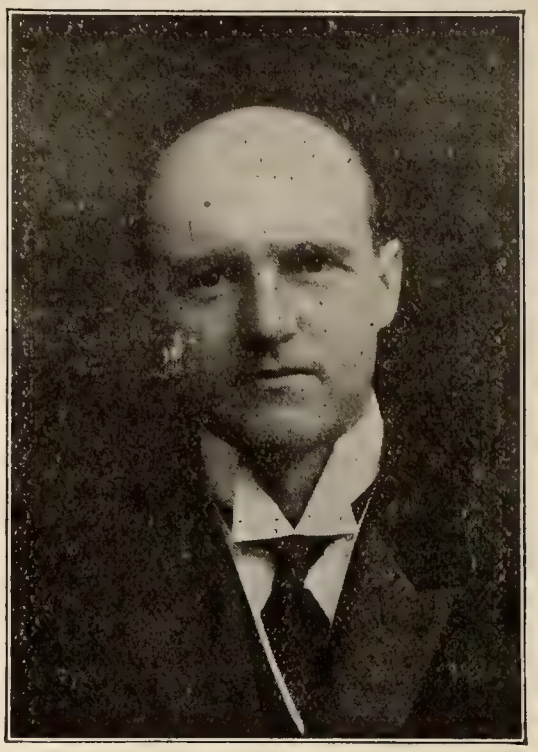
(Continued from page 17.)

meetings. The two weeks of meetings conducted by Dr. Chapman in each of the three great sections of the city are not to conflict with the group meetings.

Dr. Chapman has with him as his own director of music, Charles M. Alexander, who is known the world over as a man who can make more people sing who do not want to sing, than any other person living. In Dr. Chapman's personal party there is also Robert Harkness, the Australian, who is a wonderful accompanist, and one or more very talented soloists.

At the present time Doctor Chapman is in Great Britain with Mr. Alexander, making a conference tour of England, Scotland and Wales. They will arrive in the United States about October 13 or 14 and will come immediately to Chicago.

A feature of the simultaneous campaign are meetings of almost every character. There will be noon meetings in one or more theatres, Doctor Chapman conducting one of them. There will be a series of quiet hour meetings in the morning in certain churches in residential sections of the city, besides meetings in factories, special visits to institutions when requested and services in prisons when these are permitted. It is probable that permission will be asked of some of the large department stores to hold a brief service for the employees at noon on certain days.



MR. CHARLES M. ALEXANDER.

Including the directors of music, the special pianists and special workers, the entire evangelistic party who will participate in the simultaneous campaign will number more than eighty persons. Thirty-seven evangelists have been engaged, some of whom will remain through the entire period or six weeks. Fully half of these men are pastors of churches and have been granted leave of absence for three weeks in order to have charge of meetings in one of the groups. The men are being drawn from all parts of the United States and are men who by natural



THE GOVERNOR'S MANSION AT TOPEKA.

ability and special training are peculiarly qualified for evangelistic work. The men in the party who are devoting all of their time to evangelistic work, have in past years been pastors and know a minister's difficulties and problems.

Emotional preaching is to be avoided, and those who expect any spectacular performances on the part of Dr. Chapman, or any of his party, will be disappointed. The men are coming to Chicago to preach the plain gospel of Christ, and by straight-forward preaching and an earnest effort, will endeavor to impress the people of Chicago with the obligation they are under to live straight, clean Christian lives. In other cities the great simultaneous campaign conducted by Doctor Chapman have resulted in a wonderful spiritual and moral uplift, and have frequently created a religious atmosphere that has impressed the entire city.

Englewood's Anniversary

The Englewood Church, Chicago, observed the twenty-fifth anniversary of its founding Sunday and Monday, Sept. 18 and 19. Enthusiastic congregations filled the house on Sunday morning, afternoon and evening. In the morning the pastor, C. G. Kindred, preached the anniversary sermon, in the afternoon a historical and reminiscent service was held. In the evening C. C. Morrison preached. Monday afternoon a missionary meeting under the auspices of the C. W. B. M. was held and Mr. Randall of Jamaica spoke. That evening a large assemblage came together to hear C. C. Morrison speak on the significance of the World Missionary Conference in Edinburgh. The Englewood church deserves to be called great, an adjective applied so recklessly elsewhere. It is a solid, close-knit, spiritual, and harmonious congregation. Mr. Kindred's long pastorate has greatly endeared him and his wife to the entire membership. There is a fine spirit of sacrifice in the congregation voiced in the evening prayer of the pastor that, "if there were heavy burdens to be laid upon our Chicago brotherhood the Englewood Church might be given the heavy end." Such praying accounts for the proverbial generosity of this congregation in all missionary and civic enterprises. One remarkable fact in connection with the ten year pastorate of Mr. Kindred is that no revival meeting has been held save a quiet one last spring. The growth has been steady and firm. The church now has about 700 members.

A. W. Taylor's Departure

It is with sincere regret that we announce the departure from the Chicago field of A. W. Taylor, editor of the Social Survey, in The Christian Century. During his pastorate of a year and a half at Irving Park church, his enthusiasm and high ideals for the development of his church, particularly along institutional lines, have been a source of inspiration to his fellow-workers in Chicago. These ideals have assumed concrete form in the building of an annex to the church. This will house the gymnasium and greatly increase the Sunday school facilities. When it is considered that of the forty-five accessions to the church during this pastorate, about thirty have been young people, the wisdom of this line of development is seen, for no church could set itself to a worthier calling than to train the energy of these young people, and thereby raise up a strong church for the morrow. That the missionary interests have not suffered by development along the institutional side is shown by the fact that with an active membership of only two hundred, about eight hundred dollars has been raised for missionary causes, an example to some of our larger congregations.

Mr. Taylor has accepted the chair of social service and Christian Missions at the State University, Columbia, Mo., in connection with the Bible College established there by our Missouri churches. The work will be along the line of instruction in sociology and the history and success of missions. Added to Mr. Taylor's many years of study in this field, he is just fresh from a summer abroad, where his study of social conditions, particularly in Ireland, will give him fresh insight into the problems of humanity. We wish Mr. Taylor the happiest results in his new line of endeavor, and are glad that our readers will still have the benefit of his discerning articles.

"Lest We Forget"

Let every one remember that this is the last month of the missionary year, and that the books of the American Christian Missionary Society will close September 30.

Many churches, and among them some of our "Living Links," have not sent their offerings. Splendid gains have been made thus far. It remains for the friends of home missions to promptly remit all offerings and the highest tide in receipts ever reached by the A. C. M. S. can be reported at Topeka.

GRANT K. LEWIS, Secretary.

Dedication at Evanston

The Evanston church is located on the north shore in a suburb which is the home of much of the wealth and culture of Chicago. The town has Northwestern University as its leading educational institution.

Our church was planted here fifteen years ago, long after the other churches of the town had come to large strength and usefulness. It has had an able ministry from the first, E. W. Darst, Dr. E. S. Ames, A. L. Chapman, Dr. E. V. Zollars, Prof. Wallance Payne and W. D. Ward being our ministers. The first nine years were spent in halls. About six years ago, the church bought a vacant mission building belonging to the Congregationalists. This building, however, was a mile from any transportation line and located in the extreme corner of town among the foreign-speaking element.

The present location is within four squares of every form of transportation. Two of the best streets of the town mark its corner. The lot is 100 x 150 and cost $5,000 and is worth much more. The present building is constructed of vitrified brick with a solid cement entrance and cost approximately ten thousand dollars. The auditorium will seat three hundred and fifty people comfortably. The basement is high and dry and is the home of the social activities carried on by the church.

The Evanston church has only a little over a hundred members. Yet they are in possession of this splendid property with only their church extension encumbrance of six thousand dollars and the first annual payment on that provided in pledges. The church carries an annual expense budget of twenty-five hundered dollars. All of this is being done



ORVIS F. JORDAN, PASTOR AT EVANSTON.

with a membership that does not number one single wealthy man in it.

The church has definitely adopted the ideal of making itself a laboratory of social experimentation and social service. For the third year a short-hand night school is being maintained to give ambitious young people of the town a chance. A kindergarten is maintained through the day. The church has its own printing press for the use of its boys and upon this press all the printing of the church is done. The young men organize each year for athletics and the young women give frequent dramatic entertainments. Other plans are on foot to make the church the center of useful neighborhood activities.

On dedication day, Oliver W. Stewart was master of ceremonies. He was at his best both in preaching and in money raising. At the morning service, a new communion ser-



NEW CHURCH AT EVANSTON, CHICAGO.

vice was used for the first time and at the evening service the formal act of dedication took place. In the afternoon, every prominent minister of Evanston was present and each denomination was represented by a speaker. Dr. McElveen of the Congregational church declared that he admired us for our name and for our message of Christian union. He pronounced most denominational names too narrow and said he would rather wear the name of Christian than any other. The ministers out did each other in expressions of cordial sympathy with the plea and the purpose of our church in Evanston. Dr. Willett was present to respond in his usual felicitous way. He explained the attitude of progressive Disciples and deplored the failure of some among us to measure up to the plea which had been so praised by our visitors. The services of the day brought many of the prominent citizens of the town to visit us. The church was full all day and the shifting audiences made it possible for us to reach in a single day not less than six or eight hundred different persons with our message.

The Evanston church now faces a bright future united in membership and optimistic in spirit. They have built the present building on the rear of the lot as a Sunday school building and parish house. They hope that it shall not be long until they may undertake the construction of the sanctuary proper.

To Topeka From New York and New England

Leave N. Y. via D. L. & W. Monday, Oct. 10 at 1:45 p. m.; arrive Chicago 5:31 p. m., Tuesday. Leave 9 p. m. via Rock Island (same station); arrive Topeka 12:30 noon, Wednesday 12. Return fare from N. Y., $57, ($54.30 if ten travel in party). Sleeper return. $16. For further information address the writer, Park and 17th Sts., East Orange, N. J.

L. N. D. WELLS,
Com. of N. Y. Ministerial Assn.

(Why not start a day sooner and go with the Christian Century train See advertisement on page 2.—Editors.)

To All Secretaries

There will be an informal meeting and luncheon of the State and National Secretaries' Association at Topeka, Kansas, on the evening of the first Monday of the national conventions. Please notify Geo. E. Lyon, Topeka, if you will attend in order that he may be able to make proper preparation.

J. FRED JONES, Sec.

Bloomington, Ill.

Christian Endeavor Program at Topeka

Music in Charge of W. E. M. Hackleman.

6:30—Christian Endeavor Rally and Roll Call of the States, Conducted by Guy M. Withers, of Kansas City.

7:30—Devotional Service, led by F. E. Day, Fall City, Neb.

7:45—Address by Claude E. Hill, National Superintendent.

8:00—Address: "The Christian Endeavor Society as a Factor in Religious Education," by Henry B. Brown, President of the Valparaiso University.

8:30—Address: "Good Citizenship," by Hon. Champ Clark of Missouri.

On Friday evening, Oct. 14th, at 5:00 o'clock, a conference of all state superintendents will be held at the Throop Hotel. All state superintendents are urged to attend this conference.

Front Rank Standard

We have to date (September 21) issued 132 Front Rank certificates in twenty-two states as follows: Kentucky, Iowa, Indiana, Oregon, Illinois, Colorado, Nebraska, California, Texas, Ohio, Florida, Missouri, Tennessee, District of Columbia, West Virginia, Oklahoma, Pennsylvania, Arizona, Montana, Idaho, New Mexico. New Front Rank schools for the week are: Macedonia (Fayette Co.), Ky., S. D. Miller; Ghent, Ky., R. O. Williams; Mayfield (First), Ky., W. H. Brizendine; Mackville, Ky., W. J. Raybourne; Bowling Green (Tenth St.), Ky., O. P. Roemer; Latonia, Ky., A. E. Pitsenberger; Springfield, Ky., W. A. Wolfe; Madisonville (First), Ky., H. K. Anderson; Cane Run (Burgin), Ky., Geo. Clayton; Salvisa, Ky., Miss Margaret Clemmons; Bethlehem, Ky., Clifton Prewitt; Glendale, Ky., W. O. Allen; Danville, Ky., W. H. Salle; Lawrenceburg, Ky., J. M. B. Birdwhistell; Maysville, Ky., J. W. Brodner; Little Rock, Ky., L. A. Soper; Gravity, Iowa, Alice Long; Paris, Ill., Geo. W. Brown; Silverton, Ore., W. C. Andrews; Palacios, Tex., J. J. Williams; Belen, New Mex., J. Wilburn Rose. Less than one month remains before the closing of the 1910 Front Rank campaign. Applications must be in by October 10. Send your application to your state superintendent at once and join the Front Rank list.

ROBT. M. HOPKINS,
Bible School Secretary,
A. C. M. S.

Eureka College Letter

Eureka College opened last week with a fine attendance. The old students are back in large numbers and we have many new faces. The spirit of the student body and the increase in attendance warrant us in pursuing the campaign for the enlargement of the college with increasing vigor.

At the state convention, held in Springfield last week, Eureka College certainly received her share of recognition. It is pretty generally conceded in Illinois that Eureka College is about the livest wire we have in the state. This is a very encouraging aspect of our proposition. The sentiment has been completely transformed within the past two years. All of the old-time friends of the college are rallying as never before, besides we are making new friends constantly.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

The endowment fund is growing and we have set our goal for commencement next for the completion of the $125,000 proposition now before us. We have quite a bit of the money promised and it is very largely a matter now of getting those who have made up their minds to help us to come in at once.

More than one hundred churches took the offering on Education Day last year and we will undoubtedly double the number this year. Education Day observance has been growing in favor for the past four or five years, but by far the largest number took the offering last year. Of course, it would be easy to say that the churches of Illinois could settle this educational problem for us by a single offering, but we have to take into account the fact that we have not been developing an educational conscience, and this is the chief thing before us at this time. H. H. PETERS.

American Missions

There are many people of true heroism in the home mission field. We recently learned of one man in his zeal to establish a church in a new community has been trying to sustain himself on $20 per month. Of course, this has caused great sacrifice. He has an opportunity to enter railroad service at $100 a month but he has determined to do "this one thing." It is because of such faithful men as this "on the firing line" that the kingdom has occupied new fields and advanced speedily in every section.

Salt Lake City church will enter upon an evangelistic campaign immediately following the Topeka convention. C. R. Neal will do the preaching, assisted by Frank Huston.

The church at Dunkirk, N. Y., recently closed a series of meetings with L. C. McPherson as Evangelist. These meetings did much to advance our cause in this eastern community. R. P. McPherson is the pastor.

The outlook for Arizona work is splendid. J. W. Mitchell of Kentucky takes our work at Tucson and G. W. Thompson of Cincinnati, is at Tampee. The members of our Arizona board expect to attend the Topeka convention.

Henry F. Lutz, our Atlantic Coast evangelist, is scheduled for a meeting at Mountain Church, Maryland in September; Whitney Avenue, Washington, D. C., in October; Swampscott, Mass., in December; Harrisburg, Va., in January and Syracuse, N. Y., in February. As these meetings will probably run from four to six weeks, his time is practically spoken for until April. If the American board could secure the money another evangelist would be placed to labor in this ripe field of the east.

Our work in the eastern states has progressed quite satisfactorily during the year just closing. The annual reports at the conventions of Eastern Pennsylvania, New England, Maryland, Delaware and District of Columbia, and West Virginia, contain many items of great cheer. A visit to that greatest of the world's mission fields, New York City and contact with the brave men and women who are faithfully standing by their posts and using every opportunity to advance the kingdom inspires us with courage and zeal to bring reënforcements to this army of occupancy marching against the citadels of Satan's stronghold, the American city.

GRANT K. LEWIS, Secretary.

Notes From the Foreign Society

The Foreign Society occupies Thursday, October 13, at the Topeka convention. The board of managers meets in the First M. E. Church on Tuesday, October 11, at 3:30 p. m. The life directors and the executive committee constitute the board of managers.

The books of the Foreign Society close September 30. All offerings should be in by that time so that proper credit may be given. We urge that everyone co-operate in the gathering together of all possible receipts. Last year September was a great month. The receipts were $80,000. Let us not fall behind this year. Send all offerings to F. M. Rains, Box 884, Cincinnati, Ohio.

The Sunday-school at Monieka, Africa, has 2,000 pupils in attendance. Canton, Ohio, had better look out, their African brothers are a close second. Monieka is the point on the Bosira River, 250 miles above Bolenge. They have not yet had a resident missionary. Timothy Iso, the native evangelist, is in charge. The missionaries visit this point as often as possible. The town of Monieka has 10,000 inhabitants. Our church there has 200 members.

The China mission reports their greatest year. 145 baptisms and 45,000 patients treated by the medical missionaries. They also report great advances in Bible study and Sunday-schol work.

Steps have been taken to establish a union medical college in Nankin, China. It is proposed to train native Christian doctors in this school. The Chinese have no medical science. The medical missionary from America can only reach a limited number of people. The native, Christian physician will have a large part in the future redemption of China. If the union is consummated, the different Protestant missions in Nankin will unite and establish a strong institution. Our missionaries will choose the finest young men from our missions and send them there for training.

The Foreign Society is planning a great campaign of mission study this year. Last year the Society sold over 7,000 books. No one can measure the value of such a campaign of mission study. Two books by our own workers will be used this year. "Break-Down Chinese Walls" by Dr. Elliott Osgood of Chu Cheo, China, and "Bolenge" by Mrs. Eva N. Dye of Africa. Many other volumes are also available. The fall months are good for starting mission study classes.

The following earnest appeals for equipment come to the society from the missionaries: $10,000 to hold and equip the newly granted station at Lotumbe, Africa; $10,000 for a hospital for Dr. C. L. Pickett at Laoag, Philippine Islands; $6,000 for a Bible College building at Nankin, China, for A. E. Cory's work; $3,000 for a kindergarten building at Akita, Japan. The Akita, Japan missionaries have pledged $600 toward the new kindergarten. The Japanese mothers have pledged $250, and another Japanese friend has offered as much as the mothers gave. This splendid generosity ought to stir up the people in the homeland. $3,000 for Doctor Drummond's hospital at Harda, India; $3,000 for a chapel at Manila, Philippine Islands; $3,000 each for missionary homes for C. B. Titus, Chao Hsien, China, J. C. Ogden, Batang, Tibet, F. E. Hagin, Tokyo, Japan, and Dr. Paul Wakefield, Chao Hsien, China. These are fine investments for the kingdom. J. E. Tisdale and wife, of Kentucky, have just given $5,000 for a hospital for Dr. Elliott Osgood of Chu Cheo, China.

There is nothing so costly as success. As the work grows the needs multiply. Buildings and other equipment must be provided. This fact should be borne in mind by all the friends of the work.

W. R. Hunt, of China, writes that this has been his greatest year in evangelism. He is very happy in his work. He is entering his work in Wuhu full of joy and love and peace.

Two friends of the society in Akron, Ohio, have just pledged $5,000 for a much needed mission press and equipment at Vigan, Philippine Islands. S. J. COREY, Secretary.

Cincinnati, Ohio.

USE THE ELECTRICITY
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To Regain Health

Electricity moves every muscle and performs every function of the Body and Brain. All the secretions and excretions are Electrical Processes. These facts are proved by Andrew McConnell through his Science of Human Electricity.

Electricity run into a muscle contracts it—the negative current expanding the positive contracting, and it is the constant contraction and expansion of the vital organs which keep up their normal functions.

Take the stomach for example—it is the contraction and expansion of that organ which produces Peristaltic Action (churning movement) and prevents fermentation of the food. Again the attraction from the blood of the elements which form the gastric fluids is an electrical process and does not exist when this power is not present.

Then take the Intestines—it is their contraction and expansion which pushes the waste matter on and out of the system. Once recharge these organs with sufficient electricity and they function perfectly. There can be no further trouble from Constipation, which is a most annoying and dangerous complaint.

The Heart is an Electrical Pump—the positive current contracts that organ and forces the blood out and into the great arteries to circulate to the remotest parts of the body. The negative current expands the heart and draws the blood back into it through the veins. Thus the circulation is compelled to be poor and imperfect where these currents are not sufficiently strong.

A man's health and mental power is measured by the amount of Electricity in his body; low supply leading inevitably to sickness, and a return to the normal resulting in recovery.

The laws and methods for increasing and regulating the Electrical Production are successfully taught by correspondence and can be easily understood and practiced by everyone. Even the weakened invalid can soon recover normal health and the well man can rapidly increase his working capacity. No drugs, apparatus, applied Electricity or mental suggestions are necessary.

Send for the "McConnell Researches in Organic Electricity," which prove that one can with the Electricity of his own body cure the various forms of disease.

SOCIETY OF UNIVERSAL SCIENCE,
Suite 924, 246 Michigan Tve., Chicago, Ill.

The proof that Electricity is the Life Power, and that it is possible for man to understand and use the laws by which it can be generated and controlled in the human body will bring a new era to mankind.

Mr. McConnell has made a tremendous discovery, which I think is bound to revolutionize science. He has founded a movement which has proved to be world-wide in its influence.

REV. DR. R. S. MacARTHUR.
In the New York Evening Mail.

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Charles Clayton Morrison, Editor

The new graded Sunday-school lessons provided by the International Lesson Committee constitute the

MOST NOTABLE ACHIEVEMENT

in a half century of Sunday-school progress. The Bethany Graded Lesson Helps for teachers and pupils are the acme of excellence in Sunday-school supplies. The Teacher's Helps are planned so that no one need fear to undertake the teaching of the lesson because of lack of special training.

The publishing houses of sixteen denominations have united to produce a non-sectarian and scientific system of religious instruction. About $200,000 was spent last year in producing these lessons. No such elaborate and artistic helps have ever been offered to the Sunday-schools as this Interdenominational series.

The writers of these lessons are the most expert in the Sunday-school world. They are not chosen because of their denominational connection, but because they are specialists in the teaching of the word of God and possess the fine art of inspiring other teachers. The literature is fascinating to teacher and pupil.

The Bethany Lessons afford the Sunday-schools of the Disciples a signal opportunity for

PROMOTING CHRISTIAN UNION

Both as an expression of unity and as a factor making for deeper unity this enterprise is more significant than any other event in recent church history. The lessons are not prepared in a sectarian spirit, nor for a sectarian purpose, yet the editor is perfectly free to assert his convictions in any point of doctrine vital to him or his constituency. Ample provision is made for teaching the history and plea of the Disciples and for telling the story of Disciple missionary heroes. Certain of the courses will be written by Disciple authors.

YOU CANNOT BE AMONG THE FIRST

To exchange the Uniform for the Graded Lessons, for already thousands of schools are ahead of you—8,000 in the Methodist Church alone, 4,000 in the Presbyterian, and many thousands more, in the sixteen denominations that have made the forward step, with Disciples' Schools in rapidly increasing numbers.

BUT DO NOT BE AMONG THE LAST!

These Lessons may be begun at any time. October 2 is the beginning of the year. Send immediately for samples, prices and order blank.

THE NEW CHRISTIAN CENTURY COMPANY

700-714 East Fortieth Street, : : CHICAGO, ILLINOIS

THE CHRISTIAN CENTURY

Volume XXVII. October 6, 1910. Number 40

The Role of Judas

A Passion Play Study by Rev. Edgar DeWitt Jones

The City

A Sermon by Rev. G. Campbell Morgan

Talking Family Troubles

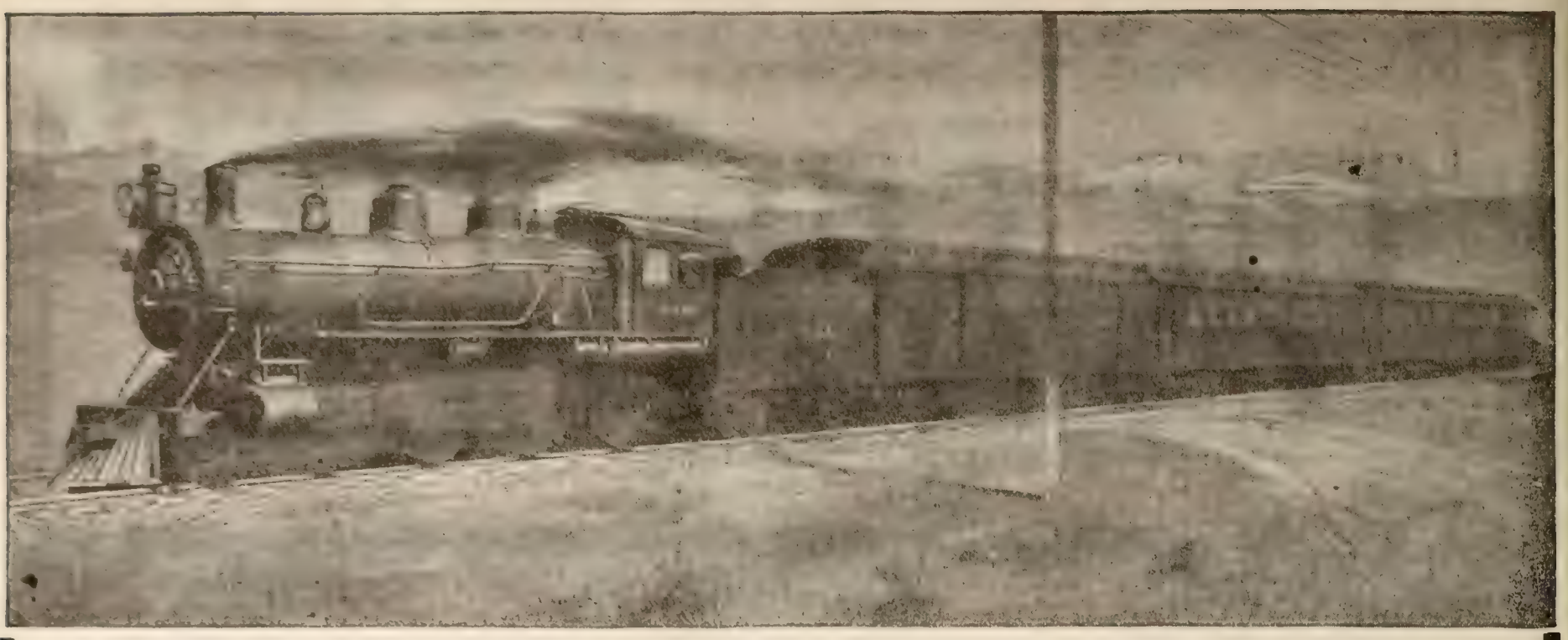
A Chapter in a Travel Journal by Charles Clayton Morrison

By-Products of Missions

By J. S. Kirtley

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OCTOBER 11 TO 17, 1910

This train, equipped with Standard Pullman Sleepers, Santa Fe Tourist sleepers and reclining chair cars (seats free), will leave Dearborn Station, Chicago, at 10 p. m., Monday, October 10, arriving in Topeka at one o'clock the next afternoon.

This special train will be operated under the auspices of the Christian Century, for the use of delegates and others attending the National Convention.

The equipment is all new and modern. The engine powerful and fast. The Santa Fe track is heavily ballasted,—double track most of the way—safeguarded by block signals and kept in perfect condition.

Fred Harvey will serve breakfast in a dining car that will be attached before the train reaches Kansas City and lunch at the dining room at Topeka after the train arrives.

You should not fail to attend the National Convention. It is of great importance that you be there.

You should make up your mind early and secure space on the Christian Century Special.

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I will be glad to reserve your Pullman or Tourist berth in advance.

G. T. GUNNIP, GENERAL AGENT,
108 ADAMS STREET,
Chicago, Ill.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Not a Representative Motto

FOUR STRATEGIC POINTS IN THE ULTIMATE RELIGION OF AMERICA AND THE WORLD.

An Inspired Bible or No Scriptures.
A Divine Christ or No Savior.
Scriptural Baptism or No Baptism.
A United Church or No Christianity.

The Christian-Evangelist is requesting the Disciples of Christ to allow it to occupy a unique position as representative of the brotherhood.

Such a request invests every Disciple with the duty of thinking through the whole question of a brotherhood paper. Whether with our peculiar freedom as a people, our wide variety of opinion, our continually growing thought-systems, it will make for the well-being of the brotherhood for any single paper to be put in a position where it can assume to be the brotherhood's representative, is a question calling for dispassionate and long-sighted discussion.

Such discussion should be carried on during the period of the Christian Evangelist's candidacy for this unique position.

The Christian Century will leave to others to consider the abstract question whether in general such an organ will help or imperil the Disciples' cause. We wish to raise the very specific and concrete question whether the Christian-Evangelist is now under its new management representing the ideals of the brotherhood.

This question we feel justified in discussing without apology.

The reactionary character of the paper, since its editorial control passed from the hands of J. H. Garrison, has been the occasion of much regretful comment among those who had become accustomed to looking to it for forward leadership.

A motto formulated soon after the new management came in, and nailed to the mast-head where it floats continually, explains for each discerning reader why the contents of the paper do not answer to the finer ideals of the Disciples.

The motto is reproduced at the head of this article in order that it may be examined thoughtfully. The gist of all that The Christian Century has to say concerning it is that it neither represents the ideals of the Disciples of Christ nor are its points in any sense strategic.

"An Inspired Bible or No Scriptures."

This antithesis is an anachronism.

The whole trend of sensible religious thinking today, both conservative and radical, is to regard the theological doctrine of inspiration as superfluous. It is becoming plainer every day that the Scriptures stand by their own intrinsic worth without any dogmatic prop whatsoever.

Not scholars alone, but plain, thoughtful men are saying: If the Bible is true it does not need a doctrine of inspiration, and if it is not true no inspiration can make it true.

It is the truth of the Bible that is the important matter, and when you go to the trouble to add inspiration to truth you have not enhanced the value of truth a whit.

Now to set the Bible in a place where its value and its very existence depend upon a doctrine of its inspiration is to render it insecure in the peoples' mind and to rob it of half its power. The power of the Bible is in its immediate appeal, its wonderful lighting up of the dark pathway of life, its comforting revelations when the soul is stricken and distressed, its gracious promises of forgiveness and reconciliation as a result of repentance, its complete answer to man's whole need.

To make the doctrine of inspiration a strategic point in the ultimate religion of America and the world is absurd. The world is fast forgetting the doctrine in its earnest effort to apply the truth of the Bible tothe life of mankind.

"A Divine Christ or no Savior."

This anthithesis is a truism.

There was never a time in the history of Christianity when the divine glory of Jesus Christ was so universally recognized as now. In no influential quarter is there an issue over the divinity of Jesus.

To call this antithesis strategic is to create an issue where there is none, for the purpose, perhaps, of a mock victory. Christian scholars of today are not interested in defining the office of Christ. They are deeply devoted to the high enterprise of finding out how he lived, understanding what he taught, and catching the secret by which other human lives may be made like him.

There are no signs that this old issue of the creeds will be revived in the religious consciousness of the world. This consciousness will regard it as settled and go on to the vital matters of obedience and faith.

"Scriptural Baptism or No Baptism."

This antithesis is a gratuity.

And it cannot be spoken in a tone of voice which does not carry an affront.

Its intended implication is that somebody else practices an *unscriptural* form of baptism. The Christian-Evangelist does not represent the true spirit of the Disciples of Christ in making this implication.

As individual Christians Disciples have their individual convictions on the baptism question—the editors of The Christian Evangelist and the editors of The Christian Century among the rest. But the Disciples of Christ, as the body of those who strive to practice Christian union, do not take sides in the controversy over this dogma or any other dogma.

The Disciples, as pleaders for union, have learned that to try to enforce one's own individual dogma by claiming that it alone is scriptural, does but harden and fix those of opposite minds in their contention.

Our ideals, therefore, call for a spirit of tolerance toward others who are every whit as loyal to Christ and the Bible as are we ourselves, such a spirit of tolerance as will even allow that their view of the Scripture may be right and ours wrong.

But even more offensive to broad-visioned Christian men is the inclusion of the baptism question as one of "the strategic points of the ultimate religion of America and the world!" How deep into the problems of human life has a mind gone which can make so solemn an asseveration about an item of the Christian ritual?

How far can we expect the Christian world to trust the Disciples as guides to unity when our leaders give a representation of our sense of proportion and perspective that amounts to a caricature?

The baptism problem is a real problem. But it is small, almost negligible, compared with other problems. To set down the first one that comes to our mind—it is not so strategic as the problem of the Lord's day. Yet the Lord's day is not named as one of the strategic problems of the ultimate religion of America and the world.

The truth is that baptism is not strategic at all.

It is an irritating, perhaps often an exasperating, problem, but that is the most that can be said of it.

"A United Church or no Christianity."

This antithesis is an obscurantism.

It must be admitted that in this last item of the motto there is an attempt to state a big, live, real issue that Christianity actually faces.

But the creator of the motto has sacrificed clearness to the antithetical form in which his other devices are cast. It would be hard to justify the obvious meaning of this slogan—that without a united church there will some day be no Christianity. It may be a true prediction and again it may not.

Anyhow, the Disciples are not interested in Christian union as a means of preserving Christianity. They are pleading for Christian union as a means to a triumphant Christianity.

In a further article The Christian Century will try to state what some, at least, of the really strategic problems of ultimate religion are. Our present purpose is to say frankly and in as plain terms as we can find that a religious movement operating under the motto standing on the front page of The Christian Evangelist is impotent to touch the really live, crying needs of this human world.

Such a movement is bound to be provincial, academic, contentious, legalistic, clannish.

It is the firm conviction of The Christian Century that such a motto does not represent that catholic-tempered people known as the Disciples of Christ.

Chapters From a Travel Journal

VI. Disciples Discussing Family Troubles

The good health of the Disciples' conscience on the subject of Christian union is nowhere better illustrated than in the "Supplemental Conference" held immediately after the Anglo-American Conference on Christian union in London. Having considered the question of unity in its wider interdenominational aspect, the Disciples betook themselves from Caxton Hall to the West London Tabernacle to come to close quarters with their own duty, to face their new opportunities and to try to remove the shame of their own internal division.

Two days were given to the consideration of their family affairs—the same length of time as that given to the main Conference. On the first day the company of perhaps 150 representative Disciples discussed their relation to the great trend toward unity that has set in over the whole Christian world. Missionaries J. E. McGavran and A. F. Hensey spoke concerning the progress of union in foreign lands

It fell to my lot to speak on "Lectureship and Conferences on Christian Union" as a means of promoting union sentiment and studying union problems. The discussion was in every way gratifying. There was strong feeling that the Disciples were not fulfilling their mission by simply organizing churches and growing as the denominations grow. It is our task to mingle freely with all Christians, to put ourselves in a position to conduct such a conference as the one we have been holding in London and to encourage everywhere a dispassionate study of the problem of unity.

The practical outcome of this day's session was the adoption of a resolution looking toward the forming of a Christian Union League which shall be a definite society, interdenominational in its membership, and given wholly to the cause of Christian union. A committee was appointed to frame a memorial to the various religious bodies of Great Britain asking their co-operation in forming such a league.

Rev. Leslie W. Morgan proposed the forming of this league in a well-considered address. He was made chairman of the committee whose other members are Rev William Durban, Rev. H. A. Procter and Rev. George A. Quiggan. I sincerely hope this committee will take its task seriously and set about, with whatever patient preparation and waiting is necessary, to make such a call as will meet with hearty and influential response.

Yet the paradox of all this is pathetic. As I read the history of the origin of the Disciples, and feel their ideals in my own soul, I cannot with unalloyed satisfaction think of them as *organizing* a Christian union league. My conception of the Disciples is that they *are* such a league. It was to be such a league that they were born; and now to find themselves in such a position that in order to foster the cause of unity they must organize a league outside their own body is a sad commentary on our later hitsory.

When Thomas Campbell stepped out of the Presbyterian Church the Christian Association of Washington, Pennsylvania, was organized as a Christian union league. It was not meant to be another denomination. The fear that it might become a denomination, or be regarded as such, actuated the Campbells in accepting the opportunity to identify the movement with the Baptist church. These fathers did not wish to father a new denomination. They would have resented the proposal of one of their number to form a Christian Union League. That is what we are already, they would have said.

I do not make these observations to discredit in any degree the program of the English Disciples. I am heart and soul committed to their league. It is my prayer that it may prosper greatly in their land and spread to our own. But the very act of organizing such a league reveals the far departure of the Disciples from the original ideals of their movement. Can these original ideals be recovered? Can the Disciples become for our day the league of those churches of Christ and those Christians who believe in the duty of Christian union and strive to practice it?

To answer yes, is to commit oneself to the forward movement among the Disciples, a movement which finds its inspiration in the uncompleted and, by many, unperceived, task to which our fathers set their hands.

Next day came the conference between representatives of the two groups of Disciples in Great Britain. I had not intended to be present, for so much of my stay in London had been taken up with meetings that I felt it my duty to do some sight-seeing. But I was prevailed upon to attend. And now I wish to testify that I had rather have missed Westminster Abbey than that little, informal conference between the conservative and progressive Disciples.

My readers should know something of the conditions in order to appreciate this conference. The Campbellian movement spread to England in its earlier days. It took on a very stereotyped form there, however. Without a paid ministry, without instrumental music and with close communion it differed from the main body in the United States. Less than forty years ago Timothy Coop, a wealthy and devout leader of the church in Southport, became convinced that they were making but little progress. He studied the methods and temper of the American churches and finally decided to put his money back of an enterprise to organize Disciple churches in England on the American plan. Few, if any of the existing churches co-operated in this movement. The result was that the new churches organized were compelled to consider themselves an association apart from the older churches. They are today bound together in the Christian Association and are about twenty-five in number.

The "Old Brethren," as they are often called, are much larger than the progressive body, having about 300 churches and some 15,000 members. Several attempts have been made to bring the two groups together, not only without success but without signs of progress. This conference is yet another attempt. Both sides feel the scandal of division and respond with deep and sincere emotion to an appeal for unity. Uptodate, however, the response has been altogether an emotional one.

When I got to the Tabernacle that morning Mr. Morgan was speaking. On one side of the church were seated the "old brethren," and on the other the "American brethren," as they are often called, because they follow American methods and their churches are in many cases aided by American missionary funds. I was much impressed with the countenances of the conservative side. They were grand looking men. Piety and purity were in their faces. But I thought they scanned everything narrowly. Many had note-books in their hands and were following Mr. Morgan's speech with their lead pencils.

A. McLean was chairman. Following Mr. Morgan's speech in which he drew the curve which it was deemed wise for the conference to follow, the meeting was thrown open with the understanding that alternate speeches were to be made, one from the conservative and then one from the progressive side, as long as the discussion continued. And the discussion continued—from nine in the morning until after three o'clock. At the lunch hour all were sustained by the feeling that it was meat and drink to be doing the work we were engaged in, and we soon forgot the demands of the body. Not a person left the house until the meeting adjourned.

I have very little space in which to say what was done. The differences between the two groups were enumerated and discussed. The organ, the title "Rev." the salaried preacher, close communion, "close" contribution (for some of the conservative churches refuse money proffered by non-members)—all were gone over. The position taken by the "old brethren" was that in restoring New Testament Christianity we must take their side on these questions. Mr. McLean voiced the progressive conception when he contended that the New Testament is not explicit on these questions, and the most the conservatives are warranted in claiming is that their position rests upon inferences from the New Testament, not upon direct teaching.

Finally a resolution was presented. It was based more upon the constructive statement made by Mr. Morgan at the opening than upon the controversial utterances of the discussion. It was interesting to watch this resolution undergo the microscopic examination of these good men who read their Bible with painful attention to the letter. It was read aloud a dozen times if it was read once. Now one word was changed, now another. The mover of the resolution stood with pencil in hand ready to make any change that anybody suggested. But when it was proposed to change the words "conscientious convictions," in the last sentence, to "New Testament teachings," he balked! This he insisted would beg the whole question and make no progress at all. Perhaps it was because he had been generous in a score of other changes that the conference allowed this item to pass unchanged. Following is the resolution as it finally passed unanimously:

"Resolved, that it is the sense of this conference that it is the will of Christ our common Lord, that the two communities to which we respectively belong as individuals, should become one in our common loyalty to Him, and that we believe it most desirable to effect between the two communities a genuine Christian union which will

not involve the surrender of the conscientious convictions of ourselves or our churches."

This is not very much, but it is all that could be gotten through that conference. And it may become a basis of further overtures, for it was provided that a joint committee should be appointed by the annual meetings of both groups to point the way to more intimate co-operation.

The one fact which emerged from this conference more plainly than all else was the failure of the "Restoration of New Testament Christianity" idea as a Christian union principle. The notion that this "Restoration" idea is peculiar to the Disciples is a strange obsession. That Disciples wish the establishment of New Testament Christianity more heartily or more consciously than other Christian people is simply not so. All the sectarian divisions of Protestantism justify themselves by the appeal to the same New Testament which Disciples read. The sorry divisions among the Disciples themselves—this British division, and our American division between the main body and the one hundred thousand so-called "anti" brethren—are rooted in the failure to agree on what New Testament Christianty is.

This is not to say that the principle of the restoration of New Testament Christianity is an illegitimate principle. I would affirm, on the contrary that it is not only a legitimate principle but a highly necessary one. But it is not a principle of union. A true principle of union must transcend the controversy over the details of New Testament Christianity. Or, to say the same thing conversely, the ideal of a New Testament Christianity is to be worked out, if at all, in a united church, not in a divided one.

Here, as I see it, is where the Disciples' unique contribution is to be made to Christian union: by illustrating in their practice the possibility of uniting in one fellowship all Christian souls who love and obey Christ without waiting for their agreement on the exact terms of New Testament Christianity.

May our English brethren of both groups lead in making this demonstration!

CHARLES CLAYTON MORRISON.

The Persistence of Temptation

We are tempted as long as we are growing. There is always the tendency to be satisfied with a habit already formed when a better one is needed to fit the circumstances. The most strenuous long at times for the comfort of those whose habits are formed and are pleasing to them. The constant attention required during the period of forming habits exhausts nervous energy and we give way to anarchistic impulse. As soon as the doing of one right thing has passed beyond the stage of attention and has become automatic, other demands are made and new habits must be acquired.

Race habit is a source of temptation. What the race has done is written in the nervous structure of every new generation. The race has not always done what it ought to have done. A habit that was good for the hunter and herdsman may not be good for their descendants. The evils of economic and political life are in no small measure due to the persistence of ideas of honesty and truthfulness which our ancestors acquired when they were in the tribal state and fought wild beasts and wild men for the privilege of living upon the earth. Many a man who thinks he is in the front rank of progress is governed by the moral code of the jungle. He does not know how far behind the times he is.

Individual habit is a source of temptation. Once we have become accustomed to doing a piece of work in the wrong way, we have trouble for the rest of our days if we try to discover and use the right way. A good man said to me a few days ago: "I find that some bad habits of my youth are coming back to me with added strength. I thought I was done with swearing but I am not. I am easily angered." The excited man drops back into the dialect of his childhood and forgets the choice language he has been taught in the schools. In like manner, moments of intense emotion bring to light what we wrote on our hearts in early life. If we wrote evil, the strength of the present temptation is greatly increased. The reformed drunkard and gambler have a tremendous load of temptation to carry. So have the reformed liar, thief, and business shark.

"The end justifies the means," is a motto much honored in practice where it is repudiated in theory. Men become so absorbed in what they are doing that they lose all sense of right and wrong with respect to the methods they employ. This is true of preachers of the gospel. They resort to methods of advancing the church which they denounce when the business man employs them. The devices which good men tolerate in connection with revivals are often a disgrace to religion. Concern for the increase of the church in membership and power shuts the eyes to the plainest sort of fraud in "winning souls." In order to defeat the rascals, votes are bought and the party of reform finds itself under obligations to the very element it denounced. It is easy for a good citizen, in the excitement of an election, to persuade himself that, if there are marketable votes, his party ought to have them inasmuch as it alone can save the country from ruin.

The wise man expects temptation at every turn in life and he prepares to meet it. He trains himself to recognize sin under its many disguises. He avoids temptation when he can. Only the fool tests himself to see how strong he is. Temptation needlessly invited always wins the first point. The sort of temptation which the wise man openly chooses is that which comes along with duty. This world is no place for men who choose to get under the shelter of a wall and watch the rest of mankind struggling with the dust storm in the road. The brave man takes his place among the fighters. In fact, he goes into politics because politicians are crooked. If they were not, he would not be needed by the state. He is in the church because there are crooks and hypocrites in it. He fights them where they are. If the church were filled with saints, the brave man would have some reason for letting it take care of itself. That he may not be surprised by temptation he goes daily to the cross of Christ to learn the meaning of truth and goodness. He there learns to despise the mean subterfuges by which men try to justify their treason to the moral ideal. Morality is secure when the passion for souls which is revealed in the cross is given the place so often occupied by the desire for respectability.

Midweek Service, Oct. 12. Luke 4:13.



ON WASHBURN COLLEGE CAMPUS, TOPEKA.

Editorial Table Talk

Reformers Before the Reformation

The records of the First Church of Disciples, New York City, reach back to October, 1810, when a number of persons met for the study of the Scriptures, calling themselves the Disciples of Christ in New York. They abandoned all creeds formed by men and accepted Christ as their only creed. They agreed to read the Scriptures diligently and follow their teachings. There is credible evidence that there were meetings before that date, but no formal records. This congregation has never missed a communion service one Sunday in a hundred years. Their centennial celebration taking place this week, beginning last Sunday with an address by Dr. B. B. Tyler and closing next Sunday with the centennial sermon by H. L. Willett is a signal event. In view of the fact that the congregation was meeting and worshipping before the Campbells left the Presbyterian church, they feel that they are really celebrating the centennial of the Disciples of Christ.

A Notable Ministry

The Christian Century regards a long pastorate as one of the most creditable commentaries on both congregation and preacher. In these days when the pastoral bond is held lightly, due note should be given of every exception. In the case of Rev. A. C. Smither, pastor of the First Church, Los Angeles, Cal., we take especial satisfaction in setting down the achievements of his twenty years' leadership. Mr. Smither went to Los Angeles direct from Butler College, where he had just graduated, in 1890. He has had but this one pastorate. His was the only congregation of Disciples in the city at the beginning of his ministry in the First Church. Today there are eighteen. During the twenty years, 1,300 persons have been taken into and removed from the First church, besides the 1,100 who constitute its present membership. Mr. Smither is the dean of all the preachers in Los Angeles. He is identified vitally with every movement for the uplift of the community's life. His work has been primarily spiritual in its emphasis. Twice he has traveled through the Holy Land. He loves books and succeeds in keeping alive to the movements of his age. His anniversary was celebrated two weeks since by religious services and social events with much enthusiasm. The Christian Century hopes Mr. Smither may never have another pastorate!

From Laboratory to Pulpit

It has long been our conviction that the most important testimony to the truth of religion and the reality of a spiritual world is yet to come, not from theologians but from psychologists. The day of dogma is past. The scientific method of study and proof sweeps the field. Many of the old arguments for faith are without point and meaning to the modern mind. But because the old arguments are dead it must not be imagined that the old verities are dead. They were never so alive and so insistent as today. And happily a new type of proof is forthcoming—the professors call it a new apologetic—which grounds itself in the bed-rock of experience and follows the most rigid method known to any science and comes out, fairly and without stumbling, on the side of faith. The psychologists are the apostles of this new gospel. It is a notable event, therefore, that the Brotherhood of Disciples of Christ should have gone into a psychological laboratory to find a star speaker to tour the country in the interests of masculine religion. The name of Professor Arthur Holmes, of the University of Pennsylvania, has become well known to the entire body of Disciples through his recently completed convention journey across the continent. Everywhere he has spoken as a man with a message. His message was spiritual, idealistic, evangelical. He gave men a new grip on religion. And he gave many men a new conception of the work science is doing. That science has any word to say against the verities of religion he bluntly denied. In a passionate outburst of personal testimony he told his Springfield, Ill., audience that his own faith had never been so firm as today—not so firm when he was a child, nor when he was a student of Hebrew and theology, nor yet when he was pastor of a church, as it is today when as a teacher of psychology much of the old argument for faith is useless. The minister, he said, need make no apology for his work, and he should therefore abandon the apologetic air. "Let the minister, therefore, insist upon the right of his message. Let him recognize that the scientist—the biologist, the physicist, the chemist, the psychologist, —and the metaphysician have their distinctive and clear cut fields. But let him insist and insist and insist that he equally has his field, his territory, his holy ground, and upon that he is supreme. The foundations for his realm are laid so deep and so strong that not one scientific fact nor one scientific theory ever framed by the mind of an investigator can touch them. His realm is above sense perception, beyond the ken of the measuring rule however fine, beyond the ferreting microscope or the sweeping telescope, yet always so close to every man's every day life that it was said of it, "the Kingdom of God is in the midst of you.'"

Celebrating Origin of Protestantism

In Germany, France and Switzerland, the Protestant churches have the custom of celebrating the birth of the Protestant Reformation on the last Sunday in October or the first in November. The last Pan-Presbyterian Alliance suggested that Presbyterian pastors all over the world use one of these days to preach on the Protestant Reformation, the principles which guided it and the blessings which flowed from it. This would be a wholesome custom for Protestant preachers of all denominations. At the Edinburgh Conference last summer when the Anglican High Church Bishops, with the long rope allowed them by Chairman Mott, were disporting themselves rather too familiarly with Rome and Roman ideas, an American delegate cleared the air and brought the Conference back to its breath again by declaring that he was "not yet ready to apologize for the Protestant Reformation." It is still timely for the pulpit to discourse upon the rescue of primitive Christianity from the clutch of degenerate authority in which Martin Luther found it.

Congregationalists and Episcopalians

October is to witness, besides the national convention of the Disciples at Topeka, the General Convention of the Protestant Episcopal Church in Cincinnati and the National Council of the Congregational churches in Boston. The latter is a celebration of the Centennial of the American Board of Missions, the oldest missionary society in America. A program of marvelous richness is announced, both in point of speakers and themes to be considered. The great subjects of modern religious and social life will be discussed. In the papers just now there is some revival of earlier talk on the possibilities of union between Episcopalians and Congregationalists. In an editorial on the subject, recently, The Congregationalist (Boston) undertakes frankly to describe the situation as it lies in the minds of Congregationalists, in order that there may not be useless waste of time in fruitless discussion and "to save the waste of these awakened impulses to fellowship which are impressing the world anew with the greatness of Christian love and the unity of Christian faith." In one paragraph the Congregational position is summed up.

"The barrier preventing any organic union between the Episcopal and the Congregational denominations is as impassable now as it has ever been. Attempts have recently been made by some Congregational leaders, notably by Dr. Newman Smyth and other honored brethren in Connecticut, to propose Episcopal ordination of Congregational ministers as a *via media* for such a union. But the method of ordination practiced by the Episcopal Church is not regarded by Congregationalists as an obstacle to union. The barrier is the theory of the ministry held by the Episcopal Church. Congregationalists protest against the claim that they have not a valid ministry and are not a church of Christ because they refuse to attribute to any order of men or to any institution a power imparted by Christ to be the necessary intermediary between the soul and him."

The Congregationalist holds the position of the Disciples that union on a dogma is neither possible nor desirable, whether that dogma be the historic episcopate or immersion-baptism of any other dogma. Against the episcopate as a historic institution, gathering into itself certain aesthetic and historical, even religious, values, we would imagine the Congregationalist would raise no objection. But that the Congregational ministry should submit to be reordained, thus implying the invalidation of their present status as ministers, is inconceivable. All talk about Christian union is an affront and an impertinence which does not begin by the frank and hearty acknowledgement of the ministerial status of the present Christian ministry. And, it may be added, all union talk which, to enforce the dogma of immersion, proposes to invalidate the present Christian status of the larger portion of Christendom by re-baptizing those who have not been immersed, is to be characterized in the same way.

Social Survey

Commotion Caused by Comma.

Behold what a great commotion a little comma kindleth, over in England. Some one recently called attention to the fact that in the republication of the Book of Common Prayer sixteen years ago, certain persons, "deliberately and without authority," changed a comma in the Lord's Prayer, and that the change has persisted ever since. Where it formerly read, "Thy will be done on earth, as it is in heaven," it now reads, "Thy will be done, on earth as it is in heaven." The new method of punctuation makes the clause, "on earth as it is in heaven" apply to the prayer "Thy kingdom come," as well as to the clause, "Thy will be done." The change has been adopted by the King's printers, and also by the University presses in their editions of the Bible, so it seems that it has come to stay. As the original Greek texts are unpunctuated, we can take our choice, and many people will regard the change as one for the better. The matter, however, is causing a great deal of discussion and some ill feeling in certain quarters in England.

Emigration to Siberia.

There was a time, not a very great many years ago, when the better part of the civilized world looked with horror on Russia's system of exiling political prisoners to Siberia, that vast country of snow and ice and solitude, by the imperial will and without due process of law. So intense was the feeling that the Russian government in 1904 abolished the system and substituted regular court procedure. This was considered a great reform, and so it was. But perhaps Siberia is not such a bad country as it was pictured. At any rate it would seem so, for Russians are now emigrating to that country in large numbers, of their own free will. Last year Russian emigration reached the highest figures yet, and the great majority of the emigrants went to Siberia. It is estimated that 500,000 Russians settle there annually. Of course the opening up of the country by the Trans-Siberian railway has had much to do with it. And then, too, no doubt many thousands of Russians leave the mother country every year on the theory that they can not possibly make their condition worse, no matter where they go.

A Successful Tipless Hotel.

There is a non-tip hotel in the Strand, London, which is a success so far. It has been running just about a year now, and all the rooms are taken all the time, and every day the managers have to turn people away. The success of the hotel the directors believe, is mainly due to the non-tip rule. Guests are forbidden to offer any servant of the hotel a gratuity and servants found accepting them are instantly dismissed. People know exactly what it is going to cost them before they set foot in the hotel and when they pay their bill there is no need for them to put their hands into their pockets to tip anybody. The management has had no difficulty in securing plenty of waiters and chambermaids despite the fact that they receive no tips.

George V. and Temperance.

It is a gratification to learn that the new King of England is so interested in the progress of temperance reform. A worker in the total abstinence ranks tells in the Methodist Times of a conversation of some length that he had in India with George V., then Prince of Wales. He described to the prince the personal side of his work among the army men—individuals saved from habits of intemperance, sons gladdening their parents' hearts by long-prayed-for reformation, and contributing to the support of widowed mothers, out-of-work fathers and crippled sisters. The prince expressed his deep satisfaction at the life stories which were unfolded, and was profoundly moved as he heard what the grace of God had accomplished among his soldiers. He was much impressed by the hymn-singing among the sailors and marines on the ship that had brought him to India. He had listened with great interest to their spiritual songs as the men met together for Bible study, praise and prayer. He approved of the striking of a silver badge, bearing his own crest, to be presented to each soldier in the cavalry, artillery and infantry, who had done the best in the cause of temperance.

Summer Vacation Schools.

Vacation schools have become quite popular of late in some cities. They are found especially valuable for those pupils who failed of promotion in June, and for those who wish to strengthen their grade work and get in better condition for the coming year's work. A year ago last June ninety classes were formed in New York City for summer vacation work. The sessions were from nine to twelve o'clock. Only teachers with a high record were selected for the work. Admission to these classes was by certificate made out by the regular class teacher. The certificate indicated the subjects in which the child was weak, usually arithmetic or English. The main work of the summer school was thorough drill. There was no problem of discipline, as all of the pupils were interested and earnest in their work. Of the 2,798 pupils who entered these classes for the purpose of making their promotion, 1,935 succeeded, while the remaining 863 made good progress. All of the 702 pupils who entered simply for the purpose of making themselves strong in grade work, succeeded in a very marked degree.

Explorers.

The missionaries have climbed mountains, examined temperature, taken the latitude and longitude of their stations, made charts, gathered data about the flowers and vegetables and animals and the geological formation of their mission fields. The whole modern educational system of India, devised by Macaulay, is rightly credited by him to Carey and Duff.

But the most remarkable by-product of all has been kept for the last word. It is in the field of literature. In many a case the missionary has made a written language. That was done in the South Sea islands by Dr. Paton. Hundreds of dialects in Africa and Asia have been reduced to writing by them. Morrison made a dictionary for China, Carey for India, Hepburn for Japan, Judson for Burma, Bronson for Assam, Nathan Brown for the Telugus, but the list is too long to give. They have created their technical and general, as well as religious literature.

And this does not take account of the moral and religious regeneration now going on in the mission fields.

Outdoor Campaigning in England.

The English are great for open-air meetings, especially political meetings. They form a great and distinguishing feature in political campaigns. A few days ago forty-two conservative campaign vans left London on an open-air speaking tour throughout England and Wales to last three months and embrace 10,000 meetings in 400 constituencies. Each van is fearfully and wonderfully equipped, gramophones, cinematographs and acetylene gas apparatus being mixed up with cooking utensils, hammocks, tents and a large assortment of foreign manufactures dumped in England by protectionist nations. The vans will work principally in the rural districts, but many meetings will be held in the centers of population and industry. It is the object of the campaign to reach everybody, and especially people who ordinarily take little interest in political issues. In every locality visited the van men will be joined by the local political hustlers, so that the campaign, it is expected, will be one of the hottest yet seen in England.

Celebrating Italian Freedom.

It is now just forty years since the Italian troops entered and took possession of Rome, and the temporal power of the Pope in Italy and its capital passed away forever. It was a bitter experience for the Pope of that day, and for such of his followers who believed that all other earthly powers should be subservient to him. From that time to the present the fiction has been preserved that the Pope is a prisoner in Rome. It is a harmless fiction, and deceives nobody. Meantime, since the Italian nation freed itself from the Popish rule it has made fine progress in many ways. As an instance, in 1870 the imports from the United States to Italy were valued at $6,474,653. In 1909 they had risen to $58,509,595. During the same period the exports from Italy to the United States had risen from $6,641,566 to $49,287,894. postal savings banks deposits rose from about $50,000,000 in 1870 to $290,808,886 in 1908. In this connection it is well to recall from a letter written to John G. Whittier and read at a great public meeting held in New York city on January 12, 1871, to celebrate the emancipation of Italy from Popish rule: "It is a great thing that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation, like so many shovels full of earth, upon its grave. The withdrawal of the temporal power of the Pope will prove a blessing to the Catholic church, as well as to the world. A century hence, it will have a few apologists as the Inquisition or the Massacre of St. Bartholomew."

Polygamy Still Practiced.

Polygamy is supposed to be prohibited by law in the United States. Twenty years ago the Morman hierarchy at Salt Lake City pretended to abolish polygamy, in obedience to the law. Was it really done? The Salt Lake Tribune says not, and recently printed a list of 139 names of Mormons, nearly all of them bishops and elders of the church, who are charged with having taken unto themselves plural wives since the law went into effect. Most of these marriages, it is true, took place in Mexico but many of them in the United States. A large number of those married in Mexico have brought their plural wives to the United States, and are now living with them, in violation of the law. The Tribune does not charge that polygamy is general among the Mormons, but it estimates that instances of actual polygamy are about ten times as numerous as it has been able to discover. The fact that practically all the instances it can trace are among accredited officials of the Mormon church lends color to the charge that the church is deliberately aiming to keep alive the custom of plural marriage.

A Sermon on the City

"For we have not here an abiding city." Hebrews 13:14

BY REV. G. CAMPBELL MORGAN, D. D.

It is reported that the great German Chancellor, Bismarck, declared on one occasion that great cities are great sores upon the body politic. I do not suppose any of us who are at all familiar, experimentally with the cities of to-day, or from our reading with the history of the cities of the world, will be inclined to differ from that opinion. The history of cities has through all time been the history of the gathering together of men, and the presence among them of forces which destroy. We are perpetually confronted in our dealing with human nature with two apparently contradictory impulses. The first is that of the gathering together of men into the life of the city; and the second is that of the ceaseless and almost restless desire to be away from the city.

The Passion of Men.

Abraham left Ur of the Chaldees because in it he could find no rest, and he left it seeking a city whose Builder and Maker is God. That chapter is gathered carefully around that central word of revelation; and thus we discover that the march of these men, their pilgrimage, their warfare, their constructive passion, were inspired by the vision of a city, a city established, a city of perfect order, a city whose Builder and Framer is God.

The city which Abraham went to seek was not a city postponed beyond this world; but the city of God established on the earth; the city of God, the symbol of the whole wide world subdued to the Kingship of God. Toward that the men of faith have ever moved. Toward that the men of faith are moving still to-day. The supreme passion of faith is not the selfish desire to win heaven, but the self-emptying desire and devotion to win the earth for God.

In every human being there is a sense of the city, and the desire for the city. However much we would if we could—and let me say it quite bluntly, we would if we could—keep our young people away from great cities, and let them live in the country; we cannot keep them away, the lure of the city is in the heart of the young. they crowd toward the city, I am not discussing the question from the economic standpoint, but from the human standpoint. The underlying passion for the city is according to the Divine purpose, according to the Divine will; one of the primal forces of life, one of the elemental things of human nature, from which there can be no escape.

Expresses Human Failure.

Whether you count the Scripture lesson of this evening as poetry or history for the moment, I care nothing; I am after its central lesson. The first city the Bible names was built by Cain, a murdered, a self-centered man, whose offering was refused because he was refused. That is the first city to which the Bible refers. The naming of names will be enough to help us to see the history of cities since—Sodom, Babylon, Nineveh, Carthage, Rome, Paris, London, New York—a long continuous succession, and always the same thing, the city expressing human failure as nothing else can; startling the ages, and inevitably passing and perishing; in the time of their existence—places where evil gathers, and where Satan's seat is; then crumbling to decay.

Man is always attempting to build a city; he has never yet built a city. Why? Because man has been attempting to construct a city out of a garden, in forgetfulness of the God of the garden, and the laws of his own life in relationship to that God.

Why?

"We have not here an abiding city." Why not? Let us answer that question first, by reminding ourselves of what the Christian character really is, and what it therefore demands.

The first essential element of the Christian character is the death of self—so easily said, so imperfectly understood, so little realized—the death of self; not the destruction of self, but the death of self, so far as self is a separate personality, thinking only of itself and making all outside forces minister to its own well-being and advancement.

The result in the economy of grace is holiness of character; purity of motive; holiness and righteousness, the two sides of the one great pure Christly character; holiness, rectitude of character; righteousness, rectitude of conduct springing out of rectitude of character. Add to these two things that one inclusive word which has in it the fire of holiness and the passion of self-denial, the great word love. These are the distinctive elements of Christian character.

The City of God.

What are the resultant needs of the people who share this character? A dwelling place in harmony; the congregating together of like characters; enterprise inspired only by such motives; the City of God. The presence and work of our Lord in the world was for the creation of these characteristics, and of this character. I go further, and say that the presence and work of our Lord in the world has resulted in the creation of these characteristics and of this character. Dealing with individual men He communicates the dynamic which produces the change; and those who are so converted, turned back again to the divine ideal for humanity, born again, find their life centered no longer in self but in God, and are conscious of the passion for holiness without which no man can see the Lord, and feel within them the thrill and throb and driving of this great eternal life. Those who partake of these characteristics become men and women who are constrained to say, "We have not here an abiding city." The men of faith are homeless in this world, having no place where they can perfectly rest; having no place where the surroundings are in harmony with the mysterious and mighty forces of their own life, as created by their contact with this Lord Christ Himself.

Plato's Explanation.

Turn from that first consideration, and think of earthly cities. We have already glanced at them in general outline, having named several. Plato declared that the origin of the city was the desire of man to protect himself against marauding and wild beasts. Aristotle declared—and came far nearer the deepest truth—that the city was the outcome of the social instinct in individual life. Moses, in the chapter I read, does not attempt to give us a philosophy, but tells the story of the building of a city; it was an attempt to make out of a garden a city, and an attempt to do it without God. Cain went out from the presence of the Lord, by which the writer did not at all attempt to suggest a localized Deity, but in figurative language spoke of a man who turned his back upon God and chose his own way, determining to carve his own fortune, and be independent of the Divine government and instruction. He went out from the presence of the Lord and built a city. In that case the city was the outcome of social instincts on the lowest levels; and men still look upon cities as opportunities for self-aggrandizement, and for ministering to coveteousness.

London.

What is the history of London at this moment? Write it in one brief and burning word, the survival of the strongest—not the survival of the fittest, the fittest is not always the strongest. If you doubt it, stand any Saturday night upon the Embankment with our men who are doing work which is perhaps the most sacred of any we are trying to do, touching the flotsam and jetsam of the city, unemployable men, many of them; but mostly men unemployed as the result of the grind of brute strength flinging out weakness. If you could be divested of your accidental—or if you prefer the word providential—resources, and put down here in this great city with its tides of life and its abundant wealth, what would you do? In spite of all your education and ability, you would be ground with the rest. London is selfish to its heart and core. It is not peculiar in that. That is true of every city in the world to-day.

The Spell of Rome.

Perhaps after all there is no city more eloquent to the man of faith than Rome, the eternal city—oh, the irony of it! Those who have stood in Rome will understand what I mean. Rome is in three layers—pagan, ecclesiastical, modern—and the weakest of these is modern. I am speaking materially of course. There was a strength in pagan Rome which abides until this day in spite of the overlaying of ecclesiastical Rome. There was the strength of awful cunning in ecclesiastical Rome, that abides in hoary magnificence in spite of the newer Rome that is arising. Three layers of failure; perpetual memorials of man's inability to build an eternal city without God.

Whatever city you come into, throughout the world, you will find the same thing. Why? Because of the man who builds; because the man attempting to build is self-centered and not God-centered; because at the heart of city life, varying its expression, changing its garments, altering its methods, there always sits enthroned the individualism of selfishness.

Individual Selfishness.

Look at the advertisements on the boardings or in the newspapers, and listen to the song of self! The Greatest Boom ever offered to the Public! The Greatest Discovery on Earth! The Largest Retail—something—in the World! Buy of Me: Take My Wares: They are the Best! What does that mean? Make me rich, whatever other man many suffer. Selfishness is everywhere.

If these are the incidental symptoms, the essential malady is godlessness, forgetfulness of God. Have you given up the story of Babel? Restore it to your Bible for it is the veritable truth. Let us make us a name! Let us be a confederacy independent of all

men, and of God Himself! That is the ancient story of the Bible; but you can find it in to-morrow's newspaper in the last Trust formed, the newest monopoly cursing the earth: Selfishness! That is the history of the city. Self in its lowest forms, the lust of the flesh, the lust of the eyes, the pride of life; with a neglect of all those who are unequal to the strife and the struggle. Great cities are great sores upon the body politic.

No Harmony.

"We have not here an abiding city." And again, why not? Because there can be no harmony between the method of sacrificial service and the mastery of covetousness; between the determined proclamation of the evangel that declares salvation for the lost, and the determined propagation of the philosophy which is expressed in the word, the survival of the strongest. The two things contradict each other necessarily and perpetually. We have here no continuing city for we are men of faith; men who believe in God and in holiness and in love. The cities of earth are built by men of sight, attempting to do without God; who speak of sin as though it were an infirmity which does not very much matter; who prate of love but never practice it in commerce, statesmanship, or social life.

The Measure of Separation.

The measure of the separation of Christian men from the maxims and methods and motives of the cities of men is the measure in which they are able to correct the things that are wrong; to destroy the forces that destroy; to construct the city of God. We men of faith make no greater mistake than when we take up our abode in any city of earth saying: "Here are we and of this city we are citizens," saying in contradiction to the great word of the letter: "Here we have found our abiding city!" No, the tent is the symbol of the life of the man of faith, always ready to be disturbed by the Divine government, always ready to respond to the command to move away to bear witness somewhere else. That is the first lesson, but not the last, not the final one.

There is much to be done while we sojourn in the tent. We shall have to pray for Lot and for Sodom; we must go out and fight for the rescue of Lot; but there will always be Melchisedek, the Priest to meet us on our way, and minister to our needs. The first lesson is that of the tent, side by side with the altar.

The Church of God—speaking now in more general terms—can only help the nation, as she is composed of pilgrims, warriors, builders of faith who dwell in tents, and erect altars, and work with sword and with trowel for the building of the city of God.

Our only true content should be in our abiding discontent with everything unlike God. That is but another way of saying all I have been trying to say. The measure in which we sit down in the city, and are content with it, and rejoice over it, and are satisfied with it as it is, is the measure in which we have lost our vision of the city of God, and personal fellowship with the God of the city.

Out of our supreme content and rest in God and in His will, arises the restlessness of perpetual protest against everything that is unlike God. That is the driving force which will enable us to destroy the destructive, and to help in the building of the city of God. Pilgrims, warriors, builders, "We have not here an abiding city"!

Old Past, let go, and drop i' the sea,
Till fathomless waters cover thee!
For I am living, but thou art dead;
Thou drawest back, I strive ahead
The way to find. SIDNEY LANIER.

The Judas of Johann Zwink

BY EDGAR DeWITT JONES.

The Christus of Anton Lang, potter of Ober-Ammergau, is well known. Much but not too much has been written of him and his part. The Judas of Johann Zwink, house painter of the same quaint village should be, next to Lang's Christus, the widest known of the Passion Play. Little, too little, has been written of this interesting person who in the opinion of many is the star actor of Ober-Ammergau.

To begin with Herr Zwink is playing the part this season for the third time. He was thirty-nine when he first took the role, he is sixty-nine now. Assuredly, a man to act such a part for three decades and with increasing power at that must be an extraordinary character.

Make-up Not Elaborate.

Zwink's make-up for the part, I should say, is very little, if anything, in the way of pencilings, and grease paint,—certainly none of false beard or hair. Wigs are not used on the Ober-Ammergau stage. Two years before the play is given those whose parts demand long locks or flowing beards proceed to grow them quite luxuriously. I should suppose some of the players, as for instance Anton Lang, wear the beard and hair long all the time, but this, I am told, is the exception and not the rule. Johann Zwink's face is a worthwhile study since it is wrinkled of brow and furtive of glance. I fancy his style of beard and hair is patterned closely after the Judas of DaVinci's famous picture but of this I have no certain knowledge. From the first appearance of Judas in the Passion Play to the last he is a marked man, not simply or solely because the Judas part is in the very nature of the case, a predominant one, but because Herr Zwink gives the role an impress of his personality so striking as to render it unforgetable when once seen. One essentiality to the portrayal of Judas is so to present him as in the disciple group but not of it, as with the twelve but not one of them. This aloofness, which is a sort of atmosphere created by a score of little details, such as a glance, a pose, a stride or a gesture, Zwink affects consummately.

Take for instance Judas in the Last Supper Scene. There he is way in the background, yet in a very real sense, dominating the scene. Now, his evil face is strongly silhouetted against the shadows so that every feature of the bold profile stands out cameo like.

In the Bargain Scene, Zwink is very strong. There he holds himself in admirable check so that slowly, gradually you see him weakening and finally fairly flinging discretion and conscience to the winds.

The Scene in the Sanhedrim.

The scene in the Sanhedrim where the Rabbi counts out the thirty pieces of silver is one of the most dramatic in the entire play. The silver is counted out to Judas piece by piece and is thrown down on a table with sufficient force to make it ring. In the very midst of the counting, a coin falls off the table and rolls on the floor; instantly, Judas dives after it, returns it to the company of its sordid fellows, and continues to watch avariciously and closely the counting process.

In the Garden Scene Judas is repulsively strong. The traitor's kiss is done not melodramatically but quietly and with successful attempt to show a vestige of affection still in Judas' heart for Jesus.

Of course, the climacteric scene for Judas is his remorse and it is here that Zwink makes the audience to feel his histrionic power. One is actually moved to sympathize with him and his tragic mistake, rather than to condemn him rudely as a great sinner. His penitence seems sincere, not feigned, or inadequate, and you feel somehow that may be beyond the ken of mere mortals even this traitor's sin will be blotted out. Now nothing but fine acting could accomplish this, taken together of course, with his lines which admit of a more lenient interpretation of Judas' act than does the text of the New Testament. Here is the dramatic passage put in his mouth, the greatest and last of the scenes in which Zwink appears. As he ceases speaking and the curtain falls, he is in the act of encircling his neck with the rope girdle in order to strangle out his miserable life.

The Remorse of Judas.

"Where can I go to hide my fearful shame? No forest-shade is dark enough, no mountain-cave is deep enough. Oh, Earth! open thou and swallow me! I cannot, cannot live! Ah, my Master, the best of men, have I sold, given Him up to ill-treatment and to the tortures of a Martyr's death. I, detestable betrayer! Oh, where is there a man on earth on whom such guilt rests? How good He always was to me! How sweetly did he comfort me when dark gloom lay on my soul! How wondrously happy I felt when I sat at his feet, and heavenly teachings, dropped like honey, from His mouth! How sweetly he admonished, even warned me, as I brooded over the scandalous treachery. The dear Lord! and I—I have repaid Him thus! Accursed avarice—thou only hast led me astray, thou hast made me blind and deaf. Thou wast the ring that Satan fastened on me to drag me to the abyss. As no more a disciple I can never look my brethren in the face again.—An outcast, hated everywhere, everywhere despised, even by those who led me astray, branded as a traitor, erring, I wander, with this fire burning within me! Ah, there is still One! Oh, if I might see his face once more! I would cling to him, my only, only hope and anchor. But this One—lies in prison, is perhaps already murdered by wrathful enemies. Ah! no—By me, by me! I, I am the outcast who has brought Him to prison and to death, Oh, woe is me! Scum of mankind! There is no help for me, there is no hope. My crime it is too great. No penance can make it good. He is dead and I am his murderer! Unhappy hour in which my mother brought me into the world—shall I still longer drag out this wretched life. As a pest-stricken, fleeing from men, shunned, despised by all men! No—not one step further—I can bear no more! Here, accursed life, will I end thee. On this tree will hang the most wretched fruit. Ha! come, thou serpent: wind about my neck and strangle the betrayer!"

As An Actor Zwink is Star.

Thus, to the minds of many who sit the famous Passion Play through Johann Zwink as Judas is the star—and this despite the fact that he plays the part of a hated character, one whose very name is synonymous with ingratitude and shame.

Nothing but great ability could produce such a general appreciation of Zwink's power as one easily discovers in the vast audiences that fills the Ober-Ammergau theater. This is Johann Zwink's last season as Judas since it is out of question that he could look the part at 79, though it is easily possible that he might act it successfully. One cannot but doubt if an equal to Johann Zwink's Judas will ever stride the stage at Ober-Ammergau, —certainly none superior.

Our Readers' Opinions

"Interpretation" Running Wild

Editors The Christian Century:—In your issue of May 12, and answering a question of B. H. Cleaver of Lewiston, Ill., which question was as follows:

"Would you advocate the reception of an unimmersed Congregationalist who presented credentials of fellowship from a church of that order, without requiring him to be immersed?"you make the following statement:

"Yes. Such a person is a Christian, a member of the Church of Christ, already in the fellowship of all members of the Church of Christ. Any congregation that denies him the fullest fellowship is a sectarian congregation, narrower in its basis of union than the Church of Christ."

This answer, fairly interpreted, means this:

1. That baptism (immersion) bears no relation whatever to one's becoming a Christian. We are not "baptized into Christ." There is nothing in Peter's pentecostal statement that baptism is unto the remission of sins. In baptism we do not "put on Christ." The commission of our Lord is binding only in part. We are to teach, but baptism is purely a matter of choice and opinion.

There is even no hint here of the dogma of baptismal regeneration. That dogma must not be permitted, however, to frighten us to the wide extreme of attaching no meaning to the plainest statements of the Scripture. One extreme is about as dangerous as the other. There is no good reason why we should swing to either. It is not so much our duty to explain the meaning of these scriptures as it is to practice them. Let those persons who see no efficacy whatever in baptism do the explaining.

2. The form or action of baptism, is to The Christian Century, a matter of opinion. It is not to you a settled question. It is not clear to you that immersion is the scriptural form. Sprinkling and pouring may be right. At least such forms are permissible. That the action of baptism with the majority is not a settled question, we all know. But we have all supposed that question was settled among the Disciples. Your position is not a new position. It is the position of Methodists, Presbyterians and Congregationalists. But it is a new position for a paper claiming to represent the Disciples to assume. It does not represent the Disciple position.

3. Immersion is a sectarian practice. You have an entirely different conception of sectarianism from what I have always esteemed to be correct and true. My judgment has been and is, that only that which is peculiar, which seperates one religious body from another, is sectarian. Does immersion fall under this head? If so, your own articles on the baptismal question, appearing sometime ago, had but little meaning. So far as baptism is concerned, it is not immersion that stands as a bar to union. That is not peculiar to any religious body. It is held and practiced by all. It is regarded as scriptural. It is the only form of baptism which is not sectarian. In receiving an unimmersed person into the fellowship of the church, you are practicing division for the sake of union. You divide in order that you may unite. You become sectarian in order to be non-sectarian!

Suppose this Congregationalist would not be immersed, and you would not receive him without it. Viewing the matter entirely from the union standpoint, whose fault would it be? You are on common, non-sectarian ground. He is not. He asks you to come to him. Your refusal is the refusal to desert a platform broad enough for all. His refusal is the refusal to desert a platform which is not broad enough for all to stand on! And yet you would desert!

4. The New Testament churches were, after all, sectarian, and the Disciple movement, adhering throughout a century and more to immersion only as a *means* to Christian union, has made a monumental blunder, and all along has been narrow and sectarian, narrower than the Church of Christ. This is the inevitable conclusion from your reply. Perhaps you will say that no New Testament church was ever put to such a test. If such is the case, then our own course of action becomes all the plainer. Why should there be occasion for it now? Only because men have departed from the New Testament teaching and the practice of the Apostolic church. Our plea has been for a return to the teaching and practice in order to secure union.

Your cause means division, not union. It has always meant division in our own churches whenever tried. It will weaken, not strengthen our plea for union. There can be no such thing as union without authority, and it is idle to say that authority must be found outside of Christ. The Disciple position is today and always has been, that immersion is based on the authority of Christ.

My opinion of your answer is, that such a procedure is not warranted by the Scripture, not justified by experience, not conducive to union, and only tends to weaken the testimony of the Disciples in their plan for union.

Anticipating your reply, that to require immersion for a person presenting such a church letter, would mean a denial of their Christian character, and practically unchurch, not only the person himself, but the body from which he comes, I have this to say:

1. We can, with perfect courtesy, hold to the scriptural view of immersion only as baptism, recognizing Christian character, and granting that which is a fact, that any individual is a Christian, and any body a Christian body, in so far as that individual and body adhere to the will of the Lord Jesus. The Congregationalist who has not been immersed is a Christian, but not complete. What he needs is teaching, not compromise. The great bodies practicing other than immersion are churches of Christ, but lacking in this—their obedience to Christ in baptism.

We as a religious body, may be lacking in some matters as important, perhaps, as baptism. We have much to learn from other bodies. We need to learn of them and grow up to them, as they need to learn of us and grow up to us. What is needed on all sides, is not compromise, but teaching.

2. We can with perfect courtesy insist on immersion only as a condition to membership, because of our advocacy of union. We must either stand for what is non-sectarian, for what is held in common, for what all can practice without sacrifice, or else cease holding out any program by which union may be effected. The difference between the Disciples and other bodies is this: They, at least some of their representatives, advocate union, but have no program. We have advocated union for over a hundred years, and have held out a program—what we have believed to be scriptural, and the only basis on which union could be effected. That program is just now coming to be known and appreciated. Are we ready to give it up, or say it is altogether inadequate?

In conclusion, permit me to say I have no disposition to argue. I would have much preferred if some one else had written this reply. I appreciate The Century and rejoice in its prosperity. Your articles on the baptismal question were greatly enjoyed. It was this reply to Mr. Cleaver, in view of these articles that surprised me.

In my position as National Superintendent of Christian Endeavor for the Disciples, I am thrown constantly with other representatives of other religious bodies. I have some knowledge of how we are viewed by these men. And I desire to say very emphatically that we are not looked upon by others as narrow or sectarian. We are not regarded as inconsistent in our advocacy of Christian union. Further, in a ministry of fifteen years, only twice as I now remember, have I come in contact with persons desiring to become members of our churches, who have hesitated on the ground of our position on the baptismal question. After all, the difficulty is more fanciful than real.

Valparaiso, Ind. CLAUDE E. HILL.

[The above article was received at The Christian Century office early in June. The department "Our Readers' Opinions" was suspended during Mr. Morrison's absence in England, and through some mishap the article was meantime lost. It turned up this week and because we wish to encourage the freest criticism of our editorial utterances we give it to our readers, even if it is belated. We have only space enough for a brief reply. And since Mr. Hill's statements are made out of whole cloth without any connection with or reference to the editorial which he assumes to be criticising we can do no more than make categorical statements to set over against his. We shall follow his sectional numbers.

1. The Christian Century does *not* believe that "baptism bears no relation whatever to one's becoming a Christian"—nor is there any implication of this sort in the editorial.

2. The form or action of baptism *is* to The Christian Century a settled question. It *is* clear to us "that immersion is the scriptural form."

3. Immersion is *not* a sectarian practice. Sprinkling and pouring *are* sectarian practices.

4. The New Testament churches were *not*, "after all," sectarian, and the Disciples' movement "adhering throughout a century or more to immersion only as a means to Christian union," has *not* made a "monumental blunder" nor has it on this account been "narrow and sectarian, narrower than the Church of Christ."

How Mr. Hill could have dug so much that The Christian Century does not believe out of that little quotation we do not for the life of us see.—EDITORS.]

Peril of the Brotherhood

Editors Christian Century: Your editorial "What Can Men Do?" was good. The work and the place of the "Brotherhood" is indeed a thing to be taken very seriously and worked out wisely lest a tragedy overtake it.

Greeley, Colo. A. E. DUBBER.

Evidently, in order to be a manifestation of Christ we must be in some way like him. . . . The best Christian is he who most reminds the people with whom he lives of the Lord Jesus Christ. He who never reminds anybody of the Lord Jesus Christ is not a Christian at all.—*George Hodges.*

A SERIAL STORY

Donald Graeme

Copyright, 1910, by J. C. Kilner

By M. A. FULTON

Chapter XX (continued).

"How daur ye enter this hoose? Hae ye come tae glory in my desolation?"

"I hae come tae ask yer pardon for the wrang I did ye lang years ago. I had nae richt tae be your judge. 'Twas my ain prood hert led me on. I hae lived tae know that we are a' alike onder condemnation. That nane o' us can offer a ransom for oor ain souls. I was mair tae blame nor you, John. Had I been kinder wi' ye, it would ha' been better for baith o' us. For the sake of the sainted pairtner o' yer life who has this day gaed awa tae her everlasting reward, I ask ye tae forgie me and be friends again." At mention of his wife, John M' Ketridge broke down, with face hidden in his hands he sobbed bitterly. Mr. Graeme tried to remind him that his loss was unspeakable gain to the pure soul who had gone. But in the presence of the man's utter misery, he too broke down and both men cried together like children. Suddenly John M'Ketridge raised his head. His face was haggard and seamed with grief. His eyes were sunk with weeping. He gazed at Mr. Graeme with wild incredulous looks.

"Is it in mockery ye hae asked forgiveness o' me, David Graeme?"

"No' in mockery, John, but in humility o' hert, seein' I'm but a frail man mysel', an' needing the mercy o' heaven, even as ithers."

"An' hae you forgi'en me, David Graeme."

"I hae telt ye' John, it's no' for me tae grant pardon. I crave yours."

"I hae naething tae forgie. Ye meted oot justice tae me, naething mair."

"But if justice should be measured oot tae me an' mine, where would we a' be?"

"Gin ye kenned what I hae tried tae dae against ye, ye wadna think o' mercy. Ye wad curse me tae ma face. An' I wad deserve it, too."

Na, na, John, in the presence o' the onexpected visitor who has come tae ye this day there's nought in my hert but kindness for ye."

"Hark, till ye hear my plans, then say if ye can forgie the man whose hert was black against ye. Since yer son Donald was fifteen years auld, I hae been flattering and coaxing him be every will in my power tae be friendly wi' me. I deceived my wife, whose prayers stood between me an' destruction. Ay, I deceived her, pretending that I wanted tae be friendly wi' the young man, so that in time bygones would be bygones, even between his faither an' me. The wife, the best woman ever God gave tae a brute, was delighted at the thocht o't. She joined her invitations wi' mine. An' the lad was fain tae spen' mony an hour wi' us. When my plans were ready, I did what I had aye intended tae do. I brocht a wheen o' the fastest chiels in the whole o' Brigend into this very room we're sitting in. It's nigh on tae twa years since we began playin' cairds, jist for ha'pence at first. Then I pressed the lads tae a wee drap o' drink. Donald wad take naething but wine. That gaed on for aboot a year. Some o' the lads boasted yin nicht o' havin' made a big thing oot o' betting. I pressed them tae drink. Donald wad only tak' wine us usual. I drugged it. After that he was wax in my hands. In the presence o' twa or three ithers, I challenged him tae play. He fell into the trap. We ne'er stopped till he owed me a hundred pounds." He paused. David Graeme wiped great drops of sweat from his brow.

"Did he pay you?" he inquired in a hollow voice.

"Ay, after I had threatened him ower an' ower again that I wad tell his faither." His listener groaned and remained speechless. After a pause John continued—

"I cared nae mair for that money than for the dirt on my shoon. But I wanted tae crush the hert oot o' ye. I wanted tae be able tae cast up tae ye, that yer nearest an' dearest had sunk tae the same level as the man ye despised lang ago an' drove forth wi' the name "bettor an' gambler' ringing in his lug. But a' the same I wanted tae get the money frae him that I micht be able tae fling the hale truth in yer face an' so hae my revenge. Months ago I wad hae done it too, but for the pitiful pleadings o' her that's awa. She's awa—an' what's tae stan' atween me noo, an' the bottomless pit." David Graeme sat before him, crushed and helpless, but as the wretched man uttered the last sentence he started as if from a nightmare.

"John M'Ketridge," he said solemnly, "it's no' a sinful mortal, nae maitter how saintly can stan' atween ye an' the place o' torment, but the mercy an' love o' a sin pardoning God."

"Can ye still speak tae me o' pardon, David Graeme, after the black page I hae telt ye?"

"The seed was o' my ain sowing, John. I was cruel tae ye. I hae reaped the hairvest —the hairvest nae maitter what ilk it is, is ay mony fold the seed cast into the soil. Like the Roman soldiers, John, ye didna know what ye did. May God forgie ye, as I do this day."

"Maister, maister, ye're heapin' coals o' fire on my heid. Me that's no worthy tae clean yer boots—a black-herted, leein' thievin', broken-doon racer."

"We'll pray, John." When they rose from their knees they grasped hands, they who had been enemies for more than eighteen years.

"It's like she needed tae gang hame afore her prayers were answered, maister. An' maybe she sees that her unworthy man will be beginning life ower again frae this day. Strong drink gangs oot o' my shop, the day she's laid in her lang home. An' dinna ye be fearin' for Donald, maister. He never set foot in my hoose, since he saw the evil I had brocht on him."

"Does he no' meet wi' the ithers—the sons o' Beloil some ither place, think ye?"

"Nae, maister, he telt me that nicht, that it was his last bet. He wad never ha' done it if I hadna drugged him."

"Ye hae done what ye could, John, tae set the wrang richt. It'll be coonted tae ye."

"I hae na ither thing that I can dae yet. Wait a meenit, maister." He unlocked a drawer and taking out an envelope, he glanced at the contents. Lifting a pen he addressed it to Donald.

"Gie it tae him, maister, an' tell him it's no' as an enemy I sen' it tae him. An' it's no' as an enemy I hae telt you the story o' my sin an' shame, but oot o' a penitent hert that wad fain mak' amends. It's no' the revenge I had planned. Na, na, this is Mattie's plan." Again he fell a-weeping, and David Graeme left him so.

With trembling limbs and aching heart he turned homewards. The last doubt was now removed. His son Donald was not only a gambler but a forger. This was what he needed the money for. What would his mother say now? Oh, he would rather see her at rest as Mattie M'Ketridge was, than tell her. And Mr. Sinclair too—what a blow it would be to him, for his faith in Donald seemed to have grown strong again. Would he go on to the Manse at once and tell the minister all? Or would he first hear what Donald had to say. When he reached his own door, mechanically he entered. Donald was in the office. His father looked ten years older to him as he stood before him.

"Donald, what hae ye tae tell me—be quick lad, my burden is greater than I can bear." Donald tried to swallow a lump in his throat but failed. He tried to speak, but only stammered.

"Ye said ye wanted tae tell me aboot John M'Ketridge—ye needna bother. He has telt me a' himsel'."

"I wanted to tell you myself, father. I didn't think he could be such a fiend, at such a time, too."

"Yer mista'en, Donald. He confessed a' oot o' penitence. An' he freed ye o' blame, too. He telt me he drugged ye. I think this will prove that his repentance is no a sham."

He handed Donald the envelope. With trembling fingers the young man tore it open and drew out two notes—fifty pounds each. Donald grasped the chair he leaned on to steady himself—

"Is it a miracle, father?"

"Yes, a miracle o' grace, Donald. But are ye no gaun to confess the rest, my son?"

"I have nothing more to confess, father. I have never been guilty of anything I need to hide from mother or you since I got clear of John M'Ketridge."

"But the forgery was to pay him, Donald. What's the good of lying more aboot it?"

"I never committed the forgery, father. I would have told you about my foolishness in M'Ketridge's long ago, only I feared you would think I went deeper into that folly than I ever did. I am speaking the truth, father."

"Where did you get this money, then?"

"Don't you remember at first I did not speak out openly and deny the forgery as I ought to have done? I told you later that I feared Jeanie had done it. If she had. I meant to bear the blame myself."

"Weel, go on."

"Jeanie borrowed the money for me, she has not told me who gave it to her." His father's breath came in short gasps. He hesitated a moment.

"I'll gang tae the meenister first, Donald. It may be after a' yer faither's grey hairs'll no' gang doon in sorrow tae the grave.

CHAPTER XXI.

A Breeze from the Highlands.

It came by midday post—not the breeze, but the letter that bore it. Donald took it from the postman listlessly. But on seeing the postmark "Oban," he tore upstairs two steps at a time. He had lived in an atmosphere of excitement since yesterday evening. John M'Kitridge's confession, his repentance, his restoration of the ill-gained money, helped to fan the smouldering flame of hope in his heart, into a wild blaze of expectation. He had seen his father set out again for the Manse with a gleam in his eyes that had not been there for months past. He, Donald, could not tell why the sight of that letter from James, stirred him as it did. Probably it was only an intimation that he had arrived safe at his destination and was none the worse of his journey. All the same, when Donald burst into the presence of his mother and sister, he was breathing hard and his eyes were shining with eager light.

"A letter from James," he exclaimed.

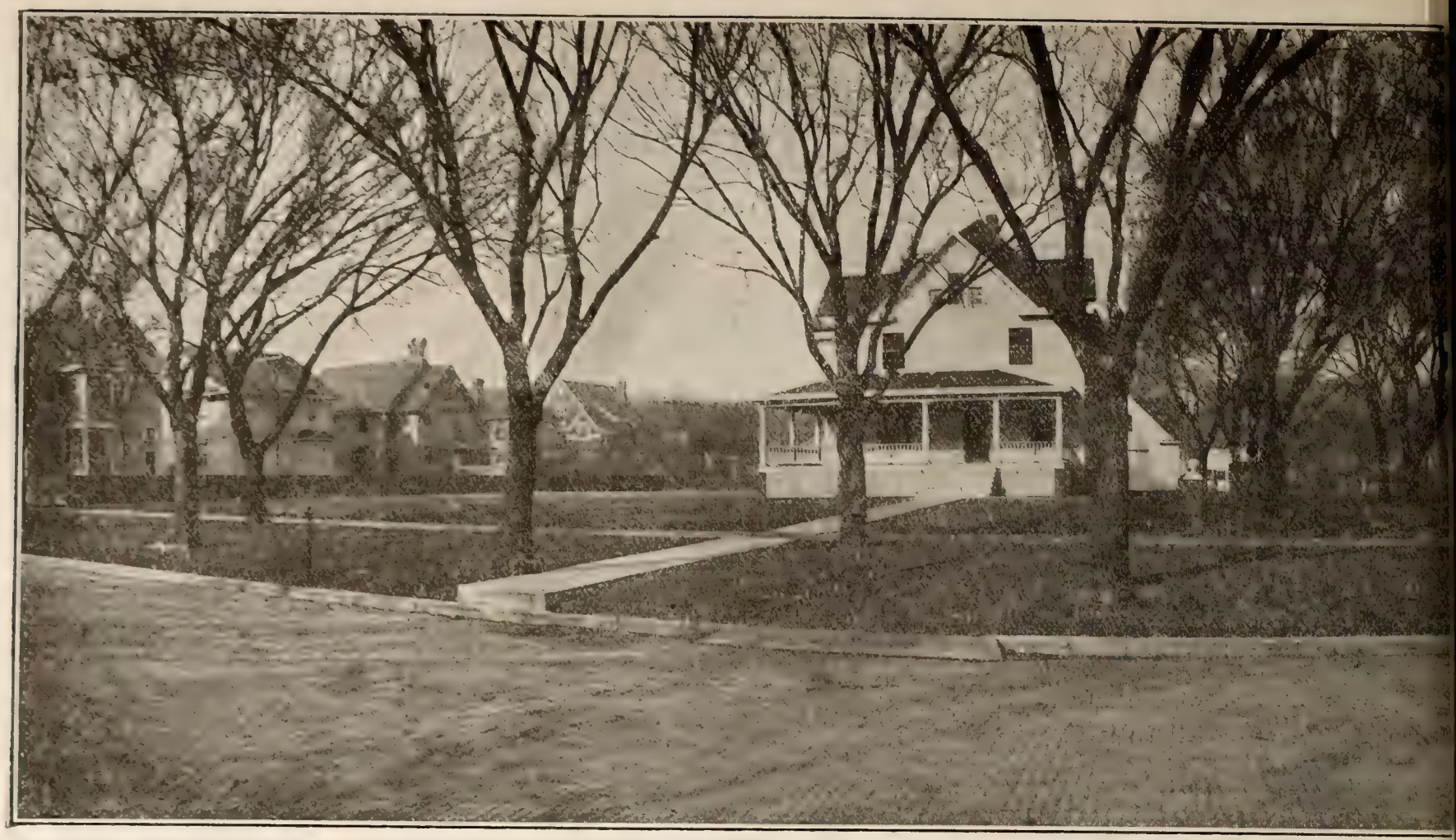
"Already?" replied the ladies at once.

"I'll read it aloud," he said, seating himself in his father's armchair by the fire.

Craigdher, Oban.

The New Year.

(Continued on page 14.)

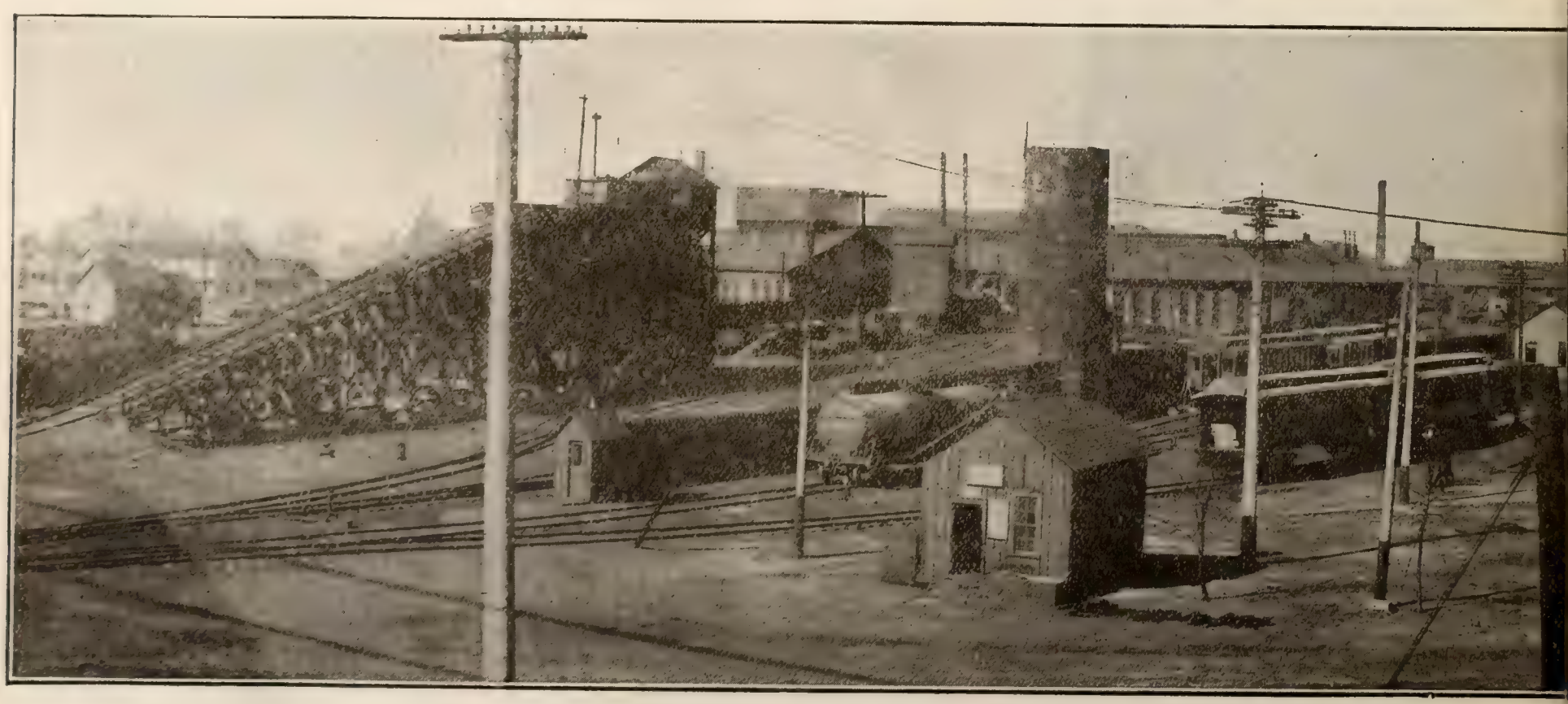


GOVERNOR'S SQUARE, TOPEKA. — PALAT

TOPEKA IS READY

Already the advance guard of the great army of delegates is beginning to arrive, and it is proper for us to send out our last word concerning final instructions for all who are coming. Delegates still have time to send one dollar to R. K. Wilson, Topeka, Kansas, Box 50, which will entitle them to a badge and program and a pre-assignment, all of which will be ready and waiting for them upon the presentation of their names at the registration booth, stating that they have sent in their registration fee. Upon arriving in Topeka, guides will conduct you to the headquarters at the State Capitol Building, where you will register and afterwards be taken to the places assigned. Do not, on any account, attempt to hunt up the Auditorium Building first; no assignments will be made at that place, and it would only delay your getting settled and attending as early as possible the sessions of the convention. The Capitol Building is the place where all exhibits will be placed, and in the center of the entire city. Standing upon the broad, sweeping steps of the north wing of the capitol, which is the entrance to the registration tables, each delegate can thoroughly familiarize himself with all of the various places where the sessions of the Convention will be held; from this elevated point, one can see nearly all of the first churches of the city, and will be able to locate the Auditorium building, and familiarize himself with the streets of the city. The street cars from all depots will discharge passengers within one block of the Capitol building, making it very easy of access. The Capitol building will also be the place where the delegates will call for their mail, as we have arranged with the postal authorities to have the mail for the Convention delivered at headquarters.

The hotels are already filled, with the exception of smaller hotels some distance from the Auditorium building. At this late date it will be well nigh impossible for delegates to secure entertainment at the Throop Hotel, which is the headquarters, or at the National, just a block and a half from the Auditorium building. Delegates writing for entertainment from this time on should not expect such accommodations. From every quarter of the country, letters are pouring in, which seemingly indicate a very large attendance. On every mail for the last month, some of the committee have been writing concerning accommodations, and letters are now coming in by the hands full. The average price for beds will be fifty cents each. There may be some variation in different homes. The rates for meals will be from fifteen cents to fifty cents, according to what delegates desire. Hotel rates are from $1.50 to $4.00. Topeka will take care of all who come. The committee has been working very hard, and now feel confident that the thousands who will be our guests will receive the best of attention. The great Men's Parade on Saturday the 15th, is attracting a great deal of attention. It is expected that four thousand men will be in line. Myron C. Settle, Superintendant of Bible Schools, has arranged for a great Bible School session on Sunday morning in the Auditorium. His watchword is: Four Thousand in Attendance; Twenty-five Hundred Bibles; and Five Hundred Dollars for an offering. Immediately following the Communion, a session of the Brotherhood will take place, and it would



A SMALL PORTION OF



OF SOME OF THE GOVERNOR'S NEIGHBORS.

be well if the women arranged some place to which they might retire, as the men will enter into their own session. This is something new in our history, but as the Convention ends on Monday, the men felt that they needed to get a start on Lord's Day, and interest delegates before they begin to return home. The Brotherhood session will be really a great session Brothers Macfarlane and Elliott have been working hard to make this a great meeting for men. Watch for the Reception Committee and trust yourself to them. They will explain everything, and not a few will meet trains at Kansas City and Emporia, having you all feeling as if you were in good hands before arriving at the capital city. The tables are set, the feast is spread, and now we are waiting for our guests to sit down.

CHARLES A. FINCH, Sec'y.

American Missions

Secretary I. N. McCash on September 18, dedicated the new $50,000 church at Marshalltown, Iowa, of which H. Chas. Morris is pastor. Great congregations attended the services and in the course of the day $13,500 was raised, which enabled the house to be dedicated free of debt.

Secretary McCash will attend the Southern State Conventions during October and November, after the Topeka Convention. While he is in the South he will dedicate the new churches in Dublin, on November 1, and Sumter, S. C., November 7 and 8. He is to dedicate the new church at Kehr street, Buffalo, October 23; this is where Roy Deadman is doing such a fruitful work as the Living Link of the Jefferson St. Church in Buffalo.

The Ministerial students from Johnson Bible College rendered very effective services during the summer vacation, holding meetings in Georgia, is the report which comes from G. H. Wood, corresponding secretary.

F. P. Arthur of Michigan has held eight meetings, attended eight conventions, traveled 8,000 miles, visited thirty-five churches, delivered 170 addresses and raised for the missionary enterprises in that great state $5,712.62. The work makes steady progress.

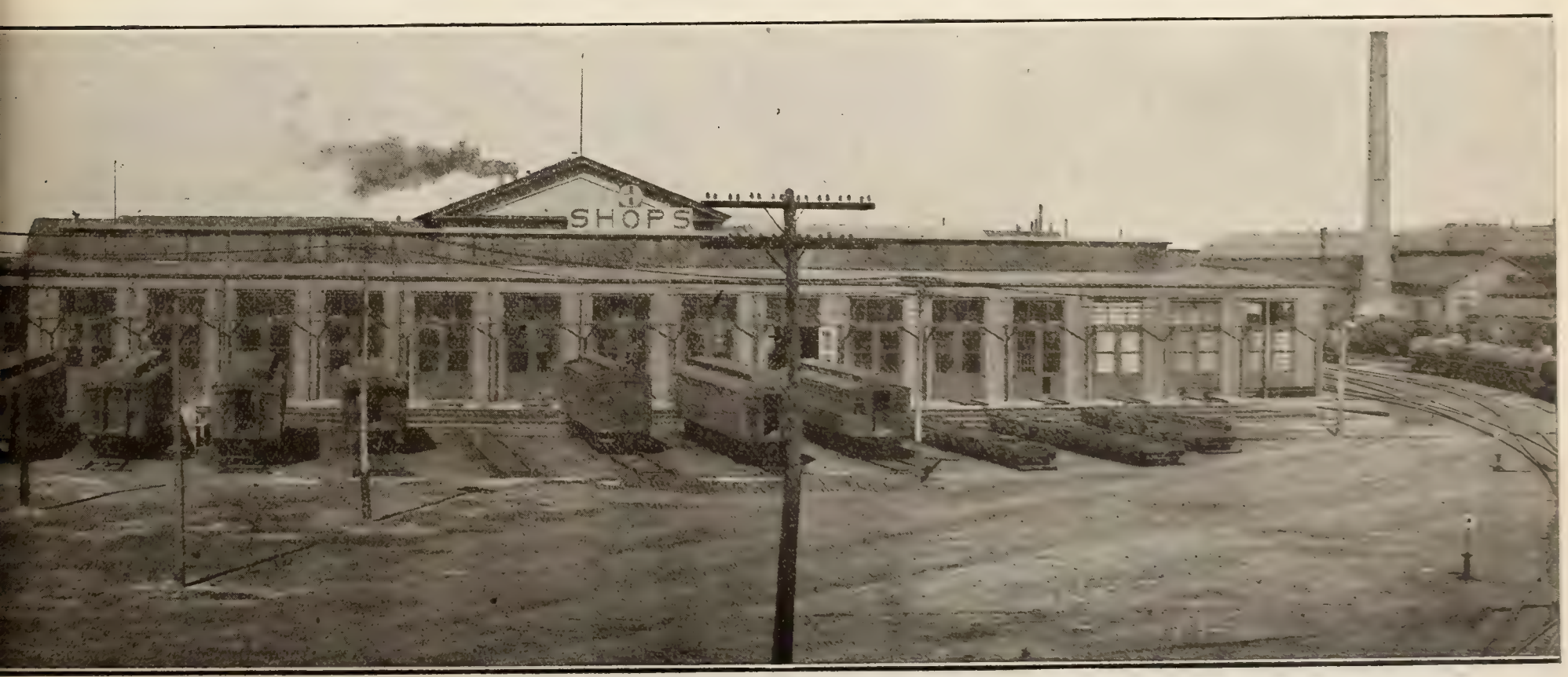
J. W. Baker, of West Washington, has led the Missionary forces in that wonderful empire through the year with pronounced success. New buildings have been erected in eight mission fields, and four new churches were organized.

Herman P. Williams, formerly missionary to China, under the Foreign Board, has been living in New Mexico the past year regaining his health. He has organized a new church at Farmington and preached throughout the surrounding country. Improved health permits him to go to Albuquerque and take charge of our work in that city.

Ten missions assisted through the Chicago Missionary Society report general progress for the year. To those missions have been 196 additions, fifty by baptism; and they have raised for all purposes $11,171. A work has recently been opened among the Russians with Daniel Protohf in charge.

Samuel Gregg, one of our Evangelists in Oregon, has preached in fourteen places. He has done a remarkable year's work in this difficult pioneer field. An inspiration has come to all the places visited in the 222 additions to the churches, and the seed sown for a future harvest.

GRANT K. LEWIS, Secretary.



TE FE SHOPS, TOPEKA.

Donald Graeme

(Continued from page 11.)

Donald: If I were a poet I would likely begin my letter—"May the New Year"—But not being a poet I can't rightly fill in—"True year" "good cheer" "You dear." So I must leave it to your own imagination to fill in whatever your own heart most craves for, and sign my name to the wish. I haven't the slightest doubt in my own mind but that the poetry would have come all right smooth and true, if the parish school had not stept in, when I was a lad, and spoilt what might have been a modern edition of Burns. How can a fellow whose soul delights itself in utterances of broad Doric, be expected to pour out his heart in "unpremeditated art" like the skylark, whose mother tongue has never been interfered with by the school boards and other modern innovations of that ilk? It's not my old school-master I blame, mind you, though he almost divided me in two, like Solomon's baby. For long generations before I was born, my tongue was set to wag in the expressive, musical, dignified, broad Doric. But when art steps in, instead of assisting nature, it's the other way about. From the first day that a pen was placed between my wee fat fingers and thumb, up to the present time, I have been expected to divide myself. I am one man when I'm speaking, clinging like a limpet to a rock for dear life, to the tongue that I learnt, maybe hundreds of years ago. But when I write, as I am doing now, I am another man, doing my best to put the thoughts that are dancing through my brain, into a joyful message to a friend, but failing. The truth is, that the English tongue among the Highland hills looks dull, even on paper.

Could my Uncle Robin here, go whistling after the plough, if he had on his Sabbath "Blacks?" It's not to be thought of. No true Scotchman ever feels just like himself either on the Sabbath day, or at a funeral. Partly because of his "Blacks." It's just the same with me in regard to my pen-tongue. I scarcely know myself in it. This is why I need to make such a long explanation, as if I were introducing the writer to you. Some one whom you had never met before indeed. But, as I mentioned above, it's the fault of the school board. I suppose they mean well, and doubtless they have the majoriy of the world on their side. But to me, a born Highlander, it seems strange that Scottish bairns must all be taught to express their written sentiments in sober English, while the rich language of their forefathers clings to their lips, even as the heather does to their native hills.

Are you wondering how James Douglas can be such a fool as to spend his time writing such nonsense? Donald my man, you don't know. You don't know what it is to be like a fish out of water, blinking wearily in the sunshine, and feebly gasping for breath. Wishing too, that every breath might be the last so that the unutterable weariness of living might be over. You have not passed through days like that, for what might appear a century. And then suddenly find yourself resting. Oh, the glory of it. And at last, new life coursing through your veins like all the voices, and smells, and hopes of early springtime rolled into one delightful sensation, and thrown all over you, like the grand, new coat your father gave me.

Talking of the new coat, you can tell your father it did great things for me on the journey up.

Your mother's drawing-room could not have supplied me with more comfort, and that's saying a great deal. But then, all the caps that were touched to me as I ventured to look out at the station were amazing. Of course the first class carriage may have had something to do with the respect shown me, but I think the fur collar and cuffs of the coat had more. When we reached Oban a hotel runner had my portmanteau snatched out of my hand almost before my both feet reached the platform. My rug and umbrella were seized by a porter, and both men were touching their Highland bonnets to me, as if they had learned English ways already, short a time as it is, since the railway has brought itself, and other things, among the bonnie hills of Oban.

My Uncle Robin, dressed in rough grey tweeds, and leggings that may have been black years ago, leaning on his iron ferruled staff, came slinking along the platform. His keen eyes gleamed from under the brim of his tartan bonnet. I felt his glance slide over me like, as he looked along the carriages. Then, back his eyes came to mine, like a shot and I could not hide the smile in my own. He strode up to me with outstretched hand, just as the chap from the hotel was saying:

"The best hotel in Oban, my lord."

"Ye can tell yer maister, ma chiel, that Lord James Douglas has gone off wi, auld Robin Purdy tae pay a veesit tae Craigdher Fairm."

Before I had time to recover from the fit of laughing his words threw me into, my uncle had natched my bag from the runner, and my rug from the porter, and we left both men staring at each other, as my uncle remarked, with a gleam of satisfaction in his eyes, "wi' hingin' lugs."

But it's not to tell you about my Uucle Robin, kind as he is, that I want to write; nor yet about my Aunt Bell, the best man of the two. But it's about the strange thing that happened to me when I awoke this morning after daylight.

At first I could not tell where I was. I got up on my elbow to look round. A peat fire was burning in the small grate. A curiously carved chest of drawers stood near the one window of the room. The truth dawned on me then and I lay back on my pillows with a feeling of most perfect content, except that there was a feeling too of yearning expectation in the region of my stomach. Presently the door was opened cautiously, and my aunt's rosy face peeped in.

"Hae ye opened yer e'en at last laddie. I though ye werena goin' tae waken, the day. How did ye sleep?"

"Sleep? I've slept enough for a week, Aunt Bell. But I must hurry up now. I ought to have been dressed long ago. Why did you trouble putting a fire here? You're far too kind."

She laughed softly.

"Too kind indeed! An' what for must ye hurry up? Do you no ken that yer breakfast's ready for ye, an' that yer gaun tae tak' it here?"

"You're an angel, Aunt Bell, I'm starving."

When I had finished breakfast, no use particularizing, she tossed my pillows and ordered me to lie down for at least an hour. There was no use protesting I was strong as a lion, and ought to be thinking of going back to my work within a few days; she had her way, as every good woman has when she meets with a wise man. She drew up the blind and left me. From where I lay, by piling all the pillows under my head, I could look out on the bay. The day was calm and the sea had a gray look like that sometimes seen on a human face under great sorrow.

Then the border of white foam under the black rocks, somehow made me think of a young widow in her white frills. I couldn't keep the thought out of my head while my eyes rested on that white border at the base of the dark hills. And I couldn't help smiling at myself, too, for being thankful that if I had died of fever, or Mr. Sinclair had been killed in the accident, neither of us would have left a sweet young face sad for life. After that I thought it would be a worse fate for a noble minded girl to be wedded to a villain who would scruple at nothing to gain his own ends. I hated to look at that sad ring of sea. I longed to see it as it had been in summer, when I was here for holidays. How blue and beautiful, and sunlit and shimmering it had looked then as I lay lazily in the early mornings, looking out of that same window.

How well I remembered the first morning I had seen a steamboat shoot into the bay between the hills, as if it were out of the hills themselves she was gliding, instead of from an unseen deep beyond. Memory, having taken hold of the summer again seemed loath to leave it.

Presently things that I had forgotten, at the time apparently simple things, came back to me with a rush. I remembered a day in August when one came to me in the shop and asked me for writing materials. He was above suspicion, so I thought. I showed him into the master's office. Oh, Donald, my very heart's bursting with its thoughts. It looks cruel to be writing so to you when I cannot explain fully.

But I want you to come to me. Come without delay and bring the forged cheque with you. If you don't come at once, I'll go home at once.

There now, I've told you abruptly after all. And the nonsense I commenced my letter with, was to keep you from thinking I had anything serious to say. I can see your poor hands shaking as you read, and maybe the tears in your eyes for joy, that the dark shadow that has lain on your life all these months is lifted. I see it as plain as two and two are four. And my thankfulness for the life granted me from the very jaws of death, will be nothing, nothing, to yours for an honorable name cleared from the blot of a foul suspicion. Tell Miss Jeanie—but no fear, she could see the fangs of the wolf, maybe better than most of us. There, I didn't mean to make anything clear to you and instead I have told you all. I couldn't keep the thoughts of my mind to myself, they would suffocate me. I'll be waiting for you by the first possible train after you get this. I do want to stay here a few days longer. The air is swell but invigorating. So come, Donald come, and doon't forget the devil signed cheque. J. D.

During the reading of the latter part of the letter Donald was so excited that he had to gasp for breath more than once. Jeanie who was almost as excited as he, tried to take the letter from his trembling hands that she might read it herself. But he grasped the epistle like grim death and between his sobs, he read on to the close.

As Donald read the last words, he fell on his knees at his mother's side and buried his face in her lap. Strong man though he was he sobbed like a child.

"I feel that James has spoken truth my son, though all is not yet clear to us, it is easy to see he blames your cousin Archie for the terrible deed that some of those who love you best, have feared that you had done."

Jeanie sat pale and silent for awhile. Then she knelt beside Donald and putting her arms round him she said:

"Donald, I am sure, that if the evidence is not quite clear against Archie, you would never wish to shield yourself by blackening him?"

The words roused him and he rose to his feet.

(To be continued.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, OCTOBER 9.

Theme for the Day—The Coming of Christ.

Scripture—But when the fulness of the time came, God sent forth his son, born of a woman, Gal. 4:4.

For there is born to you this day in the city of David a Savior, which is Christ the Lord, Luke 2:11.

He came
Of purest Mother, Perfect Child, begot
Divinelier, surely, than we know; arrived
In this world—of His many worlds—by path
Leading to birth as new, as sweet, as strange
As what His dear feet opened past the Tomb.
If we should strive to say in mortal speech
Where He was Man, and why much more than Man,
The earthly words would mar the Heavenly truth.
—Edwin Arnold ("The Light of the World.")

Prayer.—Our Father, we bless Thee for the wonderful Gift of Christ Jesus our Lord, who for us men and our salvation entered the gates of human life and walked with us as brethren in the days of his flesh. Help us, we beseech Thee, to comprehend something of the intimacy of his relationship with us in the family of God, and to feel that what he has accomplished of holy living and dying, of noble devotion to the ends of righteousness, and of victory over sin, disease and death, is now made possible to us, in some degree at least, through the power of his cross. We crave his friendship, his spirit and his saving grace. And in his name we pray. Amen.

MONDAY, OCTOBER 10.

Theme for the Day—The Passing of Summer.

Scripture—The harvest is past, the summer is ended, Jer. 8:20.

Wisdom and might are His; He changeth the times and seasons, Dan. 2:20, 21.

Oh, sacrament of summer days!
Oh, last communion in the haze!
Permit a child to join,

Thy sacred emblems to partake,
Thy consecrated bread to break,
Taste thine immortal wine.
—Emily Dickinson ("Indian Summer.")

Prayer—O God of the seasons, Thou Giver of days and years, we witness Thy providence in the coming of ever new and marvelous times in the hurrying calendar of our lives. The gifts of the autumn are from Thy hand. All the seasons of the year are necessary to its roundness and value, and to our enjoyment of its changes. For the fruits and colors of the autumn days accept our thanks, and may there be no sadness in our hearts at the departure of the summer, but only a joyful welcome of the sterner days of winter that are to come. We ask for Thy name's sake. Amen.

TUESDAY, OCTOBER 11.

Theme for the Day—The Coming of Age.

Scripture—The days of our years are three-score years and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow, for it is soon cut off and we fly away, Psalm 90:10.

Altars once flaming, still with incense fragrant,
Passion's uneasy nurselings rocked asleep,
Hope's anchor faster, wild desire less vagrant,
Life's flow less noisy, but the stream how deep!
—Oliver Wendell Holmes ("The Iron Gate.")

Prayer—The passing of the days makes us aware of our own passing life, our Father, and of the shortness of the time we have for the completion of our plans. We grow in appreciation of the fact that much we once purposed to do we must leave unaccomplished. Our strength grows less, and our joy in the physical world about us declines. But help us to find increasing happiness in the things that do not pass away. May the sunset hours of life be the most beautiful of all. And may we find increasing satisfaction in the assurance of the life that shall not end. Amen.

WEDNESDAY, OCTOBER 12.

Theme for the Day—The coming Day of God.

Scripture—Behold the day of the Lord cometh, Isa. 13:9.

And he shall judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:4.

Great day of God, all glorious;
Great day of Peace, so blest;
The thought of Thee brings gladness,
And dilates every breast.
Great day of one religion,
When all are understood;
One faith in Life Eternal,
One God, one Brotherhood.
—Louise R. Waite ("The Great Day of God.")

Prayer—Our gracious God, we know that the world in which we live is not yet made after the pattern of the kingdom of God that is to be. The prophets of all the years have looked with eyes of hope for the dawning of a better time, and our Savior has taught us to expect and pray for the day when Thy will shall be done in earth as it is in Heaven. Give us some good part in the hastening of that time, we pray. And may the influence of our words and conduct serve to convince those whose lives we touch that the program of our Lord is worth while and sure to be realized. In his name. Amen.

THURSDAY, OCTOBER 13.

Them for the Day—The Guidance of God.

Scripture—I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee, with mine eye upon thee, Psalm 32:8.

Thou shalt guide me with thy counsel, and afterward receive me in glory, Psalm 73:24.

Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Tow'rd which time leads me, and the will of heaven;
All is, if I have grace to use it so,
As ever in my Task-master's eye.
—John Milton ("Sonnets.")

Prayer—Our holy Father, it is a comfort to us in all times of trouble and of joy that we have Thy friendship and direction. We do not always yield ourselves to Thy guidance, but after every attempt to find our own way we come back weary and footsore to Thee. Save us, we beseech Thee, from vain efforts that profit nothing. The paths that we choose are not good; the cisterns that we dig hold no water. Thou only hast the words of life, and in Thee alone, as revealed to us in Jesus, is there hope and comfort. So keep us close to Thy side all the day, and in the evening lay Thy hand of blessing on us as we go to rest. We ask in the name of our Master. Amen.

FRIDAY, OCTOBER 14.

Theme for the Day—The Sons of God.

Scripture—Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is, I John 3:2.

Follow you the star that lights a desert pathway, yours or mine.
Forward, till you learn the highest Human Nature is divine.
—Alfred Tennyson ("Locksley Hall.")

Prayer—We are made very humble, our Father, by the honor Thou hast put upon us in our high calling in Christ Jesus our Lord. To us who are but weak and wayward Thou hast opened the gates of life and of service, and we grow daily more confident of our ability, by Thy help, to live the holy life. Our Father, aid us to aspire to the best that human life has revealed of possibility. We should like to find for ourselves the way of peace, of progress and of power. May our desire to be like Christ so control our actions that we may prove the promise that even here we may become truly the sons of God, through faith in our Lord Jesus Christ. In his name we pray. Amen.

SATURDAY, OCTOBER 15.

Theme for the Day—Into the Light.

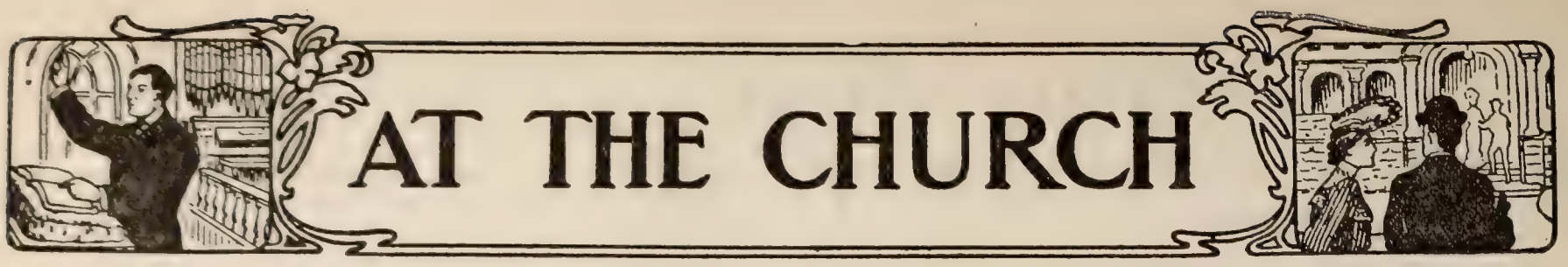
Scripture—Again therefore Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, John 8:12.

For indeed we that are in this tabernacle do groan . . . . that what is mortal may be swallowed up of life. 2 Cor. 5:4.

O Lord of Light, steep thou our souls in thee;
That when the daylight trembles into shade,
And falls the silence of mortality,
And all is done—we shall not be afraid,
But pass from light to light; from earth's dull gleam
Into the very heart and heaven of our dream.
—Richard Watson Gilder ("Undying Light.")

Prayer—Our Father who art in heaven, we desire to have our way made plain by the clear shining of the Light of the World upon our path. Save us from darkness and doubt, and may the presence of the Christ in our lives make evident the road we take and the meaning of our experiences. We thank Thee for our daily blessings, for food and raiment, and for the friendships which enrich our lives. We accept these gracious blessings as from Thee, and want to order our conduct so that we may please Thee, our God and Friend. Hear us for Jesus' sake. Amen.

A child believes in his father, trusts his wisdom, power and love. And what is the result? The child's nature is changed into the likeness of what it admires and honors. . . . If, then, a man has faith in our Lord Jesus Christ and loves him, trusts him, adores him, as the wisdom and power and love and holiness of God, will not he, too, be changed by secret influences into the image of what he worships with all his heart and mind and strength?—*H. C. Beeching.*



Sunday School Lesson

By Professor Willett

The Eternal Verdict*

It was natural that the approach of the tragedy of Jesus' life should direct his conversations with the Twelve to the themes which concerned the future, and his establishment of the new order in human society, which it was his purpose to introduce. It was also natural that the forms in which the future was described should conform to the Jewish thought of the age regarding the coming of great convulsions and catastrophes before the time of deliverance and happiness could arrive. The discourse on the "Last Things," which occupies considerable space in the closing part of each of the Synoptic Gospels, is devoted to the tragic events which must soon overtake the Jewish state, and the unseen and quiet spread of the kingdom of God during the same time.

Like the putting forth of the leaves of the fig tree, they would be able to see the outward signs of the age in the disasters that should fall upon Jerusalem. But like the invisible coming of summer, the kingdom would be arriving at the same time, and without observation by any save the most alert. The necessity of readiness and watchfulness on the part of his friends, lest the opportunity of the time should be missed and the new age come without their knowing, was impressed in all our Lord's teachings. This was not to guard against the danger of being caught unprepared at a moment when he should come in visible form, though such has been the age-long interpretation of the words. It was the purpose of Jesus rather to insist that his disciples must study the outward changes that were about to take place in Jewish experiences and in the order of the world, in order that they might perceive the less patent but more important changes in the world of spiritual laws and forces in which God is ever at work.

Parables of Warning.

In order to make this meaning still clearer Jesus used several parables. The constant repitition of his warning to watch needed clearer explanation, lest it should be misunderstood to refer to some imminent and external event. In the parable of the ten virgins he gave his disciples warning that they must be prepared for long and disappointing delays in which there was no appearance of progress toward the coming of the kingdom. Yet all the time events would be hastening on, even though they could not be perceived. The attitude of watchfulness and preparation lest the hour should come and they not be ready was insistent. The parable of the talents emphasized the need of faithfulness to opportunity and courage in the use of the abilities which could aid in the realization of the divine purpose. Days of persecution were soon to be expected. It was only those who could maintain an attitude of constancy and activity in such a time who could profitably accomplish the work of the Lord.

But a still more impressive lesson was needed. The work of all the servants of the king was to be passed upon and assessed acording to its value. Like all the other teachers of the new order which Jesus was bringing into being this was to be a continuous and persistent process. Yet it was inevitable that even this thought, that the servants of the kingdom worked under the constant scrutiny and verdict of their Master, should be cast in the usual form of Jewish belief. One of the fixed teachings of the Old Testament concerned itself with the Great Day of the Lord. In the prophetic vocabulary that phrase meant any time of overthrown and the cause of the nation vindicated. Gradually, however, and especially crisis when the enemies of Israel were to be in the apocalyptic literature of the last pre-Christian centuries the idea took the form as a fixed and definite time at the end of the ages, when all humanity shall be brought into judgment, as prisoners are arraigned in a court for vindication or punishment. Without discussing the validity of this belief, Jesus accepted its form because of the great truth it contained that the conduct of man is constantly passing under the divine scrutiny and is being judged at its actual value.

The Language of Jesus.

It would seem at first that Jesus definitely chose to impress the diciples with the thought of a future judgment at the end of the ages. His reference to the coming of the Son of Man in his glory with the angels seems to give a precise setting to the picture as referring to the future age and the consummation of all things. But a reference to his common methods of speech robs the utterance of this definiteness, for it is clear that our Lord frequently used just such apocalytic terms to describe the constant and progressive forces of his work in the world. For example, before the High Priest at his trial Jesus in response to the demand whether he were really the Son of God replied that he was, and added, "From this time forth you shall see the Son of Man sitting on the right hand of power and coming on the clouds of heaven. (Matt. 26:64). Here of course Jesus was using the very words of the Jewish apocalypses describing the spectacular and visible coming of the expected deliverer of the nation. Yet he uses these words in the sense of a continuous and ever-increasing arrival on his part in the affairs of the world and in the accomplishment of his purposes as the Son of God. So in the passage we are studying, the language at first sight implies a visible and definite event, but the meaning is clearly the age-long and progressive judgment upon the affairs of the world which it is the business of the kingdom of God to institute.

It will be seen that in the broad division made between the two classes of human society under the representation of sheep and goats respectively, our Lord is making the same great discrimination which John the Baptist made between the useful and the useless. John said that the one who came after him would separate the wheat from the chaff. Jesus says that the sheep and goats are to be divided. The mixed character of most oriental flocks as including both sheep and goats, though the former were far more valuable than the latter, gave force to the figure. Every man's survival value is to be reckoned in terms of his usefulness to the divine program in the world.

Surprises.

There is also significance in the surprise of those who are commended and pronounced blessed. To them it seems unaccountable that the little that they have been able to do should be rated as worth while from the standpoint of eternal values. They are not commended for their belief in doctrines, their observance of ordinances or ritual, or their membership in an organization, but for their good will, their human sympathy and their care for the unfortunate. In these regards they have shown themselves to possess the spirit which God approves, and which was so clearly shown in the life of Jesus. This is the very essence of holy living as our Lord viewed it.

On the other hand those who are disapproved are equally astonished. The words of condemnation are caustic and severe. Not one of them so far as our study goes is charged with any of the offenses against morals and good conduct which society is quick to condemn. It is not that these sins are condoned, but rather that some things may be taken for granted. Of course one whose life is unsocial, hateful, impure, proud and vindictive has no part in the kingdom of God. But the point which our Lord makes in his lesson is that those who are indifferent to the welfare of their fellowmen are useless as members of the divine society, and therefore are excluded from the company of the blesed. The criterion is their attitude toward the Master and his little ones, the poor and unfortunate in body and in soul.

Eternal Decisions.

Nothing could be more striking than this element of surprise in the narrative; the surprise of the holy that they have been counted worthy of the King's approval, the surprise of the selfish that what they have counted as the small sins of their lives, hardly worthy of notice, have made them ineligible to admission into citizenship in the kingdom of God. This puts a very different construction upon the laws of admission into heaven from what the world and the church have commonly taught. From this point of view those who are worth while because their character and conduct are helpful to the King in his work are approved and admitted. Those who are useless must go elsewhere by the very gravitation of spirits.

Nor is this a brief and transient decision. The conditions into which men choose to go day by day are those in which the tendencies of spiritual growth indicate they will abide. There is no arbitrary admission into heaven nor exclusion from it. Every man abides in the condition for which he has prepared himself and to which he belongs. "He that is unjust will be unjust stil; he that is filthy will be filthy still; he that is righteous will be righteous still and he that is holy will be holy still. There is no reason to suppose that the change that we call death will reverse men's characters, changing good to evil and evil to good. Nor that any future judgment will do more than confirm the long and persistent choices of

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*International Sunday School Lesson for October 16. 1910. Golden Text. "Inasmuch as ye have done it unto one of the least of my brethern, ye have done it unto me." Matt. 25:40. Memory Verses 34-36.

the days of our flesh. As long as we go on choosing evil there is no other verdict upon character. So long as we go on choosing the good there is no limit to the attainment of virtue and happiness, in this and every other life.

And in this work of judgment every day is critical, every hour is a time of decision. Whatever may be the truth with reference to a future judgment, or a last judgment, as theologians have called it, the far more important question relates to the daily and hourly judgment of God upon the lives we live, and to the cumulative power of either good or evil in habit to shape character and to fix destiny.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic October 16: Rom. 15:1-3; Ps. 36:7-12. Your Amusements, Do They Build Up Or Tear Down.

This subject is so overwhelming one scarcely knows what to say first. We seem to be almost frantic these days in our search for amusements. Was pleasure-loving Rome ever more so? Perhaps not. Not that amusements are bad. Quite the contrary. These are strenuous days. We pursue our tasks with intensity. And since we are not machines we must have diversions. The burden must be lifted for a time. We must have time to change it to the other shoulder. To rivit out attention to just one thing would make us mono-maniacs. Amusement like everything else when used within its place is good. But like everything else when carried to excess it becomes bad. And some good people seeing this excess have erroneously concluded that amusement is bad per se.

One of the important things is that we control ourselves with respect to our amusements. However harmless a particular amusement may be in itself it becomes harmful to us the moment we indulge in it to the neglect of other obligations and duties. There is nothing wrong for example in taking an automobile ride if the opportunity is afforded. But if one should become so fascinated with it as to neglec this business obligations, his duties as teacher or pupil in school, or the work of the Sunday-school or Christian Endeavor meeting on Sunday evening, he is allowing that to become his master which ought to be his servant. That which if properly used was right and legitimate becomes wrong and harmful when carried to excess. This, of course, is true of any sort of amusement or pastime. That would be a narrow mind indeed which would condemn an evening of social intercourse on the part of people either young or old, but if these gatherings should become so frequent and so prolonged as to interfere with the more imperative duties,—our daily tasks, they become wrong. This is not an infrequent thing. We doubtless know many boys and girls in the high school, and young men and women in college who are doing this very thing. When we remember how many parents are educating their children at heavy sacrifices, the truth of these statements is apparent.

All things are good, but not all things are fgood amusement. The physical appetites are good things, but when one seeks to amuse himself by drinking and drinking, he is traveling the road of the drunkard and the glutton. Even alcohol is a good thing when, as it can in a thousand ways, be made to serve human needs. But when men drink it as a means of amusement it becomes one of the most destructive agencies known to the race. It opens the way for over-indulgence in other bodily functions and becomes one of the destroyers of both soul and body.

Our amusements then like everything else that we do must be selected from the Christian point of view. That is to say, will this or that form of amusement which we choose react favorably or unfavorably upon the realization of our Christian ideal? By that standard let us select and test our amusements as we touch other things. By that standard let us measure the amusements which now engage us and by that same standard let us seek to have others determine their forms of diversion.

By-Products of Missions

BY J. S. KIRTLEY.

The Packing-house people sometimes tell us that they try to make expenses on the main product, which is meat, and get their profits on the by-products.

The main product of the oil business, of course, is oil, but there is a long list of useful by-products, which we are familiar with.

We find something like that in missionary work, only a great deal more marked. The main product of missions is converts to Christ and His cause, and we find them in such large numbers, that we have to call the work a great success, and we find a long list of by-products, each one so valuable that we would have to call the enterprise a tremendous success, even if it had produced only that particular by-product.

Perhaps we American people can appreciate the financial returns from our investment in missions as well as anybody else can. Fifty years ago Henry Venn stated that when a missionary had been abroad twenty years he was worth £10,000 a year to British commerce. Today any one of our missionaries in Africa, or China, or Japan, is worth that much to any one of our great centers of trade, like Chicago, or New York. The world's trade with the Congo is due to Stanley and Stanley is due entirely to Livingston, who, on his last return to Africa, said he must go back and open a path for commerce and Christianity. He was called the great trade opener.

Testimony of the London Times.

As to South Africa, the London Times says: "We owe it to our missionaries that the whole region of South Africa has been opened up." Our exports to Africa are nearly $30,000,000 and our imports from there about $20,000,000—mostly due to the missionaries. We have been getting things from them, but the best thing is that the missionaries have taught them to want our goods. What the missionaries use the natives always want and the local dealers carry for sale—condensed milk and clothes and farming implements and rubber tubing and soap and packing-house products, especially beef extracts. Every mission means a school and every school a market. Industrial schools mean American implements.

Followed by Railroads.

Railroads are being built by the thousand miles in Africa and China, and that means that American manufacturers and builders are putting up bridges over the rivers of Asia and Africa and the Philippines and building houses by the thousand. From the one point of Apia, in the Samoan islands, we have a trade of one-quarter million; with the Fiji Islands in 1905 it was five and one-quarter millions; with Hawaii we have a trade of twenty million exports and thirty million imports; with Asiatic countries we had a trade of $128,000,000 in 1905, and as the great revival in Corea came on our trade with that country jumped from six to fourteen million in two years. John W. Foster was right in saying that the missionary is the forerunner of commerce.

They started the savings banks of India and industries everywhere; have created wants which we are supplying; have promoted business integrity; have introduced better business systems; have opened the way for every kind of American worker in those countries, as well as for all kinds of American products. And it has just started. The churches of Chicago, to take an illustration, gave last year to foreign missions $164,000, and that is a very small part of the financial return which the business men of the city have gotten from it. If the merchants and manufacturers and traders of our country had employed those men and women to go out and work as they have done in the interest of business, it would have been a wise investment and very inexpensive.

Political Results.

The by-product next in interest to us is the political. No other class of citizens have done so much for our government. Our present status in the world and our fortunate diplomatic relations are very largely the result of their influence on foreign governments. They have done three things for us—have been steadily transforming those nations and fitting them for such relations with us; have retrieved the reputations which our adventurers and some of our traders gave us, and in many cases have been the wisest and most influential diplomats.

Mr. Taft tells us that the present budding of China into new life is the result of their work. That is the reason we now possess Hawaii and Samoa. The testimony of English officers in India is that the missionaries have done more than all others together and are effecting the most far-reaching social and political changes. Marquis Ito says that Japan's present development is chiefly due to the missionaries. Admiral Uriu says to them they owe their stable foundation. Administrative methods have been devised in almost all places under their advice. Without them our present advantages could never have been secured.

A Long List.

When we come to write the history of the African state the history will begin with the coming of the missionary. The names of the men who have been of such incalculable value to our country could be written, but there is not room for the long list. Had our government employed men to do for it what they have done, it would have had to pay them more than we have paid them.

No accurate charts of the world would be possible today without the work they did. They have been our explorers and historians. Twenty-five years ago all we knew about Oriental countries was from missionaries. All the books were written by them. Of late other explorers and historians are following them. Some of our travelers, on their return confessed to ignorance or indifference or prejudice before going, but without fail they give missionaries credit for what they have done, not only in their direct religious work, but in these great secondary results of their work.

Among them we may name President Taft, Mrs. Isabella Bird Bishop, Robert Louis

(Continued on page 23.)

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—And do not forget to give him credentials as a delegate to the American Christian Missionary Society, duly signed by the church clerk.

—Let all Illinois Disciples note the countenance of J. Fred Jones on another page, read the article, remember his services to your cause and send to the Christian Century a gift. It need not be a large one but a kindly one.

A series of meetings is being held at Parsons, Kan., by W. P. Reedy.

Herbert Yeuell is in a meeting at Marshall, Ill. He reports ninety accessions.

L. M. Moody, formerly of Meadville, Pa., has been called to Buffalo, N. Y.

Foundations have been laid for a handsome new church at Hamilton, Ohio.

Many additions are being made to the church at New Castle, Pa., under the ministry of D. P. Shafer.

Central Christian Church of Lebanon, Ind., has issued invitations to a "Home-coming" day on Sunday, Oct. 2.

G. P. Clark, our minister at Perkins, Okla., has removed to Enid and will enter the Oklahoma Christian University.

Harry M. Barnett of Webb City, Mo., will conduct a meeting at Hudson, Ill., the first part of October.

W. Bedall, who recently closed his work at Willows, Cal., is now settled as the pastor of the church at Coeur d'Alene, Idaho.

The Minnesota South-west District convention was held at Cleveland Sept. 12-14. C. B. Osgood of Mankato was elected president.

The meeting at Shirley, Ill., under the leadership of F. L. Starbuck of Eureka, closed recently with forty-two additions, and much interest was manifested.

Charles Reign Scoville continues his meeting at Litchfield, Ill. A novel feature was a Sunday afternoon parade by the Sunday-school children led by the city band.

P. C. Macfarlane, secretary of the Brotherhood of Disciples is ill with appendicitis in Los Angeles, Cal. He was progressing encouragingly at last report.

H. A. Denton, of Bradford, Ind., has received an urgent call from the church at Troy, N. Y. It has not yet been announced that he has accepted.

The sermon subjects at Central Church, Indianapolis, Sunday, Sept. 25, were "The Model Church" and "How We May Hinder Others."

Mrs. Nannie M. Dunkin of the Associated Charities, Bloomington, addressed a union meeting of the four churches at Danville, Ill., Sept. 22.

At his first service after his return from a summer abroad, Edger DeWitt Jones spoke to his congregation of First Church, Bloomington, Illl., on "A Sunday in Ireland."

W. E. Crabtree of San Diego, Cal., writes: "I have married 100 couples since Jan. 1, 1910. If any minister excels in this respect, let him speak up."

Thomas H. Papplewell, Arkansas City, Kan., reports eight additions to the church in the past month, and a Sunday school of 300.

The annual convention of the Cass County churches was held Sunday, Sept. 25, at the Ninth Street Church, Logansport, Ind., the address being given by E. R. Edwards of Kokomo.

H. O. Breeden and Charles Clayton Morrison will preach at the morning and evening services, respectively, celebrating the semi-centennial anniversary of the Central Church, Des Moines, Iowa.

The Seventeenth annual convvention of the Arkansas Christian Endeavor Union will be held at Fort Smith, Oct. 25-27. Dr. Francis E. Clark, the founder of Christian Endeavor, will be one of the speakers.

The church at Red Bluff, Cal., has called Ellis Purlee, for nine years the minister at Coffeyville, Kans., as its minister. Mr. Purlee has arrived and is rapidly getting hold of the situation in that city.

At a Sunday-school parade held recently at Tacoma, Wash., the Disciples' schools looked forward to having 1,500 children in line. This is certainly living up to the Tacoma slogan, "Watch us grow."

The First Church of Fresno, Cal., has extended a call to J. Griggs Mize, late of Kentucky University, to become assistant pastor. It is reported he has accepted and will enter upon his labors at once. Ray O. Miller is the regular pastor.

The new church at Sanger, Cal., was dedicated recently. F. M. Dowling, of Los Angeles, was announced to preach the dedicatory sermon. J. L. Snyder is the minister, and his work has been especially successful in this field.

C. H. Winders, secretary, writes that the Indianapolis Ministers' Association, Monday morning, Sept. 26, (28 being present) voted unanimously to endorse the move for a Delegate Convention and the union of our missionary interests.

Word has been received of the death of Mrs. Jesse P. McKnight, wife of the pastor of Magnolia Avenue Church, Los Angeles, Cal. Mrs. McKnight was greatly beloved by this congregation, having been identified with it since its organization seven years ago.

Dr. W. T. Moore says that he has not received a single vote against his proposal to have the Topeka convention authorize a letter to the denominations of Christendom urging a plea for Christian-union. He has received letters from many of the leading men of the brotherhood.

Miss Mary Kelley, a consecrated missionary of Nankin, China, reported a great revival at the mission station with which she is connected. She mentions the fact that as one of the results of the meeting sixty-three women and girls who became Christians have been placed under her tuition.

The church at Ukiah, Cal., has extended a unanimous call to Frank S. Ford, retiring pastor of the First church of San Francisco, to take up the work in that city. Mr. Ford, who is president of the State Board of Missions, has not announced his decision in the matter.

The following is the recommendation passed by the Illinois State Convention reference to which was made in our editorial note last week. "It is the judgment of your board that the churches should enable the society to support missions in Chicago in a manner adequate to the field.

Through the ministry of J. W. Kerns, Central Church, Austin, Tex., is increasing in all its activities. The West Austin Church, which had a great financial burden hanging over it, has been relieved by the management of State Evangelist Boggers and the officers of Central Church, of which it is now a mission.

The North Lawrence, Kans., Sunday-school has opened up a unique contest in the form of a football game. A chart has been marked off like a football gridiron, the majority of each team counting on yards gained. The contest will continue until the holiday season when a banquet will be served by the defeated team.

G. F. Williams of Oregon, has just closed a very fine meeting at Willamina, that state, resulting in the organization of a church of sixty-five members. Sixteen of these were brethren living in the community and forty were by baptism. The finest corner in the city was purchased and paid for, on which a suitable house of worship will be built.

First Church, Fresno, Cal., which is already supporting a missionary in both the home and foreign field, has added another department to its activities in a mission Sunday-school in another part of the city, supporting the leader called to take charge of this work. These two Home Living-links are supported out of the regular treasury, the same as the pastor.

The church at Mason City, Iowa, shows a commendable and progressive spirit in plans which are under way for the construction of a parsonage. With all our vaunted American progressiveness, we are put to shame by the Scotch "manses" and English "rectories" which our brethren over the sea provide as a matter of course for the temporal needs of their ministers.

Tolbert F. Weaver has been in two good meetings, at Orange and Bertram, Texas.

He is now located at Austin, Tex., and in addition to taking some work in the State University, will preach at Cameron, Georgetown and Bertram. He reports that Dr. Jewett of the Texas Bible Chair, is doing a fine work and reaching many University students.

Mrs. George A. Miller, wife of the pastor of Ninth Street Church, Washington, D. C., died last week. Mr. Miller passed through Chicago enroute to Bloomington, Ill., where interment was made. This news will touch many hearts.

Miss Cora Dawson, who for years was in charge of a large orphanage at Peoria, Ill., and later the superintendent of a home for aged women in St. Louis, has accepted the position of superintendent of the Colorado Christian Home, and is already at work. Miss Dawson is an experienced worker. Her splendid ability is being used to develop this new and growing benevolent institution of the brotherhood.

E. B. Bagby, pastor of the church at Ft. Smith, Ark., appeared in the Christian Orphan's Home in St. Louis, not long since, with a whole family of needy little ones from his community. Mr. Bagby did not feel that he could trust them to come alone. He expressed himself as being delighted with what he saw in the Home. He has just received a unanimous call to the Harlem Avenue Church at Baltimore.

Texas Christian University opened its session of 1910-11 on Sept. 14, at Fort Worth, Texas. The removal there was occasioned by its buildings at Waco being destroyed by fire, with nearly a total loss of equipment. The temporary quarters at Fort Worth are satisfactory for the present, but plans for a new plant will be selected at an early date, with an expenditure of about $270,000. The enrollment is up to the standard of previous years.

C. C. Wilson of Bellefontaine, Ohio, in a recent sermon on civic needs and ideals, touched on the necessity of bringing religion into politics, not politics into religion, showing the wide difference between the two, and further if the Christianity of Jesus was given to us to meet every human need, its workers must keep abreast with the progress of humanity in other lines, so that they may have a full appreciation of these needs.

The twentieth anniversary of the founding of Walnut Street Church, Canton, Ill., was observed Sept. 27 and 28. The exercises included a history of each department of the church and many letters were read from former pastors, evangelists and members. Addresses were made by a number of speakers among whom were J. A. Barnett of Galesburg, C. R. James of Ipava, William Price and W. F. Turner of Peoria, S. H. Zendt of Bloomington, B. H. Cleaver of Lewistown and A. I. Zeller of Cuba.

At the annual Rally Day services at First Church, Hagerstown, Md., Sept. 25, a large enthusiastic audience was present, and those familiar with the work, say the affairs of the church were never in a more healthy condition, and that the outlook was never so bright for the future. The sermon subject was "To Every Man His Work," and the lesson was applied to the individual responsibility of every member in the work of the season upon which the church is now entering. Dr. R. H. Crossfield, of Transylvania University has been secured to conduct an evangelistic meeting later in the year.

Cecil J. Armstrong of Troy, N. Y., has accepted the hearty call of the Union Church, Monroe, Wis., and will enter upon his work at once. This is the congregation composed of Baptists and Disciples united some six years ago under the leadership of J. H. Berkey. The work has grown steadily since then and the church is now undertaking positive advances for which the members feel the need of a most competent leader. Mr. Armstrong's long and successful pastorate at Troy, his well trained mind and splendid Christian character make all friends of the Monroe church feel sure that success will crown the work.

The opening this year of the Oklahoma Christian University is one in which the people of Enid take great pride. It is the institution of all institutions of this young, thriving city. An ideal university located out on the fertile prairies in an index to the public that the cowboy is gone, and the wild and woolly west eliminated and instead those refining influences of higher and better education substituted therefor. The brilliant array of talent constituting the faculty is a credit to any educational institution. The facilities are the very latest and there is no question as to the standing of the school. The financial condition is good and before the year is ended it will be free of debt and an endowment of over fifty thousand dollars will be one of its assets. President Zollars has worked incessantly for the past three years and each year he has observed an increase in the attendance and a call for larger and more schools until now he sees a real college, graduating men in the A. B. and A. M. degrees. To him has the mighty responsibility been entrusted and his broad shoulders have born the burden and wrought hard to bring the success.

A beautiful new church is in process of construction at Hastings, Neb., at a cost of about $26,000. The plan is a distinct departure from the ecclesiastical architecture of past generations, being arranged and planned to meet original and modern requirements. Provision for the institutional development of the work has been made, including a gymnasium, shower baths, and a large club room and library which will be open every day, to afford a pleasant and profitable place for young men to spend their evenings. Under the pastorate of its present minister R. A. Schell, there has been an expansion in growth in all the activities of the church.

Dr. Errett Gates, who is spending a year abroad, has been studying in the libraries of Edinburgh University for several months. He goes October 1 to Germany where the remainder of the year will be spent. Dr. Gates has made a number of trips to the places which Alexander and Thomas Campbell's lives touched. He will begin the story of his observations as soon as the editor's current series is completed. Dr Gates will tell a very interesting story. During his stay in Edinburgh he has been preaching every Sunday for the congregation of Disciples (our "British" brethren). A personal letter from James Nimmo, an elder in the congregation says that they have greatly enjoyed their fellowship with him. "He has made himself much at home and has been so helpful that we shall miss him."

F. H. Groom, pastor of Central Church, Tacoma, Wash., is doing a good work in bringing before the public the subject of child delinquency, and the necessity of dealing with this vital subject in a more personal manner. There has been too much of the "soulless corporation" spirit in this work, a fact that is being more and more recognized by courts and public alike. Mr. Groom is a member of the state visitation board, and has interested himself particularly in the Industrial Home at Chehalis, Wash. With certain of the children there he keeps up a regular correspondence, letting them know they have a friend and adviser. This problem, which is comparatively a modern one, due to the somewhat unnatural life of the crowded city, is one of the vital ones that confront us, when we consider what its neglect would mean to coming generations.

Plans are under way looking to the merging of the congregations of Fourth Church and the Hammett Place Church, St. Louis, Mo. Both of these churches are of about the same importance, and each owns about the same amount of property. It is thought by the members of the Fourth Church, who are making the overtures, that, by combining forces, a strong church could be formed, which would mean a larger growth and better equipment. The site would be changed so as to make the combined church stand at some point between the two present locations. "What a city needs," said E. T. Edmunds, pastor of the Fourth Church, recently, "is not weak churches, but strong ones. The large organization has more than double the power of two small ones which merge." An instance in point in the Disciples' Brotherhood is that of the $250,000 Union Avenue Christian Church, which was formed by the merging of the old Mount Cabanne and Central churches. The Fourth Church is about twenty-five years old. Its property consists of the church building and a lot on Florissant avenue, near O'Fallon Park. There is a membership of several hundred, about the same as the membership of the Hammett Place Church. Rev. C. C.



AUDITORIUM, TOPEKA, WHERE DISCIPLES' NATIONAL CONVENTION WILL MEET.

Garrigues is pastor of the Hammett Place Church. He recently resigned, but reconsidered when the congregation began to agitate a plan for building. It is thought that this movement toward building may be taken advantage of by both congregations. The merging, if adopted, will involve the resignation of each pastor, and a re-election.

What promises to be a social event of exceptional significance in Chicago Discipledom is the reception to be given in honor of Mr. and Mrs. Ernest McDonald Bowman as a "home coming" greeting to them on their return from Europe. The occasion is being arranged by the Christian Business Men's Association of which Mr. Bowman is chairman. The Palmer House is to be the place of the party and the plates are two dollars each. Mr. Bowman is one of the prominent business men of Chicago and combines with his practical life a deep and constant interest in religion and especially in the work of the Disciples of Christ.

In the course of a few hours on the first Saturday in October, a church building will be erected within the town of Tolleston, Ind. The structure is to be known as the First Christian Church and during the day following its hasty birth members will congregate to hear the dedicatory sermon by the pastor, Mrs. Martha Trimble. Not a timber will be fitted, not a nail driven towards the construction until the signal is given by the ingenious leader C. J. Sharp of the Hammond church of Christ. Then the 100 volunteers will commence operations and the expected result will be a frame building 20 feet in width, 50 feet in length and 20 feet from ground to eaves. All materials and fixtures for the proposed house of worship have been ordered and are to be delivered before the eventful day. All furnishings not requiring unobtainable appliances in the construction will be made upon the grounds. Special appointed committees will build various necessities such as the pulpit stand and pews. The plan is to conduct work on the order of the olden time barn raising festivities. The women's societies of the Hammond and Gary churches will serve dinner to the workmen. A similar enterprise was recently carried to completion at Long Beach, Cal., when a bungalow capable of seating 300 people was built by the East Side congregation, in one day.

Mr. T. W. Phillips, of Newcastle, Pa., has just given $1,000 to the National Benevolent Association. Mr. Phillips is deeply interested in the work in which the Association is engaged, and makes this gift outright as an expression of his sympathy and as an evidence of his appreciation. The Association has usually occupied a night period on the program of the National Convention. In response to a demand for more time for business it has surrendered its place on the program of the evening of the last day, and will appear at 10 o'clock on Friday morning. The old ladies who have been so beautifully cared for in Eugene, Oregon, have been removed to Walla Walla, Wash. This is in line with the purpose of the Association to unite all of its work in the Northwest, settling it at Walla Walla. Work on the new building that is to be used as a Home for the Aged, in Dallas, Texas, has been suspended on account of the lack of funds. This building was begun about six months ago in response to the imperative demand for the enlargement of facilities for the care of aged, indigent brethren. The walls are up and under roof. It will require about $8,000 to complete this building, which will cost about $24,000. Thirty-two applications from persons desiring a home have been received in the last few months. Several of these are from preachers or their widows, and nearly all of them from persons who have rendered conspicuous service in behalf of primitive Christianity. The Association will maintain a rest room at the Topeka Convention, with a trained nurse in charge. The room will be equipped with easy chairs and cots. It will be open throughout the entire convention for the free use of those in attendance upon the convention who may need its benefits. Special attention will be given to caring for those who may be taken sick or suffer from accident.

On Sunday, Sept. 18, the corner stone of the new church at Boise, Idaho, was laid. This is to be a handsome structure of pressed brick and stone, built at an expenditure of about $45,000. This church was established in 1887 with a membership of about twenty. This has grown to 350, with every department of the church in flourishing condition. In his sermon, the pastor, A. L. Chapman, touched on Christian union as follows: "Believing that the divided state of Christendom is one of the greatest hindrances to the progress of the gospel and the conversion of the world, we shall seek to make our influence count for the promotion of Christian union. It is not merely unity that we seek, but a union that is visible and such as will impress the world. The Savior prayed for a union that might be seen, that the world might believe that God had sent Him. The world today looks on and sees a divided church and will not believe in Christ. In our advocacy of Christian union we shall seek not only to wear a name, accept a creed and confession of faith and practice ordinances that are catholic, scriptural and entirely possible of acceptance by all Christians without compromise of convictions, but also to manifest the spirit of union and even hold ourselves in the attitude of Christ towards all those who love the Lord in sincerity and truth. It is in no exclusive sense that we desire to be known as simply Christians, for that is the common family name of all the followers of Christ, but we insist that all party names should be thrown aside. And it is not in a dogmatic spirit nor with the assumption of superior knowledge that we practice only the immersion of the penitent believer in Christ as baptism, but rather with the conviction that this form and subject of baptism are not only scriptural, but also the most likely of acceptance by a united church, because all Christian bodies recognize the immersion of a penitent believer as Christian baptism. Realizing that it is much more difficult to practice a doctrine than to set it forth theoretically, we wish to give ourselves to the practice of union by the cultivation and exhibition of all the Christian graces and virtues and thus exemplify the plea we make and which we desire to advocate with all the zeal, love and intelligence of our beings."

A New President for Keuka College

At the close of the school year 1909-1910, Keuka College suffered a great loss in the resignation of Mr. Arthur Braden, as president. While Mr. Braden had been with the college but one year, he had won his way to the hearts of the faculty, students, residents of the college community, and general constituency of the institution. Believing in the work and mission of the school and in its great possibilities in the future, Mr. Braden himself was loath to give up the work, but was forced to on account of his health.

The trustees found it difficult in so short a time and in the face of a necessary strenuous campaign for funds to meet the current expenses of the school to secure a man for the vacancy. It was not until nearly time for school to open that they secured the consent of Rev. Jos. A. Serena, of Syracuse, to assume the responsibilities of the head of the Institution. He would not, however, accept the office until certain financial conditions were met. The Ball Brothers, of Muncie, Ind., made possible the meeting of these conditions by pledging $5,000 yearly for three years in case a like amount was raised. The trustees heroically went to work to secure these funds, and in less than two years $15,000 was secured in pledges to supplement the Ball Brothers' gift.

The success of the undertaking is shown by the fact that the whole amount with the exception of $300 or $400 was raised within a very few miles of the school. "Little Yates," one of the smallest counties in New York, responding most nobly to the call, shows that it appreciates the need of its home college.

Thus Keuka College starts upon its 20th year of work with a brighter view financially than it has had for some time. Still its great success in securing $30,000 for the next three years is but a beginning. We must not rest upon our oars. The noble gifts of the Ball Brothers and the immediate locality



President Joseph A. Serena.

have opened the way to greater things. It should only be a spur to the friends in New York and throughout the country at large to contribute to the immediate needs of the school and to a permanent endowment fund, which is absolutely necessary to the life of the Institution. In fact the whole amount of $30,000 was given with the definite understanding that the religious denominations back of the school would immediately raise funds for endowment.

Mr. Serena, who was pastor of the First Church of Disciples, in Syracuse, has been in close touch with the institution as trustee and member of the executive committee since the Disciples acquired a co-operative interest in the school. He holds degrees from Eureka College and Harvard University, and before taking up his work in the ministry, spent several years in business. In point of ability, training and experience, Mr. Serena is well fitted for his new work. His wide circle of friends and acquaintances predict a bright future for Keuka College under his leadership.

W. L. Judd, Secretary.

Illinois Convention's New President

The election of John R. Golden, pastor of the West Side Church, Springfield, as president of the state convention for the coming year is a merited honor to a young preacher and to the convention itself. Mr. Golden's ministry has been given a repute for militancy which one can hardly credit on meeting



JOHN R. GOLDEN.

him for the first time. There is a reserve and modesty about him that makes you wonder how he has ever conceived the purpose of running for the state legislature. But he did, and was elected and served his term with honor. That was while he was pastor at Gibson City. His two years at Springfield have been fruitful in the upbuilding of the church and the great enlargement and beautifying of the building. He ranks in the front in Springfield and Illinois.

Notes From the Foreign Society

The church at Lebanon, Indiana, L. E. Brown, pastor, becomes a Living-link in the Foreign Society and sends the entire $600 necessary. This is a great victory, and Brother Brown writes that the church is very happy in its consummation. The church plans to become a Living-link in the home field next year, through the C. W. B. M.

One of our good Ohio women sends $1,000 for the foreign work and says in her letter: "I have decided to give the right of way to my missionary contributions this month and let some of my bills I expected to pay wait over."

A letter from Chas. S. Settlemyer of Nankin, China, states that he and his bride (nee Miss Edna Kurz of Nankin) have been spending their honeymoon in Japan.

Your Secretary gave an address on "Teaching Missions in the Sunday-school" at the Kentucky State Convention at Owensboro recently. The interest manifested in this subject was extremely gratifying. Quantities of literature on the subject were sold at the close of the session. We believe missionary instruction in the Sunday-schools is one of the most needed things. The Foreign Society has a beautiful new announcement or catalogue on this subject. It will be sent free on application. It is surprising how much material is available for such work in the Sunday-school.

The First Church, Kansas City, Mo., plans to become a Living-link in the Foreign Society. W. F. Richardson is the pastor.

D. A. Ewers of Australia writes, "We are expecting an enthusiastic conference with Brother Rains when he lands September 5. Our Foreign offering last month was a record breaker. Over $8,300 reported so far and more than $3,000 of that from South Australia. Rains' visit will give the work great impetus."

Secretary F. M. Rains writes from the Fiji Islands on his way to Australia. He says: "One of the Seventh Day Advent Secretaries is on board making a tour of their mission stations. There are only about 80,000 of them in the United States, and they have more missionaries on the foreign fields than we have. They average over $4.00 per member for Foreign Missions."

Professor Frank Marshall of Oklahoma Christian University reports a mission study class of more than 125 members. That is great! Hiram will have to look well to her laurels to beat that. Profesor Marshall is using Bolonge, by Eva N. Dye as a text book.

The indications are that this will be a great mission study year. Many orders are already coming in for text books. Dr. Hurd of Hiram succeeds Professor C. T. Paul as leader of the great class there. Professor Paul is now at the head of the Missionary Training School, Indianapolis.

Dr. A. L. Shelton of Batang reports that he has been visiting the villages and mountains near Batang. At the time of writing all the missionaries were in good health and were joyfully expecting the arrival of Dr. Hardy.

There is an epidemic of cholera in Harda, India. One of the Indian evangelists was taken down with it. For a time his life was despaired of, but at last report he was on the way back to health.

Since his return to the Philippines, W. H. Hanna has been operated upon twice. The operations were performed by Dr. Lemmon in Manila. It is believed by the physicians now that he will have no further trouble from this source.

The misionaries at Batang believe that that is the proper place to build the school, chapel and hospital, and even if the country were open at Lassa, Batang is the center of a good population, and all the import-roads meet there.

Dr. Paul Wakefield and family sailed from San Francisco September 27 on the "Manchuria." They go directly to Chao Hsien. Dr. Macklin returns to China immediately after the Topeka Convention. Miss Bertha Clawson sails for Japan on the 7th of October. R. Ray Eldred and wife start for Africa within a few weeks.

The Foreign Society is planing for a great exhibit of literature and curios at Topeka. This will be in charge of C. W. Plopper, Treasurer of the Society.

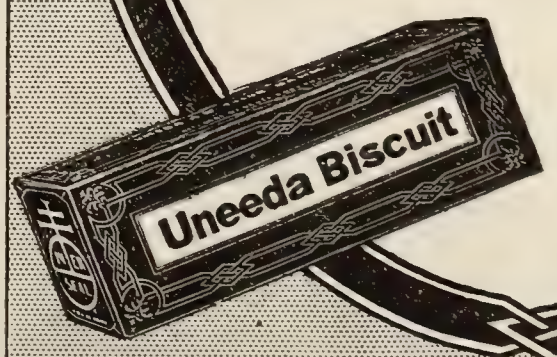
Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

NATIONAL BISCUIT COMPANY



(Never sold in bulk)

5¢ *for a package*

The fourth edition of "Bolenge" is now on the press and will be ready to be sent out in a few days. This book has had a remarkable sale. Ira Adina Paternoster gave a copy to the missionary training home in Adelaide, Australia. One of the teachers writes: "This is one of the most charming missionary stories that I have read. One calculated to stimulate prayer and effort in the interest of the regions beyond. May God's richest blessing abide on the faithful few who out on the Congo are shining as lights in a dark place."

The Foreign Society occupies Thursday, the 13th of October at Topeka. The Board of Managers meets on Tuesday, the 11th, at 3:30 p. m. The meeting is to be in the First Methodist Episcopal Church.

The Foreign Society has published a Concise History of itself and work. This history was written by the missionaries on the field and not by someone in his study at home. It was written as the Epistles to the New Testament were written, at the front. There are two hundred illustrations in this work. It is sold at the nominal price of 25 cents per copy.

J. C. Jessen reports three conversions from Copenhagen, Denmark.

STEPHEN J. COREY, Sec'y.

Cincinnati, Ohio, Sept. 28, 1910.

New England Convention

The Forty-fifth annual convention of the Disciples of Christ in New England was held with the Brockton, Mass., church, Sept. 8 to 11. About one hundred delegates were present from our New England churches. The little church in Brockton did nobly in caring for the delegates. Owing to the size of our church building the meetings were held in the Wendell Ave. Congregational church building, and the communion service in the First Congregational Church. Most of the general societies had a representative present. Their messages were cheering and helpful. The annual reports showed a year of hard work with some gains in this most difficult field. The treasurer's report showed all bills paid with over a thousand dollars in the treasury.

Two questions of interest were discussed by the convention. The employment of a general evangelist and secretary for New England, and the establishment of a Bible Chair in connection with Harvard University.

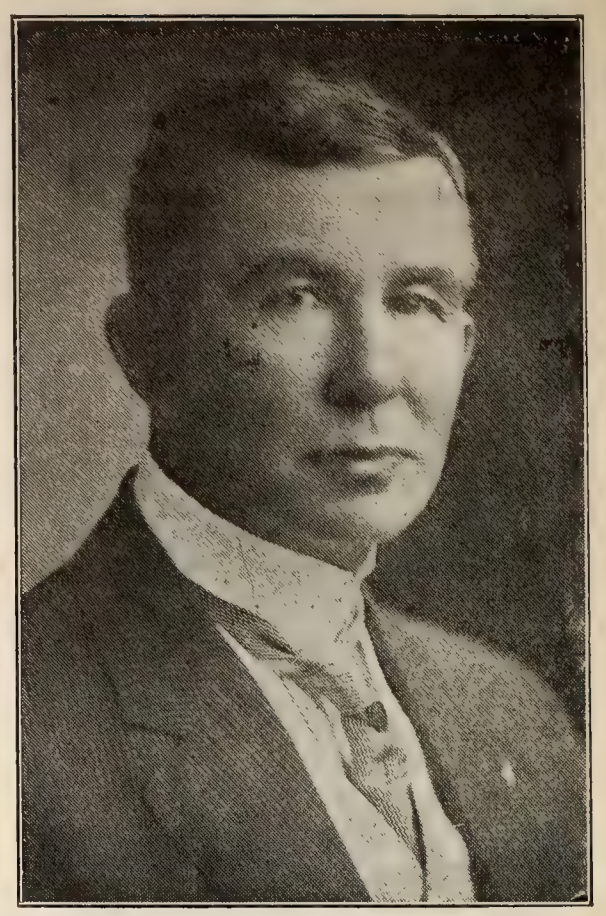
The addresses of our own men were of a high order. Every church in New England is supplied at present with a pastor.

Plans were put in operation to hold next year's meeting at Lubec, Maine, in conjunction with the convention of the maritime provinces.

Danbury, Conn. E. JAY TEAGARDEN.

A Secretary Who Serves and Sees

The esteem in which State Secretary J. Fred Jones is held by his brethren was evinced by a resolution at the Springfield convention granting him a month's vacation and suggesting that a purse of $100 be made up for his expenses. We have not heard that the latter feature got any more tangible than a suggestion. The Christian Century take the liberty of making itself the treasurer of such a fund. We will receive and acknowledge gifts from 50 cents up to $10 from friends of Mr. Jones who wish to testify their appreciation. J. Fred Jones has served Illinois for fifteen years. It is a splendid record of achievement which hung upon the wall of the state convention headquarters a few weeks since. Being state secretary is a big and hard task. To most church people the appeal of state missions is not very thrilling. It hasn't the romance in it, or seems not to have, that the foreign mission appeal possesses. The secretary is



SECRETARY J. FRED JONES.

therefore working constantly among indifference and inertia. This is the hardest kind of work. But Mr Jones finds his compensation in the fact that progress is gradually made toward his ideals. He is a man of ideals. And if we have any fault to find with him it is that he does not put sufficient argument back of his ideals to make them win out in our state policy. Some of the good proposals that met with defeat at Springfield were inspired by the state secretary. They were defeated because they weren't adequately explained. Our state convention and much of our state work needs reconstruction. No one sees this better than our good-natured secretary. We could wish



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

to see him break from the stereotyped methods and conceptions and go forth with the zeal of a pioneer and create a new order of things. The brotherhood of the state would back him. Go off somewhere and have a good vacation, Brother Jones, the best time you ever had in your life and come back and do it!

But friends, that $100 purse, don't forget your share in it! Send to The Christian Century.

Front Rank Sunday-school

The schools holding front rank certificates are steadily increasing, there now being 200 schools in twenty-two states. According to the secretary, Kansas has nearly snowed the national office under with one of its blizzards, sending in forty-six applications in one week. Kentucky still remains in the lead.

The Power of a Revival

In a spiritual revival there is commonly much speaking. But the power in it that moves a nation or a generation is not caused by speech nor communicated by it. That, so far as we can trace it, lies in the absorption by some elect soul, or group of souls, of the inward spiritual forces that lie around us waiting to be tapped and used. Religious men talk of "baptisms of the Spirit" as though these were casual, uncharted phenomena, coming one knows not whence or how. When we have a true science of the soul we shall not talk thus loosely. We do not speak of "baptisms of electricity." We know this as constant force, available when we recognize its laws and put ourselves in right relation to it. We have yet to recognize the truth that in like manner the spiritual powers are constant—here about us available always when we know how to find them. The great impulses that from time to time break upon the world and stir it to a new inward life come always in the first place from prepared natures, pure, unworldly spirits which, as the retina to light are impressionable to the higher influences, become impregnated with them, and then communicate them mysteriously to their fellows. From such souls issue mystic potencies which charge the atmosphere, making it electric, creating in it new vibrations which penetrate and overwhelm the hearts of men. That is how revivals come. We shall never get them by loquacity. They are the results, wherever they spring up, of some silent, inward culture of the spirit.—J. B., in London Christian World.

By-Products of Missions

(Continued from page 17.)

Stevenson, Consul Wilber, Henry M. Stanley. Explorers

The missionaries have climed mountains, examined temperature, taken the latitude and longitude of their stations, made charts, gathered data about the flowers and vegetables and animals and the geological formation of their mission fields. The whole modern educational system of India, devised by Macaulay, is rightfully credited by him to Carey and Duff

But the most remarkable by-product of all has been kept for the last word. It is in the field of literature. In many a case the missionary has made a written language. That was done in the South Sea islands by Dr. Paton. Hundreds of dialects in Africa and Asia have been reduced to writing by them. Morrison made a dictionary for China, Carey for India, Hepburn for Japan, Judson for Burma, Bronson for Assam, Nathan Brown for the Telugus, but the list is too long to give. They have created their technical and general as well as religious literature.

And this does not take account of the moral and religious regeneration now going on in the mission fields.

Launching of the Oregon on the Congo

On the 28th day of July the new mission steamer, the "Oregon," was launched in the great Congo River at Kinshassa, Africa. The dedication of this fine, steel steamer was one of the most interesting events of the Pittsburgh Convention. The boat was built in that city, then dismantled, separated into small parts, and shipped to the Congo. After reaching Matadi on the lower Congo, it was necessary to reship it by rail around the great Stanley Falls. At Kinshassa, where the Baptist mission is located, it has been rebuilt. Missionaries R. S. Wilson and C. R. Moon, with the aid of native help, have reconstructed it. It is no easy task to rebuild such a ship on the equator, away from adequate ship yards and equipment. The Baptist mission has been extremely kind, and has helped in every way possible. The picture shows the mission steamer ready for launching. The decks were constructed and the machinery installed after the boat was in the water.

The last letter from Mr. Moon, dated August 28, stated that the Oregon would be ready for the first trip in about five or six weeks. No doubt while the hosts gather at the Topeka Convention, this new boat will be on its way to Bolenge. No one can measure the enthusiasm that will greet this gift of our Oregon churches. At Bolenge, at Longa and at far Monieka and Lotumbe, thousands will greet this new evangelistic traveler with shouts and songs of joy. This Gospel boat will enable our missionaries and evangelists to carry the Gospel to hundreds of thousands who have never heard of Christ. The Congo, the Basira and their mighty tributary streams will now become highways for our King.



THE OREGON READY FOR THE LAUNCHING.

HUMAN ELECTRICITY
IN THE
Cure of Uric Acid Diseases

The Electricity inherent in the Human Body is **the only Solvent Power of Uric Acid.**

An acid condition of the blood and [illegible] tion result in the formation of Uric Acid. This substance getting into the delicate capillaries clogs them up, thus impeding the circulation, interfering with the Life Processes going on in the tissues and producing Heart Trouble, High Blood Pressure, Diabetes, Kidney Disease, Uric Acid Headache, etc.

Cold is the great precipitant of Uric Acid. When the sufferer from an accumulation of this substance is exposed to cold and fatigue, it is precipitated (thrown down and out of the blood), entering the joints, serous cavities and tissues where it collects and hardens into crystals, causing the pain and swelling of Rheumatism, Arthritis, Neuritis, Neuralgia, Sciatica, etc.

Heat, certain drugs, hot baths and applied electricity soften up these deposits and the pain and stiffness of Rheumatism, etc., is relieved; but this relief is not permanent, Uric Acid is still in the blood and system ready to appear in some other form and place. This explains why an attack of Rheumatism, etc., relieved through these methods is almost invariably followed by Diabetes, Kidney and Heart Trouble, etc.

These Uric Acid diseases cannot be cured by drugs, hot baths or applied Electricity; neither can the system be freed from this substance by dieting. **The great and only essential for its removal is the increase in the Electrical Production of the body and the bringing of the Blood into a highly Alkaline condition—when it attracts and neutralizes these acids—they are dissolved or "burned up" by the Electrical Power of the blood**—carried to the Excretory organs and easily eliminated.

Andrew McConnell has discovered the simple Electrical laws of self-treatment, whereby the individual can draw into the stomach the Electricity which is scattered all over the body thus perfecting the digestion of the food and increasing the supply of Electricity to be circulated generally throughout the system for its full assimilation. You can easily understand these laws and learn how to keep the **blood in a highly Alkaline state and re-energize the kidneys so that they eliminate all wastes of the body brought to them—when, fre from Uric Acid and Old Age conditions you are again strong and vital.**

Send for the McConnell Researches in Organic Electricity, which prove that one can **with the Electricity of his own body cure the various forms of disease.**

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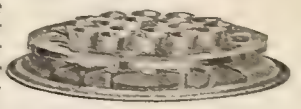
Franklin told us that there is electricity in the air; it took a Marconi to demonstrate that this air electricity can carry wireless messages. [illegible] told us a century ago that there is electricity in **every living creature. May it not be an Andrew McConnell who shall establish the fact that we can at once make, control and apply that life-stream?**—Popular Electricity, August, 1909.

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:
1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II. III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready

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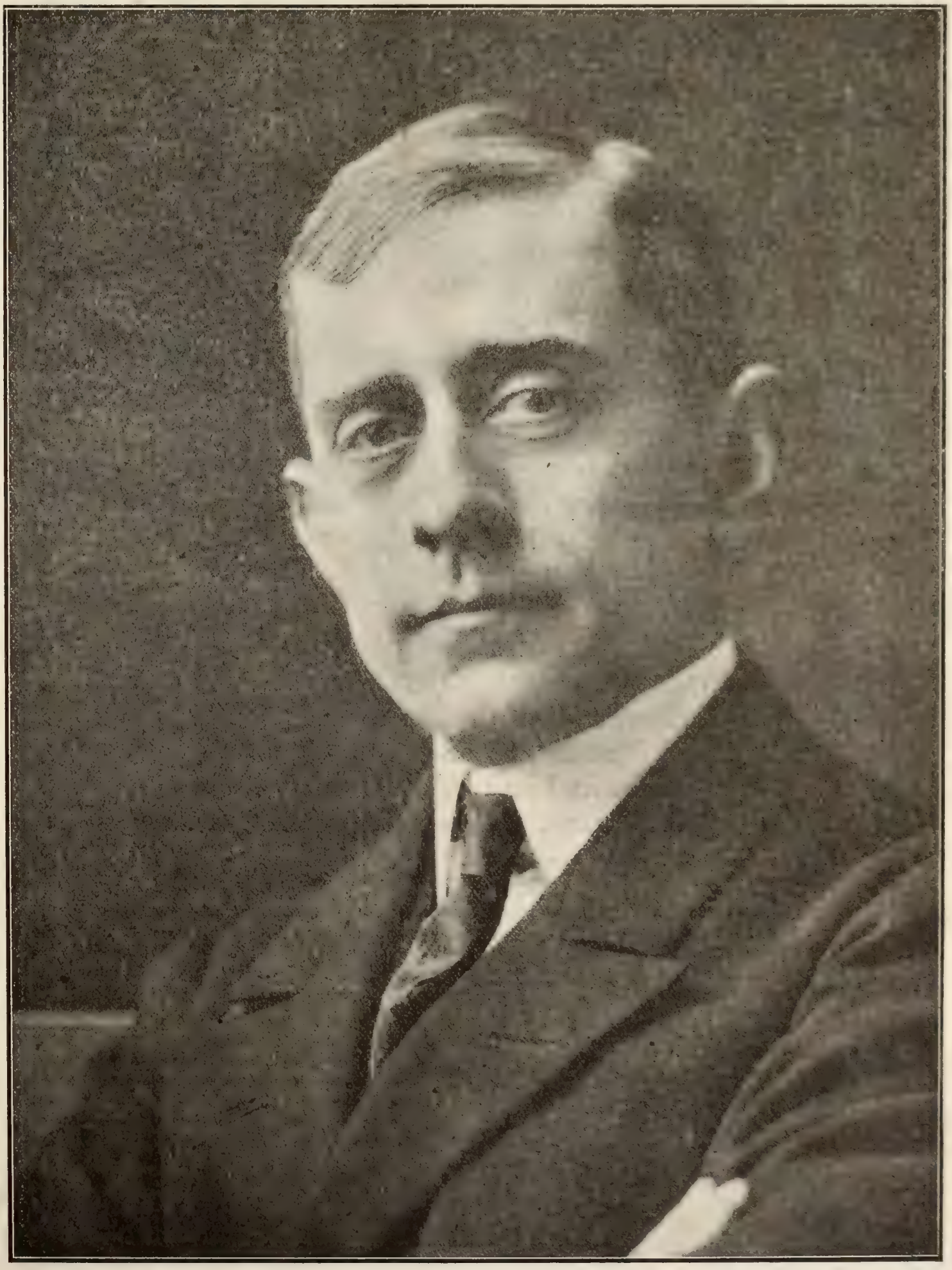
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Volume XXVII October 13, 1910 Number 41



Rev. Peter Ainslie, Pastor Christian Temple, Baltimore. President American Christian Missionary Society.



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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Strategic Problems of Religion

On this page last week we discussed a newspaper motto which set forth its editors' conception of the four strategic points of ultimate religion.

The specific criticisms of the four parts of this motto may be gathered under this general criticism, viz., that the whole motto deals with theoretical, academic, more or less fictitious, problems, not with vital religion at all.

The problem of inspiration is a speculative problem, treating of the manner in which the Bible was given but not affecting the contents or value of the word of God.

The problem of defining the metaphysical office of Christ is an academic problem of philosophy not a vital problem of faith.

The problem of the form of baptism is a problem of ecclesiastical ritual, related in but the remotest degree, if at all, to essential religion.

The problem of a united church, it was conceded, relates itself intimately with the character and destiny of Christianity, though the form in which the problem stands in the motto is obscure.

In short, the motto of the Christian-Evangelist is a motto of straw-problems. Not one of them, save the last, and that but vaguely, touches the great, warm, struggling life of our real human world.

Now the problems of religion are the problems of actual human experience. They may or may not be found in class-rooms and books, but we will certainly find them in the personal lives of living people, and in the social order of a human world.

And when we go to real people, to our own souls, to discover what religious problems loom big in our experience and strategically determine the curve and character of our lives, there is one that is so self-evidently vital and strategic that it seems an impertinence to mention any other in the same breath with it.

This strategic problem of religion is whether there is back of this world, supporting it and manifesting Himself in it, a God like Jesus Christ and like the God Jesus himself believed in.

The great problem of religion is God. And this is true in both the logic of religion and the experience of it. What the heart-hungers for is a living God The souls of men are restless until they find rest in Him.

What we need in the struggle for manhood and holiness is to know the kind of a God we may count on in this universe. If there is a God who fights for us we can be strong. If there is a God who cares for us we can be comforted. This is the ultimate need of our lives.

But by mere experience no man can be absolutely certain. We cannot see the final outcome of things, and, shut up as we are to the present, we see evil entrenched and often triumphant, we see goodness fail, we see good men suffer, we see bad men prosper. In a word, we see right and wrong woven together in the universe as the warp and woof are woven together in a fabric, and we cannot tell by simple observation whether God is good or not, or whether indeed there is a God at all.

It is this deepest and most baffling question of the soul which Jesus Christ answers. To accept his answer is to accept him, to be his disciple, to possess his life.

God is like me, Jesus says. He that hath seen me hath seen the Father. God cares for the things I care for and hates what I hate. He estimates the soul as I estimate it. He years for the outcast and the weary and the injured to forgive and revive and heal, as ye see me do. He is not a far-away God—no King-God ruling us men from above, nor a Philospher-God looking on impassive while we struggle and fail and die. He stands beside us in the conflict, refilling our quiver of arrows, binding up our wounds and noting the fall of the least of us. He is a human God, a working God, dust-covered, grime-stained, setting his mighty shoulder under our crushing load to carry it for us.

What I do in my three and thirty years, Jesus says, that God is doing in his milleniums. My Calvary, to which I hasten, a moment in history, is backed by the eternal heartache of God, "the lamb slain from the foundation of the world."

To make this faith that was in Jesus the faith of all men is the primary strategic problem of religion in this age or any age, in America and in all the world.

The strategic problem of religion next in importance is whether this human world of ours can be reconstructed so as to embody in its social order the principles and the spirit of Jesus.

In a religion whose basis is faith in the Christian character of God, the social order holds a strategic position. If Christ's kind of life cannot be made at home in the world, if his ideals, his unselfishness, his meekness are incapable of attainment in the social order, our faith that God is like Christ or that there is a God at all would be a mocking irony.

But if the social order may be made to conform itself to the principles and ideals of Christ, what other proof does one need that the God back of and in the world is like Christ, that his will is indeed one with the will of Christ?

If we accept Christ's answer to the heart's deep question concerning God we accept not a personal faith only, but a social task as well. The building of a Christian society is a religious enterprise, not a matter of "mere morality." Christ's great word was the Kingdom of God.

A strategic problem of religion is whether we shall have honest politics, clean and righteous business, just laws. The immigrant problem, the child-labor problem, the education problem, the prison reform problem—all are religious at the root.

Our materialistic age, pleasure-mad and money-mad; intoxicated with its machinery, its automobiles and its airships; smart with its schools and its science; sophisticated, clever, egotistic, irreverent; shameless in its wanton waste, its all but ineradicable graft in politics, its showy luxury, its child-labor, its drunkenness, its divorce, its lack of chivalry—our age needs God.

In face of today's vast slump of faith in God, in face of the babel confusion of the modern conscience, in sound of the tragic cry of the burned-out hearts of those who have sought life's ends in pleasure and in gold, in face of the disillusionment, the disenchantment, which is no less characteristic of our age than its shamelessness and pride, it is little less than wicked to divert the church's mind from its big task of proclaiming the Kingdom of God by calling the form of baptism and the doctrine of inspiration strategic points in the ultimate religion of America and the world!

Our whole social order needs to be shivered through and through with the thought of God, with the thought of a God who ever stands, as Christ stood, in the midst of the temple, smiting wrong in his wrath and calling the heavy laden to him for rest.

A third strategic problem in religion is whether the Christian people can be made one church through their possession of the one faith and their commitment to the one task.

The present denominational order is evil. It is a sin against Christ. It wastes divine resources. It constantly breeds an un-Christian spirit. It magnifies irrelevant considerations, such as creed and organization and ritual, into crucial points. It eclipses the really strategic task of Christianity.

None but a united church is equal to the high enterprise Christ committed to his disciples.

Can the sectarian order be overcome? Is it possible for Christians to be one as Christ prayed the Father to make them one? Is there a principle of unity which will transcend the creedal distinctions among Christ's people?

The Disciples of Christ, met this week in international convention, believe there is such a principle. They are striving to apply the principle in actually beginning the practice of Christian union. They have not gone all the way yet, in this practice. Not all the problems have been faced.

But they have set as their ideal to plead with all Christian people, not to join them, but to join with them, in the practice of Christian union.

And with this purpose they are working at all the strategic problems of religion in America and the world.

Social Survey

BY ALVA W. TAYLOR

Where Words Divide, the Work Unites

The signs grow apace that the more we emphasize the work of the church the easier it is to unite for the doing of it. A paraphrase of the words of Jesus might be made by saying "If ye cannot unite for my words' sake, unite for my works' sake." When our creeds are submitted to the pragmatic test of "what result do they produce more than others?" division will begin to vanish. The interests of the Kingdom of God will become dominant over that of any denomination in the measure that a people devote themselves to the Master's task more than that of their own opinions.

In the Philippines the Methodists and Presbyterians had a seminary at Manila. There was so great a call for workers that they found it easy to unite the two schools and thus release some teachers for the pressing work of the field and at the same time, through the union, make a stronger appeal to young natives to join the cause of evangelizing their own people. In other words they concluded that ripened fields about them needed simply sicklers more than they needed the peculiar brands of Methodist and Presbyterian sicklers. Up in Iloilo the Presbyterians had a hospital. The Baptists were planning to build another to supply the needs of suffering humanity there. Their physician was called over to the sister church's hospital in an emergency and it was found that a Baptist medical missionary could cure bodies and help souls in a Presbyterian hospital and it suggested the idea that, as in union there is strength, it would be eminently Christian to unite forces and work together for the healing of the wounds of the Filipinos in the more efficient way. So the hospital is simply Christian and supported jointly by the two peoples to the immeasurable benefit of the mission and the glory of the cause. The creeds divide, the work unites.

The Way It Works in South Africa

South Africa is a new country, is a mission field and has proven a fruitful ground for the cause of actual Christian union. Moreover, it is demonstrating the feasibility of a plan for uniting Baptist and pedo-Baptist denominations. Negotiations have been proceeding for some time for a union of the Presbyterians, Congregationalists, Wesleyans and Baptists. The Wesleyans flunked out just as the culmination was about to be realized and the sectarian spirit that fights federation in the first instance, fell back upon mere federation in this case after the fact of a successful federation had wrought out its fruits in the promise of a next step toward organic union. But the other three bodies were not deterred and have arranged a satisfactory form of union, which it is confidently expected will be realized by the year 1912.

There are many details that cause trouble when questions of charters, property and forms of government come to be considered. These have to be dealt with in a large and statesmanlike manner, but the spirit will bring all to a successful issue if it is strong. In this case the matter of baptism might be thought to form an insuperable difficulty. But the Baptist churches have an English parentage and many of the English churches are not only open to Communionists but allow the form of baptism to be a matter of individual conscience, i. e., they do not sprinkle themselves but fellowship those who have been sprinkled in all good conscience, holding that their interpretation should not become a barrier to union between good and conscientious Christians. Thus these South African Baptists offered to enter the union on that basis. They will contiuue to follow their conscience in the matter of immersion but, recognizing others as equally good Christians with themselves, will join in the larger unity for the sake of evangelizing the great needy field about them.

Striking Contrast

In striking contrast to this action of the Baptists of South Africa is that of the Southern Baptists of the United States. Their last convention forbade its foreign missionary board to enter any relations of comity with other missionary bodies and ordered them to enter into no negotiations to prevent overlapping of territory on the mission field. It refuses to acknowledge that any other body of Christians has the saving truth of the gospel and even refuses to join with their Baptist co-denominationalists of the North in so slight a coöperation as that of the education of colored ministers. More, they put the Northern Baptists in the same category as other "sects" by establishing an association in Southern Illinois. They refused to recognize the International Graded Sunday-School Lessons and will not get out a denominational series of their own. It is not surprising to find the missionary offerings of the Southern Baptists are but one-fifth as much per capita as that of their Northern brethren.

It is a relief to turn to the action of the Free Baptists at their last conference. They voted by a four-fifths majority in favor of uniting with the regular Baptists of the North. Their missionary societies will immediately be merged with those of the larger body and the actual union will be left to the gradual action of the local, district and state organizations, to work out as conditions dictate. The transfer of all property was authorized and as eighty-four per cent of the membership of the Free Baptists have actually voted in favor of the union, it will doubtless be consummated within a short time. This will furnish excellent demonstration of the process by which two congregational bodies bring about organic union.

Progress in India

In South India four denominations have enjoyed a successful union for some two or three years. First, the Scotch-Presbyterian churches and the Dutch-Reformed united and the Congregational missions of the English and American boards did the same. Each was so pleased with the preliminary step that the larger union between them all was easy. Now a federation of all the missions and churches of the peninsular end of that empire is about to be consummated and it will doubtless prove but the second step toward a final organic union. They are demonstrating that Jesus cannot be preached by intellectual dissent nearly so well as by the union of heart and hand. Needless to say the native Christians are enthusiastic over the outlook. The union above noted brings one hundred and fifty thousand native Christians into fellowship that seems to them much more logical than does any difference in creedal forms of interpretation.

The greatest difficulty to overcome there was that of polity. First there is a difference between Scotch and American Presbyterianism. Then the synodical and congregational forms offer differences. It was satisfactorily adjusted by giving each congregation legislative powers for local government and endowing the councils with large advisory powers but no veto functions. The difficulties loom large until experience shows how easy it is for the spirit of union to dispel them when allowed an actual trial. "All things are possible with God."

In contrast to this is the caution of the United Presbyterians in the United States. They have had a committee of closer relation with other Presbyterian bodies and, since the union of the regular and the Cumberland Presbyterians, a strong sentiment has grown up in favor of following in the footsteps of their more evangelistic brethren and uniting with the greater body. To this however there is a strong faction of dissent who favor a union with other small presbyterial bodies instead. A compromise was reached by voting a continuance to the committee without recommending any definite steps toward actual union. Had this been on the mission field another union would have been consummated.

The Leaven of the Sunrise Kingdom

Japan has been pointed to as an instance of the slow progress of the work of Christian missions. John W. Foster, the American diplomat and authority on all matters of world-wide import has said: "If not a single conversion had been made in the past one hundred years, the reforms and blessings which Christian missions have produced would be an abundant reward for all the labors of the missionaries and the money contributed to their support." Recently the Kokumin, the official mouthpiece of the Japanese government, said editorially: "The development of Japan to a first-class power within the past fifty years is to a great extent attributable to the trouble taken by the missionaries who, either by establishing schools or by preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese." A delegation of prominent Japanese business men have recently made a tour of the world. Their leader was Baron Shibasawu, one of the most prominent business men of the Far East. He is not a member of the church himself but he made this statement: "Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power

over men by filling them with good works." Forty years ago Count Ito voiced the mind of Nippon when he asked for our science and art but declared their own religion good enough. Before he died he has said essentially what the two above quotations declare, and said it many times.

The missionary began at the top in Japan and while there has been very satisfactory progress, and while there have been more rapid changes in the national life brought to pass by that method, it is doubtful if Christianity will ever reach any remarkable numerical success until it goes to the masses in earnest. One missionary turned from the upper to the low caste people in India and baptized fifteen thousand. Christianity has ever sought out the lowliest and built upon them.

The Marvel of the Conquest

There is no longer any question about the success of foreign missions. It remains only to marvel at their success. The Edinburgh Conference statistics bring to attention the unparalleled growth of the church in the lands beyond the seas. Every day of the year sees at least four hundred won to the gospel in the mission field and every week a great congregation of three thousand souls, a veritable Pentecost. Last year Christendom spent twenty-five million dollars in leavening the world beyond with its message. It is represented by nearly twenty thousand missionaries and they are helped by one hundred thousand native workers. There are five million in the native Christian communities, of which about one-half are actual communicants. It is safe to say it is not so easy to be a nominal Christian in the foreign field as at home and that if the missions adopted our manner of welcoming members in the churches much more than one-half would be on the rolls. There are thirty-six thousand places where the work is conducted and a million and a half are in the schools.

A decade and a half ago there were but ten thousand missionaries and forty thousand native helpers, the amount expended was but one-half as much and the number in the schools was likewise but one-half what it is now. The number of conversions were then but one-third what they are now. In the past five years there have been more than a half million converted to Christianity by the work of foreign missions. At the end of the first century of the Christian era there were but one-half million in the church. The foreign missionary brings twelve into the church each year while the average for the home pastor is but two. If success commands attention and brings both money and men to an enterprise, then the missionary cause ought to encompass the world within the next generation.

The Future of the Laymen's Movement

There has been a good deal of speculation as to what would be done by the Laymen's Missionary Movement this coming winter. Sec. White has been quite equal to the demand, or the emergency as many view it, and proposes to carry the enthusiasm and intelligence with which that missionary tidal wave was endowed last year, out into the smaller churches and country places. He would be glad to hear from any county that would like to organize or from the smaller cities that want rallies. There were many of the larger cities that were missed last winter and they will be in this winter's itinerary while there are great numbers of smaller cities that would vie with each other in attesting the fact that they are quite as much awake as the greater cities. The pastors and missionary committees of the cities where meetings were held last winter will be called together for conference and for the purpose of following up the interest awakened with substantial work to conserve and add to the gains made.

With the discussion now on as to what is to be done with the Men's Clubs, it is worth while considering this work as one of the avenues for substantial effort. It would be better to start a club with a dozen men in each church who would unite for the doing of the vital work of the church than to have a hundred at a supper once in three months with nothing to follow but an evaporation of enthusiasm. The Citizen's Congress in Chicago and the Laymen's Movement suggest two vital means for the united energies of the men in the churches. They can unite for civic uprightness at home and the spread of Christian benevolence around the world. Let a dozen men in a church of three hundred members so unite and let those from all the churches come together in earnest and with the spirit of the Lord upon them, and they will not only awaken the church at home until their numbers will mightily multiply, but they will awaken the ends of the earth with their generosity and stir the bats of corruption out of our civic life.

Editorial Table Talk

Already a Delegate Convention

While the Disciples have been discussing the question as to whether they wished a delegate and representative convention or preferred to continue the loose and unbusiness-like gatherings of the past, the president of the American Christian Missionary Society has taken the decisive step of requesting the churches to send regularly chosen delegates to the Topeka convention. This is the business-like way to meet the question. The Disciples will never be able to express any concerted and convincing judgment on any question until their conventions cease to be a mob of well disposed people and become an organized and representative gathering speaking in behalf of all the churches and not overborne by the preponderance of local attendance. There was a time when the conventions as we have known them in recent years were sufficient, but that time has passed. There is no adequate reason why we should not advance from chaos to order. Only those can fear the advent of representative conventions who apprehend peril to their pet views of things by the ability of the Disciples to voice their convictions and wishes in some definite manner. A number of the states are already organized on the delegate basis and the result has been of great advantage in every instance. Not less but greater would be the advantage in our national gathering. The new century upon which we have entered ought to be marked by the passing of inadequate methods and the adoption of those fitted to the new occasions.

A Chance to Educate Missionaries

The opening of the Missionary Training School at Indianapolis under the direction of the Christian Woman's Board of Missions is an event of great importance in the work of the Disciples. On foreign soil we have several educational institutions whose work is to train native helpers for missionary service. And in the United States our colleges are giving increasing attention to missionary education. But this is our first effort at formal and definite training for the work of a missionary in America and abroad. The choice of Prof. Charles T. Paul as the head of this institution is an assurance both of confidence in the organization of the curriculum and of enthusiasm in the work of the classes. This institution will not be a rival of any other school, for its field is a special one and it demands a college course as a prerequisite to its instruction. The courses cover the entire ground of the science and practice of missions, and conform in most regards to the recommendations of the special commission which reported at the Edinburgh Conference on the education of missionaries. The work of this institution ought to be brought to the attention of our churches. Suitable young people should be induced to devote their lives to missionary service and to take up the work of study in the school.

A Test for Spiritualism

"Good morning! Have you had a spirit message from Professor James?" If the number of persons claiming to have received communications from the lately deceased philospher continues to increase it is likely to become quite the popular fad to have a little conversation with spirit-land each morning before breakfast. Of those who have conversed with Professor James the one most talked about is a Unitarian preacher in New England. The distinguished psychologist declared his intention to communicate from the other world if possible. Of the alleged communications thus far received none are intelligible, however. In taking leave of earth the Harvard professor arranged a test, knowledge of which will greatly stimulate mediumistic people everywhere to receive "messages." As is well known Professor James had been for a number of years interested in the study of so-called spiritistic and other psychic phenomena. He was one of the distinguished members of the Society for Psychical Research. He said and wrote but little about it, however, believing that as yet no sure nor even tentative deductions could be drawn from the mass of unorganized data. Before his death he wrote out certain facts about his life which none but himself knew, and sealing these statements in an envelope, directed that it be given for safekeeping into the hands of certain members of the Society for Psychical Research. He promised that from the other side he would try to communicate the contents of this envelope to some one on this side. There will, no doubt, be many claimants for the glory of

revealing the envelope's secret. It is regrettable, however, that the popular mind tends to identify Professor James more with the spiritualistic theory to which he never committed himself except as an open-minded investigator, than with the great problems of normal human life with which his name will be ever identified by informed persons in the world of scholarship.

Systematic Study of Vice

The Chicago Vice Commission which was appointed in the spring by the mayor has pursued its investigations during the summer and is holding frequent conferences and interviews with the different organizations of the city which are engaged in education, reform and the detection and punishment of crime. Careful investigations are being made by experts and these have already clearly proven the far-reaching nature of the social evil which requires the most painstaking and intelligent handling in order not to do more harm than good by reformatory efforts. The report of the commission promises to be an exceedingly interesting and impressive document. Already the indications point to some most important suggestions and efforts toward the removal of at least a part of the direful results of this great modern plague.

Shall the Pastor Do Religious Work?

"There really isn't any one to look after the spiritual life of our church—not even the preacher, he is too busy." This single luminous sentence is extracted from a long letter written by a subscriber whose heart has been humbled by reading our recent editorial on "What Can the Men Do?" He has been looking about him in his own church and finds that our description and interpretation of conditions fit precisely. His preacher is a "hustler." They have always bragged on him as being such. He works hard and faithfully. But the big business of the preacher, our correspondent sees, is not being done. The church counts its victories not in terms of spiritual life but of finances and accessions and increased property. Our correspondent does not blame his preacher; he feels for him; he blames himself and his brothers in the church for allowing their work to be done by the minister. The letter closes with a statement of some practical things he means to do to change conditions. Letters such as this revive the drooping spirits of an editor. If that Chicago pastor who recently resigned his pulpit that he might go into *religious* work, had had a few men in his church of the temper of our correspondent he might have been kept in the ministry.

Not Dogmatists But Disciples

The present tide of sentiment setting in toward union fills the Disciples of Christ with eager desire to render an especial service. The true temper in which they, as pleaders for Christian union, must approach the Christian denominations is well described in an article by Rev. P. J. Rice in The Christian Courier of Dallas, Texas. What can we do? Mr. Rice asks, and answers by saying in effect that we can lead all the rest of the Christian world in humbly sitting down at the Master's feet and studying the problem with open minds. "Our program of restoration," he says, "implies a continuous study of the Scriptures, that we may be able to bring forth out of this treasure-house things both new and old. If we were dogmatists we might say that we have completely restored New Testament Christianity, but since we are disciples and not dogmatists, we are bound to be students of the Word, and our message, therefore, while true to the old will ever be instinct with freshness and vitality." Mr. Rice strongly favors the distribution of literature on Christian union, but warns us against dogmatism and sectarian self-seeking in such a propaganda. "A literature that will really grip the mind of the church today must breathe the spirit of broad altruism. Any plea for union that looks in the direction of denominational advantage will have little weight. Every evidence that those who are making it are hopeful of some militant gains, or denominational prestige, or the vindication of some doctrinal holdings or formal practices, will by so much discount the effects of the plea itself. The mood of our times does not tolerate self-seeking on the part of any one, much less will it listen to a plea for union that does not manifest in every syllable of it the spirit of humility of discipleship and of service. Dr. Ecob, writing in the Homiletic Review recently, asks: 'Ought it not be understood from this time forth that any denomination which professes to give up nothing, and puts forth its own pet creed as a basis is therefore disqualified to sit in any body called to consider church union?' Our position may be ever so final, but if we put it forth as such we deprive it at the start of that candid consideration it should receive. . . . A literature that will be read and that will command general respect must be devoid of that tone which seems to say: 'Ours is the primitive, original, simonpure brand of the Christian religion,' it must be thoroughly purged of all those trite phrases which give the least prominence to the idea that our understanding of the Scriptures is perfect, absolute and final. It must be entirely free from everything that savors of pride even in our virtues. We must forget self in our passion for Christ and the ideals he has set before his church. The Disciples are not devoid of such literature, but the situation calls for more of it." The attitude described by Mr. Rice in his excellent article is, The Christian Century believes, in no sense inhibitive of a very positive and even militant advocacy of the Disciples' essential plea. For that plea does not assume to make any save a tentative statement of particular details in the *basis* of union; it undertakes to set forth the foundation *principle* of union. And that principle they must herald with the passion of crusaders.

Two Letters

The same mail brings to The Christian Century office two letters which have a more vital connection than the fact that they happened to lie together in the postman's hand. One is an invitation from an Illinois pastor asking the editor to spend a week with his church preaching two Sundays and every night between, and holding conferences with various departments of the church in the afternoons of the week days. The pastor in describing the work he wants done says he conceives this program as taking the place of the usual revival meeting held in his church annually. "My church needs spiritual quickening," he says, "we need to be enlightened from a wider and higher point of view than that taken by the average revivalist. I wish to get our official board and the Sunday-school teachers and other workers in the church to see some things that the revival does not show them." The other letter is from a layman who has been thinking about the condition of the church of which he is a member. It is a strong church. Its pastor is one of our princely men. But this layman has been doing some calculating and finds that only 20 per cent of the members come to the communion table, a service upon which the Disciples have laid the most solemn emphasis. Only 25 per cent are in attendance at either morning or evening service on Sundays. Not more than 33 per cent (counting gifts representative of families) give to support the church's work and not more than 30 per cent give to missions and benevolences. Only 3 per cent attend prayer meeting. This correspondent urges that we inaugurate a new evangelism whose purpose shall be to close the church's back door! Our revivalism is bringing converts in at the front door and doing little to keep them from slipping out at the back door. "An evangelist," says our correspondent, "can worry us into a perspiration over the unsaved outside the church, but our temperature doesn't vary a fifth of a degree throughout the year over the multitude of unsaved inside the church." These are vigorous but not ill-chosen words. The Christian Century does not claim to possess any magical solution of the problem stated by the correspondent last quoted and evidently felt by the one quoted first, but it does wish to point earnest men in the direction of the problem and to do its humble part in raising the spiritual standards of our church life.

Defending Denominationalism

Professor Shailer Mathews gives eight reasons, in a recent issue of The Congregationalist, in answer to the question, "Why I am a Denominationalist." It is well for those urging Christian union to have the opposite position set forth in as trenchant a way as it is done in this article. Some of the eight reasons are new, but most of them are the time-worn apologies for the sectarian order. Dr. Mathews calles the sect "a sort of an ecclesiastical safety-valve." "We are not ready yet for church unity. Of course I should be glad if ultimately everybody became a Baptist, but that does not seem to me at the time of writing highly probable, or indeed desirable, until the Baptists are less "Baptistic." And when they reach that stage they will become Congregationalists. I am not clear that there would be great gain in such a change. For my part, I would not abolish denominations if I could. It will be a long time before we get church unity along a common divisor of such Christian beliefs which everybody holds. We have that common divisor now, and it holds us together as Christians. But common divisors never breed enthusiasm. But we can get co-operation and federation which shall conserve the effectiveness born of denominational organizations." The article sounds like the utterance of an eccliastic not of a seer.

People Who Fit In

We are to consider people who fit into the plans of God. A man may fit into several places in this world without being of much value to society. The street loafer is at home with his group of loafers but his comfortable feeling strengthens neither public nor private morality. One who fits himself to the plans of a band of highway robbers is classed with the enemies of law and order. That a man is pleased with his neighbors and that they are pleased with him is not sufficient evidence that he has found his place in the plans of God. We must know something about his neighbors before we number any man among the saints on the ground that he is at peace with everybody.

Noah is presented to us as a man who measured his conduct by the divine standard. It is not stated that he was popular, that he had held all the offices he was legally qualified to hold. There are intimations that he could not have been elected dog catcher. He belonged to the new order; his neighbors had no vision and were content with things as they were. The man of vision must choose between stifling his conscience and enduring the ridicule of the blind. The greatest preacher of the age may be the most unpopular. Lack of popularity is no sign of greatness, neither is a crowd of followers. A mob often gathers without a leader. Only by looking over the way by which humanity has come and by looking forward to the goal is it possible for us to form a sound judgment of a man's value to society. If we busy ourselves with side issues, we shall be exalting to places of honor little fellows who count for nothing in the kingdom of God.

The leaders needed by the churches are men with capacity to guide a world movement. Christianity has come face to face with the non-Christian religions and philosophies. It is no time, therefore, to preach anything that is not an essential part of the gospel of Christ. Unfortunately certain provincial statements of the doctrines of Christianity are accepted by many as universal and final. The church that understands the commission with reference to India, China, Japan, Turkey, Africa, and the islands of the sea is better qualified to state what is the gospel of salvation than a provincial Greek, Latin, German, or English church. If the church of the present is fitting into the situation, it is vastly more interested in the redemption of the nations than it is in the dogmatic deliverances of the church fathers. So far as the writings of the fathers throw light upon present problems, they may be studied with profit. But the man who lives in accordance with the demands of today understands that it is not his main business to keep intact ancient traditions, at whatever cost, but to assist in giving the world a knowledge of the God, of our Lord Jesus Christ and in winning individuals and races to the practice of love in business and social relations. Christ is greater than he has been conceived to be by the makers of creeds. Those who rise to the greatness of the church's mission to all men will gain a deeper knowledge of his character and will increase the faith of the common man in his divinity.

Midweek Service, Oct. 19. II Pet. 2:3 4, 5.

Observations in Brief

Unrest In India.

Naorogi Cokhale, a leader of the Indian national party in this country says: "India is in a ferment. The population is on the eve of revolt and a general movement of insurgency, with a republic as the ultimate goal, is on the way." The custom of child marriages in India, although viewed with strong disapproval by the British authorities and not encouraged by enlightened Hindus themselves, proves to be too deep-rooted to be killed in one generation by mere western disapproval. A British blue book just issued contains some striking statistics on this much discussed Indian problem. Out of a total population of nearly 300,000,000 there are nearly 25,000,000 married under the age of 20. Of these more than 360,000 are under the age of 5.

Cholera In Naples.

Nearly 1,000 persons have died of Asiatic cholera in the Naples district since the scourge appeared there a month ago. The official fiction that the disease is only gastroenteritis is dispelled. Even in Naples bulletins are issued daily now by the health officials. One hundred thousand persons of the better classes have fled from Naples and its vicinity since August, it is reported. In that time official reports show 32,000 tickets out of Naples have been sold—an unexampled exodus.

A Stirring of Educational Dry Bones.

There seems to be a stirring of dry bones in the British educational world. It was a marvelous thing when Oxford University recently announced that hereafter less attention will be paid to Greek and Latin and more to science and practical things. Now comes the University of London with a call for an imperial conference on education, to be held in London in 1912, at which representatives of all the universities of the United Kingdom, Canada, Australia, South Africa and India will be in attendance. The call has the indorsement and backing of Oxford and Cambridge Universities, and of the older Scotch universities, but is issued in the name of the University of London, a younger institution, because it is located at the heart of the empire, and also because it is less conservative. The outcome of this conference will be watched with much interest by the friends of the cause of education, not in Great Britain only, but all over the world. One immediate result probably will be a unification and better coöperation of British educational interests; but there are likely to be other results of great importance to the educational world in general.

Cholera Costs 75,000 Lives.

From the reports received from the cholera-infected districts of Russia, the Public Health and Marine Hospital service attributes the outbreak of the scourge and its wide dissemination there to the fact that very few of the Russian cities have waterworks or drainage systems. The number of deaths since the outbreak in May was nearly 75,000 to and including Sept. 1.

Abolishing Public Drinking Cups.

Thus far seven states have taken measures for restricting disease by abolishing the public drinking cup. Forty state boards of health have by resolutions condemned the cup, and twelve of them have decided to abolish it in the near future. Thirteen others which cannot take such action without legislative authority will seek enabling acts as soon as possible. Many cities have taken individual action, including St. Louis, Mo.: Portland, Ore.; Boise, Ida.; Little Rock, Ark.; Wheeling W. Va.; Fargo, N. D.; Colorado Springs, Col.; Camden, S. C.; Elgin, Ill.; Childress, Tex.; New Rochelle, N. Y.; Georgetown, Pa.; Rutland, Vt., and Syracuse, N. Y. Educational campaign to enlighten the public regarding the dangers of public drinking vessels are being carried on at present in 32 states. Sixteen railroad companies now provide the opportunity for their passengers to purchase individual drinking cups at a nominal charge on board the cars of their passenger trains. The presidents of 27 other railroads agree with the attitude of the various state health boards in their opposition to the common cup. Municipal authorities in many cities other than those named are taking action to ablish the public drinking vessel in all public places including theatres and department stores.

Providing Work for Prisoners.

President Amos W. Butler, of the American Prison Association, in his annual address at Washington last week, touched upon several important phases of the work of the association and questions connected with it, but none more important than that of work for prisoners, especially those in county jails. On this point he said: "A convict's needs are the same as those of any other men, and the first and most important of these is work. There is one leisure class in this country—composed of the inmates of the county jails, and there more than anywhere in the prison system, is the most crying need of reform. In the penitentiaries this has been recognized, but no system of providing work for convicts is yet free from serious faults. A convict's work should be productive if it is to be of any future use to him. It is not enough merely to occupy him."

Progress of Initiative and Referendum.

The initiative and referendum is moving on. The Democrats made it an issue in their campaign for the election of delegates to the constitutional convention in Arizona. The Republicans opposed its adoption in the constitution, and the Democrats won. In Arkansas it also was an issue in the election of last week, and carried.

Results of the Lynching Evil.

The logical results of the lynching evil were never more clearly set forth than they were by Judge Stout, at Frankfort, Kentucky, in his talk to the grand jury about investigating an attempt at lynching: "If citizens are to be allowed to take the administration of justice into their own hands and decide who shall be punished and who shall not, it will not be long until all private affairs and business matters will be controlled by such methods and anarchy will reign. That means there will be no law and no redress for any citizen. There is no bravery or courage in any man who joins with a lot of other men to kill a poor, cowering, trembling prisoner who is already in the custody of the law."

The Salvation of the Minister's Soul

Searching Interpretation of the Preacher's Inner Peril

BY GEORGE A. CAMPBELL.

The minister has a soul for which he must give an account. The doctor cannot violate with impunity the laws of health, no more can the minister violate the laws of the spirit and keep his soul whole. His profession is no guarantee of salvation. Intimacy with sacred words and institutions has its subtle dangers. Theology cannot promise religion. The office cannot speak for the man. Christianity is more than much speaking. Religion is not machinery. The soul cannot be derricked into salvation, for it is the most delicate and yet the strongest thing in the universe. It is the life of God thinking, and loving, in another. Salvation is incarnation. It is the truth that opens the eyes to the stars. Salvation is Christ. It cleanses, it brings openness of vision, it makes everything tingle with the Divine, it unites, it sheds the blood of self for the good of others, it sanctifies all thought and all work. To redeem, it descends into hell; to rejoice, it ascends to heaven. It consecrates money and time, thought and talk; it makes whole. Salvation is God at work.

Minister Saved by Becoming a Christian.

If, therefore, the minister's soul is to be saved it is not by theology, or institutions, or systems, or preaching—but by becoming a Christian. The minister's soul must not be clamped but must be free to hold, at all times, direct and holy communion with its Father creator. It must also love democratically. Having these two new-birth endowments, it will possess full salvation and the scarcely containable joy of being sure.

This doctrine I am enunciating is Protestant, though not Protestant practice. We obstruct our open vision by our priestly persons and institutions. Luther rebelled because the Pope got between him and God. He demanded freedom to the throne. Wesley labored to get unprofitable ceremony out of the way. He contended, and we all do, that the naked and individual soul is made for direct communion with the Divine. What is prayer but the assertion of this glorious Protestant faith?—and it's a tremendous faith! The very thought of prayer is daring and staggering. It makes the universe to hear the whisper of a babe. It makes "I pray the Lord my soul to keep" mightier than the law of gravitation; and "Give us this day our daily bread" mightier than the laws of astronomy—every soul in Christianity can pray. No intermediary priest is necessary.

No Priest May Get in the Way.

Our doctrine of prayer is more daring and dazzling than the flight of any airship—any soul is privileged to fly to God. The minister, to save his soul, must claim this privilege; he must not allow the priest to get in his way. The modern priest tempts us in the form of scholars, creeds, newspapers, etc. The minister's soul does not grow strong by leaning upon another. We are weaklings because we refuse to reverence the God within us. We must guard the sanctity, freedom and authority of the single soul. God is a democrat. He speaks to his Isaiah and to his hod-carrier; to his Mary and to his washerwoman. Forgetting God's ways we lean too heavily upon the priest of Greek, or logic, or criticism. We have already canonized Alexander Campbell. I think he compares favorably with the other saints, and they all can help us if we do not allow them to become our priests. Every soul must make its own sacrifice. Mister McGarvey's altar will not avail, nor will Mister Willett's (Mister is scarcely a priestly term). Neither of these worthies has fire enough for others. No one has. Each must kindle it on the altar of his own heart. Partyism and prejudice exist because of the undue exaltation of the priest. I believe in the scholar and the schools if they do not arrogate fields other than their own to themselves.

The ways of God are democratic. They are highways for the multitude. The lonely mother in Israel is often more versed in spiritual things than some who have long studied the psychology of God. The minister must not be affrighted by scholarship. Doctors of philosophy die and go to the judgment. They gaze and wonder at the flying machines like the rest of us. They are pleased when their wives make them a good bowl of soup. They are awfully human—and not one great question of life can they answer satisfactorily to themselves.

Literature a Means of Salvation.

If the minister's soul is to be saved he must choose well the literature he reads. Here, too, he must be democratic and universal. Literature of the right sort gives the expansion we all so much need. Writing of the wrong sort narrows, cramps and sectarianizes. The democratic literature is that which has stood the test of years and has appealed to the common life of humanity.

It gives vision and warms the heart to the race of men. The sorrow and the laughter in its books are those of the big brotherhood. Its faith is that of the great and good God. The minister who reads bad books, and by bad I mean little of soul, when there are so many good ones, will without the shadow of a doubt lose his soul in pitiable contraction. The religious newspaper may—if it is not guarded—prove a menace to the minister's soul. The note in it is often too ephemeral. Literature that builds strong must have the note of eternity. It must be deep calling unto deep. I would not say that Editor Morrison is too daring with his pen; but that he is not daring enough. He is not daring enough to believe the traditional—the faith of us all. The sweep of his pen often omits the truth that was before Darwin. I do not object that my friend, Editor Lappin, is too dogmatic; but that he is not dogmatic enough. He does not demand too much of faith; but far too little. I want him to believe in the unsectarian God that is mightily at work today, a God of wrath, if you please, who is going to surely shatter his enemies and firmly establish his kingdom of righteousness and of love. I want him to believe in the future, to see God in the deeper tendencies of today and to believe that there is yet light to break forth from his Christ's words. I want him to quarrel over the big wrongs, and there are plenty of them. Let's grow red in the face over the devil, not over one another.

Regulating the Editors.

I would have all editors true democrats, recognizing the sanctity of the single soul. They must not erect creeds as tests. The minister must be a free soul. He must not allow religious newspapers to become his priests. Editors may teach, but they must not be allowed to legislate or to offer our sacrifices. Seriously—all I am writing is serious—more seriously then, ministers should remember editors in their prayers—they are truly burdened. I wish that God would see his way clear to call them to be prophets.

We are a people of great conventions. We are red bloods. We love a crowd. We like addition and multiplication. Brass-band music is pleasant to our ears. All this is well. It speaks of youth and strength. We all worship at the shrine of our conventions. We bring to our great assemblies the offering of our statistics and orations. We do not always bring our meditations, our contritions, our sacrifices and our mighty deepening desires for the abiding things. I am pleading for the sanctity of the single soul. A missionary on a platform is quickening to an audience. But a soul in his closet forming the decision to be a missionary is what is inspiring to God. Anton Lang, on the stage, pleased thousands at Oberammergau. But it is Anton Lang at his daily task that we would like to know. Back of the show and glitter and crowds we would like to see his soul in the strength of the commonplace. Livingston surely must have felt what I am trying to express. His death must have been more glorious than his speeches or his triumphal tour. Dye in Africa is greater than Dye at home. The conventions therefore must not act as priests. Every soul must be his own priest. The minister's soul is not saved by great speeches but by the free communion with God, and the democratic service of man.

The Cup of Cold Water.

The cup of cold water, thank God, may be given by those who never attended a great convention.

The statistics of the Divine inflowing and outflowing never can be gathered. The most momentous event in our brotherhood this year may be the birth of a child—the child of some lonely mother's prayers. He may make and unmake conventions. I am not criticising conventions. They are fine. They are national church socials—and more. But I am pleading for the democracy of faith. The convention must not become priestly. The offering to its missionary altar must not be exalted in the minister's mind to at all compare with the offering upon his own heart altar. The minister must give an account of his deeds to a greater assize than our conventions. His offering must be more than money. God believes in his many ministers who are never called upon to make convention speeches, and these ministers must believe in Him.

A Minister Must Be Honest.

The minister to save his soul must be ruggedly honest. He must not make a careless offering to Jehovah. No blemished animal would the Lord accept. The sermon is the minister's weekly offering; it must be filled with the best blood of his soul; it must have upon it the sweat of work and the glory of vision. It too, must be democratic. It will contain tried truth. It comes not fresh from the seminary class room but fresh from the minister's soul and fresh from the ages. It is delivered for the first time, because it was born in the holy of holies of the minister's soul. The bare truth is old, but the story of the minister's soul is new. The minister in these days of the smattering-new and the rusty-old is in grave danger. The old that is repeated parrot-like and the new that is momentarily held, superficially examined and lightly proclaimed, are both damaging to the soul. The soul, not the mouth, must preach if either is to be saved. The minister may lose his soul in preaching either Franklin's sermons or Ames' "Psychology of Religious Experience." The truth

in the minister is what is important. The sermon must be democratic, in that its content is of the people and for the people. Unsectarian truth is the preachable material. There is a depth in most men beneath the sectarian man. That depth is the preacher's field. There again the sermon must be for the many. In every church there is a small group of "cultured" people who are more or less cynical and snobbish, who are pleased with a sermon lacking religion. The preacher is frequently grievously tempted by this class. The lecture may be for the few, but the sermon is for the many.

The minister hears many voices today. There is no safety in their confusion. He must hear distinctly the eternal beneath them all. Balzac's surgeon scoffed at religion but went into the cathedral regularly to pray. The minister must know how to read the prayer beneath the scoffing. He is a doctor of souls; and must know well his art of spiritual diagnosis.

In every church there are people of great faith and spiritual discernment. The minister must possess his soul of the verities or these will go beyond him. The other day I was called to conduct the funeral of a child. How ugly death must be to a father and mother. The resurrection must be very real to them to rob death of its poignant sorrows. Funerals are common to us. Perhaps we grow perfunctory. After I had conducted the service the father of the child asked all present to kneel and he offered such a prayer as I had never heard. His faith was beautifully triumphant. His prayer will hearten me for many days. Even the undertaker was touched. Our faith is democratic, the faith of the people, and the true minister must observe God's stirrings among them. The people are emotional. The minister will do well not to become so "cultured" as to lose his deeper feelings—Browning is true to life when he so frequently puts in the mouth of imperfect common folk great sweeping and gripping truth. Every minister could well afford to make this quotation from "Paracelsus" a pastoral principle which if held to will lead him into salvation which is by love:

"To trace love's beginnings in mankind,
To know even hate is a mask of love's
To see a good in evil, and a hope
In ill success: to sympathize, be proud
Of man's half reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudice and fears and cares and doubts;
All with a touch of nobleness, despite
Their error, upward tending all, though weak,
Like plants in mines that never saw the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him.
If I stoop
Into a dark tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its spendor soon or late
Will pierce the gloom, I shall emerge one day."

To emerge is Salvation.

The Spirit—Not Yet!

A Sermon

BY G. CAMPBELL MORGAN, D. D.

"The spirit was not yet given; because Jesus was not yet glorified."—John 7:39.

These words constitute the second part of the apostolic interpretation of the invitation which Jesus uttered on the last day of the great Feast of Tabernacles.

In many editions of the Authorized Version this verse is printed in parentheses. That was a very helpful arrangement, and we have lost something by the omission of those parentheses in the Revised Version, because the main story is taken up again at verse forty. Yet the verse is of supreme value, and of supreme value at that point of the narrative. These words were written long after Christ uttered the call in Jerusalem on the final day of that memorable feast of Tabernacles, and they constitute John's explanation of the meaning of what Christ there and then said.

John says of those words of Christ, "This spake he of the Spirit, which they that believed on him were to receive," that is, were about to receive, were presently to receive. Then he further explains the meaning of his own first declaration in the words of our text: "The Spirit was not yet given; because Jesus was not yet glorified."

The Text Explained.

Tarrying for a moment longer with this technical examination of the placing of these words, and of the words themselves, I want to observe that the word "given" is an added word; it has no true place in the text; it is not to be found in any of the original manuscripts. I am not saying that it is inaccurate, for without it there would be a hiatus full of awkwardness. Some word is needed in order to make sense for the English reader. Yet as a matter of fact the statement as actually written by John is this, "The Spirit was not yet, because Jesus was not yet glorified"; or, if we may be a little more particular, "Spirit was not yet; because Jesus was not yet glorified," for there is no definite article before Spirit in the text itself. I am not saying that use of the article is inaccurate in translation. I am simply endeavoring to show the bluntness, and therefore the inclusiveness and remarkable forcefulness of this apostolic word of exposition. The whole force of the declaration is borne in upon our minds as we notice the repetition of the one phrase which at first hardly arrests our attention, "not yet." The Spirit not yet given; because Jesus not yet glorified. When we turn from the manuscripts to the translations we find that many words have been used by translators at that point. The Spirit was not yet bestowed, not yet outpoured, not yet manifest, not yet realized,



REV. G. CAMPBELL MORGAN OF LONDON.

because Jesus was not yet glorified. All these really have underlying them the same thought, the same suggestion. That suggestion is that there was some sense in which the Spirit was not yet possessed, had not yet been received.

Emphasizes A Great Fact.

Among all these words I should personally retain the one we find in our translation, "The Spirit was not yet given." That emphasizes the fact that the age upon which men entered with the Pentecostal effusion, and in the midst of which we are living to-day, resulted from a gift of the Spirit made by God through the ministry of His Son. The word "received" would remind us rather of our relation thereto, a great and beautiful word, but I prefer that the emphasis should remain where it is placed by the use of this word "given." Thus the declaration is that there was a difference made, in the human experience of the Holy Spirit of God by Pentecost; that there is a difference most evidently between the relation of men to the Spirit of God before the mission of our Lord Jesus Christ and all these days that have followed thereupon. It is to that difference I desire to draw your attention in a brief meditation.

The Difference.

Let us begin with matters which do not seem to be related. I go back into the old economy, and there are three things stamped upon the pages; the fact of sin, the fact of sanctity, and the fact of service. I find the selfsame three things in the new economy; but mark the difference. In the Old Testament Scripture I find a cleansing from sin which is ceremonial, and prophetic, and full of hope. In the New Testament Scripture I find a cleansing from sin which is positive and dynamic and experimental; and the difference is the difference between the relation of the Spirit to the old age and the relation of the Spirit to the new age. I look back at the old dispensation and I see sanctity, the sanctification of a man, the sanctification of a nation, to the purposes of God; the setting apart of a people to his will. I find that sanctity in that old dispensation was the result of obedience to the Divine commandment; the words of the law were inscribed upon stone, external to humanity; upon which men might look, in order that they might endeavor to realize and obey. "The law was given by Moses." I come into the New Testament and I find sanctity no longer aimed at by the effort of individuals, but realized by the fellowship of those individuals in vital relationship with the Lord of all purity and all life, "grace and truth came by Jesus Christ." I am not now dealing with the question of eternal destiny; I am speaking of human experience in this world. Through all the past I see the highest, best, and holiest men having fellowship with the divine life; yet forevermore looking at the ideal external to themselves: and under the divine guidance attempting to obey, and wonderfully succeeding over and over again as well as disastrously failing.

The Fullness of the New.

I come into the new and find that there

is no longer any need for ten words to be engraved on tables of stone that all may look at them, no need of any law outside, because men are brought into the experience of sanctity by fellowship with the indwelling Lord of law, the Master of purity; the incarnate one himself abiding in the life and producing the holiness after which he seeks. The difference is the difference between the dispensations with regard to the Spirit. I go back into the old economy and see men serving God, but the service is forevermore duty, every now and then the duty becoming transfigured with light and glory, and becoming a joy; but these are the mountain peaks of experience not often reached, and almost invariably reached when for some special purpose the Spirit of God had clothed himself with a man, for that is the word concerning Gideon, or clothed a man with himself—for that is the word concerning Joshua; for the Spirit of God did give men special wisdom for special work, "I have called by name Bezalel .. and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass." There were mountain peaks when duty became delight, but the general impression of the service of the Old Testament is that of duty.

Duty Changed to Delight.

What is the general impression of the service of the New Testament? That it is no longer duty but delight. It is a very interesting thing that the New Testament has hardly anything to say about duty. How we glorify duty still and must for all such as lack the indwelling baptism of the Holy Spirit. When a man has found his way into this life he will say little of duty, he will say with his Lord and Master, "I delight to do Thy will, O my God." The service of the new economy is no longer the stern, honorable, beautiful path of duty at all cost; it is the path of perpetual joy and delight, a well-spring in the life bubbling up, laughing up into eternal life. The change is manifest if we take these broad outlooks.

Once again glance at this. The difference is that between an occasional coming and a perpetual residence. In the Old Testament the Spirit came to men occasionally, stayed for a period. According to the New Testament ideal, within the church of God the Spirit came to abide for ever. In the old dispensation the Spirit was granted to men for special ends, for the doing of particular work. In the new, the Spirit came to men for all life; not merely for the service of the first day of the week, this holy eucharist of worship, and joy of proclamation, but for all the days that run on after it, for which the forces of grace are most surely needed. The Spirit came to abide with men, that all their life might be made mighty, energized in his presence.

Said John, "The Spirit was not yet," and he did not mean that the Spirit was not yet known. It was known. I venture to suggest that we take the word which occurs at the end of the text, which may be applicable to both, and say: The Spirit was not yet glorified; because Jesus was not yet glorified. The Spirit was not yet glorified by being placed entirely, abidingly at the disposal of men, because Jesus was not yet glorified.

The Heart of the Consideration.

That brings us to the very heart of this consideration; and makes us inquire in what sense was it true that Jesus was not yet glorified, when he uttered that word? For Jesus was already glorified in some senses when He stood there in the midst of the multitudes. He was glorified as a Teacher. However much men were against him, the men of his own age did recognize the superiority, and in many cases the finality of his teaching. "Never man spake like this Man." Moreover, he was glorified as a Pattern. Men had already seen the exceeding beauty of his character, that character in which tenderness and thunder for ever merged, that character made up of all sweetness and all strength. He was glorified as a Teacher and as an Ideal, and therefore, in many cases, in the case of his own disciples known and unknown—and Christ had many secret disciples—in the case of all his disciples, he was glorified as Lord upon the basis of his perfect teaching, and his perfect pattern. Yet John says he was not yet glorified; there was yet incompleteness. He himself was straitened, and could not make himself understood even of his own disciples.

What happened then between the feast of Tabernacles when he said the words to which John is now referring, and that Feast of Pentecost when the rivers began to flow, and the light of the new day to shine and burn, and the throb and thrill of the new dynamic began to puisate through humanity.

Three Words.

The answer can be reverently given in three words which will convey all I need to say: The Cross, The Resurrection, The Ascension! The glorification of Jesus came by way of the Cross, and not by the Cross alone, but by the Cross as that which led to resurrection, and culminated in ascension. Glorify is the great word that John makes use of with reference to these final, mysterious, mighty facts in the mission of Jesus; the facts of the Cross, the Resurrection, and the Ascension. "The Spirit was not yet given; because Jesus was not yet glorified."

The deduction becomes perfectly patent. The new age of the Spirit resulted from that work in the midst of the ages which we speak of as the Cross, the Resurrection and the Ascension of our Lord and Saviour Jesus Christ. The Spirit came before, fitfully, occasionally for specific purposes, a visitor, a guest; he came beyond to abide; to abide in the church and in his people; and was poured out upon all flesh, to convict of sin, of righteousness, and of judgment. That greater age of the Spirit, the Pentecostal age, in which we were born, and in which we live, has resulted from the death and resurrection and ascension of our Lord.

Why Not Yet?

Now why is it that of very many it has to be said, Not yet? Because Jesus is not yet glorified in their life. That is the reason. By some he is wholly rejected. By others he is acknowledged King because of his ethical ideal and because of the beauty of his human life. So far have they come. So far had these disciples come before Pentecost. The attitude is intellectual, but not volitional; a sub-consciousness of the mind, but not a mastering passion. Not yet the Spirit, because not yet Jesus glorified.

How may we so glorify him as to enter into the fulness of the spiritual life? Nothing short of submission to his Cross and trust in his resurrection will ever bring men fulness of spiritual life. We may consent to the beauty of his ethic, we may admire the glory of his ideal and even may attempt to obey; but that which is the peculiar consciousness of Christian experience, the thrill and throb of inward certainty that laughs at all argument against the abiding knowledge of God and of his Son Jesus Christ; the glory transfiguring all the sackcloth, illuminating all the darkness, turning all the grey into purple, singing the anthem of the ages in the midst of the strife and turmoil of the little while, that never comes to a man save as he trusts in the Cross of the world's Redeemer and enters into life by way of the resurrection. Not yet the Spirit, because Jesus not yet glorified.

A Halted Process.

One further word. There are many who have seen this vision, who have been certain of their own deep consciousness of the abiding facts, who yet are saying, we have not yet the Spirit in fulness. Sin is forgiven, but it is dominant in our lives. We are sure we have been accepted, but we have no fellowship with God as the days go on. We are trying to work for God, but the work is drudgery, not delight. Such is the case of the preacher who sighs with relief when Sunday is over, and prays that the next may be postponed; such is the Sunday-school teacher who is always thankful when the afternoon is over, and feels it is hard work getting ready for the next. Thousands are speaking so, through lack of the fulness of the Spirit.

Where there is fulness of the Spirit, if a man is in the ministry of Christ and knows anything of the teaching of the Spirit, he would turn every day into a Sunday if he could only preach; he would linger on in the midst of the children for the very joy of speaking of eternal things.

Cancel the Word.

The last teaching of Jesus which Luke records is this, The Son of Man had to suffer, and die, and be raised. It was never until the disciples yielded to that, and in self-conscious weakness waited, at the end of their own wit and wisdom and power, until they were endued with power from on high.

Not yet the Spirit; then not yet is Jesus glorified. May God help us to cancel that last "Not yet"; and may he be glorified now by those who name his name, by those who have admired his teaching and pattern, but have never yet yielded in trustfulness to his Cross. Glorify him by crowning him there in the place of his Cross. We are not waiting for Pentecost. We are not waiting for the coming of the Spirit. To the river. Plunge in! Within the atmosphere. Breathe it! In the presence of the Host. Hand over all the keys to him!

A Prayer

Teach me, O Lord, thy holy way,
And give me an obedient mind;
That in thy service I may find
My soul's delight from day to day.

Help me, O Savivour, here to trace
The sacred footsteps thou hast trod;
And meekly walking with my God,
To grow in goodness, truth and grace.

Guard me, O Lord, that I may ne'er
Forsake the right, or do the wrong;
Against temptation make me strong,
And round me spread thy sheltering care.

Bless me in every task, O Lord,
Begun, continued, done for thee;
Fulfill thy perfect work in me;
And thine abounding grace afford.

—Wiliam T. Matson.

A rational imitation of Christ is not the conduct of a mimic or a puppet. It means what the imitation of other characters means —an influence of leadership, power, authority, example, applied to the conditions of one's own life. The traits in him which command appreciation are applied, not to suppress one's own character, but to enrich and enoble it.—*Francis Greenwood Peabody.*

The Practice of Christian Union

A Clean-cut, Earnest Message

BY CECIL J. ARMSTRONG.

[EDITORS NOTE: Something of a sensation was recently made in our brotherhood by the report that Rev. Cecil J. Armstrong had presented his resignation to his church in Troy, New York, where he had labored for five years, and accompanied it with a statement of certain progressive views which he held and which he felt his people ought frankly to be told. The feeling had been growing in Mr. Armstrong's soul, he told his congregation, that his own spiritual integrity demanded of him to express his convictions with greater freedom than he felt the continued pastoral relation there would allow. Since his resignation the assurances of the people he has served so ably have surprised him, great numbers begging him to remain as pastor and declaring that their hearts are needing just the kind of aggressive leadership he has resolved upon. Mr. Armstrong's acceptance of the call to the Union Church of Disciples and Baptists in Monroe, Wis., opens to him a field for the highest service. This church, like its new pastor, has a message to the community and to the Christian life of our time. We have asked Mr. Armstrong for an article on Christian Union and we are glad to give our readers his earnest and illuminating words.]

Ever since Paul protested against divisions in the Corinthian Church, efforts to heal the breaches in Christendom have been made. 'Tis true that apologists for a divided church have ever been to the front. But the seers and prophets of Christianity have labored, sacrificed and prayed for the fulfilment of Jesus' prayer. Especially in this age is it useless to argue the sin and waste of contending religious factions. That these are self-evident is proved by the trend of religious utterance, and most emphatically by the plea of the recent Edinburgh Conference.

Thus has Christian union long been preached. Today it is much nearer achievement than ever before. Still, it must be admitted, that Christian union has been more preached than practiced. We have all seen the beauty and power of a united church; most of us have hailed with joy any tokens of a growing nearness of Christian bodies; but comparatively few have had the courage to really practice Christian union. To practice Christian union means to surrender many a time-honored creed and tradition, and to sacrifice many an ecclesiastical form. It means to grip the essential and bid farewell to the non-essential. Comparatively few have had the courage to do that.

"Terms" of Unity.

The trouble has been the "terms" imposed as a condition of unity. The Pope of Rome extends his paternal arms to protestantism; "let us be one," says he; but his condition is that we all become Roman Catholics. The good Episcopal bishops cordially invite the churches to unite, but upon the recognition of "the historic episcopate"—in other words, that all become Episcopalians. There is not a denomination under heaven that does not advocate union, but each consciously or unconsciously, would compel uniformity to its creed.

Have the Disciples been any exception to this? More strenuously than others have they pleaded for Christian union. This has not been without effect. Now the day has come when Christian union is in the air. When asked for our proposed basis, what is the reply? "Upon the New Testament as the only rule of faith and practice." "Yes," replies the questioner, "we too stand for that. Let us unite." "No," we reply, "union can only be achieved by an acceptance of a certain interpretation of the New Testament." And the questioner goes away wondering why his interpretation is not as good as ours. Have not the Disciples demanded that all shall come to them? What else meaneth our terms of union? Have not the Disciples said: "We will not unite unless our interpretation of the New Testament is accepted by all." "But our interpretation is the correct one," cries an enthusiastic Disciple. Well, that is exactly the contention of every denomination. The church will remain divided so long as the Disciples, or any other denomination, conditions unity upon "our interpretation."

Futility of Dogma.

This shows the futility of dogma as a basis of unity. Churches will no more unite upon immersion-dogma than upon free-will or predestination. Greek lexicons, canons of interpretation, and proof texts will never heal the sundered parts of Christendom. To the end of time men will be free-willists, determinists, universalists and affusionists. Till Gabriel sounds his trumpet men will differ



REV. CECIL J. ARMSTRONG.

as to the best form of church government. There will be a united church, but it will be a unity with great diversity of doctrinal and ecclesiastical beliefs.

But Christian union is and can be practiced. If the perpetuity of democracy depends upon a nation's practicing democracy, the achievement of unity depends upon the church's practicing of union. The first essential is to realize and recognize that the only basis for unity is devotion to the personal Christ and his ideals. All other bases are futile and vain—yea, are divisive. Herein lies the rock that might wreck the Disciples of Christ. A continued emphasis upon what we have been pleased to call "first principles" (although there is only one "first principle," namely, Christ) would cause us to degenerate into a mere sect—propagandists without a message to the age. We are pleading for a doctrinal basis. Such a plea becomes divisive.

Personal Devotion to Christ.

If personal devotion to the personal Christ and his ideals is made the basis of our plea then union is certain. That puts aside all doctrinal and creedal differences. It is the fulfiling of the motto: "In matters of faith unity, of opinion liberty, and in all things charity." It bids one and all "come." There is no pretension of superiority. It proclaims "all we are brethren—come, let us recognize our brotherhood."

In some communities churches have gone past federation and coöperation to real and lasting union. In how many places, think you, if the theologians would keep their hands off, would churches remain apart if such a basis were proposed to them? Just now it is customary for immersionist churches to unite. Yet the real standard around which intelligent immersionists gather is not immersion but devotion to Christ. The union of immersionists is but a step—the logic is irresistible. The next step (and it is at hand) is the union of immersionists and affusionists. The one is no more devoted to Jesus and his ideals than the other. Why should they not be one? If ever the universal church becomes immersionist it will not be because of argument or lexicon, nor because immersion was an apostolic practice. The history of the baptismal controversy proves that. It will be because the church finds immersion to be of more symbolic value than affusion. Such a result cannot be achieved until immersion is lifted out of the realm of controversy.

This presents to the Disciples their opportunity and responsibility. Let them put aside "our plea," "our interpretation," and present to their communities the one foundation, Jesus Christ and his ideals. What will be the result? In many cases the churches will not at first be prepared to answer the call. In a multitude of places the rank and file (theologians, of course, excepted) will gladly answer it and practice Christian union. Thus shall the Disciples fulfil their historic purpose. By the practice of Christian union shall we lose our life to find it in the lasting unity of the church universal.

Monroe, Wis. Union Church in Christ.

A movement to make the Protestant Episcopal church in the diocese of Milwaukee a recognized factor in future legislation on matters pertaining to civic welfare by constituting the new social service commission of the diocese a permanent body and authorizing it to examine, in behalf of the church, any bills prepared for presentation to the legislature wherein matters pertaining to the general welfare of society are involved, was inaugurated in the diocesan council last week by the presentation of resolutions embodying these points by the social service commission at the end of its annual report. The report sets forth that the first essential of the immediate future, from an economic standpoint, is the restoration of a due balance between income and the cost of living.

Our Readers' Opinions

"Interpretation Running Wild" Again

Editors Christian Century: Referring to the publication under the above heading of my criticism of your reply to Mr. Cleaver's question, I simply desire to say that I am quite content to leave to the readers of the Christian Century whether my interpretation of your statement actually runs wild, and if my conclusions, drawn from your utterance, are warranted. It is well known that the Disciples throughout their whole history have taught and practiced immersion only as baptism and have refused and do now refuse church membership except to the immersed. By "fullest fellowship," I supposed you meant church membership, as that was the only matter involved in Mr. Cleaver's question. If this is what you meant, and to refuse it is sectarian, then the Disciples are sectarian and "narrower in their basis of union than the Church of Christ."

The editorial note appended to my article is sufficiently "safe and sane" in so far as it relates to what the Christian Century believes. I had no intention of reading into your paragraph what it did not contain, nor do I believe that this has been done. My difficulty now is to reconcile your present position with that assumed in your answer to Mr. Cleaver's question. But we can afford to let that go. You have made a very good and very satisfying "confession!" For my life I cannot square what you say in your issue of October 6 with what you say in your issue of May 12, but the last word will be accepted as your more mature judgment—and so we are all in Topeka and all together!

Valparaiso, Ind. CLAUDE E. HILL.

What Can the Men Not Do

An editorial in The Christian Century for September 22, throws out a few sparks anent the Brotherhood. It begins with some slight strictures upon the good humor reigning around a certain banquet board. The lightness of the after-dinner speeches, following so hard upon some vigorous interchanges in the afternoon, seems to the editor to be out of keeping with the seriousness of the Brotherhood's great purpose and great future. Possibly the good natured speakers considered that a banquet furnished the scriptural opportune time for mirth. At any rate, they attempted to rouse a few risibilities, though some of the jokes were old enough to be serious, goodness knows!

However, lest a worse criticism befall us, one serious thing came out of it all. The editor was seriously impressed with the need of an objective in the Brotherhood. He has propounded a most weighty and pertinent question. He has also voiced the thoughts of many earnest ministers and laymen. Possibly, too, the leaders of the movement have spent several sleepless nights over the same problem. What is the Brotherhood for? What is it going to do? How is it going to put its members to work? All these are forms of the same insistent question.

To my mind, the editor has come to the heart of the Brotherhood's problem. He has stated it with clearness and vigor and has demanded the serious consideration of it. In all this he has done well and nobody will welcome what he has said more earnestly than the friends of the movement.

First, however, it ought to be noted that his strictures are no more criticisms upon the Brotherhood than upon the Disciple church, or any other church. The very fact that the question, "What shall be done with this body of men?" is asked at all is a commentary upon the institution founded first by men and whose business for the last two millenniums has been supposed to be to work out just this problem. It is just as pertinent to ask the whole church "What is the church going to do with its men?"

In fact it is a little more pertinent to the Disciple church. For it was the Disciple church, in convention assembled, which organized the Brotherhood and presumably for a purpose. If there was no purpose in the organization it certainly can be no more culpable in the Brotherhood than in any other being born without consultation. Its immediate adoption of a motto, "All the men at all the church's work" would seem to palliate its first prenatal offense, if there was any.

The statement of the purpose does not seem satisfactory. It does not express what so many seem anxious to have. The editor suggests a more definite programme. He thinks that, first, the church lacks spirituality; second, spiritual leadership; third, the men are to blame for this. It can be remedied by the men's doing the mechanical part of the church's activities and so making the minister the spiritual leader he ought to be.

Such a suggestion is in every way splendid. It is clear, clean-cut and appears practical. It will prove a boon to the movement, for it will reach many men who are thinking earnestly about the matter. It does The Christian Century credit to express it.

Several comments might be made upon it. First, it is in no wise the Brotherhood's fault that church conditions are as they are. The editor does not say it is, but taken out of connection, or in connection, with some previous remarks, some readers might hastily think it was. Second, the Brotherhood, through its special and regular secretaries, has made this programme its preachment *par excellence*. From Dan to Beersheeba, more than one orator has burnt out the firebrick lining of his throat crying the message of a redeemed and consecrated ministry. Some have gone through the fires of newspaper notoriety, and some have suffered even the keener torments of sisterly disaffection over this same plea. Therefore, the Brotherhood says the message of the editor is a brave message. It sounds good to the ear to have somebody else say it and say it better than it has been said before and to a larger audience.

Further, good as this message is as delivered from the flowing pen of the writer, it has its limitations. It offers but a partial and inadequate vision. It sounds as if the editor had something further to say. Possibly space forbade further elaboration. At any rate the Brotherhood has not only preached a fuller vision, but local Brotherhoods have actually put some phases of it into practice.

The Brotherhood early recognized that there is not enough work in the church to employ all the men the church now has. All the men cannot work at all the so-called church's work for there is not enough work to go round. That is, as the "church's work" is now conceived. Therefore, the wording of the motto was left open so as always to be large enough to encompass any expansion of the vision in the future. Therefore, when the Brotherhood at Elkhart, Indiana, appointed a committee to inspect politicians' pedigrees, it was looked upon as legitimate church work. When fifty deputy sheriffs from Brotherhoods carried out cases of liquor from illicit establishments, that was counted church work to the glory of God. Many other new deeds might be noted. So in the future, the motto will always be inclusive enough to furnish inspiration to any activities of men for the Kingdom of God.

The best answer to the question, "What shall the Brotherhood do with its men," may be tentatively accepted as the duty of teaching the church a new definition of its work: Release the minister from material worries. Build up the spirituality of the church. These are splendid objectives. But beyond these let the Brotherhood redefine the church's work in terms so great, so extensive, so progressive, so practical, so heroic that men will enlist in her enterprises everywhere. Begin with the babies. See that they are better born and better reared. Help the children. Put Christian men on school-boards. Eliminate the foolish and wasteful studies; put in the useful and enjoyable studies; equip school-houses with baths, gymnasium, manual training apparatus; the school-yards with play and nature study material. Elect Christian men to public office, clean the streets, tear down the shacks, open air spaces, build bath-houses and turn the city into a place fit for children to grow up in. Make mechanics more skilled, more sober, more thrifty; make clerks more independent; fathers more than money-supplying machines and mothers more in love with motherhood. Do these things as well as the things already so well done.

This has been the plea of the Brotherhood. The Christian Men gives incidents monthly of some steps toward it. The editor's notes did not seem to recognize this sufficiently, and therefore this is offered as supplementing the good things he said and offsetting some criticisms in the minds of some men who do not yet realize what has been said and done. ARTHUR HOLMES.

Philadelphia.

The Man Problem

Editors the Christian Century: Your recent editorial upon "What Can the Men Do?" touches the root of one of the most difficult problems given man to solve. Two facts stand in great clearness when moral welfare is under consideration. One that salvation depends upon work. The other that the work in hand shall be of the highest possible moment. That which imparts character to work is its aim. The justification of the angel's task of sweeping the street crossing is the justification of the task of the angel administering an empire, viz.: the working out of God's good will on the earth. God's will is that man shall be permanently happy. To achieve this state is the work both of men and of angels.

What services will minister to human happiness?

True education will so minister. Education of both heart and mind, of body and brain. Then how fine it would be if brotherhoods would take up various phases of such activities, inquiring as to what forms of education are good, promoting libraries and selections of good books, promoting reading rooms, promoting lecture courses, purifying places given over to moving pictures, recognizing what a fine instrument this is and what possibilities it contains.

Purity in political life will so minister. How fine then it would be and how worthy of a man's effort, if our brotherhood through proper committees would institute searching inquiries as to political conditions to know who are good men and who are evil and to scrutinize narrowly proposed legislation to know in whose interests it is being offered,

(Continued on page 21.)

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

(Chapter XXI—Continued.)

"James Douglas is not a man to accuse even an enemy of wrong doing without sufficient cause. But you are right Jeanie. Mother, we must keep the contents of James' letter from everyone, even from Mr. Sinclair, till I get back from Oban. If I start at once—"

"It is useless my son, to start tonight. You will really lose little time by waiting for the first train in the morning."

"I can't wait mother. I must go on at once. As James says, I am suffocating with anxiety. It will be easier to bear when I find myself on the road. There is a train in half an hour."

"But James told you to bring the cheque, Donald. You can't get it till father comes. Oh, must the whole terrible thing be brought up again?" Jeanie scarcely knew what she was saying. Donald flew into a passion.

"I suppose you would rather see me lie under it Jeanie. It would be enough for you if you were his wife."

"Donald, Donald forgive me. I would do anything to clear you from suspicion. But I can't believe that Archie is guilty. He could not be so vile."

"Hush, my children, and be calm and patient. It will all come out. I knew it would from the first. A mother's prayers work more miracles than the world knows of. But God forbid we should lay an accusation on another, no matter who, without due proof. He is near of kin to all of us, my children."

"If James has got evidence against cousin Archie, we'll all be sorry mother," said Donald.

"But do you know I can never trust him since the accident. I am sure Mr. Sinclair blames him, too. He never even mentions his name. You know Jeanie, that you thought he wanted to injure Mr. Sinclair. You told me so at the time."

"I know it. I know it perfectly well. But Archie has declared so solemnly that it was a pure accident, and he has been so sorry about it, that I could not have the heart to doubt him."

"Don't distress your father by letting him know what James wants to see you about, Donald. He has enough to bother him. And I think uncertainty is more trying to us who are growing up in years, than you young people can understand. I am sore puzzled to know why he did not come to see me when he came back from John M'Kitridge, instead of going away again to the Manse."

Donald forgot his eagerness to be off to Oban. In quiet, steady tones he said slowly:

"I know why, mother."

"Tell us Donald. Was his mission a failure? Did the wretched man scorn his message and his proffered friendship?"

"No mother. That good woman's death has done what her life failed to do. It has softened his heart. He is anxious to make restitution for the wrongs he has done, especially to me and father."

"I know he hated your father for years, Donald. But you never offended him. And how could he injure you?"

"He tried to injure father through me, mother. He succeeded but too well—as Jeanie knows. Yes, Jeanie, John M'Kitridge was the man whom I told you of." She nodded, while her mother inquired anxiously.

"Are you going to tell me everything at last my son?"

He began at the beginning and left nothing untold. He reminded her of his desire to emigrate. It was simply to get away from the clutches of the man who, by false friendship had led him on to ruin. He would have told her and his father all the truth long ago, had he not feared that it would break their hearts to know how he had fallen into evil company even for a time. He told them how Elsie's mother had sent him home strong enough to make a clean breast of it. He told them of how he had met his father going to the man who had led him downward; how he had begged his father to hear his confession, and how he had told him to wait until he had first gone to be reconciled to his enemy. They listened in wonder as they heard how John M'Kitridge had broken down under his old master's kindness, and had confessed his own wrong doing. When Donald mentioned having been drugged, Mrs. Graeme threw her arms around him as she exclaimed joyously:

"My bairn, my bairn, I aye knew you were true at heart."

"Your faith in me and, and Elsie's, saved me from despair."

"Donald, I was hard on you. But I always feared you might have spent more than you told me of and thus been tempted."

"I don't blame you Jeanie. But if you had told me where you got the money for me, at least I would have been in a position to deny all knowledge of the forged cheque. All my hesitation and stammering was through fear that you had done it for me."

"I know now Donald. But I did not like to tell even you, that I went to Mr. Sinclair." The color suffused her face as she spoke.

"Well, Jeanie, you will be glad to know that we can both go to him this evening and thank him for his goodness. Look at this." And he placed the two fifty pound notes in her trembling hand.

CHAPTER XXII.

A Wounded Spirit.

The minister sat in his study chair wrapt in gloomy thought. Mrs. Johnston, his old housekeeper, turned on the gas, poked the fire and put on more coal, but he took no notice. She glanced at him hiddenly, out of her kindly blue eyes as she turned the gas-brackets to the angles he liked best for reading, but he gave no word of thanks, as was his custom. She lingered, for excuse, re-arranging books and papers on the table beside him. All her little devices were useless. He did not seem aware of her presence. She had been his faithful servant for ten years, and never had she seen before that hopeless look on his face. It was the first day since his return to the Manse that no one had called. Many a time during the past two weeks, Mrs. Johnston had grumbled to herself that his friends gave him no rest with their well meant visits. But now she longed for some one to come, who would rouse him from the dark brooding, which seemed to be crushing all the brightness out of his, so lately, happy spirit. At last, after waiting in vain for her master to speak, the kind old body ventured to say timidly:

"I'm just hame frae Brigend the noo, maister."

Mr. Sinclair moved wearily in his chair and his face lost none of its moodiness as he replied:

"Oh, were you in the village? A cold evening for you to go out, Mrs. Johnston."

"No sae cauld outside as it is inside, sir."

"What has gone wrong now, Mrs. Johnston?"

"Everything's wrang, sir, when the brightness has gone oot o' the meenister's face."

"Can you wonder that I'm bloomy betimes—thinking of this?" He looked at the empty sleeve.

"It's bad enough, maister, that you hae lost a guid airm. It would be waur if you forget that the airm o' the Almighty is not shortened."

"Thank you, thank you, Mrs. Johnston—that would be worse indeed. But I shall never forget that. The earthly joy that, perhaps, is lost to me can be made up in higher service. You are right—quite right. The minister's face should never lose its brightness." He smiled as he spoke with something of the old sweetness that had been his before the blow fell. The good soul beamed with delight to see her beloved master like himself once again. Encouraged by his words and manner, she ventured further counsel and information:

"An' you'll need your bright face, maister, if you're to bring the light o' hope into the life o' some o' your freends—I'm sair feart there's something wrang at Hopefield. Maister Donald awa efter Jamie Douglas to Oban, an' Miss Jeanie's going aboot the hoose as white as a sheet—so Sarah telt me when I was in awhile syne." Mr. Sinclair leaned forward eagerly in his chair.

"Donald gone to Oban? I hope James is not ill again."

"Jamie's not ill, sir. A letter frae him says he's getting on fine, an' he'll soon be back at his wark. An' seeing Jamie's no needing him, I think Maister Donald might ha' stayed at hame. It's fair cruel tae leave Miss Jeanie sae muckle alone as she is." The light died out of her listener's eyes.

"Is Miss Jeanie ill, Mrs. Johnston?"

"Ill enough, sir, when she's breaking her hert aboot something—be it what it will."

He smiled. "I'm afraid Sarah's a bit of a gossip."

"An' I'm no one tae listen tae gossip, maister. But I hae eyes in my ain heid. The bonnie lassie's jist a ghaist o' what she was and the eyes o' her wad break your hert."

Mrs. Johnston mixed the Highland tongue of her childhood with the Lowland of the rest of her life very pathetically. Mr. Sinclair remained silent for a few moments. Then he said gravely:

"Think of the months of weariness they had, sick-nursing—James Douglas and me—it was quite enough to wear her to a shadow."

"Bodily fatigue slithers over a lassie o' nineteen like water frae a duck's back. But when the hert's sair it's a different maitter. She's no' been hersel' since—since the accident, maister."

His face crimsoned—

"It was a terrible shock to all my friends, Mrs. Johnston."

"Nae doubt. But there's another thing Sarah has telt me—Mr.—God forgie me, I canna bring mysel' to mention his name—the man wi' the motor car has na once been in Brigend since the accident. Surely Miss Jeanie wud na be grievin' hersel' about the likes o' him? He's naething but a diel-may-care wastrel!" Mr. Sinclair leaned back in his deep armchair wearily. He lifted his thin, white hand to shade his eyes from the glow of the gas light. He paused before answering the old woman's wrathful words. Then with a half-suppressed sigh, he replied:

(To be continued.)

Tommy's Preference.

"Which do you prefer, Tommy, apple pie or peach?"

"Thank you, ma'am," said Tommy, "I prefer a piece of each."—Malcolm Douglas.



The Thermometer

Poor old thermometer,
  Hangin' in the sun,
Never gettin' any rest,
  Allus on the run!
Have to keep in trainin'
  For a promenade
From something less than zero
  To a hundred in the shade!
You're one of those companions
  Who think it's up to you
To tell us without flinchin'
  Just what you think is true.
Poor old thermometer!
  Your candor ne'er unbends,
We praise your sense of duty—
  But you haven't any friends.
—Washington Evening Star.

The Boys and the Bees

Many, many years ago the people in Germany lived in little towns with high walls around them. They built walls around their towns because they had quarrels with other towns. The walls protected them against their enemies.

Sometimes people kept beehives on the high walls. The bees would fly away into the fields outside and gather honey. There were not many flowers inside the city to get honey from.

One morning two baker boys were hungry. They had to get up very early. Some fine rolls had just been taken from the oven. The boys thought it would be fine to have some rolls and honey.

Let us go up on the walls and get some honey out of one of the hives," said John.

"But the bees will sting us," answered James. "Besides, the watchman on the walls might see us. Then we would be in trouble of another kind."

John, however, persuaded James to go. The two boys stole out of the shop, and ran across the street.

In a few minutes they were creeping up the stairs that led to the top of the wall.

There was no watchman to be seen. He had gotten sleepy probably, and had gone somewhere to sleep. But there was a noise coming from somewhere.

The boys listened, but all was quiet again. They made their way quietly along the wall till they came to the hives.

Then they covered their faces and got ready to rob the bees of their treasure. John was just lifting the top from one of the hives, when he heard another strange noise. He dropped the hive hurriedly.

The noise seemed to come from outside of the wall. The boys looked over, and saw a small army. It was the people of Linz, who had come to attack the town.

Both boys were terribly frightened at first. They saw, however, that something must be done to save the town.

"James," said John, "you run yonder and ring the bell. I will tumble the beehives down on their heads."

James did as he was told. John pushed a hive over the wall It fell on the leader's head, and went to pieces The bees were angry at being disturbed in this way. They flew at the men and stung their hands and faces, so that they were glad to run away.

Another beehive came tumbling down and then another. And the angry bees put the whole army to flight.

By this time the bell had called the people out to defend the town. But the army had already departed. The two boys and the bees had saved the town.

The boys were not punished. Instead, the people praised them for their wise acts. It was decided to erect a monument in their honor.

One of the boys afterward became mayor of the city. The other was long known as the most famous baker of his time.—A Rhine Legend, from "Child Lore."

Dot's World

BY L. M. MONTGOMERY.

"Oh, dear me!" said Dot, crossly, "this is a horrid old world. It's the very worst world ever was!"

Aunt Meg smiled.

"I've been thinking it was a real nice world, Dot. What is the matter with it?"

"It rained all the morning," said Dot, "and I couldn't go down to play with Nellie; and I've nuffin to do, and I'm tired of all my books and games. Nobody pays any 'tention to me, and it's a horrid old world."

Aunt Meg laid down her work and looked seriously at seven-year-old Dot. Dot liked to have people look seriously at her; it made her feel so nice and grown up.

"I don't really think it's a horrid world, Dot," she said. "It is just the kind of world we make it. Would you like a recipe for making it a nice world?"

"'Course I would," said Dot, promptly.

"Then," said Aunt Meg, decidedly, "you must go and do things for other people."

"What things?" asked Dot, opening her eyes.

"Oh, I can't tell you that. You must find out what things for yourself."

"Are you in earnest?" demanded Dot.

"Indeed I am. Just try my recipe. You'll see that it will change your opinion about the world."

Privately Dot didn't believe that it would. She wasn't at all sure she knew just what Aunt Meg meant, but she thought it over carefully as she went downstairs.

In the sitting room she saw grandma getting ready to wind a skein of yarn over two chairs. Dot knew it made grandma's arms and rheumatic fingers ache to wind yarn; but Dot didn't like it either, and she was just slipping out when she thought of what Aunt Meg had said. Was this what she meant!

"Grandma, I'll wind your yarn for you," she said.

And wind it she did. When it was done grandma gave her a kiss and a pineapple drop.

"I'm ever so much obliged to you, dearie. You're a thoughtful girl."

Dot slipped out to the kitchen, and there was Nora getting ready to bake a cake.

"Can't I seed those raisins for you, Nora?" she said.

"Shure, and it's meself that'll be obliged to yez if yez will," said Nora, heartily. "I've got forty other things to do. If ye'll seed the raisins for me, I'll bake yez two little pattypans out of the cake fer your doll house."

"Where is Ethel?" said mamma, coming into the kitchen when the raisins were done. "I want her to amuse Bobby while I stitch up her shirt waist."

"Ethel is busy doing arithmetic for Monday," said Dot. "I'll play with Bobby, mamma."

So for an hour Dot played woolly bear and building house with two-year-old Bobby.

"That's my little woman," said mamma.

When Bobby fell asleep, six-year-old Teddy strayed in with tears on his face.

"I tan't learn my letters," he sobbed.

"Oh, yes, you can," said Dot, brightly. "I'll help you. Come along we'll go up to the hall window seat and find out all about them."

In half an hour's time Teddy had got his alphabet so well straightened out that he knew every letter in it. Then Dot ran down to the Corners and did an errand for Ethel, for the rain had stopped and the sun was shining gloriously. The flowers in Dot's garden plot were all wide open and fresh when she came back.

"I b'lieve I'll pick a bunch and take them down to old Mrs. Brown," said Dot to herself. "I know she likes flowers, and she hasn't any."

"Bless your little heart, dearie!" said Mrs. Brown, as she took the big, sweet bouquet of blossoms. "It's a sweet thing of you to think of bringing me such lovely flowers. I've been wishing for some all day. And you're like a flower yourself, pet."

That evening Aunt Meg came into the little white bed room where Dot had just gone to bed.

"Well, Dot, what do you think of the world now?" she asked, merrily.

"It's a nice, splendid world," said Dot. "I'm ever so much obliged to you for your recipe, Aunt Meg, and I'm going to use it every day."—Zion's Herald.

The Baby

He is so little to be so loved!
He came unbooted, ungarbed, ungloved,
  Naked and shameless,
  Beggared and blameless,
And for all he could tell us, even nameless,
Yet every one in the house bows down
As if the mendicant wore a crown.

He is so little to be so loud!
Oh, I own I should be wondrous proud
  If I had a tongue
  All swiveled and swung,
With a double-back action twin-screw lung
Which brought me victual and keep and care,
Whenever I shook the surrounding air.

He is so little to be so large!
Why, a train of cars or a whaleback barge
  Couldn't carry freight
  Of the monstrous weight
Of all his qualities good and great.
And, though one view is as good as another,
Don't take my word for it—ask his mother.
—Edmund Vance Cook.

Life—we shall not know what life is until we die! Death is not a descent, but a never-ending ascent into the larger spaces and the fuller delights!—J. Ossian Davies.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, OCTOBER 16

Theme for the Day—Love's Endurance.

Scripture—Love never faileth, 1 Cor. 13:8. And now abideth faith, hope, love, these three; and the greatest of these is love, 1 Cor. 13:13.

There is a life that remains ever young
All through the day, all through the day,
Singing at evening the song it has sung
All through the length of the day;
Love is the glory that never grows old,
Telling the story a hundred times told,
Keeping it light where the shadows have rolled,
All through the length of the day.
—George Matheson ("What Never Grows Old").

Prayer—Our heavenly Father, out of the hatreds and suspicions of the past our Saviour has brought us the news of the love that never fails. We rejoice in that message of his, and we covet for ourselves the spirit of good will and love which shall not be defeated by misfortune nor overthrown by any form of difficulty. We thank Thee for this holy day and the privileges of Thy house. May we worship as those who have tasted of the good things of the kingdom of God and the powers of the world to come. Grant us thy blessing for our Saviour's sake. Amen.

MONDAY, OCTOBER 17.

Theme for the Day—Water from the Eternal Rock.

Scripture—The Lord thy God . . . who brought thee forth water out of the rock of flint. **Deut. 8:14, 15.**

For they drank of a spiritual rock that followed them, and that rock was Christ, 2 Cor. 10:4.

O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.
—Alfred Tennyson ("In Memoriam").

Prayer—Our Father, we are often thirsty in a dry and barren land where no water is. All our springs are in Thee. Thou hast been to us in days gone by as rivers of water in a dry place and as the shadow of a great rock in a weary land. Lead us to the rock that is higher than we. May the streams of refreshment and renewal flow out for our thirsty souls. May we look to the Christ, our Master and Savior, for comfort and guidance, and may we find at length rest and contentment in the holy place of God, toward which we make our journey. Amen.

TUESDAY, OCTOBER 18.

Theme for the Day—The Vision of Paradise Regained.

Scripture—And he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life, Gen. 3:24.

And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. 3:15.

Still before Eden waves the fiery sword,
Her Tree of Life unransomed: whose sad Tree
Of Knowledge yet to growth of Calvary
Must yield its Tempter,—Hell the earliest dead
Of Earth resign,—and yet, O Son and Lord,
The seed o' the woman bruise the serpent's head.
—D. G. Rosetti ("The Holy Family").

Prayer—Gracious God, we praise Thee that out of the disaster which has been wrought in the world by selfish and willful deeds Thou hast caused the light to shine from the cross of our Lord Jesus Christ. We praise Thee for the wonders of that victory which righteousness is slowly gaining over the forces of evil. Teach us, we pray Thee, that the blessing of Thy presence can only be worthily obtained through struggle and cleansing. Aid us to accomplish in the strength of our Master the conquest of evil, that in us afresh the seed of the woman may bruise the serpent's head. We ask for Christ's sake. Amen.

WEDNESDAY, OCTOBER 19.

Theme for the Day—Master and Servant.

Scripture—A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household, Matt. 10:24, 25.

Yet it was well, and Thou hast said in season
"As is the master shall the servant be":
Let me not subtly slide into the treason,
Seeking an honour which they gave not Thee;

Never at even, pillowed on a pleasure,
Sleep with the wings of aspiration furled,
Hide the last mite of the forbidden treasure,
Keep for my joys a world within the world.
—F. W. H. Myers ("Saint Paul").

Prayer—Father of mercies, we adore Thee for the fulness of Thy love manifested in the life and death of Jesus. We would not pass through the estate of disciples without the spirit which enables us to bear hardship as those who are called by his name. May we covet no easy and profitless life, but rather one of good service for Him whom we follow. Save us, we pray Thee, from low ambitions and easily fulfilled desires. Make us to be content only with that which is best, and so may we attain the place of children of God, through the grace of Jesus Christ our Lord. Amen.

THURSDAY, OCTOBER 20.

Theme for the Day—The Heavenly Life and the Birth of the Spirit.

Scripture—To depart and be with Christ, Phil. 1:23.

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John 3:8.

Dead, and no note in heaven,
Nor a gleam of white wings given,
To mark her way!
And my heart went up in the cry,
"How did the swift soul fly?
What life inherit?"
Then the wind blew sweet and was gone,
And a voice said, "So is one
Born of the Spirit."
—Edna Dean Proctor ("Born of the Spirit").

Prayer—Dear Father, we thank Thee for the confidence that comes to us through the gospel of Christ that those whom we have loved and lost awhile have entered into the life that is life indeed. Their departure has filled us with longing and bereavement, yet we do not count them as lost. Rather would we be confident that they have been born into the new and larger estate of the redeemed in Thy presence. In them the mystery of spiritual birth has been revealed. Help us, we beseech Thee, to claim for ourselves this confident faith, and the hope that we ere long may enter with them into life. We pray in the name of Christ. Amen.

FRIDAY, OCTOBER 21.

Theme for the Day—The Deepening of Autumn.

Scripture—And the clouds return after the rain, Ecc. 12:2.

These are the days when the birds come back,
A very few, a bird or two,
To take a backward look.
These are the days when skies put on
The old, old sophistries of June,
A blue and gold mistake.
—Emily Dickinson ("Indian Summer").

Prayer—O Thou, who hast given us this fair world in which to dwell, we bless Thee for its beauty and its adaptation to our needs. We thank Thee for the maturing season with its fruits, which speak of the blessings of God. Teach us the lesson, our Father, that all the experiences of the year are necessary to the welfare of mankind, and that not less needful are the various incidents of joy and sorrow that befall us on the highway of our lives. Help us in gratitude and good courage to persevere to the end. In the name of Christ Jesus, our Lord. Amen.

SATURDAY, OCTOBER 22.

Theme for the Day—Increasing Day.

Scripture—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound, Isa. 30:26.

It's wiser being good than bad;
It's safer being meek than fierce:
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched:
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst.
—Robert Browning ("Apparent Failure").

Prayer—Our Father in heaven, hallowed be Thy name. Through another week Thou hast brought us in safety, and we acknowledge before Thee our gratitude for all Thy goodness. Give to us faith in the future. Help us to believe that the best of life is yet to be. Say we see Thy purposes in all events. May the lessons of the past bring to us wisdom and assurance, and may our lives become increasingly useful and happy under Thy gracious blessing. We pray in the Redeemer's name. Amen.

You will fine the greatest possible help in studying the character of Christ—not your own. I believe that is when we are most occupied with Christ that we are most useful to others, however unconscious we may be of it and however conscious of our unlikeness to him.—*A. L. Newton.*



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Closing Days*

The review lessons of the present year come at somewhat irregular intervals. The one which covered the lessons of the spring was really Number 2 of the summer series, and now the one which reviews the lessons of the summer and early autumn is Lesson 4 of the final quarter.

It is perhaps possible to divide the lessons of this quarter into three somewhat irregular sections: those which deal with the important events of the final month, those which relate the parables of this period, and those in which some of the minor, though interesting, incidents of Jesus' ministry are considered.

The Great Events.

There are four events that stand out much more prominently than the others in this series of lessons. They are Peter's Confession, The Transfiguration, The Entry Into Jerusalem, and The Day of the Great Controversies. These are lessons 3, 4, 9, and 12 of the present series.

Peter's Confession marked the culminating point of the teaching of Jesus. It was a sort of examination at the end of the course through which he had brought the disciples. It was to determine whether or not they understood sufficiently the nature of his life and message to be trusted after his departure. The assurance which Peter gave left no doubt that they understood. The outspoken utterance of this practical disciple made it clear that if he comprehended, surely the others would not fail to see the meaning of Christ's life. And the joy of the Saviour at this discovery voiced itself in its words of blessing.

The Transfiguration was a sort of sequel to Peter's Confession, for that public utterance had been almost immediately followed by our Lord's warning to the disciples that he was presently to terminate his work at Jerusalem amid suffering that seemed wholly inconsistent with their idea of his dignity and power. When Jesus thus set himself to the ministry of humiliation and sacrifice, his glory could not be longer obscured. The disciples then saw him manifested in a new splendor. Hitherto they had beheld in him their friend and leader. Now, on the lonely mountain sides of Hermon, they saw him as the self-devoted Master becoming a servant, and thus revealing all the glory of that divine life which it was his task to interpret. Though they did not understand at the time, later years brought to their minds the real significance of the transfiguration scene, and they were sure that they had not followed cunningly devised fables when they made known the power and the presence of the Lord eJsus Christ (2 Peter 1:16-18.)

The Triumphal Entry.

The third event of striking interest is the entry of Jesus into the Holy City. It was the one moment in his busy and self-denying life when he gave himself with perfect good will to the rejoicing enthusiasm of the people. There was in this act the double purpose of responding, if even but a moment, to the desire of his friends that he should act the part of their much desired and long awaited King. But there was as well the purpose on his part to disabuse their minds of any such false conception of his real nature by the fact that when all things were actually within his grasp, he turned aside from this political and worldly ambition to face humiliation, death, and apparent failure. The fact that Jesus should have allowed himself to be escorted into the Holy City in this manner is not without its perplexities in view of his habitual retirement and unworldliness, but perhaps the easiest explanation is that which has been indicated.

The final scene of importance in this series of lessons is that which took place on the day of the great controversies when, by repeated attacks upon his authority and efforts to discredit him with the multitude, the ruling classes in Jerusalem attempted that form of attack which no period hitherto had justified. They were desperate over his increasing influence. At enmity among themselves, they joined forces to discredit him with the crowd. Our narratives show the calm masterfulness of Jesus in the presence of this hostile demonstration. He silenced them by disconcerting answers, or by counter-questions.

The Parables.

The second division of these studies is by far the most extensive, including, as it does, the many parables that Jesus uttered for the purpose of instructing the disciples, and perhaps in part, of baffling his enemies. Lesson 5 is occupied with the story of the unjust steward, which points the lesson of the great forgiveness which the friends of Jesus received from the Father, and the consequent need of manifesting the same forgiving spirit to one another. Lesson 7 deals with the laborers in the vineyard, and the fact that all received the same reward, though some had worked much longer than others. Jesus had no desire to commit his followers to so unequal a basis of industry, but he did wish to point out the fact that those who received the gifts of the kingdom might well spend lives of arduous service in securing them, while the generous nature of the divine love showered abundant riches upon even the last comers into the labors of the day.

Lesson 10 deals with the story of the husbandmen to whom had been committed the estate of a wealthy man. But these keepers grew unfaithful and refused to make accounting of their trust. Their rejection as servants and the choice of other and better men was the inevitable consequence. Lesson 11 gives the story of the marriage feast to which a great company had been invited, only to fail in their response to the invitation when the dinner was about to be served. The anger of the royal host and the hasty summons to the chance guests of the wayside made compensation for the rejected invitation. Perhaps the little story at the close of this parable, of the man who had no appropriate wedding garment, was a fragment from some other teaching of Jesus that attached itself to this parable because of similar theme. In its present position, while true to the laws of spiritual opportunity, it diverts attention from the main theme.

Warning.

The first three lessons of the fourth quarter are the familiar parables of the virgins, the talents, and the judgment scene. These are all intended for the inner circle of the disciples rather than for the public to which he had previously spoken. They all emphasized the necessity for alertness, intelligent study of the times, boldness in the great adventure of bringing in the kingdom, and recognition of the decisive and determining character of every day in the great business before them. It will be noticed that the familiar title, "The Last Judgment," nowhere appears in the text. The principles stated hold true of all pronouncements upon human life, not only that which may be conceived as coming in the distant future, but that which is the daily and hourly verdict upon conduct.

The third section deals with a few scattered incidents in the life of Jesus. Lesson 6 relates his blessing the children and his interview with the rich young man, and Lesson 8 tells of the request for place made by James and John, and the healing of the blind men at Jericho.

Lesson 13 is the quarterly temperance study, whose theme is Paul's discussion of the works of flesh and spirit in his epistles to the churches of Galatia.

*International Sunday-school Lesson for October 23, 1910. Review. Golden Text: "And it came to pass when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers to go before his face," Luke 9:51.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic October 23: The Chances We Miss
Gal 6:1-10.

Probably we do not know of more than half the chances we miss. Only those which we discover afterwards enable us to realize that we do miss many chances in which we might have been of a real service to ourselves or to some one else had we appreciated the opportunity. But we can never know of the many chances which have passed by unobserved at the time or indeed at a later time.

We do well to realize in the beginning that it is our fault that we miss so many chances. We need to open our eyes to things all about us. If we are observant we will see how those who count for most in life spend their time both with respect to themselves and others. Again there is constant need all about us. The poor both in body and spirit are always present. The weak and halting morally and spiritually quite as much as physically must be constantly helped and borne up. Besides we always have about us those who in their unselfish service are carry-

ing burdens far beyond their strength. These we should ever assist and encourage by lending a hand. Moreover every man who counts for much in life makes frequent inventories of his own life and measures himself by accepted and worthy ideals. People who thus go about with awareness, see opportunities of service, and if their hearts are right, improve them.

We must not be selfish, but some of the greatest chances we miss have to do directly with ourselves. In these days of great churches, graded Sunday-schools, and the Christian Endeavor, all splendid agencies of soul-culture, of life enrichment, the young man or woman who treats them lightly, or ignores them entirely is missing his greatest chance, he is deceiving himself, yea he is mocking God. In these institutions his ideals are clarified, and elevated, his purpose deepened, his noble impulses are sustained, his life enriched. Such a one becomes a veritable dynamo of spiritual and benevolent power. He not only will look for chances, but he will have the disposition and the equipment to improve them. But should one overlook these duties which he has to himself, he not only will not observe chances for services and help, he will also be practically helpless in rendering the needed assistance even though he might have the desire to do so.

Especially are the young in danger of being, "overtaken in a trespass." Not only do they come upon temptation, but the fowler is constantly seeking to ensnare them. Life is sweet, the heart is gay, all is inviting, and the wonder is that not more are overtaken. It is for the spiritually minded to speak words not of censure but encouragement. Condemn the wrong but forgive the faulter and restore him to his spiritual standing. Help him. These are in every community. Besides there are the poor and needy whom we should help. People ought not to be poor. It would be entirely unnecessary if the Good Father's will prevailed, but the world is sinful and men seek to accumulate at the expense of others. These are chances which are also obligations which all true Endeavorers seek to improve.

The Book World

—STOIC AND EPICUREAN, by R. D. Hicks, M. A. This is the fourth in a series on The Epochs of Philosophy," edited by John Hibben of Princeton University. The series aims "to present the significant features of philosophical thought in the chief periods of its development," and to interpret the characteristic contributions which each age may have made to the permanent store of philosophical knowledge." The author of this volume gives, from a broad, independent study of the sources, an admirable presentation of the doctrines of Stoicism, Epicureanism, and contemporary Scepticism and Eclecticism. The founders and great lights of each of these schools are placed in historical order in the environment of their day and are seen producing their contributions in the conflicts and questions of real life. The Stoic and Epicurean sought to help mankind to realize its highest good. Acordingly the Stoic finds the realization of virtue the chief form of life. All action subordinates itself to this one aim. "Virtue consists in shaping the whole of conduct in conformity to right reason or—which comes to the same thing—with God's will." "Sin is misery and carries its own punishment." The author points out that the general conception of Epicureanism as a doctrine of unbridled pleasure is unfair. "Philosophy was defined by Epicurus as 'a daily business of speech and thought to secure a happy life.' Here is struck the note of intense earnestness, characteristic alike of Epicurus and his age. Philosophy is a practical concern; it deals with the health of the soul. It is life and not merely a doctrine. It holds out the promise of well-being and happiness." A splendid feature of the book is its extended quotations from the original sources, thus enabling the reader to draw his own conculsions. A select bibliography and full index adds value to the book. The author writes with strength and the presentation is very stimulating. By presenting the struggles and conflicts in the growth of the ideals of the former age, the author enables us to appreciate more fully the struggles of our own (New York; Charles Scribner's Sons, Pp 412).

MODERN LIGHT ON IMMORTALITY, by Henry Frank. This is the most presumptuous book we have read for a long time. It proposes to traverse the whole course of thought and feeling and to gather together the data of scientific research concerning immortality. It proposes to do this absolutely unfettered by any racial or traditional connections. In his preface the author asserts, "he had wholly freed himself from whatever traditional and superstitious disposition toward the subject he might have inherited from ancestral and hereditary influences," and warns us that this original investigation into truth will result in his setting down whatever truth will reveal. As if afraid that we might not share in his over-confidence on this point he repeats it a time or two throughout his accumulated pages. The book is an undergraduate treatment of great questions. It abounds in long quotations from the works and articles of such men as Huxley, Beale and Haeckel. Under the dogma of evolution and historical criticism we are asked to believe that the world has been duped on one of its greatest moral forces and to substitute for the eternity which God has put in the heart the will-o-the-wisp prescription of a solitary and unqualified mind. In his closing paragraph our author with somewhat weakened confidence says, "But we are only too well aware that what is known as the authoritative scientific world will in all probability reject the fine fabric of logic which with possibly too much conceit we may have attempted to weave." We suspect the author is correct in this statement. (Boston: Sherman French & Co. Pp. 467. $1.85.)

—IN THE SHADOW OF GOD, by Guy Arthur Jamieson. The story is one of a young man who has forced upon him by his parents the feeling that he ought to preach, while his natural abilities run in another direction. He yields to the solicitations of parents and friends, and after his theological course assumes charge of a small church in the grazing regions of the West. The description of the work here is most interesting giving as it does an opportunity for interpreting the attitude of the rough man of the plains toward organized religion, and the failure of the people of the conventional church to meet the situation. But these people have true hearts, and the hero is true hearted. He therefore finds a more appreciative hearing among these rough men without the church than among some of the misdirected people of the congregation. But at last the young man goes from the ministry to painting where he achieves highest success, and in this finds opportunity for expressing his life. The book closes with these words upon the hero's lips: "It seems to me the world still gropes in the shadow of God—I'd lead it into His sunlight." (R. F. Fenno and Co., N. Y., $1.00, net.)

THE GREAT ISSUES, By Robert F. Horton. The author is one of the best essayists of today. He brings to his work a clear brain, a warm heart and a deft hand. It is with delight that we open a new book of his. In this last volume he treats such subjects as Myths, Religion, Socialism, Science, Theology and a dozen more. His treatment of every one holds the reader. One need of our day is to re-enthrone the essayist in literature. Such books, if read widely, would soon wean away from the doggerel, many are exclusively reading. (The Mac-millan Co. Price, $1.50 net.)

THE LOST ART OF CONVERSATION, By Horatio S. Krans. The author has assembled nine notable essays on conversation. Such names as Francis Bacon, De-Quincy, Swift, Hazlett and Stevenson, stand guarantee for the merit of the book.

When one stops to think how large a place conversation has in life it is strange that more attention is not paid to it. Perhaps conversation is not a lost art; but certainly it will bear much more attention than is given to it. The masters in this volume try to disclose to us their secrets. It is a most excellent book to possess. (Sturgis & Walton.

DO IT TO A FINISH, by Orison Swett Marden. The author is editor of "Success," and this little book of nine chapters is born out of the same atmosphere as that of the magazine. It is a protest against carelessness and ignorance in work, and a plea for the best. It abounds with telling illustrations. Thoroughness, the author is careful to point out, has not only a commercial value but a character value as well. This is a most excellent book for young readers. It would cause them to go forth to their daily work determined to be better and truer workmen. It would tone them up morally. (Thomas Y. Crowell & Company, publishers. Price, 30 cents, postage 5 cents.)

PERSONAL POWER, OR COUNSELS TO COLLEGE MEN, by William Jewett Tucker. A series of sermons or addresses delivered largely to the students of Dartmouth College. Dr. Tucker has in mind the graduates and under-graduates of the American college everywhere. The style is vigorous and scholarly. Emphasis is given the theme, "Personal Power," throughout, as the one thing the college ought and must develop in men. The book will bear a careful reading and study. (Boston: Houghton Miffin Company. Pp. 284. $1.50 net.)

RICH IN YESTERDAYS: A MESSAGE TO THE AGED, by Henry Ostrom. The little book contains the "substance of the "weeda." Mr. Redhorn certainly affords great amusement by his sensitiveness and timidity. He is always afraid of becoming a "monstrosity" or a "comicality" to the villagers. But he is a good honest soul and every little while he gives his apprentice good advice to put into practice after he outgrows "the days of his youth." (Fleming H. Revell Company, Chicago; 60 cents net.)

HISTORY OF FORESTRY IN EUROPE, THE UNITED STATES AND OTHER COUNTRIES, by Bernard E. Fernow, LL.D. The subject of forestry is now a live and pressing one. This brief history is a very thorough treatise. The author is the dean of the faculty of forestry in the University of Toronto. (University Press, Toronto.)

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ADVERTISING.

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Church Life

Work has begun on the new church at Eugene, Oregon.

A. E. Kemp has been appointed pastor of First Church, Spencerville, Ohio.

Charles H. Bloom is conducting a series of meetings at Second Church, Danville, Ill.

T. Adams is now fully settled in his work at Lyon Street Church, Grand Rapids, Mich.

G. W. Thompson, recently of Cincinnati, Ohio, has been called to the work at Temple, Arizona.

The pastorate at Plainview, Tex., is vacant, owing to the resignation of Mr. Howard.

John Maer, for some time pastor at North Vernon, Ind., has entered the evangelistic field.

J. W. Mitchell, pastor at Bardwell, Ky., has accepted the charge at Tucson, Ariz., and is now at work there.

A successful rally day service was held Sept. 25 at Kankakee, Ill., nearly two hundred children being in attendance.

A series of meetings are being held at Watseka, Ill., there having been a number of additions to the membership.

Reports from many Kansas towns tell of the large delegations that are planning to attend the Topeka convention.

The cornerstone of the new church at Antioch, Ill., was laid recently, N. S. Haynes of Decatur, delivering the address.

John T. Stivers and Miss Lucile May Parks are in an evangelistic meeting at Arcola, Ill. Miss Parks is also conducting a teacher training class.

The new pipe organ recently installed in First Church, Topeka, Kan., was dedicated by an organ recital, given by Edward Kreiser of Kansas City.

At the Sunday-school rally at Massillon, Ohio, 522 were present, with a collection of over $50. There was an attendance of 102 in the men's class, alone.

W. C. Lessley, formerly of Lincoln, Neb, has accepted the unanimous call of the church at Tecumseh, Neb., the pastor. O. H. Loomis, having resigned to engage in other work.

First Church, Fort Worth, Tex., J. E. Dinger, minister, reports twenty additions on a recent Sunday, and an average congregation of 500 for the past eighteen months.

The Twentieth Anniversary services of the Walnut Street Church, Canton, Ill., were held recently. S. H. Zendt, of Bloomington, Ill., a former pastor, gave an address at one of the services.

Central Church, Dayton, Ohio, issued post-card announcements to a rally day service, with the aim of securing an attendance of 500, but the record breaking mark of 812 was reached, many being unable to get in.

Roy Brown and Charles E. McVay have closed a meeting at Owosso, Mich. They were assisted by the pastor, C. M. Keene, and forty were added to the membership. Mr. McVay is now in a meeting at Terre Haute, Ind.

On Sunday, Oct. 2, Rev. W. H. Bagby, pastor of the church at Missoula, Mont., preached an illuminating sermon from the text, "And I, if I be lifted up, will draw all men unto myself," touching on the sinlessness, unselfishness, and Godlikeness of Jesus.

The church at Morristown, Ind., N. D. Webber, pastor, observed rally day with an attendance of 160.. At the regular preaching service there were fourteen additions. Mr. Webber began an evangelistic meeting at Shiloh Church, Oct. 9.

H. O. Breeden dedicated the South Street Church, Springfield, Mo., Oct. 2. This is a handsome edifice costing $50,000, including grounds. The pastor, F. L. Moffett, writes that the debt remaining was $16,000 and $19,000 was subscribed.

The members of the congregation at Herington, Kans., who expect to attend the Topeka convention, have solved the problem of entertainment by chartering three Pullman cars. These will be parked in the railroad yards and the Herington people will make their headquarters there.

At a recent rally day service, the Sunday-school at Central Church, Rockford, Ill., Wm. B. Clemmer, minister, had as their aim 350 present and $35..00 in offerings. This was exceeded in both attendance and offerings, and the teachers and officers are much encouraged in this beginning of the season's work.

In a general meeting of the Kansas City Brotherhood held in Jackson Avenue Church, Kansas City, Mo., recent movements of the liquor interests were discussed and the Brotherhood pledged to help the prohibition movement.

The young people of the church at Mishawaka, Ind., maintain a concrete interest in missions by supporting an orphan boy in India. They have also arranged to give a lecture course this winter, thus widening their interests both at home and abroad.

On a recent Sunday evening at Third Church, Bloomington, Ill., the program was given by the children of the Sunday-school, and the importance of this growing branch of the church work was emphasized, particularly the need of graded schools, and trained and consecrated teachers.

The dedicatory services of the rebuilt church at Junction City, Kan., were held recently and the congregation is rejoicing that an amount of money over and above the required sum was raised. J. E. Rains, who has served the congregation for the past year, has accepted a call to Garnett, Kan.

On Sunday, Sept. 25, Alexander C. Gray of Eureka College, preached at Centennial Church, Bloomington, at which service, Milo Atkinson, the newly appointed minister was with his wife, received into full membership in the church. The sermon subjects were: "The Authority of Jesus," and "The Test of Character."

At Lawton, Okla., a large chorus choir has been organized and systematic drill in choral music is being secured. It is planned to make music one of the features of the services, at the same time enlisting the interest of the younger members of the congregation in this elevating and stimulating recreation.

Having purchased their ground, the congregation of South Lawrence Avenue Church, Wichita, Kans., will soon begin a subscription campaign for its new building. While C. C. Sinclair, pastor of the church, says that nothing definite has been decided about the architectural features of the church, the Sunday-school and class rooms will be the feature most to be considered.

A joint reception was held recently at Centennial Church, Bloomington, Ill. the occasion being a farewell to J. H. Gilliland, the former minister, and a welcome to Milo Atkinson, of Covington, Ky., who assumes the pastorate. The First and Second churches were included in the invitations and addresses were given by Edgar DeWitt Jones. S. H. Zendt, and other ministers of the city.

T. L. Noblitt, for three years the pastor of First Church, Guthrie, Okla., has resigned his charge and will resume the practice of medicine, which profession he had engaged in before his entrance in to the ministry, having also held the chair of zoology at Christian College, Enid, Okla. Dr. Noblitt's pastorate has been a successful one, about three hundred being added to the membership.

Frank Thompson, pastor of the First Christian Church, Cairo, Ill., announced to his congregation last night that he would occupy the pulpit of the church until the first of January. Mr. Thompson had sent in his resignation some time ago, but it was not accepted by the members of the church, and they have been trying to get him to reconsider his decision to leave Cairo.

One of the classes if the Second Church Sunday-school, Bloomington, Ill., has assumed the responsibility for the conduct of the work of the home department. The work has been divided into districts, and volunteers from the class will push the work systematically. This class has also pledged itself to help meet the expenses of the evangelistic services to be held this month.

L. W. Barclay, a graduate of Bethany, and Director of Boys' Work in Doctor Parkhurst's church, has been engaged to take charge of the Bible-school, in First Church, New York, and aggressive work along this line will be prosecuted in the neighborhood. With this moving into a new building and the Centennial Celebration, every indication points to a larger and richer and more fruitful life to this, the first congregation of Disciples in this country.

Among the many Sunday-schools holding rally day services, was that at Lincoln, Ill. Some time before the date of the service, teachers, officers and pupils were busy inviting absentees and newcomers alike, with the result that the attendance reached closely to the 500 mark. Special effort will be made to keep the attendance near this mark during the coming months, and if the plans of the teachers are carried out, it will become one of the best schools in the state.

Newell L. Sims severed his ten months' pastorate with the Mt. Healthy, Ohio, church, Sunday, September 25, to return to Columbia University, where he will take the degree of doctor of philosophy. His last sermon was on "The Spirit of the Age in America," in which he decried the dominant spirit of commercialism, but prophesied that higher ideals would rule when the amalgamation of the races which make up the country had been fully made.

As a result of a three weeks' meeting at Macomb, Ill., twenty-six members were added to the church, and the pastor, A. M. Hale, looks forward to an awakened interest in its affairs by the whole membership. A class has just been graduated in teacher training work, having completed a two years' course. Services will be held hereafter in the newly dedicated church, after a year of interrupted work during the erection of the new building.

An all-day program marked the dedication of First Church, South Bend, Ind., on Sunday, Oct. 2. This included a Sunday-school rally, and union fellowship and communion services. The dedicatory services were in Charles Reign Scoville, assisted by his corps of workers, who will remain there for a series of evangelistic services. The building, which has been in process of construction for some time, is a handsome one, and well fitted to the needs of the congregation, one of the best pipe organs in the city having been installed.

A Sunday-school convention was held recently in Central Church, Toledo, Ohio, one of the addresses being given by G. W. Speer, pastor of the church. The task of teacher training was widely discussed, in the light of the fact that the Sunday-school is now looked upon as the vantage-ground for progressive work. One of the speakers made the radical statement that if the missionaries were to devote ten years to children and leave the adults alone, we could conquer in a generation.

George W. Muckley, representative of the Church Extension Society, held three special services for the members of the three churches of Wichita, recently. One was held in the morning at the Central Christian Church, another at the Third Christian Church in the afternoon and another at the South Lawrence Church in the evening. Collections were taken at these meetings to extend the building interests of the church. About $500 being raised with much more promised. More money will be immediately raised the most of which will be used in Wichita in improving church property.

Arthur Long, pastor of the First Church, at Burlington, Iowa, for the past nine and one-half years, has tendered his resignation to take effect January 1, 1910. Mr. Long intends entering the evangelistic field, stating in his letter of resignation that he feels he can do more good in that capacity than as a resident minister. When Mr. Long came to the First Church the congregation numbered about forty members. It now has a membership of 450 and is growing all the time. In addition to the spiritual work accomplished by the pastor, he has built up the church property.

The Sunday-school of Central Church, Wichita, Kan., planned and worked for several months previous to its rally day services, October 2, with a view to surpassing all its former efforts. Ex-Governor W. E. Hanley, for many years an active Sunday-school worker, delivered the principal address.

One of the strongest village churches in Illinois is that at Dana, twenty-five miles from Eureka. With a membership of less than twenty, it built and paid for its present edifice at a cost of between $7,000 and $8,000. Many members have since been added, and the Sunday-school numbers twice as many as is on the church roll. The church expects to call a pastor soon, and the work will move along rapidly.

Vaughan Dabney closed his first year's work at Douglas Park Church, Chicago, Sunday, Oct. 2, and was called by the congregation for another year. Mr. Dabney's pastorate has been markedly successful, thirty having been added to the membership and an old debt of $1,600 cancelled. A men's Brotherhood has been organized, and all the activities of the church have increased. Instead of the usual service on such occasions, the people met together for a simple service of praise and observation of the communion. The prospects are bright for next year's work.

The congregation of the Capitol Hill Church, Des Moines, Ia., held a rally and jubilee service to commemorate the fourth anniversary of the pastorate of H. E. Van-Horn. During his short ministry there have been nearly 1,000 accessions to the church membership, 579 of this number by confession. Financially the church has been unusually successful. The congregation has raised the pastor's salary $400, remodeled the interior of the church, paid for paving and incidentals, gave large gifts to benevolent and mission departments of the church and closed the year with 576 in Sunday-school.

With simple ceremony, the cornerstone of the new Central Church, Terre Haute, Ind., was laid on October 2. The service was conducted by the pastor, S. D. Dutcher, assisted by the other ministers of the city. The growth of Central Church during the pastorate of Mr. Dutcher has resulted in the plans for this handsome structure, which is to be erected at a cost of $60,000. At the begenning of his service here, the church was heavily in debt. This has been paid and the church is today in excellent condition, with a membership of twelve hundred. The congregation expects to occupy the new building early next spring.

A. D. Brown, who has held the pastorate at Leroy, Ill., for the past year, has been called by the congregation for another year. Mr. Brown's work here has been very successful, and the members are now erecting a new church to be dedicated about Jan. 1. This is to be a handsome structure of brick and Bedford stone, built in library style at a cost of about $25,000. This church was organized in 1890 with a membership of twenty which has increased to about four hundred. A number of the charter members are still residents of Leroy, and look forward to the completion and dedication of the new structure.

One of the most noticeable improvements in the University district, Champaign, Ill., is the rebuilding of University Place Church. There will be two distinct auditoriums, which can be thrown into one, by sliding doors, giving a seating capacity of about 100, or about twice what it formerly was. The balcony is unique in that it has about thirty Sunday-school apartments, one reason for the rearrangement of the church being to give more room for this department of work. Another novel feature is a cosy basement flat of four rooms, fitted with modern equipment, for the occupancy of a resident janitor. An intercommunicating system will also be installed in the building, and rooms will be fitted up for general social purposes. It is expected that the church will be ready for occupancy about January 1.

The announcement made in our paper some time since that H. O. Breeden had accepted the call of the West Side Church, San Francisco, was an error. Dr. Breeden will remain in the evangelistic field where he finds great satisfaction and where he is accomplishing a high order of service to the Disciples of Christ. He just closed a two weeks' meeting in Missoula, Mont., adding a goodly number to the church and leading the congregation in paying a $2,700 debt. E. B. Bagby is the pastor there, whom Dr. Breeden characterizes as "a rare soul, a strong, scholarly mind." The two months of the past summer in which Dr. Breeden supplied the pulpit of the San Francisco Church were fruitful in greatly increasing the regular congregation and adding many capable people to the membership.

The Chicago Disciples' Ministerial Association believes that a number of ministers within a radius of one hundred miles or so of this city would enjoy occasional attendance upon the Monday meetings. An especial program has been provided by the committee for the last Monday of each month to which the attention of such ministers is called. The program will consist of a Round Table on various aspects of the practical work of church and minister. The October Round Table on Church Finance will be conducted by O. F. Jordan; November, The Prayer Meeting and the Devotional Life, George A. Campbell; December (third Monday) The Sunday School and Religious Education, E. S. Ames; January, Evangelism, C. G. Kindred; February, The Minister as Pastor, W. D. Endres; March, The Minister as Preacher, H. L. Willett; April, Relating the Church to Civic Life, Austin Hunter. These meetings will be of great interest and profit. It is not the plan for the leader simply to read a paper, but to state the problem, and after offering his own suggestions, organize the meeting into a round table for the testimony and contributions of all.

"How to Avoid the Summer Slump" has been a problem discussed in all Sunday-school conventions for decades. Recently some schools have thought to show that it was not unavoidable and that people would go if the school kept up its work and enthusiasm. This year through the summer months the great school in the First Church at Canton, O., gave the Sunday-school world a most decided thrill by rolling up an average for the worst month in the year, August, of over 2,400 attendance and exceeding through the whole summer quarter their highest average of any previous three months. On a lesser scale the Christian Sunday-school at Nelsonville, O., has demonstrated the same fact. During this last quarter the school reached its high water mark in attendance, having on the first Sunday in September 1,208 in attendance. The average collection for this same quarter was $22.70. The method used to accomplish this was a friendly contest on attendance and offering with the Sunday-school of the High St. Church of Akron. The contest ran through eleven Sundays and the result was a victory for the Akron school, the margin, however, being very close. Its Berean class is now in a contest with the largest class in the world at Rochester, N. Y. Stephen J. Corey, of Cincinnati, addressed them recently.

An evangelistic service is in progress at Fairland, Ind. This church is at present without a pastor.

The Sunday-school at Augusta, Ill., celebrated its rally day by an attendance of nearly two hundred.

The Christian Endeavor Union of Lincoln, Neb., held its fall rally at First Church, October 14.

Grant Speer, of Toledo, addressed the congregation at Adrian, Mich., recently, the occasion being the reopening of the church after remodeling its interior.

R. L. Beshers, formerly of El Paso, Ill., has taken charge at Freeport, Ill., and will assist in a series of evangelistic meetings to be held there.

A contest is in progress between the East Side congregation, Topeka, Kan., and the Presbyterian church, prayer-meeting attendance being the point of the contest.

Mrs. Princess Long of Long Beach, Cal., gave a recital at First Church, Hutchinson, Kan., recently, on her way to attend the Topeka convention.

A successful rally day service was held by the Sunday-school of First Church, Galesburg, on October 2. Graduating exercises were held for the four grades.

I. N. McCash occupied his former pulpit, University Place Church, Des Moines, Iowa, on October 9. He was a guest of his son, Buel McCash, who is a student at Drake University.

The dedicatory services of the new church at Estherville, Ia., were conducted by the pastor, E. J. Emmons, on October 2. The structure is in mission style and was built at a cost of about $10,000.

E. E. Francis, for some time the assistant of W. A. Moore, of the First Church, Tacoma, Wash., is rapidly getting hold of the work at Selah. Audiences are good and interest increasing.

Jos. D. Armstead, the new minister at Walla Walla, Wash., began his labors in that field, September 25. This is a fine church and the outlook is very encouraging to both pastor and people.

The East Washington State Board now has about forty pledges of $25 each to establish the work at Cheney, where the State Normal is located. They are trying to get 100 such pledges, and it is thought they will succeed.

The church at Palouse, Washington, is making extensive improvements in their house of worship. The improvements will cost between $5,000 and $6,000. They have arranged for an evangelistic meeting early in the new year.

The church at Chanute, Kan., has called as its pastor, W. M. Berkeley, who has been at McPherson, Kan., for the past four years. During his pastorate the Sunday-school and young people's societies have been especially active and progressive in their work.

Chesterfield Church, Des Moines, was destroyed by fire. The faithfulness and heroism of the members was shown by opening services next morning in Odd Fellows Hall, with an increased attendance in the Sunday-school.

On October 2, the corner stone of the new church at Pleasant Hill, Ohio, was laid. This event was of unusual interest, as this is one of the oldest churches in the state, having been organized in 1816. The pastorate of the present minister, A. M. Kerr, has been very successful.

At a banquet given by the Brotherhood of First Church, Vincennes, Ind., recently, Dr. Robert J. Aley, State Superintendent of Public Instruction, gave an address on "The Manhood of Christ." The Brotherhood has arranged to have a prominent worker along its lines, address their monthly meetings.

Probably the largest Sunday-school in the world is at Monieka, Africa. It has two thousand in attendance. Moneika is on the Bosirs River, 250 miles from the famous mission station at Bolenge. As yet there is no resident missionary in Moneika, and a native black man is leader for this great work.

The Bible College of Missouri at Columbia reports an increase of forty per cent in its enrollment this term. Professors Sharpe, Taylor and Underwood are busy in enrolling new students in their classes. Especially gratifying is the fact that more than ever the university students are electing the courses offered in the Bible College.

Richard W. Wallace, pastor of First Church, Valdosta, Ga., is preaching a series of Sunday evening sermons on the Parables. At a recent service, Mr. Wallace exchanged pulpits with the minister of the Presbyterian church, in order that the congregations might become better acquainted and the feeling of good fellowship promoted.

On Sunday, October 2, First Church, Fort Smith, Ark., celebrated its anniversary day with a home-coming service. Edward B. Bagby, formerly of Washington, D. C., has served as minister for the past two years. During his pastorate, more than two hundred and fifty have been added to the membership, and the finances show a healthy and prosperous condition.

A growth from a wooden shed to a $40,000 edifice is certainly progressive work for three years, but this is what has been accomplished by the Roanoke congregation of Kansas City, Mo. The church is a handsome one of white limestone, was dedicated October 9. The auditorium has a seating capacity for 500, which can be increased by the addition of sixteen Sunday-school rooms. Later, institutional features will be provided.

An addition has been made to the faculty of Texas Christian University in the person of Prof. Harry Trumbell Sutton, Bible reader, and teacher of oratory, who is well known throughout the middle western states. Professor Sutton was elected to a place in the faculty in the early spring, but when misfortune, in the shape of the destruction of the main building by fire, overtook the school, he generously offered to be released from his contract, as it was naturally supposed that the attendance would be decreased the ensuing year. On the contrary, however, it was found that the Christian people of Texas and Fort Worth had rallied to T. C. U. in a remarkable way.

The Twenty-second Annual Report of the Board of Church Extension

The receipts this year from all sources through the corresponding secretary are $77,548.22. This is a gain over the Centennial Year of $5,872.06. We thank the Giver of All for this increase in our first year of the new century.

SOURCES OF RECEIPTS.

Through Corresponding Secretary.

Churches	$ 21,823.49	
Annuities	39,500.00	
Bequests	11,498.38	
Sunday-schools	785,55	
Endeavor Societies	232.80	
Individuals	3,708.00	
Total new receipts Through Cor Sec.	$77,548.22	$ 77,548.22
Through Treasurer.		
Principal returned	$ 95,525.95	
Interest	30,252.45	
Total collected by Treasurer	$125,778.40	$125,778.40
Grand total received from October 1, 1909 to September 30, 1910		$203,326.62

Fund Statement to September 39, 1910.

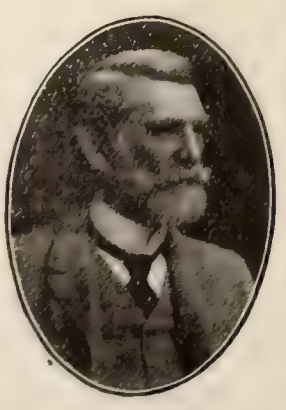
Amountin the Church Extension Fund, including W. G. Logan Fund	$829,362.12
Churches aided since the beginning	1,376
Churches that have paid their loansin full	786
Loans outstanding	590
Amount returned on loans since the beginning	805,137.24
Interest collected since the beginning	242,965.65
Total interest received and loans returned	$1,048,002.89

Annual Offering.

There were 221 contributing churches less than last year and the churches as churches sent only $21,823.49. This was $11,351.36 less than last year. It is a matter of humiliation that only 1,097 churches sent offerings this year. There were 115 loans made aggregating $197,190. This is the greatest year's work the board has ever done. This makes 1,376 churches that the board has helped to build in loans aggregating $1,512,261.

The board has promised 112 loans aggregating $292,025. There are thirty applications on hand aggregating $81,850. This

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means that no loans can be promised for some time unless the churches send in the offerings.

Seventy-eight loans were returned this year in full, making 786 that have paid in full since the beginning. Four new Name Gunds have been added of $5,000 each and twenty-seven gifts have been made to our Annuity Fund this year amounting to $39,500. In this day when our people have a mind to build as never before, we must encourage them with helpful loans from our Church Extension Fund. To this end we ask the contributions of all our churches.

FLETCHER COWHERD, President.
G. W. MUCKLEY, Cor. Sec.

Front Rank Statement

The are now 226 Bible-schools holding Front Rank Certificates. Kentucky and Kansas are neck and neck in the race for first place. No one can tell which one will be the winner as both states have more schools promised. Several states have a number of deficient applications to their credit and all the schools have been urged to make up the deficiency. There are twenty-one such applications in the national office. The Recognition Service on Saturday, the 15th at Topeka, promises to be an intensely interesting one. The final announcement of the standing of the states will be made on that day.

Our Readers' Opinion

(Continued from page 12.)

but yet more, to do some construction work by proposing good legislation and creating sentiments in its behalf.

Beauty will so minister. Then how fine if brotherhoods would make war upon that which is ugly, upon ugly streets, ugly alleys, ugly buildings, ugly signs, cleaning up the streets, producing fine public buildings, creating public parks, summoning nature to lavish her beauty upon public resorts.

Love will so minister. Then how fine if brotherhoods would seek out needy, poor, discouraged people, people who are striving hard and need encouragement, people shut up between narrow walls, and make them the objects of their care. How fine, how very fine if they would seek out gifted or competent youths, boys and girls, who might and would shine if at critical times a little help could be given, and send them where their genius might develop.

Life will so minister. How fine it would be if brotherhoods as brotherhoods would by recognition of some sort, quicken the energies of men engaged in hard places and performing difficult duties well. How fine it would be to keep in vital touch with noble souls the world over to whom they might minister in those countless ways which the good will is so able to suggest.

Justice will so minister. Then how fine if brotherhoods would set to work to know who are workers of evil and what their deeds, and bring to an end their nefarious designs.

Banquets or feasts or fine speeches are well if means to ends. Wonderfully significant is the great fact that honest service multiplies opportunities. The will to do God's will yields knowledge not only of the doctrines but of the task. That which is necessary to keep the will strong, zeal from excess, enthusiasm from self-destruction, is that work to be done shall be selected for its intrinsic worth. The principle of all brotherhoods erected upon a Christian basis should be to work under limits imposed by reason.

No lines should be drawn as to color, faith, conditions of life or work. No man should be rejected unless God would reject him, and He rejects no man.

Man alone creates the chasm between himself and God.

The ends of moral action are found in connection with human welfare and nowhere else and this because the soul of man is infinite in the scope and possibilities of blessed service. F. TREUDLEY.
Ohio University.

Hiram College.

Hiram College opened the year's work auspiciously. More than 300 students enrolled the first week, the largest number in many years. The enrollment in the college proper is the largest in the history of the institution. It is encouraging to note the large number of ministerial students. The dormitory reserved for them is already filled to its capacity and many have secured rooms elsewehere.

Five new instructors have been added and with these additions to the already strong faculty and the increased attendance President Bates is confident that this year will surpass all former years in every particular.

Foreign Mission Notes

The record of the year closing September 30 exceeds anything in the history of the society. There were 1,841 baptisms in the different fields, a gain of about 19 per cent. The number of native workers has grown to 752, a gain of 118. The medical missionaries treated 182,768 patients, which was 50,998 more than during the year before. The Sunday-schools report an attendance of 12,338 as against 9,657 last year, and there is an increase of 588 in attendance at the colleges and schools. Two hundred and twenty-nine young men are studying for the ministry, which is one for every fifty of the membership of our churches in heathen lands. Not only has the work on the fields gone far ahead of any other year, but the receipts also show an increase of $10,000 over the Centennial year. The Centennial year was a record breaker, with an increase of $76,000 over the year before. It was realized that it would be hard to reach this year the amounts attained at Pittsburgh. It is with thankful hearts, therefore, that we report this substantial gain over the Centennial year.

A good friend in Beatrice, Nebraska, gives $6,000 to build the Bible School at Nankin, China. This school is under the direction of A. E. Cory. This gift will make glad the hearts of all the China missionaries. The new building will be erected near the new Union University at Nankin. It is to be remembered that the Union University is

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teaching the common branches of Western learning to the Chinese. While the Bible and the elements of the Christian religion are taught to these students each day, yet our young men who are preparing for the ministry are all trained in the Bible College. This splendid gift will make possible the building and equipment of a good school for this purpose. The Union University will have nearly 500 in attendance this year and our mission will, therefore, have more students available for the Bible College than ever before.

Secretary E. W. Allen of Kansas City, reports a visit to Elliott, Ia., in behalf of the foreign work and states that the church becomes a Living-link in the Foreign Society. This is a fine record for Elliott.

News comes that ninety-nine were recently baptized at Monieka, Africa. This station has never had a regular missionary. Timothy Iso, the native evangelist, is in charge. Monieka is 250 miles from Bolenge.

The "Oregon" mission steamer was launched in the Congo on July 29th. R. S. Wilson and E. R. Moon, who have been building the boat, say that it was a most successful launching. The people gathered on deck after the boat was floated and sang, "Praise God from Whom All Blessings Flow."

Miss Mamie Longan reports that every department of the work in Manila is prospering as never before.

James Ware, Shanghai, China, says that the hope of our China mission is in the Bible College. His trust is that the Society will support Abram E. Cory in this work and give him a first-class equipment. He regrets that he did not have this Bible School ten or twenty years ago.

W. R. Hunt reports that Alexander Paul is down with typhoid fever. He asks the prayers of the brethren everywhere that he may be restored to health in good time.

D. E. Dannenberg and wife of Chu Cheo, China, are coming home a little before their time for furlough. Mrs. Dannenberg needs a surgical operation. His eyes need treatment. For three years he has not been able to read.

Miss Bertha Glawson left San Francisco on the 4th of October for her work in Tokio. She will receive a cordial welcome from her associates on her arrival.

Dr. Drummond of Harda, India, reports a busy month. In the month he treated 1,524 sick people. The total attendance at the dispensary was 2,552, an average of ninety-four a day. Nearly all the cases of cholera which he treated recovered. The reports of the India evangelists at the regular monthly meetings were very encouraging. The cholera has diminished the attendance at the school some as people are afraid to send their children, but the attendance at the last report was increasing.

H. C. Saum reports that the work at Damoh, India, in the church and in the schools, is doing very well.

B. F. Clay has been engaged by the Society to solicit gifts for its treasury. Brother Clay is well known to our people. He is a man of character and experience, and it is hoped that his services will greatly increase the receipts of the Society. He will probably be located at Indianapolis.

Stephen J. Corey, Secretary.

Cincinatti, Ohio.

Dedication at South Bend

The new First Christian Church, at South Bend, Indiana, was dedicated, Lord's Day, Oct. 2. Chas. Reign Scoville, of Chicago, was the chief speaker of the day. Over $12,000 was raised, and this amount will be greatly increased by the canvass of chosen committees. The entire property is valued at $65,000. The building is of Gothic architecture and is built of Bedford stone. It has a beautiful open vestibule which is by far the most inviting in the city. The auditorium and the Bible-school room can be thrown together, giving a seating capacity of about 1,200. The church is provided with a baptistry and robing rooms on a very unusual and convenient plan. Just back of the baptistry pool is a beautiful illuminated art glass picture of the baptism of Jesus in the Jordan, a silent and impressive sermon to all who behold.

In the basement is a dining room and social room and completely arranged kitchen. The rear of the basement is a large room which will be fitted up for special work with boys.

The church is equipped with a large and beautiful pipe organ built by Hillgreen and Lane, of Alliance, Ohio.

The interior finish of the church is mahogany and the pews are of ecclesiastical design.

The mural tintings are of a delicate and artistic design and lend to the interior of the church a rich and harmonious effect.

No church in Indiana has a more commodious and beautiful house of worship than this, and considering that South Bend is such a strong center of Roman Catholicism it is a great thing for those who plead for the union of all Christians to have a church building which in appearance and equipment will put the Disciples on a par with the best. The whole of Northern Indiana will be stimulated and strengthened by this evidence of progress in the First Church, South Bend.

Doctor Scoville manifested his usual enthusiasm in the dedicatory service and in the evangelistic meeting coming in the evening. He and his five helpers are continuing in a series of evangelistic meetings. Twenty-four were added to the church on dedication Sunday, and the prospects are very encouraging for a large ingathering. Meetings will continue for only one week, after which Doctor Scoville and his helpers go to the general convention at Topeka, Kans., and then to a great meeting with J. H. O. Smith, at Oklahoma City, Okla. Geo. W. Hemry, Pastor.

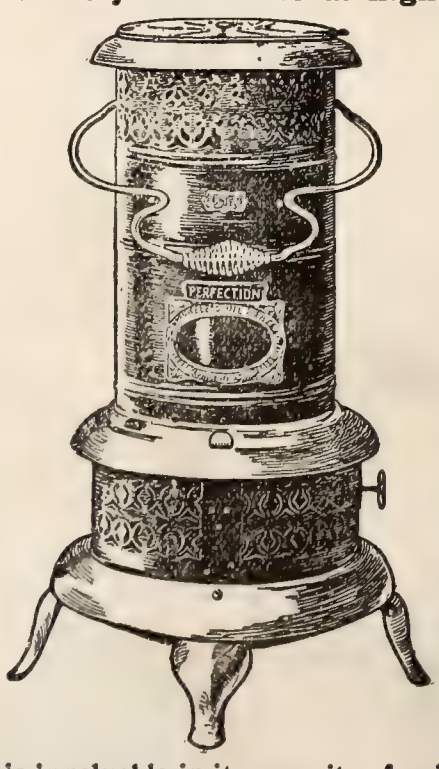
Dedication and Centennial Festivities in New York City

"The First Church of the Disciples of Christ," in the City of New York, has removed from West Fifty-sixth street to 142 West Eighty-first street.

The first service, in the new home of this historic church, was conducted Lord's day morning, October 7, 1910. The congregation was large, intelligent, reverent, sympathetic, attentive. This new place of abode was formerly a synagogue, in which Rabbi Wise ministered. At the afternoon meeting, our dedication day, the genial Rabbi was present and delivered an interesting, and appropriate, fraternal address. Some of the speakers confessed to an inadequate knowledge of the Disciples of Christ. In the proper place, in his remarks, for a telling effect on the audience, the Rabbi remarked that it seemed strange that Christians did not know Disciples of Christ when they saw them! The pastors in the neighborhood were more than kind in the remarks which they made in the afternoon meeting, the pastor of the Church of the Divine Paternity, Doctor Chapin's old congregation, Doctor Hall; the pastor of the Dutch Reformed Church, in this part of the city, the Rev. Mr. Cobb; Dr. Henry L. Stimson, of the Manhattan Congregational

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Those who have to eat an early breakfast before the stove is radiating heat can get immediate warmth from an oil heater, and then turn it off.

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The member of the family who has to walk the floor on a cold winter's night with a restless baby can get temporary heat with an oil heater, and then turn it off. The

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Church; the Rev. Mr. Echert, of St. Paul's Methodist Church, spoke words of greeting, appreciation, and cordial welcome. The afternoon service was an experience to be remembered. William Bayard Craig voiced the sentiments of the Disciples of Christ—a gem of an address. Brother Craig is the happy pastor of the Lenox Avenue congregation of Disciples. J. H. Garrison preached in the evening on "Certain Features of Christianity Which Fit it to Be a Universal Religion"—a religion for all peoples, times, places, and conditions. An appropriate title for the sermon would be, "The Catholicity of Christianity." To characterize this discourse as great would not be an exaggeration. At the time, in the place, on the occasion, and to the audience to which it was addressed, it was a really great sermon.

The Christian religion has to fight for its life in this modern Babylon. There is here a veritable struggle for existence even on the part of churches that are famous. I am thinking of the Fifth Avenue Presbyterian, the Calvary Baptist, the St. Thomas Protestant Episcopal, and other churches of their grade. Do not think for a moment that a struggle on the part of the Disciples of Christ, in New York, is peculiar.

To be present at this feast of dedication was, to me, a season of the heartiest interest, the greatest joy, and an inestimable privilege.

More than forty-two years have passed since my first sermon to the Disciples in New York.

Twenty-seven years ago, the first day of October, I arrived in New York to begin a pastorate extending through thirteen years. The dedication of this new place of worship was on the twenty-seventh anniversary of the beginning of this pastorate—the longest in the history of this church.

During this period of time the Disciples have made progress in New York and Brooklyn, in the number of adherents, in the number of congregations and churches, in the character of the people, and in equipment.

"The First Church of Disciples of Christ" has now a better location than at any previous period. It is better housed. It is better known and understood. It understands itself, and its mission, more correctly and more fully. The environment is more favorable, the possibilities of worthy achievement in this new field are great. The pastor, William L. Fisher, is an accomplished, and consecrated, young man. In scholastic equipment, he is in advance of his predecessors. He is supported by a united, earnest, enthusiastic, courageous, determined, confident company of men and women. There is no incubus of debt. The history of the church is honorable. The outlook is promising.

One hundred years ago the "First Church of the Disciples of Christ" began its career in New York. It never was in as good condition to render effective and acceptable service as at the present time.

In connection with the services of dedication a fitting Centennial celebration was arranged. Prof. H. L. Willett and President Miner Lee Bates, a former pastor, will deliver addresses and preach sermons, the latter part of this week and on the Lord's day. The Centennial festivities will come to a close Sunday evening October 9.

This Tuesday evening, October 4, Robert Christie, the senior elder of the church, will read a history of the church. For a half century brother Christie has been an active member of this church. He is a good man. His brethren believe in and love him. The paper that he will read this evening will be a valuable production, it will be worthy of a place in The Christian Century.

For the present this is sufficient.

B. B. Tyler.

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Volume XXVII. October 20, 1910. Number 42

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The Blight of Party Fealty

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Christian Citizenship

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

The Tides of the Spirit

Religion is the expression of the soul's desire for the infinite life. It rests upon the capacity of man to know God and to achieve character. It is not a deposit from above, nor a discovery in the environment, but it is the result of a developing life, aspiring after fuller realization of friendship with God and with man.

All religion has had the same essential elements. The soul's thirst for God is universal, though not always expressed in the same terms. "Show us the Father and it sufficeth us," has been the appeal of humanity in every land and throughout the generations.

It is the misfortune of religion that too frequently men try to confine it in methods of expression which are inadequate to its development. Organizations, ritual, doctrines and these have been devised to shape, express, curb or direct the religious life.

But inevitably after a period of careful construction of these channels and barriers, the tides of the spirit rise, the channels are overflown, the embankments are swept away and the pure waters rush out to enrich the thirsty ground.

The Hebrew faith was no exception to this give and take of the opposing forces of conservation and freedom. When priestly interest secured the adoption of laws and rules that seemed too binding and valueless to be borne, the prophets arose with insistent demand for a more vital religion and a truer friendship with God.

No doubt the forms and ritual of Old Testament religion were valuable as vehicles for the expression of the higher life. But sometimes they became substitutes for it, and then the prophets hurled themselves against the whole system of dogma and form with passion.

Precisely similar was the task of Jesus in opposition to the current Judaism of his day. Against the priestly conservation of the Scribes and Pharisees he voiced afresh the spirit of the prophets. He was the great protestant of the day. Traditions that seemed immutable and binding he swept to one side, even as he drove the money changers from the temple of God.

The apostle Paul was not less a disturber of the peace. His proclamation of the liberty that Christianity had brought into the world seemed nothing less than the destruction of all that was ancient and sacred in the eyes of Jewish apologists in his day. No one of reformers has been more bitterly opposed on the ground of innovation and sacrilege than were our Lord and his chief interpreter.

Yet the appeal for freedom in the Christian life is not a demand for the abolition of restraint or the invasion of the domain of order with license. Jesus did not invite men to liberty as an end, but only to freedom from the binding and galling tyrannies under which they groaned.

He asked them to take his yoke, which implied subjection to his leadership. He wanted them to carry the burden which he imposed. Yet he insisted that his yoke was easy and his burden light.

Indeed he pointed his disciples to liberty through the truth. By the truth he did not mean a set of doctrines nor a group of forms and ordinances, nor a method of procedure. He meant the right proportion of things, the proper emphasis upon the essentials of religion, as over against its passing modes and methods.

John Stuart Mill declared that the religion of Israel reached its high effectiveness in the classic period of the Old Testament, in virtue of the constant antagonism between the priest and the prophet, the conservative and the radical. In the end, unhappily, the priest triumphed and the prophet went to martyrdom. As the result the Hebrew institution ceased to have vitality. It was revived for a time, to be sure, in the intense spirit of Judaism, but that too became an obedience to forms and doctrines and lost its life.

The fact that Christianity, the later and greater faith, has survived so many crises in its history is due to the tides of the spirit which have overflowed the channels of churchly organization, of doctrinal statement and of liturgical practice, and have found freedom and brought new life to the children of God.

The church is always passing through some such changes as these. Conservatism is busy re-erecting its barriers of dogma and cultus, or else is standing in grim and indignant defense while the spiritual tides of a more vital religious life are playing havoc with established usage.

It is this constant change which is the best proof of the living character of our faith. Nothing is more hopeful than the fact that definitions cease to be convincing and doctrines pass away. The realities that lie beneath these passing statements are in no danger. Rather are they destined to be better understood and utilized in virtue of the change.

The conception of God as a larger man, a king enthroned on high, a sovereign governing the world by manates, and implicit in the order of the universe only as its creator in times past and its watchful ruler, is passing away. Men are simply unable to understand such a conception. It seems so little congruous with what Jesus said of the Father that they are either perplexed or irritated when such a view is taught.

The old discussions regarding the nature of Christ are losing their significance for modern men. The dualism that attempted to draw the line between the human and the divine in Christ is meaningless today. The arguments for the divinity of our Lord based upon the virgin birth and the miracles have ceased to interest men who are concerned with the great human tasks that Jesus undertook to accomplish.

The conception of the Bible as possessed of some magical quality in virtue of divine authorship is unconvincing and useless. It requires more effort to prove such dogmas than to persuade men to accept the ideals and program of Jesus.

Men want to know God today as never before. They do not care to hear about a king, but they want a Father. They are intensely interested in Jesus, not as a worker of magic, nor as a being of another-worldly character, but as their elder Brother, the first-born of the Sons of God, and the satisfying interpreter of the higher life.

They want the Bible, not as a collection of supernatural books, nor as a volume supposed to possess some kind of arbitary authority, but as the supreme religious literature of the world, the record of human experiences which have most fully disclosed the activities of the divine spirit in the human heart. Such a book is its own vindicator and needs no labored apologetic to prove that the breath of God breathes through it.

Men want the religious life, not as it is expressed a creed, but as it is manifested in loyalty and love to the supreme leadership of Jesus. Nor do they for one moment concede that loyalty is to be tested merely by correctness of opinion or conformity to any external rite. Such a test would make religion trivial and superficial.

Men believe in the Christian life and want it, because it is the life of friendship with God and man. They have little interest in the methods by which it is to be acknowledged, but they want the joy of its possession.

There are still many people around us who are strongly convinced that Christianity is dependent upon particular modes of definition and forms of obedience. A man who is persuaded that the monarchical conception of God is essential, that Jesus is to be explained only in the terms of supernaturalism, that the Bible is verbally inspired, and that the Christian life expresses itself in dogma, ordinance and organization, will of course fight hard to maintain these outworn ideas. He would be doing less than his duty if he failed in this regard. When the tides of the spirit rise and sweep away the familiar landmarks of his system, it is natural for him to feel that the foundations are giving way, and all the windows of Heaven are opened for the final catastrophe.

But his struggle to maintain the fixed conception of religion is futile. The tides of the spirit cannot be confined. The freedom to which Christ invites his people cannot be long denied them. Partial truths give way and useless forms vanish in the progress of the kingdom of God to its complete mastery of the minds and ministries of men.

Social Survey

BY ALVA W. TAYLOR

The Blight of Party Fealty

"A political party begins to die as soon as its machinery becomes more important than the ideals on which it was founded," said the late Goldwin Smith. The party slogan is not for principle but for the spoils of office. Men cling to their party in spite of their consciences and, like sheep, listen for the tinkle of the bell of the bell-wether. Occasionally a leader arises who demands that principles be adhered to for party sake—rarely does one arise who is willing to risk the party itself for the sake of principle. Those who think there is no salvation for the country outside of their particular party have been in the majority in both parties but the day is fast waning. The coming of the independent, the muck-raker, the popular magazine and the quick and easy transmission of popular intelligence is making for a democracy by reason rather than by prejudice.

A party exists for the promulgation of a principle. There is no reason why it should continue to exist for any other purpose. It is a piece of machinery and should pass away when its work is done or a better machine is devised. Senator Dolliver has been making his political confession as an insurgent. He says time was when he was for everything his party was for and voted for every one his party nominated because the worst thing his party could do was better than the best thing any other party would do. But now he confesses his conversion to independence. He says he will not sell his conscience for an office and that he sees as he once did not see, that his party has been used by special interests against the principles for which he joined it. He throws the challenge down squarely by saying that he believes in majorities but that he will do his best to see that the majority knows the truth, even though it does reflect upon the record of the party he once extolled for everything done.

It is the blight of party fealty that has given our cities over to corruption, for men have preferred the party with its Crokers and Coxes to any principle involved and special interest knows the psychology of the crowd just well enough to unite with and contribute to that party which can produce the blind votes in any given case.

Progress by Party Schism

It is dangerous for any party to be long in power unless there is a minority so strong that its majority is constantly threatened. It was the long hold on national affairs that brought the Democratic party to the days of James Buchanan and it was the same thing that brought the Republican party to the days of Mark Hanna. In both cases the dominance of special interests was undeniable. What the slave and cotton power was in the fifties, the trust and railroad power was in the nineties.

But history does not always repeat itself. To be sure it may yet do so but the indications now are that party schism will effect the change. In the sixties the rise of the new Republican party drew the insurgent elements together and through the election of Lincoln overthrew the dominance of special interests. In 1896 Mr. Bryan led an insurgent movement in the Democratic party that cut the lines clearly and made of it a new party in all but name. His platform was too radical and the issue lacked that sectional division that rallied great numbers through geographical alignment. His big issue of the people versus special privilege was unfortunately obscured behind the single plank of more money through a very special bimetallic arrangement.

Today we are in the midst of a party schism within the dominant party. Senator La Follette was the pioneer and was read out of the national convention in 1904 because of his irregularity. Today he is portentously in the lead. He advocates the same essential things that Bryan does and is opposed by the same type of minds within his party that the Nebraskan has fought within his own ranks for the past fourteen years. It is not germane to hark back to 16 to 1, or any particular issue; the big underlying thing is the protest against special privileges and monopoly over against the rights of the people. Minor issues may show some differences but major issues show none. As Gifford Pinchot says, "Morality has broken into politics" and the "Servants of the interests are as strong in one party as in the other." It is not a question of silver or gold or of a certain tariff rate but of the People or Privilege.

Independence Against Bipartisanship

Special interests know no party. Havemeyer, of the Sugar Trust, freely confessed that they contributed to whichever party promised most in any particular state or congressional district. The saloon does the same in all cases. Corruption knows no party fealty except the kind that wins in spite of the clear majority of clean voters. It was through this godless and treasonable bipartisanship that Lorimer could buy his way into the senate in Illinois and it was through it that Cannon was sustained in the House of Representatives last winter. There is no variety among buzzards when the carcass falls.

On the other hand, most of the victories for progress have been by the votes of the independents. Cummins, La Follette, Bristow and Poindexter have won by the help of the independents. In Maine it is the independent Republicans that turn historic majorities over to defeat, and in Kentucky it was independent Democrats that defeated the intrenched machine of their party. It is the independent voters in Democratic ranks that have joined hands with the unsuborned opposition in Tennessee to defeat a party machine as bad as that of Pennsylvania, while in that last named and most sodden state in this union, the Keystone independents are offering terms to the minority if they will come over and help them clean things up, in the name of political decency.

The primary has done more than any other device to make all this possible. It has enabled the people of one party or the other to get up a clean man and it has enabled the people of each party to fight the good fight against the bipartisan gangs. In California both parties won for the people against the Southern Pacific bipartisan interests. In Iowa and Wisconsin, there is no doubt that thousands of independent Democrats changed parties and voted for Cummins and La Follette because it offered the thing they valued more than a historic fealty. In the South, where no second party is possible on account of race solidarity, the primary made two factions within the party and, beginning with South Carolina in the days of Populism, has marched straight to victory slowly but surely and has little more to clean up but Bailey, of Texas, and a certain senator from Louisiana.

A Prophet Not Without Honor

All this is demonstrating La Follette as it is no other man in the forefront. Every power that the interests could command was used in Wisconsin to defeat him and every power the independents could command was used to nominate him. All the prominent insurgent leaders fought for him and, as before said, many independent Democrats have definitely aligned themselves with his battle line host. He polled 141,000 votes to his opponent's 41,000. La Follette has been read out of the party, denied party patronage from the White House, suffered the displeasure of Theodore Roosevelt because he was going too fast, been browbeaten in the senate, and maligned by the press. Last winter he had the pleasure of pointing his ancient enemies a moral by introducing to them the insurgent host that had risen to join him in the senate. Next winter he will be in the clear ascendency unless the promises fail. But to a man like La Follette, personal victory is a small thing compared to the larger victory of his principles.

He began "calling the roll" at Chautauqua some years ago. It was the sensation of the season, but "Little Bob" was found to always have the records behind his assertions. That action was an electric flash whose reverberation will resound with increasing force until after November. He has continued this "roll call" in his paper with unexampled courage. It has been a terror to the Servants of the System, and done more than any other one power to unhorse them. Aldrich, Hale, Burrows, Flint, Long and others have been read out in court. Silence would have served their political fortunes better and none of them will be in the next Congress to scorn the Napoleon of this campaign. Dalzell was barely renominated, where heretofore, he has had overwhelming majorities. Hull was defeated after years of victory over his party opponents in the Des Moines district. Tawney went down in Minnesota and Adam Bede in Michigan. In Kansas it was almost a clean sweep and Illinois contributed Boutell to the general slaughter. Two of the three Democrats who supported Cannon in a rather notorious fashion are left behind and altogether there is no doubt but that the insurgents of the two parties can carry anything in the next House with a strong probability that there may be a Democratic speaker. If ever a man was vindicated and given a victory that promised the complete dominance of his principles, that man is Senator La Follette.

Death Bed Conversions

No sooner does a cause become a winning one than death bed conversions begin to put in an appearance. Every anti-saloon campaign conducted by the local-option forces reveal a number of these. Legislators or candidates for legislative honors begin to repent and hasten into the kingdom of temperance as soon as the majorities in their districts become threatening. It has led the Anti-Saloon League into some extreme difficulties. By voting right on the temperance measures and wrong on everything else these gentry demand League endorsement and to pay the debt and insure a vote for the next forward step, the League has been led to indorse men whom that same clean-minded folk who stand for temperance ought to oppose because other issues are quite as moral as that of liquor and the record is being covered up by a decoy vote on temperance because it is most to the forefront as a moral issue. The League leaders can hardly be excused for indorsing men that good government Leagues blacklist. Temperance will be dearly won if at the price of such narrow considerations of policy.

Insurgency is now being burdened with such death-bed conversions. After Bryan's nomination in 1896, there were hosts of Bourbon Democrats who were converted to everything he stood for. When two defeats convinced them there were to be no loaves and fishes to divide they faced their dauntless prophet with "We want to win" and laughed to scorn his quick reply that "He alone wins who fights for the right." So they boldly put reaction to the fore and went down in the worst defeat the party ever suffered. That defeat ought to have buried "stand-patism" forever, but Bourbonism dies hard and special privilege has everything to lose and nothing to gain by a surrender before death. Now that La Follette and Cummins are in the ascendant and Cannonism is doomed the cries of repentance are arising all over the land. Enough faithful Cannon supporters have already declared their determination to desert the doughty old "iron duke" to make his election to the speakership impossible under any probable circumstances. After November, if indeed not before, there will be hosts ready to desert the flag of stand-patism for the newer colors of the insurgent host. Bryan said to welcome them, but let them go to the ranks and prove themselves, and now La Follette and his compeers are extending the same terms of penitence.

The New Daniel of This Judgment

The new Daniel that has arisen in this judgment is Gifford Pinchot. It was his dismissal from the forestry service that brought the whole issue spectacularly to the front. It aroused the rank and file as nothing else has done for here was a conspicuous case of a public servant that was more than efficient, one indeed who had shown the power of a statesman in the highest degree and a devotion to the public good that was remarkable in its originality and energetic application, yet he was discharged because he would not put his department under call to a notorious demand of privilege. True, the technical reason was different, but the public believed it was a sacrifice to the old system of private profit from public domain.

Pinchot has proven himself in even a more masterly way since he was discharged. He has entered the larger service of insurgency in its effort to conserve all the public interests from private greed. No man on the platform today has said more fearless, independent, or nonpartisan things than has Pinchot. He has attacked Privilege with a weapon that has been sharpened in the white heat of actual contact with the monster. Listen to some of his thrusts: "When the objects of political parties ceases to be everybody's welfare and becomes somebody's profit, it is time to change the leaders;" "Differences of belief between the parties today is vastly less than it is within the parties. The vital separation is between partisans of government by money for profit and the believers in government for human welfare;" "The man in the street no longer asks, 'is it Republican or is it Democratic doctrine, but is it honest and means what it says, will it promote public interest and weaken special privilege and help to give every man a chance;'" "The tariff, under the policy of protection, was originally a means to raise wages; it has been made a tool to increase the cost of living;" "The alliance between business and politics is the most dangerous thing in our public life;" "The special interests must get out of politics or the American people will put them out of business;" "The back shadow of party regularity as the supreme test in public affairs has passed away from the public mind;" "Political leaders, trust-bred and trust-fed, find it harder to conceal their actual character." Pinchot is presidential size.

Taft at the Political Game

Whatever Mr. Taft may be as president, he has made a bad muss as a politician. He was Mr. Roosevelt's personal selection as his successor. He was nominated because Mr. Roosevelt was for him and but for that reason would have stood the most forlorn sort of a chance. He seemed to conceive the idea that he must weld the party together and proceeded to take the very elements that were antagonizing the Roosevelt policies into his inner cabinet. He doubtless thought they were ready to treat and would meet him half way. He found that, independent of his good intentions, the people would not trust them, and later found also that if these gentry entered a compact they would have as much out of the bond as the other party. He filled his cabinet with corporation lawyers and aroused the suspicions of all who were aroused over the matter of corporation control. The people did not trust the process of amending a wrong in the house of its friends. They surmised that they would get a candid compromise to still their appetites.

Next came the boycott of the insurgents because they would not join in the compromise. Thinking people had forsaken partisanship for the larger interest and Mr. Taft talked altogether too much about his office as Leader of the Party. Then he discharged Pinchot and withdrew patronage from the insurgents. But that proved poor politics, for the people would not take his word for Ballingerism in the face of the frank evidence of Glavis and Pinchot, and he found the insurgents were not in the business for the sake of patronage. Then he defended the Payne-Aldrich tariff and the people condemned him for one of reactionaries because the man who runs may read glaring gloss that bill put over the plain promises of the party's Chicago platform. He sent a message to the rump convention called in Wisconsin to defeat La Follette, went to make a speech for Tawney while he was the conspicuous mark for insurgency, did all he could to help defeat Poindexter in Washington, spoke a good word for Uncle Joe on numerous occasions, defended Aldrich in vigorous terms, and finally, in a fit of special weakness, wrote a public letter, restoring patronage to the insurgents. Every move here recorded, ran counter to the mind of the aroused electorate and branded the president as one who has no conception of the public mind, and, let us be charitable enough to hope, one who has been badly and all too easily advised by his friends.

There is nothing like putting the shine on another's face to put the shine on our own. Nine tenths of all loneliness, sensitiveness, despondency, moroseness, are connected with personal interests. Turn more of these selfish interests into unselfish ones, and by so much we change opportunities for disheartenment into their opposite.—W. C. Gannett.

There's not a flower of spring
That tints at last the universal heart,
By issue and symbol, by significance
And correspondence, to that spirit world,
Outside the limits of our space and time,
Whereto we are bound.

— Elizabeth Barrett Browning.

The world has nothing to expect from preachers who are so perplexed and confused by new knowledge and new ideas of things that they do not feel sure about anything. The English bishop when told that there was no special prayer for theological students in the Anglican prayer book wittily suggested the use of the "prayer for those at sea." But no one ought to stand in a Christian pulpit until he can raise a genuine cry of, "Land." The first and supreme qualification of one who shall make others believe is that he shall himself believe. It was Lord Macaulay I think, who once said that he never cared to attend the religious service of a preacher who believed less than himself, and if, as I have no doubt, the great historian had in mind, not so much the quantity as the quality of belief, not believing formally and professedly in many things and making unhesitatingly, assertions about them, but believing much and deeply in the central things, then, he was surely right.—Dr John Hunter.

She hath not shrunk from evils of this life,
But hath gone calmly forth into the strife,
And all its sins and sorrows hath withstood
With lofty strength of patient womanhood.

—James Russell Lowell.

Memory, Character, Happiness

It is a fine trait of friendship that avoids reference to the past errors and sins of its object and lays stress upon what is excellent. For this reason friendship it the best aid to memory, for it keeps before the mind the qualities ot character that are worthy of consideration. The professed friend who is continually reminding us of the mistakes we have made is doing all he can to ruin us by keeping our minds fixed on evil.

When it does become necessary for a friend to refer to past failures, character is at stake. The effects of evil conduct cannot be wiped out by mere wishing. Even if no one speaks a word to us concerning the cowardice we displayed in the presence of the enemies of righteousness, the sense of humiliation remains with us. But, however shameful the deed may have been, brooding over it is a serious mistake. We need to remember it for the sake of future actions, that these may be better.

The rich man of the parable remembered a life of selfishness. A priest asked a dying man if there was anything in his life which he regretted, and the man replied: "No, I think not. I do not remember that I ever missed an opportunity to have a good time." For a man of this kind, life is a joke. Seriousness is no part of his character. The rich man to whom Abraham speaks may not have been quite so frivolous, but he seems to have fixed all his thoughts on the good things of the moment. At the end of his life on earth he had nothing of value to carry with him. In the hurry of this world men may not realize that they are meanly selfish. It appears that in the next world they will have a chance to see themselves as they are and then will come the torments of memory.

It is the privilege and joy of the Christian teacher to bring to the memory of his fellow disciples the teachings of the Lord. And it is a joy to recall those whose goodly walk impressed upon our hearts the beauty and strength of holiness. If the later years open our eyes to the temptations they endured and the victories they won, we have the greater delight in recalling the very words in which they conveyed to us knowledge of their faith and hope. The first disciples had the added joy of remembering the persecutions which their teachers suffered for the sak of the gospel.

Both character and happiness depend upon our remembering the good in the conduct of our acquaintances. It is a sign of a perverted mind if an injury is remembered while a kindness is forgotten. We magnify the faults of others by overlooking their goodness. We convert error of judgment into a vicious disposition. The wisdom of the serpent and the harmlessness of the dove will keep us from being the dupes of designing rascals and from the moral scepticism which constant attention to the sins of friend and foe is certain to create. It is better to have a bad memory for insult and injury and to be called "easy" than it is to have no good word for anybody. The hottest part of hell is in the heart of the cynic.

Is there any cure for a memory overburdened with sins of omission and of commission? Christianity answers that there is. The cure is found in redemptive work. One who sees suffering which he has caused, sin which he has led others to commit, and despair for which he is responsible, has no other way of escape than that of joining himself to those who are laboring for the world's salvation. There is no magic in the death of Christ to cover the sin of man. Immoral men try to discover a way of salvation which does not require the sacrifice of their pleasures. They have sometimes put their immorality into formal statements of Christian doctrine. But Jesus promises relief for those and those only who become his co-workers in building the city of God, the city of perfect justice and perfect love. The penitence which displays itself in bodily mutilations and in neglect of human society may betoken sincerity; it does not relieve the soul of its bitterness. Honest effort to make amends for wrong doing fills the mind with memories which give one a sense of his own worth and the assurance of God's forgiveness.

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Midweek Service, October 26. Luke 16:25; 2 Pet. 1:12-13.

Editorial Correspondence

DEAR READERS OF THE CHRISTIAN CENTURY: We who are in Topeka attending the opening convention of the new century of the Disciples of Christ are wishing earnestly that every one of you might be with us. It is in every way a great convention and it would hearten you mightily to have a part in it.

Three thousand people are registered up to this (Thursday) morning. There are likely two thousand others in the city who have not yet registered. Delegates are continually coming in. There is the promise of a special delegation from Kansas City, sixty miles away, for Saturday and Sunday, of one thousand persons. The total attendance will reach six or seven thousand.

Topeka is a beautiful convention city. What impresses us at the moment of entering is the broad spaciousness of the streets and the clear sunshine. It is a wide-open town—but there isn't a saloon in it. The feeling of stuffiness one gets in visiting most eastern cities is entirely absent here. The winds of the prairies have ample chance to play through these streets and spacious lawns. The registration committee, to whom all new arrivals are guided when they get off the train is located in the capitol building. There is an augustness about the reception one gets under the noble dome of this three million dollar state house.

Hotel accommodations are not extensive here. But nobody regrets it. The committee has provided entertainment for ten thousand people in private homes. The city is given up to us for these days. There seems to be a concert of kindness on the part of business men and housewives. Topeka's welcome is characteristically western.

Convention services are held in a superb auditorium. A picture of it was shown in these pages two weeks ago. If Pittsburg had been able to give the Centennial convention such an auditorium last year there would have been a different feeling about that gathering. Close to 5,000 people can be seated in Topeka's auditorium. The speakers with fairly strong voices can be heard in its every part. It is a bit too large for most of the women's voices, however. Mrs. Atwater is a notable and grateful exception to this last statement. In all quarters many comments are heard on the masterful way in which the president of the Christian Woman's Board of Missions directs the sessions of that body. Mrs. Atwater is growing each year in graciousness and grasp of her large responsibilities. The mantle of Mrs. Moses rests upon her, and an equal portion of the spirit of that great leader.

The C. W. B. M. services have been packing the auditorium. The addresses have been of a high order, as they always are. Reports from the field are encouraging. Last evening Professor F. L. Jewett, of the Bible Chair in the University of Texas, spoke an illuminating message on the Bible chair idea. Mrs. Ida Harrison captivated every hearer with her report of the Edinburgh World Missionary Conference. Mrs. Atwater's presidential address was a statesmanlike and thrilling document.

The Tuesday night session was rich with variety. Six missionaries and a college president made two minute talks. Addresses of welcome were made by various representatives of Topeka and the state. It was a disappointment that Governor Stubbs could not be present, but the Assistant Attorney General took his place and welcomed the convention, warning us to beware, however, "for those upon whom the spirit of Kansas breathes often lose all desire to return from whence they came!"

At that opening session the convention sermon was preached by Rev. Harry D. Smith, of Hopkinsville, Ky. Mr. Smith has a message. He appealed to the conscience of the Disciples, searching whether our religious neighbors saw in us those virtues and excellences which would commend our plea for union to them. Do they find us possessed of an exceptional degree of the missionary spirit? Of the educational spirit? Of the Christian union spirit? These were the three questions he raised in his address. He answered them discerningly. He contended that in these three points Disciples should not be content to be as virtuous as others, but to lead others.

Yesterday, Wednesday, will be historic. It will be recalled by our readers that some six or seven months ago Peter Ainslie, president of the American Society, announced through these pages that he meant to bring up to this convention certain subjects for the treatment of which our present form of organization afforded no place. Among these questions he named that of the delegate convention, the change of date, the publication society, the further practice of Christian union, etc.

To make good in his announcement Mr. Ainslie called a meeting of fifty representative men. They gathered yesterday morning in

the First Christian Church. In the afternoon they met again with an attendance increased to something like one hundred. Adjourning at 3 o'clock, they met again at 4:30 with the church packed—floor and galleries. Only once in our recent history has this sort of an *extra*-convention session been held—at Omaha when the Federation question was debated. The most democratic and free discussion obtained yesterday. The president offered his proposal for the further practice of Christian union, at the morning conference. He suggested three things: First, that the Disciples provide means for propagating our plea for union throughout Christendom by the distribution of tracts on the subject. Second, that they establish a monthly magazine which shall be a clearing-house of thought—our own thought and that of other thinkers—discussing the problem of union. Third, that the time has come for the Disciples to change their attitude toward our brethren of the denominations, henceforth regarding them as fellow Christians and treating them as such, instead of as rivals or foes as in some quarters, sad to say, they have been regarded.

The proposal called out a great discussion. Action was deferred to an adjourned meeting set at 4:30 in the afternoon. That meeting was held, as indicated above. It was an historic hour and a half that we spent together. No more important session will be held this week. The discussion of the delegate convention proposal, important as that will be on Friday, cannot be so pregnant with future meaning as this meeting of yesterday afternoon, because the delegate convention problem, delicate and urgent though it be is not comparable in significance to the question of what the Disciples are going to do about practicing Christian union.

I am not going to tell the story of yesterday in this week's issue. Space and other duties tell me I must close. Next week a fuller report will be given together with the interpretation of the spirit of this convention. It must suffice now to say that there is a mighty forward movement now on foot among us. The day of small deeds and sectarian ideas is past. It looks as if the century plant is about to bloom, as if its first hundred years of stalk-hardening had been God's way of preparing us for bearing to the world the fine flower of Christian unity of which Thomas Campbell's holy impulse was the root.

CHARLES CLAYTON MORRISON.

Observations in Brief

Russian Property.

Russia is said to have a surplus of $103,000,000 over the estimated revenue this year and has no intention of raising any foreign or international loan. The remarkable success of Russia's flying men at the St. Petersburg aviation meeting aroused the enthusiasm of the masses, who never expected to see anything successful done by the men in uniform. Over 100,000 persons were present when Lieut. Rudneff flew for an hour and three-quarters and landed accurately inside a twelve meter crease which had been marked for him.

The Germans and Gambling.

A remarkable proof of the increasing diffusion of wealth in Germany may be found in the latest statistics of the Casino of Monte Carlo, which indicate that the German can now afford to lose his money in the grand manner. The accounts of the bank at Monte Carlo show net profits of $14,000,000 annually. Of this $8,000,000 is German and Austrian money, Americans and English lose $3,200,000, Frenchmen $1,400,000, Russians $1,000,000, and the rest is contributed by various other nationalities. It is hoped that some time not far distant the lid will go on for good at this place which has caused so much misery.

The Hague Palace of Peace.

The "Palace of Peace" building that is now in course of construction at The Hague is to be of goodly proportions. It is about 260 feet square. There is a half basement containing press rooms, a telegraph and other offices, a heating and lighting plant with fourteen boilers, offices for the working staff, and a large restaurant. At one corner rises a square tower about 260 feet high. The main hall is about 70 feet long, 40 feet wide and 33 feet high. On one side of the hall are three large windows, on the other, three galleries. At one end is a fourth large window, at the other, a dias for the tribunal. On the upper floor, approached by a magnifi cent staircase projecting into the central courtyard, are the rooms of the administrative council and other officials of the Permanent Court of Arbitration, and a library capable of containing 200,000 volumes, with a book lift to the reading rooms below. The center of the building is occupied by a courtyard 144 feet long and 111 feet wide with a fountain in the center where the air to be breathed in the building will be washed before being filtered and otherwise dealt with by the ventilating apparatus. The cornerstone of the palace was laid July 30, 1907. Two hundred men are now at work on the building. It is to be finished in 1913.

Good Chances in Australia.

There is a chance for young men to go to Australia and grow up with the country. A railway company which owns millions of acres in western Australia is so anxious to attract immigrants that it offers with its 300-acre farms a fence around the whole, with one hundred acres further fenced, be sides the clearing, plowing and otherwise making the land ready for cultivation. The company will also erect a three, four or five roomed house, according to the requirements of the settler, with the necessary sheds and outbuildings for stock, and provide water either by the sinking of wells or by the pro vision of dams and air motors. The terms for purchase are the deposit in cash of ten per cent. of the purchase money, the balance to be paid by equal annual instalments extending over twenty years, bearing interest at the rate of five and one-half per cent.

A Turkish Exposition.

Turkey is going to have a great international exposition in 1913. This will give the Ottoman empire an opportunity to set before the world, as never before, a display of its art, industries and latent wealth, and at the same time give to the Eastern people who will be drawn thither a view of the products of the West such as they never have had a chance to see. It is a sign of the times, full of promise and indicating how thoroughly the Young Turk is entering into the stream of the world movement.

The Mexican War Veterans.

There was something pathetic about the assembling of the Mexican War Veterans at Indianapolis recently. There were only twenty survivors present, all told, and none of the delegates was under seventy-nine years old. More than sixty years have pas sed since the Mexican war closed. Texas, the issue at stake in the war, is now the empire state of the South. Very few people are now living who took part in the war, and comparatively few who were living at the time of its beginning. It was felt that the surviving members of the association were too few and too feeble to continue the organization. So at the close of the proceedings the presiding officer arose and said, "It now becomes my sacred duty to adjourn the National Association of Mexican War Veterans, to meet again on that 'beautiful shore.' I ask you to rise and declare the national association adjourned for ever."

Farmers and Automobiles.

The statement that thousands of farmers in the United States have mortgaged their farms in order to raise money to buy automobiles appears to have been considerably exaggerated. The editor of The Horseless Age reports that he sent out letters to 24,000 bankers in the country, asking them to report as to people they knew had mortgaged their homes or borrowed money to purchase automobiles. Answers received from 4,630 men reported on 198,216 motors in their vicinity, of which not more than 1,254 were purchased by placing mortgages, while 7,475 have borrowed the necessary money without a mortgage. So it is not so bad as reported—which is creditable to the farmers.

Employers' Liability Laws.

Employers' liability laws in the United States have been behind those of most other countries. In some states it is next to impossible to force an employer to do justice to one who is injured or to the relatives of one who is killed while in his employ. As proving this, an investigation made in New York state some time since showed that of 151 fatal cases, 56 got nothing, 61 got less than $500. In non-fatal accidents the victims fared even worse. Another shameful feature was, that of $192,536 dollars expended for accidents, $104,542 went to the injured, and the balance to the lawyers and for expenses. But New York now has a new em ployers' liability law, which went into ef fect September 1. Under this new law the burden of proof is on the employer, and the law is very simple. Unless the employer can prove that an accident is clearly due to the negligence of the wounded, or killed, he must pay 1,200 times the man's daily wage for a fatality, not to exceed $3,000, and pro portionately for lesser accidents, or he can go to the courts and let the jury determine the penalty. A few employers consider the law drastic, but most believe it substantially right.

Reno Divorces No Good in New York.

The divorce industry of Reno, Nevada, has received a blow which, if repeated often, may prove a serious detriment. An unsentimental judge in New York state has decided that a divorce procured by a New York couple in Reno does not "go" with him. There ought to be a lot of other decisions like this, in all the states. The divorce evil would be greatly lessened in this country if uniform divorce laws were enacted in all the states.

A Visit To Ballymena, Ireland

The Birth-Place of Alexander Campbell

BY ERRETT GATES.

One of the important objects of my summer's sojourn in Scotland was to study the early religious environment of the Campbells in Scotland and Ireland, and to look for any memorials of their life and work that might still exist here. To this end I made a trip to Counties Auterin, Down and Armagh, in the northwestern part of Ireland, the scene of their early life.

Thomas Campbell was born near Newry, County Down, where he spent his boyhood and early manhood, until he began his work as school teacher in Connaught, and his study in the University of Glasgow. While a student at Glasgow he seems to have taught school during vacations near Ballymena, County Antrim. Here he was married and lived until his first child, Alexander, was born in 1788.

I left Edinburgh on Tuesday morning for Glasgow, where I spent the day at the University, completing some inquiries concerning the student life and work of the Campbells, which I had begun on a previous visit there and of which I shall write in a subsequent letter. On Wednesday I left Glasgow by rail for Ardrossan, where I took boat at ten o'clock for Partrush on the northern coast of Ireland, in County Antrim, about six miles from the far-famed Giant's Causeway. Excursions to Partrush, a favorite seaside resort for Ireland, are of daily occurence, not only from all parts of Ireland but from Scotland as well. Daily excursion trips can be made from Edinburgh to Partrush and back again, giving the excursionist two hours' stay at Partrush, scarcely enough time, however, to visit properly the marvelous freak of nature at the Giant's Causeway.

The causeway is for Ireland what Niagara Falls is for America, her most interesting, single, natural wonder. A ride of forty-five minutes on a narrow-guage, electric tramway, past Bush Mills, the ancestral home of President McKinley's forebears, and past the ruins of Dunluce Castle, which stands on a precipitous rock projecting out into the sea from the coast, brings one to the entrance to the Causeway preserves. Leaving the train, one goes quite freely (except as he is obstructed by pestiferous boatmen) until he arrives in sight of the pillaried causeway that projects in a declining series into the sea. Then his way is suddenly barred by a high iron fence through which he is permitted to pass to the closer inspection of the giant's handiwork, only after the payment of a very small fee. This part of the coast is fenced off from the rest and let out to a company that makes it a means for exploiting the tourist (principally American).

Besides the causeway, with its various fantastic imagery, such as the giant's ribs, the giant's organ, the chimneys, are the two canes, truly wonderful openings into the solid rock of the coast from the sea, twenty feet wide, thirty to forty feet high and three hundred feet long. They are entered by rowboat from the sea, when the weather permits, as it did the afternoon I was there.

From the causeway I went to Londonderry, a place of 30,000 inhabitants, the principal sea port on the north coast of Ireland. From here one can make weekly sailings to Montreal, Boston and New York, and to the principal ports of South America, as well as Scotland, England, Europe, Africa and Asia. It is distinguished as the only walled city in Ireland. The old wall, built hurriedly in 1600 out of the materials of the ancient Cathedreal of St. Columba and his monastic buildings, still stands, broad enough on top for two teams to pass, with room to spare—the same walls and batteries that Alexander Campbell saw when he visited the city in 1808 to procure passage on ship for himself and his father's family to America, and from which he sailed in October, the same year, to be ship-wrecked on the coast of Scotland. It was this misfortune that gave him his year of study at the University of Glasgow.

From Londonderry I passed on my pilgrimage to the first sacred spot, Ballymena, the birth-place of Alexander Campbell. My heart was a-quiver with interest and expectancy as I alighted from the train and passed up the street past two or three blocks of modern houses to the old town, with its typical winding streets and low white-washed houses. Could it be that after a hundred and twenty-five years any one lived here who could tell me anything about Thomas Campbell, or any memorial remained to assure me that in any particular place Thomas lived? The fragmentary biography of Thomas which Dr. Robert Richardson gives in the early part of the Memoirs of his son Alexander, only states that Alexander was born September 12, 1788, where they then resided, near Ballymena, in the parish of Braughshane, and about one mile from the sight of the ancient and once beautiful Shane's Castle.

Nothing is more definite in identifying the place of the residence of Thomas, than "near Ballymena, about one mile from Shane's Castle." So, then, it was not in Ballymena at all that Alexander was born, but somewhere in the vicinity. Here was a task worthy of some expert geographer, or archeological explorer.

I wanted to find the house in which Alexander was born three generations ago. What could be more interesting than to identify the house, take a photograph of it, and write back to American Disciples that I had found that sacred spot. We know where Luther was born, and Erasmus, and Shakespeare, and Robert Burns, and many other great men; why would it not be as interesting and important thing to know where Alexander Campbell was born. My interest in the expedition I was making and my energies were sustained by all these considerations. But the data I had to work on were very meagre, and the further I examined it the more uncertain it became.

I discovered, first of all, that Shane's Castle was not in Braugshane Parish at all, but in the opposite direction; one was north and east of Ballymena, the other south. If the house in which he was born was "one mile" from Shane's Castle, then it was fully nine miles from Ballymena, and nearer the town of Antrim. This was the first disturbance of my confidence in Richardson's accuracy. Other disturbances were to follow.

Then I thought, perhaps there is a church still standing in which Thomas Campbell preached. But I did not warm up much to this quest after reading in Richardson's Memoirs (p. 27) that "it was prior to his engaging in these labors (preaching) and while passing to and fro to attend his studies in Scotland, and while, during vacations, he occupied himself in teaching," that he became acquainted with Jane Corneigle, his future wife. The probability is that Thomas period of his marriage and residence there. His name appears in the list of theological students at Whitburn, under Dr. A. Bruce, did not preach in or near Ballymena at the in 1792, five years after his marriage.

If this was the first year of his theological study, and if he passed from the university to the Divinity Hall at Whitburn without any break, that would put the year of his entrance into the University of Glasgow for a three years' course in 1789, two years after his marriage and one year after the birth of Alexander near Ballymena. It is not at all likely that he preached any before entering the university, or before finishing his five yearly sessions of theological study in 1797.

In brief, the conclusion of my investigation is that Thomas Campbell studied in the University of Glasgow from 1788-9 to 1791-2, and in the theological school at Whitburn during the summer sessions from 1792-1797, and that he did no preaching until he was licensed as a probationer at the close of his theological study in 1797. In 1798 he was called as pastor of Ahaney.

All this has very interesting bearing upon another inquiry. While in London at the Anglo-American conference on Christian union, Dr. J. H. Garrison told me that he had visited Ballymena and had seen a tablet in the vestibule of a Presbyterian church which bore the name of T. Campbell as one of its ministers. When I arrived in Ballymena I went in search of the tablet. I found it in the High Kirk, the second oldest Presbyterian church in Ballymena, which had grown out of a Seceder church in the country nearby. Here is a part of the inscription on the tablet: "Second Presbyterian Church, High Kirk, Ballymena. The Old Secession congregation of the parish of Kirkinriola. The earliest name connected with Kirkinriola is that of the Rev. T. Campbell from Glasgow in 1769. The Rev. W. Smyth succeeded him. In 1781 the Rev. Peter McMullen was ordained and labored conjointly in Ahoghill and Kirkinriola.

Thomas Campbell was born in 1763. He was therefore six years old in 1769, when a certain "T. Campbell from Glasgow" was connected with the church. The record has nothing more to say of "T. Campbell." Who he was or whence he came nobody seems to know. But by 1781 the record becomes more definite and complete, and the succession is unbroken. After an entire day spent in Ballymena searching in the records of the church along with its pastor, the Rev. J. M. McQuitty, the conclusion is that the "T. Campbell from Glasgow" is not Thomas, the father of Alexander, but some other person, of whom nothing more is known. It becomes all but certain that he was not the Campbell I was looking for, in the light of his student career in Glasgow, which fell after the time of his residence in Ballymena.

The present town of Ballymena is much larger than it was in Thomas Campbell's time. It numbers about 12,000 inhabitants. It is on the direct line of railroad from Londonderry to Belfast. It is a modern town in many respects and a very prosperous one. The linen industry has completely changed it from an agricultural into a manufacturing center. Next to Belfast it is the most important center of linen spinning and weaving. There is one large spinning mill employing 1,100 operatives. It was my privilege

under the guidance of the Rev. Mr. McQuitty, to be taken through the mill. Much of the flax that is used is grown in northern Ireland, but much is also imported in the rough state from Russia and Belgium. The best comes from Belgium.

After visiting the spinning mill, I visited one of the various factories, of which there are three in Ballymena. Here the yarn that comes from the spinning mill in various sizes and grades, is woven into the plain, unbleached cloths, for the bleachers and manufacturers who make it into the various articles of use, such as tablecloths and handkerchiefs. This final treatment of the linen is principally carried on in Belfast, the commercial metropolis of the island and the center of the linen trade.

I had no sooner arrived in Ballymena than I was made aware of the tragic death that befell a former minister of the place, and his wife a few days before in a hotel in Belfast. The Rev. W. J. McCaughan, pastor for nine years of the Third Presbyterian Church of Chicago, left Chicago three years ago to take up a pastorate in Belfast. On the morning of July 26, a fire broke out in the Kelvin hotel, Belfast, in which Mr. and Mrs. McCaughan were temporarily stopping. Before they could make their escape from the building the stairways were in flames, and they were forced to go out by way of the upper windows. Mrs. McCaughan leaped to the sidewalk and her husband then tried to let himself down from the second story, but fell, striking on his head. Both died within a week from the injuries. He had been pastor of the Wellington Presbyterian Church in Ballymena before going to Toronto, whence he went to Chicago. He was held in very high esteem in northern Ireland. His photograph was displayed in many windows both in Ballymena and Belfast, as a token of the widespread public regard in which he was held.

If I Were A Preacher Again

BY A LAYMAN.

I am a superannuated minister—among the Disciples, therefore without pension. Another reason no pension is received is because I am still able bodied. I spent a half decade in the ministry, preaching both in small towns and large cities. I resigned all my pastorates when, so far as I know, I could have been unanimously requested to remain. My professional career was also terminated from choice and with expressed regret from the congregation to which I was ministering. No one regretted, however, the circumstances occasioning my cessation of the ministry so much as myself. I loved my work. Without egotism, I felt myself becoming a shepherd and no shepherd of old ever called his sheep by name and led them out to pasture with more delight than I found in shepherding the company over which I had become a pastor. I knew their homes, their poverty, their sorrows, their failings. I loved them for letting me know these things and for their effort to believe in God and be true to him. It was no trial to go to the house of grief for prayer, and the midnight call to wait on some dying soul was a sacred honor which I cherished. I had genuine emotion over the evidences of increasing spiritual perception and manifestations of the grace of God in my people.

Some years have passed beyond that professional career, but its appeal to my heart is no less today than when I was engaged in its most active and enticing duties.

Sometimes I dream myself back and am making or delivering sermons, revisiting the sick, burying again the dead or saying those mystic words which symbolize the union of two lives. And while I live those years over certain outstanding mistakes occur which I would not allow again in my ministry were that profession to be resumed.

First, I would not be a boy preacher again. I began riding on a clergyman's half fare permit when sixteen years old. I was young, I looked young—even younger than I was. As the conductor collected the fare he invariably paused to discover the deceit I was perpetrating. He looked for traces of age. He could find none. My face was innocent and boyish. He engaged me in conversation to test my voice and vocabulary. They both indicated the boy. I was conscious he was suspicious of fraud. Like most boys of tender years I blushed readily. Occasions like this brought the blood to my cheeks, not only because fraud was suspected by the conductor, but also because in my heart of hearts I felt this I was following was actually a fraudulent thing. I was a mere boy—not "old for my age." I had no intellectual training, no religious experience, no knowledge of men or realization of the Gospel's profound significance, and yet I had undertaken to preach it. At best the sermons possible to me were those heard from others, or read from the Homiletic Review, or sifted out of church papers by omniverous and scrappy reading, none of which could have any reality in my own experience.

Immaturity may be pardoned anywhere except in the pulpit. The state sets a minimum age for granting certificates to its public school teachers. Interpreting God to a community is certainly not of less importance than the cultivation of mind.

The dignity of preaching and of religion are not enhanced by youthful preachers. It is the uniqueness or novelty of the boy preacher that draws the congregation and interests them while assembled. It cannot be logic, or vision, or understanding of men and their needs, or profound conception of the Gospel realities. Novelties are the stock-in-trade of the vaudeville. That church is wise that sacredly guards its pulpit against mere novelties or spectacular stunts. A mere stunt-producing preacher or choir will not advance the kingdom of God to any perceptible degree, even with a house full at every service. The soprano who braces herself on the last phrase of the anthem, takes a deep breath, jerks her head and ascends to "high C" adds no fervor to the prayer which follows.

Being a boy preacher is difficult to overcome. Like everything else persisted in it becomes a habit. A much advertised minister of sixty is still known as the "boy preacher" and always so introduced. His vocabulary has grown more manly, his ideas may not have changed much. It sets an unjustifiable premium on one's set of immature ideas and barricades the door against new and worthier ones. The dogmatic habit is easily acquired, for conviction is demanded in the pulpit, and what the boy is capable of thinking he must be convinced is truth if he is to preach it. It can be of no consequence to him that he has no intellectual ability or opportunity to learn the opposing view.

Furthermore, one looking back on his career as a boy preacher, must be painfully conscious of many ill-timed and erroneous utterances which were delivered with all the unction at his command. If these were taken seriously they remained in the hearers' minds a hindrance to the truth uttered later by the successor of more mature years. To lead people into a fallacious religious faith by preaching error may be quite as serious as to unsettle faith by "preaching doubt."

Second—I should not allow the newspaper reporter's estimate of results to determine my evolution of them. He is seeking news while I am trying to bring in Jesus' kingdom which "Cometh not with observation." He can discern things connected only with the church—the agent of the kingdom, I must be concerned with the kingdom itself. Mathematically and statistically he may be very correct, but his figures may be entirely meaningless. The progress of God's kingdom cannot be computed on an adding machine. Devices can be utilized to produce rapid results and demand attention which have no spiritual significance or permanency. Such results will only react for injury on the kingdom and the church.

I have in mind an experience where 108 additions resulted in an exciting revival. It was the talk of the town. Night after night the house was packed. Not only the converts but the entire congregation also was intoxicated, and their quiet-working minister, a splendid, experienced pastor, was compelled to withdraw from the pastorate very soon after because he could not keep up the stimulation. The business of the church could no longer be maintained in a normal atmosphere. Moral and spiritual activity required an exciting stimulus from without. Character in the old or new members was not sufficient to compel attendance on the services of worship or the Lord's table. There was no foundation or sanction for moral and spiritual living developed in the lives of these converts, and one year after, not more than a dozen could be discovered at the church. They had been intoxicated.

They had confessed Christ in a moment of weakness. They were not themselves. The normal inhibitions of their life were gone. Their usual resolution had left them. It was no time to be making a profound decision. They needed for this the moments of their greatest strength and power, those moments when they were most themselves. Had they at this time with all its fever and excitement, been persuaded to sell their farm or mortgage their home, when they came into the cool and quiet to consider it sanely, they could easily yield themselves to remorse, if not to litigation for recovery.

How difficult is it becoming for us to recognize the value of an individual. It is hard to estimate properly one man when a thousand are being converted. We are saving men in herds. I wonder if Philip would go after the eunuch today unless he happened to be holding a revival and had already ninety-nine converts.

After the revival is over we have an interest in "holding the converts" but are not anxious for the individual convert. A man can slip away from the church today without his name being mentioned in official board meetings, or a single Christian going to discover the reason. To help in converting a multitude when the revival is on, we send people out to buttonhole the prospective candidate, but once in he discovers the church's back door has no guard and he slips out unobserved and with no comment relative to his absence. Does this indicate a possible greater interest in the revival than in the salvation of men? In the spectacular exhibition than in the quiet functions where duty ought to call imperatively?

I should not be proud of the large membership of my church, but humbled by the indifference and dereliction of my people. Large numbers read well in church papers, but may not be legitimately used by a minister as *prima facia* evidence of his greatness. It may be a confession of weakness. When my address on the program was failing miserably it was not a little comfort to keep in the front of my consciousness the hope that extra significance would attach to the things I was saying, because of my reputation as pastor of no mean congregation. It is not difficult to recall with what assurance I rested on my auditor's knowing how large and important was my parish. I dared not say it to myself then, but now I know and confess, what I thought and used as an evidence of strength was convincing proof of weakness.

Then, too, church statistics are not reliable. We have churches today of a half thousand or more that are only nominally self-supporting; where prayer meetings are attended by scarcely enough to constitute a quartette choir; where congregations on Sunday are no larger than when the membership was 30 per cent of what it is today; where missions and current expenses were as liberally supported when the membership was not more than one-third as large as now. Three times as many people are required to do the same work done by this congregation only a few years ago. Increasing in numbers it has declined in spiritual efficiency. The only feature of the church larger now than formerly is its directory. This contains 60 per cent more names. A church may be 600 weak as well as 600 strong—reports usually indicate the latter. Numbers in the church directory or dollars on the collection plate are not safe criteria.

Third—I should try to discern more carefully between mere institutional success and building up the kingdom of Jesus. The world is commercially minded. It is difficult for us to "make a showing" of what we are accomplishing except we do it in dollars and cents or in figures at least. It is becoming difficult even for two preachers to discuss the growth of their churches and do it in terms of religion. Prayer, sacrifice, missionary culture, Bible study, social service, these are rarely mentioned in exchange of reports. It may be objected that these are not tangible results and the others are. These would seem very much more tangible to us if we set ourselves to think of the prosperity of our work in such terms rather than in those other more tangible terms which are almost irrelevant. I am condemning no one more than myself that the church is judged by ordinary commercial standards. It is my shame that as a minister I was not spiritually minded enough to be indifferent to such unworthy standards and lead my people to a loftier plane of spiritual perception.

The day was when official boards took up subjects in their meetings which pertained to the spiritual life and welfare of the congregation. Now they are busy about raising finances, patching the furnace, and letting the contract for cleaning the carpet in the spring. We can become enthusiastic over a project to raise $50 in a sociable but we have endless difficulty in finding teachers for the Sunday-school, or Christian people to fill the adult classes. We can work ourselves into a frenzy over a Red and Blue contest but would never think of inviting our neighbor to Sunday-school if a reward were not promised our side for winning. The religious motive is in the background. We are trying to convert the world by indirections. We entice people to church and Sunday-school by tricks and keep them there by additional schemes and methods. It is to be regretted we are using subterfuges instead of manly and straightforward appeals for men to become Christians and do those duties which fall to Christian people. The church's devices to win people are transparent and her reputation suffers rather than gains from them. The church is a religious institution. Its business is to direct men toward holy living. The church is not a theater or social club or athletic association. Athletics and social functions directed by the church are not evil. But there needs an emphasis today on the fundamentally spiritual aspect of the church. Her work is soul saving through inducing men to live the life of Jesus. It is a sacred and serious business.

Renaissance Of The Country Church

BY J. S. KIRTLEY, D. D.

Will the country churches come back? If they heed the many and insistent calls upon them, they will, provided they can. A new interest is centering on them, an essential part of the new interest in country life in general. There is a renaissance of country life. "Back to the farm," "back to the country," "next to nature" are the new rallying cries of the movement to the country, which includes those who are leaving and those who are longing to leave the cities. Their motives are various—economic, which is the leading motive at present, aesthetic, ethical, religious, hygienic, domestic and possibly others.

The High Cost of Living Talk.

We are familiar with the economical question involved. If about five or ten millions of the people, now living in cities, would get out into the country and go to farming, they would still the strident wail about the high cost of living, in one season. The high cost of living is due, in only a small degree, to the tariff and to the trusts, and to "high living." There are only two real reasons for it and they would both pass out of existence if the right number of people would go to the farm. Those two reasons are that there are not enough people engaged in producing the necessaries of life as compared with the number engaged in handling and consuming them, and that combinations and conspiracies in restraint of trade are possible because the producers are too few and are not as well organized as the transportation and commercial companies.

More people on the farms would produce more, be more comfortable, and be in a position to co-operate for their own protection against inimical combinations and thereby protect their friends in the city. The churches are a part of this great movement. They must have a care for the people now flocking to the farms. The question of the country church is a great national question. Colonel Roosevelt was right every time he reminded us that the development of the life of the people, who are dealing directly with nature and furnishing food and clothes to the nation, is really the most important question we have to deal with.

The Early Country Church.

The country church is to play a vital part in the new country life. Its part in the early pioneer life was the most important thing in that life. It made the settlement of the West possible. Without it, the people would not have gone; with it, they won their victories; to it, the whole nation is indebted. One church is known as the "traveling church," because, when its members went from Spotsylvania County, Va., to the new state of Kentucky, the organization transferred itself, too. And there are scores of similar removals in the early days of New England, while later churches moved from Illinois to Kansas, pastor and all. The churches were the center of history. Great men filled their pulpits and were leaders in the social, educational and ethical life of the community. Great laymen filled the pews. Preachers and laymen stayed in the country. Young men rose up to continue the work of their fathers, in pulpit and pew. Out from the country came the men most eminent in the cities. Up to a few years ago, the majority of our foremost preachers were born and brought up in the country. The majority of the strongest laymen came from the farm. At last ministers went to the city, because the laymen went; there was a greater number of people to influence and a better opportunity for culture and an adequate support. The young laymen went because of the better business and professional opportunities. For the past three decades the churches have been losing men and money so rapidly that they have become anaemic. Some have gone out of existence altogether, and few of the rest are more than alive. Their present assets are small, certainly as to quantity, and the little opportunity they have had has been divided between churches of differing and conflicting denominations, while strangers who have come in have not been willing or able to become assimilated.

New Conditions.

Now a new comunity is growing up. There are plenty of people, but they are not homogeneous, either in nationality or religion, and they are throwing down a new challenge to the churches. If the churches are not able to meet the issue, they are a travesty on Christianity. All our leaders and thinkers recognize the essential character of their work and are appealing to them to come to the assistance of the reorganized country communities. The agricultural colleges and papers and departments are telling us how indispensable the churches but for the whole life, the foundational uniare, not only for the religious life, as such, fying, purifying and directive force of the people.

The church in the country must render the old service but in a new way, because the present community is a new thing in human history, in its complexity. It must, first of all, be content to be a country church, not a miniature city church—just a church for the people in whose midst it lives. It must draw its life from its own environment, or, rather, must plant the divine life which it brings, in its own soil. The problems of the community are to be its problems. It must not be out of sympathy with the city, but its mission is to the country.

Unification and Co-operation.

It must render its ministry to the whole people. Where there are two different denominations in one community, it is a real misfortune. In that case, it will be almost impossible to do its duty by all the people, entirely impossible unless the churches enter into Christlike co-operations with each other; and, even then, there will be serious limitations on their usefulness. The money spent for two ministers would support one stronger man; and two separate plants involve a waste which we all condemn.

Its ministry must be to all the interests of all the people. It ought to be the center of the community life, steadily reorganizing its social life, as it deflects from the true course, and directing its drift. The activities of the public may well center in its

building and find their rootage in its ideals. The church must be the counselor from which all will be glad to get help in life's problems, both public and private.

One of the most important things remains yet to be said. The church must utilize all the community in its work. When that is well done, there will be no longing for the ways of the city church. The culture of the country is reaching the level of that of the city and, in the country community where the ideals of service are well taught, the musical talent of the young people will enrich the worship of the church, if it is sympathetically utilized. Its financial support will be easy.

The difficulities are plentlful, but not insurmountable. The complex and diverse elements and the different religious beliefs need not be disastrous to consecrated workers. The bitter denominational rivalries have, in a measure, ceased; family prejudices have mostly died or become inactive, partly because families have scattered; new people are on the ground, ready to be built into the new church, if only they are taught by truth and led by the hand of love. The renaissance of the country church is a necessity in the renaissance of the country, and it still may have a glorous prospect for a greater ministry to mankind than it has ever yet rendered.

Chicago.

The Book World

A CERTAIN RICH MAN, by William Allen hite. This novel was taken up by the reviewer with a feeling of confidence because of the many favorable review of the book which he had read, and the commendations of his friends. The story not all disappointing. It is a strong novel interpreting the most characteristic phases of present day commercial iife in America. It is true to the life which it interprets and true to the deepest philosophy of righteousness. The hero of the story, John Barclay, is a mere lad in the beginning of the Civil War. Soon after the close of the war, he starts for the state University of Kansas, his native state. During his university course he not only makes his own expenses, but a considerable sum in addition, not by hard work, by business sense, is this done. Then follows the business career with increasing power and wealth. He is not always scrupulous. but he is successful. He forms companies that control whole industries. The power thus gained is used to influence law makers and law interpreters. With vividness is the whole story of sorrow and blighted lives left in the trail of this man's success told by the author. When life is far spent, through the influence of his mother, who has lived a quiet life of devotion to the high ideals and has never given up hope that her son would some day come to a similar faith, John Barclay comes to see that he has missed the way of life. Then follows restitution, so far as possible a righting of wrongs, and when life is about gone John Barclay begins to live. It is a strong story and will repay careful reading. (The Macmillan Co., N. Y., $1.00 net.)

CRIME AND CRIMINALS, is a small volume of 300 pages published by the Prison Reform League, Los Angeles, California. It is well known by thoughtful students of social conditions that hardly anything in our administration of government in the United States is more in need of reform than our treatment of criminals. As the name indicates, the purpose of this league it to bring about such reform. The volume under consideration is sent out to help reform sentiment. It is filled with descriptions of the wrong way to treat criminals based upon investigations made by the representatives of the league in all parts of the country. In contrast with this are descriptions of the better methods of other countries, and the advocacy of a scientific social policy suggested in the following objects of the League: (1) The abolition of capital punishment, that the state may no longer swell the list of murders by becoming itself a murder. (2) Reform of the administration of criminal law. Restraint to be for the sole purpose of protecting society and reforming the offender. This league was organized in 1909 and already has more than 4000 members. Col. G. J. Griffith, 443 S. Main Street, Los Angeles, is Secretary of the League.

SEEKING AFTER GOD, by Lyman Abbott, a series of sermons or essays by the editor of the Outlook, which will be welcomed by a large circle of readers. In recent years Dr. Abbot has written several boooks of this general character, and they have been widely read. The purpose of the present volume is thus expressed in the preface: "Religion consists in seeking to find our true relation to God, the center of life, and to our fellow-men. The object of this book is to help those who are, consciously or unconsciously seeking for this center and for their own true orbit and place, and so for peace." The chapter headings are a fair index of the material that may be found in this volume. They are: "The Soul's Quest After God"; "God in Nature"; "God in Humanity"; "God in Jesus Christ"; "God a Savior from Sin.' The book includes 159 pages, printed on the best paper and well bound. (Thomas Y. Crowell and Co., N. Y., $1.00 net..)

—THE CREATORS, by May Sinclair. The Creators are folk who write—men and women whose genius sets them apart from their kind—men and women for whom their work is the vital fact of existence. Some of them marry; some of them do not—and call Fate cruel. All of them work feverishly, intensely, spending themselves on their work without mercy. All of them have the brilliancy and fascination which genius gives its children; and May Sinclair's pen makes them live on the printed page—Jane, Tanqueray, Prothero, Laura, Rose, Nicky. Is it possible for the man or woman of genius to marry, and sacrifice neither family happiness nor success in creative work? This is the question these "creators" ask of themselves and each other often in their brilliant talk. This is the problem they try to work out in their lives. A clever picture of life and thought today in London among men and women who create. (Century Co., New York. $1.50.)

—AMERICAN PROSE WRITERS, by W. C. Brownell. The American writers whose life and work is discussed in this volume are: Cooper, Hawthorne, Emerson, Poe, Lowell and Henry James. One wonders why the author should not have included a longer list of names of men who would seem worthy to stand with those here named. However that maybe. Mr. Brownell has dealt carefully and critically with the works of those included in his list. Not much space is given to a narrative of the life of the writer studied, and to a criticism of his individual production, almost none. The attempt is rather to study crictically the underlying qualities of thought and literary style. As such the book is technical and critical, well adapted to the use of careful students of American Literature. To the average reader it will hardly be found entertaining. (Charles Scribners Sons, N. Y., $1.50, net.)

OLD MOTHER WEST WIND, by Thornton W. Burgess. In his charming book of stories for children, Mr. Burgess has personified the winds and the various small animals, yet the latter retain their animal characteristics. Old Mother West Wind came down from the purple hills in the golden light of the morning, opened the bag in which were all her children, the merry little breezes, and let them loose, and they began to spin around for very joy; and then the merry little breezes and Johnny Chuck, and Grandfather Frog, and Mrs. Redwing, and Billy Mink, and Reddy Fox, and the Field Mice Children, and Jack Squirrel, and Peter Rabbit, all played together. (Little, Brown & Co., Boston. $1.00.)

THE BROWNIE'S LATEST ADVENTURES, by Palmer Cox. All the Brownie books are unique but Mr. Cox's clever pen, his gift at jingle-turning seem to gain in cleverness and wit with every year; and youngsters of all ages will vote this the jolliest Brownie book yet. There are all the old favorites in the new book, and some new friends; and they help a hospital, and harvest ice, and sow seeds in most novel fashion, and put out a fire, and play many other Brownie pranks. Pictures and verse are done as only Palmer Cox knows how. (Century Co., New York. $1.50.)

German Street Cars

In all my street railway riding in Germany I have not yet seen a crowded street railway car, a writer in the Engineering News says. Only once have I seen passengers standing inside a car. The Germans recognize the necessity of making street railway service flexible, to provide for variations in travel at different times, and they attach trail cars behind the motor cars. In even such small cities as Heidelberg a train consisting of a closed motor car hauling an open trail car is regularly run. American street railways have provided for increased traffic by putting on larger and heavier cars, but the Germans have met the same problem by running trains of two or three cars. The advantages of the German system to the public are extremely great and I believe they are almost as great to the street railway. The floors of German street cars are low, like the American street cars of a dozen years ago. They are far easier to get in and out of than our high-floored American cars, which are designed to accomodate the car builder rather than the convenience of the traveling public. The German street cars are clean. They are even cleaner than the Boston street cars; and those who know how high the Boston street-railway service stands compared with that of most other American cities will appreciate what a compliment this is. Not only are the cars clean, but they are attractive. They are kept well painted and varnished, and they look in fact, like an American car just out of the shops. And not only are the cars clean, but the employes are clean. Their uniforms are immaculate, their brass buttons shining and the men themselves are courteous to a degree that leaves an American dissolved in astonishment.

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

(CHAPTER XXII—Continued.)

"Let us not speak of him, Mrs. Johnston. As for Miss Jeanie, we must just hope that in all that concerns her true happiness, she will be guided for the best. And now," he added gravely, "I think I would like to look over today's paper." Without another word, the housekeeper handed him the Glasgow Herald and left the room. But the minister did not read. No sooner was he alone than the paper dropped from his nerveless fingers. His brow contracted in a frown of pain. He stared into the fire with dark, unseeing eyes, while his lips trembled with emotion. At length he bowed his head on his one arm and groaned brokenly—"O God—a wounded spirit—who can bear?" He did not hear the doorbell ring, nor the quiet voices in the hall. He only roused himself with a start and a guilty rush of color to his pale face as Mrs. Johnston threw open the study door and announced, "Mrs. Graeme and Miss Jeanie." With a great effort he controlled himself and advanced to meet them with smiling face and words of welcome.

"So you have been quite alone all day, Mr. Sinclair? So Mrs. Johnston has just told us."

"It has been one of the longest days of my life, too, Mrs. Graeme, and your fault, I think. You see your care and kindness, while I was with you, have just spoiled me for living a solitary life—and what shall I say to you, Jeanie? This is the first time you've come to see me since I returned to the Manse." Jeanie blushed very prettily as she gave him her hand.

"Indeed, Mr. Sinclair, I think our house owes you an apology for having given you no peace, lately. It seemed to me that some of our family was always finding an excuse for invading the Manse."

"A Graeme can never come too often here, Jeanie." He placed chairs for them in the cosiest places and took his favorite position by the mantel-piece, his back to the light and Jeanie full under his eyes.

"Did you hear that Donald's away to Oban, Mr. Sinclair?" inquired Mrs. Graeme.

"Yes—Mrs. Johnston told me, just before you came—nothing wrong with James Douglas, I hope."

"Nothing. He wrote in great spirits the day after he went there." Jeanie could not wait for her mother's calm way of telling of their hopes. With sparkling eyes and glowing cheeks, she bent forward on her chair, exclaiming—

"Oh, Mr. Sinclair, think of it—James believes he has found a clue to the discovery of the forger!" Mr. Sinclair's own face shone as he gazed at her. The thought of Mrs. Johnston's belief that Miss Jeanie was breaking her heart flashed through his mind and he smiled at the thought. Outwardly he answered fervently—"Thank God."

"Of course," added Mrs. Graeme, "he mentioned no name. He just told Donald to come to him with all speed, bringing the forged cheque. His letter put Donald into such a state of excitement that he rushed off at the first possible moment. He meant to come to you, Mr. Sinclair, along with Jeanie. We thought he would return the next day, but a card this morning says both he and James will come in a few more days. Jeanie could wait no longer, so anxious has she been to see you, Mr. Sinclair"

"I am thankful to Donald for having gone, if it makes Jeanie anxious to see me," he said, while his face lit up with that rare smile of his. They laughed. But Jeanie was pale as she answered:

"You know my business, already, I am sure. Father has told you about Donald and John M'Ketridge. I need not say any more about it. It is all too painful. But I have brought you the money. And I shall never cease to be grateful for your goodness to us all. Mother thanks you as much as I do." Her eyes were shining in tears and her voice trembled as she spoke.

"You will never know, Mr. Sinclair," said Mrs. Graeme, in her low, sweet voice, "what you have done for Donald, and for us all, in this world. I believe the lad would have been in a foreign land, long ago, but for you. May God bless you, and grant you your heart's desires."

Mr. Sinclair's dark eyes were full of tender feeling as he listened. He was silent a moment, then he said sadly:

"Your prayer for me may mean much more than you imagine, Mrs. Graeme. As for you, Jeanie, I may confess that I guessed from the first that this money was for Donald. I knew also that the time would come when both you and he would tell me all. You were very brave, child, to bear the burden alone so long——"

"Do you not think," interrupted Mrs. Graeme, "that it would have been wiser of her had she told her mother?"

"You forget that Donald would not consent to her doing so—Mr. Graeme told me everything, you see, just as Donald told him."

"Quite true, Mr. Sinclair—it was not Jeanie's fault. Poor Donald was hiding among the trees, as guilt always does."

"A man may fall and rise again. If I mistake not, Mrs. Graeme, the new Donald will be a braver and a better man than he could ever have been without his bitter experience. He has fought a hard battle and received wounds whose scars will remain always to remind him of the dangers of the way. But his penitence proves him conqueror. Henceforth he will not only strive to be a true man himself, but he will do all that in him lies to lead others into straight paths." Jeanie's face was shining with eager light as he spoke. When he ceased, in words scarcely above a whisper, she inquired:

"Then you do not now suspect Donald of having committed the forgery?"

"Most assuredly, I now believe him to be innocent. And even if this clue, which James Douglas believes he has discovered, should lead to nothing, yet I feel that Donald is at last speaking out the whole truth." Jeanie, with flushed cheeks and shining eyes, looked the thanks she could not utter; while Mrs. Graeme fervently exclaimed:

"God bless you, Mr. Sinclair."

"Yes, but there is more I wish to add—that. even if Donald had done this vile thing under strong temptation, now that he is repentant, it is not for us weak men and women to condemn a fellow creature; I, least of all, whose sin has been deeper than Donald's, whatever he may have done." He spoke as one who meted out to himself stern, inexorable, self-condemnation. Jeanie stared at him incredulous, wonder-eyed. While her mother said, amazedly:

"You, Mr. Sinclair?"

"Yes—I. Listen. For the man who has left me maimed for life, I have felt, deep down in my heart, resentment, which at times has been almost hatred. To be robbed of a strong arm is loss black enough and hard enough to bear. But I fear he has robbed me of that which I had prized more than an arm. I had my dreams of home and happiness. He has shattered them, too. I, the one-armed minister, must go on my way a lonely man for life. Not because I am maimed, though, but because my enemy has won the love of the only woman in the world who could have made me happy. The bitter knowledge has come to me very slowly, but very surely, since I returned to the Manse. I have been through my Gethsemane, and, like my Master, an angel has been with me to strengthen me. For your sake, Jeanie, I forgive Archie Monteith everything, and can sincerely wish him happiness, because it means yours also." Jeanie's face was tremulous with emotion. The color came and went in her cheeks. Her eyes were radiant through unshed tears. Her lips parted, as if to speak but she could not utter a word. He had never seen her so beautiful. It was the moment of greatest misery in his life, yet he smiled as he said gently:

"You are glad that I have forgiven him, Jeanie?"

Suddenly words came to her.

"Glad," she said. "Glad—oh, my heart is overflowing with joy."

"He is so much to you?" said he, and the light faded from his own face.

"Oh, Mr. Sinclair, can you not understand? The man I love is even more noble than I thought."

"What has Mr. Monteith done, Jeanie, to prove himself noble?"

"I was not thinking of my cousin Archie. I never loved him," she said, with downcast eyes. The minister bent forward eagerly, his face shining with hope:

"Oh, Jeanie, is my love not in vain?" She lifted her eyes to his. It was enough. The next moment, regardless of her mother's presence, he was kissing the fair, upturned face. He would never think of himself as the one-armed minister any more.

CHAPTER XXIII.

The shop was closed for the night and Mr. Graeme, expecting to find his wife and daughter in the drawing-room, made his way there with slow, spiritless steps. But the room was empty and the fire burnt low. He poked it viciously, as if it were to blame for his depression, put on more coal, and then threw himself wearily into an easy chair, and fell a-brooding. Donald's confession, strengthened as it was by John M. Ketridge, failed to bring peace to his mind regarding the forgery. The money borrowed by Jeanie from Mr. St. Clair had gone to Mr. Ketridge, right enough. But this only made it all the blacker for Donald. If the gambling craze had got possession of him, was it not highly probable that he had fallen a prey to other gamesters as well? Though Mr. Sinclair had tried to persuade him of the young man's innocence, yet in his own heart, thought the miserable father, the minister believed Donald guilty. So weighed down was the good man under the burden of his sorrow, that when his wife and daughter presently returned home, they found him haggard and despondent and as woe-be-gone as if the world held for him nothing worth living for. Jeanie swiftly came to his side and knelt down.

"Father" was all she said, but her face was radiant. He was roused in a moment.

"Jeanie, ye hae something to tell me. Have ye heard frae Donald? Can he clear himsel'?"

"Dear father, how can you look so sad when the whole world is full of joy. Oh, what am I to have received such happiness?" Rising from her knees she whispered to her mother, "tell him" and hastened from the room.

"Wife, what's come tae the lassie?"

"The knowledge that a good man loves her, and wants her to be his wife."

"Archie?"

"Archie's not in it. Poor fellow, I know now why she could'nt care for him."

"Jamie Douglas maybe?" Mrs. Graeme smiled, though her eyes glistened in tears.

"Mr. Sinclair" she said softly. David Graeme rose to his feet. He drew himself to his full height. The look of anxiety dropped from his face as if it had been a mask. Lifting one hand imploringly he said:

"'Lizabeth, don't mock me. Is it true that the minister has asked oor bairn tae be his wife?"

"It is true, David. I was there and gave them my blessing. But oh, to think of it, our bonnie Jeanie is going to marry a one-armed man! I could have wished it otherwise."

"'Lizabeth, I wonder at ye. Airm or no airm I could wish nae better man for Jeanie. An' I'm sensible of the great honor he has done us a' in wishing to make her his wife. But I'm no' sure that it would be right for me to give my consent."

"David?"

"The meenister's name shouldna be linked wi' anither that's tarnished beyond help."

"Will you be the last to believe our son is innocent David? Mr. Sinclair has not a doubt about Donald. Should that not be enough for you?"

"Ay, but the proof, wife, where's the proof?" As if in answer to his question, there was a loud peal at the door bell. The next moment, eager feet were heard ascending the stairs, and James Douglas and Donald literally burst into the room. Jeanie heard the joyful greetings amid her own happy musings, and flew downstairs to welcome them.

"Why Jamie," exclaimed Mr. Graeme "ye're only a week awa' an' ye're a new man already."

"New? I'm nothing short o' a conquering hero! Sit down one and a' till I tell ye o' my conquest."

"You must have supper first, lads. It's a long way from Oban."

"Hear till yer mither, Donald. She thinks that meat an' drink wad be better than the news we hae to tell."

"It will not be all news to mother, Jamie," answered Donald.

"If yer news is guid, let's hear it. Supper can wait" said Mr. Graeme.

"Supper never was like this, maister. See I am coming hame like a hielan' chieftain o' long ago, wi' an important prisoner in me grip—Richard Smith, nae less! What think ye o' these, Mr. Graeme?" He laid on the table the forged cheque and the envelope addressed "Mr. Richard Smith." Mr. Graeme put on his spectacles, while Jeanie and her mother bent breathlessly over the writing.

"Written by the same hand, but disguised in the cheque," murmured Jeanie.

"It's not Donald's writing. Thank God," said Mrs. Graeme. Mr. Graeme examined the writing long and critically. At last he said slowly, "The same hand wrote them both, who's to prove who that was?"

"You are, maister," said James.

"I? How?"

"Do ye remember the frosty morning that ye asked Miss Jeanie here, tae address letters for ye in the office. A kind-hearted freen wadna allow her tae sit in the cauld. He wad gang tae the ends o' the earth tae save her one hour's unpleasantness. The black-herted, lying deevil, when he was crushing the joy oot o' her very life by letting her brither, an innocent man, bear the blame o' his crime. Forgive me, Mr. Graeme, for being in such a passion, but I canna tholl tae think o' the double dyed villain." He paused and wiped his brow. Mr. Graeme was breathing hard.

"Take care Jamie," he said "how ye lay the blame on Erchie. Much as I would like tae see ma ain son cleared, I would not like it done at the expense o' an innocent man."

"Innocent? The hertless scoonrel—the black wolf who came prowlin' after your white lamb. It wasna Donald he wanted tae injure, but me. Ma word, but it's fitting that it's by me the mask's torn off an' the criminal brought tae justice."

"Be calm, Jamie," said Donald. "Tell your story from the beginning. Don't you see they do not understand you."

"How can I keep calm, man, when I think o' it? But I'll try. Well maister, you mind that ye telt me tae see if the letters were a' stamped an' sealed. Then I was tae post them wi' me ain hands. Ye mind how I brocht ye ane and asked ye for anither cover. I had ta'en off the cover addressed by the forger's hand tae Richard Smith. It lies before ye there, an' yer ain lips hae said it's written by the man who forged the cheque. Heaven only kens how I got tae the post office that day an' back. For nigh a week past, I had been creepy an' headachy, but frae the instant I saw that address my brain seemed afire. Before night, as ye'll a' remember I was helpless in my bed. When my long sickness was past an' I could think; I made up my mind tae wait an' see Mr. Sinclair aboot it. Then I went tae Oban. I was but ae night there when a thing flashed on my memory that had clean escaped my mind since the month o' August last. It was the day Mr. Sinclair came back frae the motor tour wi' his brither. It was the first time he had seen Miss Jeanie from she left school. We were a' at tea when he came in. Erchie was there a' politeness. I watched him when Mr. Sinclair's face lit up at sight o' Miss Jeanie, an' I said tae mysel' 'the deil's looking oot o' his twa e'e.' I left the table in a rage, and returned to ma work, an' I was thumpin' the sugar bags so I wonder they didna burst. When Mr. Erchie lounged into the shop an' says he with a lordly air, 'Could I have writing materials, James? I want to send a letter by next mail.' The maister was crachin' upstairs wi' the minister. I told Erchie tae gang into the office, he would find what he wanted there. The next day the forged cheque was cashed in the bank. What do ye think o't noo, maister?" he concluded triumphantly.

"It looks black for Erchie. Donald, my son, can you pardon yer auld faither for the wrong he's done ye?" Donald stretched out both hands eagerly and grasped his father's.

"It was no wonder you doubted me, father. I deserved it." Then he placed an arm round his mother and Jeanie and kissed them both, though neither could speak for tears.

"It's a joyful supper we're having," said James again, wiping his hot brow. "But tell us maister when are ye going tae put these papers into the hands of the police?"

"Saftly, Jamie, he's oor ain flesh an' blood. I'll send for him the morn, and hear what he has tae say for himself." Suddenly Donald's eyes flashed with anger and he exclaimed bitterly:

"Father, when you thought me guilty, you were ready to banish me to the ends of the earth, but when black suspicion rests on Archie you seem quick with your forgiveness. It is most unjust."

"Hush, Donald, and be slow to lay blame tae yer auld faither. If Sawtan himsel' had done it, I could gladly forgie him, jist oot o' thankfulness that ma ae son is an honest man."

CHAPTER XXIV.

The Last Link.

"Hilloa! James Douglas. Is it really you in the flesh, or is it a wraith that I see before me?"

"Nae mair a wraith than you are yersel', Maister Gordon. Though I'll allow that ma cloes dinna fit sae weel as they used tae do. But that'll come in time, like ither things tae them that wait."

"I'm real glad to see you so fit, James, after your long illness. But this is no day for you to be out for it's fair raining frost. Come away to my den and crack awee."

"Thank ye kindly Maister Gordon, not this evening. It is half past five now, and I promised Mrs. Graeme that I'd be hame by six o'clock."

"I'll not keep you ten minutes, James. Do you know, I was just going to call at Graeme's to see you, when we chanced to meet. It may be a matter of importance to you—or maybe to myself in the long run, ha! ha! No such luck for poor Gordon. The man wi' the motor has cut us all out, Jamie, and yet—and yet, the bonnie lassie is growing more and more like a snowdrop every day."

"If it's Miss Jeanie ye mean, Maister Frank Gordon, ye may keep yer pity tae yersel'. She's no ane tae be caught wi' dross. As for the motor-car, she thinks nae mair o't than if 'twas a whirlbarrow. There's something better in store for her than a whited sepulchre."

"You're a man after my own heart, James. I never could bear the glint of yon fellow's e'en. And Hornie himself couldn't be more jealous minded. But come away, I have something to show you." They were at the door of his lodgings as he spoke, and Frank Gordon quickly led Jamie to his own room. Unlocking a drawer, he produced a cabinet sized photograph.

"What think ye o' that, James Douglas?" he inquired, holding it under the gaslight.

"Archie Monteith!" exclaimed Jamie. "Where did you get it?"

"The first snap-shot taken in my summer holidays. Not bad for an amateur, is it? In truth I was so pleased with it that I enlarged it as you see."

"But where—where was he when you caught this. It looks like somewhere I know."

"Ay, you ought to know it, seeing you have done there many a time, what he was doing that day. Could you count how many times, James, you have cashed a cheque in the Bank of Brigend?" Jamie Douglas jumped to his feet, his eyes ablaze with excitement. "For Heaven's sake Frank Gordon, can you tell me the date?"

"Right well I can, my dear fellow. The first day of my summer holidays, the eighth of August, half-past ten o'clock in the morning under bright sunshine. Anything else?" Jamie was grasping a chair back with one hand to steady himself. In the other he held the photograph at which he glared wildly.

"Yes, yes" he cried "something else I must know. It is of the utmost importance. Can you find out for me the amount of money he drew from the bank that day?"

"I have found it for you already James. The cashier and myself are good friends as well as fellow-lodgers. You can tell Mr. David Graeme that light-headed, glib-tongued Frank Gordon has now found for him the missing link in a chain that he has been trying to piece together for months."

"But for why hae ye been silent sae long, Maister Gordon?" said James sternly.

(To be continued.)



The Flying Hours

Twelve little birds fly by in a row—
  Bright little birds are they;
Shining and free and as blue as can be,
  And these are the hours of the day.
The sun shines warmly across their wings
  As they flutter their way along,
And now and again, in their joy of things,
  They carol a daytime song.
Twelve little owls fly by in a row—
  Silent and dark their flight;
Gray little things with shadowy wings,
  And these are the hours of the night.
But the last of them all, as he hovers low,
  Is flushed with a radiant pink,
This is the good little sunrise owl—
  I like him the best, I think.

—Selected.

Moses

BY FAY STUART.

Helen ran into the house in breathless excitement, "Oh, grandma!" she cried, "Topsy has a chicken out in the barn and it is all snuggled up beside little Bobbie, just come and see."

"For pity sake!" exclaimed grandma in a flurry, "I never knew Topsy to touch a chicken before. Run quick, Helen, and tell your grandpa! I cannot leave these doughnuts, I wouldn't have believed that Topsy would touch a chicken."

"But, grandma, Topsy isn't hurting the chicken; I think she's just adopted it, that is all," explained Helen.

Grandma Major looked sharply at her over the top of her spectacles.

"You are not telling a fairy tale, child?" she demanded.

"Why no, grandma, it's really, truly so. Grandpa is out in the barn now looking at her. Push the kettle back and come and see," urged Helen earnesly.

Sure enough! In the corner where grandpa had made her a soft nest of hay, lay old Topsy-cat with little black Bobbie and a pretty yellow chicken. She looked up, purring contentedly as grandma and Helen entered.

"Well, I never saw anything to equal that in my life!" cried grandma. "How do you suppose it happened, David?"

"Well, you see, Lucy, it was like this. I had eleven chicks left in the brooder and it didn't seem worth while to keep it heated for so few, so I took 'em out and gave 'em to a hen yesterday. She acted as though she would take 'em all right and I went off and left her. About an hour afterward, I went back and that pesky idiot of a hen had picked the eyes out of ten of those chicks. There they lay, dead as door nails, all smashed to pieces! I could have killed that hen with good relish. I didn't pay very much attention to the one little fellow that was left and while I was picking up the dead ones I lost sight of him. The next time I went to the barn, there he was all cuddled up with Topsy and her kitten. I suppose he wandered in there and Topsy took him into her nest. I didn't say anything about it last night, Lucy, for I knew you'd be so worried you wouldn't get a wink of sleep. But I watched 'em, off and on, all the morning and I've made up my mind that Topsy will make a better mother than that old hen. Curious, ain't it?"

"I always did say that Topsy knew as much as some folks," replied grandma.

Harold ran into the kitchen and returned with a saucer of milk. At once the trio surrounded the dish and drank the milk hungrily. The twins laughed merrily as they watched the strange family at dinner.

Then Topsy called her children back into the nest and gave them a good washing. The yellow chicken had to take his scrubbing as well as Bobbie.

"We ought to give him a name," suggested Helen.

"All right," agreed Harold, "and I know a dandy one. We will call him Moses."

Helen looked doubtful. "I don't think that Moses is a very pretty name, Harold," she objected.

"Well, but don't you remember the Sunday school lesson about Moses?" argued Harold. "All the other babies were being killed, but Moses was hid in the little ark among the bulrushes and so he lived to grow up. All the other baby chickens are killed and I think this fellow ought to be called little Moses."

"All right," said Helen, "let's call him Moses. Only I thought Marigold would be very nice because he is so yellow."

By-and-by, the kitten and chicken began to have funny frolics together. The little black kitten, so fat that it tumbled clumsily about, and the fluffy ball of yellow down, would chase each other all around the barn floor. They rolled and frisked about in the hay until they were tired; then they would lie down beside patient old Topsy and go sound asleep.

The three often wandered about the yard together and Moses seemed to prefer the cat's company to that of the barnyard fowl, even when he was quite grown up.

"Moses is almost as good a pet as Jim Crow," decided Helen.

"Well, I don't know but you are right," said Grandpa Major.

The Boy Scout

Mr. Ralph D. Blumenfeld of the London Daily Express, writing in the Outlook, says of the effects of the Boy Scout movement in England: "It has wrought a revolution in British manners and ways of thought. The discovery of the boy has not only changed the nature of the boy for the better, but has so improved him that he now sets a national standard.

"There is the point of honor. 'A scout's honor is to be trusted.' It is the old law of the knights newly revived, gloriously resurrected. There is the matter of day-by-day helpfulness. It was common to hear, in the days before the scout movement, how people were drowned in rivers, ponds, or canals, with crowds helplessly looking on. Now that all scouts are taught to swim and to rescue the drowning, they have set a new fashion in life-saving. Every day in England the papers report some fresh deed of scout gallantry or heroism, a deed to be traced back to the age-old ideal of chivalry newly set up before Britain's boyhood. In the first four months of this year eighty-four medals were awarded to scouts for gallantry in saving life. * * *

"One is conscious also in England today of a new spirit of love for wild creatures, of pity for the helpless animals. All scouts are trained to be merciful to beasts of burden, to be prompt in interfering if a man is working a lame horse, to respect the sanctuaries of the birds in trees and hedge.

"Wherefore, in building their own characters, in learning self-respect, the scouts are slowly strangling that curse and that age-old menace of English liberty—the foul thing, servility. The boy becomes a man. What he is taught in his impressionable age he carries with him through life; and so we see in this Boy Scout movement the reflection of the knights of chivalry, we see him going about the world looking for the chance of helping others."

There are nine points in Scouts' Law, as follows:

1. A scout's honor is to be trusted. If he declares: "On my honor it is so," that settles it.

2. A scout is loyal. The obligation of loyalty embraces country and rulers, parents, employers, and scout masters.

3. A scout's duty is to be useful and to help others. He must try his best to do a good turn to somebody each day.

4. A scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs. He must eschew snobbery and cultivate democratic good fellowship.

5. A scout is courteous. He must, furthermore, take no reward for his courtesy; this means "no tips."

6. A scout is a friend to animals. He must not give pain to any creature unnecessarily.

7. A scout obeys orders. He must, too, render obedience without question; but after carrying out an order he may state reasons for objecting to it.

8. A scout smiles and whistles under all circumstances. The duty of cheerfulness is second only to that of obedience.

9. A scout is thrifty. He opens a savings bank account.

—Northwestern Christian Advocate.

"O Little Child! Lie Still and Sleep!"

"O little child! lie still and sleep!
  Jesus is near,
  Thou needst not fear;
No one need fear whom God doth keep
  By day or night;
Then lay thee down in slumber deep
  Till morning light.

"O little child! be still and rest!
  He sweetly sleeps
  Whom Jesus keeps;
And in the morning wake so blest
  His child to be;
Love every one, but love Him best
  Who first loved thee."

—The Living Church.

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Church Life

Mrs. M. W. Mason has been conducting a meeting at Barry, Mo.

Z. T. Sweeney dedicated the handsome new church at Ottumwa, Iowa, on October 9.

One of the progressive Sunday-schols of Kansas as that of Lyons, the enrollment coming near the 300 mark.

At the rally day services, Mackinaw, Ill., the attendance was 400. J. W. Street is the minister.

A reception was given recently to the students of the various schools at Lincoln, Neb., at First Church.

The Colorado State Convention was held October 18-20, at Rocky Ford,A. L. Ward, of First Church, Boulder, presiding.

W. D. Deweese, of the Illinois Christian Missionary Society and H. M. Barnett, are in a good meeting at Hudson, Ill.

J. Ray Fife is the newly appointed pastor of Central Church, Marion, Ind., coming there from Toledo, Ohio.

Central Church, Columbus, Ind., is conducting an auction sale, to raise money for their church indebtedness.

A banquet under the auspices of the Laymen's Missionary Movement, was given recently at our church at Warren, Ind.

The attendance of the Sunday-school at Farmersburg, Ind., rose from an average of 125 to 308 at a recent rally day service.

W. S. Lockhart has closed his work at Fayetteville, Ark., and taken the pastorate at Central Church, Houston, Tex.

A series of meetings held at Washburn, Ill., has just closed. There were a number of additions to the membership.

Charles E. Evans is in meeting at Third Church, Danville, Ill, This church maintains a good orchestra, which is assisting in the services.

The Sunday-school at Valparaiso, Ind., has reached an attendance of 600, and the officers and teachers hope for an enrollment of 700 by November 1.

The corner-stone of the new church at Centralia, Mo., was laid October 2. The building which is to cost $25.000 will be completed before January 1.

The Sunday-school of Steubenville. Ohio, has an attendance of nearly 700 which they are endeavoring to bring up to the thousand mark in a contest with Alliance, Ohio.

Jackson Street Church, Muncie, Ind., is planning for an evangelistic meeting in the future to be conducted by R. H. Crossfield, of Transylvania University.

Several mesages have been received by the church at Liberty, Mo., from Dr. Paul Wakefield and family, who are on the way to the mission field at Chao Hsien.

J. F. Findley, of Indianapolis, who has recently returned from a trip abroad gave a talk on "The Passion Play" to the students of Butler College, recently.

Charles A. Lockhart, who has been in a successful meeting at Mt. Sterling, Md., assisted at the dedicatory services at the new church at Atlas, Ill., recently.

J. P. Pinkerton, for seven years pastor at Plattsburg, Mo., has resigned his charge. This church has been in a meeting under the leadership of Robert G. Frank, of Liberty, Mo.

First Church, Portland, Oro., is planning to remodel their edifice at a cost of $5,000. A campaign to secure the necessary funds is being carried on by the Men's Brotherhod.

A healthy financial condition is shown by the treasurer's report of the Sunday-school of First Church, Lincoln, Neb., their receipts having been more than eleven hundred dollars.

The Sunday-school and church at Lexington, Mo., are having a period of unusual growth under the pastorate of R. B. Briney. Their Sunday-school enrollment is nearing the 300 mark.

J. H. Gilliland, formerly of Centennial Church, Blomington, is in a meeting at Second Church, Cedar Rapids, Iowa. A general evangelistic campaign is being conducted in all the churches of the city.

H. M. Gillmore, of the Council Grove, Kans., church preached a sermon recently on the violation of law in that town, touching on the moral responsibility of the city officials in the matter.

The Boulder, Colo., Christian Endeavor Society is helping Miss Anna Meyer who has gone from them to the Moody Institute School, Chicago. She is preparing herself to do city work, especially in the slums.

E. M. Smith, of First Church, Decatur, Ill., has as his assistant in pastoral work, Mrs. Cook, formerly of Tower Grove, Ill.. A series of meetings will begin October 20, led by W. H. Boles, of Marion, Ill., and Guy Sutton, singer.

R. O. Wickham, formerly of Rolling Prairie, Ind., has been named as the new pastor of Indiana Avenue Church, South Bend, to take the place of C. C. Buckner who has accepted the pastorate of Irving Park Church, Chicago.

The project of the newly organized church at Tolleston, Ind., to build an edifice in one day was carried to completion on Saturday, October 8, when a building was erected in five hours. Services are now being held in it by the pastor, Mrs. Martha Trimble.

J. M. Van Horn preached recently at Minerat Grove, Ohio, a church which he founded forty years ago. One of his first converts is still a member of the congregation and presided at the communion service on that occasion.

S. E. Fisher, of University Place Church, writes that in their Bible study and teacher training courses, the enrollment of university students is larger than ever before. Among the courses of study is one on the International Lessons.

A mass meeting of all the churches of Denver, Colo., was held at Central Church, October 9, to consider the plan of organization and co-operation which has been adopted by the ministers, and which will be recommended to the churches.

The Bible study classes of First Church, Beatrice, Neb., have opened for the winter season. These classes have been conducted for the past four years, and the courses of mission study have covered the fields and forces in nearly every country of the world. The pastor, J. E. Davis, has the work in charge.

G. B. Baird, writing from Luchowfu, China, says, "We held our quarterly conference of Chinese helpers of Luchowfu district in September. We had some very helpful talks and discussed plans for both old and new work. The general topic was 'Evangelistic Work in the Hospital.' This is a great and promising field."

Boulder, Colo., Sunday-school leads the state. When A. L. Ward became minister of the First Church, Boulder, three years ago, there were 127 in the Sunday-school. On Sunday, October 2, there were 627. The offering was $80 to be given to the Colorado Orphans Home at Denver. This school has not fallen below 300 in the past three months.

A "leadership movement" banquet was given at Central Church, Terre Haute, Ind., October 5. The purpose of the movevment is to acquaint the members with church finance and general church work, and as superiority is developed, members better equipped will be appointed on committees as heads and teachers of Sunday-school classes. The meeting was addressed by S. S. Lapin of Cincinnati, Ohio.

At his first service as pastor of Centennial Church, Bloomington, Ill., Milo Atkinson, chose as his subject "The Successful Church." He spoke at length on the growing optimism of the work of the church, the most hopeful sign of which is the dying out of religious prejudice, and the growing spirit of fraternity which is drawing men together in the demonstration of the truth which Jesus taught and lived.

The church at Lawton, Okla., is making gains in every department under the leadership of O. R. Spicer. Ninety-four have been added to the membership at the regular services in the past eight months. The Sunday-school had over 300 present at their rally day service. A new parsonage has been built, and the church building remodeled. These outward signs all manifest an increased activity in the spiritual life of its members.

S. W. Jackson began a meeting at Kelso, Wash., October 2. The church there is at present without a pastor.

John L. Brandt, recently called to the pastorate of West Side Church, San Francisco, has decided to remain in St. Louis.

Charles A. Young is occupying the pulpit of First Church, San Francisco, at present, and is greeted by large audiences.

Randolph Cook, formerly financial secretary of Oklahoma Christian University, has accepted the pastorate at Trinidad, Colo.

O. W. Livingstone, minister of the church at Kankakee, Ill., recently began his work in that growing city under favorable conditions.

The congregation at Freeport, Ill., which has held its meetings in Masonic Temple for several years, decided at a recent meeting eo erect a church building.

A large tabernacle with a seating capacity of 3,500 is being erected in Oklahoma City, Okla., in which Charles Reign Scoville will conduct a series of meetings during the coming month.

Lenox Avenue Church, New York, gives a personal touch to its weekly announcement of services in an autograph letter under the caption of "News Service." William Bayard Craig is minister of this congregation.

The church at Pendleton, Ore., has called J. W. Vandewalker, formerly of Mento, Kans. He has accepted and is now on the field. This is one of the good churches in Oregon and the outlook is very encouraging.

H. C. Bobbitt is conducting a meeting at Columbus, Ga., under the auspices of Central Church. The meetings are held in Chase Conservatory auditorium in order that the audiences be accommodated. Mrs. Bobbitt has charge of the singing.

Second Church, Terre Haute, Ind., is in a promising meeting under the leadership of the minister, Geo. J. Ruth, assisted by Charles E. McVay, soloist. Mr. McVay has organized two efficient choruses, which are a great aid to the musical part of the services.

The English School for Russians, New York, has begun its third year, starting with three classes. This school is under the direction of the Disciples Missionary Union of New York and is located at 63 East Second street. Students are taught to speak, read and write the English language.

An evangelistic meeting began October 9, in Second Church, Bloomington, to continue for several weeks. S. H. Zendt, the pastor, is in general charge of the services and is assisted in the singing by H. A. Browning of Queen City, Mo.

Twenty-one years of continuous service as organist is the record of Mrs. B. H. Grayston, of Central Church, Huntington, Ind. Since she has refused to accept pay for her services, the congregation recently presented her with a purse containing a considerable sum, recently, as an expression of appreciation.

W. H. Waggoner gave a week of instruction in missionary and Bible study recently, at First Church, Danville, Ill. While given under the auspices of this congregation, it was intended to be undenominational in character, and all other churches were invited to participate in order to make the work as much of a union affair as possible.

The congregation of Third Church, Indianapolis, Harry G. Hill, minister, will occupy their new building on Broadway, November 6. This edifice when completed will represent an outlay of $85,000 and is splendidly equipped for institutional work. Several features of this work are already carried on, and the growing demand for this service has led to the erection of the larger building.

Arthur Braden, who was compelled to resign the presidency of Keuka College on account of ill health, is now located at New Castle, Pa. Several months rest has restored Mr. Braden to his usual health, and he will do evangelistic work temporarily while deciding on a pastorate. He begins a meeting on October 30, at Tabernacle Church, North Tonawanda, N. Y., of which G. H. Steed is pastor.

At the annual rally day service of First Church, Mexico, Mo., Congressman Champ Clark occupied the pulpit in the place of W. A. Shullenberger, the newly-installed pastor. Mr. Clark spoke on the subject, "The World is Getting Bigger," in connection with the parable of the good Samaritan, and decried the spirit of those who claim that the world is growing worse, pointing out the many just causes for optimism in the progress of the world in every line of endeavor.

A. L. Ward, who is teaching a Bible class in the University of Colorado, reports the largest number of students who are Disciples, that have ever been in the university. There is an effort being made to found a Union Theological Seminary at Boulder, in connection with the state university. Mr. Ward has been appointed by the ministerial union of the city to confer with President Baker of the university. Doctor Baker is very much interested in this work having attempted such a work as early as 1892.

S. M. Perkins, of Davenport, Iowa, according to certain press reports, has come to believe that churches do not advertise enough. Recently, as an experiment, he visited a number of houses in different localities, inquiring the location of First Church of which he is pastor. The answers were for the most part ambiguous, some having never heard of it. As a result the numbers of his congregation have planned a systematic campaign of advertising for the coming season. Mr. Perkins occupied the pulpit at one of the Presbyterian churches in Topeka, Kans., during the recent convention.

Dr. and Mrs. H. W. Breeden, with the Lintts, recently held a short meeting in Missoula, Mont., where W. H. Bagby ministers. Despite the short time of preparation, the meeting was an uplifting one. In addition to the gain in membership, the church for the first time in its history is free from indebtedness, $2,700 having been subscribed. These evangelistic workers have been invited to return next year for a meeting and at a congregational meeting it was decided to begin at once to get ready for this meeting, by entering heartily into the support of the regular services in the interim.

W. S. Johnson, the newly appointed pastor of Waterloo, Iowa, was given a reception on his installation, being extended a welcome by the members of the ministerial association. This growing cordiality among the ministers in a community, fostered by the growth of ministerial alliances, is doing much to destroy the doctrinal prejudices of past generations, and is a sign gladly welcomed by every friend of Christian union. There is no gainsaying that the truths that are essential to our highest development must ever be unifying, and not divisive forces, and so the Christ ideal must take the place of dogmatic utterance.

Is the Ministry Losing Popular Respect?

One of the very apparent contrasts between the church life of Great Britain and the United States is the difference in the popular attitude toward the minister. There the ministry is respected for the sake of the office over and above the merit of the minister as a man. Here the man counts everything. Dr. J. H. Shakespeare, the London Baptist leader, in a recent comment on this contrst, frankly criticized the American ministry for its "hale fellow well met" character and suggested that the white tie and frock coat of the English minister was to be preferred to the business man's dress affected by the American preacher. Now comes Dr. J. S. Wrightnour, writing in The Baptist Commonwealth and saying that the lack of reverence given the minister in this country is due to the unbecoming deportment of the minister. He rehearses several illustrations, among them the following:

"I have known, during sessions of associations, or other gatherings of that character, such a buzz of laughter and small talk among the ministers in the vestibules as seriously to disturb the religious services in progress in the adjoining room, which the gossipers should, indeed, be attending. I have known ministers in the pulpit during public worship to be whispering together, or a pastor in a prayer meeting hunting a hymn during a prayer by some other brother, or moving about from place to place, or sitting, with head bowed, indeed, but with eyes wide open and thoughts evidently elsewhere. Yet the people are expected to be reverent and silent. I have known ministers so 'genial' as to divest themselves of nearly all dignity in their relations with the people, perhaps seeking ceiving it. I have even known some such very popular fellows to retail slightly off-color stories in some smoking-room (with deep shame I say it) and to be familiarly known everywhere by their first names. I knew of one who was known far and near only (let us say) as 'Fitz'—his name (let us say) 'Fitzpatrick.' All this at the cost of a certain sacrifice of the true influence of the sacred office. Not only is influence to be considered, but right influence; and something better than influence—power, sacred power. Many years ago, Jacob Knapp, who, in his day, was instrumental in the conversion of many thousands, was a guest at the home of one who was afterward a member of my congregation. From her I learned that he was always genial and friendly, but he went from his room (where, for sometimes half a day, he insisted on being undisturbed) to the pulpit very much as Moses came down from the mount after he had talked with God. In another house in the same congregation, many years after the days of Knapp, two alleged evangelists, working together, were guests. Before and after 'pleading for souls' with tears more or less real, in the meeting, they made a practice of spending several hours in their room amid tobacco-smoke, telling all sorts of stories, with peals of laughter. Is it any wonder that 'converts' oftentimes know little of the real power of the gospel, and as for reverence for the ministry, they have it not?"

THE MAKE-BELIEVES.

Make-believe houses are nicest;
Make-believe stories are best;
Make-believe rides last the longest,
Make-believe folk are all dressed
In make-believe garb of the finest;
Make-believe boys never tease;
Make-believe girls are politest;
And make-believe children say "please!"

—St. Nicholas.

Fear the Betrayer

By Rebecca Smylie

It is said that a general at the battle of San Juan Hill noticed a volunteer, a mere boy, panic-stricken under the rain of Mauser bullets and the thunder of Spanish artillery. The officer dismounted, spoke encouraging words to the young recruit, directed his aim again and again, and commended his returning steadiness, until the man in him awoke and the boy found himself a soldier.

Fear may make a coward of a soldier or a liar of a child. Fear and subterfuge are running mates, and often the terrified child, overtaken in a faault, is betrayed into the hands of deceit. The encouragement to find his best self is not given, he is overwhelmed at his weakest moment by wrathful accusation, and, with no time to collect his small fortitude, no word to help rally his courage, no hand steading his aim, to avert the storm, he lies.

A boy of six, sensitive, naturally truthful, and with a sincere desire to do the right, had great fear of his father's anger. One day, in getting a little flag from a mantel, he overturned and broke a picture frame. Before he could tell his trouble to any sympathetic ear his father came, and he joined the other children with his burden unshared. The father soon found the shattered glass on the hearth, and with a retributive air proceeded to determine the culprit. Each child gave a frightened denial, and, pained as well as angry, the father sought his wife's room. One of the children had told a lie; he meant to discover which one and inflict severe punishment, or else he would punish all.

" I think the one who did it will tell at bedtime," she said. "Let us leave it till then."

Dinner was a dreary meal, and the subdued quartet were ready for bed early,—all but Jamie. He begged for a few minutes more, and then a few more, even after the others were tucked away, until, the nurse gone, the mother said, "Now, dear, hadn't we better have it over?"

Suddenly the fountains of his soul were broken up: "Oh mama, I can't go to bed till I say my prayers, and I can't pray till I've told you. I broke the frame, and I told papa a lie."

"Dear, I knew, but I wanted you to tell me."

"I started to tell you right away, but papa came, and—I was so afraid, he seemed so cross."

"And then you told the lie."

"I was afraid. Oh, why do I get so scared?"

"You will be braver next time, I feel sure. Are you sorry, dear?"

"So sorry. Can you love me any more, mama?"

"Dearly. But I'm sorry, too, for the lie. I hope you won't tell another."

"I don't believe I will. I think I'll get braver,—don't you? What must I do about papa?"

"Tell him yourself in the morning."

"He'll whip me,"—in a frightened whisper.

"Well, then, be a brave boy and bear it. We are bound to pay in some way for misdoing, and the highest price we ever pay is for a lie. Do you know what I mean?"

"I think I do. But mama, I believe I love you so much because I want to tell you things, even when I'm naughty."

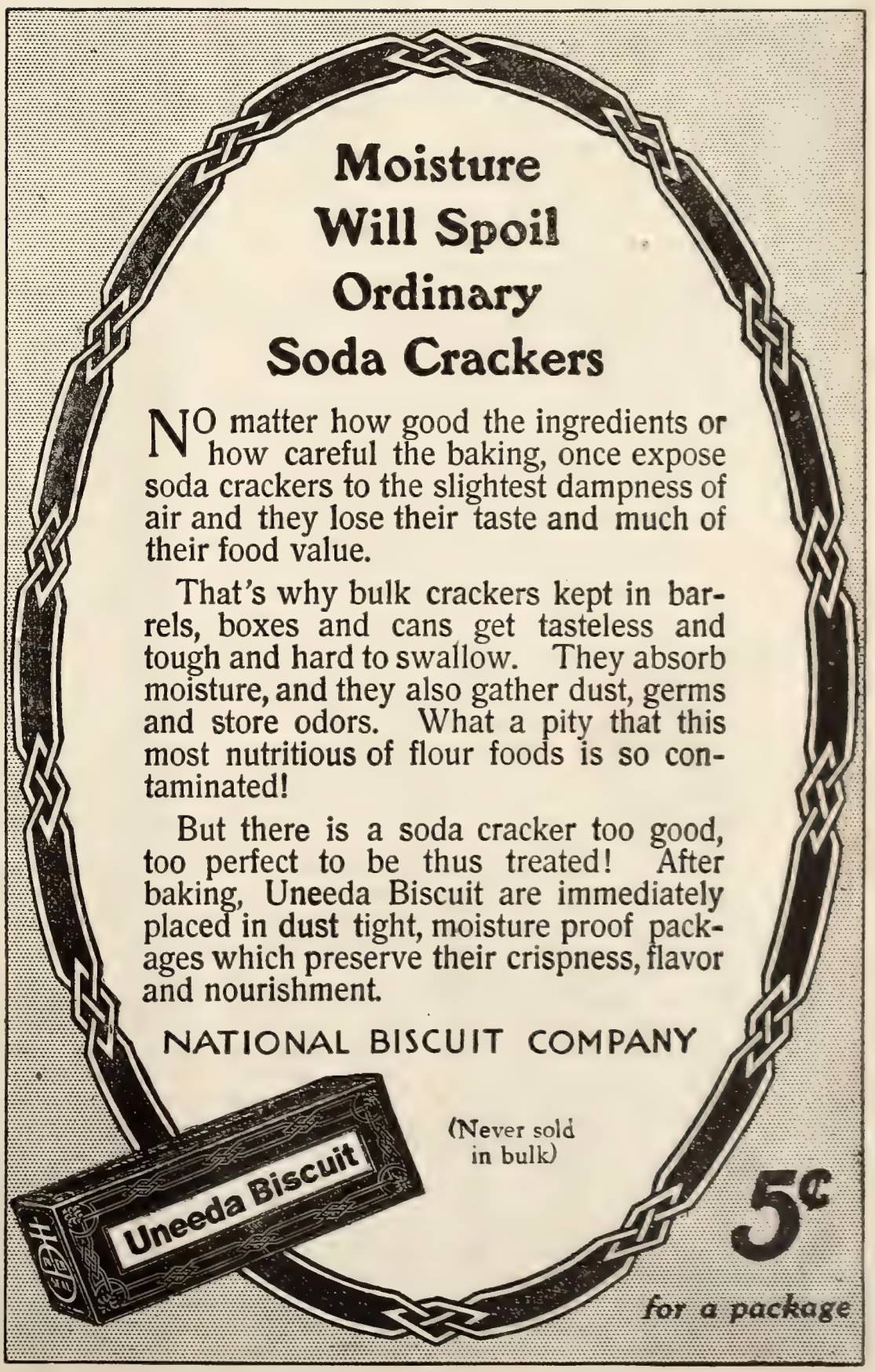
Love casteth out fear—yes, and remember that is reversible.—The Sunday-school Times.

Almost a year, counting a working year as 300 days, has been wasted by the Chicago building trades unions in jurisdictional and sympathetic strikes in the construction of the new Northwestern railroad station and the new city hall. In that time nearly $400,000 was lost in wages. The combined loss of time on both buildings is 270 days. To this will be added probably several weeks more by reason of the present jurisdictional trouble at the Northwestern depot. The strikers who quit recently make ten trades and a total of 400 men now on strike. There is no question of wages at stake. All this expensive delay is caused in the latest instance by a row between the members of the roofers' union and the building laborers. The labor world will like the "house divided against itself," fall, unless the internal dissensions that are continually in progress cease ere long.

One of the first questions with which the approaching session of Congress will be called upon to grapple will be to determine when the next apportionment of members of the House of Representatives under the recent census shall be made. The Constitution requires that a reapportionment shall follow each decennial enumeration of the people, and accordingly a redistribution of seats in the House membership has taken place hitherto soon after the conclusion of each census. Before the time for the meeting of Congress the result of the November elections will have become known. If the Democrats should come into control of the House for the Sixty-third Congress they would naturally resist any effort to have the change made by the present Republican Congress, while the Republicans would be as anxious to have the service performed while they were in control of legislation in both houses.

It evidently costs something to run for the governorship of a state as well as for the United States Senate. Governor-elect, Hoke Smith, of Georgia, spent a total of $17,596.10 incident to the recent primary election, of which he paid $10,489.63 out of his own pocket. The rest was contributed by friends. Governor Joseph M. Brown spent in the same campaign, $3,950.75, of which he paid $3,300.75 out of his own pocket, the balance being contributed by members of his family. The salary of the governor is only $5,000 a year; hence the governor-elect paid out of his own pocket incident to his campaign $489.63 more than he will receive as salary from the state during the two years he will be in office. The good things of life come high.

The strike of 44,000 coal miners in Illinois, which was settled recently, it is estimated cost the miners $12,000,000 in wages. The loss to the operators during the five months' shut down is placed at $15,000,000. The annual production of coal in Illinois amounts to 50,000,000 tons and the shortage this year due to the strike will be in the neighborhood of 20,000,000 tons.



Christian Citizenship

A Sermon

BY G. CAMPBELL MORGAN, D. D.

III.—The Building of the City.

"The city which hath the foundations, whose Builder and Maker is God."—Hebrews 11:10.

This is now the third Sunday evening that we have turned to the subject of Christian citizenship.

Speaking on the first evening from the words occurring in this same letter, "We have not here an abiding city," we considered the reason why men of faith have always had to make that affirmation; and have to make it still. The cities of men are cities in which the principle of selfishness is the master principle; and the law of life is that of the survival of the strongest; and the character of the citizens is to a large extent that of sordidness. The pilgrims of faith are those who have entered into life by self-death; who believe not only in the survival of the fittest—in that—but also in the possibility of the salvation of the most unfit; and whose law of life is that of sacrifice. Therefore such can find no abiding city in the world.

We then considered the true attitude of the pilgrims of faith toward the cities of men. While it is true that "we have not here an abiding city," this also ought to be true concerning us. "We seek after the city which is to come"; not by gazing at the stars and waiting for the coming of a city; not by seclusion from the ordinary and everyday life of these cities of men; but by first seeing the vision of the ultimate purpose of God, and then by the response of life to all that visions means, the realization within the individual experience of the principles of the Divine Kingdom; and finally by earnest, actual, persistent effort in harmony with these things.

Chaos of the Present City.

Now all this has seemed to be most excellent; but we are constrained to say: "What of the chaos and misery in the midst of which we live? What of the sad habit of the Christian Church of withdrawing itself from the great centers of the life of the city? Or, what—and this is perhaps the question which overwhelms us most often—What after all can be the value of our small contribution toward the building of the city of God and the bringing in of His Kingdom?"

The answer to all these suggestions is contained within the compass of our text, "The city which hath the foundations, whose Builder and Maker is God?" We shall surely be depressed and overwhelmed unless we learn the lesson which is crystallized into this declaration of the writer of this letter, that the Builder and Maker of the city is God.

The City Not in Heaven.

Let us glance at "The city which hath the foundations," as it was revealed to the Seer of the Galilean Lake in the Isle of Patmos.

The city according to the story of that book is not heaven. Neither is the city to be built in the millennium, but beyond it. I am particularly anxious not to enter into controversy with your mental convictions. The writer may have been mistaken. I am only reminding you of what he wrote. There are no detailed pictures of the millennium in this book. There are descriptions of events, full of awe and sublime majesty and terrible judgment, which usher in the millennial reign; but the millennium itself is dismissed in this book in three or four verses in the chapter preceding that in which we have the story of the city. At the close of the millenium John says that the devil will be loosed again after having been chained for a thousand years. Another period of swift judgment will then fall upon the earth; after which the great white throne and final assize, full of awful majesty.

Beyond all that, as to order, will come the city of God. This city will not be built immediately. The ultimate victory is postponed; not that God has abandoned His work, He is the Architect, the Framer, and He is building, but the victory is not yet. I shall be able to do my day's work better, however, if I can see something of the ultimate victory.

Theocracy and Democracy.

Every city, according to these Eastern figures, had a burgess roll, and this city has its burgess roll. A burgess is one who inhabits a walled town, having a tenement there which is his own property. The burgesses of this city are those whose names are written in the Lamb's book of life. The defiled of every class, such as work abominations and make a lie are excluded.

The vision of this city is that of the great Theocracy which is the true democracy. It is the vision of the true democracy which is the great Theocracy. All is of heaven; the ideal, the process, the realization. It is a city which comes out of heaven. The plan of it was not born in the brain of any man. It is a city entirely of the earth; the material is of the earth, gathered from the earth, returning to the earth. It is the city which Abraham saw but never reached. It is the city toward which all the pilgrims of faith have been looking, and in the building of which they have been co-operating with God by faith, but none of them has reached it.

"These all, having had witness borne to them through their faith, received not the promise." They saw the city, but they have not yet entered it. The goal toward which they ran was not their crowning in heaven, but God's crowning on earth. The city which they saw was not in a land beyond, this to which they hoped to go; but this whole earth, governed by God, from a central city, the metropolis in which God is King, and which, therefore, is the Theocracy, the people constituting the instrument through which in every age he makes known his will. It is therefore the final and ultimate Theocracy. All attempts to realize the democracy apart from God will issue in the most disastrous failure, and every attempt to preach the Theocracy which forgets the democracy, will issue in failure equally disastrous.

God the Framer.

Of this city the Architect and Framer is God. The whole plan is in the mind of God. What that is no man can see finally, perfectly. Some vision has been revealed ever and anon to men of vision, and in the vision they have seen something of the glory. Abraham saw it; Moses saw it; Isaiah saw it; Luther saw the city of God; Cromwell saw the city of God; Mazzini saw the city of God; William Booth has seen the City of God. To take that latest illustration, what drove General Booth into that method which some people, who are near-sighted, criticise—the method connected with the social endeavor? What made him want to care for the flotsam and jetsam of this great city of London and all the cities? What put into his heart the passionate discontent with unholy conditions of life? His vision of the city of God. All the discontent that is constructive is born of a great content with the ultimate purpose of God. To have seen this vision of the city is to be for ever restless in every other city, and so "We have not here an abiding city, but we seek after the city which is to come." The inspiring vision which has created the pilgrims and warriors and builders of faith has been the vision of the city which is in the plan of God.

Superscription On the Cross.

The superscription, "King of the Jews," was written on the Cross in three languages, the Roman, the Hebrew and the Greek There is profound significance in the writing of that superscription in the three great languages of the hour, the languages of the three peoples most powerful in the affairs of men. Hebrew was the language of spiritual religion. Greek was the language of intellectual strength. Latin was the language of imperial empire.

God was building by all those great world powers. God was at work in the midst of the Hebrew religion, in the midst of Greek culture, and at the heart of Roman power. Through all these, there were operative in the world, forces making possible the mission and mastery of Christ. Not idly does Scripture declare that He came in the fulness of times. Let me say a thing that I hesitate to say in this way, lest there should seem to lurk in it something of irreverence, but yet let me say it: Had he come sooner he would have come too soon; had he come later he would have come too late. He came when the Hebrew nation had prepared in the history of the world the great spiritual atmosphere resulting from the monotheistic doctrine of God. The history of that people is a history of persistent sin against God; oh, the greyness of it all. But there is wonderful sunshine in it too. My spirit has been elated in many an hour of study as I have seen the over-ruling of God, the chaos coming to cosmos; God for evermore making the wrath of men to praise Him, and restraining the remainder. However much the Hebrew nation failed, after the captivity they never again set up an idol. Their God was one. When that master spiritual truth was embodied in the world's history, the Christ came. God was building.

Greek and Roman.

Or if we turn to the Greek outlook, and think of the wonderful history of Greek culture and refinement, that history of intellectual giants which made it possible to speak of Athens as the fairest shrine of pagan humanity; if there be no other thing to be said, let this at least be said, the Greek had provided, for that time, a language which was of universal use, in some dialect of which, the story of the Christ could be written, in some dialect of which the messengers of the Cross could preach through all the known world and be understood. God was building. Rome was the center of imperial power, and if you want to know the value of it, read again the Acts of the Apostles and Paul's letters and keep your eye on Paul; mark the restlessness with which he wanted to get to Rome, the eagerness with which he looked towards it, the haste which

made him unable to wait, and compelled him to sit down and write the Roman letter. What was it made Paul want to reach Rome? It was not the restlessness of the tourist. It was the passion of the missionary. He knew that from Rome, the strategic center of the world, there were roads leading out to all the known world along which her legions traveled; and he saw that they ought to be captured for the traveling of the legions of the Cross. All the forces contributed to prepare the way for His coming in the fulness of the times. God was building.

Preparation and Failure.

But there was the preparation not only of what these forces contributed; there was the preparation of their failure. Hebrewism, when He came, was degenerated—the home or ritualism and hypocrisy, and the spiritual ideal was not enough to create spiritual religion. By the failure of the past the way was prepared for His coming. The history of Greek intellectualism had become the history of Greek bestiality. When Paul came to Athens he found Epicurean and Stoic philosophers who knew nothing of Epicurius of the original Stoics, men who had degraded their philosophies. Then He came, when the way was prepared for Him by this failure; and his evangel was presently published by the Hellenist-Hebrew Paul, and redeemed all that was best in Greek strength. Rome had failed; voluptuousness and brutality were the two facts of her government. By that failure the way was made for the building of the new empire, for the coming in of the Kingdom, for the proclamation of the new evangel.

A Work Waiting.

There is a great work waiting to be done among our young people. I want someone to write the history of England as Isaiah reveals the history of Judah. I do not think it would be popular in England, but it needs writing; the history of how God has been at work and is at work still, the history of the fact that amid all the chaos and break-up and disruption God is building; a history of the fact that all through the centuries and today God is at work.

This is a dark day, you tell me. There are disappointing things abroad, heartbreaking things abroad; missionary societies languishing for lack of funds, indifference spreading over the Christian church. Away with you; God is building! That is the highest of vision, and if you deny it me, then I will bow my head and die for very heartbreak. But if you will grant it me, I will build, and fight, and sing, because the city will be built, and God's victory will be won.

Tending Toward the Ultimate City.

There are abundant proofs of the tending of humanity toward the ultimate city of God. Do not be at all alarmed at that statement. Some people are very much alarmed. "Do you not think the world is getting worse?" I am asked. Certainly! "But do you not think it is getting better?" I know it is! I mean that in all seriousness. Wheat and darnel, "Let both grow together until the harvest." Some men are always looking at the darnel and they say the world is getting worse. Some men see only the wheat and they say the world is getting better. The man who sees the whole field of the world, sees the darnel and the wheat, he sees that evil is becoming more evil and growing into clearer manisfestation in all its dartardly devilishness, but he sees that the world is being prepared for the coming of the King. I affirm that there are abundant proofs of the tending of humanity toward the city of God.

Spiritual freedom is becoming civic liberty. Divine Fatherhood is whispering the story of human brotherhood.

Not consciously, any more than Greece or Rome of old did consciously prepare for His coming, but surely all the forces are preparing for that advent.

"God's in His heaven," therefore ultimately, finally, "All's right with the world." Failure itself shall prepare the way for the coming triumph. He will again purge His floor and gather the wheat in to garner and burn the chaff. The city will be built, the victory won, God vindicated.

"I looked; aside the dust-cloud rolled—
The Waster seemed the Builder, too;
Upspringing from the ruined old I saw the new.
Take heart! The Waster builds again—
A charmed life old goodness hath;
The tares may perish—but the grain
Is not for death.
God works in all things; all obey
His first repulsion from the night;
Wake thou and watch!
The world is gray with morning light!"

The temperance idea is gaining strength even in European countries. A delegate just returned from the first international congress of brewing at Brussels says: "Signs of a powerful temperance movement in Europe were manifested by 600 delegates at the Brussels conference. Denmark has taken the lead. There the government has placed a premium on temperance by letting through beverages with less than 2 1-2 per cent of alcohol, and taxing all with more. The influence of this great temperance movement is easily seen. In the Scandinavian countries moderation in imbibing is noted everywhere, and Germany, which we usually picture as being a nation of heavy drinkers, is pulling for temperance."

THE REALITY OF THE UNSEEN.

By Charles Dorsie.

It is difficult to realize the reality of the unseen. Still more is it hard to take delight in it. Abraham is described as "enduring as seeing him who is invisible." But the average man or woman finds that such "seeing" and "enduring" requires an effort of the will.

Many will come to the church to eat when they will not come to pray. The decline of the prayer meeting is generally treated as a modern failing; but Jesus reproached the people of his day who followed him "not because they saw signs but because they did eat of the loaves and were filled.'

The perpetual office of religion is to aid us in seeing that unseen things are the only eternal realities. Men of science are teaching the same thing in another way. No one ever saw the law of gravitation; yet gravity has more to do with the stability of houses than all the nails and lumber. No one has been able to detect the principle of life in a human being; yet, without the spark of life, the world's greatest hero becomes a mass of senseless clay.

Successful people are those who are not deceived by appearances. Edison finds the unheard realities of the sound world by disregarding the confusion of noises. Washington turned his back on material advantages to follow the eternal principles of liberty and justice.

God is trying to induce us to attend to unseen realities. The great mass of mankind are misled by appearances. Be not deceived. The flesh means nothing but corruption. The spirit controls life.

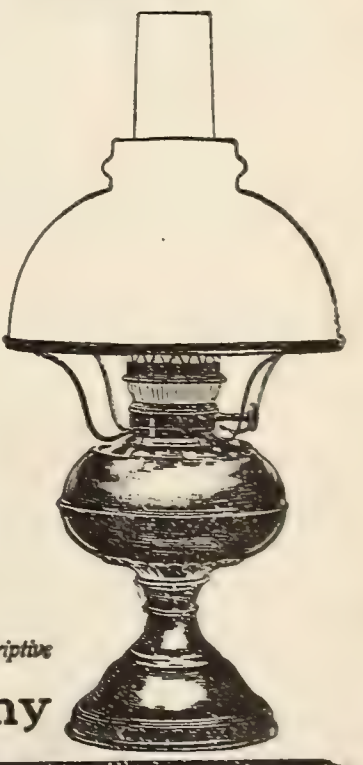
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INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

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1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Savious; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

A Changed Attitude

The most exciting moment in the Topeka convention was that in which President Peter Ainslie declared that the time was come when the Disciples must change their attitude toward their brethren of the Christian denominations.

His statement was not formulated on his feet. It was deliberate. He announced it three times in the same day. He had spoken it in private conversation and in public address many times during the year of his incumbency of the presidential office.

Despite the storm of protest which his words received at Topeka he refused to alter them. In subsequent conferences he reaffirmed them, and met the charge that his form of statement brought humiliation to his brethren with the response that there is nothing so dignifying as repentance and change when one sees the error of his way.

With the convention so keenly aware of the full bearing of Mr. Ainslie's words, there is deep significance in the fact that it adopted his proposal for the creation of a Council on Christian Union, which at its first meeting resolved to issue two addresses—one to the Christian world, the other to the Disciples themselves, the latter to be an appeal for the further practice of unity.

No one could mingle in the great throng at Topeka, without hearing words spoken on every hand which indicate that there is coming a new spirit into the great body of the Disciples.

The hard shell of legalism is being broken through.

The cocksure conceit that our present practice is the absolute basis of ultimate union is giving way.

The braggadocio spirit in which, too often, our victories have been recounted, is vanishing.

Our obsession by a formula of conversion is being overcome.

The unintentional affront to evangelical Christendom in the assumption that the Disciples alone are loyal to Christ or concerned to restore the Christianity of the New Testament, is being discovered and repented of.

In a word, there is among us a deepening humility, a disposition to restudy the whole question of unity and an inexorable determination to keep ourselves from becoming just another respectable sect in Christendom.

* * *

President Ainslie would be the first, however, to agree with The Christian Century that the "changed attitude" is not so much a change as a revival.

The original and fundamental attitude of the Disciples' movement needs no essential change. Thomas Campbell's attitude toward all Christians as expressed in the yearning appeal of the Declaration and Address is the very attitude which should characterize the Disciples today.

If The Christian Century had been making President Ainslie's address, we would have said the time had come for a revival of the pristine, the essential, spirit of the Disciples' movement, a spirit almost crushed by legalism, dogmatism, clannishness and sectarian pride.

What the times demand is not a changed attitude of *the* Disciples, but a changed attitude of *some* Disciples. And the most reassuring impression received at Topeka is that many Disciples are coming to see that our plea for union demands as the primary condition of its success that we make a place in our hearts and our fellowship for all souls whom Christ has received into his.

This marked change that is so manifestly coming over the temper of our people lays an obligation upon the so-called "progressive" men in our ranks.

Among the Disciples, as among all religious bodies, there are today two types or schools of thought—called popularly "conservative" and "progressive." With the Disciples the point of acute sensitiveness between these two ways of thinking is just this matter of our attitude toward other Christian people.

Not higher criticism, nor science, nor evolution, nor theological doctrine of any sort, measures the division of mind between "conservative" and "progressive." These are all relatively negligible questions as compared to the far-reaching question whether or not the Disciples shall practice their own plea of Christian unity.

* * *

In face of much sectarian conceit and clannishness among their brethren, some "progressive" men have allowed themselves to be goaded into a cynical and fault-finding temper. They have failed to discern either the signs of progress in Disciple circles today or the inescapable implications of our origin and historic principles.

The brave leadership of Peter Ainslie at Topeka and the prompt and practical response of the convention should challenge the enthusiastic loyalty of every man whose heart has ever fainted lest the Disciples might at last prove recreant to the high purpose for which they were called into being.

There are men of the younger generation, keenly conscious of the short-comings of the Disciples in this central matter of Christian union, who for years have kept their hope and loyalty unshaken through sheer faith in our history and in the spirit of Thomas Campbell. There was little in the actual current practice or attitude of their brethren to encourage them.

But we are entering a new time. Timid faith and wavering loyalty find much reassurance. In the new century upon which the Disciples are entering, this, our brotherhood, will speak its message out in the open forum of Christendom, and back it up with a procedure which shall demonstrate that Christian union can be practiced here and now, without waiting for the settlement of the gnarled dogmas that divide Christ's people.

The "changed attitude" acknowledged by the Topeka convention as a present duty for many Disciples, should be answered by a pronounced re-consecration to the body of the Disciples on the part of those who need no such change.

* * *

The loyalty rooted in such a re-consecration will attest itself in many ways. But in one particular it will be especially painstaking—it will strive in every way to keep down the spirit of partyism.

The time has come to say to all men who have been fearful or cynical about the Disciples, that their re-consecration to the brotherhood carries with it the implication that they are Disciples first, and "progressives" afterwards.

The "conservative" is no more loyal to the Disciples than the right-minded "progressive." It is the instant duty of all progressive men to make it clear that this is so, by actual coöperation in the heartiest and most sympathetic fashion with all Disciples of whatever "school" of thought.

The formation of a smaller sect within the main body of Disciples is every way a contradiction of the spirit of unity. Perhaps "progressive" men are no more guilty of this tendency than "conservative" men. But progressive men should be wholly innocent of it just because of the principles for which they stand.

Those who plead for the practice of Christian union must fight the party spirit in their own souls and their own fellowships. No organization that tends to cultivate a feeling of aloofness should in this new day of progress and hope be fostered among them.

Consecrated loyalty to the brotherhood does not mean weak conformity to prevailing practices. It does not call for the surrender of the right to criticise those things among the Disciples that are wrong. Instead, it turns that right into a sacred duty.

Nor yet does it condemn those groupings of friends or fellow students, based on likemindedness or other affinity, which are bound to spring up within a great body like the Disciples. Loyalty is enriched and strengthened by these fellowships.

But men who are Disciples first and "progressives" afterwards, will guard against maintaining any formal organization whose meetings, however well-purposed, cause needless suspicion and alienation on the part of other brethren.

We are come into a new day.

And if there is to be a changed attitude on anybody's part, let it provoke all the rest to a deeper consecration to the holy cause.

Social Survey

BY ALVA W. TAYLOR

The War on Death

The war on death goes bravely on. Medical statesmen now declare that the time will come when men will not die of disease. This may be a dream of the Utopia of Health but the war on modern preventable death is conducted with a religious zeal and with all the skill of science. John D. Rockefeller has raised his donations to the Institute for Medical Research to nearly $10,000,000. One of the most recent discoveries there is that of a serum for the cure of poliomyelitas or inflamation of the gray matter of the spinal cord. They first isolated the germ and then found the serum to kill it. They have also made progress in combating the terrible inroads of meningitis and are working patiently at the mysteries of cancer. When cancer, meningitis and rheumatism have yielded to skill as tuberculosis, yellow fever, cholera, diphtheria, typhoid and other former scourges of death have done, we may count the warfare well on toward the point of final victory. It is reported that the hook worm's conqueror has been discovered and that a sure cure is found for ankylasis or stiffening of the joints. Cholera, an easily prevented disease, has claimed tons of thousands of victims in Russia and southern Europe during the past few months, simply because the people live in filth. It is not even easily communicable where the common laws of hygiene and sanitation are observed. Calcutta reports, through our consul there, that a new treatment for it has proven very successful, reducing the mortality by 50 per cent where used. It consists simply in the peritonial injection of a strong salt solution.

Of course the great big fight is on tuberculosis. Some of the cynical have used surface statistics to prove it was of little avail, ignoring the fact that the fight on the disease has served to bring to light more effectively its ravages and to procure more exact reports of its presence. Closer study of the facts reveal great progress. Two hundred years ago, Sterne, the English novelist and author of "Tristram" was treated in Paris for "consumption." The formula was called "bouillons rafraichissants" and consisted in a cock, flayed alive, ground in a mortar, boiled with poppy seeds and strained. Then there was added to the stew a male crawfish and it must be a male or complications would arise. This sounds like a Chinese prescription and illustrates to us how far science brings a people in a few generations.

Will the Theater Be Redeemed?

Let it be taken for granted that the theater is one of the most powerful means for appeal to conscience and one of the best educators among the institutions of civilization. If it does not minister to these ends it is because the people who want to see these ends ministered unto do not use it for that purpose. During the past six months 300,000 people have flocked to Ober-Ammergau to see the Passion Play. The vast majority of them were people of religious and refined tastes and they found nothing in the fact of the theater to condemn; it was quite as good as a church and a sermon to them and perhaps to many more powerful. The theatre has been with us since the dawn of civilization; it was one of the natural and most primitive manifestations of art. Its power over the multitudes is manifest. More people go to the theater on any Sunday, in many of our large American cities, than go to church. A canvas of 17 of the low play houses of Chicago on one Sunday evening gave a count of 17,000 paid admissions. It would be interesting to know if the 100 best attended Protestant churches in the city had as many, with no admission charge. Jane Addams points out the fact that the trend is upward and that one can always find a play with human interest and social theme and that it is generally a success financially. Last season the clean sociological plays were successes while many of the old time pleasure mongering type, with just a cast of cynicism at morality or an insinuation of the immoral, were failures. On the one hand were the "Melting Pot," the "Man of the Hour," the "Fortune Hunter," "A Man's World," "The Fourth Estate" etc., all successes and a benefit to the public, while on the other hand the conspicuous financial failures were such things as "Midnight Sons," "The Girl from Rectors," "The Queen of the Moulin Rouge," "Baby Mine," etc. Stephen Phillips' fine literary plays succeed and stars like Sothern and Marlowe, with their clean and classical bills are never failures, neither are innocent comedies. Has it not been a puritan dislike of play quite as much as a wholesome objection to immoral acting that has put the theater under the ban to such an extent? Now we find play so nearly the largest field for suggestion for good as well as bad that many of the moral leaders are agitating the use of it frankly as such.

Labor's Progress and Proposals

France has recently been threatened with labor riots on its government controlled railroads for when the Frenchman strikes he goes to war. The directors have settled on the basis of a minimum wage of $1 per day, to become effective Jan. 1st. The intervention of the Minister of Public Works, Posts and Telegraphs, M. Millerand, brought about the settlement. In Germany a strike of a million workers has been narrowly averted by a concession to the workers as has also that of a large number of English operatives. In the United States a quarter of million miners went out last spring, demanding a raise of five cents per ton. Their demands were practically conceded and they are at work. The general trend has been upward in the battle of labor for better wages, but with all the increases, the wage gain has been much less than the increase in the cost of living and a severe winter will bring untold suffering to a million or more people who labor on the nether line of a wage that only guarantees existence.

The death of J. W. Van Cleave gave the Buck Stove and Range company a chance to withdraw their legal proceedings against the American Federation of Labor and its leaders, in the persons of Gompers, Mitchell and Morrison. This won for them universal approval but our old friend and human benefactor (?) Post, of immitation coffee fame, has entered a stockholders suit to prevent the company from withdrawing the proceedings. It is reported that Mr. Post offered Col. Roosevelt $100,000 a year to head his imitation labor union, but Mr. Roosevelt declines and says that if he were a working man he would be in it with his best licks. The directors of the National Manufacturers Association, the organization of Post, Van Cleave and John M. Glenn, has passed a resolution condemning labor unionism for the destruction of Gen. Otis' printing plant at Los Angeles. They needed no evidence, prejudice was better. They should be called upon for evidence, however, or sued for damages. Organized labor is as desirous that the real culprits be found as are the officers of the law.

One of the most significant proposals of late date is that of the railway unions. The 3,000 delegates in recent convention, representing 308,000 members voted unanimously to enter politics as independents, choosing the individual candidates who favor such patent necessities as safety appliances, liability laws, old age pensions and shorter hours of labor.

Democracy's Progress Among the Nations

Portugal joins the growing list of republics, Turkey is establishing a public school system, China has taken the first national step in organizing for constitutional government, the little principality of Monaco has introduced the constitutional regime demanded by the people, Briand and his democratic cabinet keep their hold firm on French affairs and are carrying out their crusade against clericalism, Spain throws the gauntlet to the Church in Rome and proceeds to develop a democratic spirit and to open the land to religious toleration, in Germany the Social-Democrats continue to make Parliamentary gains, while in England Lloyd George and Winston Churchill give no signs of relenting in their determined warfare on ancient vested and lordly privileges and our own insurgent cause marches steadily on to the inevitable victory that has perched upon the banners of a progressive democracy, regardless of party name, for the past ten years.

Portugal is not the first experiment in republican government by Portugese. Brazil was the seat of a Portugese king and since his overthrow the little kingdom's greatest principality has become one of the successful republics of the new world. Its politics has not been characterized by the revolutions and dictatorships of many of the Latin republics and has been successful politically as well as commercially. Portugal now stands as the fore-runner of a larger democracy in the entire Iberian peninsula. Her revolution was against monarchical extravagance and religious intolerance. Spain is moving in the same channels. The Catholic orders must go from Spain as surely as they have from Italy, France and Portugal and the sedition they breed will be replaced by the democratic self-reliance a school system brings.

Turkey is seeking American capital to develop her vast untouched resources. This will make Emperor William envious no doubt but the young Turks, who are ruling that nation more as a republic than as a monarchy, are wise in seeking to keep clear of monarchical and old world complications. The Kaiser could use a strong hold well if trouble arose and German securities were threatened. America might collect her debts, but she would take no land. The Phillipines suffice.

The World's Temperance Outlook

"This is one of the disadvantages of wine, it makes a man mistake words for thought! This mistake of the drinking man is one of the chief obstacles to the progress of temperance. Another obstacle is that powerful financial interests profit by the drinking habits of men. But there are gains to be recorded on the side of sobriety. The drunkard is no longer regarded as a harmless and amusing citizen. He is looked upon as a menace to the peace and health of his community. The evils of alcoholism unaccompanied by drunkenness are recognized. Sober men are demanded for the more important part of the world's work.

In an issue of the Survey of recent date, Homer Folks sums up the problem of alcoholism as it presents itself to the social worker. "The drunkard's family has ever been the insoluble problem in home relief, public and private. The drunkard's children have ever been the despair of child-caring agencies. Authorities on insanity accept alcoholism as one of the dependable sources of supply for their constituency. General hospitals either bar the doors against the alcoholic and inebriate, or, if public institutions and therefore obliged to receive all classes of patients, find the alcoholic ward a source of ever-recurring trouble. The conscientious almshouse superintendent finds his best plans miscarried, and the discipline and regime of his institution broken up, by the in-and-out alcoholic rounder. Those who are undertaking the newer lines of preventive work find themselves at once face to face with alcoholism. The tuberculosis campaign is in many respects a campaign against intemperance. The promising movement for the prevention of insanity finds alcoholism one of the two very definite factors clearly indicated as positive causes of certain important forms of mental breakdown. In every department of the correctional field, alcoholism is ever present. The lower courts are clogged with habitual drunkards; the upper courts are distracted by questions as to the responsibility of the criminal who is part way along on the road to alcoholic insanity. Probation commissions are issuing leaflets on how probation may sometimes help the drunkard. Several states have established or are establishing hospital colonies for inebriates. In short, without attempting to define precisely the role of alcoholism as cause or as effect, it is perfectly clear to every social worker that alcoholism is present as a serious factor in a great part of his work."

It is a distinct gain that those who are working for the highest welfare of humanity are having their eyes opened to the seriousness of the alcohol question. It is no longer a few religious and political radicals upon whom falls the burden of pointing out the dangers to civilization which have their source in the saloon. Men of science are supplying the materials for temperance instruction. It has been discovered, too, that something more is due the drunkard than fines and imprisonment. The laws concerning him are therefore being remade with a view to giving him help in regaining self-control and self-respect. In 1894 Lade Henry Somerset established "The Industrial Farm Colony for Women." She writes of this colony: "The years which the colony has existed have been sufficient to prove that inebriety in women is not a hopeless, incurable evil, but that it yields to wise treatment. It may be said a thousand times that a woman who gives way to drink is irreclaimably lost. but of all the wandering ones whose feet were guided to Duxhurst, considerably more than half have been restored to womanhood, usefulness and happiness. And this percentage is obtained even when we reckon the insane, the dying, those unfit for treatment, and those who did not stay the full twelve months; if we only deal with those who fulfil what we consider the conditions necessary to cure, the percentage is much higher."

The hospital and the industrial colony for the inebriate are being accepted in the United States as a necessary part of the system of curing drunkenness. We may expect all the large cities to make use of them. But the goal of the temperance worker is not the cure but the preventive of alcoholism. He must face the facts as they are and assist in providing for the victims of drink the means of moral recovery. The more workers engaged in efforts to redeem drunkards, the greater will be the number of those who see the wickedness of systematized efforts to create the demand for alcohol as a beverage.

Midweek Service, Nov. 2. 1 John 2:17.

Editorial Table Talk

Convention Topics

The Topeka convention's riotous manner of disposing of the proposal for a delegate convention is the best argument for a delegate convention that has yet been advanced.

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The auditorium or convention hall which the Topeka committee provided for the gathering was an admirable building. Its numerous exits and smaller rooms added to the convenience of the audiences and to the ventilation during the warm days on which the convention was held.

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The hospitable spirit in which the churches at Topeka were placed at the disposal of the convention, and the admirable manner in which meals were provided at most of them for the hungry delegates, served further to emphasize the cordial spirit in which Topeka welcomed the gathering.

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The missionary display of literature, pictures, and other material from the mission fields, was exceedingly interesting. The fact that it was on the second floor of the capitol building perhaps removed it somewhat from general inspection, but those who made their way upstairs were amply rewarded.

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One of the significant and appreciated features of the convention was the morning gathering for prayer, which we hope will be continued in future years. The spirit of these prayer services did not always prevail in the later sessions of the day, but those who were present found them of great value.

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The report of the Home Society presented by Grant K. Lewis was a splendid document, admirably presented. Not for many years has a report been received with greater enthusiasm. Its reception marked the approval by the Disciples of the work accomplished during the past year by Secretaries McCash and Lewis.

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Professor W. C. Payne of the Bible college at Lawrence, Kansas, invited a group of college men to visit that institution on Saturday afternoon, where they were welcomed by President Strong of the University of Kansas and were shown the character of the Bible Chair work in its relations to the state university. Some twenty college presidents and others interested in education made the trip.

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The state capitol on the spacious square was generously turned over to the convention in so far as the exigencies of official work would permit. The central corridor and lobby were occupied by the headquarters of the journals, colleges, and other organizations. Even some of the official rooms were placed at the disposal of committees during the convention. The hospitable spirit of welcome pervaded the entire city.

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Most of the colleges held reunions at one time or another during the convention. No feature is more delightful than these gatherings of students, teachers, alumni and friends of the institutions which have maintained the educational work of the Disciples through their history. At the educational session, which was presided over by President Howe of Butler College, President Crossfield of Transylvania, read an able and comprehensive paper on the relation of church schools to education.

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Rev. Peter Ainslie of Baltimore, the President of the American Christian Missionary Society, endeavored earnestly and not without success to set a new standard of efficiency and dignity in the work of a presiding officer. With tact and courage he voiced the needs of the hour among the Disciples, and with unfailing courtesy he administered the duties of his office throughout the sessions. His presidential address was masterful and eloquent. And the work which he accomplished in the launching of a serious effort to realize Christian unity was one of the incidents of the convention to be long remembered.

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The real progress made by a people like the Disciples is not to be registered in convention utterances, which are generally cautious

and conservative. It is to be found rather in the free exchange of confidences among individuals or in small groups of earnest men and women who believe in larger things and are bringing them to pass. No gathering in recent years has been so marked by signs of promise in this regard as the Topeka convention. Conferences were held which are destined to be historic, and light from unexpected quarters was shed upon some of the most perplexing problems in our work.

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President McLean and Secretaries Corey and Allen were received by the convention with enthusiasm. President McLean is unique and incomparable in his conduct of the Foreign Society's sessions. The confidence of the Disciples in his wisdom and devotion was never greater than today. A new and pleasing feature of these sessions was the addresses by the missionaries themselves. Almost the entire program of the Foreign Christian Missionary Society was given to the missionaries, whose accounts of the experiences on the field are always full of inspiration for the supporting churches at home.

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Whether or not President Ainslie was fortunate in his reference to the theme of Federation is an open question. But he must have been astonished at the efforts made by more than one on the convention floor to entirely mis-state the purposes and spirit of the movement. Those who so loudly denounced the tyrannies and limitations of Federation must have been heartily ashamed when the report from the Federal Council was actually presented with its simple frank statement of results accomplished and its plea for more earnest coöperation on the part of all Christian bodies. The anomaly of Disciples protesting against a movement which is carrying forward so admirably the very ideals to which they have devoted themselves would be diverting if it were not pathetic.

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In addition to the Brotherhood sessions on Monday, there was a deeply interesting and informing conference held by President Long of the Brotherhood in the hotel parlors on Saturday morning. At his request a select number of ministers and others gave frank expression to their views regarding the value and limitations of the Brotherhood work among the Disciples. It was the general feeling that the work of the men in the local churches greatly needs emphasis; that the question of the support of a denominational Brotherhood is a more serious and difficult question to decide. There were voices on both sides of the proposition. It was also made clear that the problem of a Brotherhood is also felt to be difficult by our religious neighbors. No difficulties are sufficient to discourage the pursuit of a needed work. The question is, however, whether the greater stress does not need to be laid upon the individual groups of men in the churches, rather than on the national organization.

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The report of the committee on time and place for the next convention presented the names of Boston, Massachusetts, and Portland, Oregon, as petitioners for the convention, but made no recommendations. It was later learned that only by the widest stretch of terms could Boston be considered in any sense an applicant for the convention. The courteous message from our Baptist brethern in Boston expressing the hope that the Disciples might come to the city was as near as the invitation came to definiteness and authority. The Pacific coast delegation, speaking less for Portland than for some neighboring places, made an urgent appeal, and the matter was decided in favor of the Pacific city. Convention-goers among the Disciples, who have grown accustomed to see the report of the committee on time and place set aside by the convention at the plea of J .B. Briney, were deeply grieved to see this precedent violated at Topeka!

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The spirit of progress was manifested in many ways during the convention. The Disciples are awakening not only to a sense of responsibility, considering their great numbers and ability, but as well to a sense of good form and order in their procedure. While some of the sessions of the Topeka convention left on the mind of intelligent Disciples present a depressing sense of disorder and the spirit of riot, yet the deep and sincere deprecation of some of the conduct that disgraced the convention was the best proof that our people are lovers of dignity and deeply resent such unjust and unhappy judgments as the conduct of a few uncultured and childish spirits invited. Nothing could more effectively deepen the conviction that the Disciples are in need of representative and therefore orderly conventions than the exhibition of the spirit of misrule and lawlessness that broke out once or twice at Topeka. Such scenes disgrace the Disciples in the thought of religious neighbors who are almost without exception accustomed to dignified and seemly religious gatherings.

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One of the sessions of the convention most looked forward to was that which dealt with the question of delegate conventions and the reduction of the number of our missionary societies and offerings. The report of the committee appointed a year ago was presented by A. B. Philputt, but it was only presented to be withdrawn with the request that an additional year be granted for its further consideration. Those who believe in the plan of delegate conventions were unfortunate in having the subject insufficiently prepared to present it with vigor before the convention, or else in the decision to make any statement regarding it at Topeka. The result of the partial and imperfect presentation of the theme was a scene of disorder rarely equalled in the history of our people, and deeply discourteous to the presiding officer and the guests of the convention. It is understood that a report is to be made at the next convention, when it is to be hoped that those who have the interests of a delegate and orderly convention at heart may be prepared to present the subject in a definite, decisive and aggressive fashion, in a session where ample time will be given for debate and the issue will not be clouded by appeals to prejudice and partisanship.

Contrast of Sunday-school Leaders

The Sunday-school leaders were much in evidence during the convention. Robert M. Hopkins, the national superintendent of Sunday-schools, spoke on Saturday afternoon on "A New Bible School Era." Hugh McLellan, of San Antonio, Texas, followed with an address on "The Bible School Conquest of America." Clarence L. DePew, of Illinois, was toastmaster at an interesting Teacher Training luncheon that evening.

An interesting contrast was provided on the evening program in the addresses of R. P. Shepherd, of St. Louis, and Herbert Moninger, of Cincinnati. There was contrast every way—in the speakers, their methods, and their messages. The great audience was submissive to the appearance of Mr. Shepherd, who asserted his authority in his opening words, "You people who are going out think the show is all over. You're mistaken. It's only just begun. Sit down!" And they sat down, and staid down until Mr. Shepherd chose to let them up.

His was a picturesque address, radical in its temper, though not unsafely so in its conclusions. At its close, Mr. Moninger spoke on "Men's Work in the Bible School," using the stereopticon part of the time. He speaks fluently. He knows his speech thoroughly. He holds everybody's attention. Now and again he will ask the audience to say over after him some sentence, or scripture phrase, or to repeat his outline. There is very little truth in his address; it is mostly method.

After it is all over, the listener feels that he has been amused, but that he has no vital, solid thing to take away with him. As he thinks longer, he sees that he has been treated like a child, that he has been talked to about small things and in a small way. With Mr. Shepherd it is otherwise. He grasps large problems. He dignifies his hearers by talking of worthy things. He faces real problems. He strives to touch the springs of inspiration, to give his hearers vision, not toy devices.

"I am sick and tired of this fingering of the book," Mr. Shepherd said, "and calling it Bible study. We cannot substitute the Bible for the holy spirit of God and call the accumulation of religious facts religious education. It is infinitely better to know the distance from the side of the road where the priest and the pharisee were to the right side than the exact distance in miles between Jerusalem and Jericho.

"The educational opportunity of the Sunday-school is unparalleled, in that the unconscious adaptation of the organization meets perfectly the changing religious needs of men from infancy through childhood and youth to maturity.

"The supreme need of infancy and childhood is to know what religion is, both in itself and in its relations. The insistent though unvoiced need of adolescence is to know the why of religion. The supreme need of seniors in the advanced grades and of adult life is

(Continued on page 9)

A Prophetic Convention

Pleaders For Unity Taking Active Steps to Practice It

The new century of the Disciples of Christ has opened as auspiciously as the old century closed. Pittsburgh 1909 was the symbol of all the achievements of a hundred years. Topeka 1910 was the symbol of the achievements of the new era upon which the Disciples are entering.

The Pittsburgh convention a year ago was reminiscent. The Topeka convention which has just closed was prophetic. In the former the old struggles were lived over again, the old heroisms recounted and the veterans honored at the hands of a grateful people. In the latter there was an awareness of the new age with its new problems, its call for heroes and thinkers, and a free but loving criticism of the past.

The new century convention at Topeka was notable for its forward look, for its humble sense of short-coming in performing the task to which we were commissioned by our Lord. There was a wholesome sense of our failures. There was an earnest reaching forth unto the things that lie before us.

No convention of recent years has been so marked by an absence of boasting. The delusion that we are a young people, and that our achievements are amazing for our years was not in evidence. But there was no note of discouragement, no suggestion of weakening in our historic purposes.

It was, on the contrary, an optimistic convention. The faith by which we have endured through a century of indifference to our plea for unity, found confirmation in the present-day awakening of a desire for unity in all parts of the Christian world. There was a strong sense that the Disciples are dealing with an issue that is wondrously alive.

There were flaws in the convention. It was not a perfect gathering. But its faults are to be characterized as crudities not as reversions. The mob spirit controlled the convention at times. There was a deplorable lack of reverence, often of courtesy, in the congregations. The music was of as inferior a grade as has cheapened any convention of recent years. It was with difficulty that the devotional spirit could maintain itself.

But all these faults are due to the headlessness of our national convention organization and to the inadequate conception of those who lead. The people responded to the call for a devotional hour early in the morning in large numbers. And had the convention itself been projected on the higher levels by its leaders the devotional spirit would have inhibited all those crudities which so greatly mar our conventions as religious gatherings.

The addresses were almost without exception of a high order, both in idea and in spirit. In the main there was a stern facing of real issues. It may be well enough for such a convention to have one such address like that given by Congressman Champ Clark, but one twenty-minute talk like that of President H. B. Brown, of Valparaiso—earnest, sane, direct and vital—is worth all the hour and a half of the Congressman's much-worn eloquence.

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The delight of the convention was its president. Peter Ainslie hitherto a young minister of good reputation as a man of clear thought, hard work and a prayerful life, leaped on a single day into a position of leadership among the Disciples. He is, first of all, fair to look upon. The excellent but unflattering likeness of him given our readers two weeks ago makes any word-description of his countenance superfluous. Blessed with a rich voice of moderate strength and a charming southern brogue, he captivated his hearers in every address. But his power lay not in any such accident as voice or inflection, but in his lucid thought and the simple, unmistakable piety of his heart.

With remarkable poise he held himself through the most trying situations. A playful humor bubbled on his lips. He knew when to give the convention its way and when to insist upon his own. He was a hard man to oppose.

From the moment of his election a year ago Mr. Ainslie has taken his position seriously. The president of the American Christian Missionary Society holds a place more nearly representative of the whole brotherhood than any officer of our other societies. After three or four months of consideration Mr. Ainslie wrote a letter to the Disciples setting forth certain problems and questions which seemed to him to require the attention of the brotherhood in its Topeka convention. That was eight months ago. Since then these questions have been discussed by the press and in conversations and local conventions.

Mr. Ainslie himself has traveled throughout the country in two tours,—one in the central west, the other in the far west and the Pacific coast,—speaking on the big issues confronting the Disciples today. The questions as stated in the president's letter to his brethren were as follows:

1. How to provide a way to more effectively promote our plea for union among all denominations?
2. How to provide a method for introducing more vital business into our conventions?
3. Shall the date be changed from October to Spring or Summer?
4. Shall our national conventions be biennial or continue to be annual?
5. How to cultivate a deeper devotional life among our people?

How these questions were going to get themselves discussed at a convention whose constitution and precedents would declare them "not germane" has been a puzzle ever since President Ainslie announced them. But it all became very simple when we arrived in Topeka. While the sessions of the Christian Woman's Board of Missions were in progress on Wednesday morning, a committee of fifty men selected by President Ainslie met in the First Christian Church to take up the discussion of these questions. This committee re-convened at 1:30 with perhaps fifty others present, and again at 4:30 with the house packed to the gallery windows. The Foreign Society whose sessions fell on Thursday agreed to adjourn at 4:30 p. m., so as to give time for another sitting of the committee, in the auditorium. The same arrangement was agreed to by the American society for Friday, so it was thus arranged that a series of conferences parallel to the main conventions would be held through the week.

Thus, for the first time in our history, at least half a chance for the discussion of our problems was provided.

But how it was done is not half so interesting as what was done.

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In presenting his first subject for consideration Mr. Ainslie made an address in which he suggested three definite things to be done in order to further the cause of Christian union. We cannot do better than to quote a portion of his words:

"Other communions are alive on the question of Christian Union. I believe that they should be informed where we stand on this important matter.

"For a hundred years we have stood for the unification of Christendom. But the other churches do not know where we stand in regard to this question and I do not believe that we should delay any longer to inform them of our position.

"I believe as you believe that we have the greatest message ever given to the world. The time has come when we should propagate it or quit it. We have been content to be isolated from the other churches all these years but I believe we were wrong in keeping to ourselves. We should let the world know the message that we have. There are three steps that I believe we should take.

"First, we should put out a definite propaganda. We should send literature embodying our views to every minister in this country every month or at least once a quarter. This is not an original plan but one which has been followed by the Unitarians and the Christian Scientists for a number of years. The Disciples represented by a board or committee should pass upon these tracts and have charge of the work of sending them out."

"Second, there should be a monthly magazine as a clearing house for thought on Christian union. Its pages should be open for discussion by any reputable minister or layman of any church but its editorial policy should be steadfastly in line with the principles of the Disciples of Christ. This magazine should serve to bring our platform before the divided church of God. We feel that it has much in it that will appeal to other denominations which are blindly groping in the dark for some plan of Christian Union.

"Third, the time has come when we have got to change our attitude toward our religious brethren. (applause). Sometimes it has looked as if we regarded the Methodists and Presbyterians and the others as our enemies. We can't win them by throwing stones at them but we can win them by love. We should regard them as brothers. If they deny it, we should claim it still, and if they deny it again, we should go on claiming them as brothers. The baptismal question is not as large a question as once it seemed. Thomas Campbell's plea was to unite the world."

This address was given, in substance, three times on Wednesday. First at the forenoon session, when, after an earnest discussion, it was resolved by the committee of fifty to appoint a sub-committee to draw up a plan for carrying into effect the president's suggestions.

The sub-committee with President Hill M. Bell, of Drake University as chairman, was instructed to bring in its report at 4:30 in the afternoon. Promptly at that hour Mr. Ainslie made a re-statement of his proposals for the benefit of perhaps a hundred others then present who were not present at the morning session.

By the time Mr. Bell arose to read his report, the throngs from the just dismissed auditorium sessions were pouring into the church. They were keen to know what was going on. The committee of fifty had now grown to have six-hundred members, every one of whom expected to have a vote! And how, forsooth, could these vote intelligently unless they heard the whole story! So it was suggested that Mr. Ainslie take the pulpit and present anew his explanation. This he did, and everything moved on agreeably until the speaker announced his third point, viz., that the time has now come for the Disciples to change their attitude toward their brethren of the Christian denominations. After the great applause which greeted the first sentence had subsided questions began to interrupt the speaker. For twenty electric minutes Mr. Ainslie was subjected to a species of heckling that would have done credit to an English political meeting.

"What do you mean by a change of attitude?"

"Have not the Disciples always regarded their religious neighbors as brethren?"

"Do you mean that we are now to receive Methodists and Presbyterians into the fellowship of our churches?"

These are some of the questions that were hurled at the speaker from the floor and the packed gallery. Some were disposed to argue the question. One auditor contended at some length that only those were our brethren who had obeyed Christ's commandments. He was reminded that Mr. Ainslie still had the floor and had not yet finished his address. Another protested:

"I have always treated my religious neighbors as brethren."

To which the cavernous voice of Dr. W. T. Moore was heard to respond,

"Keep right on, brother, keep right on!"

Mr. Ainslie showed not the slightest sign of perturbation. He did not qualify nor hedge nor apologize nor explain away his statement. But in reply to the question, "How far do you intend for us to go in treating Presbyterians, for instance, as brethren?" he replied, "Go as far as your conscience and judgment will take you."

Everybody had the feeling that we were following a leader who had thought his proposition through, that he knew his ground, that he was not there to act as a mere device for expediting business procedure but that he had ideals of his own up to which he earnestly desired to lead his brethren.

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Finally the committee's report was read. It provided for the creation of a Council on Christian union—a new organizaton whose function it should be to carry out the proposals in President Ainslie's address. Next day the officers of this council were nominated and elected: President, Peter Ainslie, of Baltimore; vice-president, A. C. Smither, of Los Angeles; secretary, F. W. Burnham, of Springfield Ill.; treasurer, E. M. Bowman, of Chicago. Five other names were added to form with the officers the executive commission. The additional names are: Hill M. Bell, of Des Moines; W. T. Moore, of Indianapolis; M. M. Davis, of Dallas; J. H. Garrison, of St. Louis, and I. J. Spencer, of Lexington.

The personnel of this group insures that the new movement will be aggressive and that some great achievements may be expected. R. A. Long, owner of the Christian Publishing Company, of St. Louis, offered to furnish to the new council, printing of tracts to the extent of ten thousand dollars. This will enable the new organization to accomplish results at an early date. The offer is made with the understanding that the money will only be used in case it is not furnished by other donors. Following is the constitution adopted for the Council:

CONSTITUTION.

Article I. This organization shall be called the Council on Christian Union.

Article II. The purpose of this organization shall be:

First—To create and distribute literature bearing on Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose.

Second—To arrange conferences in important centers on the subject of Christian union.

Third—To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ.

Article III. All Disciples of Christ may be members of the Council.

Article IV. The Council shall elect annually a president, vice-president, secretary and treasurer, who shall serve until their successors are chosen, and who shall perform such duties as usually devolve upon these officers in similar organizations.

Article V. A commission of nine members to execute the purposes of this Council, and to report to it annually, shall be composed as follows:

First—The president, vice-president, secretary and treasurer shall be members ex officio.

Second—Five additional members of the commission shall be chosen annually by the Council, to serve one year and until their successors are elected.

Article VI. This Council shall, at the call of the president, meet annually at the time and place of the meeting of the American Christian Missionary Society.

Article VII. This constitution may be amended by a majority of the members present and voting at any regular annual meeting.

No doubt a factor in preparing the minds of the convention for this important action was the publicity recently given the announcement by Dr. W. T. Moore that it was his purpose to ask the Topeka convention to address a letter to Christendom on Christian union.

He was given time on Thursday to present his memorial. The convention enthusiastically adopted his suggestion and asked the newly appointed Council on Christian union to carry it out.

* * *

Not the least important of the subjects discussed in President Ainslie's Conference of Fifty was that concerning the need of a deeper devotional life among the Disciples. In introducing the subject, he deplored the fact that the literature of the devotional life has so scant a circulation among our people. He also emphasized the pivotal place of Bible study in creating and cultivating spiritual character. In respect to the Bible, all were agreed with the leader. As to the devotional literature, however, there is some comfort in the fact that the Disciples read so little of it.

There is a species of pseudo-spiritual writing being widely circulated in some religious circles today. No need is more acute and deep than that for a literature of the inner life that shall be sane, strong and wholesome. When this literature comes, it will find the mind of the Disciples virgin to receive it. Perhaps the explanation of our people's failure to take up the conventional books is a tribute to their discernment. Whether this be so or not, it certainly is the bounden duty of those who teach us divine things to produce books interpretative of the world within.

In the discussion at Topeka, the following works were mentioned with approval: Isaac Errett's "Evenings with the Bible," J. H. Garrison's "Alone with God," Peter Ainslie's "God and Me" and Herbert L. Willett's "The Daily Altar" now appearing in The Christian Century and soon to be published in book form.

The felt need of a devotional spirit in our conventions was apparent in all the leaders and in many others at Topeka. There is an increasing dissatisfaction with the religious tone of our great gatherings. It was proposed to have a prayer-hour at 8 o'clock each morning at Topeka. Large numbers attended it and found it uplifting and revealing. Action was taken in the Conference of Fifty looking toward setting apart a definite time in each session of future conventions for communion with God.

This is a much needed revision of our programs. From this hour of devotion there will radiate an influence that will tend to hallow the entire assembly. But the revision must go deeper than the creation of a devotional hour. There should be a devotional convention. The convention itself, in all its departments, should be projected on the level of spiritual devotion. This would involve the music, the hall decorations, the precedent advertising, the choice of chairmen and speakers. The "hurrah-boy" spirit would be suppressed, the great hymns of the church would be given their rightful place and the whole machinery and "rough-house" temper of modern evangelism would be kept outside the convention door.

The Disciples are a virile, vital, active people. They will not yield easily to an appeal that seems to lack reality, substance. But they do love piety and do wish to walk humbly before God and honor him. They will follow leadership that points them, not to a cloister, but to the uplands of faith and vision. And the best sign that this is so is their present widespread and almost painful discontent with the tone of their conventions.

I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness.—A. F. Benson, in "The Point of View."

Editorial Table Talk

(Continued from page 6)

to know the how of religion.

"The parent or teacher who will lead the way of childhood along familiar paths where God may be found in all his works, where his voice speaks through flowers and birds, in scene and sound, will always be companioned on the delightful quest by eager, responsive, grateful souls, happy to find Christ in unexpected places and in ways unseen.

"The teacher of religion who faces a class of adult energy, faces the multiform task of showing how the religion of Christ applies to the varied problems which bring harassment and not peace to the souls of men. Wisely to use the opportunities afforded by the informal relations of organized adult Bible class work is to be a real minister of the gospel of God's grace. The teacher may be a real saver of souls, a medium of multiplied friendships, and a 'servant of the Lord having no reason to be ashamed.'"

The Communion Service

The great communion service of the Centennial convention at Pittsburgh last year seems to have set a precedent which Topeka felt compelled to follow. This, we believe, was a mistake. The Topeka communion service was not comparable in its adequacy of preparation, its orderly administration and its memorable impressiveness to the great observance on Forbes Field. The brethren at Pittsburgh seemed to be aware of the great peril of taking a service indigenous to the quiet upper room out into the glare and distraction of a base-ball field, and they made their preparations accordingly. The Topeka brethren had no such facilities for orderly administration to the six or seven thousand persons on the Capitol grounds as Pittsburgh had for the thirty thousand there assembled.

Many comments have been passed on the inappropriateness of the type of observance of the sacred meal provided at Topeka. But one needed nothing save his own eyes to convince him that the Pittsburgh communion service should be regarded as a precedent for centennial conventions only, not for annual conventions.

If, instead of the service on the Capitol grounds, it had been arranged that the visitors would retire at 3 o'clock to the various churches of the city—all the evangelical churches—for a quiet, orderly observance of the Lord's Supper, how rich a contribution to their spiritual life might have resulted! And if the churches of the city had agreed together to invite the convention to meet with their several congregations in union communion services throughout the city, how rich a contribution, not only to personal spiritual life, but to Christian unity, would have been made!

In the churches the proper vessels are used, the accustomed deacons officiate. There is no blaring cornet, no crowd of curious onlookers, no camera abomination with its advertisement nailed to the stand, no shouting through a megaphone, no curiosity in the worshipper to know how the machinery of administration works, no diverting conversation. The leader's voice is heard, and the people move forward in their worship with common thought and feeling—a real communion.

If the reader of this paragraph will turn to Professor Willett's interpretation of the Sunday-school lesson on page sixteen of this issue, he will be made to feel the incongruity of our picnic form of celebration with the scriptural ideal of the Lord's Supper. It is earnestly hoped that next year our Portland brethren will seek to make the Sunday afternoon observance of the Lord's Supper a genuine eating of the Lord's body and drinking of his blood as, it is to be feared, it is impossible to make it in the spectacular administration out of doors.

The New President and His Sermon

The nomination and election of Rev. Harry D. Smith of Hopkinsville, Ky., to the presidency of the American Society for next year reflected the favor with which his Convention sermon was received on Tuesday night. Mr. Smith is, like Mr. Ainslie, his predecessor, a young man. His pastorate at Hopkinsville has been distinguished for continuity of effort and breadth of vision. His church has, under his leadership, long been an ardent and solid supporter of the various missionary causes. He speaks in vigorous style, with a fine baritone voice. There were some demurrers to his Topeka sermon heard on the margin of the audience. Some felt that it was too critical, that it did not do the Disciples full justice. Others took exception to the homiletic license of conceiving our religious neighbors as "spies" in the Disciples' house. This latter is a purely technical quibble, however, as no one could miss the genial figurative purpose of the speaker. As to the former objection, the convention soon found itself in a prevailing mood of self-examination, and the point of the objection to this particular sermon was dulled. With respect to four great matters, Mr. Smith declared the people of the Christian denominations are studying the Disciples' missions, evangelism, education and the practice of Christian union. In all these, he said, it was not enough that we should be about as virtuous as others. We should do more than others. "What shall we say," he inquired, searchingly, toward the close of his sermon, "of our attitude toward these brethren of the denominations themselves? Does it breathe the spirit of the union we plead for? Do they find us courteous, both privately and publicly, in our discussions of them and their views and enterprises? Or do they hear us speak of themselves in the tone and phrase of the stump speaker? Do they find us open-minded, eager to learn what concerns them and to see it from their point of vision? Or are we cock-sure, self-sufficient and unsympathetic? Back of many leaden speeches and wooden performances, beneath the debris of all our confusions, is at the heart of us the good of holy aspiration and large purpose. Be it ours henceforth to bring up and out this golden treasure and put it on exhibition, not merely in speech and song and great convention, but in deeds of utmost kindness and courtesy to all mankind—especially to these others who are also of the household of faith—that they may take note of us that we have been with Jesus, and may desire us for their friends and counsellors in the work of the Gospel."

Topeka's Famous Preacher

As is customary, all the protestant churches of the city invited visiting preachers to fill their pulpits on Sunday. Judging by accounts in the newspapers next day and by conversational reports, there were many "great" sermons preached in Topeka that day! The editor writing this preached in the Central Congregational Church, of which Rev. Charles M. Sheldon is minister. Whatever is to be said of the poor words of the sermon, there is no doubt that preacher and congregation went from the house with a blessing that day.



Dr. W. T. Moore and Another Young Preacher.

The service itself was an uplift. Noble hymns, simple, tender prayer, an atmosphere of consecration made God seem near and duty plain. Dr. Sheldon's work in Topeka is only surpassed in fame by his book, "In His Steps," which has been read more widely over the world than any other modern volume. In his pastoral ministry, the author embodies in very simple fashion the ideals of his book. There is a quiet, simple, kindly strength about him. He is transparently Christian. The city speaks his praise with one voice. Business men believe in him. Young people love him. The poor cling to him.

It has been much marvelled at that Dr. Sheldon has remained in Topeka all these years despite the lure of many calls to other "wider" fields. Until a year ago, his church house was very modest—only the uncompleted chapel on the rear of the lot. Last December the present beautiful sanctuary was completed. It will seat perhaps a thousand. Through the years Dr. Sheldon has found the worths of his ministry not in crowds (though he has not lacked them) nor in material success, nor denominational prestige, but in the spiritual welfare of the people with whom he lived. He saw, what many ministers fail to see, that these worths are just as great in Topeka as in Boston or Chicago, that a man's field is as wide as his insight, and no wider. Hence he has remained in Topeka, gathering all its people into his heart—the students and professors of Washburn College, the colored folk of Tennesseetown, and everybody else between.

The Convention Story

How the Topeka Meeting Moved Forward Step by Step

Topeka is a good convention city. Though the convention of the Disciples of Christ, October 11-17, was the largest gathering that had ever come to this little city of forty thousand, we were never more comfortable than here. The gracious western hospitality threw open the best homes of the city and three times our number might have been cared for with ease. The city was ablaze with electric signs welcoming our coming and the newspapers printed most extensive reports of our deliberations. Our presence was distinctly the event of the week and we trust our message was scattered about the city so generously that it may remain with the people of Topeka for many days as some return for their many acts of kindness.

The convention was opened as usual with the sessions of the Christian Woman's Board of Missions. It was a marked feature of the entire convention that the various societies placed upon the program the actual workers of the various fields. No innovation could be more popular than this. If we are at times to hear from preachers who take large offerings, we are always more glad to hear from the people who can bring information from the field direct. The C. W. B. M. had a list of strong workers who would be a credit to any organization. W. L. Mellinger spoke on the work in Mexico. He reported that Protestant work in Mexico had been almost exclusively among the lower classes, so that protestantism had almost come to be confused in the public mind with ignorance and incompetence. He insisted that if any people was to be converted their leaders must be reached and the program in Mexico should be so conducted that the strong men might be brought within the sway of the gospel. J. E. Randall also spoke of the need of making the program in Jamaica one that might appeal to all classes. He asked that the new building near the governor's mansion, being erected by our people, should be in keeping with its surroundings.

Educational Projects.

The educational projects of the C. W. B. M. are among the leading forms of service of the society. The new missionary training school at Indianapolis was described by Professor Charles T. Paul. The school is being conducted on a very broad basis and already members of other communions are enrolling in it for training. This is comforting news to the Disciples after we have spent a century using the educational equipment of other bodies for many special lines of work. The Bible chair work in the state universities was reported by Professor F. L. Jewett of the University of Texas. It was shown that while other communions have been considering the work of reaching the students of the great state institutions, the Disciples have to the present time elaborated the most practical plan in the field. As the state institutions are rapidly growing in favor and will never be lacking in money or equipment, the opportuneness of co-operating with these great educational plants in their work, is most apparent.

In Home Missions, the C. W. B. M. has shown itself very appreciative of the real problems of our home land. It has not been interested in duplicating churches in over-churched towns just to gratify the feeling that the Disciples should have a church in every spot of our land. It has gone to the mountain whites, to the negroes, to the frontiers of the west and to the orientals upon the Pacific coast to render a home missionary service which must be admired and appreciated by every person in the brotherhood. The real workers in these various fields of missionary endeavor were presented and spoke at length with reference to the trust that had been committed to them. The note of optimism was everywhere present and we have every reason to be proud of the results coming from this consecrated toil.

Foreign Society Sessions.

The Foreign Christian Missionary Society began its annual convention on Thursday. Secretary F. M. Rains was gone on his trip around the world, but the best loved man in the brotherhood, A. McLean, was present to preside over the deliberations. The society has grown under his consecrated labors from a small despised movement to be the greatest of all our organizations. The society eclipsed its centennial offering last year and is now venturing to nail to its mast-head the slogan, "A Half Million for Foreign Missions." Stephen J. Corey was there with his broad sweep of missionary lore and his consecrated enthusiasm. The new secretary E. W. Allen, made an impressive address on "Pentecostal Power" in which he emphasized the need of a deeper devotional life.

A Program of Missionaries.

Never were there more missionaries on the program and never did the addresses at a foreign missionary convention reach a higher level. Our best men are saying that the most statesman-like thinkers among us are the foreign missionaries. These foreign workers cannot think in a groove, for their work presents new situations and new problems all the time. O. J. Grainger is on furlough and was present to speak on India's need. The protestant forces in India are drawing closer together, except the Church of England missionaries. Unless the latter shall see the hand of God in these union efforts, she will be discredited among the natives of India. It may not be as long as some of us think until we have a united church of Christ in India. Our people are on the field and it will be a privilege to contribute to this great movement in spite of the relative smallness of our numbers. Mrs. Madden spoke of Missionary experiences in Japan. Dr. Pickett is a most enthusiastic spokesman for the mission in the Philippines. He called attention to the statistics which showed that the Philippine mission had had over half the converts won on the entire mission field of the society. A five thousand dollar printing press has been donated the mission which will soon be busy scattering literature all over the island possessions of Uncle Sam in the Orient. R. Ray Eldred spoke on the growing work in Africa. A woman gave a gold watch in the convention because she had no money to spare for the Congo work, and the address of Mr. Eldred but



AT THE FOREIGN SOCIETY EXHIBIT BOOTH.

served to deepen the conviction that the mission work on the Congo was a real advance of the kingdom of God. The growth there has been one of the miracles of modern missions. It is no accident, but results from the toil of consecrated lives.

Dr. Macklin's Broad Work.

Dr. Macklin spoke of his Chinese friends. He has exercised a wonderful influence in China, not simply in a religious way but in every way. He has well-defined political views that have been accepted in many quarters. He is strong on the parable of the Good Samaritan and is himself the doer of many good Samaritan acts. No Disciple could listen to him without feeling proud of the statesman who represents us in China. He replied to the criticism that has been directed to the work in China by certain reactionary influences in our brotherhood. His appeal was irresistible. "Cannot you trust us in China? Cannot you rely on the judgment of 45 out of 46 of the missionaries on the field?" The mission had been criticised by one of our journals for joining the other religious bodies in an educational enterprise. We glory in men who so truly represent the genius of the Disciples and blush that we have any who think loyalty demands a refusal to practice the Christian union which we ever preach.

The foreign society had a great booth which was the busiest

place to be found in the capitol where the booths were located. The missionaries nad one continuous performance of telling their experiences and of presenting the problems of the work on the foreign field. Books and curios were sold in large numbers. It is to our credit that the foreign society is able to report the sale of seven thousand books on missionary subjects last year. We think we know that no other department of religious knowledge had that much literature scattered among us last year by all means com-



CROWD AT THE COMMUNION SERVICE.

bined. It is a great day when our literature is relating the conquests made for Christ instead of emphasizing small and unimportant dogmas that were once built up around us.

American Society's Sessions.

The sessions of the American Christian Missionary society were almost overshadowed by the interest in questions of organization that were before that society. Contrary to the belief of many people, the question of delegate representation was really settled three years ago at Norfolk when a plan for the churches to elect delegates to the sessions of the American Christian Missionary Society was adopted. In spite of this fact, a journal has been busy exciting people against proposed delegate representation.

That some of our people are without a sense of humor is illustrated by that Nebraska church where the pastor preached vigorously against delegate representation the Sunday before the convention and then got his church to elect him a delegate to go to Topeka to fight delegate representation. What was really proposed was the creation of a general council of the church to which all our societies should report. At present our societies are self-constituted boards, and those voting are life members who have bought membership with a price. A more undemocratic device could hardly be imagined. Only the American Christian Missionary society has invited churches to send delegates who could vote in its general convention. Under the new plan all societies would report to the church and be subject to the control of the brotherhood. That it is desirable that we should all have a hand in directing the evangelistic and benevolent work of the church seems beyond question. The minds of some had been beclouded upon the question, however.

The basis of representation was a delegate to each hundred members, it being provided that no church should have less than one delegate or more than ten. This was to prevent large churches from having an undue influence in a convention. To the delegate body thus created, the societies would report annually and receive instructions for their work.

Unification of Missionary Societies.

The most sweeping feature of the report was the proposed unification of the missionary interests of the church. It was proposed that the Foreign Christian Missionary Society should do all the foreign work and the American Christian Missionary Society should do all the home missionary work. It was proposed that the Christian Woman's Board of Missions should continue its present missions but that its future work should be benevolent and that the National Benevolent Association and the Ministerial Relief society should be merged into this society. Under the proposed merger, there would be but four missionary calls a year. It is for just such a change as this that our preachers and congregations have been calling and it is interesting that this, the most radical feature of the report, has not been subjected to any debate up to the present time.

In the discussion of the plan of organizing a general board, we had good opportunity for observing the different types among the Disciples. Those who favored the new move made no speeches and took no part in the polemics except to offer brief explanation. The conservative element of the convention, however made vociferous protest against the proposed innovation. It was most apparent that there were two types of conservatives. One was represented by J. B. Briney. The other type was represented by younger men mostly located in the galleries. Brother Briney made a calm and unimpassioned speech. It was much like the speech of an attorney but it was delivered in a rational mood and to the point. It came from a man whose long service in the work of the gospel commands respect even from men who differ from him in most radical ways. The younger type of conservatives made no speech but jumped up and down and yelled. They would carry their point by sheer force of vocal power. Converted under an emotional evangelism which has superseded the rational evangelism of men like J. B. Briney, they would fain accomplish all things by primitive Methodist agencies. We are glad to say, however, that our young men were for the most part inclined to listen to facts sanely presented rather than to appeals to prejudice. The motion to postpone action for one year on the proposition of organizing a general convention prevailed, almost unanimously.

Boston Versus Portland.

In the business session other matters came up for discussion. Since the committee on time and place always has its report overruled, the committee this year brought in a facetious and ambiguous report. The two cities wishing the next convention were Boston and Portland. Boston made application on account of overtures the Baptists of the east were making for union. The west demanded it on account of the influence it would give them in determining the future religious belief of a rapidly developing section. The convention after much parliamentary jockeying voted to go to Portland. The choice of the place of meeting is the one point where free swing is each year given to the debating proclivities of the ordinary Disciple.

Change From October to June.

The most radical thing actually accomplished was to change the date of future conventions to June. The convention next year may be held as late as July for transportation reasons, but it is understood that we are to have June conventions henceforth. The various resolutions that passed were all of progressive nature and we regret that we may not pause to discuss others of them. Our business meetings at the convention show up whatever wickedness is in our hearts, but when the worst has been said, we are [illegible]



A SQUAD IN THE BROTHERHOOD PARADE.

young and masculine and a bit untrained. With coming years will come dignity, we trust, without loss of virility.

Benevolence and Ministerial Relief.

The session of the Benevolent Association was only an hour long but full of enthusiasm from start to finish. While the association makes but little noise, it has made amazing headway and now enjoys an income equalling many of the older societies. The latest project is the establishment of a hospital in Kansas City. A church is known by the keenness of its human sympathies and it is one of the most hopeful signs among the Disciples that their type

of piety feeds the hungry and cares for the orphan. Mr. Mohorter is a tireless worker in his special field and as secretary of the Benevolent Association is rapidly bringing it into prominence.

The Ministerial Relief session was also brief. While something is being done for our old preachers, it is in no way commensurate with the need. We must acknowledge as the worst blot upon the fair name of our brotherhood, the failure to come to the relief of the old soldiers of the cross. Even the men being aided get only a pittance. Some of our brightest men have an incredibly thin wall between them and poverty and want. A church that pays lower salaries than many other churches, should make more adequate provision for its old preachers than any other.

The presidential address by Peter Ainslie was a classic. We would gladly quote from it but since we learn that it is to be printed, we would rather commend to our readers the entire address. There was courage, vision and a prophet's power in this great speech, one of the finest pronouncements that a Disciple convention has ever heard.

American Secretary's Keen-Visioned Report.

The secretary of the American Christian Missionary Society, Dr. I. N. McCash spoke on the work of that society. As the society has eclipsed all previous records in raising money, Mr. McCash was naturally happy, as were we all. He outlined his conception of the progress of American missions.

Prominent in this program was the redemption of the city. It is clear that the cities of America which are growing so fast must be taken for Christianity or they will become the centers of infidelity and sin that will in turn defile the whole nation. With so broad-minded a program for American missions we should expect to see this mother of all our societies restored to her early place of leadership in the missionary life of the church.

The Church Extension cause, of which George W. Muckley is secretary, had a most enthusiastic evening session. More money was raised this year than in the centennial year. Within two years at the present rate, we shall have a church extension fund of a million dollars. John Ray Ewers of Pittsburg made a notable address for the society. He is so saturated with the modern social view of things that his Church Extension address would have made a passable presentation of the social mission of the church.

Evangelism Discussed by Evangelists.

The evangelistic period was interesting to many. It is noteworthy that we hardly ever hear a pastor speak of evangelism any more without wishing it improved at many points. This critical attitude is deeply resented by some of our evangelists. Some of the men in evangelistic work frankly recognize the need of reform in our methods. Others go blindly on in defiance of facts that should be apparent to all. One speaker spoke in defense of sudden conversions. We had a great wish in our hearts that some of the church's greatest leaders would speak on the recruiting work of the church. New members must be gotten and the world must be won for Christ. How shall we do it? The evangelistic session presented one way, but we believe not the only one.

The Communion service in the afternoon was as usual the largest gathering of the convention. No address was made, for the vast audience of ten thousand people on the capitol steps and on the lawn could not have heard a speaker. The emblem of the Lord's sacrifice were distributed to the members present and at the close an offering was made for Ministerial Relief.

Stirring Brotherhood Sessions.

The Brotherhood was in evidence throughout the convention with their stereopticon exhibits. On Saturday they had a thousand men in line for a Sunday school parade. All day Monday they presented their cause. The great question that is being discussed is the function of the Brotherhood. It is not lacking in its critics who declare there is no place for such a movement and that it only cumbers the ground. Others believe in the idea of organizing our men but think the movement should be more concrete in its aims and that it should show a larger record of achievements.

It has organized several hundred local brotherhoods among us. It will certainly have to define its function more accurately, however, to appeal in the largest way to men. Dr. Combs says its function should be to convert the world. Dr. Gunsaulus insists that there can be no doubt what a Brotherhood should do, it should brother. We would have liked, if his subject had permitted, to have had him follow this lead a little farther, for it was a thought-provoking pronouncement. The Brotherhood had one of the best programs of the convention, and is to be especially commended for introducing to our people such able men from other communions as Raymond Robins, Bishop Bell, Governor Stubbs and Dr. Gunsaulus.

On the whole, it was a happy home-coming from the convention. From some conventions we have gone with much sadness. The task of progress has seemed well-nigh hopeless. Now we are astonished and delighted with the open-mindedness of our brethren. It was noteworthy that the young men were furnishing the church with their counsel. The day has dawned for a new generation of leaders. What these men will do with their opportunities it would be hard to forecast. They are men who are loyal, but who love truth above tradition. The Disciples are young among the great bodies of Christians in this country. Their traditions are less fixed. Great things may come yet from this body of Christians. All of us who have faith, must believe God will use the Disciples of Christ for some great service in the days to come. O. F. J.



Courtesy of The Topeka Daily Capital.

THE BROTHERHOOD M

A SERIAL STORY

Donald Graeme

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By M. A. FULTON

CHAPTER XXIV—Continued.

"And do you think, Mister James Douglas, that I had the heart to go on amusing myself developing photographs and such like, when our minister was lying in agony of body and mind, through the devilish act of a man who scrupled at nothing to gain his own ends. It was only when Mr. Sinclair went home to the manse, that I began to develop my summer snap-shots. The one you hold in your hand was one of the last I did. I knew my man at once. A few words with the cashier was enough. If I mistake not, the man with the motor will not be seen at Brigend choir practices any more." The young men clasped hands and both their faces shone with gladness as James answered:

"It was nae chance, Maister Gordon, but a kind Providence, that led ye into the bank that August morning, wi' yer camera. He's like a rat in a trap, the black-herted villian. It was a guid day's work, Maister Gordon. Yer ain hert and mony anither's would hae been sair tae hae seen the dove in the claws

"Take it lad, and ye'll come back soon to telt me how the knave scuttled away."

"I will that, an' it'll no be lang. Though right weel I ken a'ready how it'll be. He'll gang just like a whipped cur—a snarl, a yelp, and then aff wi' hangin' lugs. If I had ma will it's jail he'd get. But David Graeme says he would forgie the de'il himsel' for the black deed, seeing' his ain son is cleared o't."

"Jail would be too good for him, James. But let us be thankful that he did not succeed in robbing Brigend of something better than gold. I know she's far above me, or you either, James. But, man, it's a grand thing that we'll tear the mask from the man with the motor car. Hurray!"

As James hurried homeward through the lighted streets of Brigend he scarcely felt himself touch the ground. His heart was beating joyously. The very street sounds seemed to ring with gladness, and the burden of it all was the thought which kept repeating itself over and over again in his inmost consciousness: "Donald is proven innocent. Donald is proven innocent." Nothing else seemed to matter. For was not Donald Jeanie's brother? In proving Donald guiltless, would she, possibly, not be saved from a fate worse than death? But did she love Archie Monteith? He had reached the door of Hopefield when he got so far in his musings. He paused on the step a moment before inserting his key in the latch.

"Would she give him up?" he said to himself, grimly. "She's a woman in a thousand—one o' them who would cling to the man she loved gin if he were a leper—or a forger—for that maitter." Then he opened the door and went in.

The pleasant clatter of tea cups greeted his ears as he put off his great coat and hung it up in the hall. A good, old-fashioned, sit-down tea, served in the dining room, was the usual custom at Hopefield. A buzz of pleasant conversation filled the room as Jamie Douglas turned the knob and entered. A great surprise was in store for him. Jeanie was pouring out the tea and, seated at her right hand, was Mr. Sinclair, his spiritual face lit up with that rare smile of his, which always seemed to set him apart from the ranks of ordinary men. Jamie was at his side in a moment, grasping his hand with a grip of heartfelt affection as he said:

"Mr. Sinclair, from ma very hert I welcome ye back amongst us. We never knew how much we lo'ed ye, sir, till yer place was empty for a time."

"You could give me no more valued words of greeting, James, than those you have uttered. Believe me, the present moment is one of the happiest of my life." He scarcely glanced at Jeanie as he spoke. But had Frank Gordon been present he would, at that instant, have pronounced her more of the rose than of the snowdrop.

"Allow me to congratulate you, James, on your recovery from recent illness." James started as if he had received a shock. At the opposite side of the table, between Mr. and Mrs. Graeme, sat Archie Monteith. He rose and extended his hand to James, with apparent cordiality. But James drew back and his eyes flashed angrily as he put both his hands behind his back. "I did not expect to find you here, Archie Monteith, in this company, and I refuse to touch your hand." Archie's face flushed hotly, but he managed to speak calmly as he said, with a sneer: "I do not choose to explain myself to one of my uncle's servants. If I have satisfied your master, James Douglas, it ought surely to be enough for you."

"But it is not enough for me, sir, as you will know before you are much older."

"Sit down, Jamie," said Mr. Graeme, feebly. "It is only fair that you should know everything. Archie has made a very fair statement. We must treat him as an innocent man sae long as we cannot prove the contrary."

"I know, Maister, Mr. Monteith has aye made fair statements. An' I'm no one to condemn any innocent man. That's how I've aye stood up for Donald. Where is he?"

Mrs. Graeme, who had listened in silence but eagerly to every word, now spoke sadly. "Donald left the house half an hour ago. Poor laddie, his heart's breaking."

Archie flared up angrily. "It is very hard, Aunt 'Lizabeth, that Donald should behave as he is doing. If I have shown to my uncle's satisfaction that two miserable bits of writing may not have been written by the same hand, if Mr. Sinclair gives me the benefit of the doubt, and you and Jeanie, is it fair of Donald to storm up because his cousin is received in his father's house as an honorable man? Why should Donald consider himself under suspicion if I am acquitted? An innocent man should not be quick to

Continued on page 17.)



USE STEPS BEFORE THE PARADE.



The Chorus of Frogs.

"Yaup, yaup, yaup!"
Said the croaking voice of a frog:
"A rainy day
In the month of May,
And plenty of room in the bog."

"Yaup, yaup, yaup!"
Said the frog, as it hopped away:
"The insects feed
On the floating weed,
And I'm hungry for dinner to-day."

"Yaup, yaup, yaup!"
Said the frog as it splashed about:
"Good neighbors all,
When you hear me call,
It is odd that you do not come out."

"Yaup, yaup, yaup!"
Said the frogs; "it is charming weather;
We'll come and sup
When the moon is up,
And we'll all of us croak together."

—Aunt Effie's Rhymes.

Where the Daisies Lived

BY LIZZIE DE ARMOND.

There was a whole big family of Daisies, they lived in such a lovely place! It was a green field with two broad, spreading chestnut trees right in the middle.

On one side, close by the fence, a little brook danced gaily over smooth white stones singing such a merry tune, that the Daisies never felt cross but smiled and nodded gaily to each other from morn till night.

They were all dressed alike in dainty green robes and pretty white-frilled caps. Every day they gave a honey lunch to the butterflies and bees, who told them wonderful stories of gardens full of sweet-scented roses, of dark cool woods where ferns lived and the shadows gathered around.

"Yes," they would say, "it must be fine out in the world, but our home is the best, with the warm sunshine beaming upon us, filling the meadow with golden light."

Far, far above, like a great sea, was the deep blue sky, where soft fleecy clouds lay piled in heaps like snow banks. "Sometime," the daisy flowers told each other, "we will grow tall, and reach up and see what lies beyond"—but they never did.

There were cradles hanging from the maple branches, rocked to and fro by the summer winds. Through the day, baby birds peeped over the sides, their big eyes blinking and winking in the sunshine and their wide mouths always open for food; when they grew large, away they flew up, up, singing songs so sweet and clear, that the children who played by the sparkling brook forgot to be naughty and thought only of the glad music.

The red-backed spiders hung their dainty lace curtains on the blackberry bushes and the crickets chirped merrily at the front door of their underground homes.

There was life above, beneath, everywhere. When the shadows began to gather, and the sunset bars were let down so that the shining clouds could pass through, the mother birds sang softly to their tiny nestlings, "lullaby, lullaby!"

Soon the star torches in the sky began to gleam and glow, then the Daises folded up their white frilled caps, their heads bobbed sleepily to and fro, then hung motionless. Ah! they too were off in dreamland, while the silent Night gathered the Daisies and their beautiful home safe in its sheltering arms.

Alligator That Shoots the Chutes

The very last creature that the average man would select as a trick animal is the huge, sluggish alligator, yet even that deliberate brute can sometimes hit a swift pace. It has even been trained to shoot the chutes with easy grace.

This feat is performed regularly at an alligator farm in California, the big saurian waddling up the incline at the other side and sliding down the watery chute at express train speed.

At this novel farm there are 500 or more specimens, ranging in size from the huge bull to the newly hatched, lizardlike youngsters. They are raised for their hides, although the sale of the little fellows for "pets" and the admission to the grounds help swell the profits of this unusual business.—Scientific American.

No Clock-Watcher

How many clerks measure up to the standard of the young bookkeeper in this story? He was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the wash-room, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then approached the young bookkeeper.

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow.

"I beg your pardon, were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full-fledged.—Human Life.

A Word to Girls

Have you ever noticed the great amount of admiring attention which the graceful girl attracts? Even though she may be only plain or moderately good-looking, and not prettily or smartly dressed, there is an air of natural superiority about her which forces her upon our notice. This superiority lies in the fact that the graceful girl knows how to poise her body correctly, how to walk and sit becomingly. Consequently, no matter what she wears or what her features may be like, she always appears to the best advantage.

A plain girl who knows how to stand, move and sit with ease is far more admired than the beauty who is clumsy and awkward. Some girls are naturally graceful. But there is no reason why those who are lacking in this respect should not add to their charms by carefully cultivating the art. An erect carriage, a graceful walk, a graceful manner of sitting and rising are necessary if a girl wishes to be really charming. And it is quite within her own power to acquire these virtues. She must study her own defects and the faults of other girls in order that she may avoid them.—Selected.

A Spelling Lesson

It was at a private day school for little girls that mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after the mother had gone, spelling class was called out.

"Phoebe," said the teacher, "you may spell 'pig,' and then tell us what kind of noise little pigs make."

"P-i-g," spells Phoebe correctly, "and this is the noise they make: 'Que, que, que, que.'"

"That is excellent," said the teacher. Now, Rosalin, you may spell 'dog,' and tell me what kind of a noise he makes."

"D-o-g, dog," replied Rosalin; and our doggie says 'Bow-wow-wow,' and sometimes he growls very ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell 'cat,' and tell what noise she makes."

"C-a-t, cat." responded Sallie. "She sometimes says 'Mew,' sometimes she purrs and when the dog bothers her, she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell 'love.'"

"Oh, laughed Grace, "I can spell love!" Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, resounding kiss. "That is the way I spell 'love' at home," said Grace, demurely, while the teacher and all the little spelling class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?" asked the teacher.

"Why, yes, ma'am," answered Grace, looking around. "I spell 'love' this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in shape the topsy-turvy books on the platform desk." "I spell 'love' by working for mamma, papa, little brother and everybody when they need me!" she said.

The teacher took the little girl on her lap, and said: "Grace, that is the best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can!" exclaimed Grace: "L-o-v-e, love!"

The teacher hugged her, called her a dear little girl, and then dismissed the class.—

—Southern Churchman.

It is not so much great talents God blesses, as great likeness to Christ.—*M'Cheyne.*

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, OCTOBER 30.

Theme for the Day.—The Sure Reward.

Scripture.—And Jesus said unto them, verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. 19:28.

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. 1:18.

And ye lifted up your head, and it seemed as if He said,
"My beloved is it so?
Have ye tasted of my woe?
Of my heaven ye shall not fail!"—
He stands brightly where the shade is,
With the keys of Death and Hades,
And there ends the mournful tale.
—Elizabeth Barrett Browning ("The Fourfold Aspect").

Prayer.—Father, we claim the privilege of praise, which is the joy of all Thy creatures. For the new week, for the day of rest and worship, and for every precious gift of Thine, we render Thee our thanks. Thou hast made us very rich with Thy favors, and we would make our lives responsive to the call of God to higher ground and to purer character. Thou hast promised us such honor as Thy children as makes every burden seem light and every sorrow nothing worth. In that high assurance lead us to the end of the way, and bring us to eternal life. Through Jesus Christ our Lord. Amen.

MONDAY, OCTOBER 31.

Theme for the Day—Delusion and Reality.

Scripture—The grass withereth, the flower fadeth; but the word of our God shall stand forever, Isa. 40:8.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee, Job. 42:5.

"What a brave winning! Lo the idol ours!"
When softly as the fingers of the wind
Unleaf the tallest trees, the fairest flowers,
So God with pity infinitely kind,
Strips the illusions, one by one, till fain
We are to trust His wisdom once again.
Marie Mumford Meinell ("The Soul's Autumn.")

Prayer—Our Father, we thank Thee for every experience in life which removes from before our eyes the clouds and mists of illusion and gives us to know the actual nature of life and Thy purpose for us. Save us, we beseech Thee, from self-deception. May we see things as they are. May we resent no trouble and turn aside from no hardship that yields to us a truer experience of Thy love and providence. We commit our ways to Thee. Lead us in the right way, and bring us home in peace at last. For Jesus' sake. Amen.

TUESDAY, NOVEMBER 1.

Theme for the Day—The Miracle of Mastery.

Scripture—If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you, John 15:7.

I can do all things in him that strengtheneth me, Phil 4:13.

And still depart
From death to death thro' life and life and find
Nearer and ever nearer Him, who wrought
Not matter, nor the finite-infinite,
But this main-miracle, that thou are thou,
With power on thine own act and on the world.
—Alfred Tennyson ("De Profundis.")

Prayer—Amid the perplexities of this world we are often tempted, our Father, to distrust Thy love and to doubt our power to win to holiness and joy. Save us from all such distrust. Teach us that our Savior has made clear our right to Thy friendship, and our power to do all things in His name. Give to us the sense of mastery over ourselves and all the evil of the world. May we share the calm courage of our Lord. So would we be like Him, in whose name we ever pray. Amen.

WEDNESDAY, NOVEMBER 2.

Theme for the Day—The Recognition of Jesus.

Scripture—When she had thus said, she turned herself back and beholdeth Jesus standing, and knew not that it was Jesus. ..... Jesus saith unto her, Mary. She turneth herself, and saith unto him.... Master, John 20: 14, 16.

Ay, the ray
Shed from those gentle eyes flushed my stilled soul
With such a glow of glory, such delight
Of sudden seeing, as if I had been
An Apennine, touched singly by the Sun,
Dyed rose-red by some earliest shaft of Dawn,
While all the other peaks were dark, and slept.
—Edwin Arnold ("Mary Magdalene.")

Prayer—Holy Father, our Guide and Friend, we have shared the sorrow of Mary of old, for we too have thought at times that we had lost our Master and should not see his face again. Yet out of every time of despondency he has brought us again by the glory of his presence and with the cheer of his word. We have heard his voice saying, It is I, be not afraid. May we never miss the joy of his recognition, but may our intimacy with him grow until we know him as we are known. Amen.

THURSDAY, NOVEMBER 3.

Theme for the Day—The Cry for God.

Scripture—O God, thou art my God; early will I seek thee; My soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is, Psa. 63:1.

Philip saith unto him, Lord, show us the Father, and it sufficeth us, John 14:8.

O somewhere, somewhere, God unknown,
Exist and be!
I am dying; I am all alone;
I must have Thee!

God! God! my sense, my soul, my all,
Dies in the cry:
Saw'st thou the faint star flame and fall?
Ah! it was I.
—F. W. H. Myers ("A Last Appeal.")

Prayer—Our Father, the longings of our souls after a vision of God assure us that we share the strong desire of all men of faith to know God. Our hearts cry for Thee. We are made in Thy own image, and we cannot be satisfied without the clear shining of Thy presence. Our divine Father, we prize this longing for Thee as the best proof of our upward progress. If we were not in some true sense Thy children we should not yearn for Thy love. Deepen, we pray Thee, this thirst for Thyself, that Thou mayest satisfy us with Thy mercy now and in a world without end. Amen.

FRIDAY, NOVEMBER 4.

Theme for the Day—The Assured Future.

Scripture—For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory, II. Cor. 4:17.

Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom Luke 12:32.

I have not seen, I may not see,
My hopes for man take form in act,
But God will give the victory
In due time; in that faith I act.
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile, the unseen Hand that leads
The heart's desire beyond the halting step of deeds.
—Whittier ("The Last Walk in Autumn.")

Prayer—We adore Thee, Thou ever living God, for this day and the strength we have to do our work. If it were not for the daily blessings of our Father, we should be too weak to master the duties of the way. But we are able wih Thy help to take one step at a time. And we trust Thee for tomorrow's portion of guidance and power. In the promises of our Savior we find comfort. Save us from letting go of his hand or giving up his protection. We want to live nobler and purer lives each day. Help us to come to our desires. For we ask it in his name. Amen.

SATURDAY, NOVEMBER 5.

Theme for the Day—"Not as I Will."

Scripture—Not as I will but as thou wilt, Mark 14:36.

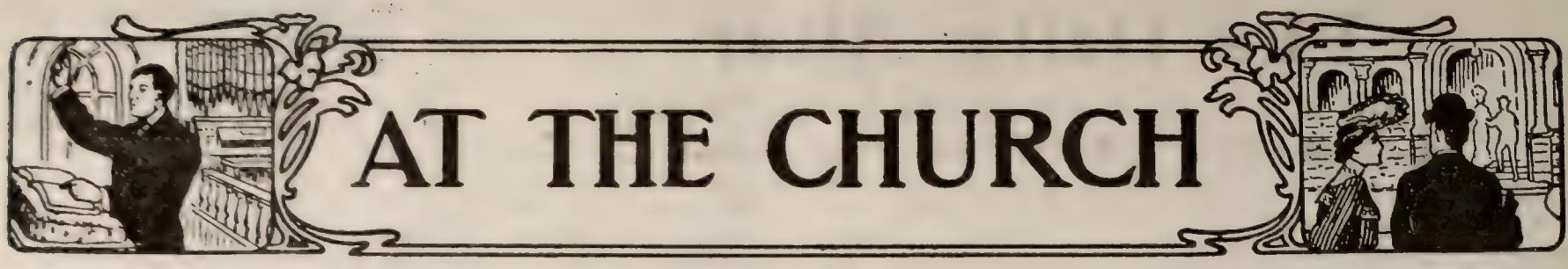
Which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil; whither as a forerunner Jesus entered, Heb. 6:19.

"Not as I will!"—the sound grows sweet,
Each time my lips the word repeat
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness
"Not as I will!" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill.
"Not as we will."
Helen Hunt Jackson ("Not as I Will.")

Prayer—Holy and righteous Father, we have followed too much the desires and devices of our own hearts. We have left undone the things we ought to have done, and we have done the things w ought not to have done, and there is no health of spirit in us. But Thou, oh most merciful Father, look upon our weakness, and gird us with Thy strength. Aid us to put aside the pride and the passion of our hearts, and to cry out to Thee for mercy and forgiveness. Most of all may we submit our wills to Thine own, and ever learn to say, Thy will be done. We pray in Jesus' name. Amen.

Count Tolstoi Scores the Russian Rulers.

Tolstoi, the peasant count of Russia, and noted novelist, vigorously denounces the action of the Russian government in establishing and maintaining a "Jewish pale," outside of which Jews are not allowed to live. He declares that it is a direct violation of the natural right of all human beings to "live and move upon the earth." His protest must be galling to the rulers and other prominent Russians, for he declares that the attempt of the government to restrict the Jews within the "pale" is because of their fear of the Hebrew race; that the Jews are far superior as a race in business and in enterprise, and likely to eventually absorb all the interests of the country.



Sunday School Lesson

By Professor Willett

The Upper Room*

The story of the final interview of Jesus with his disciples in the quiet of the upper room is given in various forms in the four Gospels. The third and fourth of these narratives are fullest, while Matthew and Mark are much briefer and almost precisely alike. The order of events is not easily established. Just at what point in the Passover feast Jesus suggested the memorial use of the bread and wine we do not know, for the records differ. But these details are quite immaterial.

A considerable additional section is furnished by Luke, relating our Lord's words in reference to his earnest desire to eat this final meal, and also his gentle reproof of his followers for their eagerness to enjoy whatever authority their position as his friends would permit. The fourth Gospel present a still further detail of the scene. It describes how Jesus, knowing the issue of events which were already starting him on the course toward the cross, girded himself with the towel, washed the feet of the disciples and gave them those impressive words regarding the danger of selfishness and the beauty of humility. Still further, the Gospel of John reports a fuller conversation between Jesus and Judas than the other records, closing with Judas' final resolve to sell the Master and his departure from the group prior to the dispensation of the bread and wine of the memorial meal.

The Passover.

Jesus lived the life of a devoted and high-minded Jew under the law. In all things he was obedient to both the substance and the spirit of the classic institutes of the nation. As far as it was possible he attended the great feasts of his people, though without the feeling their observance was obligatory if it interfered with the good work he was doing. He had planned his arrival at Jerusalem so that he might be present at the feast of the Passover. The memory of that feast went back to the days of Egyptian bondage, from which Moses had led the people into liberty. The Master planned a new exodus, not only his departure from the world of his active and visible leadership, but the exodus of all those who counted themselves his friends or were to accept his guidance thereafter, from the land of low desire to the region of holiness and happiness, the new social order of which he had continually spoken. Therefore the Passover had a deeper significance to him than to any other of its observers. He realized that by a very true figure of speech which was to become familiar to the church of the future, he was the real Passover Lamb of that year.

There is something very beautiful as well as pathetic in the story of this little gathering in the upper room. The disciples knew but little of what was about to come. In spite of all the warnings they had received and of the keen disappointment of their hopes for immediate honor upon the previous Sunday, they were keyed to high expectation of the early advent of Christ's rule in the world. Their minds were set upon the honors they were about to enjoy. Two of the evangelists record the earnest efforts of Jesus to turn their minds from these selfish considerations to the larger ideals of the kingdom. Our Saviour knew what a shock awaited these men upon the morrow. He had done his utmost to make them understand, but all in vain. It was therefore a melancholy pleasure for him to share with them in such quiet as the evening afforded, these last moments of confidence and direction.

Did Jesus Command the Condemnation?

It seems probable that this gathering of our Lord and his disciples took place on Thursday, the evening previous to that on which the Passover was observed. Friday was the proper day for its celebration. Moreover on Friday morning, when the priests and other officials gathered to secure Jesus' condemnation in the courts of Pilate, they were careful to avoid the contamination of a heathen building, lest they should be unable to partake of the Passover meal. Much controversy has arisen over this unexplained fact in the life of Jesus. But for some reason best known to himself, he chose on this earlier evening to enjoy with his disciples that ceremonial meal which was not due for another twenty-four hours in the calendar of the nation.

The more one enters into sympathy with the spirit of Jesus, the more clear it becomes that it was no part of his purpose to establish any ritual for the observance of his friends in later days. Indeed it is the astonishment of all who have studied his life that he avoided as far as possible the Jewish spirit of ordinance, ritual, and form as little calculated to yield values in the making of character. Jesus was no more concerned to establish an ordinance like that of the Lord's Supper than to prescribe a liturgy for the church. But he was greatly concerned to impress upon his disciples their common relation to him and their need of repeated reflection upon his teaching. Their love for each other and the common work they had to do would draw them into association at frequent intervals. That association was sure to express itself in the common meal where they seemed to be one family. He wanted them to remember that whenever they ate and drank together he would be with them. Never must they forget that fact.

Not a Sacrament or Rite.

This is the very heart of the Holy Supper. It is not a sacrament, as it has been too frequently and mistakenly called, though it ought to have all the value of a renewal of allegiance to the Lord. It is not a mystery in which a miracle is wrought by the change of the elements of communion into the body and blood of Christ, though one branch of the church has constantly maintained this thesis. None the less, is it the feast of the Real Presence. The Master would have us understand that he is present with his people whenever they gather in his name. It is a feast of Memory, because it recalls those great events in his life in virtue of which our friendship with him and with the Father has become possible. It is a feast of Hope, because it looks forward to the reunion with those whom we have loved and lost awhile, for they too are in the presence of God. But most of all it is the feast of Love, for here is brought to mind afresh that good will of God made known to us in Jesus Christ our Lord.

The Holy Supper is not a matter of form. Time and place are as nothing compared with the spirit in which it is kept. Probably the last thought of Jesus would have concerned itself with the mere accidents of this holy meal. He wanted his disciples always to think of him as a fellow guest with them at the banquet table of God. His words are not to be construed as commands for the observance of the communion. To so read them robs them of their deep and tender appeal to the heart of the disciple. The Holy Supper is appropriate on any day, at any hour and in any place. The early Christians appear to have observed it daily. Throughout the centuries the church has kept it in loving regard, though varying greatly in the method of its observance and in the periods of its recurrence. The only thing that can render it ineffective is to make of it a spectacle or a rite. Then, least of all, is the Savior remembered and honored.

The Spirit of the Holy Supper.

To give the Holy Supper its true place in the work of the church is to make it so impressive and significant that those who observe it are made to feel its inward value and its spiritual lesson. It never ought to be observed by a congregation of listless, inert, or uninterested people. It is an open question whether its connection with other and more formal services is not a direct disadvantage to the right interpretation of its meaning. Is there not danger that when it is made an essential part of a longer and more ambitious service, it falls to the low plain of a mere convention or commonplace, and misses its true meaning? Better would it be that a dozen sincere and earnest disciples were to go into another room for the deliberate purpose of observing this holy feast, and thereby register their choice of soul, than that a whole congregation should passively partake of the dispensed emblems and lose their deep significance. Rightly observed, the communion cannot come too frequently.

"Age cannot whither it
Nor custom stale its infinite variety."

But if it is in a danger of becoming a mere form, if the members of the church imagine that there is some value in the observance of this feast apart from their actual and vital communion with Christ, it has lost its meaning and is more likely to do harm than good. Better its less frequent observance than the danger of its degenerating into a stereotyped rite.

Most of all must the Christian remember that the communion is not observed alone in the Holy Supper, but in every act of good will and kindness to one's fellow men. Most fittingly has Lowell taught this lesson in Sir Launfal:

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*International Sunday School Lesson for November 6, 1910. The Last Supper, Matt. 26:17-30. Golden Text: "This is my body which is given for you; this do in remembrance of me." Luke, 22:9. Memory verses, 26-28.

"The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Christian Endeavor Lesson

BY W. D. ENDRES

Topic Nov. 6: Secrets of Happiness Job 5:17-27; Prov. 3:13-18.

The subject assumes that happiness is a good and desirable thing. It may be, and it may not be, that depends upon our conception of what happiness is. If we think of it as continuous merriment, as a succession of thrills of delight, a giddy joy, void of all responsibilities and earnestness, it is by no means worth the cost. But if we look upon it as the deep and abiding satisfaction of the soul at one with God, full of earnest purpose, engaged in high endeavor, rejoicing in the pursuit and the possession of all worthy ends, we may well inquire for its secrets for they are to be desired above all things. Such doubtless is the conception underlying our subject, and we may well ask for the secrets through which it may be obtained.

We do well to realize that there is no formula which if discovered by just one, will elect one to the enjoyment of true happiness. Men might have time and ability to search whole libraries and read all the numerous volumes which have been written on the subject and still be one of the most miserable creatures in the world. The secret of happiness will hardly be found in books. John Stewart Mill, the great Utilitarian philosopher, said in effect that the world wanted happiness, but that it could never get it by going after it. And did not Jesus express the same great truth in his own inimitable way when he said "He that seeketh his life shall lose it?" The way to secure happiness then is to forget all about it. One might as well undertake the pursuit of his own shadow as the pursuit of happiness with the hope of overtaking it.

Happiness as above described lies in the fulfilment of the life function—in being real men and women, somewhat conscious of the grandure and destiny of human life and trying to realize upon it in an eternal way. As we look on life in this big way and try to order our lives accordingly, we get vision, a new sense of values, a new definition of life. We have been born again, we are in a new world, we have found God. As we view life from this vantage ground the routine of daily life ceases to be dull and heavy, instead it is full of significance, an occasion for hope, and opportunity for the realizations of eternal values. Thus occasions for words of sympathy and cheer, the sharing of another's burdens and sorrows, once duties to be discharged, now become privileges to be enjoyed.

How strangely this all happens. Is not the outside world the same as it has always been? Are not the burdens in themselves just as heavy as before? Is not the cry of the hungry and oppressed as loud and as sickening as before? On the other hand did not the birds sing just as sweetly, the flowers bloom just as beautifully, and the stars shine as brightly as before? Then how all this change, this unalloyed satisfaction, this inward joy, this true and abiding happiness? The compelling answer is that it comes from within. We are the source of our happiness and the secret is to find ourselves—in relation to God and his world.

Donald Graeme

(Continued from page 13.)

take guilt to himself. But I know well that Donald has taken up this plea against me entirely through this scheming fellow, James Douglas. I tell you to your face, you have tried to bring shame on an honorable name, but you have failed, and I defy you."

The two men glared at each other, Archie Monteith recklessly defiant; Jamie Douglas outwardly calm, but every nerve tingling with indignation. Jeanie cast one imploring look on Mr. Sinclair. In a moment he was on his feet. Laying his one hand on James Douglas' shoulder, he said gently:

"You are a trusted friend to every one of us, James. For all our sakes take the best view of this unhappy matter."

"He is no friend of mine, Mr. Sinclair, and never has been" said Archie bitterly.

"That's a true word, thank Providence" said Jamie slowly. "I hae nae wish to be a friend tae a forger."

"Take back your words!" roared Archie, bounding to his feet.

"Saftly, man saftly," said Jamie with provoking calmness. Then in a sterner voice he added: "Sit down in that chair, sir, and don't move till I give you leave. And mind this, ma chiel, if you tempt me much further, I put you in the grip o' the law. As it is, were it not for the company you are in, you would never leave this room till I had gien ye a hide fu' of sair bones. Now for ma proof." Archie Monteith, white and trembling, took the seat to which Jamie pointed. If ever guilt was written on a man's face, it was on his at that moment. Drawing the photograph from his breast pocket Jamie held it up to the light.

"Look at this Donald's faither and mither. Look at it Miss Jeanie, his sister. Look at it Mr. Sinclair, his meenister. What think ye o't?"

"Archie!" they all exclaimed in a breath. "Alias Mr. Richard Smith" said Jamie mockingly.

"You lie" hissed Archie through clenched teeth.

"Maybe young Frank Gordon's camera lied on the eighth day o' August last, in the bank o' Brigend, at the hour o' half-past ten by the clock."

"It's a vile conspiracy to ruin an honorable man" shouted the miserable culprit.

"It's all the fault o' the camera. It meant to take one Richard Smith, an' it took the honorable Erchie Monteith instead" mocked Jamie relentlessly.

"James Douglas, this is not a matter tae treat lightly. A man's reputation rests on it," said Mr. Graeme sternly. "Tell us plainly and fully where you got this photograph and what ye think it proves."

"What I'm sure it proves, maister, is that your son Donald is what he has always claimed tae be—an honest man." As James Douglas uttered these words Donald himself burst into the room wildly excited.

"I've seen Frank Gordon" he said "and he has told me all. Give me the photograph. Oh, Archie, you double-dyed liar. How could you be so false as to let me bear the blame all these months? A felon's cell would be too good for you." Archie could bear no more. White as a sheet and trembling in every limb he fell on his knees crying:

"For heaven's sake not that, not that. Oh Uncle David, have mercy on me, save me. I'll tell you everything. But don't send me to prison. Oh, that cursed photograph."

"Ye snivelling coward" said Jamie "that photograph has put it oot o' yer power to cheat us any more. What richt hae ye tae ask mercy frae the man whose son ye blackened tae save yersel'?"

"I never meant you to bear the blame, Donald, never; don't believe James Douglas when he says it."

"But you let him bear it, Cousin Archie," said Jeanie almost bitterly.

"Ah Jeanie, it was for your sake I did it all. I was mad with jealousy against every other man that looked at you. There, I make a clean breast of it. I wanted the blame to rest on a possible rival and so put him out of my way. James Douglas, for Miss Jeanie's sake can you forgive me? And Mr. Sinclair, I will never cease to be sorry for your lost arm. You can never know how madly I have loved Jeanie. Even this evening I have felt like a demon, seeing her sitting by your side. Half an hour ago I was still hoping to win her. But this cursed photograph has swept all my hopes away. Jeanie tell me from your own lips—can you ever forgive, or are all my hopes vain?"

"Villain," whispered Jamie.

"Idiot" responded Donald. Jeanie looked at Archie sadly and tears glistened in her eyes.

"You know quite well, Archie, that I never encouraged you to think of me as anything but a cousin. Even if this had not happened, we never could have been more to each other than we are."

Mr. Sinclair took Jeanie's hand into his own and held it firmly as he said gravely:

"Mr. Monteith, from my inmost heart, I am sorry for you. But it is not too late to start afresh. Other men have fallen and risen again. Why not you? If in your inmost heart you desire to begin anew, God is ready to give the help you need. God is willing to forgive you freely, all the past, and I forgive most gladly, seeing you are about to become my cousin too. Jeanie has honored me by promising to become my wife. Henceforth there is no place in my heart for aught but peace and good will to all men."

James Douglas' face shone with gladness as he shook hands with the minister and with Jeanie, wishing them all joy and happiness. Mrs. Graeme threw her arms around Donald and kissed him fondly as she whispered:

"Thank God, my son Donald, I always believed you a true man. But oh, poor Archie. Let us forgive him, my son."

"Yes, mother, disgrace is punishment enough. And now the next train to Glasgow is due in fifteen minutes. I'm going."

"What for, my son?"

"Surely mother, my lips ought to be the first to tell Elsie. Did she not trust me in my darkest hour as you did."

"Go, my son, and may heaven's best blessings rest on you and Elsie."

When the hum of congratulations were over, it was discovered that Archie Monteith had vanished as completely as if the earth had swallowed him up. So it fared that Brigend felt itself richer for having lost, and South America became poorer by having found, the man with the motor car.

Years afterward old David Graeme, talking lovingly to his daughter-in-law, would often say:

"Ah, Elsie woman, ye may weel be proud o' yer guid man. It's no at every roadside ye'll meet wi' a man who could walk scatheless through a fiery trial, as did ma ae son, Donald Graeme."

The End

Statistical Report

How the Disciples are Giving and Growing

The report of the statistical secretary calls for as careful and prayerful examination as any feature of the Topeka convention. In gifts there was enlargement. In number of churches, ministers, Sunday-schools and Sunday-school enrolment there is an actual decrease. The increase of membership is 31,379 against a loss last year of 3,143. Mr. Warren in his report speaks frankly of the situation which we face. Our best attention should be given to the discovery of the cause of this unsatisfactory showing. For the coming year the American Society will have charge of collecting the statistics. The secretaries should somehow be given power to exercise conscription powers over every pastor and church clerk and state secretary people lest the centennial should be followed in the land. Doctor McCash and Mr. Lewis can perform no more needed service the coming year than to provide the brotherhood with a dependable statistical table.

Following is Mr. Warren's report:

Much anxiety was felt by many of our people lest the centennial should be followed by a harmful reaction. So everybody was gratified and many surprised to find, as the year's work has come to completion, that the high records of last year have actually been surpassed in all sections of the brotherhood and in all departments of the work. This splendid result must be attributed, under the blessing of God, not only to the devoted spirit in which our people have set about their supreme task of the new century, but also to the fact that throughout the centennial period permanence of results was sought, rather than a spectacular showing. Especially gratifying is the educational advance. The large special gifts to the C. W. B. M. and N. B. A. last year account for their apparent decline.

In the records of church membership we face a double humiliation. First is the general indifference of minsters and church clerks to the requests of the state secretaries for statistics. Second, and principally, the undeniable fact, that after all allowances are made for unreported churches and members, we are losing members, churches and ministers nearly or quite as fast as we gain them. Death never rests. Other thousands are not rooted deeply enough to bear transplanting, or even to survive in the original soil. We may easily mistake the widely published success of a few hundred churches for a general advance. It only shows what can be done. Greater is our shame that it has not been!

Respectfully submitted,
W. R. WARREN, Statistical Secretary.

Comparative Statement Missions and Benevolence.

	1909.	1910.
American Christian Missionary Society	$ 118,107	$ 129,398
Christian Woman's Board of Missions	381,854	337,949
Foreign Christian Missionary Society	350,685	360,712
Church Extension	66,566	77,548
State Societies	232,593	239,239
Totals	$1,149,805	$1,144,846
Educational Buildings and Endowments	515,000	665,000
National Benevolent Association	191,552	101,912
Ministerial Relief	12,942	14,353
Grand Totals	$1,869,299	$1,926,111

Statistics of Disciples of Christ by States and Countries, 1910

	Number of Churches	Number of Sunday-Schools	Number of Ministers	Communicants	Sunday-School Enrolment	Sittings	Value of Property
Alabama	95	71	48	8,627	3,332	7,000	$ 208,600
Arizona	5	5	7	588	560	1,500	24,200
Arkansas	400	225	190	30,000	25,000	45,000	1,000,000
California (North)	104	98	109	12,121	9,000	18,750	1,000,000
California (South)	71	58	60	15,520	10,054	35,000	791,827
Colorado*	50	48	51	5,500	4,500	9,000	300,000
Delaware (See Maryland)	..	..	..	.....	.....	.....	.....
Dist. of Columbia (See Maryland)	..	..	..	.....	.....	.....	.....
Florida	50	28	25	3,800	1,725	7,650	136.860
Georgia	134	85	68	14,000	8,000	275,000	500,000
Idaho (North)*	23	21	16	1,800	1,900	6,000	25,000
Idaho (South)*	17	15	14	2,000	1,500	2,890	28,150
Illinois	746	624	452	116,954	74,073	199,725	3,110,425
Indiana*	796	624	538	156,000	114,738	213,073	3,130,152
Iowa	470	478	326	63,404	53,000	120,000	570,000
Kansas	403	380	268	54,000	35,000	50,000	1,400,000
Kentucky	1,050	850	560	138,000	100,000	203,000	2,200,000
Louisiana	36	21	12	2,700	1,500	6,000	100,000
Maine (See New England)	..	..	..	.....	.....	.....	.....
Maryland* Del., and D. C.	38	34	28	6,366	5,912	11,700	401,353
Massachusetts (See New England)	..	..	..	.....	.....	.....	.....
Michigan	104	104	86	7,500	8,300	25,000	415,000
Minnesota	47	43	22	3,400	2,150	9,000	220,000
Mississippi	155	80	22	8,377	3,600	8,500	108,250
Missouri	1,800	1,150	725	182,666	115,000	500,000	3,500,000
Montana	27	15	19	2,100	1,100	5,550	110,000
Nebraska	197	171	146	23,067	22,614	30,000	744,600
Nevada	1	1	1	100	40	302	7,000
New England	12	17	18	2,780	2,890	3,800	151,000
New Jersey	3	2	2	360	350	500	40,000
New York	49	49	50	9,500	8,696	11,500	800,000
New Mexico	19	17	21	1,450	1,040	3,000	66,000
North Carolina*	125	75	67	18,000	9,884	30,420	190,960
North Dakota	2	2	3	475	300	600	3,000
Ohio	578	580	350	90,000	84,000	115,000	2,100,000
Oklahoma*	619	395	292	49,400	43,625	144,000	575,000
Oregon	118	98	105	15,417	10,342	.....	345,900
Pennsylvania (East)	58	54	38	8,074	7,750	12,400	295,000
Pennsylvania (West)	117	119	68	20,603	17,103	34,225	1,120,420
South Carolina	30	25	19	1,817	682	.....	66,325
South Dakota	20	20	15	2,000	2,000	5,000	28,000
Tennessee	550	225	200	53,000	30,000	75,000	750,000
Texas	852	623	621	110,000	74,000	111,300	550,000
Virginia	325	255	145	30,500	20,000	83,000	585,000
Washington (East)	62	62	38	8,000	7,000	15,750	282,800
Washington (West)**	45	40	25	6,000	5,000	12,000	200,000
West Virginia	195	105	60	17,000	5,600	27,000	500,000
Wisconsin	21	22	13	2,000	2,020	4,200	55,008
Wyoming*	5	4	4	550	450	600	5,750
Totals	9,828	7,394	5,409	1,149,517	820,572	2,265,862	$25,611,420
Great Britain	156	140	75	13,333	8,000	16,000	400,000
New Brunswick and Nova Scotia	24	18	11	1,900	1,200	4,600	45,600
Ontario	50	50	40	4,350	3,875	8,000	222,725
Western Canada*	16	4	17	675	260	1,200	20,000
Australasia*	265	245	82	22,000	17,329	20,000	680,000
Foreign	149	242	381	13,159	14,015	.....	.....
Grand total for 1910	11,284	8,833	6,553	1,360,934	979,989	2,528,735	$30,109,897
Grand total for 1909	11,614	9,207	6,861	1,329,559	984,874	2,568,302	$29,752,244
Grand total for 1908	11,647	8,904	6,877	1,332,702	931,938	2,351,413	28,780,896

*Last Year.
**Estimate.

*Last Year.

To Keep Out the Cholera.

Uncle Sam is making a vigorous effort to prevent the cholera getting a foothold in this country. The health authorities of every city and town in the United States where immigrants from the infected districts of the old world are likely to go are being asked by the federal immigration authorities to be on the lookout and assist in the work. Every immigrant and steerage passenger coming from the countries where cholera is epidemic, who is allowed to land, will be followed to his point of destination by a report from Ellis Island to the local board of health. These boards will keep a watch on all such arrivals and isolate them at the first indication of illness until the nature of the disease is determined. The plan is an extreme precautionary measure, and it necessitates the sending out of an average of 10,000 notices every week to health boards throughout the country.

Reports the Highest Mountain.

Thomas J. Riggs, Jr., a government engineer who has been at work on the Alaska boundary survey, reports the discovery far north of the Arctic circle of what he believes to be the highest mountain on the continent, exceeding Mount McKinley, the famous Alaska peak, by nearly 2,000 feet. Riggs and his party discovered the mountain while at work on the boundary survey near the Porcupine river, north of latitude 67. The mountain is east of the 141st meridian. Riggs estimates its distance from the Porcupine at seventy miles, placing it close to the little known Davidson range. The party was unable to get close enough to make accurate measurements, but Riggs estimates its height at 22,000 feet. The height of Mount McKinley is 20,480 feet.

Steamships United States to Portugal.

Direct steamship communication between the United States and Portugal is engaging the attention of this government and, according to a report from Consul-General Louis H. Ayme of Lisbon, through the efforts of the Sociedade Propoganda de Portugal, a ministerial decree soon will be issued asking for proposals from steamship companies for establishing regular communication between Lisbon and New York.

The Visitor

We had all supposed that the Centennial of the Disciples of Christ, was celebrated last year at Pittsburg. That at least was th hundredth anniversary of the Declaration and Address. But it was several years before any congregation of the Disciples was actually organized. The Brush Run church, the first of the congregations to spring from the work of the Campbells, did not begin its activity until May 4, 1811. However, it seems that the first church of the Disciples really began its work prior to the evangelistic activities of Thomas and Alexander Campbell in western Pennsylvania and Virginia. The Disciples of Christ in New York claim the priority over all other congregations in the brotherhood by at least a year. And during the week of October 2-9, the First church of the Disciples in New York city celebrated its centennial.



Rev. William L. Fisher.

* * *

It is very difficult to reconstruct the beginnings of such a history as that which this congregation has passed through. The admirable statement made by Robert Christie, the senior elder of the church, who read an interesting narrative of the life of the congregation, was able to present only imperfect records of the earlier years. In fact, it was not until 1850 that the church called its first regular minister, Dr. Silas E. Shepherd; and even then a portion of the minister's time was devoted to the practice of medicine. The long line of ministers who have served this church includes in the order named, David S. Burnet, J. Caroll Stark, Urban C. Brewer, W. J. Howe, C. C. Foote, W. C. Dawson, D R. Van Buskirk, J. B. Cleaver, B. B. Tyler, W. C. Payne, M. L. Bates, and W. L. Fisher. Others like W. C. Morse, of Calvary Baptist church, Professor E. S. Ames of Chicago, J. L. Garvin and John L. Darsie, have served the church for brief periods as temporary pastors.

* * *

The church has recently moved from its old quarters on West 56th street to a new and admirable location at 142 West 81st street, not far from Broadway. The new building was formerly a Jewish synagogue, but has been refitted and made into an admirable sanctuary and workshop for the church. It is a much better location, nearer the center of the congregation, and in many ways an improvement over the former building.

* * *

The anniversary exercises were admirably planned by the committee. On Sunday, October 2, the new church was dedicated by Dr. B. B. Tyler, whose long service in the pastorate endeared him to the entire church and many outside friends in New York. The fraternal greetings of neighboring ministers were mentioned in Dr. Tyler's letter to The Christian Century two weeks ago, as was the evening sermon by Dr. J. H. Garrison of St. Louis, who spoke again on Monday evening. On the following evening Robert Christie presented the sketch of the church history already referred to and messages from old members of the church were given with special reference to the plea of the Disciples, and on Thursday evening Dr. William Durban of London gave a carefully prepared address upon Christian Unity. On Friday evening Professor Willett spoke and on Sunday morning, October 9th, he preached the centennial sermon. The exercises of the week closed with the address of President Miner Lee Bates of Hiram college on Sunday evening.

The First Church of the Disciples in New York City faces a new century of history with fine prospects. The pastor, William L. Fisher, is a young man of admirable educational equipment and of winning personality. He has made himself master of the situation by careful and constructive work. Old difficulties are being forgotten in the urgency of a new program. The difficulty of maintaining a strong church of the Disciples in any eastern city is well known to those who have had experience in the task. The work of our people will never be more than measurably successful in a region where Baptists and Disciples are so closely related in temper and practice. Yet the Disciples need churches in all the larger eastern cities to take care of their members who come from the west or from the provinces. To this service the historic First Church in New York has set itself throughout its history, and it deserves the gratitude of the Disciples everywhere for its devotion and self-sacrifice. May its next century be marked by increasing usefulness and success.

* * *

Dr. W. B. Craig, the pastor of the Church on 126th street, is enjoying a happy and serviceable work with that excellent congregation.

S. T. Willis has recently left the Church on 169th street to accept the presidency of Virginia Christian college. But already the pulpit has been filled to advantage if reports current during the centennial week are true.

M. W. Ammison is the pastor at Sterling Place, Brooklyn, Joseph Keevil at the Second Church and W. S. Rounds at the Third.

W. C. Bower, who has just finished his work at Edgewater, New Jersey, opposite New York, is succeeded by Roscoe L. Hill. The small band of Disciples at Edgewater have recently received the gife of a lot worth $1200 and hope to build soon.

Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of heaven on all his ways;
While other animals unactive range,
And of their doings God takes no account.
—John Milton.

When the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts eager to labor—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it.—Robert Louis Stevenson.

Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the gifts of taciturnity, and consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints.—William Osler.

We take our share of fretting,
Of grieving and forgetting,
The paths are often rough and steep,
And heedless feet may fall,
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good world
After all. —Margaret E. Sangster.

Your thorn in the flesh is—what? Whatever it be that disorders, annoys, grieves you, makes life dark and your heart dumbly ache, or wets your eyes with bitter tears—counseled Samuel Longfellow, brother of our poet—look at it steadily, look at it deeply, look at it in the thought of God and his purpose of good, and already the pain of it will begin to brighten.—Selected.

Beware of taking kindnesses from others as matters of course. The heart well purged by humility is so deeply conscious of its unworthiness that to receive acts of kindness always excites some emotion of gratitude, of shame, of surprise, or all three together—of gratitude for the benefit, of shame, upon thinking how ill it is deserved, of surprise that our brethren should bestow upon us what we so little merit.—From Mr. Gladstone's "Religious Life."

If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam;
The world has nothing to bestow,
From our ownselves our bliss must flow,
And that dear hut—our home.
—Nathaniel Cotton.

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Church Life

—Our hearts and our pages are full of the convention this week.

—And yet there remains much to be said.

—The Brotherhood sessions, for whose report we have no space left, will claim our attention in the next issue.

—George A. Campbell's characterization of our conventions as "national church socials" was a happy description of the Topeka gathering.

—Our friends will be glad to know that the Christian Century fared well at Topeka—in subscriptions, book sales and the Bethany Lessons.

—Dr. Gates' travel article has been crowded out by convention matters this week. He will tell of his visit to Rich Hill, Ireland, the place of Thomas Campbell's last residence in the old country and where his most important work was done.

* * *

A. J. Carrick has resigned the pastorate at Milton, Iowa.

J. W. Lowber has concluded a meeting at Perryville, Ky., which resulted in 100 additions.

The Men's Association of First Church, Wabash, Ind., held their annual banquet recently.

J. D. Armistead has arrived in Walla Walla, Wash., and taken charge of the work there.

A. Lyle DeJarnette, who recently closed his work with the church at Santa Cruz, Calif., is now in Los Angeles.

William Jennings Bryan addressed a men's meeting on Sunday, Oct. 16, at Central Church, Indianapolis, Ind.

A three weeks' evangelistic meeting has closed at Washburn, Ill., with twenty-five additions to the church.

Wesley Hatcher is the new minister recently chosen to the pastorate of the West Side Church, at Dayton, Ohio.

C. L. Organ, of Des Moines, Iowa, is conducting evangelistic services at South Broadway Church, Denver, Colo.

In the meeting held at Pickering, Mo., there were eighteen additions. F. M. Lindenmeyer is pastor there.

The meetings being held at Second Church, Cedar Rapids, Ia., under the leadership of J. H. Gilliland, are still in progress.

The church at Rolling Prairie is now without a pastor, R. O. Wickham having resigned to accept the pastorate of Indiana Avenue Church, South Bend, Ind.

J. C. Howell, lately of Hartshorne, Okla., has taken up the work at Lakeport, Calif., All of the departments of the church have been thoroughly reorganized.

Charles Reign Scoville is in a meeting at Oklahoma City, Okla., with the pastor of First Church, J. H. O. Smith. A tabernacle has been erected for these services.

Foundations have been laid for a handsome new edifice at Somerset, Pa. This will be of brick and stone, modern in all its equipment. J. D. Garrison is pastor of this church.

Mrs. M. E. Harlan, national secretary of the C. W. B. M., will address the Chicago workers on Friday, Oct. 28, at 2 p. m., at 328 Wabash Ave.

The motto of the Sunday-school of Twenty-fifth St. Church of Baltimore, Md. is: "Everybody a Doubler." With this slogan carried out, their goal of an attendance of 500 will not long lack completion.

As a result of an evangelistic meeting, a church organization has been formed at Royal, Ill., with a membership of fifty-three. The sum of $1,800 has been subscribed toward the building of a church.

I. T. Underwood has resigned the pastorate of the church at Sheldon, Ia., to accept the unanimous call of the congregation at Lake City, Ia. Mr. Underwood began his work there Oct. 16.

Tolbert F. Weaver, who spent a portion of last summer at the University of Chicago, has recently been holding evangelistic meetings in Texas. One of those recently held was at Orange, where a number of additions were received.

During the seven years' pastorate of L. D. Anderson at First Church, Palestine, Texas, there have been over seven hundred additions to the membership. The congregation is now holding services in the new $20,000 church recently completed.

After a five years' pastorate at West End Church, Atlanta, Ga., Bernard P. Smith has taken charge of the work at Kingston, N. C. The audiences are encouragingly large, the Sunday-school having an attendance of 400. Plans for a new building are under discussion.

A mass meeting of Disciples of Christ will be held under the auspices of the Disciples Missionary Union of New York, on the evening of November 1, at the First Church, 142 West Eighty-first street, New York. A forward movement in city missions will be considered.

The annual "Harvest Home" of Jefferson Street Church, Buffalo, N. Y., was celebrated on Oct. 23, this also being the seventh anniversary of service of the pastor, B. S. Ferrall. This was also the date of dedication of the Kehr Street Mission, now called the Glenwood Avenue Church.

During the meetings held at Second Church, Bloomington, Ill., the pastor preached an interesting series of sermons setting forth the Scriptures after the analogy of a will. The subjects were, "Jesus the Testator," "The New Testament Published," and "The Uniform Conditions of Inheritance."

Information reaches us that Dr. Herbert Martin, of Brooklyn, has been called to the pastorate of the combined church of Baptists and Disciples in Ann Arbor, Mich. The effect of such leadership as Doctor Martin will give the church will be to cement into permanency the experiment of union now being undertaken by the two congregations.

The congregation at Kingman, Kan., has decided to erect a larger building to accomodate this growing membership, and a movement was set on foot to raise funds at a tabernacle meeting being held there. The sum of $6,500 was raised in a short time and the congregation is encouraged that their plans will soon come to fruition.

On a recent Sunday, Broad Street Church, Columbus, Ohio, made a special offering of $810.00, and had a record attendance of 400 in the Sunday-school. The Sunday-school of the church at Urichsville, O., had an attendance of 441 on Oct. 9. This is a gain of more than 100 over the corresponding date last year. Charles Darsie is pastor of this congregation.

Jerome Emanuel, pastor of the church at Fremont, Neb., spoke at a recent service on "The Ideal Woman," in a series of sermons on "Character Building and Home Making." Letters had been received from over a hundred men in the congregation giving their ideas of an ideal woman, and the sentiments of these letters were embodied in the address.

A church has been established at Southwick, Idaho, following an evangelistic meeting led by A. A. Doak of Culdesac, Idaho, and J. E. Denton of Vashon, Wash. Christian union has had local furtherance, by the acceptance of the pulpit by W. H. Berriman, a former Baptist minister. These evangelists will begin a meeting at Vollmer, Idaho, soon.

The Central Church, Indianapolis, is preparing to enlarge its building so as to accommodate the growing Sunday-school. The Board has voted to spend $10,000 in making an extension. The first Sunday in November is to be a red letter day with this school. Ex-Vice President Fairbanks is to make an address. The aim is 1,000 in attendance and $100 collection.

Central Church, Jacksonville, Ill., was the scene of an inspiring service on Sunday, Oct. 9, when the Sunday-school had an attendance of 840. An adult class of 465 was taught by the pastor. This school is thoroughly graded, with a force of fifty teachers, and a superintendent over each department. Considerable time is given by the school to philanthropic and missionary work.

The church at Rupert, Idaho, held a successful meeting recently with Mr. and Mrs. R. F. Whiston of Bethany, Neb. Forty-two were added to the membership and the church was strengthened in every way. This church is now four years old. Beginning with a membership of 25, it now has 165, with men in the majority. D. B. Titus has been the pastor since the time of its organization.

John P. Sala, who is well on with the beginnings of his pastorate at the Central Church at Dayton, Ohio, reports that a recent "Church Planning" meeting was held with a large attendance present. The program included brief addresses by several of the officers of the church on new plans for the immediate future. Churches all need such a vision of their field and opportunity.

The meeting held recently at Plattsburg, Mo., under the leadership of Robert Graham Frank, closed with a number of additions, and an impetus has been given to the spiritual life of the church. It is hoped that this congregation will soon become a living link in the Foreign Society. Mr. Frank was assisted in music by Miss Una Dell Berry, J. P. Pinkerton, the pastor, goes soon to assist in a meeting at St. Joseph, Mo.

State Evangelist C. E. Chambers of Ottumwa, Ia., assisted by Mr. and Mrs. F. F. Sturtevant of Panora, Ia., has closed a three weeks' meeting at Corning, Ia., where O. W. Winter ministers. Mr. Chambers is the Christian Endeavor living link of the Southwest district of Iowa. During the meeting, which was the most successful the Corning Church has had in years, thirty-two were added to the membership.

The South Street Church, Springfield, Mo., reports that the past year has been one of the most successful in its history. Though engaged in a building enterprise which necessitated meeting in a building not easy of access, all of the organizations are in excellent working condition and have made marked progress. The Sunday-school has had an average attendance of 300 for the year and gave $1,000 toward the building fund.

At the annual meeting of the congregation of Lenox Avenue Church, New York, on October 12, the various departments of the church presented reports of work done during the past year. Sixty-three members were added during the year making a total of 355. The average weekly pledge from members for current expenses is ninety-two cents. Wm. Bayard Craig has accepted the call of congregation to continue as minister for an indefinite period.

The meeting held recently at Sullivan, Ill., under the leadership of W. J. Lockhart and W. F. Linnt, closed with 129 additions to the church, for the most part adults. The last meeting was given over to a fellowship service, when the new members were welcomed by the older members of the congregation. This church has a roster of 964, including nominal and non-resident members. J. Will Walters, the minister, has announced his intention of doing evangelistic work and can now be secured for meetings.

The First Church, Bloomington, Ill., Edgar DeWitt Jones, pastor, held its annual meeting the night of October 13, and splendid reports were read. Despite the fact that the minister was absent three months in Europe and that the church was closed five Sundays on account of extensive repairs, progress was reported in all departments. During the year $10,052.59 was raised for all purposes of which sum $1,379.75 was for missions. The church treasurer reported all bills paid and $261.95 on hand. Ten societies of the church reported all bills paid and balances on hand aggregating $366.41. There were 70 additions to the church during the year. The present membership, including nominal and non-resident is 1,729. Among the special features announced by the pastor for the new year is the enlargement of the weekly teachers' class to a Monday Evening Bible Study Club. The attendence at the regular teachers' meeting has for some time been large and not confined solely to the teachers of the Sunday-school. This new Bible Study Class will be thrown open to the entire church and will start with an enrollment of nearly a hundred. It will be taught by the pastor as before. The studies will be the International lessons with adjuncts and supplemental work. Mr. Jones also announced a week of decision services beginning Nov. 20, which he will conduct himself. He and W. F. Richardson of Kansas City will also exchange short meetings within the next six months.

One of our active and successful ministers who has just entered upon his work in a new field calls attention to a matter which constantly needs the careful consideration of church officers. That is the subject of clean church records. It is very easy for a minister, church clerk or other official, to let the list become old and unreliable. In the church to which reference is made, it was supposed that there were about 900 members, but the records were a jumble and no one seemed to know where the people had gone. This minister writes that he has spent four months in trying to straighten out the church directory. He thinks it will show somewhere in the neighborhood of 700 members. Nothing is more essential in the work of a church than an accurate and carefully revised list of its people. A church ought to publish a directory every year; it owes it to itself to provide this information for minister and members. Sometimes the coming of a new minister is the only occasion on which the membership list is revised. Long pastorates are desirable, but they ought to be safeguarded against the dangers of growing carelessness regarding a clean church list.

Observations

Sudden Death in India.

The Blue Book just issued at Calcutta, dealing with the statistics of the Indian empire says that in 1908, no fewer than 909 people fell victims to tigers, 302 to leopards, while wolves claimed 269 as their prey. "Other animals" killed 686. But the ravages of the man-eater were as nothing compared to those of the snake, for the poinsoned fangs of the latter put an end to 19,738 lives.

To cattle, leopards were by far the most destructive. Their kill was 42,427 head of a total of 98,307. Tigers claimed as their quarry 28,258, and wolves about 10,000. Snakes, it would seem, are far less fatal to cattle than to humankind, for during the year they only killed 10,000, a small proportion of the total.

But the war was not one-sided; 17,296 of the denizens of the jungle fell before the rifle and gun, and 70,498 snakes—roughly, four for every person killed—were destroyed. Bounties for their destruction amounted to $50,000. Poor humanity in England's big Eastern possession has a hard struggle with famine on one hand and the beasts of the jungle on the other.

Some Facts About Portugal.

As Portugal is now in the limelight, a few facts about the country may be in order. It is about 360 miles long from north to south, with an average width of perhaps 90 miles. Its area is 34,254 square miles. It has a population of 5,000,000. Forty per cent of the area is used for farms, orchards and vineyards, and 17 per cent is covered with forests. The remaining 43 per cent is denominated "waste land," though much of it might be brought under cultivation if the people were sufficiently enterprising. The annual exports amount to $30,000,000, and the imports to $35,000,000. About one-third of the imports are food stuffs. The country has a big elephant in the way of a national debt, over $600,000,000. At one time Portugal had vast colonial possessions, but has lost the greater part. It still has large dependencies in Africa and elsewhere however. At one time it dominated commerce in the far east, but lost its prestige and control about the middle of the seventeenth century.

The Situation in Portugal.

Whether the new regime in Portugal will be more stable than the old remains to be seen. A republic is something like a newspaper, easier to start than to maintain. The monarchists seem to have deserted the king, while the liberals opposed him, so he had to get out. There is curiosity to know what the clericals will do. Rome never willingly gives her sanction to republics, hence they will be at odds with the new government. Altogether it is a decidely mixed situation, and no one can now tell what will be the final outcome. In the meantime Spain is on the anxious seat, for what is done in Portugal must have a great influence on the Spanish people.

The Rural Life Commission.

When President Roosevelt appointed the "Rural Life Commission," a few years ago, a good many people, including some senators and members of congress, were disposed to poke fun at it. They are not doing so now. As is now acknowledged, it was an important move; and many thoughtful people look upon it as Roosevelt's greatest contribution to the American people. "Nothing in all our history," says an educational journal, "has ever touched rural life with such an uplift as has that commission. The agricultural colleges are accepting an entirely new mission and give out a completely new message. The 'short course' has a vital significance, and their summer sessions are a benediction to rural life. But noblest of all is the absolute transformation of country churches and the transfiguration of rural schools. That commission has acted like a magic wand upon the farm life, domestic conditions, and childhood days in rural life in many places, and this great work is to go on until the entire country life is blessed religiously, educationally, and socially, as fully as it has been improved by rural free delivery and the telephone."

The American Mission Campaign

We return from Topeka giving our first attention in the Bible school department of the American Christian Missionary Society to the promotion of Bible School Day for American Missions. This is the next great day in the Bible school calendar and it is important to note that no school can become a Front Rank school without taking some offering for American missions. We made a slight gain in the offering of last year over the year preceding, and the total offering made last November amounted to only $16,678. This must be doubled this year and the co-operation of every loyal Bible school worker is earnestly solicited. In view of the elevation of the Bible school among the Disciples of Christ by the American Christian Missionary Society to its newly exalted position of opportunity, the Bible schools should rally to the financial support of the work through their offerings as never before. This offering stands for the promotion of the Bible school cause in an organized way among our people. This means that the Bible school is organized as a factor in the evangelization of America. The offering is divided, half of it being used by the states in their local work and the

other half by the American Society in its more general service. Not less than $30,000 should be contributed for this purpose next month.

Every school can make some offering and it will be much appreciated if the superintendents and missionary secretaries will drop a note to the national office, indicating the fact that the school will make its contribution. All necessary supplies, banks and other material for the observance of the day may be had free upon request, but whether the day is formally observed with the exercise or not, the offering can easily be taken. Send all requests to the Bible School Department of the American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

Geo. H. Beaman is our lone preacher in Montreal, a city of 500,000 people and growing rapidly. Recent baptisms and additions from recent arrivals make his heart glad.

During this year much greater progress might have been made had it been possible to have secured a section on which a building might have been erected. Without this retrogression is inevitable. I hope that, hard as the problem seems, we may be able to solve it and believe that there is reason to expect that we will be able to build at an early date. There are many Disciples in this city, but they will not come into the dancing hall, where we are meeting now, nor can we expect them to do so. This cause will not be moved forward in a day, it calls for great wisdom, patience and perseverance. But the reward is sure. There is no better outlook, once we get our building, in the world. (signed) N. A. Davis.

J. L. Haddock has done his usual aggressive work in the Southwest. 263 additions have come to the churches on the mission fields he has served. He writes it is impossible to answer the calls which come to him from small groups of Disciples in the growing towns in the Southwest.

GRANT K. LEWIS, Secretary.

The National Sunday-school Tour

For the purpose of introducing the 1911 Front Rank standard, which was adopted at the State Field Workers' Conference in the Topeka Convention, a National Bible School Tour of 3,000 miles is announced under the auspices of the Bible School Department of the American Christian Missionary Society. Four Bible school specialists will make this tour. R. P. Shepherd of the Christian Publishing Co., E. W. Thornton of the Standard Publishing Co., with the National Bible School superintendent are to do the most of the speaking. Prof. W. E. M. Hackleman will have charge of the music throughout the tour. These four men will be joined by the local Bible school superintendent in each state, making a team of five specialists.

The tour begins in Lexington on Monday, October 31, and will cover eleven states. Each parliament will last one day, having morning, afternoon and night sessions and will be the source of helpful instruction and immense inspiration to the Bible schools. The Front Rank campaign has really resolved itself into an effort to standardize our Bible schools. Of course this is difficult but it is certainly worth while. The emphasis in the past has been laid upon numbers; this campaign puts it upon efficiency instead.

The dates and places for the parliaments of this tour are as follows: Lexington, Ky., Central Church, October 21; Cincinnati, Ohio, Central Church, November 1; Indianapolis, Ind., N. Park Church, November 2; Bloomington, Ill., First Church, November 3; Des Moines, Iowa, University Place Church, November 4; Omaha, Neb. First Church November 5; Kansas City, Mo., Independence Boul. Church, November 6; Wichita, Kans., Central Church, November 7; Enid, Okla., First Church, November 8; Fort Worth, Tex., First Church, November 9; St. Louis, Mo., First Church, November 11; Nashville, Tenn., Vine St. Church, November 13.

Every Bible school worker within fifty miles of these cities should plan to attend. The 1911 Front Rank standard will prove an inspiration and outline a method of work for all schools this winter.

ROBERT M. HOPKINS,
National Sunday-school Eecretary.

The Woman's National Foreign Missionary Jubilee

That the entire church may know the plans for the jubilee rallies and offerings, I quote from the circular issued by the central committee in Boston:

"The year 1910-11 marks the fiftieth anniversary of the beginning of woman's organized work for foreign missions in America. It has seemed advisable to the central committee on united study, which represents the leading denominations, with the approval of Women's Foreign Mission Boards, to hold a series of meetings, beginning in October, 1910, covering thirty of the largest cities, east and west, and culminating in a great gathering in New York, in the spring of 1911.

"To this end the committee has secured the services of Mrs. W. A. Montgomery, who will, with other representative women, present the cause of woman's work in foreign missions. An extension of the central committee to arrange for meetings in the west has been appointed in Chicago. It includes representatives of nine denominations, Mrs. Edmund A. Osbornson, Berwyn, Ill., chairman, Mrs. R. H. Pooley, Evanston, Ill., secretary.

"The general plan recommended by the committee is to hold an afternoon conference with workers, the evening to be given to a lecture on woman's work, illustrated by moving pictures and colored slides. Such a lecture has been prepared by Mr. S. R. Vinton, under the supervision of the central committee. The following morning, a drawing-room meeting for specially invited guests should be held for the benefit of women of means, not deeply interested in foreign missions; at noon a luncheon served for women, limited to a thousand tickets, addresses to follow. In the afternoon at four o'clock, denominational rallies should be held, each under the auspices of its board secretary, who must be ready to present (a) Present Conditions, (b) Scope of Work, (c) Possibilities of Enlargement, (d) Urgent Demands, making these forcible by charts and figures. Literature and pledges furnished by the boards should be distributed. If preliminary work has been done in the churches, the women will be prepared to make such pledges.

"The evening meeting at 7:45 should be a grand rally of all to hear reports from the afternoon meetings and to listen to short stirring addresses and appeals by missionaries and others."

The Christian Woman's Board of Missions will be represented in all the western rallies by Miss Florence Miller, of Louisville, Kentucky, teacher in our mountain school at Hazel Green, Kentucky. She will have charge of all the C. W. B. M. conferences, see to our literature exhibit, aided by the local committee, and will always be ready to assist in any and all of the services.

Beginning with Oakland, Cal., October 12, the following cities are listed for the early fall months:

Oakland, October 12, 13; Tacoma, October 16; Portland, October 17, 18; Seattle, October 19, 20; Cheyenne, October 24; Denver, 25, 26; Omaha, October 27, 28; Des Moines, October 30, 31; Kansas City, November 1, 2; St Louis, November 3, 4; Northwestern University, November 6; Milwaukee, November 7, 8; Chicago, November 9, 10; Minneapolis, November 11, 12; Indianapolis and Depauw University, November 14, 15, 16; Cincinnati, November 17, 18; Detroit, November 19, 20.

In all these cities the Christian Woman's Board of missions has entered heartily into the effort to make this forward united missionary movement a great factor in this year's work Some of our best women are serving on all local committees and are vigorously working for large results.

The state officers of the Christian Woman's Board of Missions in the states where these rallies are being held are also aiding in every way possible and will attend the rallies within their respective states.

The financial aim for the Christian Woman's Board of Missions for the jubilee year is $400,000. Action was taken at the Topeka Convention that the general financial aim be made the jubilee aim. Every member of the church is asked to help our women reach the aim that our portion of the great universal jubilee offering may be worthy the noble church we represent and one that the Elder Brother will approve. MRS. M. E. HARLAN.

Former Pastors Present at Irving Park Dedication

October 16 will be a day long remembered by the congregation of Irving Park Church, Chicago, this date marking the dedication of the addition to their church edifice. This consists of a Sunday-school room 40x60 with eight class rooms, which will be used as a gymnasium during the week. Another room 20x22 will be fitted up as a club and ready room for the young men especially. This will be made attractive in every way and offer a place of instruction and amusement for those who would otherwise be attracted to the many cheap amusements offered on every side. A large kitchen has been provided, a steam heating plant and shower baths installed and the whole building redecorated. A. W. Taylor, the former pastor, to whose ideals and plans for an institutional work much of this consummation is due, returned from Columbia, Mo., for this occasion and occupied the pulpit in the morning, and John Ray Ewers, East End Church, Pittsburg, Pa., who had also occupied this pastorate, delivered the dedicatory address in the afternoon to a large audience. The sum of $1,000 was asked for at the services, and about $1,100 was subscribed in a few minutes. Mr. Ewers lectured in the evening on the Passion Play to a well filled house. The new pastor, C. C. Buckner was also installed, and the whole occasion will lend impetus to the work.

Eureka College Notes

The Endowment Campaign of Eureka College has now reached the stage where we can speak definitely as to the closing up of the matter. The friends of the college have been urging me recently to say more about the campaign in the papers. I have worked on the principle that it was better not to talk until you had something to say, and for this reason we have not pushed the endowment campaign through the columns of the papers as vigorously as we might.

But we have reached the point now where we would like to speak a word each week about our campaign to our friends, and those especially who think of helping us. Here is our plan of campaign: We expect to push the campaign as vigorously as possible until the first of April. During this time we will cover the greater part of the state and ought to have our fund increased very greatly.

Then we expect to have a state wide campaign of two months and try to close up the proposition by the first of June.

Dr. H. O. Breeden, of San Francisco, Cal., has agreed to devote six weeks to the Endowment Campaign in Illinois and he will be with us during April and May. A number of other men have also agreed to do more or less work and it is probable that some twenty-five or thirty men will be in the field a portion of the time during the two months. We expect to have a meeting of some fifty of the friends of the college about the first of June, and if we do not have our money all pledged at that time, we will arrange for the balance of it, so that we can go before the people at commencement time with $125,000 pledged.

This ought to be sufficiently definite and we will be glad to give any inside information to any who are especially interested in work.

H. H. PETERS, Field Secretary.

Kentucky's New Sunday-school Leader

Kentucky announces with pride and high hope the presence of Walter E. Frazee as her Sunday-school evangelist. We have dwelt somewhat upon the loss of one whose life is interwoven in the Bible-school work of the state. We have now turned our faces toward the future to herald a worthy successor to Robt. M. Hopkins. Brother Frazee is not a novice in Sunday-school work. Several years' training and experience have equipped him for the task, and a mighty one it is. Not because of weakness that is to be made strong but of strength that is to be directed, the giant is already aroused calling for larger power and wisdom. Our Sunday-schools have in the past ten years given more than a quarter million dollars for various ministries, ranging from providing the expenses of schools (I believe every school should have the self-respect that comes of self-support) to endowing a Chair of Sunday-school Pedagogy and having a large part in benevolent and missionary activities. The Owensboro Convention received Brother Frazee enthusiastically. Kentucky has welcomed him and pledged her support to his leadership. She introduces him to the state. It is now—and we hope for a long time it will be—Walter E. Frazee, Sunday-school Evangelist of Kentucky.

ROGER T. NOOE, Secretary.
Kentucky Sunday-school Association.

Foreign Mission Notes

After Mrs. Dye's appeal at the Topeka Convention, a lady pressed a gold watch into her hand and said: "This is the last piece of jewelry I have, but I want it to go to the work at Lotumbe, Africa."

During the Topeka Convention it was announced that I. W. Gill of Wichita, would assume the navigation expense of the mission steamer "Oregon" at $600 a year.

One of the greatest speeches of the whole convention was that of J. H. Goldner, Cleveland, on the Laymen's Missionary Movement. It was a concise, masterly appeal.

George B. Baird, of Lu Cheo Fu, China, writes: "Our three boys' schools in the Lu Cheo Fu district are all crowded for the fall term. The regular attendance at the Sunday preaching service during the hot weather was very encouraging. Not a Sunday, but what the hospital waiting room was full. After the hot months the Sunday-school has started again with full attendance."

John Johnson, of Nantungchow, China. is down with typhoid fever. At the last report he was improving. The mission asks the prayers of the brethren everywhere in his behalf.

Doctor Macklin and family are starting back to their work in Nakin, China. They return with more faith, hope and joy than ever before.

Chas. S. Settlemeyer writes that three hundred were enrolled in the University of Nankin the first three days of the college year. It is expected that five hundred will be enrolled.

John Johnson, of Nantungchow, writes that the work is still very encouraging. The church at Nantungchow has rented a small building in a neighboring town and hopes to support work there.

W. R. Hunt writes that a suitable lot has been purchased in Wuhu for his home.

David Rioch, of Mungeli, India, reports the death of Manah Lal, the best and most faithful evangelist he had.

Leslie Wolfe, Manila, reports eighteen baptisms in the Tagalog Province and one for Singalon.

B. L. Kershner writes that the Bible-school in Manila, is working to the limit of space and money. The class work this year is of a higher grade than last. An open meeting monthly with special program is a new feature and promises to become popular. W. H. Hanna has had four operations since his return to his work in the Philippine Islands. His physician believes that now he is in a fair way to complete recovery.

The Topeka Convention voted that an effort should be made to raise a half million dollars this year for Foreign Missions and to send out twenty-five new workers. This was the least that the convention was ready to consider.

Fred E. Hagin, of Tokyo, Japan, writes: "Mrs. Kauno was baptized at the Hongo Church, Tokyo, this morning. Her husband is a wealthy Japanese now absent from attendance at the English-Japanese Exhibition at London. Mrs. Kauno is the fruit of Miss Kate V. Johnson's labors. Her work has been blessed with a number of baptisms this year. Mrs. Hagin has reopened her English Bible Class in connection with the Hongo work opposite the Imperial University, Tokyo. Frank Otsuka is at present teaching at Drake College, Tokyo, and serving as pastor for the Hongo Church. His old friends in America will be glad to know of his efficient and loyal service to the church."

STEPHEN J. COREY, Secretary.
Cincinnati, Ohio.

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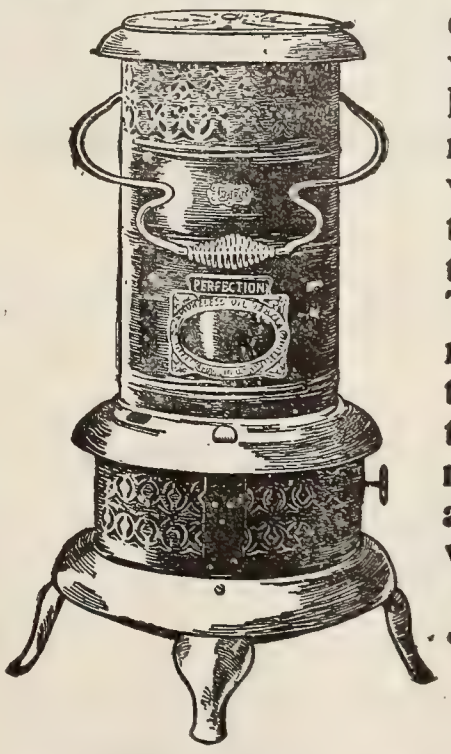
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THE CHRISTIAN CENTURY

Volume XXVII. November 3, 1910. Number 43

Topeka Addresses

President Peter Ainslie
Mrs. Anna R. Atwater
John G. McGavran
George H. Combs

Charles M. Sheldon

By Frederick W. Burnham

The Return to Reality

An Editorial

A New Serial Story

THE NEW CHRISTIAN CENTURY COMPANY
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Our Readers' Opinions

A Question of Interpretation

Editors Christian Century: I have just read Brother Cecil J. Armstrong's article in the Century of the 13th inst., on "The Practice of Christian Union." Brother Armstrong and I were class-mates and studied the alpha, beta, gamma of the Greek alphabet together. I read his article with interest. I think it is good to know how different minds view present conditions, what they think of the task God has set before us.

Two statements in Brother Armstrong's article impress me differently than they do him. The first concerns the making of the **New Testament the basis** of union, accepting it as the only rule of faith and practice. When the denominationalist says he too, stands for that, let us unite, " Our reply," says Brother Armstrong is, "No, union can only be achieved by an acceptance of a *certain interpretation* (italics mine) of the New Testament. And the questioner goes away wondering why his interpretation is not as good as ours." That is to say, we have an interpretation of the Bible peculiar to us, which to the questioner, is worth no more nor is it any nearer the truth than the interpretation of any other religious body.

Now as it appears to me, it is not a question of interpretation, or at least "our interpretation." For every position for which we contend is conceded by the foremost scholars and reformers in all the denominations. And especially is this true of the "immersion-dogma."

A lady recently said to me, "Your emphasis on immersion rather than sprinkling is due to your interpretation." I said there are some passages in the Bible that admit of no interpretation. They are so plain and unequivocal, they interpret themselves. I said, what interpretation can you put upon Acts 8:38, 39,—"And they both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, etc.", except what is plainly evident upon the face of the text? She as good as admitted the fact, but immediately said, "You cannot convince me that sprinkling is not as good as immersion." And thus she had to retreeat from her position that immersion was simply a matter of my interpretation.

I said to her, I thank God, I do not have to convince you. That is not my prerogative. It belongs to the Spirit of God. As His minister, I am to preach the truth, and if it does not convince you, I am not to be held responsible, unless I have failed to preach it lovingly, prayerfully and in the fear of God.

So when Calvin, Luther, Wesley, Hall, Macknight, and Brenner, when Mosheim, Neander, Smith, Schaff and Dean Stanley, all representatives of the great affusionists bodies, say immersion was baptism in the New Testament Church, our preaching it today certainly cannot be due to "our peculiar interpretation."

In the next place, Brother Armstrong says, "The first essential is to realize and recognize that the only basis for unity is devotion to the *personal Christ* and *His ideals*," (italics mine). I agree most heartily. But when we contemplate the Christ, it is impossible to distinguish between Him, what He did and His ideals. We all fall short. Our ideals are ever a long way beyond us. But Jesus Christ and His ideals walked hand in hand.

How else can we learn what a man's ideals are except by a study of what he does. True his doing will lag behind his ideals, but his deeds show whither he would go if he could. Jesus' deeds were the embodiment of His ideals. With Him baptism was an ideal towards "the fulfillment of all righteousness." Hence He submitted to it.

Could it have been less in His contemplating "the fulfillment of all righteousness" on the part of others when He commanded "baptizing them into the name," etc.? and when those inspired by His spirit, led others to see and attain unto this ideal?

Brethren, let us not grow impatient. See James 5:7-11. It is God's will that the church should be one. But no one knows His "times and seasons." He has not commanded us to be successful in bringing it to pass, but He has commanded every servant to be faithful. And the only basis upon which we can be certain of the reunion of the Church of Christ is the Bible, since upon that it was united and achieved its greatest victories.

L. B. HASKINS.

"A Unity With Great Diversity"

Editors Christian Century: In the Christian Century of October 13, is an article headed "The Practice of Christian Union," by my old friend, Cecil J. Armstrong. In the article are statements which are not true to facts and which I doubt if even Brother Armstrong believes. For instance: "Have not the Disciples said, 'We will not unite unless our interpretation of the New Testament is accepted by all.'" This is not true to facts. The Disciples have said, and still say, the gospel is susceptible of no interpretation whatever. Our Lord did not say, "Go, and interpret the gospel;" or, "Go, and prove the gospel;" or, "Go, and compel the people to obey the gospel;" or, "Go, and order people to the church." He said, "Go, and preach the gospel." We are not to interpret the gosper or invent conditions of membership or fellowship. So we insist on just what the New Testament says and what all will admit it says.

Again: "There will be a united church, but it will be a unity with great diversity of doctrinal and ecclesiastical beliefs." That is precisely what we have today—a united church with all sorts of divisions! But surely that is not what Brother Armstrong is looking forward to.

Again: "The first essential is to realize and recognize that the only basis for unity is devotion to the personal Christ and his ideals. ....We are pleading for a doctrinal basis. Such a plea becomes divisive." Surely Brother Armstrong does not mean what he says. For the life of me I do not see how I can show my devotion to the personal Christ and his ideals other than by believing what he says, doing what he commands, being what he requires, living as he directs, and trusting him for what he promises.

(Continued on page 12)

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Return to Reality

The spirit and plans of the Topeka Convention have gone far toward convincing those who note the signs of the day that the Disciples are beginning to take seriously their advocacy of Christian unity.

It was a humiliating feature of the recent history of the brotherhood, since the day when its strength would have enabled it to bear efficient testimony to this cause, that it was too much taken up with its own enlargement to make of the work of unification much more than a motto.

We have never wholly lost the phrases our fathers used in their insistence upon the sin of division and the need of oneness. But in effect we denied the reality of the message by a literalness of interpretation which had the result of reducing the possibility of union to a comparatively small fraction of the universal church.

As a matter of fact, the subject was defined in precisely the terms in which Roman Catholic and Episcopalian have construed it—absorption, benevolent or otherwise. We have always been believers in the unity of the church on terms which meant in fact, if not in statement, the inclusion of all Christians in our own denomination. In however mild and pleasing pronouncements we tried to disguise it, this was the simple, bald truth.

More than this, the Disciples have been accustomed to resent as disloyal and unwarranted any suggestion that there was anything more we could do, or that the time would ever come when we should find it worth while to give up our separate and reserved attitude in order to accomplish the very thing for which we came into being.

Almost a decade ago The Christian Century printed a series of editorials which were later published in separate form*, on the duty of the Disciples in view of their historic plea, their strength and opportunity. The responses called out by that statement showed that there were some among our people who took seriously the task to which we had been called. But it was equally clear that there was a large group of our people to whom any definition of Christian unity other than the absorption of the rest of the church was intolerable.

Moreover the smug self-complacency and jingoism of some of the contributions to the discussion were depressing indications of the distance that would have to be traversed before we could understand and undertake our real work.

Even many of our leaders were visionless and passionless on the theme which was supposed to be the chief apology for our existence. In one of the sessions of the Congress of Disciples the pastor of one of our most wealthy and historic churches asked what anybody would have the Disciples do to advance Christian union that they had not done. And then with naive self-composure he added, "I have never refused to coöperate with any of the other churches, when I was invited to do so!"

It was precisely that attitude of complacence, of amiable reception of whatever advances should be made by others, which constituted the chief item in the indictment of the brotherhood for inefficiency in the cause to which it was pledged.

Some bewildered and belated soul cried out at Topeka, in response to President Ainslie's appeal for serious effort to achieve unity, "I have always shaken hands with the people of other churches. What more would you have me do?" Evidently the only answer that would be understood by such a questioner was the one given, "Keep on shaking hands."

But it is one of the cheering portents of the time that many of our people are becoming weary of our long failure to make proof of our profession. Not only in the launching of the Council on Christian Unity at the convention, but in many utterances on the platform and in the conversation of the lobbies was this made evident.

And it was not a moment too soon. Too long have our people waited to take up in serious and effective manner our supreme task. We have boasted of it, made phrases regarding it, played with it, and even in some quarters denied it. The one thing that the Disciples as a body have never done was to seriously undertake its accomplishment.

For years we appointed a Committee on Christian Union, which sent admirably worded addresses to our religious neighbors, the purport of which was that division was a great scandal in the church, that there should be unity, that we possessed the secret and the platform for its realization, and that they should all give up as speedily as possible their separate testimony and practices and come over to our ground.

That we were convinced that this ground of ours was Scriptural, common and final is not to be doubted. Yet we knew full well when we sent the overtures forth that they would not be taken seriously by a single one of the Christian bodies to which they were sent.

In those days the Chicago-Lambeth proposals were made by the Church of England and the Protestant Episcopal Church in America. They looked to the same end—Christian unity. They were made with as much earnestness as was shown in our own addresses. Yet they had the fatal weakness of including as one of the terms of the united church a private dogma of their own—that of the necessity for reordination of all Christian ministers in the so-called Apostolic Succession. They were sincere, but their proposal was an implied affront to the rest of Protestant Christendom, and so was impossible.

When our proposals were received by our religious neighbors, they observed that we included in the terms proposed for the united church an item which they looked upon as fatal to the acceptance of the message—the dogma of immersion, a requirement that the larger portion of the Christian world should be rebaptized before we could have complete Christian fellowship with them. Most of our friends in other churches felt about the matter precisely as we did about the Episcopalians—we were sincere, but our proposal gave affront to the rest of Christendom, and so was impossible.

Our attitude has too much implied the conviction that unity must be on our own ground, or else it is hopeless. That may be true, but is it right for us to assume and keep our air of finality? The surer we are that our position is sound and incontrovertible, the more serious we ought to be in the effort to meet our denominational friends at every point, to compare plans with them, to ascertain what elements of weakness and inconsistency they find in our proposals, and to go as far as we can in the effort to find a common ground.

It was a notable fact that the Congregational Council in Boston at the same time we were meeting in Topeka, uttered earnest words upon the need of a united church, and took steps to further the enterprise.

It was significant that the Protestant Episcopal Convention at Cincinnati, during the last two weeks, organized a definite movement for the promotion of the same cause of union, and a fund was raised, to which one man subscribed $100,000.

These are the hopeful signs of an interest that is rising. The voices heard at the Layman's Missionary Congress and the World's Missionary Conference were pitched in the same key. It is the moment of opportunity for the Disciples.

"What more can we do?" is still the cry of some of our brethren. To that each must give his own answer. The spirit of good will cannot fail to find methods of expression when once it is aroused. Perhaps some will go further than others. It is only natural. It is true in every other department of our activity—evangelism, education, church services, institutional work.

There are diversities of methods, and variations in the interpretation of obligation and freedom. But there may at least be the same spirit of brotherly love for all of the Lord's people.

The time is propitious. The call of the Master, of the Fathers and of the best of our history is imperative. We have prepared long enough for the work to which we were called. Let us take it up. Let us return to reality.

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*"Our Plea for Union and the Present Crisis," by Herbert L. Willett. The Christian Century Company, 1901.

Social Survey

BY ALVA W. TAYLOR

The "Catch-my-pal" Movement

It is doubtful if any temperance movement of modern times has grown more rapidly than has that movement curiously nicknamed "catch-my-pal." Its first anniversary showed a membership of 120,000. It began at Armagh and has spread over all Ireland and over into England and Scotland, but it is especially strong in north and central Ireland. It was organized by Rev. R. J. Patterson through an inspiration. Coming home one evening, he spoke to some fellows who were standing about a lamp post, talking. One of them spoke of their weakness for drink and he invited them to his home. To his surprise, they went, and after a talk, accepted his invitation to each to bring a friend the next night to talk over the matter of drinking. From that act resulted the "catch-my-pal" movement, officially named "The Protestant Total Abstinence Union." Its success is largely due to the fact that it came at a psychological moment and adopted a democratic method. Ireland was busy discussing the Lloyd George Budget, with its increased tax on whisky, one of the island's chief industries. It had forced up the price and thousands were quitting drink. In Belfast, the police court cases had been reduced 60 per cent and the politicians were bewailing the ruin of the land through destruction of the whisky business. Distilleries were closing down or uniting interests to keep going, and temperance advocates were pointing out the fact that Ireland would not suffer if she would quit drinking. There were temperance societies in plenty, but they were managed by people who did not and never had been drinkers. Rev. Patterson conceived that night of the plan to get drinking men to quit and then go with religious zeal after their fellow drinkers. He asked each man to take a pledge before his fellows, vowing to abstain for the sake of "God and home and native land" and to "do all that within me lies" to get others to join. The pledge taking closes with the clenching of fists and saying, emphatically, word at a time, "We—will—see—this—thing—through." At the close of every meeting all go out after saying the Lord's Prayer together. The various Protestant churches have been brought together as nothing else has ever been able to bring them together, and old Erin is stirred as nothing has stirred her in a temperance way since the days of Father Mathew.

Some of Mr. Bryan's Temperance Dynamite

Here are some of Mr. Bryan's characteristic statements on the temperance question:

"I refuse to go to the brewers to learn either constitutional law or the principles of the Democratic party."

"If I have any apologies to offer, I shall not offer them to the liquor interests for speaking now, but to the fathers and mothers for not speaking sooner."

"I am not willing to accept that definition of party that puts consideration for the party above consideration of the state's welfare."

"A man can be a Democrat in good standing without staggering when he walks."

"The saloon is an outlaw and a nuisance and lives by sufferance where it lives at all."

"You cannot build a slaughter house in your block without consulting the people around you, yet you would establish a saloon and fill the air with its poison and say the people who suffer from it have no right to protest."

"I know of nothing that will more hasten prohibition than to have the liquor interests protest that the people of a county cannot have it "dry" when they want it "dry."

"Do not deceive yourselves by thinking you can avoid a decision by silence."

"Will you put the Democratic party on the moral side or on the immoral side?"

"I am not willing to trade men who think so much of the home that they refuse to march under the banner of the liquor interests for men who come simply for a drink and leave us when the barrel is empty."

"If you will read the lexicon of the saloon keeper you will find that the two words—fairness and justice—do not appear."

"We have had aristocracies of birth and of pocket book, but when a minority says the majority cannot abolish the saloon if it wants to, you have an aristocracy of appetite."

Life Insurance Experience With Teetotalism

Seventy years ago an Englishman asked a life insurance company to give him an extra rate because he was a teetotaler and would therefore live longer. The company refused to insure him at even the regular rate and demanded an extra premium for the same reason. It so aroused him that he organized the "United Kingdom Temperance and General Provident Association. Its experience has been great enough to prove some things. Of course, all but moderate drinkers are refused life insurance. This company made a special class for teetotalers, charging them a lower premium, and kept all statistics separate. Its actuarial figures prove that between the ages of 20 and 30 the teetotaler has an advantage of 11 per cent, from 30 to 40 of 68 per cent, from 40 to 50 of 74 per cent, and from 60 to 70 of 19 per cent. It will thus be seen that even moderate drinking has the effect of producing 10 per cent more deaths in mere beginners, while in the prime of life and at the time when there is the largest need of life in its fulness and strength, it produces from 68 to 74 per cent more deaths. Those who survive through the greater labor of middle life suffer less loss, but even then it is enough to form striking witness to the economy of total abstinence as against even moderate drinking. This company's totals are so great and the time so long that its computations are scientific to an absolute degree. The two classes were about equal in numbers on its records, so the comparisons are made good by the quantity of experience. On total expectation, the moderate drinkers and non-abstainers lose 23 per cent on a basis of 40 years' calculation. The Septre Life Association of London gives approximately the same figures for its experience of twenty-three years. The Scottish Temperance Assurance Association found the advantage to be 25 per cent in a period of twenty years. The Mutual Life of New York made an investigation by ascertaining who were its total abstaining policy holders and found that their death loss was 78 per cent of the maximum calculation, while that of the non-abstainers was 96 per cent. A Mr. Nelson, a noted English actuary, conducted an investigation which he considered most thorough and concluded that the total abstainer of twenty years had an average "expectation" of living forty-four years longer, while moderate drinkers could count only on fifteen and one-half years more. At thirty, the teetotalers could expect to average thirty-six and one-half years longer, and the moderate drinker but thirteen and one-half years.

Temperance Sweeping Around the World

Here are some items that show the nature of temperance progress in lands other than our own. Europe has known nothing but the free use of liquor for centuries. The signs are abundant that advancing civilization is bringing this reform, along with others, even in conservative old Europe.

Emperor William continues his personal crusade on behalf of more temperate drinking and says that Germany's industrial supremacy depends upon it. The proposal is made that no place be allowed to sell liquor without keeping temperance drinks, milk, buttermilk, etc., on tap also. Temperance and total abstinence societies are growing in the Fatherland.

The Scandinavians are the most temperate of Europeans. In Sweden, the country districts are prohibition by local option, and the whole state bids fair to soon become prohibition. In Norway, more than one-half of the cities are "dry." In Finland, an absolute prohibition law has been passed.

Switzerland has taken over the liquor business in the interests of regulation, and spends a part of the profits in caring for its victims. The manufacture of absinthe has been prohibited recently.

France is awaking to the terrible destructiveness of absinthe and is preparing measures against it. It is found that there is a frightful increase in insanity in departments where it is used and no increase in those where it is not used. There is talk of a government monopoly of the liquor business in the interests of regulation.

Lloyd George put a tax of $3.50 per gallon on spirits and decreased their sale by 10,000,000 gallons the first year. He raised the license on saloons from $300 to $1,200 and decreased their number by 20,000 the first year. Arrests for drunkenness decreased 35 per cent, and poor Ireland, spending heretofore fully one-third of all her total income on liquor, has seen a great decrease in drinking and a great increase in the growth of the temperance movement. Two

years ago the Lords threw out the bill that would have eliminated 30,000 retailers with compensation. Now they have lost 20,000 with no compensation, and the movement has just begun.

Temperance-Grams

Iceland is a saloonless and a beerless land. Its 78,000 inhabitants are all total abstainers. Not a drop of liquor can be made upon or imported into the island. It is a rugged country, with plenty of hard work, but it has not a single child of ten that cannot read and write, and there is little poverty or crime.

London's new Lord Mayor is a teetotaler. Inasmuch as his chief function is that of a social factotum, and the cellars of the mansion are among the most famous for their wine, it will be interesting to see whether the new dignitary will consider it necessary to drink wine to be Lord Mayor. Queen Mary is also a total abstainer and is bringing her children up as such.

The rich brewers are spending millions on a "campaign of education" in behalf of beer drinking. They buy up whole pages of the great daily papers and some of the magazines and print tracts with the zeal of a sectarian propagandist. Many of the more respectable magazines are refusing their stuff. Some of them make "martyr" whines. It is like a religious journal telling of its "sacrifice" in refusing fake medicine advertisements. One of the biggest street car advertising firms in the country recently refused a $150,000 contract for these beer advertisements, and no one has heard of its sniffling.

The farmers are coming to be pretty solidly lined up against the saloon. Now, when the laboring men are enlisted, the battle is won, for they will furnish the balance of power in the cities, as the farmer does in the country. The Central Labor Council of Philadelphia recently passed, by a vote of three to one, a resolution in favor of local option. When labor goes on a strike, it is the saloon that brings a certain element to acts of violence, and all labor is judged thereby.

The number of retail liquor dealers decreased by 13,000 in the two years from 1907 to 1909, the number of saloons by 23,000. Today, with such vast unpeopled territories as Nevada, Montana, and Arizona yet "wet," 65 per cent of the geographical area of the United States is "dry."

The W. C. T. U. is enlisting the Nurses Associations in their fight on nostrums and alcoholic concoctions put out as medicines.

The National Liquor Dealers' League "resolves" that local option is opposed to every principle of good government, depreciates real estate prices, drives trade out of the territory and is the entering wedge for mail order business, which in turn will bring the parcels post and center all business in the large cities. What a plague it is to allow the people self-rule!

Bonfort's Wine & Spirit Gazette says, "The Saloon business in this country is doomed unless the laws are so changed as to rid the trade of the disorderly saloon." Then it must be doomed.

Before the local option principle took hold as a rational step toward universal suppression of the liquor traffic, state-wide prohibition had been voted in 17 states and lost in 14 of them. There will be many reverses in the present war but let it be remembered that there are reverses in all wars and that this is not a battle, but a war of many battles. When state-wide prohibition is builded up by the solid experience of a majority of the counties having tried it out, nothing will bring reverses except the fact that the friends forget eternal vigilance in the presence of a sleepless foe.

There are 7 cities of 100,000 or more that are "dry," 13 of over 50,000, 28 of more than 25,000 and 149 of more than 10,000, in all 197 cities of more than 10,000 population and with a total population of more than 5,000,000.

From one bushel of corn the distiller makes four gallons of whiskey. He sells it for $16.40. The farmer gets $.50 the government $4.40, the railroad company $1.00, the maker $4.00, the retailer $7.00 and, adds the Wichita Beacon, "The man who drinks it gets drunk, his wife gets hunger and sorrow, his children rags and insufficient food."

Church people who vote the party ticket without question should note the saloon keepers' party creed. It was voiced by the president of one of their state leagues and is as follows: "If aspirants for public office are found to be in harmony with us, work as a unit for their election regardless of party. If known to be opposed to our welfare, move heaven and earth and hell to defeat them."

Editorial Table Talk

News comes concerning the progress of the union movement between the older British churches of Christ and those affiliated with the Christian Association to the effect that the joint committee of the two bodies has been appointed and will hold its first meeting soon. Prospects are more encouraging for co-operation between these two groups of churches than at any previous time.

* * *

A Chinese convert to Christianity was asked to explain what he meant by saying that he had never been so good a Confucianist as he had been since becoming a Christian. He replied that in Christ he had found the noblest ethical teaching of Confucius established, illuminated, and uplifted to a height and a glory such as he had never conceived before. It is thus that all the world will yet bring homage to Jesus and crown him Lord of all.

* * *

There is to be held in Chicago in the near future a celebration in honor of the centenary of Theodore Parker, the noted Boston preacher, whose influence was so potent both for freedom of thought and for righteousness of action in all New England. Channing. Bushnell, Parker and Beecher are men whose characters and messages reached far beyond their denominational environment. They stand as great citizens who have helped to mold a republic, and it is fitting that their lives should be brought to remembrance on appropriate occasions.

* * *

Fresh attention is called to the work of the American Institute of Sacred Literature connected with the University of Chicago which provides numbers of admirable study and reading courses for Bible students, Sunday-school teachers and ministers. The work of the institute has gone forward for many years with increasing value to those who have availed themselves of its help. The outlying study courses have had a long and honorable history. They represent inductive Bible study in its simplest form. It is well worth while to send a request to the institution for full information regarding its work.

* * *

The American Bible Society has just added to its interesting list of versions of the Scripture in the languages of the North American Indians, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navajos. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navajos in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people and in the formation of a Navajo literature.

* * *

During Dr. Errett Gates' stay in Edinburgh and Glasgow, on his way to spend the winter in the University of Berlin, he was able to secure a large amount of valuable literature bearing upon the history of the period just preceding the work of Thomas and Alexander Campbell in America. The consignment of books purchased by him, and including two or three hundred titles, has just been received at the Disciples' Divinity House of the University of Chicago. These books will prove exceedingly valuable in the work of our ministers in residence at the university, particularly those who are working in the history and literature of Christian unity. A number of these volumes are rare and out of date, and only to be secured in the painstaking manner in which Dr. Gates has procured them. This consignment of books will add very greatly to the value of the library of the Disciples' Divinity House, which is now by far the most complete existing on the subjects with which it deals.

* * *

Both of Dr. Willett's Palestine Travel Study classes have continued to support hospital work in Palestine since their visits there. One of these hospitals is that of Dr. Masterman at Jerusalem, the other is that of Dr. Torrence at Tiberius. A cot in each

of these hospitals is supported by these classes. A recent note from Dr. Masterman to the secretary of the first Palestine Travel Study class acknowledges the receipt of the annual check for the English Mission Hospital at Jerusalem, and states that he has now full charge of the hospital, having given up his work at Safid, where he spent a portion of his time during the past three years. He has also a young physician to assist him. The magazine published by the English Mission among the Jews in Palestine and entitled "The Jewish Missionary Intelligencer," gives frequent reports of Dr. Masterman's work. He sends cordial good wishes to all the members of the class.

* * *

The twenty-eighth annual session of the Baptist Congress is to be held in Augusta, Georgia, November 8-10. Among the topics to be considered are "The Place of Prayer in the Modern World View," "How Shall We Interpret the Holy Spirit in the Life of Today," "The Christian Principle in Modern Criminology," "The Relation of the Baptist Denomination to the Universal Church," "Can the Distinction Between Canonical and Non-canonical Writings be Maintained?" and "Christian Experience as Testimony for Truth." Among those whose names appear on the program are Rev. George H. Ferris, D. D., of Philadelphia; Rev. Harry E. Fosdick, D. D., of Montclair, New Jersey; Mr. Mornay Williams, of New York; Rev. Charles H. Dodd, D. D., of Baltimore, and Professor G. B. Smith, D. D., of the University of Chicago. A number of Disciples have membership in the organization of the Baptist Congress, growing out of the joint congress held in this city two years ago.

Concerning the World Beyond

Do you believe the fact that Moses and Elijah met the Savior; and in the presence of the three apostles talked about the kingdom, teaches that the dead are conscious and interested in the work of the church on earth and in the progress of the saints here? Do you believe we shall know each other in heaven, and if so, do you think the conscious knowledge of the saved or lost condition of our friends will in any way affect the happiness of the saints or our friends in heaven? W. D.

Gainesville, Texas.

The presence of Moses and Elijah with Christ on the Mount of Transfiguration, while not the basis of any doctrine regarding conditions in the larger life, is at least suggestive of what on other grounds seems a reasonable belief. It appears to be no part of the purpose of the New Testament to present a program of the life to come. It concerns itself alone with the certainty of that life. Yet the character of God and the nature of the soul of man makes reasonable, and in many ways convincing, the belief that life goes onward under conditions which permit not only of continued intelligence but growth.

It seems unreasonable to believe that those who have entered into the life beyond should be either unconscious or unconcerned regarding the progress of the kingdom of God in this world. Those who have been friends of God here, working for the fuller realization of his purposes, cannot be indifferent to the progress of righteousness after they have ceased to be active in human society. And why should they know or care less about it than in the days of their flesh? Every element of permanency in character would lead us to suppose that neither their interest nor their conscious concern in the forward goings of the kingdom would be changed.

That they do not communicate with us, or at least that we have perfected as yet no methods by which such communications can be received and understood, is probably in no sense due to their unconcern but rather to the imperfections of our education and the immaturity which marks our present stage of spiritual life.

The question you raise with regard to the joy or sorrow of our friends in heaven over the good or evil lives of those they leave behind is beyond the range of satisfactory answer. Yet even here something may be said. The interest we have in people depends in large degree upon the similarity of taste and aim in life. If those who have loved us and have entered into life mark our waywardness and final choice of evil, must this not lessen the bond and increase the distance, until moral values alone mark the degree of remaining interest? The saints have sorrow of heart in this life over the evil courses of those they love. Is it unlikely that such sorrows enter into the progress of the soul in its career toward the highest good? If God Himself is grieved with the loss of character in those whose promise was fair, should the saints be untouched by the same sense of grief—a grief, however, that fades as life goes forever into new amplitudes of power.

In the presence of all such problems the mind stands hesitant where no definite word of testimony has been spoken. Yet there are many questions of deep significance which lie outside of New Testament instruction, and on these it is not only the right but the duty of the friends of Jesus to think. Something at least may be made out in harmony with the familiar teachings of our Lord. The rest must be left to the fuller light of the life to come.

"For Me To Live Is"—What?

"So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend."—Stevenson.

Is it worth while to live? No, if we intend to live without love. This world is no place for the selfish man. True, he can often acquire material resources and he may have power over other men. But what of it? He never has a single moment of happiness. Animal pleasure may be his portion for a part of his life, but even this is less in quantity and poorer in quality than that of one who lives a complete human life. "I beg to be enrolled amongst those who wish to spend their days as easily and pleasantly as possible." "It is not reasonable that a wise man should hazard himself for his country, and endanger wisdom for a set of fools." These are sayings of ancient lovers of pleasure. Later men of the same school of philosophy said, "Life only appears a good thing to a fool." This world was not made for men who intend to live as easily and pleasantly as possible, and those who think it is will reach the conclusion of the Cyrenaic, that only a fool will think it is worth while to live.

Yesterday I was at the funeral of an aged disciple of the Lord. About her body sat her children and their children's children. One who had known her for nearly three score years told the story of her life. It was a simple story and yet it was more inspiring than that of any king or warrior I ever read. The most hopeless of pessimists could not have stood by that bier without misgivings as to his view of life. Men and women searched their own hearts and found evil which they had been hiding even from themselves. With the sense of failure there was joined the hope of nobler service, for the most common duties had been glorified by the wisdom and grace of this Christian woman, and she had revealed the possibilities of service which come to every honest soul. She thought life was worth living. To the last day her mind was busy devising ways of doing good. Her home was the place of peace and gladness. She was always looking for the best in other persons. Yes, it is good to live if one is a disciple of Jesus Christ.

David Livingstone seemed to have no complaint to make about the weariness of this earthly existence. He had many of what the world calls hardships, but he said he never made any sacrifices. Paul was not a pessimist, even when he was in prison for the faith he preached and was being slandered by false brethren. He grew weary, but his weariness was not that of disgust and cynicism. For him to live was Christ. He had a message of love for all mankind and as long as he had freedom to speak or write, he delighted to give his message. The Christian cure of weariness is work of the right sort. There is no reason whatever why a man should not become disgusted with himself and everybody else if he is living for himself alone. Such a man has not enough to interest him. The more intelligent he is, the sooner he will be ready to say all is vanity and vexation of spirit.

What, then, does the Christian do with the dark problem of suffering? He accepts suffering as a necessary part of life. He endeavors to reduce the amount of pain in the world. He studies disease for the purpose of banishing it from the earth. He cultivates grace of speech that he may not needlessly wound the heart of the weakest of the children of men. But he knows that with all the efforts that are being made to gladden the world, suffering remains and will remain. As long as there is a difference between the ideal and the actual, between what men feel they ought to be and what they are, misery will form a part of human experience. Moral pains will cease when men sink to the level of beasts or rise to the perfection of God. The Christian rejoices in the pain that is a necessary concomitant of spiritual progress. "Tribulation worketh patience." The apostles rejoiced that "they were counted worthy to suffer dishonor for the Name." Persecution enhanced their self-respect and gave significance to their faith. To live for Christ today and accept the consequences brings a like reward.

Midweek Service, Nov. 9. Phil. 1:21.

Our Fellowship and the Task

The Militant and Irenic Address of American Society's President

PETER AINSLIE.

One afternoon I climbed the dark stairs of Stirling Castle that I might stand on its famous balcony and look out upon what Queen Mary of Scots said was the most beautiful landscape in the world. The rocky eminence, upon which the castle rests, rises abruptly four or five hundred feet out of a level plain of green fields that extend for several miles in every direction and upon which lie the silvery links of the river Forth. At the base of this great rock is the historic beheading block and the fields to the west were made famous by the battle of Bannockburn.

Yonder to the southeast, Edinburgh, with its castle, university and great churches, sits in splendor upon the Firth of Forth. Yonder to the east is the North Sea, bearing upon its bosom vessels that carry the flags of all nations. To the southwest, the smoke rises from the vast industrial centers of Glasgow. And yonder to the northwest, Ben Lomond lifts its snow crowned head far into the sky, as if it were keeping watch over all Scotland. Over this picture was the arched sky like an overturned bowl of blue, with amber clouds hanging in the west holding the wealth of a sapphire, purple and crimson sunset.

Amid such history, such poetry, such facts, I felt as though I were looking around the world and beyond it. It is so today. I speak your own sentiments when I say that no one who sees and reads and thinks and feels can look out upon this country without being stirred by the world's panoramic vision.

A Look Into the Past.

We, who wear the name Christian only, have climbed a hundred rugged steps and today standing on God's balcony, we look down the past and yonder is Jesus moving in that mightiest drama of all time. The cross is still stained with His blood, the tomb of Arimathaea lies broken and the ascension from the Mount of Olives is as fresh as though it were the action of yesterday. Yonder are the apostles telling the story of Jesus and the resurrection from the dead. Yonder is Paul preaching in Ephesus, Philippi, Athens and Corinth.

Yonder is Polycarp, Papias, Irenaeus and hosts of saints witnessing for Jesus. Yonder is Tertullian, saying defiantly to the whole Roman world: "We are of yesterday, yet we have filled your empire, your cities, your islands, your castles, your towns, your assemblies, your very camps, your tribes, your companies, your palaces, your senate. Your forum and your temples alone are left you." Yonder is Augustine vindicating the Christian faith against pagan intrusions and leading the council in the settling of our New Testament canon.

Yonder is Boniface preaching the Gospel to the painted savages of Germany and Xavier to the untaught pagans of Asia. Yonder is Hugo de Saint Caro marking the chapters in our Bible as we now have them and Thomas a Kempis writing his "Imitation of Christ." Yonder are Savonarola and Huss insisting on the Bible as the surest guide to the knowledge of God, and the ashes from the burned body of the former are thrown into the Arno and from the latter are strewn on the Rhine. Yonder is Fra Angelico, Raphael and Da Vinci painting pictures of Jesus on canvas and Michaelangelo carving the features of Jesus in stone.

The Army of Martyrs.

Yonder is Luther nailing the ninety-five thesis to the door of castle church in Wittenberg, and Calvin, a refugee from persecution, writing his "Institutes." Yonder are the Wesleys calling all believers in Jesus to the life of personal holiness and the Campbells pleading for a united church by the return to the New Testament in name, in ordinances and in life. What a host of saints! Some were called "Nazarenes," others "Christians," still others "Roman Catholics," others "Reformers" and some "Disciples," but whatever be their names, all these are our brethren. If they were authors, we have their books in our libraries and we quote their sayings; if they were artists, we have their paintings in our homes and admire their achievements, and whatever may have been their contribution to Christ, we hold them as our brothers. Some of them thought differently from what we think, but they all loved our Lord and sought to reproduce Him in their lives. Say what you will, they live because Christ lived in them.

A Host of Saints.

But standing on God's balcony, we look about us today and yonder are millions in all parts of the world witnessing for Jesus. Some are preaching to the multitudes with a passion like those brothers of the holy past. Others have left homes and friends and are preaching Jesus and the resurrection from the dead to the heathen nations. Here and yonder are hospitals for the sick, asylums for the orphan, homes for the aged and schools for the ignorant. Some are ministering to the poor and friendless, others are crutches to the lame and stumbling, and thousands are serving in obscure places for the sake of Him whose we are. What a host of saints!

They are called "Presbyterians," "Baptists," "Episcopalians," "Congregationalists," "Lutherans," "Methodists" and "Disciples," but whatever be their names, all these likewise are our brethren, for they show that they have been with Jesus. Some may doubt this fellowship, but I will not, for I feel in my heart the kinship, as I feel within me the love of God.

Still standing on God's balcony we look into the sacred future and yonder are vast multitudes of believers out of every tribe and tongue and nation. They are servants of Jesus, because our brethren of the past and our brethren of the present served. The currents of fellowship, too frequently unrecognized by us, have so passed from one heart to the other, until all the saints of the future belong in this blessed circle of the redeemed. Love, fraternity, friendship and brotherhood are passing from dream into fact. Sectarianism is going to its entombment and a united brotherhood is rising with its undivided message for a lost world, for yonder down the ages is one flock as there is one Shepherd.

An Unbroken Fellowship.

There nobility of soul is holding an unbroken fellowship with Christ and with all who worship before Him, for out of the travail of the church, all denominational names and their dependencies are lost and out of the Christ spirit shall rise for perpetual adornment that name which is above every name and before which every knee shall bow. Far yonder on the rim of the horizon, unnumbered hosts of angels assemble and the unnumbered hosts of the redeemed of humanity meet and mingle, like where the blue of the sky and the blue of the sea touch and the line of the sea is lost in the line of the sky. What a host of saints! They both wear His name and reproduce His life. Yonder among them and yet above them all is Jesus in His majesty and the glory of the universe hangs upon the wheels of His advent chariot.

What a vision from God's balcony! Whether we look in the past or around us or into the future, we see our brethren. Then let us remember as wearers of the name Christian only, we hold in this period of God's providence, the cure for the divided church. Our message therefore, to the present and to the future is to remove the barriers to brotherhood by a larger loyalty to the personality of Christ. The rightful contribution of the Disciples to modern religion is the widening of faith's view, for the best asset in this world is faith in Jesus Christ and love for all who love our Lord.

Faith and Obedience.

2. We hold the deposits of the past; we are the joint creators of the present; we are debtors to the future. It is the broadest platform in the world. Holding with deep conviction to personal faith in Jesus Christ and obedience to His commandments, we must hold with equally deep conviction to fellowship with all believers, else we drop to the level of a sect.

Our brethren of other communities are not to us as the Jewish sects were to Christianity. If that were so, our task would be that of conversion; but our religious neighbors, who are serving Christ, are our brethren and our task is that of fellowship. There are serious barriers to this achievement, but it is in God's program and it can no more be kept back than the sun can be kept down.

Millions are now anxious for the removal of the barriers that the whole church may be one and to that end five propositions have been presented in recent years. The Roman Catholics insist on the repentance of Protestants and their return to the supreme authority in ecclesiastical affairs of the pope, but this proposition has never been taken seriously any more than the proposition of the liberals, who argue for only the two dogmas of the fatherhood of God and the brotherhood of man. The Episcopalians propose a merger with the rights of all parties concerned, only all must recognize the claims of the historic episcopate, which likewise necessarily removes their proposition from serious consideration, however sincere the Lambeth council was in framing it. The Presbyterians and Congregationalists are the leaders in the federation of the churches, which is merely an alliance without disturbing the forms of church polity or doctrine. This last is the best of these propositions, but all of them stop short of the real issue.

Disciples of Christ.

About a hundred years ago, some Presbyterians and Baptists proposed to return to Christ by way of the New Testament in name, in ordinances and in life. These abandoned their human creeds and denominational names and became Christians only and their proposition to all Christendom is to do likewise, for human creeds and denominational names are the greatest barriers to a united fellowship.

These Christians, who were first called "Disciples of Christ" about a hundred years ago, propose going back to Christ and Christ alone, for Christianity started neither from

theological ideas nor ethical principles, but from the personality of Jesus Christ. To be in possession of its original power, it must go back to fidelity to that personality. There has been no message like this since the church divided and its practicability is simple and axiomatic. It at once over shadows all other propositions for the union of Christendom, for only in unstinted loyalty to Christ do we find the key to brotherhood. To turn aside to surrender the ordinances on the one hand or to narrow the fellowship on the other is to give a sectarian complexion to an unsectarian message. We have no choice other than fidelity to Christ, into whom we have been baptized and with whom we were raised up to walk in newness of life, until there shall have been such friendship between Him and us that all men shall know that we have been with Jesus. We have among us some of the noblest spirits of this world, brave and true men in the pulpit and faithful and consecrated members in the pew.

A Critical Period.

I beg that you will pardon me if I speak too frankly, but these are serious times and soft words will not suffice. If I mistake not, the Disciples of Christ are facing the most critical period in their history. It is so with all movements. After passing a few decades or a century at most, they drift from their original principles either into wreckage or crystallization. It was so with every order started in the Roman Catholic Church and it has likewise been so with every movement in Protestantism. Loyola upstayed a falling church by his genuine piety, but the Jesuits became the curse and shame of Rome. The Lutheran movement crystallized, as has also Methodism and every other Protestant body of any years. The Disciples are passing the way of all others and I fear that the prow of our ship is too decidedly set toward sectarian harbors and unless we turn our course in conformity to Thomas Campbell's clarion call, we are destined to become one of the most sectarian bodies, as love unused becomes unlove. These conditions must not be smoothed over with self-laudatory sentences and self-congratulatory reports, but it behooves us as students of history and servants of Christ to face the bare facts and humbly set ourselves to the solution.

Lack of Knowledge.

In the last twelve months I have traveled more than 16,000 miles in the interest of American missions. I have spoken to thousands and have held conferences with hundreds, from which I have learned that, in the opinion of many of our brethren, not more than a tenth, or at most twenty-five per cent, of our membership know anything at all about what the mission of the Disciples is. They may know that the New Testament baptism is by immersion; but if that is all they might as well be Baptists. They may know that the churches of Christ have elders and deacons; but if that is all, they might as well be Presbyterians. They may know that the New Testament government is congregational; but if that is all, they might as well be Congregationalists.

I do not speak as a partisan, but it must be recognized as axiomatically true that where there is division and discord, it is wisest to refer the whole matter to a supreme authority. It is so today. The Church of Christ is divided into many unaffiliated bodies and the greatest call of Christendom is back to Christ by the way of the New Testament, in name, in ordinances and in life.

The Real Mission.

However thoroughly one may be educated in literature and science, if he does not understand the mission of the Disciples, he is counted among the ignorant in our membership, and intelligence among us is that vision and heart that sees and believes that the absolute leadership of Jesus Christ is necessary for a united church and a redeemed world. If it be true that only ten to fifteen per cent of our membership—and most of the opinions center around these figures—if it be true that these figures represent the intelligence among us, it is impossible to fulfill our mission, unless some definite plan be established whereby the ninety or eighty-five per cent of our membership shall be educated into the responsibility of the sacred commission, which we hold as Christians only.

I do not know but that the problem of ourselves at this period is quite as urgent to us at least as the problem of the divided church. Do not misunderstand me, for I am not advocating the study of a catechism. Far be it from me. But I insist on a systematic and devotional study of the Scriptures until every Disciple shall recognize the personal leadership of Jesus in his life and shall intelligently practice the principles of Jesus both as to himself and to those about him, that every home shall have a family altar and that religion shall be lifted out of the pale of dogma and be made the life of mankind.

Great Activity Today.

Never has there been more activity in the history of Christianity than now. The Laymen's Missionary Movement has swept through the whole church with a wonderful enthusiasm, bringing to the front more than ever the necessity of a united church, until the leaders of all the missionary forces have been brought to plead for the union of Christendom. These leaders are speaking with no uncertain sound and the religious bodies with which they are identified are making large contributions of money in launching plans for a closer and more cordial fellowship of believers.

An Auspicious Time.

It is an auspicious time, and it is a pertinent question to ask ourselves, as Disciples of Christ, what are we doing for the solution of this problem? And the answer is that our contribution to the union of Christendom is speaking faithfully regarding it from our pulpits, where it is heard only by our own people and the inactive members of other churches and persons of the world, and by writing of it in our papers, which are subscribed to largely by our own people. I beg that you will pardon me, but you know that this is not enough and unless we do more, especially in this period, the Christian world will have a right to doubt our sincerity.

They know little of us and our mission, and it is largely if not entirely our fault. I doubt if there is another religious body of the same numerical strength in the history of the world that is so little known as the Disciples of Christ and, considering the commission that we hold, there is no other religious body that ought to be better known. I question whether this contentment to be so little known and this indifference to making world-wide this proposition for the union of Christendom is not grave disloyalty to Christ. "If this proposition is not of God, it ought to be abandoned; if it is of God, it ought to call for an unparalleled enthusiasm on the part of every Disciple of Christ, until all Christendom shall hear in kindest words that back to Christ in name, in ordinances and in life is the only cure for the scandalous division in the house of God."

A New Charter.

The Episcopalians have incorporated the Christian Unity Foundation with the purpose of promoting Christian union at home and throughout the world until the various Christian bodies are knit together in one organic life. Such is the aim expressed in their charter and we rejoice in their splendid vision; and fifty years hence the Disciples of Christ will look back on this convention as one of the most eventful in our illustrious history because at this convention a definite program has been launched. This council which was formed on Wednesday should be as important among us as the Foreign Christian Missionary Society or the Christian Woman's Board of Missions, or the American Christian Missionary Society, or any or all of our colleges.

A Clearing House of Thought.

This council should put out a magazine, not as a propaganda, but as a clearing house of thought on Christian union. As we exercise the right to think, we must grant that right to others, for until we have stood on their level, we cannot lift them out of denominational names and human creeds. Open wide its pages to all who have convictions on Christian union and let them speak without criticism through its pages to their brothers who are thinking with them on the necessity of a united church, and make it the exchange of every paper in the English speaking world. Send it both to Disciples and certain other Disciples, if you please, for there are ripe souls in all communions, who would gladly receive this as a benediction of peace, and the instincts of a united church would burn more deeply within us. Besides all this, who knows whether the last word on Christian union has been spoken? So far, our proposition is in advance of all others, but maybe another voice shall melt the last wall of sectarianism as the voice of the Campbells marked the beginning of its decay.

Endowment Necessary.

Such a council should receive an endowment as large as that of a college and all the churches should have a part in the contribution, for the union of Christendom is of first importance and the necessity is laid more upon us for such a service than any other religious body, for to this end did we become Christians only. The Protestant world needs it and it is riper now than any other time in its history and we ourselves need it for our own salvation. Others may see another way out of our danger, but to me the broader field of fellowship is pre-eminent over all other policies, for out of a friendly conference, we would find a common basis and the leadership of Jesus would make us forget all our unbrotherliness and leave behind all sectarian barriers.

Democratic in Spirit.

3. In common with all other Christians we are under obligations to preach the Gospel of Jesus Christ. If it is not belittling the Disciples to say so, it appears that they are adapted more to America than any other people. The Roman Catholic Church is monarchical in government and consequently it is best suited to those countries where there are monarchical governments. Those Protestant bodies with human creeds are best suited to those countries where a limited monarchy or the government by the aristocracy prevails, but here in the heart of this greatest government of democracy on the globe has been established the most democratic religious movement in the world. I do not believe that it was an accident that the Disciples of Christ were planted in the heart of the republic, but I believe that it will be a calamity to them if they do not rise to the occasion.

A Divided Church.

There are thousands of fields in America unoccupied by any people and the divided church is making a lame effort at Christian-

(Continued on page 18.)

The Work of the Woman's Society

The President's Message

BY MRS. ANNA R. ATWATER.

That every year several thousand of our people come up to our annual convention indicates the importance which is attached to this occasion. And every one of these meetings does mark an epoch in our work. As we come to the close of the first year of the new century of our history as a people, we are at the thirty-sixth anniversary of the organization of the Christian Woman's Board of Missions, and at the period when the fiftieth anniversary of woman's organized missionary work is being celebrated.

It was in the winter of 1860 and '61 that the first Woman's Missionary Society was organized. This was a union society. Seven years later, after the Civil War had ended and women had proven, in the stress of the times, their ability to do many things that previously seemed to be beyond their sphere of action, and a power to dare and to do in the face of opposition in private and public circles, the women of one church realized enough strength in their own numbers to organize the first denominational woman's missionary society. One by one, women of other churches organized their societies.

Appeal for Service.

Our people, unlike Israel, were not anxious to be like those around them, consequently the movement among them was late in starting. Women in all the churches were stirred by the events of the times. The need of women in heathen lands was making its mighty appeal to their hearts, and the possibilities of a broader service for their own lives were alluring. No doubt many of our young women in the sixties longed to go to the field, but had no opportunity. In 1863 one of our noble young women was graduated from Oberlin College. She had been stirred by the growth of work for women and by the fact that some were already daring to go to the dark lands to take the Gospel story, but not one of our women had ventured on such a career. There was no missionary society at that time in our church to send a volunteer to the field. She dreaded the sensation that would be created if she should ask to be sent by the church. She testified that she knew our people would call her insane to think of such a thing, and tell her that her place was to stay at home.

A Broadening Vision.

Where there is no vision the people perish, and there must be a constantly broadening vision or they perish. There were some things our people saw right clearly from the first. They saw their mission to the Christian world, and true to the vision they were making their impress. Who doubts that the division of the Word as taught by our fathers, had its influence? Who doubts the power of the restoration of the ordinances of the church to their rightful place? Who fails to see that the slogan "Where the Bible speaks" had its proper application to the problem of human creeds? But had not the broadening vision of the unsaved world opened before us while we caught the force of the Great Commission as marching orders to us personally, we would have perished as a people. As we have been obedient to that heavenly vision, we have been prospered.

A little more than three weeks ago, in Lexington, Ky., Mrs. Caroline Neville Pearre was laid to rest. It seems entirely fitting at this time to speak of her, for she was among our people one of the see-ers of visions. Whether most of us have looked upon her face or not, we know her through what she wrought. At the mention of her name there comes a picture before every daughter of the Christian Woman's Board of Missions, a picture dear as it is familiar. It is that of a beautiful woman on her knees in her morning devotions, taking to the Father the yearning of her heart for those who sit in darkness, and for a richer service for the women of the church of Christ in her loved land. While thus she brought her will into submission to His will, while she opened her mind and heart to see and understand, the vision came. She arose from her devotions, and like one of old time, she was not disobedient to the heavenly vision. It was out of this experience and the brave and constant efforts that followed that organized mission work for women of the Church of Christ was born, in October, 1874. In the Missionary Training School and Headquarters of the Board at Indianapolis, there will be a tablet placed in loving memory by the women of the Missionary Society of Columbia, Missouri, of which she was a member, and on it will be the name of Mrs. Caroline Neville Pearre, honored Mother of the Christian Woman's Board of Missions. How just is the title, and more than three score and ten thousand daughters rise up to call her blessed. From that early beginning the work broadened as the work grew and as the lives of our women have developed.



MRS. ANNA R. ATWATER.

In the Field.

We look out over the fields and the work that has been done in them the past year. There is much that is gratifying. In Jamaica, though our missionaries report quite a number who have become discouraged and fallen away from their allegiance to Christ, yet they tell us that two hundred and eighty have been added to the churches.

From India one of our missionaries writes "Let it be said to the glory of the Christian faith in India that the one thing that is attracting the attention of the educated Hindus and Mohammedans in this land today is the extraordinary progress of the Christian community, progress not merely numerical but also intellectual and social. Many in this land, like Pliny and Younger, who was Governor of Pontus and Bithynia, writing to his royal master concerning Christianity, are saying, 'The number of Christians is so great as to call for serious consultation. The contagion of this superstition has spread not only through the cities, but is spreading through the villages of the country.' One hundred thousand patients have been treated in our hospitals the past year, though a part of the year our number of medical missionaries has been less than formerly; and the spectacle of a former priest of Vienna preaching the Gospel of Christ to his people has given new inspiration to the workers.

Work Gaining Ground.

Our mission in Mexico reports two hundred and fifty-five brought to Christ the past year. Foundations are today being laid for a new mission building for our frontier work.

Porto Rico never had a better corps of missionaries, better fitted to their work than are those on the field today. One hundred baptisms are reported from this island.

The work in the Argentine has been slow, but the little church there now numbers sixteen. There are four missionaries, and the coming year we trust may find the force increased.

The work in Liberia, South West Africa, steadily gains ground. The day school enrolled sixty-two pupils, and twelve have been won to Christ.

Evangelistic work has been done in thirty-one states and the reports give unusual encouragement. The interest in Bible Chair work was never greater than at the present time, nor were there ever so many demands for this form of work.

Our mountain schools have enrolled sixteen hundred and fifty students and from their influence one hundred and forty young people have been brought to Christ.

The work in behalf of the negroes has been growing steadily in its appeal to our people, and it is gratifying to see the interest of the colored brethren in the schools for their young people. They are putting forth faithful efforts to help the progress of the work.

Our work on the coast for the Oriental people has reached and influenced several hundred during the past year. For all this work among Chinese and Japanese we own no building of our own.

The Lack of Workers.

Again this year we must report the lack of a sufficient number of workers. No other need is so apparent to the one who reads our reports with care. We have not been entirely neglectful of this need, though falling far short of meeting it. From the Pittsburgh Convention Mrs. M. R. Ford and Miss Zona Smith went to the Argentine; Mr. and Mrs. J. C. Ghormley and Miss Emma Ennis were added to the forces in India. Later in the year, Mr. and Mrs. M. C. Vanneter were found at the work in Porto Rico, and as this report is being rendered, Mr. and Mrs J. P. McLeod, Mrs. George E. Springer, and Miss Mayme Jackson are en route to India. As they set sail Oct. 4, Mr. and Mrs. Davis wrote: "We leave at eleven o'clock today for the long journey, as your representatives to carry the message of Jesus to a people who sit in darkness. May the Lord of the harvest bless His Word among the nations. Our new missionaries are splendid. All well and happy in going, and rejoicing in the mercy and love of God our Father. More later, after we cast off. 'Kept by the power of God.' All send love." Besides the new

forces for the fields, three couples who were on furlough a year ago have returned to India. Miss Nora Siler has gone back to her work in Porto Rico, and Mr. and Mrs G. D. Purdy to their's in Jamaica. India asked earnestly for twelve new workers this fall. Our answer is but a feeble one when we send four. Jamaica is pleading for a man and wife for King's Gate. The workers in the Argentine are strongly urging for a couple to open up a new station. Other fields need workers, but these mentioned have the greatest need.

The Need of Buildings.

And in buildings, the immediate demands are by no means insignificant. Jamaica stands with pleading hands raised for the rebuilding of those chapels destroyed by the earthquake. The less encouraging report from that field this year may be largely accounted for by this delay. Jamaica's need is constantly on our hearts. If means were in our hands we should do the work and save the waste that must necessarily go on until these congregations are properly housed. The Girls' Orphanage in Porto Rico has been too long delayed, and another chapel ought to be built. The lack of a second bungalow for the overworked missionaries at Mahoba, India, is really endangering health and life and the bungalow at Bina must have extensive repairs to make it a safe home. Mexico has vast opportunities which await more workers, more schools and more chapels.

In the home field appeals are continuous for the enlargement of our schools, for more Bible Chairs to be established in state universities, and for more evangelistic help Some one has said that there are many times for reformation but only one time for formation. Now is the time for formation in the lives of the untaught children of the less favored part of our land. Now is the time for formation when the strangers, torn loose from their old world homes, have come to start anew within our gates. Now is the time for formation in our great new West Land when the earth itself, even the desert, is being transformed and made habitable.

Because of the needs of our fields at home and abroad, and because of the opportunities that offer themselves on every hand, we urge you forward in this great work. Because of our faithful missionaries who have given all for the cause, and are working beyond their strength till we send recruits, we plead for greater zeal and earnestness. Because of the noble women who as pioneers in this cause labored and endured, and did not enter fully into the promises, we plead with you to come up to your high privilege of life and service that their joy may be full in you. The Church of Christ, of which the Christian Woman's Board of Missions is a vital part, as Bishop Simpson says, "Must grope her way through the courts and alleys and purlieus of the great city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go into the tent with the soldier, into the ship with the sailor, into the field with the farmer, into the shop with the mechanic, into the factory with the operator, into the counting-room with the merchant. Like the air, she must press equally upon all surfaces of society; like the sea, she must reach into every nook of the shore-line of humanity; and like the sun she must shine on things foul and low as well as fair and high; for she was organized, commissioned and equipped for the moral renovation of the whole earth." Because of the unfilled mission of the church, we urge you forward, upward, onward.

The Missionary Call to Young Men

World's Supreme Opportunity in Foreign Field

BY JOHN G. McGAVRAN.

Sentiment and emotion are, happily, no longer dominant factors in deciding on a missionary career. Pecuniarily, the foreign field has nothing to offer. Duty was once supposed to be an all constraining motive. Even now people sometimes think of missionaries as men, who, Joan of Arc like, hear the call of duty and hasten to obey. Thoughtful men no longer give the missionary such a position of favoritism among the servants of Jesus. The call for the gospel, by the people of all lands, and the command of the Master to take the gospel to them, come with equal force, and apply with equal rigor to every man in the church.

"Can You Go?"

There are two questions before the church today. Our Lord more and more insistently, each succeeding year, demands an unflinching self-revealing answer. His first question is, "Can you go?" This question recognizes the fact of almost numberless limitations in answering the call of duty. One's age, his health, his family, his ability, his education, his spiritual gifts are all factors limiting his ability to respond. We admit that these limitations are great in extent and degree, but, when all have been allowed for, there remain many thousands of young men in the church, many hundreds, certainly, among the Disciples, a hundred or more, probably, in this room, who cannot look the Master squarely in the face tonight and give any other answer than "I can go." And for every man who says, "I can go," there are five hundred who must answer "I can send," although they themselves are unable to go.

"Will You Go?"

The second question is "Will you go?" The answer to this question, given by the hundreds whose circumstances, abilities and qualifications compel them to say, "I can go," constitutes the most serious problem in mission work today. The moment the majority of those who can go will go the problem will be solved.

No man cares to go in for a career that tends to make his life narrow or circumscribed. The missionary career, like the higher diplomatic service of a government, is at the very top of the ladder as a broadener of personal life. It begins with travel. It is a life of many lands and peoples. It is a life of exploration and research. It is a life of new history, new ethics, new language, new mental vision. The missionary has not reached his field till he begins to be conscious of a quickening of his intellectual life. He meets men and conditions and philosophies which stimulate every fiber of his brain. Like an ambassador, he stands before kings and princes and the doors leading to the culture and art of ancient days open before him. The opportunity for self culture is limited only by the man's own capacity.

The next opportunity open to the missionary, who is looking for what is worth while, is found in the political reorganization —in many cases rebirth—of the nations. There is no man in mission lands who has a greater opportunity to influence the development of new political institutions. If he care to make himself familiar with the history and politics of the country he works in; if he care to identify himself with the interests of the people he works among; if he have any knowledge of the philosophy of government his advice, his warnings, his suggestions will have a weight, out of all proportion to his position as a humble missionary of the cross, in deciding great questions of state. The very existence on the statute books, of laws tolerable to Christian conscience, is over and over again due to missionary influence. The change of sovereignty in the Congo Free State was forced on an unwilling world by missionary insistence.

Greater far than the opportunity for political usefulness, is the place he is bound to fill in the social development of three quarters of the inhabitants of the world.

Social Reconstruction.

The missionary knows the people. He knows their literature, their institutions, their customs, their aspirations, as no one else does. Every where, in all mission lands, the leaven of commerce, travel, education and Christianity is forcing the reconstruction of the whole social fabric. The codes of business, honor, and ethics are being made over. Family relationships, community relationships and foreign relationships are changing in nearly every foreign field. It is the finest place in the world for the student of social problems, for the man who wants to see humanity in the act of growth—for the man who wants to leave the stamp of his mind on the institutions of future generations. So great is this opportunity and so great the need for the influence of men of far reaching views that no man ought to go to a great foreign field without some knowledge of the principles of sociology, and some preparation to help meet the evils which inevitably accompany social revolution.

Measured by the standard of personal influence, the fourth opportunity greatly exceeds those already spoken of. The children of today are the men of tomorrow and the rulers of next week. Sooner or later every people and every nation becomes what its schools make it If any man think it worth while to pass through his own hands the future governors, and magistrates, and legislators, and educators of great empires, he will search in vain for an opportunity like that offered by the mission schools and colleges of the foreign field. If any man think the gratitude, nay almost veneration, of the best men and women among half the people of the world, is a trophy worth securing let him become the fountain of learning for their boys and girls. Let him realize that he goes out, not only to teach, but to teach others to teach, to formulate educational codes and fix educational standards. The mission school, in many lands, sets the educational pace and has the inside track. It was his Presbyterian missionary teacher who turned Raja Sir Harnam Singh from Hinduism to Christianity. It was Robert College which made New Turkey possible.

The Real Purpose.

After all, however, the opportunities so far considered are only incidental to a strenuous missionary career. They do not make that career. If unduly pressed they may even nullify the life of the missionary. We do not send men out that they may gain self culture, or that they may do eminent work in politics, sociology, or philosophy. No man worth anything on the field would consider anyone, or all of them, in themselves, a worthy motive for saying, "I will go."

The fifth great opportunity which we shall consider pertains to the religious life of the

people to whom we are sent. It is the establishment of the Kingdom. It is the expansion of the content of the term "brotherhood," until it shall include the whole of mankind. Even the merely secular mind realizes that a new day is dawning in the east. The old religious life, the old experience, the old moralization, the old inspiration, the old theology—all these are going or gone. The new wine has burst the old skins. Their young men are seeing visions and their old men dreaming dreams. The futility of their traditional faith, and its inability to meet the life of today, have taken strong hold on the minds of multitudes of the world's greatest thinkers. Never in the history of men has the door stood so wide open for men who measure opportunity by the effect producible by the impact of their minds on those of their fellows.

The Battleground.

Two great things are going to happen before many of those now here have gone to their reward. The great peoples of the east, black, brown, yellow and white, are going to turn to the Lord Jesus Christ as the rational solution of their problem of life. How they apprehend him, how they understand him, how they follow him and how they obey him will depend largely on the men who during the next twenty-five years say, "I will go." The influx of such enormous numbers of converts bringing with them a heavy load of prejudice and superstition, and a subtile, but all permeating, aroma of occult philosophy, will subject the church to such an internal strain as she has not endured since she absorbed the philosophies of Greece and Rome.

Here on the foreign field will be the battleground of giants. The priests of error and superstition are not proposing to yield victory unfought for. If a chance to be in at the last great battle between the truth and the organized forces of superstition is not inspiration enough, one need only look at the wonderful aggregate of humanity, sometimes called the heathen world, see them as sheep without a shepherd, hear their inarticulate call for help and guidance as they grope their way in myriads toward the light, to feel that here are lands, and these are people, and this is work, worth while.

Unification.

The second great thing that is going to happen is the unification of the church of Christ in foreign lands. This unification is going to be preceded and accompanied by a re-formation of the church—along lines different and in some respects divergent from those now dominant in the west.

While the church at home wearies herself in making plans and discussing bases of union, the church in foreign lands will have united. The character of that union, the form and doctrine of the church of the future, the efficiency and simplicity of that church, will depend on the men who during the next twenty-five years say, "I will go."

On the foreign field men and plans and theories and bases, brought face to face with unbelief, are tried as by fire, and the imperishable verities of the faith stand out clear cut and unmistakable.

There is not a problem connected with the administration of the church, the conservation of the faith, the deepening of the spiritual life, which is not a liver issue today on the mission field than in most parts of the home field. Nor is there one in the solution of which individual ability and godly character will not count for more than the same ability and character would have counted for at home. The home church cannot escape the reflex influence of the solution of these problems found on the foreign field.

The situation calls for really great men, and really great men are finding it worth while to respond to the call. It calls for men of faith, men of purpose, men of prudence, men of vision.

The Measure of Success.

The foreign field with its missionaries bears somewhat the same relation to the home lands that the west and north bear to the settled communities of New England. It is no place for men of timid or slack nature. It will not make great men of men who have not got greatness in them. It is not the object of this paper to make foreign mission service seem an easy or sure road to that success which eludes the man at home. What we want to do is to remove the impression that there is no scope for the development of really big men. I do not think that anyone can study out in detail the conditions which I have mentioned without being profoundly impressed by the fact that the foreign mission field is the land of opportunity for any man who has ability and measures success by any other than a monetary standard.

Charles M. Sheldon and His Church

An Appreciation

BY F. W. BURNHAM.

When my friend, C. G. Kindred, of Chicago, said, at the convention, that he believed he could better appreciate President Ainslie's address if he should first go and stand in the church where Charles M. Sheldon ministers, I was reminded that the author of "In His Steps" is a Congregational minister of Topeka, Kan., and that we were at that moment in his parish. So I joined my friend in our first pilgrimage to that shrine.

The Building.

A short street-car ride brought us to the Central Congregational Church, which, by the way, is not "central," but is located in a residence district near to Washburn College. Here we found a modern gothic structure of good stone wrought in pleasing lines with churchly effect, having ample accommodations for a congregation of six or eight hundred members. The church was open and we entered. The interior is without decoration or fresco; but artistic with its grey walls and dark furniture. After visiting the sanctuary we stepped into the parish house, passed an open door, which proved to be that of the pastor's study, and were greeted with a hearty invitation to come in. The voice was that of Mr. Sheldon himself. He was seated at his desk in the very process of writing his forthcoming story entitled, "The High Calling." This book will be issued from the presses about January 1.

The Minister.

Mr. Sheldon is a man of good physique, having spent some of the years of youth on a farm in Dakota. He has slightly stooped shoulders, a clear grey eye, large round head with grey hair tending toward baldness, a good firm jaw; he appears a little nervous in his speech and movements; but his presence is manly and assuring, and his address direct and businesslike. He talked freely about religious conditions, and when the conversation turned to his own field and his rather unique methods, he spoke with frankness and freedom, but with becoming modesty.



REV. CHARLES M. SHELDON, D. D.

Charles M. Sheldon was born in Wellsville, N. Y., in 1857. His father, the Rev. Stewart Sheldon, provided for his education at Phillips Academy, Andover, Mass.; Brown University and Andover Theological Seminary. Later, Mr. Sheldon studied social problems in London. Returning to America he took a pastorate at Waterbury, Vt. Twenty-one years ago he came to Topeka to be pastor of the church which he still serves. From meager beginnings, his church has had a steady and substantial growth. Patient sowing has brought its harvest.

While Mr. Sheldon is most widely known for his stories, he is a man of varied gifts. In his church leaflet we found that the Communion hymns were written by him, and they are worthy a place in any hymnal. Here is a sample of pointed paragraphs taken from the same leaflet:

"Complaint never adds anything to the machinery but the need of more oil."

"Perhaps your mother's Christian faith is not scholarly. But it is infinitely better than your scholarly criticism of it."

"The most useless man in the world is he who pays to see other people fight the great fight of life."

No Sunday Evening Preaching.

But it is of his work with his young people, which is the occasion of his stories, that we would speak particularly. Mr. Sheldon says he cannot prepare two sermons each week, and that his people don't need them if he could. He has a large attendance of the adult membership at the morning worship. Here he delivers his spiritual message of "strong meat for them who are of full age." But the evening hour is for his young folks, and the elders are frankly requested to remain at home. Believing that a wholesome home life is conducive to spirituality, Mr. Sheldon advises his busy business and professional and laboring men to stay at home Sunday evenings with the younger children of their families while he entertains the more mature young people with a story at the church. This story-reading is presented, however, only through the autumn months. After the Holidays the only evening services are those of the Christian Endeavor Societies, with the pastor present in his study for counsel or advice from five to eight o'clock. The reasons for this course are grounded in Mr. Sheldon's grasp of the normal conditions of young life.

In the past twenty years Mr. Sheldon has

written some twenty books, all of which have been read, chapter by chapter, to his congregations of young people, in lieu of a sermon. The most famous of these, "In His Steps," has been translated into German, French, Swedish, Spanish, Italian, Armenian, Russian, and some of the languages of the Orient and the dialects of central and western Africa.

It was our privilege, last Sunday night, to be present at the reading of a chapter of the new book he is soon to publish, "The High Calling." This story was begun last year, but because many of the students of the college are absent during the vacation time, it was discontinued until this autumn. It is being published week by week in the "Daily Capitol" of Topeka, for the benefit of home readers.

Christian Endeavor Active.

Arriving at the church at an early hour on Sunday night, we stepped into the meeting of the Senior Christian Endeavor Society, to find present about one hundred and fifty young people, mostly college students, having much such a meeting as is common to all our churches. Mr. Sheldon came into the meeting and spoke briefly upon the topic the young people were discussing. He told an incident of local life illustrating the theme and bearing a direct spiritual message. Leaving this group, he went into the meeting of the Intermediates, and there too gave a brief, pointed message.

When these Christian Endeavor services were over, the young people came pouring into the auditorium of the church, chatting and laughing quietly, but with freedom of their buoyant spirits as if they were entering the parlors of their own homes. They were apparently not unmindful that this was a church, but it was also their Father's house, and they were not afraid nor embarrassed.

There was no choir. One of the young men played the pipe organ. When all had assembled, some four or five hundred young people were present. The singing was of the good old church hymns, stately and grand. All sang with a will. A selection was read responsively; but there was no prayer in the opening services. After the reading, while the organ played an interlude, the offering was taken, which, Mr. Sheldon announced, was for the work of the Christian Endeavor Societies.

A New Story Begun.

Then came the story. The pastor read in a conversational voice. The plot was laid in a mission station in Arizona, where Mr. Sheldon's own church supports missionary labors among the Indians and frontiersmen. This chapter of the story abounds in action, good descriptions of landscape, dramatic situations and character sketches, and sparkles with wit and humor which frequently brought a ringing round of laughter from the youthful audience. A neat love story binds the incidents together, and through all runs the thread of a narrative of heroic deeds, sacrifice and noble devotion on the part of a young lady missionary which constitutes the theme of "The High Calling." When the chapter was ended there was no additional word of application or exhortation. A hymn was announced rather abruptly. Again the hearty singing, and then the evening prayer. And this closing prayer revealed the true heart of the pastor. It was the prayer of a father praying for his children; natural, normal, dealing with the practical, human interests of their daily lives. Softly the organ followed the prayer, lifting its petitions on waves of harmony to the Throne of Grace. Then there was a period of impressive silence, seemingly of several minutes in duration, broken at last as the pastor arose from his knees. The congregation stood, and the glad chatter of young, happy hearts testified that the evening had been a pleasant as well as a profitable one.

Strong Hold on Young People.

That the Rev. Charles M. Sheldon has a strong hold upon the hearts of his young people is attested not only by their attendance at these evening church services, but much more by the tender regard in which they speak of his relation to them, and by the freedom with which they consult him upon the affairs of their lives. That in rendering this service to the youth of his fold he has neglected no essential care of the adult life is witnessed by the substantial growth and benevolent activities of his church, as well as by the most generous comment of the entire community.

Over the door to the parish-house of his church is carved the words, "Come let us live with our children." Mr. Sheldon is a builder of the best home-life for his city. In addition to his parish duties he has carried forward some important work along social and industrial lines. I am informed that all the income from his literary labors is devoted to benevolent enterprises. This author-preacher is frank to say that his methods might not apply to another field; but here is a minister who has faced squarely the problems of his own community, and has done much toward their healthy solution.

Springfield, Ill.

Our Readers' Opinions

(Continued from page 2)

"But," says brother Armstrong, "this is doctrinal and divisive." So might it be. He said it would be. But because his doctrine divides shall we presume to invent to ourselves a doctrine that we think will not divide—which, indeed, we could not do? Nay, verily. Let us walk in the light as he is in the light and in the division endeavor to enjoy his fellowship above the fellowship of any or all others.

Birmingham, Ala. O. P. SPIEGEL.

Concerning Church Statistics

Editor Christian Century: I very much enjoyed and profited by the article in a recent issue of The Century entitled "If I were a Preacher Again." Whoever the author is he writes most instructively and sensibly withal.

I was particularly impressed with what he had to say relative to church statistics—their unreliability and their deceptive side. I think I am in a position to appreciate this part of his paper especially. The church to which I minister has a membership that totaled at our annual meeting held two weeks ago 1729. Moreover, this large number is bona fide in a sense—that is the names and addresses are not only on our rolls but in most cases the people can be found here in our city. Indeed the number of members we report is conservative. There are persaps fifty or 100 more who claim membership with our congregation who are not counted in the 1729. But in another sense this number is not a bona fide list of our membership. I should say that not more than 40 per cent of this large number attend regularly the services and the highest number we ever had at one time on our contributing list was 785. Hundreds of these peoples are little more than "names" in so far as any definite service in, or fellowship with the church is concerned. Yet, we carry them on our rolls and report them at our annual meeting—with some explanation it is true.

For two years, we have been planning to revise the church rolls and this year are expecting to lay hold of the problem seriously but it is a Herculean task and one beset with many perplexities.

There is still another thing to be said relative to a large membership of this sort and it is one nearly always overlooked. However "nominal," many hundreds may be to the church they are not so to the pastor. They cannot be, for they look to him in times of sickness and death in the home or at the marriage service. He could not ignore them if he would and certainly would not if he could. They are frequently on his mind and the burden of his prayers. It is not difficult to account for a condition of this sort which exists more or less in every church of above 1,000 members. The four years and two months I have been pastor here there have been 931 additions of which 695 came in through "big meetings." There is not a congregation among the Disciples nor in any other communion of which I have any knowledge that can assimilate successfully such a great company into the church en masse. It would take a score of paid workers to do it half way satisfactorily, and a consecrated membership supporting solidly such an effort.

It is a grand and thrilling sight to see people come by the hundreds into the church but there is another side to the matter that must give every thoughtful minister food for serious reflection.

There are no adequate means or methods in any of our churches for taking care of half a thousand converts at a time. I am not saying that we should never permit people to come by the hundreds until we do have such methods. I am simply trying to state a condition that we face, which after the "shouting and the tumult dies" confronts continually and cannot be blinked away. And here, right here, is the reason why many a minister breaks down nervously, or goes to his grave before his time,—the fact that hundreds claim him as pastor into whose lives and homes he can seldom or never go, that many are on the rolls of his church whom he would passionately like to reach personally for a definite service yet with the manifold duties that must be done daily, the committees that must be met, the sermons and addresses to prepare, the sick that must be visited, the round of activities pressing him—under such conditions he can no more reach that nominal membership than Dives could go to Lazarus nor can any assistant quite do for him the ministry he fain would do himself yet cannot do. E. DeW. J.

Comicalities

The corset-manufacturers are to have a trade journal. As an appropriate masthead motto, let us suggest, "We are here to stay." —Washington Herald.

The Master: "How's this, Thomas? I hear my dog's been fighting again."

Thomas (the gardener): "Yes, sir, and don't he improve!"—Punch.

Guide: "Down there through the clouds, you can just see Italy."

Tourist: "That Italy? Why, I always thought it was in the shape of a boot."—Journal Amusant.

Commissioner Driscoll discovered a fish-dealer who had attached to the scoop of his scales a hatchet-head weighing three pounds. Perhaps he was preparing to cut prices.—New York World.

A Western bookseller wrote to a house in Chicago asking that a dozen copies of Canon Farrar's "Seekers after God" be shipped to him at once. Within two days he received this reply by telegraph: "No seekers after God in Chicago or New York. Try Philadelphia."—Everybody's Magazine.

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER I.

"There is a pleasure sure in being mad
Which none but madmen know."

It was out on the old red Arlington dock that Clark Rainier went back into sin. His own fault absolutely. Tomorrow was to have begun his new career as city editor of "The Seattle Spirit" in the office of that great nerve-center of the Northwest. Today he reasoned, he would turn from the pleased but repugnant face of the uncle who had bombarded him with arguments prosaic, and led him into a solemn vow to abandon the vagabond habits of a "war special" and settle down to as steady a career as Seattle would permit. Today he would slip down the Madison Street cable line, bask in the sunshine of the bustling water-front, and try to forget absolutely that he had, up on "the first hill," a steamer trunk scratched and dented, and filled with precious, useless things from five campaigns and three continents.

You can understand how it was with him as he crossed the network of tracks with which the Wizard of St. Paul, even back in '99, had pre-empted the city-front. Dodging amongst interminable lines of brown cars, he at length came out to the lap-lapping of the tide-water against the docks. The mere smell of the old Arlington as he stood in its hospitable entrance and looked down the long columns of whitewashed fir, nearly won him away from his vows. And the name-roll of the Northwest, written on nearby bows and sterns and pilot houses, aided in his disintegration of character. Anacortes, Seward, Victoria, Port Townsend, Whatcom, Vancouver, Gray's Harbor, Tacoma, Portland, Skagway, Sitka, Port Gamble, Dutch Harbor, Yokahama, Nagasaki, Shanghai! Awkward words for eastern tongues, but cabalistic syllables to the men of the last frontier.

But the resolutions of a conscientious man are robust things, and neither the crowded, nestling craft in the slips, nor the keen whip of the sun-shot November air, nor the mingled odors of the mighty shapeless piles of fragrant freight were able to entirely overcome the effects of yesterday's seance with Uncle Jimmy. It was reserved for the homely bulk of the old transport "Hyson" to give the vital stab to his better nature and make him as false as Iago.

One sight of her was enough.

She was lying in the slip just south of the Arlington, and the red-white-blue of her funnel mark and the "U. S. C. T." on her high, white stern broke the hold of righteous Uncle Jimmy with most terrible ease. Add to these allurements the heavenly rattle of her donkey-engines and the sight of big yellow cases going up over and into her, and the re-creation of the war-correspondent became complete.

Rainier went over beside her and passed a brown hand along her rough plates with a genuine caress. The last time he had seen her she was carrying Shafter and his staff back in triumph from the Cuban War.

"When does she clear?" he asked a blocky mate who stood awaiting the back-swing of the forward loading boom.

"She ought to steam out near midnight."

"Oregon horses and quartermaster's supplies for Manila?"

The man nodded and turned scowling and shouting to his tackle.

Instinctively aware that he had lost his battle for decency, Rainier passed shamefacedly along the dock to the Great Northern tracks, dodged a presumptuous little switch engine, and found himself five minutes later at the Postal Telegraph office wiring to his warm friend, General Silas Burt, Chief Quartermaster, Washington, D. C.

"That should get me transportation," he said cheerfully to himself as, gathering the momentum of his wicked resolution, he hurried over to the home of "The Seattle Spirit."

The place was still and dead with the peaceful aftermath following the daily battle with the great edition. Only a clerk or two, a leisurely reporter and the business manager decorated the littered offices.

"One day ahead of schedule, old war-horse," said the business manager, with curiosity in his eyes.

"All off," laughed the sinner, "I go to Manila tonight with my old friend the "Hyson." Tell the chief, will you Givens? I can't face him. If he wants any of my stuff from the Islands, tell him to write me at Manila. Or better, wire me at Nagasaki. Stop staring and wish me good luck, old chap. I've got to deal with Uncle Jimmy."

Givens had pulled out his corn-cob and held it out at a dramatic angle as this speech smote him. And with his mouth still open, he contributed a convulsive hand-grip at the invitation of Rainier's outstretched palm. Before he could properly phrase his surprise, the backslider had slammed the glass door, waved a general adieu to the clerks and the reporter, and disappeared from view. The business manager sank back in his seat and sagely remarked to the reporter, "It's in his blood. You can't anchor him. But he's passing up a mighty good job, and what Uncle James Alexander Denny will say to his brilliant nephew will not be proper reading for the younger social set."

But two blocks from the office of "The Spirit" the brilliant nephew proved his brilliancy by suddenly determining not to task his rigorous kinsman's powers as an "adjectivist." He cast an almost apprehensive glance from the tail of his eye at the second-story gold lettering of that prominent Seattleites' spacious real-estate office and caught with relief a cable car that shot him up over one of the most spectacular grades in the city to his quarters at the Lincoln. Here he locked himself in his room, sang out into that good old Sword Song of Ferrara, and rummaged to his own music amongst the afore-mentioned precious things, selecting therefrom most judiciously his compact Cuban campaign kit, squeezed it with savage joy into a suit case, stuffed certain identifying papers into an inner pocket, and then composed, not without the grace of a blush, a humble but firm note for the enlightenment of Uncle Jimmy.

This all carried him past three o'clock, and the banks were closed. But he had fortunately received a liberal draft from a New York paper in payment for a special assignment some weeks before, and he hastily folded it into a vest pocket.

At half past five he swung out of the side entrance of the Lincoln, dressed in his comfortable old suit of grey street clothes, and pulled his hat well down to avoid casual recognitions.

But at the Postal Telegraph he found no answer awaiting him from General Burt, and he thoughtfully wended his way to a nearby quiet cafe for dinner. He worried a little as he ate, and at seven o'clock was vacillating between the telegraph office and the dock, where he could hear the steady thrumming of the Hyson's steam in the gathering darkness.

At seven-thirty he was informed that his telegram to General Burt had not been delivered, as the difference between Washington time and Seattle time had brought it to Washington after the Q. M. D. had closed for the night.

For a moment he stood gloomily reproaching himself for his singular dullness in not taking this into account, and then, knowing the necessity of getting Burt's order for transportation on the "Hyson," he began desperately to summon the General's residence number from out the depths of his subconscious self. Alas! the coveted item remained obdurately elusive, and with a growing anxiety he hurried back to the waterfront. Enough light still lingered in the sky to show the ragged line of the Olympic mountains against the west, but the waters of the great sound intervening were as black as ink, and at another time he would have admired the many bead-like strings of cabin lights showing against its density.

He now went directly to the ghostly bulk of the "Hyson" and his keen eye could see that the loading was at an end and that the big horse-transport would leave her berth long before midnight. An ominous quiet was regnant on the wharf and the steady hum of the warning steam emphasized his present dilemma. Somewhere on the deck high above him he knew a watchful guard was quietly eyeing all approaching figures, ready to discourage stowaways with violence, if necessary. He knew that bluffs are of little service when dealing with Uncle Sam, and that but two ways of going to the Orient on the "Hyson" were open to him—either an order from Burt or a sneak past the guard. To succeed in the latter plan might mean unpleasant experiences on the morrow; to fail might mean either rough handling or, not unlikely, a bullet. And such an alternative was the necessary spice of attraction to a young fellow who had already followed Edhem Pasha across Thessaly in '97, fellowshipped with the great Stevens in the Soudan; and under his own flag on the clumsy old Texas, written the brezziest of all descriptions of the battle of Santiago while said battle sang its wicked song over the face of the waters for miles on either side of his scratching pencil.

There is a proverb that runs, "If thou wouldst hear others, be a son of silence thyself." Standing, suit-case in hand, well under the curve of the warehouse roof, Rainier awaited some evidence of the position of the guard. From time to time a light passed along the "Hyson's" deck, casual sentences came through the night air to him, and, finally at the head of the passenger gangway still leading from the dock to the waist of the steamer, he caught the outline of the guard. He could be no other than a soldier, for a moment later he began a little song of the day, humming it for a line or so, and even breaking out into the cheerful sentences of the chorus.

(Continued on page 21)



An Autumn Picture

Grace Wood Castle.

From my window a little brown house I see
With a tiny door-yard and a wide-spreading tree;
Through boughs bare and brown, on the carpet of leaves
The sunlight a shimmering pattern weaves.

Just at the tree's foot, where the brown leaves lie deep
And the sunshine falls warm, lie two babies asleep;
Small Bobby with brown curly head is at rest,
His little brown puppy hugged close to his breast.

If I were an artist a picture I'd make,
And swiftly I'd paint lest the brown babies wake;
House, tree, child and dog should all be put down,
And my picture I'd name: "A Study in Brown."

Elgin, Ill.

Because God Knew

Bertha Burnham Bartlett.

The Reverend Jaspar Kingsbury was an impulsive man, and when on a certain never-to-be-forgotten occasion he received an injury at the hands of a man within his parish his heart burned within him, with the result that he wrote at once a sharp, concise letter to the offender; with the firm intention of mailing the same in the morning.

The hours that followed were sleepless ones for the clergyman. Writhing under the sense of injury, and still more distressed by the fact that he found it impossible for him to offer his customary prayer at bed-time, the night was one of torture. With the morning light, however, he again took his pen, writing a letter which in place of the angry note of the night before he sent to the man who had transgressed. It was very brief—only these words, "My Brother: Only three of us know the truth about the matter; you and I and God. Your pastor, Jaspar Kingsbury."

With a mind singularly at rest, the minister went about his duties during the weeks that followed, occasionally meeting the man who had wronged him, and always with the frank friendliness for which he was famed. If the other winced under the undeserved courtesy he made no sign. Meanwhile, the minister prayed and waited.

And then one night the end came, when Hartley Baxter, the man who had falsified against the clergyman, placing him in the position where he was obliged to assume a large debt, died suddenly. The minister, sighing a little because no longer there were three who knew the truth, was yet glad that the bitter recrimination of his first letter had never been seen by the dead man's eyes. God knew; and he. Why wish that more were knowing to the occurrence?

It was the dead man's wish that Mr. Kingsbury conduct his funeral, and tenderly this last office for the other was performed. He told of Hartley Baxter's kind-heartedness, his generosity, his good qualities generally, and people said wonderingly that they had not suspected an attachment had existed between the clergyman and the parishioner before.

Later the dead man's will was read. To the astonishment of all and particularly of the pastor, reference was made to the trouble between the testator and his pastor. In the disposal of his property a sum sufficient to liquidate the debt wrongly fastened upon the clergyman was set aside for the purpose, with the statement: "Three know the justice of this act: I, the man who has borne the burden uncomplainingly for two years, and the God to Whom I am going, and who in this last day of my life has forgiven me for the sake of Him whom Jaspar Kingsbury follows." The date of the will was that of Baxter's decease.

The minister's relief upon hearing of the settlement of the debt which had seemed likely to overshadow his whole life ere he could hope to wipe it out, was unmistakable. Yet deeper was his thanksgiving that divine grace had been vouchsafed him, that thus he had been allowed to portray in a small measure the forgiving life of Him to Whom in Hartley Baxter's last hours on earth the erring man had turned. Because God knew that a concrete example of divine love was necessary to bring Hartley Baxter to a knowledge of God the wrong of the past had been permitted, the while he, Jaspar Kingsbury, not only had been brought nearer to his Lord thereby, but had been—could he doubt it—thus the means of bringing another live.

A Game That Educates

Grace Wood Castle.

Five dollars put out at interest, the income to be used in the education of your children, would not yield enough to be worth while; but five dollars used in the way I suggest will surely help them to acquire proficiency in figures and also an understanding of their use in every-day life. It is the concrete as opposed to the abstract, and even the dull child who "just hates arithmetic" will enjoy and profit by it.

You remember that the old recipe for cooking a hare began: "First catch your hare,"—so I'll begin directions for this game with the advice: "First catch your five dollar bill." Having succeeded in this, have it changed into coin as follows: One dollar, two halves, four quarters, ten dimes, ten nickels and fifty pennies. Take charge of this yourself, keeping it in a box or bag entirely separate from other money and counting it carefully each time after using.

Duplicate your daily transactions with the grocer, butcher, baker, milkman, etc., allowing each child to be buyer, and seller by turns. Always play with them yourself or have some other competent person do so lest errors creep into their calculations. Allow them pencils and paper, but insist that as much as possible of the work be done mentally.

You will shortly find that they are unconsciously learning the real use of addition, subtraction, multiplication, division and decimal and common fractions and incidentally a great deal about prices and values. The knowledge and practice thus gained will be of inestimable value to them in after life where so many are handicapped for want of it.

Try it a few months, little mother, to give it a fair test. At the end of that time you will still have your five dollars, your children will have profited as a result of this play of "Making Change," and I feel sure that I shall have your thanks for a practical suggestion.

The "Executive" Dog

The authorities in hundreds of cities and towns in Germany employ specially trained dogs for detective work, and it is reported that wherever they have been used, crime has decreased all the way from one-fourth to one-half. Criminals, especially burglars and highwaymen, are more afraid of one such dog than of a whole squad of police. And well they might be, if the dogs are as efficient as they are claimed to be. By careful breeding, a variety has been produced which has been called the "executive dog." They are as keen-scented as the bloodhound, and it is claimed that they can hear slight sounds, such as is made by a man walking, or the breaking of a twig, at the distance of a quarter of a mile. The authorities of the British navy have established a number of stations for the training and use of these executive, or detective, dogs. Although they are of a savage temper, they are carefully taught to do no injury if it can be avoided. One of their duties is to aid in the recovery of deserters. By some instinct they soon come to know who should and who should not be about the Government premises at night.—Boy Life.

A Feathered Thief

Last year a lady who was very fond of flowers had planted some seeds in a certain part of her garden, and had put little sticks into the ground above them, with tiny slips of paper fastened to them, telling the names of the flowers that were to come up there.

To her surprise, these little slips of paper began to disappear, two one day, three the next, and so on.

"Well," she thought, "I never imagined any one would take the trouble to steal those; and, if they did, I should have thought they would have taken them all, not one or two here and there!"

For a long time she could not find out who was the thief, and then one day, as she stood by a window overlooking the garden, she saw a blackbird coming hopping along. He seized one of the little tickets and pulled and tugged at it, but it wouldn't come!

So he passed on to the next, and at last pulled it off and flew away with it. Presently he came back and did the same thing again, and later on the lady found out why he had helped himself to her carefully prepared little slips. What do you think he was doing with them? Why, carrying them to a tree near by, and using them to help in building his nest there.—Northwestern Christian Advocate.

—Sir Hiram Maxim, who is now seventy, after having devoted years to the construction of a biplane which has been described as "the Pullman of the air," has announced that he has abandoned his experiments with aerial machinery, influenced by his advanced age.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, NOVEMBER 6.

Theme for the Day.—The All-Seeing Father.

Scripture.—Thou art a God that seeth.—Gen. 16:13.

And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.—Heb. 4:13.

God keeps his holy mysteries
  Just on the outside of man's dream,
In diapason slow, we think
  To hear their opinions rise and sink,
While they float pure beneath His eye
  Like swans adown a stream.

Prayer.—Holy Father, we adore Thee for Thy wisdom and power. Thou knowest all things. Before Thee the universe lies spread out as a scroll to be read through at a glance Our fullest knowledge is but the faintest glimmering of light compared with the splendor of Thy perfect vision. We are allured and baffled by the world of truth that lies just beyond our reach. But Thou knowest, and wilt give us time to learn. May we find comfort in Thy omniscience, and strive after the fuller wisdom which eternity alone can reveal. We ask for Thy mercy's sake.—Amen.

MONDAY, NOVEMBER 7.

Theme for the Day.—If we knew—

Scripture.—He knoweth the way that I take.—Job. 23:10.

For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.—2 Cor. 4:17.

If we could push ajar the gates of life,
  And stand within, and all God's workings see,
We could interpret all this doubt and strife,
  And for each mystery could find a key.
  —M. R. Smith ("God Knoweth Best")

Prayer.—Gracious God, we are fenced about with limitation, mystery and trouble. At times we know not whither we should turn our steps. Our work seems little wort, and our difficulties too great to be overcome. Yet if we could know as Thou knowest, we believe we should see the value of all our experiences, and know how life grows rich through the discipline of sorrow and of toil. We believe that Thou holdest the keys of life, and that in Thine own good time we too shall understand. Confirm our faith, for Christ, our Savior's sake.—Amen.

TUESDAY, NOVEMBER 8.

Theme for the Day.—The Ideal of Friendship.

Scripture.—But there is a friend that sticketh closer than a brother.—Prov. 18:24.

Faithful are the wounds of a friend. Ointment and perfume rejoice the heart. So doth the sweetness of a man's friend that cometh of hearty counsel. Thine own friend and thy father's friend, forsake not.—Prov. 27:6, 9, 10.

The best friend is horizon, too,
Lifting unseen things into view,
And widening every petty claim
Till lost in some sublimer aim,
Blending all barriers in the great
Infinities that round us wait.
Friendship is an eternity
Where soul with soul walks, heavenly free.
—Lucy Larcom ("The Inalienable Bond")

Prayer.—Our Father, Thou hast honored us past all our deserving in making us Thy friends. We would choose aright our other friends, so that they may not be unworthy of Thy companionship. Aid us that we may render to all who love us the high services of true friendship. May we give and claim such inspiration and uplift from this fellowship as shall yield the best returns in character. And may the fellowship of noble and generous natures in this world fit us for the society of the Sons of God in a world without end.—Amen.

WEDNESDAY, NOVEMBER 9.

Theme for the Day.—The Hosts of God.

Scripture.—And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—2 Kings 6:17.

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?—Heb. 1:14.

Their steps, their tones we cannot hear
  Through fleshly barriers interposed,
We cannot set them standing near
  Because our inner eyes are closed.

These opened, we might turn like him
  Who stood beside the ancient Seer,
And see the hosts of cherubim,
  Rank over glittering rank, appear.
—Rev. T. Hempsted ("The World of Spirits")

Prayer.—O Thou Father of our spirits, the Source and Sustainer of our lives, we thank Thee that beyond the blessings of human fellowship, we have the favoring presence of divine forces all about us. Yet Thou hast surrounded us with angels and ministers of grace for guidance, protection and comfort. Give us confidence and steadiness in the assurance of this truth, and like him of Dothan. may our eyes be opened to see the chariots of God upon the mountains round about.—Amen.

THURSDAY, NOVEMBER 10.

Theme for the Day.—The Call to Prophethood.

Scripture.—I have appointed thee a prophet unto the nations. Then said I, Ah Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.—Jer. 1:5-7.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.—Ex. 17:6.

Art thou not prophet nor leader? What then?
Smite! Become prophet! Thus God exalts men,
Smite first, strive first; let us see what avails.
'Tis trying succeeds, 'tis refusal that fails,
Delve down, if thou must, through the flintiest stuff.
So the water springs forth, thou art prophet enough!
—James Buckham ("Smiting the Rock")

Prayer.—Dear Father, we thank Thee for the great and good men whom Thou hast called to be prophets of the faith. We are grateful that with divine insistence Thou hast summoned them to bear witness to the truth. We know that our times need prophets as truly as any age gone by. Do Thou call Thy servants afresh to noble service, and if we should hear Thy voice in summons to the tasks of the kingdom, may we not refuse, but arise and smite the rock that the waters may come forth for a thirsty world. We pray in Jesus' name.—Amen.

FRIDAY, NOVEMBER 11.

Theme for the Day. The Revealing of the Sons of God.

Scripture.—For the earnest expectation of the creation waiteth for the revealing of the sons of God.—Rom. 8:19.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thy exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.—Isa. 60:17, 18.

And other spirits there are standing apart
  Upon the forehead of the age to come;
These will give the world another heart
  And other pulses. Hear ye not the hum
Of mighty workings in the human mart?
  Listen awhile ye nations and be dumb.
  —John Keats ("Great Spirits Now On Earth.")

Prayer.—Divine Father and Redeemer, we have read the story of Thy self-revealing in the lives of men who were worthy to be called the Sons of God. We know that through such men all the truths of nature and of grace have been made known to the world. We look for still further disclosures of the powers of nature and of the skill of man, and these too must come through the revealing of the sons of God. Glorify Thyself in the work of all Thy servants, as Thou hast glorified Thyself once for all in the work of Christ.—Amen.

SATURDAY, NOVEMBER 12.

Theme for the Day.—The Fight for Truth.

Scripture.—Finally be strong in the Lord and the strength of his might. Put on the whole armor of God. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—Eph. 6:10, 12.

I therefore go, and join head, heart, and hand,
Active and firm, to fight the bloodless fight
Of science, freedom, and the truth in Christ.
  —Coleridge ("Reflections.")

Prayer.—We praise Thee, our God, for the chance to put our strength to the test in the great and solemn warfare against ignorance, superstition, servitude, selfishness and all that is base and unlovely in human life. Like true soldiers of Jesus Christ, armed with the weapons of the Spirit, we would count ourselves happy in having a place in the struggle. And may our strength be in the Savior, who has led the fight and ever leads. In His name.—Amen.

We are drawn to Christ by the deep and restful sense that we are known. Here is a man who understands us thoroughly: who knows what we most need and what we crave for. And it is in response to that—which is the gospel call—that we turn our back on the grave as Mary did, to find at our side One who has conquered death, and who lives to be our Friend for evermore.—G. H. Morrison.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Signs of the Times*

Our temperance lessons have come with perplexing irregularity during the past year. There was one on February 20 which used as its text the Golden Rule section of the Sermon on the Mount; there was one on May 8, based upon the "Woe" paragraph in Proverbs 23; there was one on September 25, which used Paul's words regarding flesh and spirit in the Epistle to the Galatians. The fourth of the series is chosen from our Lord's words to the disciples regarding the approaching disasters which they might expect, and the necessity of watchfulness.

The selection of this text for a temperance lesson is a rather surprising departure from the custom that has prevailed in the past. There is no reference whatever in the words of our Lord here quoted to anything resembling the sin of intemperance or the need of its restraint. Yet the entire passage is singularly appropriate when once its historical connections are understood, for this was a part of Jesus' warning to the disciples that his kingdom was about to be established in the earth amid disasters and sufferings that they must regard as the sign of the times. He was about to leave them, but he would come back again very soon, not in open and visible form, but in the beginnings of his world-wide manifestation through the church and the transformation of human society. His disciples must watch for these outward signs which indicated the inner and unseen transformation of the world.

The Use of Scripture.

In all this there is, of course, no reference to temperance. Even the allusion in verse 38 to the people who were eating and drinking in the times of Noah, when the flood overtook them, has no reference to the sin of drunkard-making or the organized power of the liquor traffic as we know it today. But there is a certain suggestiveness all the way through this passage of scripture which may be applied to the problem of casting out the sin of drunkenness from American life in our generation. To be sure this may seem hardly an honest way to deal with a biblical text. Too much of the preaching and teaching in the past has been of this fanciful character. But if we start with the frank acknowledgement that we are not trying to find out what the text really teaches, but our only concern is to make it teach the thing we have in mind, there may be some apology for the method.

Jesus asked his disciples to watch for certain signs that were the proof of his coming in the new order of the kingdom of God. That is always the business of his friends. The present moment is full of signs of the coming of his power in the overthrow of the greatest evil our modern life has ever encountered. The saloon is the foe of every cherished interest of a Christian country. It gathers to itself all the attendant vices which ruin a community. Without the saloon few of these vices would flourish in such a way as to become so profitable as they are with the help of the liquor business. But the signs of the times are encouraging beyond words. The saloon is fighting a battle of life and death, and the promise of its overthrow grows brighter daily.

The Coming Overthrow.

The Master said that the generation then living would not pass until the events of which he spoke should have their fulfilment. May we not confidently affirm that the saloon is doomed to fall within the generation now coming upon the stage of action? We may grant that liquors of one sort and another will be made to the end of the chapter, but their bold and conscienceless exploitation will not be permitted to go on by communities that have learned their power to curb and exterminate this deadly enemy of sobriety and happiness. The friends of temperance have it in their power to annhilate the saloon within the present generation. That they propose to do their utmost to bring about this consummation is not to be questioned.

The Master said that heaven and earth should pass away, but his word should be confirmed. His word includes the promise that all evil shall be overthrown and that every knee shall bow to the authority of righteousness in the world. That promise must be fulfilled. Sooner might the heavens fall and the earth drop from its circle than the words of the Master based upon his penetrating knowledge of the laws of the universe, fail of fulfilment.

The Sign of Noah.

Jesus spoke of the carelessness with which men were living in the days when Noah preached his gospel of righteousness. They were indifferent to the call to repentance and the holy life. They ate and drank, they married and enjoyed themselves without reflection upon the certainty of a coming change. There are many people in the same mood today. To them life is simply the chance to have a good time, to make money no matter at whose expense, to realize their selfish ambitions no matter who suffers. The men who are engaged in the traffic of strong drink are of this class, and perhaps they are the best example of the conscienceless life.

But there is disaster ahead for all such. In the days of Noah the flood came and swept away the godless and irreverent generation who had scorned the warning of the Man of good will and scoffed at his predictions of impending trouble. Nothing has been more insolent than the bravado and swagger of the saloon in American life. It has darkened the air with the smoke of its chimneys, it has polluted the atmosphere with the reek of its liquors, it has ruined cities both physically and morally by the crushing blight of its grip upon its victims and the moral taint of its corrupting influence in politics. But its doom hastens because it has set itself against all that is holy and right. The saloon is fated to overthrow, and that soon.

Watching the Signs.

Even as the men of Noah's day were wholly unprepared for the destruction that overtook them, so, the Master says, shall it be in the times when the Son of man shall come. But the coming of the Son of man is not a matter of future ages or the end of the world; it is a matter of daily and hourly realization. The Son of man comes as his people prepare for his coming and perceive him actually present in the life of our age. The Son of man comes when the conscience of the community is roused to the actual enormity of the liquor traffic, and the resolute purpose to put it out of existence. The Son of man comes as temperance becomes the law of the community.

The Master bade his disciples watch; only so could they know the certainty of the things concerning which he spoke. There are many people today who are untouched by the taint of the liquor traffic and uncursed by its blight. They are of the opinion that it is a natural part of the commercial and industrial life of the world; that though it does harm, yet the harm can probably not be helped. These people are not watching the signs of the times, or they would know that the mark of Cain is on the saloon, that the handwriting has appeared upon the wall, and that the hour of its doom is beginning to strike.

The Need of Vigilance.

The saloon itself is not resting in any fancied security. Its apologists and promoters are well aware of the precipice toward which they are being pushed. Their struggle is desperate; their anger against the forces of sobriety is bitter. They do not propose to be caught unaware. If the forces of temperance were as alert and vigilant as those of the saloon, there would be no need to caution them against the danger of sudden surprise. The words of the Master, "Be ready," need to be heeded by all those who lack the interest or the courage to take up the fight against this deadly foe of our land and fight till it is destroyed. What a shame it would be to have the Lord come in the way he is soon to appear—the overthrow of the saloon—and we have no part in the campaign. To such as stand in that danger his words have meaning: "Be ye also ready, for in an hour that ye think not, the Son of Man cometh."

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*International Sunday-school lesson for November 13, 1910. World's Temperance Lesson.—Matt. 34:22-51. Golden Text: "Watch and pray, lest ye enter into temptation." Matt. 26:41. Memory verse 14.

—The area of country between the Mississippi river and the Rocky mountains is the great battle-field now between drunkenness and sobriety. In Iowa this fall, a vote is to be taken on the question of constitutional revision. In Nebraska the fight is for county option. In Oklahoma there is an organized campaign to take prohibition out of the constitution and legalize the sale of liquor. New Mexico is coming into the Union with prohibition so far as the Indian population is concerned, and a strong effort is being made to make it apply to everybody. Arizona is in the same position as New Mexico. It is a great fight, and it will be kept up until something definite is decided.

—Buenos Ayres is the fourth city in the two Americas, and 20 per cent of all the people of Argentina live within a radius of twenty miles of the capital.

A Visit to the Foreign Field

Letter No. 3—From Honolulu to Brisbane

BY SECRETARY F. M. RAINS.

We have just reached Australia after a journey of about 9,000 miles. We have traveled over six thousand miles by water since leaving San Francisco, or twice the distance across the Atlantic. We have traveled second-class. This is good enough for a king; far better than we have at home. Many wealthy people use this service, bankers, lawyers, traveling men, etc. The expense is about one-half that of first-class. There were eight of our people on the good ship "Makura." It has been a great pleasure to travel with A. C. Rankine, one of our preachers of Adelaide, who has been in America for about a year. He has held a number of excellent meetings. He has been preaching for one church for twenty-one years.

Secretary G. B. Thompson, of the Seventh Day Adventists, has been one of our fellow passengers. He is visiting some of the missions of that people in foreign lands. That church has a membership of only about 83,000, and yet they raised over $300,000 for foreign missions in 1908, or about $3.75 per member. Their Sunday-schools gave $112,000 in 1909.

On the voyage we spent a day at Suva, the capital of the Fijian Islands. When I was a boy much was said about the horrors of cannibalism in these islands. Fifty years ago Fiji was probably the worst cannibal country in the world. Now it is as safe for residence or tourist as Indiana or Kansas. I am informed that an English lady in 1905 spent several months traveling through the mountain country in the interior of the islands far away from all white people, in perfect safety, though she was accompanied only by native guides, and could not even speak the language. I was told that the most timid might travel in any part of Fiji without a shadow of risk. One traveler, giving his recent experience among this people, says: "The gentle, old white-haired men, who welcomed us so kindly to their homes, and set their best before us, were once all fierce cannibals in their younger days, though now Christianized."

Change in Home Life.

The story of missionary triumphs in this land is quite generally known. Christian homes are found everywhere. What made this marvellous change? The same old Book that transformed Hawaii, that redeemed England and made America great. The living, reigning Christ was incarnated in the lives of this once pagan people. The story of the heroism and consecration of the early missionaries in Fiji should be repeated over and over to our children. That story reminds us of the present victories of Dr. Dye and others on the Congo and of Dr. Shelton and J. C Ogden in Tibet. While some of us were spending our days in criticising missions and missionary methods, other people went on and converted a nation.

A business man was on our ship who had just sold 1,200 American mules to the owners of sugar plantations in these islands. Most of these mules were probably from Missouri. And yet there are a few Missouri farmers still left who do not believe in foreign missions! The ship that carried us to the capital of Fiji carried also a large cargo of lumber from the state of Oregon. There would have been no market in these islands for mules and lumber if the missionary had not gone first.

Suva is one of the cleanest and prettiest little cities to be found. The Wesleyan Church, one of the first to enter the land, is strong. It has an important publishing house here. The Presbyterians also have an important work. One of the important buildings, just being completed, is a Carnegie library. Think of it! I had been told that Mr. Carnegie gave no money for libraries outside of the United States and Scotland Here is one exception at least. There may be many others.

This interesting group of islands was discovered by Tasman, it is said, as far back as 1643. They are now English territory. They were ceded as late as 1874. The United States ought to have had them. But at that time we lacked vision as a nation and besides we had other problems that were commanding our attention. There are two hundred islands in the group, eighty of which are inhabited. The population is about 130,000, of whom some 40,000 are from India. They are brought to the country by sugar barons to labor on their plantations. They usually come on a five year contract, but at the expiration of this period very few return to their native land and so become a permanent population. Here they find schools and churches for their families and they are quick to recognize their value.

It is believed that the Indian population will soon be more numerous than the native Fijian. This is strange and an altogether unexpected situation.

I am to begin at once a thirty days' campaign in the interest of foreign missions among the churches of Australia. The brethren expect me to speak about every day and some days two or three times. Of the campaign I will write about October 1st.

Brisbane, Australia.
Sept. 21, 1910.

Shall We Abandon Lotumbi?

A Challenge to the Heroic

BY DR. ROYAL J. DYE.

[Those who attended the Topeka Convention will remember Mrs. Dye's wonderful appeal for this station. After her burning words, the Chicago churches pledged $1,000. A friend in Akron, Ohio, had already given $1,000 and the Bethany, Nebr., church had added $250. A woman at the convention gave Mrs. Dye her gold watch for this work. $4,000 more is needed to hold and equip Lotumbi.—Editors.]

For two years the missionaries of Longa, Lascell Station, have been working the field for an hundred miles farther on as their outstations and work. Four years ago one of the earnest Christians of the Bolenge Church went home to this section and started the nucleus of a work which has been developed and fostered since then by Longa missionaries. About a year ago a plot was made of ground in a village which commanded all the populous back country. This village was Lotumbi. The plot was forwarded to the government and they in less than six months have given us this new site of Lotumbi as an appreciation of the medical services of your several missionaries in Africa. Drs. Widowson and Jaggard had opened the way for the Gospel message there by a series of operations and the people clamored for their own mission and doctor

The Village and Its People.

Lotumbi is a small village on the Momboyo branch of the Ruki branch of the main Congo. It is fully 75 miles from Longa which is at the mouth of the Momboyo near its junction with the Bossira River. Lotumbi lies near several small branches of the Momboyo and with its hinterland commands a population easily reached with our "Oregon" and by caravan of fully 400,000, while further on in the higher navigable waters of this river and its tributaries lies the rest of a half million people. The people are almost entirely Lonkundo, speaking or understanding it.

The people who sit in the valley and the shadow of death have seen a great light. The first messenger of the Gospel has come among them to live . They gathered in crowds to see him and the steamer which brougst these heroes of the Cross. Alone, far removed from other whites and farther removed from their brethren. Brother and Sister Herbert Smith have gone to carve not only an habitation out of the dark forest wilds, but to build there a church of the living God from material so remarkable as to make even these hardy workers shudder as they contemplate it in its raw state.

They are avowedly cannibals. They are wild savages. Their evangelists who preceded the missionaries have been called upon to stop bloody cannibalistic raids and intertribal feuds, which the white goverment official dare not attempt, but ask of them this service, saying they could do it better than he. Come into the school, a building they built themselves for the mission, and see the grown men who are struggling with such strange and wonderful things, as pencils, grotesque characters which they are told represent ideas and that finally they shall be able to read for themselves the wonderful message of God's love which has brought all this to them. Already they love their missionaries and they in turn have learned the secret of success in the work of his kingdom, for they find much to love in these dusky children of nature and of God. The little church numbers seventy-six. Eleven were baptized the first Lord's day of the new mission. People from across the river and from far in the swamps have come asking for their teachers and already the capacity and ability of the little church there is being taxed to supply them. When will we have our doctor is the cry? Will there be any more missionaries come to help our teachers now? Shall they always work here alone? Brethren these are hard questions. They are for you to answer. The society facing a year of special gifts finds itself short of funds for the general work and has sent us at the last moment when every thing else had been drained, a cablegram saying, "Lotumbi impossible!"

Strategic and Important Point.

What does this mean? Shall we have to abandon a place of such strategic and immediate importance? If we do it is all together likely we shall never get any more grants from this all too unwilling government. We shall lose not only our strong position as an aggressive mission but we shall lose in the eyes of the natives.

We do not believe that you realize this situation. We do not believe that you will make us retreat when we have finally gained a strong post. We have resolved to wait, even refusing to leave it at once, asking the society to give you a chance to make Lotumbi possible and permanent. Lowell says, "It is not what we give but what we share: the gift without the giver is bare." So share something with us who are willing, if need be, to work alone, denying ourselves many things even that we have felt we needed. Share not

only the gift with us but share the work that that gift is to make possible and in joy we shall work together for the advancement of His Kingdom. Will you not send us another cablegram with "Rush Lotumbi?" What a stimulus to every one here that would mean. We have not dared to tell the native church that you are not going to back Lotumbi. For whenever there is a financial crisis they dig down into their pockets and get out something, plenty to tide over the crisis. Only last week the Bolenge Church gave a special offering of 1,637 brass rods to make possible a larger work. Will you not do the same? We trust in you. We depend upon you at home to hold the ropes and hold them good and strong. Give such a tug on those ropes now that we shall know you are there pulling along with us. May the Father bless you in this for His Kingdom's sake.

Bolenge, Africa.

The Fellowship and the Task

(Continued from page 8.)

izing the American continent, while Jesus still prays, "Holy Father, keep them in Thy name, which Thou hast given me, that they may be one, even as we are . . . Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one; even as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou didst send me." The oneness of believers is essential to the saving of both America and the world. On the establishing of this republic, two thirds of its population were identified with Protestant or Roman Catholic churches, but after more than a century and a quarter, only one-third are now so classified and the two-thirds are unidentified with any church. There are hundreds of thousands in our great American cities without God and without hope, and of our states, in Colorado alone there are 130 towns, ranging from 160 to 1,000 in population with no Protestant Church of any kind and 100 of these without a Roman Catholic Church.

Providential Immigration.

It is no accident that the foreigners are coming here in great numbers, both from across the Atlantic and from across the Pacific. God is directing these streams of immigration and all the laws in America cannot shut down the gates. Come they will and come they must. They are swinging away from their national religions and whether they were Roman Catholics or pagans in their home land, the natural swing of the pendulum in this land is towards atheism or towards the extreme of Protestantism. This is our opportunity. No church in proximity to a foreign settlement has a right to claim the name of Christ and take an offering for foreign missions, unless it is willing to use as far as possible the opportunity that Christ has given for the evangelization of the foreigner at our doors. It is a shame on American Christianity that Protestant churches in our great cities are moving away from the foreign populations whom God is sending by thousands up to the very doors of Protestant churches, while the church officials are holding a council inside the building to devise some plan by which to get away from the God-sent throng. Well might the Jewish member of the French Assembly ask, "Has the church accepted Christianity?"

(Concluded next week.)

—A summary of the one hundred and sixth annual report of the British and Foreign Bible Society tells of a record output of Bibles, New Testaments and Scripture Portions during 1909. The total issues were 6,620,024, and never before has the output reached a higher total than 5,900,000 copies.

The Brotherhood and the Laymen's Movement

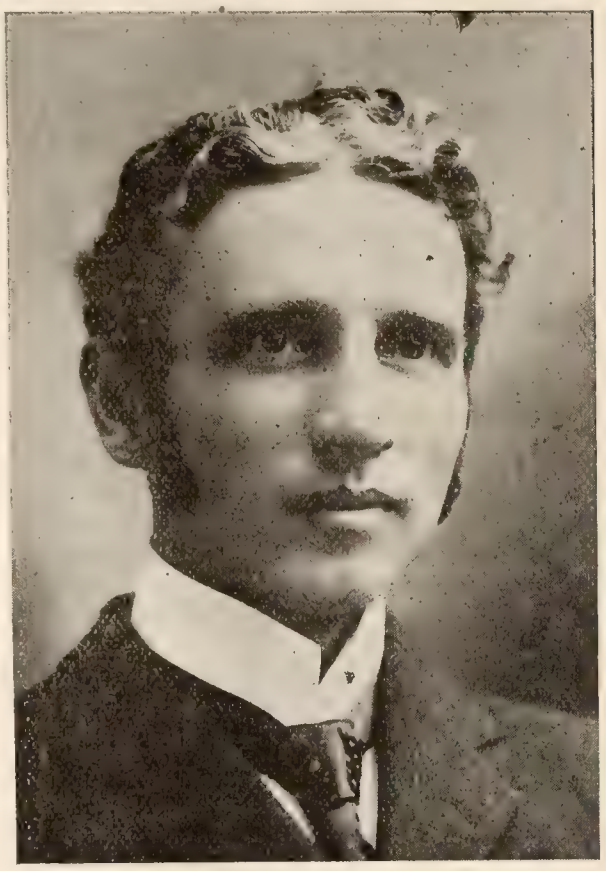
The Heart of a Topeka Convention Address

BY GEORGE H. COMBS.

We hear a great deal said nowadays about "church work." What do we mean by it? We mean the activities of boards, circles, committees, societies, institutionalisms of a hundred kinds—mostly good and necessary, no doubt, but at best and at most only means by which we may advance the frontiers of His Kingdom.

Yet often our eyes are so filled with these intermediaries, our ears with the clash of machinery and the clamor of institutions that we forget the aim and end of it all. Church work! There is but one work of the church—to convert the world!

How often we hear the question, "What shall our Brotherhood do?" It is not an open question. The answer is already given.



Rev. George H. Combs.

There is but one thing it is called to do—convert the world!

Are we men alive to this great duty? Fear has been expressed of late in our zion of secretarial domination. The fear is groundless. If any of our secretaries shall outgrow his office, gently but firmly we shall remove the leathern encasements of his pedal extremities and remand him to the tender succulencies of green pastures, or in the Kansas language, which I like best, we shall pull off his shoes and turn him out to grass.

In a little while with the great preacher we shall be "behind closed doors." It is well away from the tumult and the shouting, alone, alone with God. May it be a memorable hour and pray God we get the enduement of power. But remember the power you get is power to be used. We cannot stay behind closed doors. Those closed doors open into world opportunities and the new radiance of a personal consecration must be lost in the greater radiance of service.

A Trinity of Blessings.

III. Thirdly: Its appeal is in its bestowal of a trinity of blessings, vitality, unity, spirituality.

It will give vitality. Do we not need it? Call the roll of many a Brotherhood's activities—educational propaganda, political reform, social betterment—and how many fail to answer, "Here." They are dead, quite dead! Skeletons in the Brotherhood closet? No, not in the closet, the closet is not large enough to hold them and they fill the assembly room. Skeletons to right of you, skeletons to left of you, skeletons in front of you fearsomely glistening. The Brotherhood lost in a valley of dry bones. Can these dry bones live? They can. Let them but be breathed upon by a passionate evangelism, touched by the hot breath of a great world purpose, and lo! that place of death and horror shall become all athrob with life and white with angel ministries.

It will give unity. Our Brotherhood activities too often lack relatedness, co-ordination. They are bound together by no central purpose, they are controlled by no regular aim. They are but heaps of fragments, huddles of dislocations lacking the system of cosmic things.

Unity a Necessity of Life.

But unity is a necessity of life. Rob the solar system of its unity, loose the bonds of the sun so that worlds might wander where they will and you have plunged it in chaos and the dark. But let that unity be inviolate—let planets feel as now the tug of the sun as it sweeps triumphantly through chasmed blackness and the blazing glories of the stars. Unity is a necessity of life up there; it is a necessity of life down here.

But above all it will give spirituality. This Brotherhood movement if it be a movement of God must be borne on the tides of the Spirit. It needs not so much width as depth; it needs not so much to be bigger as to be better. Let our cry be not more machinery but more might, not more method but more man. Lacking spirituality a Brotherhood will degenerate into a mere club. Now God does not want, the world does not need, a club. God wants and the world needs a spiritual force.

Would you rob the Brotherhood of all its normal, every-day activities, and plunge it into the gulf of an impractical pietism? We would do no such foolish thing. We plead only that these activities be deep-rooted in the spiritual that they may get the nourishment they need.

Consecrate the Flag.

A visitor to a certain church spying a battle flag there and appearing scandalized asked, "Isn't this a consecrated building?" "Yes," said the verger, "and this is a consecrated flag." Consecrate the flag! Consecrate your brotherhood activities!

Parades? Yes, but consecrated parades. Emblems, placards, banners? Yes, but ennobled by a divine aim. Educational, political, social betterment endeavors? Yes, but baptized in the blood of an earnest purpose.

After-dinner speeches with flashing fun and the blood-red wine of eloquence? Yes, but let the fun be the jollity of the mountain stream that laughs and sings yet leaps in its singing to join the far-off sea; let us have eloquence if you will but let it be the eloquence that stirs the soul to action—the eloquence of bayonet thrust and battle charge and fire and blood and tears—the eloquence that is born of love-purpose and the very music of passion—the eloquence that, scorning the bid for a petty applause, arouses the conscience and startles the soul and with its hot indictments brings to their feet a thousand men with their cry of anguish, "Men and brethren, what shall we do?"

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Church Life

J. F. Bickel has closed his work at Adel, Iowa.

Richard Martin and son, Elbert Martin, are in a good meeting at Sweetwater, Tex.

The Men's Brotherhood had charge of the evening service Oct. 30, at Massillon, Ohio.

Plans are under way for a new church at Redlands, Calif., where H. C. Holmes is the pastor.

The annual international convention, Y M. C. A., is being held in Toronto, Ontario, this week.

West Side Church, San Francisco, Calif., has extended a call to W. B. Bagby, now at Missoula, Mont.

Mr. and Mrs. Pickett, who are missionaries in the Philippines, are at present visiting in Des Moines, Iowa.

Union services will be held on Thanksgiving day at Fine Church, South Bend, Ind., where G. W. Henry ministers.

J. P. Garmong is conducting the singing at a meeting with W. S. Houchins at Walnut Street Church, Wilmington, O.

Sherman Kirk was installed on Oct. 27 as Dean of the Bible College, Drake University, succeeding Dean A. M. Haggard,

Large audiences are in attendance at the meeting being held at Oklahoma City, Okla., by Charles Reign Scoville.

Burris A. Jenkins, Linwood Boulevard Church, Kansas City, Mo., is delivering a series of addresses to men of the world.

The tri-annual convention of the C. W. B. M. auxiliaries of New York and vicinity was held last week at Second Church, Brooklyn, N. Y.

Albert Schwartz of First Church, Clinton, who spent this summer in Europe, lectured to the high school students on a portion of his travels, recently.

I. N. McCash spoke at the rally day services Oct. 30, at Glenwood Avenue Church, Buffalo, N. Y., formerly Kehr Street Mission.

Joseph C. Todd, pastor of Kirkwood Avenue Church, Bloomington, Ind., has used the Topeka convention as a subject for his Sunday and mid-week services.

James Small is in a meeting at Danville, Ky., with H. C. Garrison, minister of our church there. J. Ross Miller is conducting the singing.

Charles Darsie, pastor at Urichsville, O., had as his sermon subjects on a recent Sunday, "Law versus Life," and "Who Are the Good?"

Verle W. Blair, pastor at Payne Avenue Church, North Tonawanda, N. Y., is preaching a series of Sunday morning sermons on the New Testament churches.

Ray Eldred spoke at West Side Church, Springfield, Ill., recently. Mr. Eldred is on a furlough from the missionary field, Bolenge, Africa, where he returns soon.

Arthur E. Mackey is in charge of the work at Lindsay, Calif. The various departments of the church are making good progress and larger quarters are needed.

The death of Mrs. Ira Drake has brought deep sorrow to the congregation of First Church, Seattle, Wash., where she was a devoted member.

A. C. McKeever has resigned after a three years' pastorate at Honolulu, H. I. Mr. McKeever was for a number of years pastor of First Church, Fresno, Calif.

A handsome new church was dedicated on Oct. 23, at Paris, Mo. The building which is commodious and complete, was erected at a cost of about $30,000. Frank W. Allen is pastor.

David Elsea, for the past five years pastor of the church at Creston, Ia., has accepted a call to First Church, Ottumwa. Ia. Mr. Elsea will remain at Creston until the close of the meetings being held by O. E. Hamilton.

Kern Park Church, Portland, Ore., has undergone much improvement recently, under the leadership of A. J. Adams. There have been a number of additions to the church membership.

University Place Church, Seattle, paid off its outstanding indebtedness on Oct. 1. The mortgage for $2,000 was burned and the church, free from debt, is now ready for a great work. T. J. Shuey is the minister.

Bruce Brown, pastor of Dean Avenue Church, Seattle, Wash., is preaching a series of sermons on "The Problem of Prayer" with the following subjects: Unanswered Prayer; How to Pray; The Model Prayer; Science and Prayer; Brieks without Straw.

F. F. Walters, formerly of Joplin, Mo., began his work at Independence, Mo., on Oct. 23, succeeding L. J. Marshall, who has conducted a successful pastorate during the past seven years. In the past fifty years this church has called only five pastors to its pulpit.

A. W. Fortune, pastor of Walnut Hills Church, Cincinnati, O., has been elected to th presidency of the Evangelical Alliance of that city. In addition to its usual activities this organization does much work in connection with the juvenile court.

W. A. Moore, of First Church, Tacoma, Wash., is one of the leaders in a movement to purify the existing social and civic conditions in that city. A publicity campaign is being carried on which bids fair to bring about many good results.

The church at Boyle Heights, Los Angeles, Calif., where Harvey Hazel ministers, burnt a note of $1,000 Oct. 16th, in the presence of a large congregation. This places them out of debt. They expect to build a new house next spring.

Central Church, Weatherford, Tex., will hold a rally and roll call on Nov. 6. Owen Livengood is the pastor there. In the weekly bulletin published by the church, Mr. Livengood has in each issue a short sermon touching on some vital topic of church life.

Owing to the Chapman-Alexander Simultaneous Evangelistic meetings now in progress, the Union Bible Class conducted by The Moody Bible Institute, will not be opened until November 12. New features have been added to this popular weekly Bible Class this fall.

There have been a number of additions to the Dean Avenue Church, Spokane, Wash., recently. Bruce Brown, the pastor there is conducting the work with success. A new location has been purchased and paid for, this being necessary to provide for the work in the rapidly growing departments.

The church at Liberty, Mo., having raised $600 for foreign missions this year, is now entitled to a life directorship in the Foreign Society, and the Sunday-school to a life membership. This church, of which Robert Graham Frank is pastor, is supporting Dr. Paul Wakefield in the field at Chao Hsieu. China.

Mr. Vachel Lindsay will deliver a series of lectures at Springfield, Ill., for the benefit of First Church, which is now erecting a new house of worship. Mr. Lindsay will discuss Springfield affairs from the Ruskin standpoint, particularly in regard to the architectural and artistic side of the new church. The congregation is meeting temporarily in Masonic Temple.

There were eleven accessions on Oct. 9 at Atchinson, Kan., where Z. E. Bates ministers W. F. Shearer, of Indiana, will begin a meeting there the latter part of November. The church and Sunday-school are holding a Harvest Home festival this week. Their expectation is to realize $1,000, which will be used in building a new church. Mr. Bates has just begun his fourth year with this congregation.

The congregation at Marion, Ind., with the pastor, J. P. Myers, are hard at work completing a fine $30,000 plant, which is to be modern in every particular. It is planned to have the dedicatory services, which will be conducted by George L. Snively, after the holidays, to be followed by a meeting for several weeks. This is a busy, growing congregation, and there is great promise of a fine work to be done there.

The Madison Avenue Church, Cleveland, O., will begin the erection of a handsome new edifice in the near future. The Sunday-school rooms, one of which will be a large auditorium, will be built first, at a cost of about $15,000, and as soon as this portion of the building is paid for, a large church auditorium will be built. Their building lot is 100x200 and beautifully located at West Boulevard and 101st street. F. C. Ford is pastor of this congregation, which now numbers 224.

The church at Alliance, O., is building a $5,000 parsonage.

E. A. Sears, formerly pastor at Pontiac, Ill., has removed to Winchester, Ill.

Leon V. Stiles, Sumter, S. C., can be secured for a meeting in January.

W. H. Shamon is in a meeting with the church at Chillicothe, Mo.

A new church, erected at a cost of $30,000, has been dedicated at Madisonville, Ky.

W. H. Boles is in a meeting at Decatur, Ill., with E. M. Smith of First Church.

G. E. Nichols has closed his work at St. Charles, Ia., and entered the evangelistic field.

A meeting will begin November 6 at First Church, Charleston, Ill., with Mr. and Mrs. Charles E. Varney of Michigan.

James H. Brooks, of North Salem, Ind., will be available the first of the year for a pastorate or to hold meetings.

A series of evangelistic services are in progress at Clay Center, Kan., conducted by the pastor, R. A. Adamson.

A number were recently added to the church at Prairie Point by baptism, Harry E. Tucker, of Platte City, Mo., officiating.

A new church is in process of erection at Humeston, Ia. The congregation is at present holding services in the Baptist church.

Irving Chenoweth becomes pastor of the 119th Street Church, New York City, where S. T. Willis has preached for many years.

First Church, Huntington, Ind., will be the meeting place for a Christian Endeavor convention, to begin on Thanksgiving Day.

Melvin Putnam, pastor of Christian Temple, Muscogee, Okla., is conducting a meeting at his church, assisted by Mr. and Mrs. Kendall.

O. C. Bolman, pastor at Pekin, Ill., has as his sermon subject on Oct. 23, "The Question of the Ages: What Will You Do With Jesus?"

Garry L. Cook, superintendent of Sunday-school work in Indiana, conducted a Sunday-school institute at Bethany Church, Evansville, Ind.

Sunday, Nov. 6, is Non-absentee Day in the Massillon, O., Sunday-school, when every officer, teacher and scholar is expected to be present.

The evangelistic meetings at First Church, Springfield, Mo., conducted by Lawrence Wright, are well attended and interest in them is increasing.

J. H. Gilliland has closed his meeting at Cedar Rapids, Ia., and is now at Nevada, Mo. The meeting greatly strengthened the Cedar Rapids Church.

The church at Fulton, Mo., under the leadership of Truman E. Winter is receiving accessions continually. Work on their new church home was begun last week.

The young people of the church at Sigourney, Ia., are formally organized in an educational society, and frequently assist the pastor in the Sunday evening services.

The congregations of First and Central Churches, Joplin, Mo., have united, and as services will now be held in First Church, the Central Church property is ror sale.

Thirty of the delegates from Hutchinson, Kans., who attended the Topeka Convention, gave one-minute reports of convention impressions at First Church at the morning service, October 2'.

C. H. Hands, pastor of the church at Flanagan, Ill., recently preached a series of Sunday evening sermons on the Gospels. There have been a number of additions to the membership.

Second Church, Terre Haute, Ind., held an all-day meeting on Oct. 23. Dinner was served in the social rooms of the church after the morning service, followed by a praise service and social meeting.

H. G. Connelly of Ardmore, Okla., has resigned his pastorate there after more than three years' service. The congregation asked for his reconsideration, but it has been made final in order that a northern pulpit may be accepted.

Lowell C. McPherson, of Keuka Park, New York, is in a meeting at Parsons, Kan., assisted by his sister, Mrs. Nellie McPherson Moore, of Seattle, Wash. Mr. McPherson recently held a successful meeting in Pittsburg, Kan.

At the Lenox Avenue Christian Church, New York, Dr. W. Bayard Craig began an evening series of five lectures on "How We Got Our Bible." The subject on Sunday evening, "The Early Manuscripts," was illustrated with stereopticon.

Robert Sellers, of Elwood, Ind., has just closed a successful meeting at Providence Church in Johnson County, Ind. There were a number added to the membership and the spiritual life of the church was quickened. L. E. Miller conducted the singing. B. L. Allen is pastor of this church.

Walter E. Harmon, pastor at Sioux City, Ia., has organized a Teacher Training class, which is growing rapidly in membership and interest. The Sunday-school and prayer meeting services are being rejuvenated, and all the activities of the church are progressing.

W. S. Lowe, pastor of Central Church, Kansas City, Kan., in a sermon addressed particularly to the young men of the congregation, spoke on "Get-rich-quick" evils, and its attendant evils, comparing the sterling characteristics of our forefathers with the lack of responsibility of many of the present generation.

The church at Tolleston, Ind., erected in a day through the leadership of its pastor, Mrs. Martha S. Trimble, was paid for at a recent service, $1,000 being donated in a few minutes. This church, which started with seven members, is now conducting a campaign to increase the membership to 100.

Memorial Church, Rock Island, Ill., has an enthusiastic Brotherhood. At one of their recent meetings, a delegation from the Men's Club of First Church, Davenport, Iowa, headed by S. M. Perkins, pastor of the church attended, an interesting meeting was enjoyed. A talk was given by a local editor on the commission form of government, and other civic questions. E. T. McFarland, the pastor, also gave a talk on the objects of the Brotherhood.

J. H. O. Smith, of First Church, Oklahoma City, Okla., is working in conjunction with the judge of the police court and a local physician to help a number of habitues of the court room who are victims of the drink habit. The physician has volunteered to administer a whisky cure free to any one whom the judge "sentences" to a term in the liquor sanitarium. When the cure has been effected, Mr. Smith will take the case in charge and help him to find work and to lead a sober and industrious life.

Guy W. Sarvis gave his illustrated lecture on Africa at the church at Beatrice, Neb., on October 17. This church, under the efficient leadership of J. E. Davis, has grown to be one of the strongest in the central west. Mr. Sarvis' lecture was given under the auspices of the men of the church and was a success in every way, in spite of the grand opera the same evening. The lecture combines educational interest, narrative vividness, and thoughtful deduction in a most happy fashion, and the people were delighted with it.

In order to keep in touch with the large congregation of University Place Church, Des Moines, Ia., Charles S. Medbury has divided it into fifteen neighborhoods. Adjoining blocks form one neighborhood, the division being so made that in each company there is not less than eighty or more than 150. Each company is effectively organized, with leader, assistant leader, and messengers. Fifteen homes in the various sections were opened on a recent evening. This is an excellent way to bring about a closer feeling of fellowship in a large congregation, where the entire membership cannot frequently come together socially.

Round About Niagara

The First Church, Tonawanda, held a reception for the new pastor, Frank A. Higgins and wife, Thursday evening, October 20.

The District C. W. B. M. Convention of Western New York will be held at Clarence, Wednesday, October 26.

Leslie M. Moody, formerly of Meadville, Pa., has become the pastor at Williamsville.

W. C. Prewitt, Niagara Falls, will entertain the International Interdenominational Ministerial Association at the Imperial Hotel ings at the Christian Tabernacle, North Monday, October 31.

Arthur Braden will begin a series of meet- Tonawanda, October 30.

The New York State Board at its last meeting appointed R. H. Miller, B. S. Ferrall and V. W. Blair, a permanent Program Committee for the Jubilee Convention next year. The convention will occupy a week and it is the intention of the committee to provide a program which will make an impression upon Buffalo.

Obituary

McKNIGHT.

After an illness of almost a year Mrs. E. Ballie McKnight passed away at her home in Los Angeles on Sept. 26, 1910. Her suffering had been intense, but through all the long months borne with a patience that revealed a character truly Christlike. She was born in Girard, Ill., May 29, 1868, and throughout her life had always lived among Christion influences. Her parents, Mr. and Mrs. J. D. Metcalf, were prominent in the local church work and in the state work, too. Her education was completed at a Christian college, Eureka. On Dec. 17, 1889, she was married to Jesse P. McKnight, now one of our prominent ministers. Not strange then, that throughout her life her chief interest centered in the church and its work.

As a bride she went to Lynnville, Ill., her husband's first pastorate; and after leaving there, they two have worked together at Harrison, Ill.; Central Church, Peoria, Ill.; Oskaloosa, Iowa, and ever since its organization, at the Magnolia Ave. Church, Los Angeles. If being in perfect sympathy with his every effort, and proving herself the inspiration of her husband's work in the ministry are to be the measure of the ideal wife, then surely none who knew them could deny her that tribute. Besides her husband, she leaves a son, Harold, a student at Stanford University, and a daughter, Geraldine, a high school girl of Los Angeles. One sister and four brothers survive her also. On September 28, funeral services were conducted by the writer, assisted by J. N. Smith, pastor of the East Los Angeles Christian Church. The very presence of the many hundreds of people who thronged the church was in itself a tribute to her memory. About twenty-five of the ministers from our nearby churches attended in a body. Flowers in such profusion as is seldom seen, and the many kindly expressions on every hand, gave evidence of the heartfelt sympathy of countless friends whose lives she had touched. In her life every member of the congregation delighted to do her honor; not one but was her friend. To a degree rarely found, unselfishness marked her life, even in the days of greatest pain. Upon the church life has been left indelibly the impress of her sweet spirit. The memory of her life will be cherished by all who knew her as a rich heritage indeed.

J. LESLIE LOBINGIER.

Observations in Brief

Dolliver's Fight for Principle.

There were abler men in the Senate than Jonathan P. Dolliver, of Iowa, but none truer to his principles. He was a brilliant orator. He was a dangerous debater to face. He was a tremendous worker, and 20 years' experience in Congress had ripened his talents and enriched his knowledge of legislation. But none of these qualifications had contributed so much to the respect and honor in which he was popularly held as his courage and honesty in standing for ideas and policies which the recognized leaders of his party were determined to defeat at any cost. The consumer had few trustworthy friends in Congress during the revision of the tariff. From the start those few were destined to be on the losing side. But even when it was evident that Senator Aldrich would succeed in driving his tariff through the Senate with the aid of the organized forces of plutocracy and privilege, Senator Dolliver only increased his efforts as the champion of fair dealing—New York World.

High Tariff, High Prices.

American defenders of high tariff who contend that the Aldrich-Taft law is not to blame for the higher cost of living should take a look at other countries. In Austria, for example, a mob of some 200,000 recently made a demonstraton of protest against the exorbitant cost of meat. In Berlin similar riots are attributed by Reuter to the same cause. Both these countries are highly "protected," like the United States. Rich tariff barons tax the poor consumer for their own personal profit. Both countries suffer from the high cost of living. It is perfectly plain that high tariff means high prices. There is no defense for any system that provides a privileged class of society, with special guaranteed profits at the expense of the masses.—Chicago Journal.

A Plea for the South.

In five years time the United States has lost 350,000 of her best citizens to Canada—residents, principally, of the Central West, carrying with them intelligence, experience and money into a foreign country, the lure of which is but ephemeral, while the vast untenanted acres of the United States are open to them. If they must leave at all, let them go, not to an alien north, where the winters are long and unproductive, and the summer heat nearly as torrid as at the equator, but to the South, where land is cheap and soil is rich and cultivable twelve months of the year; where the climate is equitable and the health is equal to if not better than in any given section of the United States—President M. B. Trezevant of Southern Commercial Secretaries Association.

Curb the Money Power.

The power of money has become a menace to established American institutions. It can be curbed only as is now being attempted in Pennsylvania, by putting the liberal spenders on the carpet and making them prove that their vast campaign contributions have been legitimately expended, or suffer the consequences. There are clauses in the Pennsylvania direct primary act which specify clearly the lawful limits in which money may be spent by candidates.—Fall River Herald.

Express Companies Must Come to Time.

The great public is "insurging." It is tired of melon-cutting, stock-watering, extortion and fancy-free practices on the part of common carriers in the express business. Scrutiny, publicity, regulation will not stop with railroads. The express companies will be subjected to proper control along with all other common carriers. There will be no "confiscation," and no sane man has proposed it, but there will be reason and measure in the express rates and charges.—Chicago Record-Herald.

Issues Before the Supreme Court.

When the United States Supreme Court assembled last week only six members were there, the others, including the Chief Justice, having been removed by death. Shortly afterward, however, Governor Hughes, recently appointed, was sworn in. It will soon be incumbent upon the president to appoint a new member and a chief justice. Seldom has the court been faced with a docket containing so many important and far-reaching issues as that of the session just opened. The boycott case, employers' liability, the trust cases, the corporation tax and other cases, involving state's right issues, are among the important cases which vitally affect the industrial and commercial structure of the nation.

The International Road Association.

Although the United States has the most extensive system of roads in the world, it has been one of the three slowest nations to join the International Road Association now formally adhered to by twenty-six governments. Italy and England are the only other large countries which have not joined. The nations of Europe have gone a long way ahead of the United States in road work, particularly in the matter of administration and road maintenance, and experts say that for this reason this country would benefit immensely in the advantage of collaboration made possible by membership in the international congress. An effort is being made to have the United States enrolled as a member.

A Civil War Incident Recalled.

A pathetic little banquet was held at the Wellington hotel, in Chicago, one night last week. There were only eight men at the table, all that remain of a once famous band. Colonel Elmer E. Ellsworth was the first Union officer killed in the Civil War. He was commander of the United States Zouave Cadets, who went into the war 120 strong. These eight men are the only survivors. This was probably their last meeting. The youngest is now 68 and the eldest 81 years old. This was their fiftieth reunion, and at its close they departed for their homes in various parts of the country. Colonel Ellsworth was but 24 at the time he was killed.

Mystery of the Coppers.

In spite of the fact that the Philadelphia mint coined 146,000,000 pennies last year and many other millions in years before, the mystery of where the little coppers go still is unsolved, and Director of the Mint, George E. Roberts, estimates the big plant will make another 100,000,000 this year. Pennies, more so than any other sort of coin, disappear from circulation very mysteriously. The government does not mind coining them, however, for it includes a fine profit. A pound of copper, costing now about 13 cents, will make a dollar in pennies.

Rainier of the Last Frontier

(Continued from page 13)

As for reasons, why, God He knows
"Oh! ain't you coming along with me
To chase them Filipeenos
Go get your gun
An' join the fun
He knows, He knows."

The song betrayed the fact that the soldier was swinging back and forth on a short beat. Running a guard who has a loaded gun is a feat necessitating so much ginger that nothing short of a camera can catch it. It's either done or undone in the blink of a second. Slipping off his shoes, Rainier flashed across the gang plank and was carelessly contemplating the dock between the time that the soldier swung past the head of the gangway and his return. To be reasonably exact, to swing the beat took four seconds longer than for Clark to make his change of base. A squeak of the gangway, a slip, a backward glance of the sentry, would have undone him, and even now, as the man turned back and saw the figure of the correspondent dimly showing at his very side, the song died abruptly and Rainier felt suspicious eyes boring into his back.

But he was apparently unwilling to admit that any man could skim into the "Hyson" under his very nose, and he asked no embarrassing question. A moment later he went back to his song.

"Oh ain't you coming along with me?"

With a grin Rainier slipped down the nearest hatch.

CHAPTER II.

"Q. M. D."

Rainier had slipped rather than climbed down the abrupt ladder leading below.

He found himself between two long rows of canvas hammocks supported in tiers of three by steel frames. Lonely incandescents along the deck beams above showed at a glance that he was in the sleeping quarters of either soldiers or Q. M. D. civilian employes.

But every berth was empty and the only sign of life was a man seated on a locker close under an electric a half-dozen berth lengths forward.

It was no time to hesitate, and Rainier made directly toward him, noticing, as he did so, that the man was looking up from a piece of sewing and was holding his needle awkwardly free from the cloth. The upturned face was the weather-carved Rocky Mountain type, gaunt, leathery, nonchalant. There was the hospitable kindliness of the frontier in the eyes.

"One of us?" came a voice, high pitched and strong.

"Wish I were," answered Rainier heartily. The homely face turned up to him with its faded light mustache tinged with grey, and its kindly blue eyes—so blue that even the incandescents could not make their color uncertain—had won his confidence. He had planned to cast himself on the mercy of the captain, but it was risky business. Here, however, was a man who had felt the free air of the range. A cowman has more imagination than a bucko mate or the captain of a chartered "lime-juicer."

Therefore he explained his presence frankly while the listening cowman resumed work on his patched trousers. Feet were tramping busily on the deck above their heads as he finished. Evidently the "Hyson" was spending its last five minutes in Seattle.

"I'm afraid that they will put in at Port Townsend on the way down the San Juan de Fuca Strait and land me there unless you can stow me away for a brace of days. And we're not clear of Seattle as yet."

As if in answer to his fears, a pair of official legs began to come down out of the dark night at the hatchway behind him. A second more disclosed a bearded and athletic ship's officer who came along the deck unhesitatingly and tapped Rainier on the shoulder.

"I bean watching you from the bridge, me lad. You cawn run a guard, but you cawn't beat a sailor's heye. Now climb out on the

dock. This 'ere hisn't no moonlight hexcursion for a shoal o' bloody dudes. Get a move honto you."

For an instant Rainier searched the face of the newcomer. But the type was hopeless. No argument would avail and the man was too stolid for money to talk effectively, for in this case it must also talk quickly. Even under so brief a scrutiny the face of the officer had grown grim and his heavy hand tightened on Rainier's shoulder.

Only a bluff would answer and it would have to be a good one.

"I'm with the packers' outfit," he said, outwardly calm but fearfully conscious that his clean shave, his neat suit and his natty suit-case damned his pretension.

The officer laughed with unpleasant shortness,

"Climb out hon the dock or we'll 'ave to hoffer you a 'and," he said briefly.

As he spoke, the noise overhead increased. Even in his desperation Rainier recognized a scraping sound with a leap of hope. The gangway was being pulled in.

The seated man had continued his sewing, but here suspended his work and calmly interposed a surprising sentence.

"Han's off, King Edward," he said, as gently as the noise overhead would permit. "This feller is my best man. He sure looks the dude part, but he's the best hoss handler on this ship. Sabe?"

The officer's hand fell from Rainier's shoulder. But he stood his ground.

"Hi saw 'im run the guard with me own hize," he said, but the threat had left his voice.

Here the new-found advocate arose, the neglected trousers slapping on the floor. Lowering his head slightly and pointing an accusing fore-finger at the ship's officer he said with much more feeling than the occasion seemed to warrant:

"Run the guard? Why not? If you'd had a girl to kiss over in the town an' felt all busted up an' broken out over leaving her for some other fellow to cop while you was gone fur away, an' yore eyes was filled with tears, would you hev wanted some cheap little soger boy to hold you up and find out yore condition an' make a joke of you fer the hull trip? He hid his feelings. He's got delicacy. A blanked lot more than some of these thick-headed walrus hided gin-fizzlin' tea-and-toast Britishers who would rush right into his tenderest feelings! Why' here's one of my best hands leaving a real American dazzler behind him, not to see her fer months—"

At this point even English devotion to duty was insufficient to hold the officer further under fire. Feeling that in some way he was being bunkoed he nevertheless turned on his heel and cursed his way up the hatch and out of sight.

Behind him he left a mirthful pair of Americans warmly clasping each other's hands.

Rainier tried to get rid of some of his thankfulness.

"No thanks due," said the packer smilingly. "We got a lot of bronks an' 'shave-tails' down below. I reckon you'll have to lend a hand with 'em ef you caint make it up with the captain after we pass Flattery."

"I'm yours. I've done almost everything except work on a horse transport but I can learn if you will go easy with me for a day or so."

The huge whistle of the "Hyson" here gave a vast preliminary splutter, cleared it's throat, broke into a bray that made the boat tremble, and rose hoarse over the water front in final warning.

Both men waited for it to die away.

"What's yore handle, friend?" queried the older man.

"Rainier. Clark Rainier."

"Same as The Mountain?"

Yes. Same family." laughed Rainier. "And your name, sir?"

"Benson. Alaska Benson is what the outfit calls me," returned the packer. "We air both shorely ambitious in the name line."

Once more their hands met; two strong men of the last frontier. A moment later Rainier was directed to an unoccupied bunk and dumped out the contents of his suit-case in preparation for his first night of the long journey.

In five minutes he was fixed for slumber and knew the wild gladness of the born adventurer as he felt the vibration of the starting engines and realized the die to be cast for good or evil.

His last conscious moment brought the knowledge that other men of the packer's "outfit" were tumbling into bunks all about him with muttered jokes and sotto oaths, and that Alaska had thrown a second heavy horse-blanket over him and snapped out the bulb over his head. And so with the sturdy thud-thud of the engines rocking him to sleep, our hero went out over the swell of Juan de Fuca into the vast mystery of the sovereign Pacific.

(To be continued)

Fifty Years the Standard

DR. PRICE'S CREAM BAKING POWDER

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The 1911 Congress in Kansas City

The 1911 Congress of the Disciples of Christ will be held in Kansas City, Missouri, April 18-20. This is the week after Easter and has been found a most convenient time for ministers to assemble. The Linwood Boulevard Christian Church entertains the Congress in their beautiful new place of worship. Burris A. Jenkins is the pastor. The committee desires to thank the other churches which have sent invitations, but after due deliberation it has been thought best to accept the invitation to Kansas City. The program will be published soon. We believe the Congress fills a large place in the life of the Brotherhood and that the next meeting should be our best. C. H. Winders, Indianapolis, is president, R. H. Crossfield, Lexington, Kentucky, E. E. Faris, N. Waco, Texas, B. A. Abbott, St. Louis, are vice-presidents.

JOSEPH C. TODD,
Bloomington, Ind. Secretary-Treasurer.

American Mission Notes

We are now in the midst of the campaign for the offering to be taken this month. Various communications have been sent and the replies have been most encouraging. Every one of the 8,000 Bible-schools in America can take and ought to take some offering on or near November 20. Our slogan is, "Some offering from every school, a generous one from those who gave in 1909, and a total contribution of $30,000."

Whitney Ave., Wash. D. C.—"Our meeting here is starting off in fine style with thirty-six responses the first thirteen days. We have great audiences and we are looking for a great ingathering." H. F. LUTZ.

R. E. McCorkle reports a church organized at Pine Grove, Leak Co., Miss., with sixty-five members.

C. F. Swander, Cor. Sec., Oregon, reports ninety-seven additions to the church, of which number forty-seven were by baptism.

For the first quarter of their missionary year, Texas reports 897 accessions to the chuches in the state, of which number 420 were by baptism.

Wisconsin's secretary reports a church organized at Sabin, Wis., with sixty-five members, twenty-four of whom were recently baptized.

The first Lord's day in this month we held one of the best Bible-school rallies that I have ever attended. It is the beginning of greater things. In November we begin a meeting with home forces. We are hoping and working for a great work this year.

Pensacola, Fla. THOS. LENNOX.

We have a campaign on here to secure 100 persons to guarantee a sum of $25 each to employ a strong pastor and hold an evangelistic meeting of large proportions at Cheney in the early future, because of the State Normal School of 600 students. It is the most important work in East Washington now. J. A. PINE.

N. A. Davis, Vancouver, B. C., says: "During this year our work has been put upon a more permanent basis in this great port of entrance for the Northwest. We now have a membership of seventy-six in the church and 114 in the Bible-school. These raised a total of $1,235.75. During the year there were twenty-one accessions to the church." Mr.

Davis reports that the lack of a suitable house in which to meet is a great hindrance to the work. "Without this, retrogression is inevitable. I hope, though hard as the problem seems, we may be able to solve it, and I believe that there is reason to expect that we will be able to build at an early date. There are many disciples in this city, but they will not come into the dancing hall where our meetings are held. This cause will not be moved forward in a day. There is no better outlook in the world when we once get a building."

E. L. Frazier, St. Petersburg, Fla., writes: "The work prospers. Sunday-schools and audiences more than doubled since May 1. We are building. Will have the best equipment in the city. Building tabernacle of concrete blocks, 50 x 75 feet, with basement for Sunday-school. Cost of tabernacle $3,500. Sold church property for $2,600. We hope to be self-supporting after another year. The coming year will be our hard year with the tabernacle to pay for. Please keep up your present support for one year more. The tabernacle is a permanent building. Walls may be built higher for church proper in future.

All offerings for American missions should be sent to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

From the Foreign Society

The last word received from Mr. Rains is dated Adelaide, South Australia, September 24. He reports that he has been having a great time in Australia. Large and enthusiastic crowds greeted him everywhere. The brethren could not be more kind or thoughtful. They are hospitality itself. The Federal Conference was held in Adelaide and was the most successful in the history of our people in that part of the world. The Foreign Missionary offerings amounted to more than $13,000. This is very creditable in view of the fact that the membership numbers only 20,000. Mr. Rains expected to leave Perth, West Australia, October 3, for Colombo, India. He expected to reach Colombo on October 12.

James C. Ogden reports five baptisms in Tibet. These are the first fruits of what is believed will be a glorious harvest. The American minister wired Dr. Shelton to know if the necessary permission to build had been given. The obstacle appears to have been taken out of the way.

Word was received from Miss Bertha Clawson at Honolulu. The letter was dated October 11. There were forty missionaries on board. Most of these were Baptists.

Mrs. George W. Brown and Miss Stella Franklin reached Naples September 29. They found some cholera in Naples. From Naples they propose to hurry on to India.

Dr. W. N. Lemmon reports seventeen baptisms for the month, 1,267 treatments, eighteen surgical operations, fifty-four professional visits in Laoag, and twenty-two to outside towns. At the request of the missionaries the Provincial Goverment has appropriated $500 to help the very poor in Laoag.

R. A. McCorkle reports eight baptisms in the Osaka District. One of these was at Gose, two at Tennoji, and five at Kizugawa.

W. H. Erskine reports that land has been bought for the kindergarten at Akita, Japan. He has contracted with a Japanese carpenter to put up a building, costing $2,000. The building is to be finished by the first of December.

A. F. Hensey and wife arrived at Matadi, on the Congo, September 12. They took the train to Stanley Pool and the first boat from Stanley Pool to Bolenge.

The following is the way our Congo missionaries epitomize the wonderful results of the work there: Five baptized at Lotumbi April 17, 1910. Twelve baptized at Longa June 26, 1910. Forty baptized at Bolenge July 10, 1910. Fifteen baptized at Longa April 10, 1910. Eleven baptized at Lotumbi June 19, 1910. Eighty-eight baptized at Bonyeka, April 10, 1910. Ninety-nine baptized at Bonyeka July 27, 1910. Ninety-one evangelists are at the front. There are nineteen chapels where regular services are held. There are fifty-seven places where meetings are held regularly. Since the first of October, 1909, four hundred and twenty have been baptized. The fifty-seven Sunday-schools have a total enrollment of twenty nine hundred. There are nine Endeavor societies with a total membership of thirteen hundred and twenty-eight. The entire offering of the native Christians during the past year is forty-four thousand seven hundred and twenty-seven brass rods; other offerings were given making the total of sixty-one thousand two hundred and thirty-seven brass rods; or six hundred and twelve dollars and thirty-seven cents.

The deficit of $39,000 reported by the Foreign Society at Topeka seems to have been more of a stimulus than a discouragement. The realization that the work is growing much faster than the regular income, is going to stir our people to larger things. The missionaries have planted the seed in many stubborn fields. We have waited and prayed for the harvest. God is answering the prayers these days. Many are being baptized. A host of trained evangelists and workers are going forth from the schools in heathen lands.

New out-stations, more patients for the medical missionaries, and expansion of the work on every hand is a distinct challenge to the supporters of the work at home. The Topeka Convention set the standard at $500,000 for foreign missions this year. That is an average of a little less than fifty cents per member. We can do it if we will.

There has just come to the offices of the Foreign Society a copy of the Lokundo grammar. This is by Mrs. Royal J. Dye and has been printed on the mission press at Bolenge, Africa. It is a very neat little book of 142 pages, and has been printed under the direction of Charles P. Hedges at Bolenge. When it is remembered that the native people had no written language at all when our missionaries went to the Congo, one cannot but marvel at the completion of this grammar. The workers express their appreciation in the preface of the little book in the following words: "Mrs. Dye has put much labor on it when she should have been resting, and we, who shall use this book, and all who are praying for the evangelization of the people, are very thankful to her for her untiring work."

STEPHEN J. COREY, Secretary.

Cincinnati, O., October 26, 1910.



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Charles Clayton Morrison, Editor

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THE CHRISTIAN CENTURY

Volume XXVII. November 10, 1910 Number 44

Thomas Campbell's Home

By Dr. Errett Gates

Practicing Christian Union

By Editors and Readers

Mass Evangelism at Its Best

Editorial on Chicago's Simultaneous Campaign

The Unspoken Address

By Rev. Perry J. Rice

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

Facts and Opinions

—Writing from Mukden, a correspondent of the North China Daily News says: "The opium poppy now seems to be extinct throughout the whole of Manchuria, unless, as rumor has it, certain patches may be found in the Yenchiting region, where in remote mountain valleys, some is said to be still grown, and is easily smuggled into Korea and Vladivostok, to which many old and confirmed gamblers and opium smokers resort. One hopes that Japan will soon see her way to handle the Chinese opium sots in Korea, with a strong hand and also Russia will wake up to the fact that her many thousands of Chinese residents would be much better if she were more severe with the opium smokers and chronic gamblers."

—The growing commercial interdependence of oriental countries, as against their former dependence upon the Occident, is illustrated by the latest figures of the foreign commerce of China, which have just reached the bureau of statistics of the Department of Commerce and Labor. The statement, an official report of the Chinese government, shows large increase in that nation's imports from oriental countries and Russia, while in most cases the imports from occidental countries show a decline. The largest actual gains in the imports into China are in merchandise coming from India, Japan, Russia, French Indo-China and Singapore. The figures show a larger fall in the imports from the United States than from any other of the important countries of the world. These imports fell from 41,245,704 haikwan taels in 1908 to 32,606,549 taels in 1909. The average value of the haikwan tael was in 1909 about 63 cents and in 1908 65 cents.

—Prof. Edward A. Ross, head of the department of sociology at the University of Wisconsin, who has returned to Madison from a seven months' visit in the Orient, studying sociological conditions, predicts that a change in our future immigration laws will be necessary to avoid international complications with the Japanese and Chinese, particularly the former. He says that the Japanese were not cordial to Americans, much to his surprise and there will be trouble ahead if we exclude the Japanese from this country and let in the other nations.

Prof. Ross said that he thought another war between Russia and Japan was inevitable. "I see this result from the building operations that are now being carried on by the Russian government on the Trans-Siberian railroad. There can be no doubt that these operations are military in character The entire route is being double tracked at an enormous expenditure and the traffic necessities at the present time do not warrant it."

"The Chinese," he said, "are far ahead of the government. It is not yet settled whether China will have a peaceful evolution through western civilization or whether there will be great commotion. It depends essentially upon the degree of efficiency of the prince regent. In some of the provinces foot binding is still in vogue. The Chinese are friendly toward Americans."

—According to a report issued by two Russian surgeons appointed to investigate the matter, there are more than 200,000 prisoners in Russian prisons that have accommodations for only 120,000. In the year covered by the report, 172,798 cases of sickness were treated in the prison hospitals, including 2,417 of scurvy, 6,156 of tuberculosis, and 16,000 of typhus, or "jail fever." A great deal of the sickness is attributd to poor ventilation. These facts, which are not at all creditable to the Russian government, are published in the official organ of the Russian prison department.

—The Presbyterian synod of Illinois will set aside $100,000 for the endowment of a Presbyterian training school in Chicago. An equal sum for the furtherance of religious work at the University of Illinois is already provided. At the next Presbyterian general assembly it will be recommended that provision be made for maintenance of teachers and professors in the church colleges of the state who have reached an advanced age.

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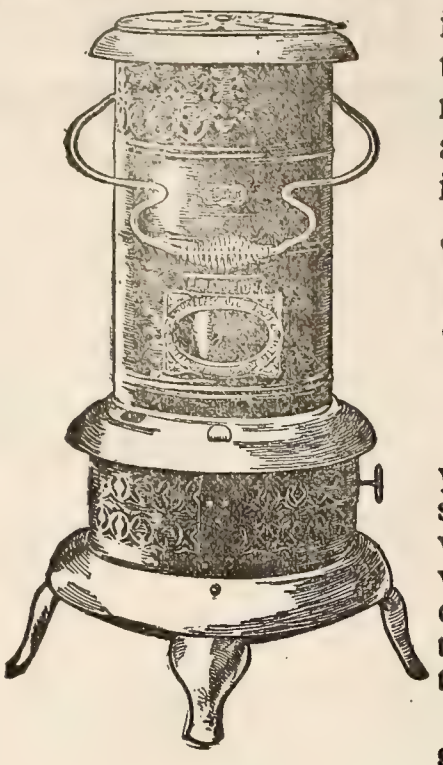
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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

A Practicable Campaign for Unity

It is apparent that many of our people are seriously studying the question of unity. They are trying to find new ways for the application of effective effort to the difficult situation which confronts the American churches at the present time.

There are many people who live in large cities who are almost unaware that sectarianism is a fatal and excuseless hindrance to the work of moral and spiritual uplift.

Probably in cities the spirit of disunion is far less evident than in small communities. The impact of evil is so tremendous in great cities that the forces of good order and decency are driven together by the pressure of circumstances.

But in the small town and village this is not true. There the personal element has large opportunity to express itself. And the small prejudices and partisanships of life become more conspicuous in the work of the church.

It is to this situation that the following letter from one of our men of experience and wisdom addresses itself:

> The religious condition and needs of the village churches are so great that I venture to send a line, asking your judgment.
>
> In the villages where we have churches we are making no great headway toward practical unity, but we are at least represented.
>
> But, it seems to me, the villages having from three to six or seven churches, and where we have no church, furnish a fine field for the delivery of the unity message and for the bringing about of practical Christian unity. There are hundreds of villages that can support only one church, yet they are struggling to support a number. In many of them the best men are outside and will not come in under present conditions, unreasonable though they may seem to the churches and ministers. Sooner or later there will not be even one church in many of these towns.
>
> It seems to me we have a fine opportunity offered to us by these conditions, and we ought to take advantage of it by placing a man of the right spirit and proper training in the field to go into these villages, deliver the message as it should be delivered, hold conferences with ministers and members, and lead a movement for unity. He would need to be very clear in message and action, be content to get himself misunderstood often, bear all things for the purpose that takes him to the town, and all that; but to have the root of the matter in him to the degree that nothing would be able to divert him.
>
> It would, of course, take many efforts and much time, grace and patience, but one problem worked out would give the movement and the man a great impulse, and another village could be approached. I am sorry to say the great obstacle would be the preachers themselves.
>
> I feel that something of this character should be brought before our people, and I would like to have your judgment.
>
> J. Fred Jones.

It seems to us that the suggestions offered in this letter are of very great value. Too frequently the intrusion of a new church into a small community is a disaster rather than a benediction.

Of course each of the denominations is intent upon the spread of its own propaganda. Wherever there is a town of any notable size, it appears to the denominational leaders necessary that they should plant a church in that place.

The Disciples are not exempt from this natural ambition. Our state secretaries and evangelists are so intent upon planting churches in fields where we have none already that they do not always stop to question whether those fields are sufficiently churched already, and whether the coming of a new congregation might not seriously weaken the forces of Christianity in the place.

We have long believed that the practice of our state boards in many instances was governed less by the consideration for the needs of the kingdom of God at large than the possibilities of denominational prestige in the places within their reach.

But the suggestion of the letter which we have printed above is in every way admirable. The selection of men who would interpret the spirit of Christian unity to all the churches, without the thought of planting another organization where there are already enough, would go further to make the Disciples understood among the churches around us than anything else we could do.

It would prove beyond question the fact that we are not seeking to build up a denominational recruiting station in the places visited, but rather to spread the spirit of good will and union among all Christians.

It has recently been suggested that we have need of a literary bureau to circulate suitable statements on the theme of Christian unity among our brethren of the other churches. This is an excellent suggestion.

But the plan suggested above is even more practicable. It carries the message in a personal and sympathetic way, and would compel the attention of people who might never be interested in tracts and documents.

We have suggested from time to time in the columns of The Christian Century the value of lectureships and institutes of Christian unity in just as many places as we could reach.

The Unitarians have a large fund which they devote to lectureships in interpretation of the principles of Unitarianism in different parts of the country. They have also an extensive literary bureau that furnishes books and pamphlets gratis to all who will apply for them.

We believe that both of these methods would be effective if employed by the Disciples, and we hope that the recently formed Council on Christian Unity will make trial of the value of such plans at the very earliest date.

But even more significant would be such a movement as our correspondent suggests. The lectureships and institutes will naturally fall to the larger places where an adequate hearing can be secured. The literature will probably go to individuals who are sufficiently interested to apply for it.

But the plan here contemplated is that of a missionary who goes about from place to place with no purpose to form local churches, but only intent upon gathering the people irrespective of their religious affiliations and setting before them the ideals and obligations of Christian unity.

As our correspondent says, it would require a man of tact and grace to do this. But many such we have, and the influence of a campaign of this kind would be beyond estimate in its value.

Why will not one of our State Boards make experiment of just this type of testimony in the name of the Disciples of Christ? Or, better still, might not the American Christian Missionary Society underwrite it, as a new and important departure in its plan of operation? Failing these supporting agencies, we confidently hope that the Council on Christian Unity will consider the value of this suggestion and attempt to put it into effect.

The significance of this letter lies not alone in the suggestive contribution it makes, but in the source from which it comes. It is written by the secretary of the Disciples' missionary work in Illinois. Too often the state secretary is the last man to approve a plan of unity which involves the broadening of the congregation's interests beyond those of his denomination.

Only this week another correspondent from Illinois writes us of the failure of a hopeful union movement between a congregation of Disciples and one of another body in an Illinois village, simply because the state secretary of the other denomination advised against it.

It will be a more significant step than even the formation of the Council on Christian Union if the secretaries of our state missionary societies and of the American Missionary Society will grapple earnestly with the problem which the above letter clearly indicates our far-visioned Illinois secretary is aready working upon.

That the churches backing them would support them in this effort there can be no room for doubt.

Social Survey

BY ALVA W. TAYLOR

The Boy Scouts

Churches are worrying about "the boy problem." Many are enough in earnest about it to quit scolding and attempt to devise means for winning the boy, counting all things lawful if by any means they can win some. The Y. M. C. A. has had great success with its Junior department, and any large church could adopt its methods. Smaller churches could do the same were it not for the fact that they regard sectarian interest of more value than they do the welfare of the boys. They could do it by uniting for the effort.

Baden-Powell, of South African war fame, is a devoutly religious man. He deplores the waste of boy lives. He was brought to consider it by the revelations of youthful degeneracy and the amazing wreck of young lives as demonstrated in the recruits for the Boer war. He knows well, too, the thrall of the war spirit to the youthful mind. So he set about devising a means whereby the fascination of the military could be used to win the lads from evil and loose habits and inspire them with soldierly bearing without making them soldiers. He believed that which made a boy love soldierliness could be turned into a social and religious knight-errantry.

In less than three years he has enlisted a half million boys. Visitors to England last summer found every village green a rendezvous, so to speak. The boys are formed into small squads of from twenty to thirty, with a leader. They wear a simple costume and carry, not rifles but staves. It is gratifying to note that General Powell does not make much of drill. He says drill reduces the individual to the dead level, and he wants to cultivate individuality. So drill is used just enough to give company spirit and keep-step habits. Its purpose is coöperation. The better method of using camping parties, scouting and out-door exercises, and country tramping is used. The boys are exhorted not to smoke and to live clean and manly lives. The love of nature is instilled before all things.

But this is but the beginning. The Boy Scout is not a soldier going forth to war for fellow man. He is taught that athletics and fun is wholesome and good, but that a boy must think clean before he can act right. He is put under obligation to help all in need, to be courteous, to revere religion, and to love his country and fellow-men. Indeed, this is the supreme end for which all else is done.

Catholic Charity

With all its evils of creed and system, the Catholic church excels in the gifts of Christian charity. Catholics do not give more to charity than do Protestants, nor are they more charitable, but the church as an organization does the work of Christian charity on a scale that ought to shame a divided Protestantism. Doubtless the greater number of the workers in the organized charity of the land are members of Protestant churches, but the fact that their work has to be done through extra church organizations and that the vast majority of them are led by their very work of charity to become the keenest and most unanswerable critics of their own churches, ought to point a moral to Protestantism. Whether charity loses or not, the church loses for all her good works when she leaves the Christly work of "visiting the fatherless and the widows in their affliction" to non-church organizations. But this she must do so long as she prefers the mint and anise of the creed to the weightier matters of righteousness.

Catholic charities have reached the dignity and proportions of a National Conference. Its first national session was held in Washington recently and was attended by 500 delegates. The social message of that meeting did not sound any different from that which came from the great National Conference of organized charity in St. Louis, where Jane Addams so bravely sounded out the note that justice in the world of industry would save the need of charity to a greater extent than could the alms of Christendom ever give for a cure. So this Catholic Conference denounced "the merchant prince, grown rich on defrauding laborers of their wages" and declared war on the causes of poverty. "The Church and Social Reform," "The Church and the Social Conscience," "The Catholic Layman and Social Reform" were among the topics discussed, while the usual problems of dependency and delinquency were given whole sessions.

Be it said to the credit of the Conference that a proposition to hold separate state conferences was voted down and an exhortation to take a more active part in the regular non-sectarian state conference sent out. It will be a wholesome day when the Protestant denominations find a place in their national convention to consider their part in the work of organized charity.

A Human Call to the Churches

The Red Cross stamp has become a Christmas symbol. In the season of gift-making we are beautifully sanctifying our gifts of friendship by the emblem of a gift to "one of the least of these" and a symbol of our enlistment in the great Christian army of those who would "visit the sick in their affliction."

Last year the sale of Red Cross stamps reached a total of nearly a quarter of a million dollars. This year that great humanitarian organization has sounded out the rallying cry of "A Million for Tuberculosis" and has printed 25,000,000 stamps as a beginner in the Christmas crusade. They are to be called "seals," however, instead of stamps. The postal departments have experienced so much difficulty through the efforts of the simple-minded to use them for letter postage that this means is taken to try to correct an abuse that threatened to forbid the use of them altogether. They ask that they be used on the back of the letters and packages only, in order that a uniformity of custom may be established and trouble saved the post-office departments of the various nations. Some countries will not receive letters that have them stuck on the address side.

This is a call to the churches. It will be easy to realize a million for tuberculosis if the millions who celebrate Christmas in the churches and who hold the cross the symbol of their salvation will join the crusade, more holy than were ever the famed Crusades of history, to banish a dread plague from among humanity. Let the Sunday-schools teach the children that this beautiful little red cross "seal" typifies that which Jesus did when he visited the sick, and that it may become a cross of consecration on their Christmas happiness. Let the churches become official centers for the sale of these stamps and turn the children's and young ladies' societies into committees to distribute and sell them. Why should the most successful, far-reaching and inviting crusade against human suffering that characterizes our age of beneficence just at this time be ignored by the churches as organizations? Anybody can write to American Red Cross, Washington, D. C., for particulars.

A Universal Race Congress

With memories of Edinburgh fresh in our minds and the benefits of the Chicago Congress of Religions widely manifest, we are invited to consider another universal congress that promises much for the cause of growing internationalism from both the political and social viewpoint. It is The First Universal Races Congress, called to meet at the University of London from the 26th to the 29th of next July. The real idea of the congress is for East to meet West and talk over the common world problem as brothers. Current political topics will be tabooed, but cannot help being vastly influenced by such meetings as these.

The idea originated in the splendid brain of Felix Adler, of New York, almost five years ago. The invitations have already received responses from fifty different nations, and forty men of international reputation have accepted places on the program. The meetings will be opened by an address by a Hindu, and East will meet West on common ground, on both the platform and in the forum. The idea is that Occident and Orient are to meet as such, with the desire for an understanding of each other and the cultivation of that mutual respect that will come out of such an understanding. On all themes a distinguished Oriental will be placed alongside an eminent Occidental.

The object of the congress is thus stated officially: "To discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings and a heartier coöperation." In fact, the supreme idea is to cultivate a conscience toward one another. Such questions as the following will be discussed: Meaning of Race and Nation, Conditions of Progress, Peaceful Contact

between Civilizations, Inter-Racial Economics, The Modern Conscience in Relation to Racial Questions, Promoting Inter-Racial Friendliness.

The official languages will be English, French, German and Italian, and Oriental languages will be permitted. The proceedings will be printed in both English and French. Membership is open to anyone who will apply to Mr. G. Spiller, 63 South Hill Park, Hampstead, London.

The Progress of the Cities

The new census shows the expected increase of population city-ward. There is no hope for anything else in this age. "Back to the country" agitation is good for the help of individuals who find themselves enmeshed in the misfortunes of city life, but ours is a complex life and the city is its shrine. Soon the cities will elect the majorities in congress as in some states they do today in the legislatures. It behooves us to ask what progress the cities are making, and the answer is not ungratifying, though it is full of perplexities.

Our metropolis has today the best mayor of its history. Mayor Gaynor is not only able and courageous, but he is efficient. He is a man of high ideals and democratic spirit and believes it is better worth while to govern New York City than to be governor of the state or president of the United States, for here our life meets its greatest problems and our civilization its supreme test. He cannot be purchased by the bribe of higher office, by the lure of so-called "Big Business," which means franchise privileges and other modern forms of exploiting the public, nor by any plea of party fealty.

Chicago has a "City Beautiful" scheme. It designs an expenditure of millions to make it a Paris of America and to expedite traffic and commerce, but it forgot to do anything for the tenements. Portland has adopted a "City Sensible" scheme and proposes to deal with living rather than æsthetic and commercial problems. Boston has a "Nineteen-Fifteen Campaign" which is designed to arouse civic patriotism and begin an effort to make a model city both in government and living conditions.

Des Moines has taken central place on the map of smaller cities by its non-partizan municipal government, and already scores of smaller cities are following suit. The knell of the franchise grabber is ringing in all the cities, and the new day of efficient administration is fast replacing the old days of graft and corporation exploitation. Denver has recently won one of the most desperately fought battles against long-entrenched franchise blood-sucking that any city of the nation has ever fought. San Francisco has refused to clean up, but has served as a warning example of municipal depravity to all other American cities. A new day is coming through non-partizanship, the initiative, referendum and the recall.

Practical Esperanto

This is the age of universal congresses. The International Prison Congress was held in Washington recently, an International Congress of Public Relief and Private Philanthropy was held just previously in Copenhagen under the presidency of Ex-President Loubet, the Ecumenical Missionary Conference at Edinburgh is now calling forth books on its work and portent, the First Universal Races Congress is called for London next July, and preparations are under way for the next Esperantist Congress in Antwerp next summer. The last was held in Washington in August and was a great success, both in point of international attendance and in the easy use of the language in its sessions.

At Edinburgh, only those who could use English could speak. Of course the missionary propaganda is so preponderantly Anglo-Saxon that the hardship was not great to other than English speaking folk. But in the Copenhagen Congress, the speaker used his own language where he could not use French, and the result was a sad hampering of the discussions, indeed, a practical abandonment of discussion. Here is a field for the practical use of Esperanto. It may never become in any sense a universal language, but it is easily learned and its advocates claim it is most flexible and expressive. Delegates to the Washington congress testify that each man heard as if in his own tongue and that it proved a perfect medium for interlingual expression.

Those who are in the circle of these universal meetings might do well to learn Esperanto. It is simple and more easily learned than any idiomatic tongue. A few months' intelligent application will acquaint anyone with it enough to make it usable to him. Why would it not be practicable to make it the medium of diplomatic intercourse and thus make it possible for men to qualify for universal diplomatic service. Sixteen governments sent official representatives to the Washington Congress. The idea is taking hold, and in course of time either Esperanto or some better neutral tongue will be adopted for international intercourse. No less than twenty-five different nationalities participated at this last congress.

The Paradox of Chicago

Chicago presents that curious paradox in city administration which the rising tide of demand for efficient and humanitarian municipal administration alone could reveal when it overflows suddenly the old partizan and corruptionist method of city government. The present mayor was elected by those financial interests that desired to conserve all that was left in the franchise and contract grab bag. It has been proven to the moral satisfaction of all good men that graft has been rampant in the offices under his appointment. The grand juries have indicted a number of the officials, the Merriam Commission has revealed the most extravagant wastefulness and commercial favoritism, and the newspapers have made out a strong case in attempting to prove that the sinuous form of the reptile nested close to the executive offices themselves. It is claimed that a certain "firm" that obtained many large contracts for supplies had no offices, no warehouses, no salesmen, but only a mythical being under the hat of a secretary in the mayor's office. The police force became so notorious that public demand forced the appointment of a man who is above reproach, and a general airing of notorious conditions has been taking place.

On the other hand, this same mayor has been lending his aid to every suggestion for humanitarian efforts. He appointed the best Health Commissioner in the history of the city; he granted the request of the Ministerial Federation for a Commission on the vice problem and appointed the best men of the city upon it, and he lends his aid to all forms of public relief. Yet none are deceived. It was once possible for corrupt politicians to lend aid to good causes that did not interfere with their particular interests and to thereby make a display of virtue that made good but scrutinizing people doubt all challenges of their municipal patriotism.

Chicago moves rapidly in the realm of humanitarian enterprises. She has one of the most efficient school systems among cities. She has voted a mill tax levy for the fight on tuberculosis that will yield a half-million this year and may be made a million next. But she moves slowly in the realm of municipal virtue, and she will so long as contractors and franchise stockholders select the executors of her municipal business.

The Visitor

The following lines were inadvertently omitted from the Visitor's account of his New York trip two weeks since.

The church at East Orange, New Jersey, of which L. N. D. Wells is the minister, reports prosperous times.

There are several Disciples at work in Union Theological Seminary and in Columbia University. They ought to organize a New York Disciples' club like the one at Yale.

Professor Herbert Martin, who is connected with the Training School for Teachers is a sort of shepherd of our unattached ministers who are studying in New York.

Professor O. B. Clark of Drake is pursuing graduate studies in Columbia.

On the way back from New York the Visitor was permitted to enjoy an evening with the friends at the First Church in Philadelphia. It is always a pleasure to meet this fine company of people. The interest manifested in the occasion was proof of the excellent work being accomplished by L. E. Sellers, the pastor, who succeeded L. G. Batman last year. The conditions prevailing in this church, like those in the First Church of New York, emphasize the difficulty of our problem in the east, and the constancy and courage with which the work is being carried forward by the congregations.

The Chicago Campaign of Evangelism

At the present time, the city of Chicago is interested as never before in a campaign of evangelism. Dr. J. Wilbur Chapman and his singer, Mr. Alexander, are conducting a simultaneous crusade in all parts of the city, with great central meetings on the south, the west, and the north sides.

This is the first time such a plan has been tried with anything like thoroughness in Chicago. Several efforts have been made hitherto in the direction of an evangelistic uprising in the city, but

with far less promise of success.

The organizing body under whose direction the present campaign is prosecuted is the Laymen's Evangelistic Council, in coöperation with the Federal Council of the Churches. This coöperation is the feature that marks an advance over any former effort.

Two years ago the Laymen's Evangelistic Council conducted a series of meetings in a great tent on the North Side. Dr. R. A. Torrey, of the Moody Bible Institute, an evangelist of some reputation, was the leader. Large audiences were secured at first, but the interest waned and the results were unsatisfactory.

Last year the Laymen's Evangelistic Council secured Gipsy Smith, of England, who held a really great series of meetings in a large auditorium near the center of the city. Immense crowds were present every night. Earnest efforts were put forth by ministers and churches to make the meetings a success. Perhaps the gospel has never been preached in this city with greater winsomeness and power.

Multitudes expressed their determination to live a better life. The names of hundreds were taken down upon cards to be distributed to the churches of their choice. Yet the total perceptible results, so far as the ministers and churches were able to gather them, were so meager and disappointing as to be the subject of almost universal comment and regret.

This year the matter has been taken up much more systematically, and the campaign carried on with an efficiency of method that leaves little to be desired. Months have been spent in preparing for the meetings. A religious census of Chicago was taken, under the direction of the Cook County Sunday-school Association. Three great centers have been prepared for the South, West, and North Sides respectively. At each of these places Mr. Chapman and his helpers is conducting a two weeks' campaign.

Mid-day services are held daily in a central theater in the loop district, and on certain days additional services are held for women at another theater.

In connection with these central services, a body of eighty evangelists has been brought to Chicago from many states, and even from Europe. Fifty centers of simultaneous evangelistic effort have been organized throughout the city. In these centers local groups of churches are coöperating under the leadership of some one of the evangelists and his accompanying leader of song.

These local centers average five churches each. A very general response has been made to the request of the Laymen's Evangelistic Council that all the protestant evangelical churches shall coöperate.

Many of these churches and their ministers believe implicitly in any form of evangelism, and are only too glad to undertake the work. Others—and these not a few—are doubtful as to the method and the results, but feel that any effort which can bring the churches into unity and activity ought to be tried out in the most earnest way. And for that reason they are putting their best efforts into the local campaigns.

If evangelism of this sort can be effective in any circumstances in such a city as Chicago, it should prove so now. No effort is being spared, no expense has been saved, and no lack of earnest effort is perceptible.

Dr. Chapman is a man of exceptional ability. His method is simple, direct, convincing. He is a manly man, devoid of rant, slang, emotionalism or stage tricks. His appeal is direct but never prolonged. There is absolutely no coercion, begging, or brow-beating in his call to repentance and amendment of life.

He depends much on the power of music and the spell of two or three familiar hymns. But this is the only appeal to the emotions that he makes. Men who have grown suspicious and weary of the noisy and superficial methods that bring in multitudes whom the church is powerless to retain, find everything to approve and nothing to condemn in Dr. Chapman's work.

Mass evangelism is on trial in a most favorable atmosphere for a thorough test of its value. Great numbers of people are responding to the call both at the central services and in the local centers. The permanent value of the work can be known only after many days. Certainly Christianity has never been interpreted more convincingly than is the case in these services.

The great question which more insistently every day presses upon the church is this: Is mass evangelism an aid or a hindrance to the deep and permanent growth of the kingdom of God? Is the true evangelism a question of mass meeting or of individual education? Is the revival the means by which the church is to grow, or is it the properly administered Sunday-school and home that is to be the recruiting agent for the church of the future?

The results of this campaign in Chicago will help to answer these questions.

"And To Die Is"—What?

He was a wise man who said that there is one moment, and only one moment, in a man's career when he has a right to be thoughtless, and that is the moment of death. As he sees the near approach of death, he may leave off planning and striving and surrender himself to his fate. As long as there is a chance for life, the brave man has something to do.

The Christian prepares for life, not for death. When he thinks of the last hour of his earthly existence, he girds himself for the task immediately before him. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The Master of us all prepared for death by doing the work of a day in its day.

Paul was a fighter. He had no intention of running away from the foes of his faith. The suicide, unless he is deranged, is apt to be a coward. Often he leaves wife and children to struggle alone against poverty. Instead of meeting the disgrace which has come to him through the exposure of his crooked dealing and using it for moral renovation, the defaulter shows his lack of manhood by taking his own life. The bankrupt has the opportunity of giving the world an example of courage and fidelity, which he misses by committing suicide.

The reason for Paul's desire to hear the call of his Master to lay down the burdens of his apostleship is not to be sought in any lack of concern for the welfare of others. It was his delight to secure benefits for others. He rejoiced that Christ was preached, even when the preachers were his own personal enemies. When love is gone, it would seem to be the natural thing for a man to quit life. The letter to the Philippians reveals a heart aglow with love. Life was full of interest for Paul, even when he was in prison.

The human organism has its age limit. Paul was an old man. He had led a strenuous life. He bore upon his body the marks of man's hate. He recognized that the period of his service was drawing to a close. His thoughts turned to the other world. Its rewards appeared so rich and certain that he began to long for them.

"Grandma," said a friend to a faithful disciple of the Lord, "I hope you will live to be a hundred years old." "No, no," came the reply, "that would be waiting too long." Her husband and nearly all the friends of her youth had gone on before and she desired to be with them. Her work here, she felt, was done. But at an earlier period in her life this woman said to her surgeon, who told her she must submit to a severe operation if she hoped to live much longer, "My family needs me, I put myself in your hands."

It is anti-Christian for any one to ask for release from the cares of life so long as he is needed. Interest in the other world that unfits one for present duty is no part of sound religious feeling. God is with us now and here. If he is not, there is not much reason to hope that he will ever be with us. Those who glorify and enjoy him now may hope to glorify and enjoy him forever. "The land of pure delight" is surely not altogether in that "undiscovered country." The disciple may live on its borders and eat some of its fruits in the present. It is pessimistic to locate the city of God entirely beyond the borders of earth. The seer of Patmos saw it coming down out of heaven and he heard a voice proclaiming, "The tabernacle of God is with men, and he shall dwell with them." Our work has something to do with the coming of the city of God to earth. But what will come after death?

"We have but faith: we cannot know;
For knowledge is of things we see."

If God is what Christ represents him to be, we cannot doubt that in the future we shall know love as we have not known it here. And if love is to rule supremely in the habitation of God, there will be work for the children of God to do. Love expresses itself in service. In heaven there will be no substitute for that high appreciation of personality which we call love. How we are to do good to persons under the conditions of their existence after death we do not know. It is enough that we have faith in the goodness of God. Curious speculations are repugnant to faith that is pure and steady.

Midweek Service, Nov. 16. Phil. 1:21.

Our Fellowship and the Task

Concluding Part of Presidential Address at Topeka Convention

BY PETER AINSLIE.

We are accustomed to speak of preaching the whole Gospel when it includes faith, repentance and baptism—and I would not lessen the place of these—but the divine exhortation is, having conformed to the doctrine of the first principles of Christ, let us press on unto perfection. The whole Gospel is not alone faith, repentance and baptism, but love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. We have established among ourselves a conscience on faith, repentance and baptism, and I am not ashamed of it, but the time is at hand when we must likewise establish throughout our whole brotherhood equally as deep a conscience on the fruit of the Spirit. The spiritual necessities of our time demand God in all our being.

Our Humiliating Division.

As wearers of the name Christian only, we are bound by all the sufferings of Christ and the hope of the resurrection to a vital brotherhood among ourselves, yet the last decade has witnessed the culmination of a division among us on missionary society and anti-missionary society methods, which is as absurd a cause for division as the wearing of buttons instead of hooks and eyes among the Anabaptists in the seventeenth century caused to rise a "Button Party" and a "Hook and Eye Party" that lasted for generations. The fever in these little matters is too contagious. If the missionary methods do not just suit us, and I say this for those who are regular contributors and then stop because the officials of the society do something we do not like, let us remember that the missionaries on the field are the representatives of Christ to the unsaved. They must not suffer because of our folly, but we are honored in being allowed to contribute to their support. Such persons may take their spite out on anything they please, if they please to do that way, but never on the men and women who have left home and friends to go to the unsaved to tell of Jesus and the resurrection from the dead.

Unity Among Ourselves.

While the union sentiment is so prevalent among all Christians, we must see that it is the pre-eminent sentiment among ourselves. It is not an uncommon thing to hear it said among us, "I am a Standard man," or "I am an Evangelist man," or "I am a Century man," as it was said years ago, "I am of Paul," and "I am of Apollos," and "I of Cephas." We ought to be ashamed to line up in any such fashion, for it betrays as much carnality now as it did in the days of the Corinthians. For my part, I would as soon wear a denominational name among my religious neighbors as to wear a class name among my own people. I read these three papers every week and I know of no reason why I should not continue to do so, but I belong to none of them, other than I am a part of all my brethren. Instead of so much fault finding, let us stand up in the gateway of this new century and pray for the editors of all our papers, for more things are wrought by prayer than the soul has dreamed.

Disciples' Duty Toward Peace.

I hear a thousand voices from around the world crying against war—some are the voices of Christians, some pagans, some infidels; but I have heard no loud voice from among the Disciples and yet logically we ought to have been among the loudest voices for international disarmament and universal peace. I will not take up arms against my brother, for I carry in my bosom, as you do in yours, a greater power for the solution of national and international problems than the combined armies of all the world. As wearers of the name Christian only, hostility to war should be as deeply rooted in our conscience as it is in the conscience of our Quaker brethren, and especially at this time, since the fever of war is burning in the bones of certain European and Asiatic nations.

I hope the time will come when the Disciples of Christ as a body—not by resolution, but because of conscience—will decline their quota in the chaplaincy of the United States army and the United States navy. The church is not to be partisan, but to think and act as though parties did not exist, for it is of little matter whether political parties are pleased or offended by any action taken by the Church of God. Christ is supreme and the spirit and genius of His religion is opposed to war.

God's Holy Day.

No people should be more zealous for the observance of the Lord's Day than those who wear the name Christian only. The bloody cross and the broken tomb have mysteriously met in the Lord's Supper, which we observe on that day. I regret to say that there is a strong tendency among the Disciples to shorten the observance of the supper and among Christians generally to shorten the holiness of the Lord's Day. I would that all our churches might lengthen the period of the supper—God knows we need it—and cut out some of those superfluous numbers in the morning program. I would that all American Christianity might let the holiness of the Lord's Day rather overflow into the other days instead of limiting it. It is a recognized fact that the shortening or desecrating of the sacred day of any religion is the indication of decay.

For Protection of the Home.

As wearers of the name Christian only, we are pledged to the protection of the home and consequently we must be unfriendly to the wholesale American divorce practice, which is becoming the scourge of the nation. Divorce is increasing three times faster than the population and America is out-ranked in this shame by only two nations in the world—Algeria, which is under the blight of Mohammedanism, and Japan, which is under the blight of paganism. When the state breaks the marriage covenant, let the magistrate of the state perform the marriage of those who have been divorced and let all ministers of Christ remember that it was He who said: "Whosoever shall put away his wife and marry another committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery."

Sworn Enemies of the Saloon.

By virtue of our allegiance to Christ, we are the sworn enemies of the saloon. There is no place for compromise in the liquor traffic. Its revenue to the state is the profit of a contract that belongs by the side of that of Eve and Judas. This tragedy of civilization must be cast out if our civilization is to survive and he who cares so little for his brother, as to care most for his so-called "personal liberty" has not yet broken all his ties with sin.

These worms of crime and those akin to them are eating at the roots of the tree of our present day civilization and only a deepening conscience in Christian ethics and a definite practicing of personal holiness can save our civilization from increasing blots. It is not enough to merely wear the name Christian, for nothing will suffice for these times other than reproducing the Christ life until faith in Jesus shall absolutely triumph over faith in dogma, for "there is nothing in the sphere of feeling so distinct, and at the same time, so profound as the response within us to a personified holiness."

Surely great issues are before us—this mighty nation and its message to the world, this mightier Gospel and the prophecies of its triumph, and this golden day of opportunity and its service. We cannot turn aside for minor issues. A united church and a redeemed continent are issues so overwhelming as to furnish themes for hundreds of sermons in the pulpit, absorbing conversations in the home and on the street and numberless articles for our religious journals. It must not be forgotten that truth is the only merit that gives worth and dignity to a message. With the open Bible—not parts of it, but all of it—and with the indwelling of the Holy Spirit, by Whom we have been anointed for service and by Whom we have been sealed unto the day of redemption, we shall be equipped for the task.

Times Call For Educated Men.

These times demand men of education. Both brain and heart are made to be developed. The schools can do only a part of educating. They give to the student the tools, by which he lays the foundation for a structure, upon which he climbs to its wide-visioned heights. Too many men drop their tools on the college steps and go stumbling into life and finding fault because their education is not appreciated. The fact is, the man is not educated. He has the tools but they have rusted from misuse. It is not education to know the roots of words and the solution of geometrical problems, but as Nicholas Murray Butler says: "Education is a gradual adjustment to the spiritual possession of the race," and "its purpose is," said Herbert Spencer, "to prepare us for complete living." Away with that barbarous interrogation, "What has the young man learned?" But I ask the question of civilization: "What has the young man become?" Our young men for the ministry should have the best educational equipment that they may become the best servants possible to the Lord Almighty. After their college days, they should seek to make life the school room for their real education, as well as real service. Every college should teach their ministerial students not only how to make a sermon according to the rules of homiletics, but how to write a readable article for the secular press, for there is as much art in the one as in the other and the neglect of the former, especially by the Disciples, is another instance of our failure to use God-given opportunities, for both the pulpit and the press are mighty avenues for God and His ministry should seek to be skilled in the use of both.

Need of a Praying Ministry.

A radical defect in the training of our modern ministry in all churches is not teaching young men the secrets of holiness and the power of prayer. The Disciples did not ask Jesus to teach them how to preach, but how to pray. I do not mean literary instruc-

tion, I do not mean the lessons of the class room, but I mean a man in touch with God ought to lead young men out of his own experience into the experience of the consciousness of God, the fellowship of Christ and the blessedness of prayer, until the young man is able to say out of his own experience and conviction, "I know Whom I believe." That is the ministry this world is waiting for and until that ministry comes, the nations will not be brought to the foot of the cross.

4. All this is preliminary to the first and chief purpose of our existence as Disciples of Jesus Christ. Fellowship with the good, union with all believers, faithfully practicing Christian ethics—these are but the beginnings, for the task over all is working together with God to make ourselves like Jesus. Our confession meant this, and if such was not our conception of baptism, our baptism has become unbaptism.

The Disciples' Calvary.

The altar of Calvary was for Him, but the altar of the living sacrifice is for us. By the Holy Spirit, He died for us and by the Holy Spirit, we put to death the doings of our bodies that we may live for Him. Of all investments, the safest are our ventures of faith. There is only one way to the heights and that is by way of holiness. Theories of them may be beautiful, but he only knows them who treads them. "All things," says Coleridge, "strive to ascend by striving." The vision longs for the summit and in the depths of us are hidden qualities, treasures of concealed power, that are made for the higher atmosphere of the mountain top, intimating that that which we are not yet is the greatest part of us. The Kingdom is coming. God is in us, lifting us out of our sins, lengthening our vision, deepening our longing and consecrating all our being to His glory.

"A fire-mist and a planet,
  A crystal and a cell;
A jelly-fish and a saurian,
  And caves where the cave men dwell;
Then a sense of law and of beauty
  And a face turned from the clod.
Some call it evolution,
  And others call it God.

"A haze on the far horizon,
  The infinite tender sky,
The ripe, rich fruits of the cornfields,
  And the wild geese sailing high;
And over all upland and lowland
  The charm of the golden-rod.
Some of us call it Autumn,
  And others call it God.

"Like tides on a crescent sea-beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in.
Come from the mystic ocean,
  Whose rim no foot has trod.
Some of us call it longing,
  And others call it God.

"A picket frozen on duty,
  A mother starved for her brood.
Socrates drinking the hemlock,
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight, hard pathway trod.
Some call it consecration,
  And others call it God."

A Visit to Rich Hill, Ireland

The Last Old-World Home of Thomas Campbell

ERRETT GATES.

On my way from Ballymena to Rich Hill I took occasion to visit Belfast, the metropolis of Ireland. It is a city of about 360,000 inhabitants, and is located in the valley of the River Loggan, near the point where it broadens into the Belfast Lough or Bay. Its principal industries are linen manufacture and ship-building. There are in operation 835,000 spindles and 31,500 looms. The two ship-building yards of Harland & Wolff, and Workman, Clark & Co., employ 20,000 hands and place Belfast at the head of the ship-building trade of the world. It is a thoroughly modern city in every respect. Its principal buildings are the new Town Hall, a structure that would do honor to any city in the world of similar size and for elegance, situation, and perfection of appointment, surpasses the Town Hall of Glasgow, a city twice its size; the new Technical Institution and the Presbyterian Assembly Hall and Buildings.

Belfast is a Presbyterian stronghold, and very naturally should be, since the whole of northeastern Ireland, covering, roughly, the province of Ulster, is strongly Presbyterian. It has always been dominated by a prevailing Scotch element, which gives this part of Ireland both a different religious and a different economic standing. It is the most prosperous, as it is also the most enlightened section of the island. The benumbing rule of the priest and politician is not felt here.

Valuable Records Lately Lost.

Besides seeing the city, I had an interest in calling upon the librarian of the Presbyterian Historical Society, Mr. A. Albert Campbell, who might be of some use in furthering my historic mission. The Seceder Presbyterians with whom Thomas Campbell was connected were merged with the regular Presbyterian body during the first half of the nineteenth century, so that all Seceder memorials and memoirs and Seceder history belong now to the one Presbyterian church of Ireland. To my great disappointment I learned from Mr. Campbell that the original records and minutes of the Secedar presbyteries and synods in Ireland, from 1788 to 1818, have been lost within the last twenty-five years. I was anxious to go over them to ascertain what part Thomas Campbell had in the larger councils of the Seceders. Richardson in the Memoirs gives us very little information on this point; and I fear now that we shall have to be content with what he has preserved.

The most important part of my Irish pilgrimage now lay before me—the visit to Rich Hill and Aharey, the places of Thomas Campbell's last residence in Ireland and of his most memorable work in the old world. I started out early Saturday morning from the hotel in Belfast for the station, and on the way encountered a plainly dressed Irishman going in the same direction. He began the conversation by remarking that he had



The Independent Meeting House at Rich Hill, attended occasionally by the Campbells' 1800-1807, and where Alexander preached in 1847.

had a rough voyage during the night from Liverpool, and that he was on his way to the country to secure work. I thought I was a good judge of the professional town beggar and tourist baiter, and felt sure he was not one of them. His talk was so unprofessional and his manner so consistent for the first few blocks that he entirely won my confidence. He noticed that I shifted my travelling bag from hand to hand to relieve the tug, and like a good fellow-traveller he volunteered to take it a while. I yielded with some apology for its weight, for it contained the two plethoric volumes of Richardson's Memoirs of Alex. Campbell, my camera and metal tripod, and a few other books and pamphlets I had picked up on my pilgrimage. I soon found that I was in the hands of, and unwittingly under obligation to, one of the most bare-faced and stubborn beggars I had ever met. An Irishman had trapped a Yankee who prided himself on his ability to keep out of the clutches of the tourist beggar and hanger-on.

I arrived at the Rich Hill station after a journey of twenty-five miles, through country that looked like the average landscape of Michigan or Ohio—well-cultivated, productive, and gently rolling. The town of Rich Hill is one and a half miles from the station, with no provision by way of trains or cars for carrying the passenger over the hills to the town. Fortunately so, for I had a chance on foot to view the beautiful landscape of undulating hills, checkered with alternating fields of ripening wheat and oats and the deeper green of the pastures; and to pluck an occasional blackberry from bushes that filled the hedge-rows on both sides of the road into the town. There never appeared to me more beautiful or more prosperous farm country than this. This is the country which, Richardson tells us, King William the Third said, when he first looked upon it, was worth fighting for.

The Campbells' Meeting House.

The most conspicuous object in the buildings of the town as I approached it was the steeple of the Episcopal Church which stands on the summit of the hill over-looking the town, as it winds down the sides of it in two streets at right angles. I soon found the Independent meeting-house, which the Campbells attended evenings after their return from the morning service in the Seceder church at Aharey, two and one-half miles distant. In this meeting house the father and young son, twelve to eighteen years of age, listened to the great preachers of the time, such as Rowland Hill, J. A. Haldane, Alexander Carson, and with especial interest, John Walker. This was the church that observed the Lord's Supper every First Day of the week, and was organized in other elements of its faith and practice on the Apostolic model, by which the Campbells were impressed. The old building still stands as it stood more than one hundred years ago—a small stone structure, plastered and whitewashed on the outside, as is the case with most Irish buildings, both domestic and religious.

The Town Not Increasing.

I visited the old castle, in which the Honorable Wm. Richardson, M. P., lived in Thomas Campbell's time, and whose daughters were his private pupils. No one is left in the town who was able to point out the house in which the Campbells lived. The town is but little larger than it was a hundred years ago. It consists of about 100 families, has five churches, (Episcopalian, Presbyterian, Methodist, Congregational, and Seceder), three public-houses (saloons), and five stores. The buildings are all low structures scarcely more than a story and a half in height; and several of the houses I entered have rough, broken stone floors. The inhabitants that are left seem to be of a low grade of intelligence; the brightest of the sons and daughters having left for the larger towns and cities, or for America or South Africa.

It was on a farm near rich hill that Thomas Campbell located his home when he first came to be pastor of the Seceder Church at Aharey in 1798. Within a short time, however, he moved into the town and opened a school, thus dividing his time between the work of school-teacher and minister. It was here that Alexander spent the years of his boyhood from twelve to eighteen, and here that he grew up through that period of youthful sportiveness, when he showed more interest in shooting birds than in studying French. But it was here also that he began to take part in the more serious work of his father's teaching, and "had much exercise of mind under the awakenings of a guilty conscience." "Finally, after many strugglings," he says, "I was enabled to put my trust in the Savior, and to feel my reliance on him as the only Savior of sinners."

After assuring myself that nothing definite could be ascertained as to the exact residence of the Campbells, I took my way on foot out to the home of Miss Lizzie Greer, whose name had been given me by the Presbyterian minister of Rich Hill, as a former member of the Aharey Church, and one who had seen Alex. Campbell on his visit to Aharey in 1847. Through misdirection the walk to her home, which was directly but two miles and a half from Rich Hill, had been lengthened into six.



Home of Nathaniel Greer at Rich Hill, in which Alexander Campbell was entertained in 1847.

I confessed my weariness when I arrived and it was not long before I was summoned to a refreshing repast, with Miss Greer and her companion, Miss Jardine. I had been prepared, by the descriptions of her home along the way, for a "grand place;" and such it proved to be in contrast with the mean, dirty, thatch-roofed houses I had visited all along the way in search for this one. The reason for my going astray was the fact that the Greers are as numerous in this country as the Smiths or Jones' in some parts of America.

I found at last the place I was looking for. The house stands back from the road or "loaning" as the people call it, and is approached through an avenue of ancient, overarching beeches, and square-trimmed hedges on either side. It was the most beautifully kept country place I had seen in the vicinity of Rich Hill, save the castle grounds in the town. The house is a two-story, very long stone structure, plastered and freshly whitewashed. The yard in front is carefully kept, and planted with shapely evergreens and flower plats. The interior of the house is elegantly, though simply furnished. Here lives Miss Greer, a maiden lady, of refined character, delicate health, in the seventy-sixth year of her age. She is the last surviving child of Nathaniel Greer, who was a boyhood friend and companion of Alexander Campbell. When Campbell visited Rich Hill in 1847, it was in this house that he was entertained a day and two nights. The story of this visit as told by Campbell is found in the Memoirs by Richardson, vol. 11, page 568.

At the time of this visit in 1847. Miss Greer was thirteen years of age, and she told of the impression made upon her by his coming. She remembers very distinctly the "peculiar tone of voice with which he read the Scriptures" at morning worship, and the very passage he read, the fifteenth chapter of the Gospel of John. She remembers how her father looked forward to his coming, and with what elation the visit filled him, and the entire family. She pointed out the room and the place where he sat: the house stands just as it did then—sixty-three years ago.

It is probable that Miss Greer is the only one living now in Ireland who met Campbell on that visit. I have heard of one or two in Scotland who met him then: but she is the only one I have met who saw him, and remembers him.

The Council on Christian Union

It may be remembered that in January of this year, I took the liberty as president of the American Christian Missionary Society, to call attention through our national papers to the necessity of the Disciples of Christ at this time taking definite steps towards making the Disciples' proposition for union known to the whole world and it was most cordially received by our editors and brethern generally.

This suggestion had in it a three-fold plan: (1) that we publish for free distribution among our religious neighbors and at nominal cost for distribution among ourselves, such tracts and books as will present with clearness the Disciples' position for Christian union by a return to the New Testament in name, in ordinances and in life; (2) that we establish a monthly magazine as a clearing house of thought on Christian union, inviting persons of all religious bodies to courteously speak through its pages on the theme of a united church, for there are thousands in all communions deeply interested in the union of believers; and (3) that we cultivate a more cordial fraternity with our religious neighbors by exchanging with them convention greetings, sending fraternal messengers to their annual gatherings and showing them by personal contact that our position is an unselfish desire for a united brotherhood of all believers.

"Unfinished Task of Reformation."

To test the practicability of the first item in the three-fold suggestion, later I sent out to ministers of other religious bodies in the United States and Canada a seventeen page tract as "an open letter to Protestants," entitled "The Unfinished Task of the Reformation." Replies have come from all parts of the country and in every instance they have been courteous and sympathetic. Some have asked for further correspondence, others for conference on the subjects presented and all have shown a deep interest in the union of Christians, indicating the ripeness of time for such a service.

At the recent Topeka convention, this three-fold suggestion was laid before a committee of brethern from all parts of the country representing our papers, our colleges, our ministry and our laymen and it was heartily endorsed. Mr. R. A. Long said the presses of the Christian Publishing Company were at the disposal of such a service to the extent of $10,000 a year for two years. Z. T. Sweeney said that he had friends who had already spoken of making a handsome contribution for a similar service, and many others declared that the time was ripe for such a move.

Constitution Drafted.

The committee of fifty, of which Finis Idleman was secretary, suggested that a committee be appointed to draft a constitution to be presented to a called mass meeting that afternoon (Wednesday, Oct. 19th) in the First Christian Church. This was done and the committee consisted of Hill M. Bell, J. H. Garrison, E. V. Zollars, Chas Reign Scoville and Carey E. Morgan. At the mass meeting, including perhaps from seven to eight hundred people, they all voted with enthusiasm for the adoption of the constitution and the "Council on Christian Union" became a fact and took its place by the side of our missionary organizations as of equal importance, for as Bro. Zollars said, union precedes evangelization, for it is only the united church that is competent to evangelize the world. It looked as though our new century convention was getting back to those original principles that gave the Disciples their existence nearly a hundred years ago.

The constitution of the Council provided that a committee of nine members be elected annually to execute the purposes of the Council and to make annual reports to the Council at the time of the annual meeting of our missionary organizations. It was suggested that a committee be appointed to name the first set of officers and that committee consisted of W. F. Richardson, R. G. Frank, J. W. Carpenter, F. M. Rogers and Miner Lee Bates. On the following afternoon (Thursday, the 20th), the committee on nominations recommended the following persons, who were elected: For president, Peter Ainslie, Baltimore, Md.; for vice-president, A. C. Smither, Los Angeles, Cal.; for secretary F. W. Burnham, Springfield, Ill.; for treasurer, E. M. Bowman 152-158 Ontario St., Chicago, Ill.; for additional members of the committee, Brethern Hill M. Bell, J. H. Garrison, I. J. Spencer, M. M. Davis and W. T. Moore.

Greetings to Other Brethren.

The first act of the Council was to send greetings to the Congregationalists in their National Council in Boston and to the Episcopalians in their General Convention in Cincinnati. These courteously reciprocated, the Congregationalists sending Psalms 16:11-

"Thou wilt show me the path of light:
In Thy presence is fulness of joy:
In Thy right hand there are pleasures for evermore;"

and the Episcopalians sending this: "The House of Bishops assembled in Cincinnati send greetings with a prayer for the unity of God's people to the Disciples in national convention assembled in Topeka."

H. Newton Miller was appointed as fraternal messenger from the Disciples to the national convention of the body of believers who call themselves the Christian Church and whose convention will shortly be held.

The committee met on Monday morning (the 17th) and at the instance of Dr. W. T. Moore an open letter on the necessity of union will be sent to all Christians and likewise a letter will be sent to our own brethern relative to a closer coöperation among ourselves. Conferences on Christian union will be held in various centers throughout the year and a great conference with speakers from other religious bodies is being prepared for our evening session at our next national convention.

On learning of this proposed letter to Christendom, the Church News Association, New York City, kindly tendered their service in distributing through the secular newspapers of the country, this message to Christendom, which would at once place it in the hands of millions of readers. It will cost us something, but that cost will not be great. Who is willing to help?

The Council is here for business. Its purpose, as stated in the constitution, "shall be to create and distribute literature bearing on Christian union among the people of our own and other religious bodies and to solicit and hold in trust funds for this purpose;" and also "to arrange conferences in important centers on the subject of Christian union."

With this clear outline of its origin and purpose, it belongs to us as Christians only to lend our enthusiasm and our prayers and our money for the advancement of this cause. Nothing among us has precedence over the union of Christendom. Bro. T. W. Phillips has made probably the greatest contribution to this cause since the days of the Campbells by writing his book and then putting $25,000 back of it until it has gone around the world in several languages. We have enlisted in a great cause. It demands our enthusiasm, our prayers and our money. We are under obligations to the Lord Himself to make known this message, for it is of Him and not of ourselves. We must either disseminate it among all Christians or abandon it, for we have not the moral right to hold it among ourselves, else we become guilty of the gravest infidelity to Christ. These hundred years' preparation have not been in vain. The practicability of this position has been proven. God has given us numbers and wealth and now the opportunity is before us for advancement to the real task of our existence as a separate people. It is hoped that all who read these lines will remember this cause in their prayer and that ministers will mention it in their public prayers, that the Spirit of Christ may guide in doing what must be done.

PETER AINSLIE.
President of Council on Christian Union.
Baltimore, Md.

The Speech That Should Have Been Made

By P. J. Rice.

The New Century Convention has passed into history, and those who were in attendance are journeying homeward. It is inevitable that one traveling to a remote corner of our country should reflect, during the long hours and, in reflection see how certain impressions might have been materially modified.

On the whole the convention was a forward looking one. Some steps were taken in advance of anything we have dared to undertake in recent years. The consciousness that has been gradually awakening among us, that found voice in many notable utterances during the Centennial Convention a year ago, namely: "That the distinctive and peculiar mission of the Disciples is the plea for union has found embodiment in the "Christian Union Council"organized at Topeka. This action alone will make the New Century Convention memorable.

But there were some scenes which disturbed us all, some expressions of passion which we all deeply regretted. No one is very greatly disturbed over the fact that the resolution declaring in favor of a delegate convention failed to pass. Such a measure, however desirable it may seem to some to be, can well afford to abide the time when at least a very considerable majority can be made to feel heartily in sympathy with it. What distresses us is that we should ever have given way to excitement, to passion and to frenzied utterances at a moment when we should have been perfectly calm and self-possessed.

At a certain moment on Friday afternoon after the report of the committee on unification had been presented, when motions of one sort and another were being hurled at the President rather violently it would have been a happy circumstance if some one should have called us to a solemn halt for just a few moments at least. The speech that should have been made is about as follows:

Brethren, under present circumstances, what is most needed is a moment of calm in order that we may compose ourselves to dispose of this important matter. Whatever else may be important it is primarily demanded of us all just now that we take time to think. It will be well to refrain from all applause for a few minutes. Let us remember that we are not in political convention where politicians try to gain advantage by some trick of wit or parliamentary usage. We are brethren, disciples of Christ in conference regarding the best methods by which we may carry into effect the great commission. There are differences of judgment, but, let us confidently believe there are no sinister motives affecting any of us. No one is trying to sweep this assembly off its feet. Whatever we do let us do it calmly and in the consciousness that we are brethren.

I have no word to offer as to the merits of this resolution. I am not primarily concerned as to the disposal that shall be made of the committee's recommendation. But surely, we owe to the committee appointed a year ago, a committee of trusted brethren who have worked under our command, a respectful hearing.

Mr. President, I want to suggest that you request that we all now quietly bow our heads in prayer and that we remain in this attitude for at least three minutes, no one leading us. I am confident that everyone here will indulge you in such a request and regard it a privilege as well as a duty to comply with it.

Nobody made such a speech. Possibly nobody could have made it, but as I think over the scene it seems to me that if someone had been quick enough and sane enough to have made it we would have been saved a sense of humiliation and chagrin which I know came to many of us, and I am writing this suggestion in order to stimulate somebody to attempt such a course if ever again such circumstances arise.

While I am writing of the convention I want to present a single suggestion. Personally, I should be happy if it should turn out that we had held our last great public communion service. I cannot reconcile its necessarily spectacular features with my conception of what a communion service should be. I believe it should be a retreat, a quiet, solemn service amidst surroundings that easily lend themselves to reverent meditation. I do not mean to imply that the crowd at Pittsburgh or at Topeka was irreverent, but I do mean to say that I think every end sought could be much better gained by a dozen or more simultaneous assemblies in as many churches. It is hard to "shut the door" in the presence of such an unusual circumstance and where there are numerous disturbing and distracting occurrences. I wish this service could hereafter have a different setting. I may be alone in this feeling but I doubt if I am. I should be pleased to hear what others think.

El Paso, Tex.

The Brotherhood

By H. D. Williams.

There is still an interrogation point after the Men's Brotherhood. The Topeka convention did not remove it. Still men are asking two things about the Brotherhood, What is its aim, and what is its method? We know that its general aim is to utilize the now waste energies of the men in the churches. We also know that its general method is that of organization.

But we are asking for the specific aim and the specific method of the Brotherhood, and it is not easy to name them. Every now and then some man thinks he has given the needed answer, but in a short time his answer proves to be only a new-phrased statement of the general aim and method already recognized. The statement of Doctor Gunsaulus at Topeka is a good illustration of this. The eloquent Doctor said, "What is the work of the Brotherhood? Why, of course, it is to brother." That is very fine and good, as far as it goes; but it goes no farther than a general statement of aim which we had when the Brotherhood was born.

Nor will there be very soon any statement of the specific aim and method of the Brotherhood, for the simple and obvious reason that they must come to us through experience.

The men of our churches need to develop a problem consciousness—an appreciation of the fact that there are some great problems to be solved. They never will have such a consciousness till first they are awake to the problems of the local church. The first thing for the Brotherhood to do is for its local chapters to get at local problems. In solving these it will find its big, universal problem. It is folly to expect the men who will not tackle the problems of the local church, to render valuable service in the solution of national problems. It seems clear to me that the Brotherhood must find its broader mission through service in its own locality.

It is even so in the matter of method. The Brotherhood will never be able to effectively address itself to a national or world-wide undertaking until it has first learned the simple lesson of harmonious co-operation. The place to learn that lesson is in the local Brotherhood up against the local problems. It is a lesson our men have not yet learned. The fear of ecclesiastical tyranny has driven them to the extreme of church anarchy. They will not surrender themselves to an organization that binds them together for service by means of stipulated financial and moral obligations for specific ends. They tremble lest some pope stands behind the thing. Recently the writer was present in a Brotherhood meeting when half the members rebelled against any longer paying the five-cent monthly fee to the National organization, declaring that there is no need for such an organization. And to my astonishment, the minister joined the rebellion, asserting that he had no use for an organization seeking to reach into his church with so much authority.

How can the Brotherhood address itself effectively to any big undertaking so long as the faintest exercise of organic authority creates a mutiny among its members? Our men need to learn the lesson of united service, and they can best learn it in the local work.

Our Readers' Opinions

The Problem of Unimmersed Christians

[A reader who says he has many times been prompted to take part in the discussion of the question of practicing Christian union, sends us the following article contributed to The Pacific Christian by one "Phoebe." "These are my opinions," he says, and asks that they be printed on Our Readers' Opinions page as his contribution.—EDITORS.]

In the July number of the Millennial Harbinger of 1837 the Editor published a letter from a lady to himself criticising him for recognizing Protestant parties as Christians. In that letter she proposed this question for him to answer: "Does the name of Christ, or Christian, belong to any but those who believe the gospel, repent, and are buried by baptism into the death of Christ?"

In replying to this question he himself asked the question, "Who is a Christian?" answering it as follows: "Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will." Mark the last clause, "obeys him according to his measure of knowledge of his will." Not according to another's measure, but according to his own measure of his own knowledge. This is just, this is right and creditable to the great and good man who said it.

In his justification and defense of this answer he makes use of some very striking statements. "An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it." And such has been the obedience of Protestant unimmersed Christians: they are in a class with this angel. Think of the Father of the spirits of men and angels shutting the door on this angel when he returns from his errand simply because he mistook the meaning of his instructions!

Again we read, "I cannot make any one duty the standard of Christian state or character, not even immersion into the name of the Father, and of the Son, and of the Holy Spirit." Baptism cannot become the standard of Christian character, nor of the Christian state, and therefore it cannot scripturally become a test of fellowship. And then to rise to the apex of his climax he says, "I do not substitute obedience to one commandment for universal or even general obedience." If I get his meaning it is, that general obedience though it lack compliance with the letter of the baptismal ordinance is better than partial obedience, though it include exact compliance with this command. But the practice of the Disciples is often the reverse of this. To illustrate: Two men each wearing the name of Christ present themselves for membership in a church of the Disciples. The character of one is above reproach as he bears daily the fruit of the Spirit; but his name is refused enrollment with the saints on earth simply because he has not been immersed, notwithstanding he believes he has complied with the command to be baptized. The other is heartily received because he has been immersed, although his character smells of grog and even some other things.

But let us get at this from another angle: The sage of Tarsus says of true Christians that they "are no more strangers and foreigners but fellow citizens with the saints and of the household of God." Now, if Mr. Campbell is right in his conclusions concerning these unimmersed Christians that they are Christians indeed, then they "are fellow citizens with the saints and of the household of God." In another of Mr. Campbell's articles he says of citizens that they are "entitled to all the privileges, honors, and emoluments of the kingdom of heaven." By what authority then do Disciples deprive some of the citizens of the privileges of the Kingdom of Christ? They admit that the people who are in a class with Mr. Campbell's angel have their names written in the Lamb's Book of Life while they refuse to write their names on the roll with the saints on earth. The Disciples have charged the Baptists with the foolishness of making it easier to get into heaven than to get into their church in that they admit that these unimmersed Christians may sit at the table of the Lamb with Abraham, Isaac, and Jacob, but refuse them a seat at the Lord's table on the earth. To the writer the Disciples are equally inconsistent: they admit these people to the Lord's table but deny them a place on the church roll. To me there is but one question in all this to be determined; that done and the church's duty is evident: Are these people citizens of Christ's kingdom? That settled in the affirmative we have no more jurisdiction in the matter of their right to a place on the roll of the saints than to a place at the Lord's table.

It is true, as Disciples contend, that there is no apostolic example for such procedure; but why? Simply because there were no such Christians in the days of the apostles, and therefore, the matter never came before them for adjudication. But the question finds its solution in the 14th chapter of the Roman letter wherein we are instructed how to deal with the untaught conscience of a Christian brother. Hear again the sage of Tarsus: "Hast thou faith? have it to thyself before God (and do not attempt to compel thy untaught brother to come up to thy standard.) Happy is he that condemneth not himself in that thing which he alloweth. An he that doubteth (in the present case in the matter of immersion) is condemned if he eat (be immersed while he doubts), because he eateth (is immersed) not of faith: for whatever is not of faith is sin."

The Disciples are begging for Christian Unity upon the basis of the Bible and the Bible alone, but instead of entering into fellowship with other Christians whose names they admit are enrolled in heaven, leaving their consciences free they seek to override them in the matter of this ordinance and compel a legal obedience in spite of their conscience. Let the Disciples admit to their church roll all that they concede have a right to the table of the Lord and a great and forward step will be taken toward Christian Unity such as they plead for. If they are right in their contention as to the meaning of this ordinance the more closely they associate themselves with other Christians who have gone astray in this matter the sooner will their views prevail. Such a course will go far toward removing the prejudice which is always a barrier to a just consideration of another's views. They need not in any sense become responsible for other forms of baptism than that for which they contend, and can preach their views with the same zeal as heretofore, receiving these people as Christians of Mr. Campbell's "angel type." The wisdom of this cannot be overlooked. It brings those who need to be taught, whereas as the Disciples now proceed they close the ears of these people to their teaching and drive them from them.

Let me close this article with one thing the Master said just before leaving his disciples for the cross: "I have many things to tell you but you cannot bear them now." I will wait till you are in such a state of mind as will enable you to hear, understand, and receive. May this wisdom of the Christ prevail in guiding us in the matter of these untaught and unimmersed Christians!

Baptism in the United Church

Dear Brother Morrison: I note your reply to Claude E. Hill of Valparaiso, Ind., in the Christian Century of October 6. There are a few things that you do not make clear.

You would, of course, receive a pious unimmersed preacher from another church into full fellowship in the Christian Church. And you would allow him to succeed you as pastor of the church. And if a convert of his insisted on being sprinkled before the assembled church, because both could do so conscientiously, you would have the church suffer him to sprinkle the convert. You thus grant him equal liberty as yourself to baptize in the mode he thinks scriptural, for the sake of encouraging him to come into organic unity with us. Please make clear to us readers of the Christian Century how far we must allow such pious unimmersed preachers liberty to baptize as they think scriptural.

L. W. SPAYD,
Franklin, Ill.

[Mr. Spayd entirely misconceives The Christian Century's position.

1. To begin with, The Christian Century has not anywhere discussed "pious unimmersed" people. Just what is meant by this classification we do not know. It is an ambiguous and invidious description. We are interested in facing the problem of practicing Christian union with *Christian* people, with people who are already just as truly *members of the church of Christ* as are we ourselves. We object to all non-committal descriptions of our Christian brethren, like "our religious neighbors," "members of the denominations," "the pious unimmersed" etc. We equally object to any patronizing attitude like that implied in the closing sentence of the otherwise excellent article above, preceding Mr. Spayd's question,—"those *untaught*, unimmersed Christians." This is not the true attitude for Disciples of Christ, pleading for union, to take. That is the Baptist position, not the Disciples'. The one fundamental presupposition of the Disciples' plea for union is that Congregationalists, Presbyterians and the rest, are truly Christians, not in character only but in status also. Any talk about practicing Christian union which blinks or obscures or denies this is absurd.

2. Our correspondent misconceives and misstates The Christian Century's position when he says, "if a convert of his [this unimmersed Christian preacher] insisted upon being sprinkled you would have the church suffer him to sprinkle the convert." This is grave misunderstanding. Our words have been positive almost to the point of dogmatism that the only way in which Christian union can be practiced in the matter of baptism is by immersion only. The point overlooked by Mr. Spayd is that the practice of Christian union is a reciprocal affair. The Disciples are not interested in encouraging anybody to come into organic union *with them*. They are interested in establishing a principle upon which Christian people may practice Christian union *as a mutual enterprise*. The preacher referred to by Mr. Spayd would be violating the basic principle of unity by sprinkling a candidate. Such a course would disunite the church at once. There is only one reason which could have induced the preacher described by Mr. Spayd to unite with the Disciples, viz., the privilege offered in their fellowship for the practice of Christian union. For him to pursue the course our correspondent indicates would be to stultify himself as well as to offend and disrupt the body of Christ.—EDITORS.]

The Book World

THE PHILOSOPHY OF THE ENLIGHTENMENT. John Grier Hibben, Professor of Logic in Princeton University, is editing a series of volumes on the general topic "The Epochs of Philosophy." These volumes cover the whole field of philosophy in historical order. There are to be a round dozen of them in the series, and of these the tenth, written by the editor himself, is the first to appear. It covers the period embracing the work of Locke, Berkeley, Hume, Leibnitz, Rousseau, and Kant. The purpose of the work is to interpret the values of the philosophic tendencies which have preceded the modern period, with its rise of the critical and idealistic movements. It does not aim, of course, to be an exhaustive treatment of the subjects considered, but affords a sufficiently comprehensive interpretation of the leading philosophical movements of the eighteenth century. More than this, the modern student of philosophy who is likely to content himself with the survey of Kant and his successors, learns that whatever significance Kant may possess for the philosophical world attaches also to the period preceding his day. For this period served to open the way for the critical philosophy of the great master which is its appropriate culmination. The work is especially adapted to the needs of those who are not technical students of philosophy, for it provides in concise and readable manner a survey of the philosophical background for the religious controversies, political theories, and moral standards in England which were profoundly affected by the intellectual tendencies of the day; in France the social and political doctrines which were involved with the philosophical, and were not without a dominating influence upon the popular mind, especially through the period of the Revolution; and in Germany the influence of philosophy on theology and literature. The work is abundantly provided with references to the literature of the subject in the different countries named. (Chas. Scribner's Sons, N. Y., 1910, pp. 306, $1.50 net.)

THE NEW SOCIALISM.—Miss Jane T. Stoddart is one of the regular correspondents of The British Weekly and a writer whose painstaking accuracy and wide knowledge of current literature make her statements worth study as a reliable presentation of the themes she treats. This volume is a review of current literature on socialism, giving copious extracts from authoritative pronouncements by the leading socialists of all types and all lands in which socialism has gained headway. It deals with the rise and development of socialism, its general program in so far as this may be reduced to definite statement, the questions of compensation, inheritance, ownership and political obligation under socialism. Especially interesting are the chapters on socialism in its relation to the family and religion. Sixteen chapters present these aspects of the question. Three supplementary chapters treat of revolutionary syndicalism, recent developments of American socialism, and notes on Australian socialism. The work is, in fact, a small and convenient encyclopedia of views on socialism at the present time. (Hodder and Stoughton. New York and London, 1910, pp. 264. $1.75 net.)

ROUTLEDGE RIDES ALONE, by Will Leighton Comfort. When the Russian painter, Verestchagin, gave his wonderful paintings to the world a few years ago, there was nothing of the glory and pomp of military prowess in them,—nothing but the awful carnage and devastation that war brings. Mr. Comfort has painted a word-picture with the same underlying thought in this book, from the standpoint of the war correspondents during the time of the Russo-Japanese War. The misery of India drained to satisfy the pride and luxury of England is also vividly pictured. "War is immense and final—for the big devil-clutched souls who make it—an achievement indeed, to gather and energize and hurl this great force against an enemy, but what rotten imposition on the men who fight, not a tithe richer if they take all Asia. O, glorious Patriotism—what sins are committed in thy name." A sweet, pure thread of romance is woven throughout this story of realism. (Philadelphia: J. B. Lippincott Company. Pp. 310. $1.50.)

POPPY, by Cynthia Stockley. Africa has been the setting for a number of late novels and its fascination is brought out vividly by Poppy, the Irish waif, who grew up in Natal, when she comes back to Africa and her native nurse, Kykie, after a stay in Europe. "I used to sick with longing for a glimpse of the big open spaces with nothing in view but land and sky..... for the smell of the veldt, you know, when it is baking hot and the rain comes fizzling down on it; and the early morning wind, when it has blown across a thousand miles of sun-burnt grass, and little stalky, stripy veldt-flowers and stubby bushes.....and the oozy, muddy reeking, rushing rivers. Oh, Kykie, when I thought of Africa in some prim blue-and-gold continental hotel, I felt like a caged tiger cat." The book fascinates one to the end, but the men and women and happenings that fill its pages are not always wholesome. (New York: G. P. Putnam's Sons. Pp. 451. $1.35, net.)

THE UNITY OF RELIGIONS, edited by J. Herman Randall, D. D., and J. Gardner Smith. This book, consists of twenty-two chapters by as many authoritative writers. They were first given as lectures before an adult class in applied Christianity at Mount Morris Baptist Church, New York, by such scholars as President Brown of Union Theological Seminary, Andrew J. Shipman, director of the Catholic Encyclopedia, Rabbi Silverman and other of equal reputation and authority. Greek and Roman Catholicism and Socialism are a few of the subjects considered. The purpose of collecting them in one volume is expressed in the foreword, "To make more real the truth of the words, 'Religions are many, religion is one.'" (New York. Thomas Y. Crowell & Co., Pp. 362. $2.00, net.)

MY RELIGION IN EVERYDAY LIFE, by Dr. Josiah Strong. Though well along in middle life, Dr. Strong is essentially an advanced thinker, and considered by many the greatest authority on what may be called religious sociology, though his utterances sometimes awaken discussion among the more conservative brethren. In his book, Dr. Strong expresses one of the underlying thoughts in the sentence, "My religion means to me loving and serving my fellowmen; not instead of loving God, but because I love God." (New York, Baker & Taylor Co., Pp. 61. 50 cents, net.)

LIFE TRANSFIGURED, by Lilian Whiting. Many quotations from ancient and modern philosophers are interspersed throughout this volume. Miss Whiting has written a number of books on similar themes which have been widely read. The aim of the book is to emphasize the reality of spiritual existence, and the relation of the everyday affairs of life to it, and to interpret the significance of the latest results in scientific research; that it is possible to live in the eternal, now and here, if one obeys the "law of righteousness," as Ruskin termed morality. (Boston: Little, Brown and Company. Pp. 310. $1.25, net.)

BETWEEN TWO REBELLIONS, by Asenath Carver Coolidge. This story revives many similar occurrences in the Civil War, where members of the same family enlisted on opposing sides. Jerry and Homer Grayson met on the field of "The Battle of the Wilderness" and gave each other the death stroke. Their father, Jeremiah Grayson, then took into his northern home, his two granddaughters, survivors of the fratricides. The writer says in the preface, "To speak plainly, man-killer is the Warrior's true name, and the sooner we cease our oblations and begin to call him by that name, the sooner will the millenial of Peace begin to come. (Watertown, N. Y., The Hungerford-Holbrook Co. Pp. 222. $1.00, postpaid.)

A MAN'S MAN, by Ian Hay. The author of this book is a described as a Scotchman with a sense of humor, which may seem a novelty to those who have the widely accepted idea that a Scotchman is lacking in an appreciation of wit,—an idea that is far from true. Mr. Hay made a reputation for himself, especially in England, in "The Right Stuff," and its successor is being looked forward to with interest. "A Man's Man" tells of the humorous happenings in an unsolicited guardianship the principals in the comedy being an athletic young Englishman and his ward, a charming self-willed girl. (Boston. Houghton, Mifflin Co. Pp. 379. $1.20, net.)

DOGS AND MEN, by Henry Merwin. We do not think Mr. Merwin had any banal motive in giving the dog the prominent place in the title of his book, but to emphasize his place in creation, expressing as he does intelligence, sagacity and love. Apropos of this last quality the author says, "Surely this capacity of the lower animals to love, not only man, but one another, is the most significant, the most deserving to be pondered, the most important in respect to their place in the universe of all the facts that can be learned about them." (Boston. Houghton, Mifflin Co. Pp. 57. 60 cents, net.)

THE WINDOW AT THE WHITE CAT, by Mary Roberts Rinehart. Those who enjoyed Mrs. Rinehart's "The Man in Tower Ten" will find this mystery story a delightful successor. The story begins with the disappearance of Allan Fleming, a well-known but not always well-esteemed politician, and is followed by that of Miss Jane Maitland, an elderly spinster. The complication continues until the last chapter, and terminates in most unexpected fashion. The most engaging humor pervades the lines, and romance is not lacking. (Indianapolis: Bobbs-Merrill Cimpany. Pp. 375. $1.50.)

TOO MANY WOMEN. To many, a book published anonymously, as is this, has the added charm of the mysterious. In this volume, Gerald Hanbury, bachelor, member of Parliament, and drawing-room favorite, writes an entertaining narrative in which the eternal feminine is discussed with alternating philosophy and frivolity. (New York. Frederick A. Stokes Co. Pp. 366. $1.25, net.)

THE SWORD MAKER, by Robert Barr. This story is laid in the same region as "Tekla," the Rhine region of Germany. Unlike many novels which depend for interest on their historical setting, the personages in this story live and move with real dash and spirit, and the love story running through its pages reaches a happy culmination. (New York. Frederick A. Stokes Co. Pp. 395. $1.25, net.)

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER III.

"At the Cross-Roads of the Pacific."

True to her reputation for steadiness even in the lashing winds of November, the old "Hyson" sturdily cut the arc of The Great Circle and, shaking off the last clinging, shrieking head-wind under the bluffs of Kiushiu, shoved her blunt nose into the Nagasaki narrows twelve hours in front of schedule time.

She rattled out her anchor and swung around with the tide while her whole human cargo gathered to her rail to watch what to Rainier at least was a novel sight.

Back in '99 Nagasaki was a world's cross-roads and Rainier who had remained true to the packers and fed stock for fifteen days with scarce a glance at the bridge, now noted with exuberant appreciation the food awaiting his alert disciplined pencil in the crowded scene of the harbor. The green moulding of the swelling hills terraced to their tops, the nestling grey of the low-roofed city, the busy Bund at the water's edge and the harbor itself with French warships from Saigon, a Russian cruiser from Vladivostok, a whole Japanese squadron in grey paint with mystic red stripes on funnels, 'tramps' flapping Norwegian, English, German and a dozen other national trade emblems, and every otherwise unoccupied acre in the scintillating blue water decorated with jaunty little sampans zigzagging across the view.

Alaska, in a blue flannel shirt and sombrero, was puffing a pipe at Rainier's elbow, both leaning lazily over the side.

"Ever here before?" queried Rainier.

Alaska nodded a jerky assent.

"Pretty little city in a fine setting," commented Rainier generously.

"Outside's alright. Slimy on the underside," grunted the packer and proceeded to retail some social facts well known to Oriental travelers.

"Last time we came through here it broke my work up for a solid three month. I had about the same gang with me then that I got with me now. Pretty fair sort of hands. But they got tangled up in the happy streets back of the Bund yonder an' I was shawt four men when the last whistle blew. An' the men I did collect in time hed all been rolled an' gin'rally used up. I worked the sin out of 'em though, long afore they seen Corregidor. We'll hev to go through the same barbecue agin tonight."

"Why not keep the boys aboard? I overheard the first mate say we leave tomorrow early."

Alaska had resumed his pipe but pulled it out and gravely shook his head.

"No, I aint running a Baptist Sunday-school. They'll git their shore leave alright, alright. An' they ought to git it after watching their little ol' land-lubber stumicks do the broncho habit fer a fortnit. But it'll take a mighty strenuous an' enthusiastic 'coy-no-sewer' to collect 'em up."

Alaska stalked away and left Rainier watching the approaching tugs as they towed alongside several barges heaped high with sacked Japanese bituminous. As they swung into position below him he saw that the laborers swarming upon them were not men but women who under the direction of male foremen speedily built themselves into a living ladder, over whose human rungs an endless chain of burlap coal sacks soon flowed over the high sides of the transport. It was an interesting sight but Rainier was not the man to feel no disgust at the sight of a couple of hundred potential mothers and sweethearts grunting, perspiring, straining, like cattle.

He went below shortly and fell upon a pile of fresh newspapers, relieved to read that Aguinaldo was still causing the hike habit to flourish amongst General Otis' men in the Islands. It would never do to arrive at Iloilo too late to get a taste at least of that mushy little war.

In the afternoon he went ashore in a sampan loaded with an uproarious group of his Q. M. D. comrades, eager all to taste the doubtful pleasures of the port.

He watched them with misgiving.

Alaska had given them strict orders that they were to return by midnight, as the "Hyson" might steam out at any hour after that. They had all gravely promised but Rainier had himself too large an experience in the foreign ports of Europe to be other than apprehensive. A dozen glasses of cheap sailor's whiskey would render void and valueless the consecration of an apostle.

But they were an infernally cheerful lot, mainly happy-go-luckies recruited in the Rocky Mountain Belt with a Cockney and a 'Greaser' thrown in. Rainier parted with them on the wharf being anxious to go to the Consulate for news from his paper and Uncle Jimmy. It was not easy to part with them for several had taken a warm liking to the young correspondent whose story had gradually percolated through the miscellaneous society of the horse-transport.

"Stay with the bunch," urged a lanky, mild-eyed Kansan known as Kistler.

"Help us make the little brown folks sit up and take notice," grinned a cheerful stocky little Oregonian who answered to the name of "Squeeze." "A whole lot of acceleration has got to instigate this lan'scape before morning."

But he thanked them heartily and, directed by them in parting, speedily found himself at the Consulate. The consul himself was out. But the clerk handed over two cablegrams and invited him to make himself at home. Accepting a chair he read his messages with some trepidation.

The first was reassuring:

"Rainier, American Consulate, Nagasaki: Seattle Spirit claims exclusive right your stuff. Have written full Iloilo. Hartman."

Rainier sighed with pleasure. Doubtless his salary check was already in an envelope and churning across the Pacific toward his pocket. But as to the other cable, alas! 'twas a thorn in his adventurous flesh. As he read the words he could see the very face, form and gesture of the wrathful writer.

"Rainier, American Consulate, Nagasaki: Am through with you. Vagabond blood makes you impossible. Denny, Seattle."

Rainier had conscience enough to glow at the ears. He remembered quite vividly his violent arguments with excitable Uncle Jimmy. He recalled the fat smile of triumph on that pudgy relative's face when at last he had formally surrendered his chosen career. How pathetically kind his uncle had been to him. And now to rob Uncle Jimmy of the holy joy of saving him from the accursed 'wanderlust' that had possessed him ever since he had reached free twenty-one—what a deuced shame!

"If only some fair damsel would cast the golden chain of Cupid's spell around me!" he mused. "How can they expect me to become a trolley-dodger, a solid citizen, an ornament of the Chamber of Commerce, when I have nothing to ballast me but bachelor's quarters and endless miles of meal-tickets. Uncle Jimmy thinks that that strain of Indian blood in me three generations diluted predestines me to Bohemia. Well, I'd worship by the solid decade at the right shrine. I know that that's in me. So, after all, heaven is responsible that I gather no moss, not a. Amen and Amen."

Pleased with his philosophy he cashed his draft through the kindness of the clerk and the magic of a liberal discount and cabled back the single word "Thanks" to Hartman and the single word "Sorry" to Uncle Jimmy.

Then to prove the cunning of his pencil he pumped the clerk, wandered out into the streets, threaded the bazaar, rode for the first time in a rickshaw and then mailed his warm impressions of the Cross Roads of the Pacific to his paper.

This done he mingled again with the people on the streets finding them increasingly fascinating. The women, clap-clapping on their wooden clogs, carrying bundled up babies, looked as though they had streamed down off the bric-a-brac at home and so toy-like were the people as a whole that he felt a strong impulse to look in their backs for the place where they were wound up. Jinrikisha men in white mushroom hats, with their pedigree and occupation stamped in immense characters upon their blue-clad backs, shared the little twisting thoroughfares with amusing native ponies wearing straw hats. Students, with their native costume crowned by the Occidental 'derby' and incongruous behind eye-glasses, hurried by in striking contrast to the consistent costumes of the rosy-cheeked women and the swaggering cut of the everywhere present foreign sailor.

As evening settled down the charm of the shops with their quaint displays was heightened by the lighting of vast stretches of paper lanterns.

It was fully eleven-thirty before he found himself willing to leave the allurements of the city and at least twelve before the sampan manned by it's single sculler had brought him alongside the "Hyson."

He was clambering sleepily up the ship's ladder when the dry voice of Alaska came down from above.

"Stay down, son. Hold that Jap boat."

Almost instantly Alaska came down the ladder. He looked through the darkness significantly at the correspondent.

"Two of mine, three sogers and the ship's doctor missin.' An' she sails in an hour and a half."

As Alaska spoke he threw some cords into the bottom of the sampan and motioned to the owner to row to the docks. Half way to the Bund he said quietly:

"Git the sleep out of you, son. Hits up to you an' me to do most of this job tonight. Them Jap police air so light-weight that enough of 'em cain't git a hold on a white man to lift him."

(Continued on page 23.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, NOVEMBER 13.

Theme for the Day—The Vision of God.

Scripture—Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?—Ex. 15:11.

But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God.—Acts 7:55.

Let thy work appear unto thy servants, and thy glory upon their children. And let the beauty of the Lord our God be upon us.—Psa. 90:16, 17.

Who that one moment has the least descried
Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not and
that are,—

Ay amid all men bear himself thereafter
Smit with a solemn and a sweet surprise,
Dumb to their scorn and turning on their
laughter
Only the dominance of earnest eyes?
—F. W. H. Myers ("Saint Paul.")

Prayer—Our Father and Friend, we have seen Thy glory in the wide universe about us, and have read of Thy holiness in the writings of holy men of the past. But we desire the personal fellowship with Thee through prayer and service that we shall have a sense of Thy presence and intimacy that nothing can disturb. On this holy day we would have the spirit of worship, and in Thy house may we find the companionship in divine things that our souls require. Feed us with the bread of life, for Thy mercy's sake. Amen.

MONDAY, NOVEMBER 14.

Theme for the Day—Jesus' Knowledge of Men.

Scripture—But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.—John 2:24, 25.

No spirit in shape of light and darkness
wrought,
No faith, no fear, no dream, no rapture,
nought
That blooms in wisdom, nought that burns in
crime,
No virtue girt and armed and helmed with
light,
No love more lovely than the snows are
white,
No serpent sleeping in some dead soul's tomb,
No song-bird singing from some live soul's
height,
But he might hear, interpret, or illume
With sense invasive as the dawn of doom.
—Swinburne ("On the Death of Robert
Browning.")

Prayer—Father of all goodness, we adore Thee for the life Thou hast given us, and for the sense of worth and power that comes with our knowledge of Jesus. In contemplating the wisdom which he ever displayed we seem to grow wiser. In viewing the calm serenity of his daily life we gain new self-control and dignity. May his character have for us the ever-growing value of an example that is not wholly beyond our reach. And may no mistake or failure discourage us in the effort to make his life our own. We ask in his name. Amen.

TUESDAY, NOVEMBER 15.

Theme for the Day—The Changing Forms of Truth.

Scripture—I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, in the Spirit of truth, is come, he shall guide you into all the truth. —John 16:12, 13.

Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the present truth.—2 Pet. 1:12.

Truth fails not; but her outward forms that
bear
The longest date do melt like frosty rime,
That in the morning whitened hill and plain
And is no more.
—Wordsworth ("Mutability.")

Prayer—O Lord, our God, early would we seek Thee. Our souls cry out for Thee, the living God. All things about us change with the years, but Thou remainest. From everlasting to everlasting Thou art God. Help us to prepare ourselves for the changes that life brings to us by firmer reliance upon Thine own abiding love. Help us to discern aright the new forms in which Thou givest us the truth. May we not be content with the old alone, dear and useful as it has been, but help us to seek ever the present truth, the truth for the day in which we live. For Christ the Truth's sake. Amen.

WESDESDAY, NOVEMBER 16.

Theme for the Day—Rest after Toil.

Scripture—The sleep of a laboring man is sweet.—Eccl. 5:12.

In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me dwell in safety.—Psa. 4:8.

Take unto Thyself O Father,
This folded day of Thine,
This weary day of mine.
Its ragged corners cut me yet—
O still the jar and fret!
Father, do not forget
That I am tired
With this day of Thine.
—Elizabeth Stuart Phelps ("Evening Prayer.")

Prayer—Our loving Father, whether we come to Thee in the morning or the evening, or many times in the day, there is always the burden and stress of life that makes us pray for rest, And Thou hast given us assurance that we may find rest in Thee, not in idleness nor refusal, but in high obedience to Thy will, wherein all work committed to us becomes noble and good. Father save us from fretting and worry, and quiet our spirits with the smile of Thy good pleasure. In Jesus' name. Amen.

THURSDAY, NOVEMBER 17.

Theme for the Day—The Happy Companionship of Heaven.

Scripture—And his servants shall serve him; and they shall see his face; and his name shall be on their foreheads.—Rev. 22: 3, 4.

And he shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away.—Rev. 21:4.

Through the dear might of Him that walked
the waves,
In the blest kingdoms meek of joy and love.
There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory move,
And wipe the tears forever from his eyes.
—John Milton ("Lycidas.")

Prayer—Father of spirits, we welcome the good news of Thy holy Word that after the discipline and victory of the life that now is, we have assurance of increasing life. We crave a larger knowledge and an ampler range of work. Thou dost call us forth from the petty things that we handle here to tasks that are worthy of immortal souls. Prepare us, we beseech Thee, in the days to come, and then we shall not miss its gladness and its high companionships. For our Master's sake we ask. Amen.

FRIDAY, NOVEMBER 18.

Theme for the Day—Love's Victory.

Scripture—And Joseph said unto his brethren, Come near to me, I pray you. And he said, I am Joseph your brother, whom ye sold into Egypt.—Gen. 45:4.

But I say unto you, Love your enemies and pray for them that persecute you.—Matt. 5:44.

Forward, let the stormy moment fly and
mingle with the Past.
I that loathed have come to love him. Love
will conquer at the last
—Tennyson ("Locksley Hall.")

Prayer—We have been humbled and thrilled, our Father, by the story of love so great that it could forgive and ennoble by its strength and of a confidence in the power of holiness that could bid men love even their enemies. Dear God, may we who live in far more favorable times, be at least as noble as Joseph of old in our forgiveness. And may the Master find us not unworthy of his approval in our obedience to his testing command. We would let love have its way in our hearts, and thus be like the Savior, in whose name we pray. Amen.

SATURDAY, NOVEMBER 19.

Theme for the Day—The Wonder and Worth of the Human Body.

Scirpture—I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works.—Psa. 139:14.

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?—1 Cor. 6:19.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.—Rom. 12:1.

Still deem thou not
Our holy Master put the body by
As though t'were clog and curse! Not mean,
nor base,
But of Heaven's best upbuilding is this
House,
Fashioned for man; the city of nine gates,
Wonderful, subtle, sacred;—to be kept
Fair and well garnished; graced with ornament
Outside and in, and wardened worthily
That, in its ordered precincts, Angel's wings

(Continued on page 15.)



The Pet Kitten

Demurely sitting on the wall
Who quickly hears me when I call,
And runs to play with string and ball?
My playful kitten.

While pussy anxious watch shall keep,
Who dares upon the table leap,
Into my cup to take a peep?
My nimble kitten.

Who shyly gives my knee a tap,
Then gently jumps into my lap,
And settles down to take a nap?
My sleepy kitten.

Who, full of life, and fun, and play,
Gambols with me the livelong day,
Or mourns when I am gone away?
My loving kitten.

And when I enter at the door,
Who stands and purrs upon the floor,
And seems to think her troubles o'er?
My darling kitten.

Though many other kits I see,
And some perhaps, as gray may be,
Not one shall dare compare with thee,
My own pet kitten.

—Dumb Animals.

A Case of Telepathy

BY GRACE WOOD CASTLE.

It all came about because Mr. Denslow suddenly changed his mind. He had said during dinner that "he must go over and see Allen about that matter—it had been neglected long enough." Later when Mrs Denslow come down from putting Bobby to bed and saw nothing of her spouse she naturally concluded that he had gone, and sat down to her embroidery.

Now Mr. Denslow fully intended to go, and went so far as to open the front door to see if it were still snowing, in which case he purposed to wear his cravenette. The weather was much colder and as the icy air struck him the Allen matter suddenly seemed less important—anyhow there was no hurry; he would lie down on the couch in the library until Mary came down. The library was warm, the couch very comfortable and enough light filtered through the drawn portieres to make a semi-twilight, very conducive to repose.

Suddenly—or so it seemed to him—he was hearing voices from the sitting-room and realized that he had been asleep. His mother who lived near, had the pleasant habit of dropping in evenings using the rear entrance. One voice was hers and the other his wife's. He started to get up but his whole body protested. His business was one in which the Christmas rush had to be reckoned with and now that it was over, tiredness seemed to abide in the marrow of his bones. Anyway, it didn't matter about his listening, he thought, they were only discussing embroidery, but suddenly his mother asked: "Where's John tonight?"

"He's gone over to Mr. Allen's." There was a pause—then his mother spoke again, and her tone was embarrassed.

"Well, Mary, how do you like your new lavender crepe? John showed it to me the day before Christmas when I was in the office."

Mary's voice, too, sounded odd as she answered, "The material is very beautiful. How do you like the silk he gave you, mother?"

"It is a lovely piece of goods," she replied; then both laughed a little half-heartedly to the perplexity of the listener.

He could hardly credit his hearing when his mother said comfortingly: "You mustn't mind, dear, I don't. Of course I already have two black silks—this will make three—and I'd love to have a lavender crepe to wear to Anne's wedding, but——"

"And I'd just set my heart on a black silk suit for next spring. Oh dear, can't we exchange? I hate lavender and I don't need an evening dress now." Mary's voice trembled as she went on: "I wouldn't breathe it to any one but you, but why WILL John insist on buying me dresses? I don't need so very many—not so many as I have—but they ought to be just right. Eight of the ten Christmases since we were married he has given me dresses, and only once has it been the kind I needed."

"I know, dear," said his mother soothingly, "but we'll have to make the best of it. He means to do the right thing but he doesn't understand. His father was the same way—couldn't see that there was anything to be considered in buying a gown but beauty and durability in the material. I remember well," she went on musingly, "when John was a month old his father brought me a rose-colored silk. Oh, it was beautiful enough for a princess, and I told him so.

" 'Well, then, it's just right for you,' he said. 'You are my princess.' How could I remind him after that that my street dress was shabby, and with the extra expenses on account of the baby, would have to do another season. Besides there wasn't a place that I went in those days that a pink silk wouldn't have made me ridiculous."

"What did you do with it?" Mary asked sympathetically.

"Kept it in a drawer until Ella was old enough to have it made into a party dress. Her father didn't live to see her wear it," she added sadly as she rose to go.

"Better stay till John comes, it won't be long now, and he can go home with you," advised Mary.

"No, I told the folks I'd be home by nine; it's only a few steps."

Under cover of the noise of opening and shutting the back door Mr. Denslow tiptoed into the hall, hastily donned overcoat and hat, then opened and closed the front door noisily. His wife heard him and called hurriedly. "Don't take off your overcoat, John. Your mother has just started home and you had better go with her. I'm afraid she will slip."

"All right," he answered, "I'll go out the front way."

Ten minutes afterward he came in glowing from his short walk and looking not in the least like a man who had lately taken a nap.

"Did you settle the Allen matter?" queried Mrs. Denslow.

"Not quite," he evaded. "It will take another evening to close it up."

A few days afterward Mr. Denslow found wife and mother absorbedly studying fashions as portrayed in the latest Demonstrator.

"Hard at it?" he asked lightly.

"Yes," returned his mother, without looking up from the pictured page, where a stately white-haired lady in evening garb swept majestically. "I'm going to have my new black silk made up soon to wear to the wedding."

"Isn't it a bit somber for evening?" he asked casually. "Seems to me you ought to wear something light on the joyful occasion."

"I don't think I can afford it just now?" she said absently, "and the silk is such a beautiful piece of goods."

"Speaking of clothes," said Mr. Denslow later on at the dinner table—he was helping Bobby to pudding as he spoke and seemed almost to forget what he had begun to say—"speaking of clothes, Mary, I saw your friend Mrs. Gardiner today wearing a black silk suit that was certainly fetching."

"Yes, they're the thing now," she replied, "I knew she was having it made."

"Now, I have an idea,"— he spoke as if he had that moment acquired it—"Mary, why don't you two exchange dress patterns—or don't you like lavender, mother?"

"I adore it," she said eagerly," and I never had a lavender thing in my life."

"Oh, wouldn't you really mind, John?" excitedly asked his wife.

"Certainly not, why should I? If you are both suited, I'm sure I am. Lucky I thought of it."

Later Mrs. Denslow grew suspicious.

"You're sure you didn't say anything to John about our talk, mother," she said anxiously.

"Never a word, dear. Are you sure YOU didn't?"

"Perfectly sure," she affirmed. "The subject was never mentioned."

"Well, then, it must be a case of telepathy or thought-transference that the magazines are so full of lately," said the elder lady. "I've always thought there was something in it and now I'm sure. I've known John Denslow ever since he was born and he never thought of that all by himself. I'm certain of that, so the only explanation is that the idea passed from your mind to his, somehow."

"If that's the case," said Mrs. Mary cheerfully, "I think I'll begin now to concentrate my mind on the thought of a brown traveling bag with silver trimmings for next Christmas."

The Daily Altar

(Continued from page 14.)

May float and fold; and body help the soul
As soul helps body.

—Edwin Arnold ("The Love of God and Man.")

Prayer—Holy and righteous art Thou, O Lord, and in Thine own image hast Thou fashioned us that we should render Thee a service worthy of Thyself, and at last attain to Thine eternal companionship. We stand in wonder at the house of flesh in which we dwell. How manifold is Thy wisdom displayed in its building. Inspire us with a fine reverence for it which shall save us from all sin against it, and shall give us a desire to help and heal our fellowmen, even as did our Lord. And in his name we pray. Amen.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Wine Press of Sorrow.

Gethsemane may well be called the wine-press of human sorrow, for there were passed the most agonizing moments in the life of our Lord. The prophet of old had put into the mouth of the coming redeemer of Israel, who appeared from the hated land of Edom drenched in the blood of his enemies, the significant word, "I have trodden the wine-press alone" (Isa. 63:7.) In that prophetic oracle there was contained all the pent-up hope that when the deliverer of the nation finally should come, he might take vengeance on those fierce Edomites across the Dead Sea for the cruelties they had visited upon the frontiers of Israel.

But Christian reflection upon the words of holy Scripture has delighted to read in this sanguinary oracle of ancient Israel a deeper and more sympathetic meaning. It was inconceivable that Jesus should accept the bloody program of revenge upon the foes of ancient Israel. In fact those foes had long since perished from the earth. It was therefore natural to perceive in the winepress a figure representing not the place of the slaughter of Israel's enemies, but the place where the grapes of divine wrath upon sin must be trodden out by some one great enough to accept the challenge of evil when there was no other to respond. In this sense at least, of solitary conflict with evil which hitherto had been too great for human strength, our Savior trod the winepress alone. And in the sorrows of Gethsemane the words seeem to find their complete and tragic meaning.

The Olive Garden.

The Passover feast had been completed by Jesus and the disciples. They had sung the psalms appropriate to the night, and passed out from the upper room of their communion into the glorious beauty of a Passover night in Jerusalem, when the moon was at the full and the whole wonderful vision of walls, palaces, winding streets and distant hills lay under the enchantment of the spring at midnight. Down from the place of their meeting in the upper city they came to one of the southern gates, and then passed out into the gardens that lay without the walls, and down still further into the ravine of the Kidron . Then they slowly mounted a familiar path to a spot very dear to our Lord, where he had spent much time in other days both alone and with the disciples.

The word "Gethsemane" means the "oil press," and this term probably refers to a spot of ground where there was an olive orchard and a press used for the production of the olive oil, which was such a common and necessary article of household use in Palestine. Perhaps some friend of Jesus owned the ground, so that he felt free to resort thither whenever he wished the relief of quietness within easy reach of the crowded city. He had gone there sufficiently often so that the disciples recognized it as a familiar spot. And Judas knew that he would find the Master there when he wished to betray him.

The Disciples at Gethsemane.

There are two sites of Gethsemane now pointed out on the slopes of the Mount of Olives. One is the Greek garden where the gorgeous and garish chapel has been erected by a Russian of royal blood. The other is the Franciscan garden, revered by all Roman Catholics as the scene of the agony. It is kept with exquisite care by the Franciscan Fathers, and a number of old olive trees which may be as much as a century old are carefully tended, along with the lovely flowers which are arranged in the precise lines of a florist's care. Of course no one knows that either of these spots is the actual scene of our Saviour's night of prayer. The strife over precise spots in Palestine has been pathetic and often tragic. The Greek and Roman churches are forever disputing the localities where events in the life of Christ took place. And this very strife has had a tendency to to make the identification of sacred places a matter of only secondary and superficial concern to those who try to enter with sympathy into the experience of our Lord.

Indeed it was sympathy which Jesus craved on the night of his betrayal. He took the disciples with him to the garden, all save Judas, who had gone his way to consummate his sinister design. Jesus longed for the companionship of his disciples as the hour of his deepest sorrow drew on. He left most of them near the entrance of the garden, it would seem, and took Peter, James and John into the further depts of the silent place. Probably the fact that they had often accompanied Jesus thither made them less sensitive to any change in his attitude that night. All he had said to them concerning the dark days ahead had left them unimpressed with his own deep sadness and apprehension of coming sufferings. So they went easily and swiftly to sleep. And he more and more depressed by the accumulation of shadow of the great olive trees, bowed himself in such an agony as nowhere else, not even at the Cross, came upon him.

The Divine Sorrow.

Our narratives of this somber experience in the life of Jesus come to us from the three synoptic Gospels. It is clear that Matthew follows closely the older narrative of Mark. Luke adds the items of the assisting angel and the bloody sweat. John alone of the evangelists is silent on this solemn experience of our Lord. Is that silence significant as the mark of his hesitance in the presence of the profound grief of the Master? Perhaps this beloved disciple found it impossible to attempt any description of a scene through which, at the very nadir of human experiences, Jesus passed with bowed head and trembling limbs. There are some scenes too sacred for the deepest love to dwell upon.

And what was that agony which came upon our Master in that tragic hour? Surely it was no timid fear of death. The saints and martyrs of all the ages have faced the tortures of the arena, the fagot and the cross with no sign of flinching. And Jesus, the Master in all things, was not less brave than they. Even so, one must not forget that the delicacy of his physical organism must have made suffering far more acute and dreadful than in the experience of a less sensitive nature. But it was not the apprehension of pain that brought him low.

The Tragedy of Evil.

Was it the shame to which he was so soon to be subjected? The contemplation of public mockery and derision, the knowledge of the awful cruelties to which the victims of judicial punishment were subjected before the populace, the knowledge that he would be stripped and lifted before the world in the most acute publicity of shameful exposure, must have weighed heavily upon his soul in that hour.

But this was only the outward approach to the real citadel of his agony. For in that hour all the sufferings that human sin had wrought, all the disaster's and grim tragedies of the souls of men, seemed rolled upon him in a flood tide that all but overwhelmed him. The treachery of Judas, the malice of the chief priests, the callous unawareness of the disciples, the brutal subserviency of the populace, and the loneliness of his own redemptive effort to meet and stem this awful tide of human delinquency, staggered even his heroic soul. In that moment it was as if he who knew no sin was actually becoming sinful in behalf of his brethren. He was bearing the ills and sickness of the world. In him the prophetic word was becoming real—"Himself bear our sins."

The Supreme Question.

Then, too, there was the final torturing question—Would it all avail? How could he be sure that after the great sacrifice had been made, the world might not pass by on the other side, unheeding and unconcerned? He was treading the winepress alone. He was draining the chalice of human sin and suffering. Would his brethren know or care? Would even the utmost that he could do as the Son of God avail to turn the careless and self-satisfied world to penitence and the life of holiness?

And thus, in the struggle which is but dimly reflected in our sources, the Savior passed the bitter hours of that awful night. Again and again he returned to the spot where he had left the disciples, only to find them sleeping and forgetful. Perhaps for a moment they were roused by his coming and his speech, but they did not understand, and soon fell again to slumber and left him to fight the battle alone. And when at last the struggle was ended and Jesus had conquered himself with divine subhission to the Father's will, he spoke the word of profound sympathy and comprehension of their human weakness, "Sleep on and take your rest. The conflict is passed, the struggle is ended, I know the way I am to take."

Later, when the moon had sunk and the dawn was deepening in the sky, a flare of torches at the garden entrance warned Jesus that the hours of his solitude were past, the supreme moment had come. He roused the disciples with the words, "Arise, we must be going, for he that betrays me is at hand."

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*International Sunday-school lesson for November 20, 1910. Jesus in Gethsemane, Matt. 26:36-56. Golden Text, "The Son of Man is betrayed into the hands of sinners," Matt. 26:45. Memory Verses, 38, 39.

Christian Endeavor Lesson

BY W. D. ENDRES

How Does God Want to be Thanked?
Ps. 100:1-5.
(Thanksgiving Meeting)
TOPIC NOVEMBER 20.

Notice the statement of the subject: How does God want to be thanked? There are different ways of thanking the Lord. What way or ways are acceptable to him? Some ways, then, are not acceptable to him. No doubt we would all be surprised if we realized how much of our thanksgiving to the Lord is little more than mockery to the Lord.

In the last analysis there is only one kind of thanksgiving which the Lord rejects—a heartless thanksgiving. But the astonishing thing for us to learn is how much of our thanksgiving is heartless. The Christian Endeavorer who goes through this meeting mechanically, reading a selection of scripture, or a clipping from a paper, or offering a sentence of prayer, i. e., with no meditation on the goodness and grandeur of the God whom he is praising, with no personal appreciation of his care and providence of his own life, speaks idle words, his thanksgiving is heartless. May none of us be guilty!

But if we believe that God is, that He "hath made us, and we are His," that "we are His people and the sheep of His pasture," and that all we are in mind and heart, our ability to appreciate the good, the true, and the beautiful; that he clothes us, and feeds us, and shelters us, and surrounds us with friends tried and true, and because of all this and much more which we cannot mention, speak and sing his praises from a full and overflowing heart, God hears our prayer and praise and is pleased to bless us for the gratitude of our hearts. Such was the Psalmist's feeling in our lesson. He believed that "his loving kindness" was given to him, and to all generations and he, therefore, admonished all nations to "make a joyful noise unto Jehovah."

But let us not deceive ourselves; there remains still another test as to whether our praises be heartfelt or merely a lip service. It is relatively easy for us to join enthusiastically with a hundred others in the singing of some hymn of praise or even in meditating upon God's goodness. But are we ready to "serve him with gladness"? That is to do things with a good courage and a light heart. This service may consist of any sort of good work—a committee service in the society, or the assumption of some duty suggested by the pastor in the larger work of the church—the teaching of a class, acting as usher, serving on a finance committee or on the board of deacons. Calls to service of whatever kind, are to be considered as opportunities which are accepted not with reluctance, hesitation, or in a bad humor, but willingly, heartily, gladly. We, all of us, count it a privilege to render a service to our best and most esteemed friends, and many a time we have gone far out of the way of our personal convenience to render such a service, and at the same time had great pleasure in performing the act of kindness. Will your thanksgiving to God stand this test?

Then there is a larger service which we must render to the helpless and the needy which are about us. The crippled, the poor, the criminal, and the orphan are open-door opportunities which stand before us constantly. Do we, with gladness, lend our aid? Perhaps so. But there is still another form of service—the winning of others to Christian service and character. There are seventeen million young men in this land—the majority of whom are not in the churches. The father heart of God longs for them. Are we adding our might for their redemption, and are we doing it with gladness? If we can affirm all this, then we are giving a heartfelt gratitude to God. Our thanksgiving is acceptable.

Woman's Missionary Jubilee

BY MRS. MARIE V. BOWMAN.

[We regret that the following article was received too late for publication last week. Many Chicago readers receive their papers on Wednesday, however, and will give immediate heed to the privileges of this interesting gathering.—EDITORS.]

This year marks the fiftieth anniversary of the organized beginning of woman's work for Foreign Missions in America. What the fifty years have meant to Foreign Missions is a most interesting subject for our retrospection, but more interesting still, and more fruitful toward the future of that work is it to inquire what the years have brought to woman herself, and in what measure they have furnished her forth more fully to go into the next fifty years, which will see the whole world evangelized, the centuries old commission fulfilled, and the nations brought under the unifying influence of the Christian religion.

We will celebrate inter-denominationally in Chicago during the two days, Wednesday November 9th, and Thursday November 10th, this significant anniversary.

Let every woman who has an interest in the world-wide extension of the blessed religion which has brought woman into her own estate and has given her the high and privileged position which she holds today, lay aside every other duty and arrange her daily affairs so that she may meet with others and fitly remember what the years have brought her in opportunities, and recount the wonderful blessings of God in giving great results to her endeavors in the half century.

Retrospecting in the wonderful past and heartening for the glorious future are to be the order of the days. On Wednesday afternoon a lecture by Dr. Summer E. Vinton, profusely illustrated by the stereopticon, will be given at Orchestra Hall at 2:15 p. m. Tickets may be obtained at your church or at Orchestra Hall the day of the lecture. In the evening at 8 o'clock mass meetings will be held, one in each division of the city; that for the North Side at Wesley Methodist Church, the South side meting at the 41st Street Presbyterian and the West side at Park Ave. Methodist. A mass meeting of the Union of the Christian Woman's Board of Missions will be held at the First Methodist Church, corner of Clark and Washington Streets, beginning at 8 o'clock which will prove a great occasion for the women of our own auxiliaries and their friends. It is expected that the men of the church will join in this mass meeting which has been placed as an evening service in order that they may have a part in the celebration of the jubilee.

The National Board has sent Miss Florence Miller to speak at this meeting, and in addition to Miss Miller's address there will be short talks by Dr. Willett and other friends, which, added to good music and good cheer, will make a most happy and inspiring occasion.

On Thursday morning a drawing room conference will be held for invited guests with the intention of interesting many women of the church not now allied with the missionary movement.

The next item of program deserves particular atteneion. It has been planned to have a thousand women sit down and partake of luncheon together at the Auditorium Hotel at one o'clock on Thursday, and it is hoped that a spirit of most helpful fellowship will pervade this meeting.

Mrs. Helen Montgomery, who is a most charming speaker, will give a short talk and others will respond to toasts. The places at this luncheon are rapidly being taken up and it will be necessary to let your auxiliary president know at once if you wish to have a part in this, one of the most throughly enjoyable occasion of the jubilee. Every missionary woman is invited.

Moody Church, corner of Chicago Ave. and La Salle St. will conclude the jubilee celebration, at which Mrs. Montgomery, Miss Miller, Dr. Mary Noble, Mrs. W. T. Elmore, Miss Harriet Taylor, and many other great missionary leaders will give an appreciation of the fifty years of woman's missionary work.

Let us lay aside everything else for these two days and give ourselves as Christian women to the gaining of a new vision of the great and wonderful work which God has called us to do, and in which he has so signally blessed us and our efforts.

—The national conference of Catholic charities, the purpose of which is to promote the aims of the Catholic church in the field of charity, was inaugurated in Washington last week in the presence of high ecclesiastical dignitaries, including Cardinal Gibbons, Mgr. Falconio, apostolic delegate, archbishops and bishops, and nearly 500 laymen and clergymen identified in the work of charity. The practical mission of the conference was to bring about exchange of views among experienced Catholic men and women active in the work of charity, to collect and publish information concerning organization, problems and results in Catholic charity, to bring to expression a general policy towards distinctive modern questions, and to encourage further development of a literature in which the religious and social ideals of charity shall find dignified expression.

—England cannot be called a country of paupers, but the pauper question is a very serious one. On June 25 last, according to the official statistics, the number of paupers in receipt of relief in England and Wales was 762,111. Of these, 260,449 were what are called "indoor" paupers, and 501,662 "outdoor" paupers." This makes a ratio of pauperism of 21 per thousand of population. In London itself are about 116,000 paupers receiving relief every day. Poverty is in evidence in that city, for it makes no attempt to hide itself. As a correspondent says, "The poverty of these people is obviously real, and one can guess their hunger. They do not beg, but shuffle listlessly through the streets. In winter they recruit the bands of hunger marchers that tramp through the gutters of the chief shopping thoroughfares, especially during the month preceding Christmas.

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Church Life

Meetings are in progress at Alma, Kan.

A new church is being built at Pleasant Hill, O.

A. A. Doak is in a meeting at Genesee, Idaho.

Work is progressing on the new church building at Grand, Ia.

G. L. Smith and Harry E. Hill are in a meeting at Chickasha, Okla.

D. E. Norcross has returned to the work at Tekoa, Wash.

J. P. Williams has closed a successful meeting at Tappan, O.

B. W. F. Putnam has taken up the work at Cascade, Mich.

First Church, Springfield, Ill., gave an offering of over $125 recently for Anti-Saloon League work in the state.

First Church, Akron, O., observed Nov. 6 as Home-coming Day, with large audiences in attendance.

First Church, Independence, Mo., was the meeting place recently of the Bankers' Association of the adjoining counties.

T. H. Capp, of St. Joseph, Mo., is in a meeting at Plattsburg, Mo., with J. P. Pinkerton, the pastor there.

O. E. Tomes is organizing the work at Kalamazoo, Mich., and encouraging results are looked for.

President Bates, of Hiram College, addressed the Northeastern Ohio Teachers' Association recently.

The church at Centralia, Wash., observed rally day recently and are pushing the work of the Sunday-school.

A. M. Meldrum is organizing the forces of his church at Athena, Ore., for a meeting with S. M. Martin.

J. B. Yeager, pastor at Warsaw, Ky., recently closed a successful meeting at his church.

Meetings began Nov. 6 at Eureka, Ill., under the leadership of the pastor, James H. Shields.

Allan Wilson, of Indianapolis, Ind., began a meeting at First Church, Lincoln, Ill., Oct. 30.

M. J. Searle is in a meeting at Third Church, Marion, Ind., with the pastor, W. A. McKown.

H. E. Ballou, of Effingham, Kans., has accepted the call of the church at Whitney, Kan., and has begun his work.

Charles Reign Scoville continues his meeting at Oklahoma City, Okla., with large crowds in attendance.

The churches of Seattle, Wash., have employed a city missionary who will co-operate with them in local work.

Many towns in Oregon are holding union services on Sunday evening. This uniting of forces makes for strength in every movement.

J. W. Baker, Washington's corresponding secretary, is making the rounds of the churches in the interest of state missions.

Pleasant Hill, Mo., rejoices in a large attendance in the Sunday-school. The class in teacher-training is conducted by the pastor.

J. K. Shellenberger, field worker of the Brotherhood, addressed the Men's Brotherhood at First Church, Galesburg, Ill., recently.

Oak Creek Church, near Smith Center, Kans., was dedicated recently, Geo. E. Lyon, of Topeka, delivering the principal address.

Much interest has been attracted to the seed corn show given by the First Church, Atchison, Kans., many experts in this line attending.

Good audiences and interest marks the work of H. G. Connelly at Ardmore, Okla. There have been several additions on recent Sundays.

A meeting has just closed at Shiloh Church, near Morristown, Ind., with twenty-eight additions. N. D. Webber is pastor there.

The church at Minonk, Ill., is now without a pastor, F. M. Morgan having closed his work there, taking charge of the church at Mulkeytown, Ill.

Allen B. Philputt's sermon subjects at Central Church, Indianapolis, Ind., on Oct. 30, were "Christianity Hobbled by Sect and Party" and "The Death Watch."

According to a Sunday-school canvass just completed at Monmouth, Ill., the Disciples have an enrolment of 560, the banner enrolment of the city.

W. H. Bagby, formerly of Missoula, Mont., has accepted the pastorate at West Side Church, San Francisco, Cal., beginning services there Nov. 6.

A conference was held recently at Central Church, Des Moines, Ia., to consider the temperance situation in Iowa, and ways to aid the cause.

Mitchell E. Chatley is giving a series of four lectures on Sunday evenings at the church at Bowling Green, O. The following are the subjects: The Truth About the Devil; What the Devil is Doing in the Modern Church; The Devil in Modern Society; Shall the Devil Foreclose his Mortgage?

Edward Wright, pastor at Woodlawn, Ore., has received a call from his congregation to remain with them indefinitely. Samuel Gregg has just closed a meeting there.

At a special service held recently at church at Ocean Park, Cal., where J. L. Lobingier ministers, $1,200 was subscribed, a sum sufficient to cover the entire indebtedness.

The church at Napa, Cal., has been removed to another location. Improvements, adding particularly to the Sunday-school facilities, will be made at a cost of $5,500.

C. L. DePew, state superintendent of Illinois Sunday-schools, spoke at both morning and evening services at First Church, Mt. Sterling, Ill.

C. C. Wilson, of Bellefontaine, O., closed his work there on Oct. 30, having accepted the unanimous call of the congregation of First Church, Milwaukee.

The congregation at Riverside, Cal., is laying foundations for a new building. Charles R. Moore is in charge of the work there.

The adult classes of the Tacoma Sunday-schools are in a contest to continue until the first of the year. The prizes are three round-trip tickets to San Francisco.

A successful meeting has just closed at Second Church, Terre Haute, Ind. Charles E. McVay, who had charge of the music, is now in a meeting at Clay Center, Neb.

W. A. Moore, of First Church, Tacoma, Wash., spends one day in the week with the laboring men in the South Tacoma shops, giving addresses on present day problems.

The church at Hogman, Wash., where U. G. Miller ministers, recently raised $1,630 in a few minutes. This leaves the church clear of indebtedness.

Wm. Bayard Craig, of Lenox Avenue Church, New York, began a series of Sunday evening lectures on Oct. 30, on the theme "How We Got Our Bible."

At its meeting in Bushnell, Ill., Oct. 8, the Third District Board re-employed J. D. Williams, of Macomb, and in appreciation of his work. raised his salary $100.

C. C. Wilson formerly pastor at Bellefontaine, O., was a caller at The Century office on his way to Milwaukee, where he has accepted the pastorate of First Church.

L. W. Spayd, who has resigned his pastorate at Franklin, Ill., has removed to Arkansas, where he will make his future home. His successor has not yet been appointed.

The congregation of First Church, Joliet, Ill., have called John A. Jackson, of Ligonier, Ind., to their pulpit. Mr. Jackson began his pastorate there on Oct. 30.

M. H. Kendall, pastor at McMinnville, Ore., uses the Sunday-school lesson for his subject in the morning service. This plan is meeting with favor in a number of places.

Many Easterners are settling at Forest Grove, Ore., and E. V. Stivers, pastor of our church there, reports encouraging gains in the membership and attendance.

A union mass meeting for men was held at the Urichsville, O., church, Oct. 30. A. S. Gregg gave an address on "Bad Citizens" in connection with the work of the National Reform Bureau.

Davis Errett has closed his seventh year of service at Salem, Ore. During this time, 795 have been added with a net increase of 495, and more than $25,000 has been raised and expended.

A. R. Adams takes up the work at Saginaw, Mich., with a good prospect for service.

The congregation at Coldwater, Mich., has recently purchased a lot, and look forward to a new church home. W. R. Cady is pastor there.

The congregation of First Church, Streator, Ill., were entertained recently by Dr. David Paulson, of Chicago, who spoke on "Conservation of Health," giving a practical talk on temperance and sanitary matters.

At the recent dedication of the handsome new church at Paris, Mo., Z. T. Sweeney and J. H. Garrison conducted the dedicatory services. The sum of $12,000 was raised at this service.

A mass meeting was held in First Church, Huntington, Ind., on Oct. 30, its object being to project an organization to carry on the Laymen's Missionary Movement in Huntington county.

A series of meetings are being conducted at Augusta, Ill., by E. J. Lampton, of Louisiana, Mo. Mr. Lampton preached at this church forty-four years ago, and later was its pastor for seven years.

Charles W. Fairbanks was the principal speaker at the rally day at Central Church, Indianapolis, Ind., Nov. 6. Elaborate preparations were made for the day and a large audience was present.

R. D. Smith, of Corsicana, Tex., has been in a meeting at Central Church, Fort Worth, Tev., with the pastor, J. S. Dunn. Mr. Dunn will assist in a meeting at Corsicana at the beginning of the new year.

The congregation of Fifth Street Church, Waco, Tex., where E. L. Crystal ministers, is making progress in all its departments. They expect to erect a new building next spring.

F. P. Arthur, state secretary of Michigan, has visited a number of churches over the state recently, Glendora, Detroit, Ionia, Haire, Luther and Grand Rapids, being among the number.

During the month of October there were eighteen additions to the church at Boulder, Colo. The pastor, A. L. Ward, has been emphasizing the need of evangelistic work, and a response is already felt.

Large audiences are attending the evangelistic services being held at Maysville, Ky., by R. H. Crossfield and J. E. Sturgis. A series of Sunday-school conferences are also being held in connection with the meeting.

The congregation at Milton, Ore., now numbers over 500, and is a living-link in both Home and Foreign Societies. C. H. Hilton has resigned after a most successful pastorate, to accept a call to Klamath Falls, Ore.

Several classes of the Sunday-school of Central Church, Jacksonville, Ill., have combined to raise funds to enable Miss Eudora Shorbridge to complete a course at Eureka College, after which she will go to Africa as a missionary.

October 30 was rally day at Carbondale, Ill., where Adam K. Adcock is the recently installed minister. All the Sunday-schools in the city observed this date, the Disciples having the largest attendance—400 present, with an offering of $25.61.

The congregation at Leeton, Mo., though numbering only fifty, have just completed a substantial church home at a cost of about $3,000. An amount sufficient to cover the remaining indebtedness was subscribed at a recent service.

The church at Eaton, Ind., has lately been enlarged and remodeled throughout, new equipment for the Sunday-school and social rooms having been added, until the building now ranks favorably with many city churches.

The meetings held at Second Church, Bloomington, Ill., by the pastor, S. H. Zendt, assisted by H. A. Browning, have been productive of much good, the whole congregation giving its united support, with awakened interest on the part of all in attendance.

The congregation at Caldwell, Idaho, shows progression in the erection of a parsonage. This is manifestly the right thing to do, for since ministers can not usually own their homes, the churches owe it to them to give the best possible substitute for one.

Andrew Scott, of Danville, Ill., is in a meeting at Gifford, Ill. Much interest is manifested in the services, and many are unable to find room in the church. Sixteen were added to the membership during the first three services.

James Small is in a meeting at Danville, Ky., with H. C. Garrison, whi has been minister there for eleven years. Many new members have been added and the Sunday-school has the largest enrolment in th history of the church.

O. H. King is doing progressive work at Everett, Wash. When their new building is completed, they will have a property valued at $19,000 in a splendid location. A strong movement to rid this town of saloons is now under way.

Much regret is felt by the congregation at Nevada, Mo., in the resignation of W. W. Burks, who has occupied the pastorate for five years. Mr. Burks has been a true spiritual leader here, and the church is now one of the largest in Southwest Missouri. It has also become a living link on the foreign field.

A meeting of the Disciples of New York was held Nov. 1, at the Lenox Avenue Church, in the interest of mission work in that city. C. R. Stauffer, of Syracuse, N. Y., Joseph Keevil, A. S. Vance, M. M. Ammunson, W. L. Fisher, and the pastor, Wm. B. Craig were on the program.

In view of the November election, the Sunday-schools of Liberty, Mo., participated in a prohibition parade recently. Robert Graham Frank, our pastor there, is taking an active interest in the temperance movement, and recently delivered a sermon on the subject, "The Classes of Men Who Ought to Vote for Statewide Prohibition."

Much interest is being manifested in the meeting in progress at Lovington, Ill. The whole church membership is enlisted in the work under the evangelist, Mr. Lockhart. Mr. and Mrs. Tuckerman have charge of the singing and conduct Bible drills during the afternoon.

First Church, Mt. Sterling, Ill., is conducting interesting and helpful midweek services. The value of the different professions represented in the church are discussed, talks being given by laymen. This congregation is growing and progressing under the leadership of A. L. Cole, who has just begun his second year's work, and now numbers 425 members.

The work at Puyallup, Wash., moves along encouragingly under the pastorate of M. R. Ely. An effort is now being made to raise an indebtedness of $700. Mr. and Mrs. Ely held a month's meeting at Orting, Wash., resulting in the gathering together of a congregation of thirty-nine members. A. O. Hershaw is now carrying on the work there.

J. J. Lowe, of Philadelphia, who is carrying on an evangelistic campaign among the children and young people in connection with the Chapman-Alexander meetings, held meetings last week in Jackson Boulevard Church, Chicago. Mr. Lowe is a firm believer in the ability of young people to act intelligently in regard to religious matters, without the aid of melodramatic effort.

There have been seven additions to the membership of Central Church, Warren, O., since the installation of their new pastor, F. N. Calvin. This is the ideal revival, as the new members, coming in a few at a time throughout the year, are assimilated by the church and find their place in the activities of the work of the various departments of church life.

In order to erect a building in which service can be held by the members of Swope Parkway Church, Kansas City, Mo., during the winter, ministers and laymen donned their working clothes last week to serve as carpenters, in response to a call for volunteers in all the Disciple congregations of the city. Since last May, the services of the church have been held in a tent.

Jackson Street Church, Muncie, Ind., has a well-trained chorus choir of about thirty members. Recently they gave a recital at the church which was well attended and enjoyed by the music-lovers of the city. There is no better stimulus for the interest of the young people of a congregation than an organization of this sort, where beautiful, uplifting music may be studied, and at the same time effective service rendered to the church.

The Austin (Chicago) Church, George A. Campbell, minister, reports the best congregations in its history. There have recently been about twetny-five baptisms, without a special meeting. This church is taking active part in the Chapman-Alexander evangelistic campaign, Austin, having been selected as the "center" for the West Side, where Mr. Chapman will preach in a huge tabernacle. Recently Mr. Campbell's people surprised him with a large gathering at his home and the presentation to himself and Mrs. Campbell of a purse of gold.

Hiram College has the distinction of being one of three colleges having a separate department for missionary training. This department was added to meet the demand for specially trained missionary leaders in both home and foreign field. Dr. Harry C. Hurd is director of this department and Mr. Li, a native of China, and a brilliant scholar, teaches Chinese to volunteers for service in China. Many missionaries direct from the field are secured to lecture in this department. The volunteer band has secured several new members this year. Three of last year's graduates have entered their fields. Mr. and Mrs. Vanneter have gone to Porto Rico, and Miss Mayme Jackson is in India. The band is planning a living link campaign for this year.

Leon Myers, pastor at Dallas, Ore., recently gave public answer to an address of a former mayor, who represents the saloon interests in the campaign. Mr. Myers gave a keen analysis of the mayor's address, proving many of his statements false and showing the error of his arguments. At the close of his address he asked for an expression from the crowd which had filled the capacity of the court house to hear him. The audience was unanimous in its decision that the argument for the liquor interests had been defeated, and as an expression of good will, subscribed $125 for the prohibition campaign fund. The temperance issue has now reached a point where all who stand for Christianity and the betterment of mankind must use their influence and votes for the overthrow of the political organizations that further the spread of this evil, which is always a barrier to the enlightenment and progression of the individual and the nation.

J. P. Lucas closed his work as pastor of the church at Tingley, Iowa, two weeks ago. Mr. Lucas has held pastorates with such churches as Colorado Springs, Colo., Emporia, Kansas, Bedford, Centerville, Creston and Tingley, Iowa, and has been successful in protracted meeting work. He served as chaplain of the Colorado State Penitentiary four years, out of which experience has grown an instructive lecture upon "Crime—Its Cause and Cure." Our churches will do well to keep Mr. Lucas busy in lecture work or in evangelistic meetings, and no church now without a pastor will make a mistake by calling him to its pastorate.

At the Sunday evening services at East End Church, Pittsburgh, Pa., John Ray Ewers, is telling "A Story of Human Life." One part is told at each service, and the chapters are as follows: The Start—One Kind of a Boy; Proving His Heroic Temper; Finding a Friend; Blushing Honors Fall Thick Upon Him; The Killing Frost—A Black Sin and What Came of It. This is to be the true life narrative of a famous man, and Mr. Ewers in a graphic announcement says "All who possess red-blood and thrilling nerve will surely be interested in this big-hearted man who loved, hated, toiled, played, suffered, enjoyed, had ambitions, faced disappointments, fought and won (and also lost), gained a kingdom and nearly lost his soul—and thus was one of our kind."

Hamilton College opened its 42nd annual session with an unusually large enrollment. Two hundred and ninety-nine students are registered in all departments, the largest increase being in those coming from distant states. Especially gratifying is the enthusiasm shown toward the new two years' extension of the course, 67 students already having elected to take studies therein. Among the various student activities none are more flourishing than the Y. W. C. A. with over 100 members and the four large Mission Study Classes. Hamilton College is a Living Link, Miss Kate Galt Miller, a former member of her faculty being her representative in China, and the College co-operating with the rest of the University in her support. A recent canvas of the student body showed that all but eight are members of some Christian church.

An interesting item which has heretofore escaped our columns is the dedication of a new church at Ord, Neb., on Sept. 18, by William Oeschger, Chancellor of Cotner University. E. L. Kechley began his pastorate there less than two years ago when the conditions were far from encouraging, the services being held in an old frame building. During an evangelistic meeting nearly a hundred were added to the membership, and a campaign was then started for a new building, which resulted in the erection of the present edifice, which is modern in all its equipment, and with a seating capacity of 500. At the dedicatory services, it was necessary to raise $1,100, and the congregation gave hearty response by subscribing over $1,700. Ord is located in Central Nebraska, in the North Loup River valley and with its location, equipment and the progressive leadership of Mr. Kechley, it is capable of a great work.

C. C. Dobbs, of Longmont, Colo., will begin a meeting Nov. 19, at First Church, Ft. Collins, Colo., assisting Charles Wm. Dean, the minister there. Later Mr. Dean will hold a meeting in the Longmont Church. In the weekly bulletin, published by the church, Mr. Dean has a short editorial on "Pastoral Evangelism," from the standpoints of practicability and dignity, saying in part, "Our age has a weakness for numbers and many evangelists are called great because they have reaped a large number of additions. We may never despise quantity but we must always strive to remember quality. No number can be too great if they be wholly surrendered to the will of Christ. But no greater calamity can befall a church than to have an unconverted crowd pour into its membership. The pastoral evangelist will avoid this because he knows that ten men who have been won to Jesus Christ are of more real permanent value in building the kingdom of God than a hundred who have been attracted by some fervid oratory or 'catchy' evangelism."

In view of the overwhelming mass of evidence antagonistic to alum, it is recommended that its use in baking powders be prohibited by law.—*United States Senate Committee Report.*

Dr. PRICE'S CREAM BAKING POWDER

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Approved by physicians and food officials, both State and National. Awarded highest honors by the great World's Expositions, and proved of superior strength and purity by the official tests.

No Alum No Lime Phosphate

District of Columbia Notes

At a special meeting of the Vermont Avenue Christian Church of Washington, D. C., held September 1, 1910, the following resolution was unanimously adopted: "That the recommendation of the Board of Officers of said church passed at a meeting of said board held August 2, 1910, recommending that said church call Earle Wilfley as pastor of the said church in addition to the present pastor, Dr. F. D. Power, it being understood that Mr. Wilfley is to have charge of the active work of the pastorate of the church, both to have the designation of pastor." Mr. Wilfley has accepted the call and will supply the pulpit November 6, 1910, and thereafter. He will probably not be able to enter fully upon his duties until December 1.

H. F. Lutz, evangelist of the American Christian Missionary Society, is in a good meeting with Walter F. Smith at the Whitney Avenue Church. Thirty-seven additions have been reported.

C. S. Ehlers has been holding a short meeting at Fifteenth Street. He reported five confessions during the meeting and five just before. The meeting was held with a view of arousing interest in a later evangelistic campaign at that church under the leadership of Mr. Lutz.

Hiram's General Secretary

On August 1, 1910, the efficient pastor of the Aetna Street Church of Cleveland, Ohio, F. D. Butchart, became the general secretary of Hiram College. Mr. Butchart is a native of Ontario and an alumnus of Hiram College, having been graduated in the class of 1902. For two years after graduation he was pastor of the historic church at Chagrin Falls. Thence he was called to the pastorate of the Aetna Street Church—a pastorate of six years ended by the call to his present work. His ministry at Aetna Street was exceedingly fruitful. Nor was it limited to his own congregation. He was a close student of the social problems of the city, and freely gave time and strength in co-operation with various agencies working for social uplift.



Rev. F. D. Butchart.

Mr. Butchart believes profoundly in the mis-

Of Interest to Every Reader

The Publishers of The Christian Century wish to hear, at once, from people of any age or occupation in all parts of the country who can give a part of their time, if not all of it, to the easy and agreeable work of soliciting subscriptions for this paper.

Pastors of churches can supplement their salaries as well as strengthen their church's life .by placing The Christian Century in the homes of their people.

Laymen and Energetic Women can make from $25 to $100 in 60 days by putting intelligence and vigor into the work we will outline for them—They can do this without giving up their regular employment for a day.

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Your success strengthens the church as much as a Revival.

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Write by next mail for our liberal cash commission rates.

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700 East Fortieth Street,

Chicago, Ill.

sion of the Christian College. He recognizes that its work is fundamental; that to it chiefly the churches must look for leaders in every phase of Christian work; that it inspires and trains for leadership not only ministers and missionaries, but also Christian business men, lawyers, doctors, farmer, teachers, mothers. In his visits to the churches it will be the purpose of Mr. Butchart to acquaint them with the work our colleges are doing; to awaken and cultivate among our people a vital interest in our own schools; especially to win friends for Hiram College and to strengthen the bonds of sympathy between the College and the churches; and to inspire and direct young people toward a college education.

Foreign Society Notes

Dr. Hardy left Kuling, China, for the Tibetan border on September 9. His journey will be shortened and he will be able to reach Batang in three months on account of being able to take a launch instead of a house boat for some of the distance.

A. L. Shelton and wife will leave Batang for America on their furlough about the first of November.

Alexander Paul of Wuhu, China, has been very low with typhoid fever. The last report is that he is improving.

Eight baptisms are reported from Tokyo, Japan for the last two weeks of September.

A large number of new mission study classes are being organized using Bolenge and Breaking Down Chinese Walls as text books.

One of the Bible-school Front Rank requirements is missionary education in the schools. The Foreign Society has a large illustrated booklet on Missionary Education in the Sunday-school. It will be sent free on application.

George T. Walden of Australia, writes: "Brother Rains has come and gone, his visit has been a delightful experience to us all. If you knew how much Australia needed moisture you will appreciate the allusion when I say that bountiful "Rains" have come to us during the last few days. We are all unanimous in saying that he has been a great uplift to us. He is so full of sunshine, so wonderfully optimistic, and with all and best of all, so full of Foreign Missionary enthusiasm! It did not matter where we put him down for a speech, it was always foreign missions.

Leonard Golo, of Brisbane, Australia, writes: "Now just a word for the "Intelligencer." We just endorse all the good opinions we see from others. Without a doubt it is one of the most interesting journals we have seen. We cannot tell you how we appreciate and look for the coming of the paper each month. We read it from cover to cover, it is so helpful and interesting, while its cheapness is a thing to marvel at."

STEPHEN J. COREY, Secretary.
Cincinnati, Ohio.

American Mission Notes

The Mission Prayer Cycle topic in our Sunday-schools for November 13 is: "The Consecration of Our Possessions to Christ's Service."

God has richly blest us all. But we are stewards only of the things which He has entrusted to us. Are we using these possessions in His service as He would have us?

W. C. Prewitt, state superintendent of Bible-schools of New York writes: "Opportunities are pressing upon us. One of the greatest of these is Bible-school Day for American Missions, November 20. It is an opportunity to increase our attendance, to vary and brighten our program, and to effectually contribute toward sending the gospel to the needy in our own state and in our own land. The school that fails to make the best offering possible will miss a great blessing."

For the month of October, Wm. N. Vickers of Erie, Pa., reports two additions by baptism and eight by letter or statement.

W. C. Wade has recently begun work under the American Christian Missionary Society at Waynesboro, Pa.

Whether the class banks are used or the exercise is rendered in full or not, let every school have a statement made of the great needs of America as a mission field and an offering taken accompanied by definite prayer for the Home Land on Bible-school Day for American Missions, November 20.

One of our good brethren says: "While we sing, 'As Goes America, so goes the World,' what are we doing to make America the proper standard of the world. If America is to set the standard for the world in Christian belief and Christian living, we should begin to emphasize home missions in our Bible-schools."

They tell us that twenty-five per cent of all the foreigners landing at Ellis Island stop in Pennsylvania. We could put the people of six western states in Allegheny county alone and not have a population equal to that which is now here. In our twenty-six counties we have a population equal to that of twelve states of the Union. We have sixteen cities with more than five thousand population and some of them with fifteen thousand poulation that we have never entered at all. We have about one hundred and twenty-five cities and towns with more than one thousand population where the Gospel has never been preached by our people publicly.

E. A. HIBLER.
Pittsburg, Pa.

Following is a brief report for the past month: Closed a 16 days' meeting at Avoca, Ark., Oct. 2, with 21 additions, 14 baptized. This was a strategic point as a new house is nearing completion and we got in on the ground floor, while others were waiting for an opportunity. Things will go our way there.

Closed a 16 days' meeting at Pea Ridge, Oct. 18, with four additions, three from other churches and one baptism. This village of about 50 inhabitants is terrorized by sectarianism. Four meeting houses in the village. However, we preached to more people at that point than elsewhere in Arkansas.

Fayetteville, Ark. J. B. Lockhart.

We have organized an afternoon Bible school. The attendance has increased almost 35 per cent. Our church attendance and local offerings increase slowly.

We feel encouraged and there is an air of encouragement among the membership. We are doing no great things but everlastingly keep adding small things together. The missionary spirit is growing.

Baltimore, Md. Clarence H. Poage.

The Sunday-School Tour

The Big Four Team, Thornton, Shepherd, Hopkins and Hackleman are holding a great series of Bible-school Parliaments. Splendid audiences and enthusiastic interest attend all the sessions. At Lexington, Ky., there were over one hundred out of town workers present representing fourteen counties. Cincinnati, Ohio, Indianapolis, Ind., and Bloomington, Ill., have all been tremendously successful.

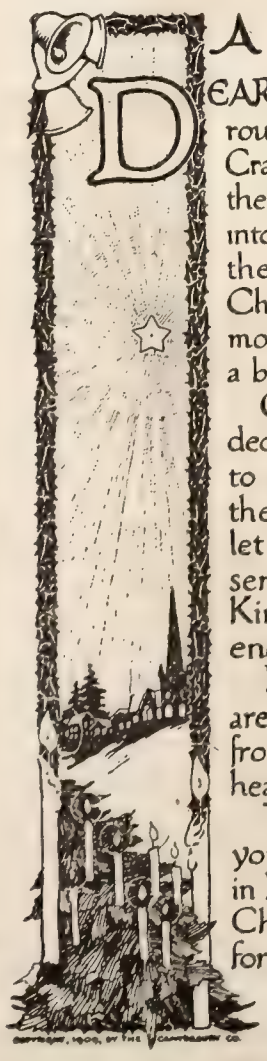
The Front Rank Standard is being unanimously received and the schools are definitely committing themselves to it. Shepherd and Thornton keep every session full of the electrical current and Hackleman makes the music sound like a National Convention. The state men are rendering hearty co-operation.

It is good to see the schools promising to take the offering for American missions. Scores are being lined up that never did take in all the year set apart for this is November 20, Bible-school day for American missions. the offering before. Remember the one day

ROBT. M. HOPKINS.
Carew Bldg., Cincinnati, Ohio.

Pastors, Sunday School Superintendents and Teachers!

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in Two Colors on a heavy paper folder enclosed in a white envelope of fine quality.



A CHRISTMAS GREETING

DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside

The line is for your signature. The inside is blank where you may write a personal message if you wish. The accompanying cut is exact size. We will send these greetings (with envelopes in equal number), postpaid, at the following rates, cash to accompany orders:

By the dozen @....$0.35
By the hundred @..$2.50

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Rainier of the Last Frontier

(Continued from page 13.)

"But the doctor?" suggested Rainier. "You surely don't include him in the round-up!"

The doctor, be it said, was an Acting Assistant Surgeon on his way back to the Islands for a tour of duty. Rainier had caught glimpses of him from time to time on the bridge during the voyage across. A compellingly handsome fellow with sharp and restless eyes, regular features and a jaw of adamant partly disguised by a 'van dyke.'

Rainier's question drew a characteristic grunt from the packer.

"Wait'll you see him. Doc kin drink my outfit under the table easy. I knew him up in Dawson three years ago. He wasn't in the Army then, but say, he was as thirsty as a voluteer regiment from a prohibition state. Ugly too, when he felt like it."

In ten minutes more the two were in rickshaws and threading the now dark streets toward a bad portion of the port, the unspeakable depravities of the red light district.

At length they came upon the plague spot, crowded even past midnight with the scum of the planet, its paper lanterns illuminating the evasive faces of row upon row of professional beauties stolidly gazing from their balconies at the eddying current below.

Alaska with unswerving instinct halted the two rickshaws before a gaudily illuminated front across which a sign staggered with the compelling assertion:

"Uncle Sam Boys Welcome Here."

No doubt the sign was of the truth for the two rescuers alighted to the music of a happy chorus that rattled out of the place through the paper glazing of the flimsy front.

"O we've busted bronks in th' Panhandel
In Montana we bust more.
We've busted eggs on Greaser's heads,
And we'll bust this on yore floor!"

The storm of jingling glass that marked the close of this effort witnessed to the utter sincerity of the singers and it was just as the glasses had crashed in effective unison to the floor of the brothel that Alaska stalked nonchalantly into the place closely followed by Rainier.

In the middle of a low room fitted in European style with chairs and tables stood Kistler and a soldier, shoeless and coatless. Both were gurgling happily as they drunkenly considered the scattered fragments on the floor at their feet. Two Japanese bartenders were also in the room, one setting out another round of drinks on a table at the end and one stolidly beginning to clear up the shattered glasses. A second soldier was seated in a chair, his legs thrust out stiffly before him, his campaign hat with it's dirty white cord dragged down over his eyes and his arms hanging helplessly at his sides. "Squeeze" showed dimly in a corner grinning cheerfully through a blue haze of tobacco smoke at Kistler and the "rooky." The physician's face riveted the attention of the correspondent. Men are mask wearers for the most part, but now and then the mask slips and the soul shows itself in the face. In the hell-light of the officer's eyes Rainier read a revelation that made him start.

Alaska had caught the attention of "Squeeze," motioned him to his side, and then raised his voice.

"Time's up, men. Git yer duds an' pike outen this."

The high harsh voice with its vibration of confidence and command brought every eye towards him and the summons was about to be obeyed. Kistler and his drinking companion both looked sheepishly for their coats. "Squeeze" came down the room obediently enough and began to rouse the stupefied soldier. Alaska sent out one of the Japanese to summon extra rickshaws and Rainier was admiring the hold that the chief packer had on the situation.

But resistance came from the corner. The expression in the doctor's face had suddenly changed to one of livid rage.

"Get out yourself, you—you horse-thief!" he roared, rising behind the table.

It was the final epithet on the frontier.

"Squeeze" flashed at the words from the drunken soldier to the side of Alaska and closed his fingers on the packer's right wrist.

His face was the face of fear.

But Alaska made no motion to avenge the insult. Without moving his body he twisted his arm free and held his eyes on the physician, his gaunt features impassive as the Sphinx for a moment and then relaxing into a grim smile. Every sober man in the room felt his pulse quicken and his breath come hard. There was an instant of chill silence. Then—

"You cheap leetle quack." The words came with a drawl of contempt. "I knowed you was the hull trouble. Papa will hev to spank."

The doctor's response was instant. Screaming a curse, he pushed the table aside with his left hand and fumbled at his breast with his shaking right. Rainier was the first to read the death-threat of the last movement and literally fell upon the man, crushing him back over his chair. There was a quick whirlpool of arms and legs and a rush of the spectators to interfere. But the saki soaked debauchee was no match for his little, clean-living assailant and in in less than a half minute he crumpled upon the grass matting, his eyes starting from their sockets. Rainier's hand was on his throat. As he fell, a glistening blue Smith & Wesson dropped from his grip and slid across the room.

The triumph had come so quckly that even Alaska had not found an opportunity to lend a hand in the fight. But he was now bending over ready with his cord and with the aid of the fairly sobered Kistler the doctor was trussed up and carried out to the street, storming and wriggling to the grim satisfaction of the packer.

Five jinrickshaws were lined up outside.

"Tie him in an' put a gag in his mouth," directed Alaska briefly. "He sings too much."

The order was gingerly executed by Rainier, Kistler and a soldier, the first having the privilege of jamming a by-no-means-new bandana into the handsome blasphemer's face.

"Now ef anyone else wants speshul attention?" suggested Alaska, eyeing his respectful assortment. But no one seemed eager. With obsequious alacrity soldiers and packers stumbled into their rigs and, though in one or two cases, swaying dangerously, were padded safely out into the night and finally huddled into a sampan at the Bund. As the last man wobbled along to his seat and the sampan scullers swung away from the Bund a vibrating roar broke from out the shipping in the moonlit harbor. It was the last warning whistle of the old "Hyson."

The quartermaster captain was hanging anxiously over the rail as Alaska sent his band up the ladder one by one. The doctor was the last in the boat save Rainier.

"Cut him loose," ordered Alaska, "An' pull his cork."

Rainier obeyed and started to steady the man as he reached for the ladder. The action brought them face to face.

"Wait 'til I get this drink out of me, you skunk, and I'll show you the time of your life," said the older man hoarsely.

"When you get the drink out of you, you'll know your friends when you see them," returned Rainier coldly.

The two went up to the deck, the doctor disappearing into the cabin.

Alaska had waited below to pay off the boatmen, but with the "Hyson" already moving out toward the Narrows he came up over the side and joined Rainier as he prepared to descend into the packers' quarters.

(To be continued.)

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On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

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The Deeper Thankfulness

"I HAVE LEARNED IN WHATSOEVER STATE I AM THEREWITH TO BE CONTENT. I KNOW BOTH HOW TO BE ABASED AND I KNOW HOW TO ABOUND."

This was the triumphant testimony of Paul after he had lived a long time in the companionship of Christ and had passed through many disciplines.

He had so far apprehended Christ that he had learned the secret of his Master's inward strength. He found contentment in the things of the spirit not in the shifting circumstances of his life.

If his circumstances were benign and comfortable he was content to accept them. Paul was no ascetic. He neither practiced nor counseled the abjuration of the goods of this life. He accepted the comforts that he found or as they were offered him and was grateful for them. But his gratitude was not dependent upon comforts.

He found cause for rejoicing, for thanksgiving, for contentment, in the midst of hostile circumstances. He had learned to suffer need and still be thankful. There had been built up within his soul a strong, clear sense of spiritual riches which the world's vicissitudes could not change or take away.

* * *

This triumph of the inner over the outer is the goal of all religious endeavor. To feel that the control of life's goods is within oneself, not in the incalculable, if not capricious, events which chance to come to one—this is the essence of religion. And the particular tone and character of this feeling is what marks off our Christianity from all other religions.

The stoic steels his heart against both good and evil. The ascetic, whether Catholic or Hindu, despises the world and runs away from it into the wilderness to cultivate an abstract piety, which always becomes morbid. The Christian Scientist denies the reality of the outer in order to establish the inner control. In its temper (though not in its ideas) Christian Science follows Socrates more than Jesus.

But with Paul, as with Christ, there was very close and wholesome relation between circumstances and soul. There was in the case of neither the Master nor his great missionary any need of a strained metaphysical theory to explain away common sense. Paul was not a stoic nor an ascetic nor a Christian Scientist. He was a Christian.

His nature had grown more sensitive, more tender, through the years in which he had been learning this secret of contentment. He was not detached from circumstances but increasingly related to them. He did not live above them, nor run away from them, nor deny their existence.

He found his life *in* them.

What made Paul great, as it had made his Master great before him, was the clear perception and the stern grasping of the principle that all circumstances, no matter what mask they wear, benign or hostile, have a contribution to make to the building up of the man himself.

* * *

This, of course, is the very genius of Jesus, if we may so speak of our Savior. He kept his hand off his circumstances. He took what came. We do not find him pulling wires to make his circumstances according to any plan of his own. There was in his soul a calm acceptance of the universe.

The apparent passivity of Jesus in the development of those events which carried him inexorably toward a violent end is one of the marvels of his career. Who of us, reading his biography, has not had moods of exasperation with the Master because of his refusal to employ strategy in his own behalf?

But the explanation of Jesus' attitude is that he conceived his circumstances as God-given. In the dim background of his life his faith discerned One who in infinite kindness had set him in the midst of just those circumstances which would be conducive to the growing of a holy soul. He accepted these circumstances. In the morning of his life he said to his Father, "I am come to do Thy will, O God."

And later, one in describing the character of Jesus said, "He was made perfect through the things he suffered."

* * *

Now Paul had learned this same secret. He learned that the important thing about life was not what particular circumstances one has, but what one does with them.

The big and significant product of life in this world is not what one does in the world out there, but what one becomes by doing it.

This world is made for character. Its existence can be justified only by the argument that every man in it has a chance to become a soul of infinite worth in the moral order. Certainly the world is not made for comfort, nor for material ambition, nor for temporal success of any kind.

The one open door to every soul, howsoever circumstanced, is the door of goodness, of courage, of sympathy. Howsoever a man may fail to make money or to gain health or to win his ambition, no man need fail of character.

This is what Paul had learned. It was because he had learned this truth that he could be content in any circumstances. He knew how to abound and how to suffer need because he discerned that both abundance and need were conditions of character.

He saw that if the supreme good of life was to be gained by him —a personal character fit for fellowship with God—he must go to school to adversity and learn her lesson and to prosperity and learn her lesson. And with this insight he was content to leave with God the proportioning of adversity and prosperity, rather than to demand it in some ratio of his own devising.

Only as we understand Paul's experience in some such way as this can we explain that saying of his, so hard for our hearts to believe, and yet so comforting even to our half-faith, "All things work together for good, to those who love God."

* * *

This, then, should suggest the true mood in which to celebrate Thanksgiving day. Our habit is to count our blessings on this day, to name over those good things which we have or have received through the year. This is a wholesome and fruitful exercise. We will be surprised at the abundance with which we have been blessed if we stop thoughtfully in the midst of our pursuits to reflect on it.

Gratitude for specific blessings is becoming to the noble soul. To live on, eating the bread of a kindly heaven and not thank the Giver of it for His fatherly care, betrays an ignoble nature.

But thankfulness that is nothing more than sentiment concerning the particular favors one happens to be receiving may be so superficial as to be really selfish. It may even give a certain warrant to the eighteenth century cynic who, in trying to prove the philosophy that selfishness is at the bottom of all seeming virtue, declared that "gratitude is but a lively sense of favors yet to come."

Paul's achievement in contentment stands ever as the shouting and indignant answer to such cynicism. Here is one man who, with his Master before him, is grateful not only for the good things of life, the comfortable things, the successful things, but for the adverse, the disappointing, things.

He is grateful for them because he has had just enough experience of meeting them in the power of Christ to discover that after he has met them he is himself more like Christ. He feels the girth of his soul enlarged and the treasures of the inner life more rich and precious.

The true thanksgiving observance is to inquire how one has fared in this matter of inner enrichment and control through the year Have I learned to find blessings in my reverses? Am I a bigger soul today than a year ago? Am I stronger against changes in my circumstances? Have I learned the passive art of accepting my outward lot in order that I may practice the active art of building up my soul?

Some such searching of our hearts, in a quiet hour apart from the festivities of this Thanksgiving day, will enable us to project the spirit of the day into all the days of the coming year.

For it will open up undreamed of fountains of peace and contentment and meaning which will fill all our days with gladness.

Social Survey

BY ALVA W. TAYLOR

Hastening China's Parliament

News comes of the hastening of China's parliament and the celebrations of the students and educated classes over all the empire as a consequence. Ten thousand marched the streets of Pekin with great rejoicing and the night of the announcement the city was aglow with the celebrating lanterns.

The Prince Regent rebuffed the delegates from the provincial assemblies who came some months ago with a petition to set forward the date of the assembling of the proposed national legislature. They returned home with the avowed intention of preparing a petition of 25,000,000 names and declared they would send it to the Son of Heaven by a delegation of 2,500 leading m-n. Then the new imperial senate met in October and though one-half of the two hundred had been personally appointed by the Regent they passed a like petition by an almost unanimous vote. Report had it that they were reprimanded for their pains but the sequel shows that the Grand Council was impressed, for the Prince Regent has promulgated a decree forwarding the date for the assembling of the national parliament by two years. The original date was for 1915. The provincial assembly leaders declare they are not satisfied but will demand at least another year's elimination. They originally petitioned for an immediate election.

If the power of a moving body is measured by the mass multiplied by the velocity, then the Celestial Empire is in the midst of the most momentous political event of the age. Here is one-fourth of the human race, after three thousand years of monarchical government, turning in a decade from the ancient to the modern form and adopting a constitutional regime by a process of evolution that prophesies for the undertaking.

Revolution by Arrangement

Old students of Chinese affairs say the Boxer uprising was in reality a revolution meant to be directed against the Manchu dynasty but was turned by the craft of the shrewd old Empress Dowager into an anti-foreign war. The quick and stinging defeat which she suffered turned the same political craft to a recognition of the inevitable and with shrewd opportunism she concluded to ride the crest of the tide. She adopted the method Japan had used, under the advisement of Guido Verbeck, the grand old Dutch missionary statesman, and sent a commission around the world to study the governmental forms of the great nations. In 1905 the old system of examinations was abolished and western practical learning substituted for the ancient tests of memorizing and literary composing—in other words efficiency was substituted for literary chauvinism as a test for official position. A system of schools was designed for the nation that will in time reach every village in the empire and build like a pyramid up to a great Imperial University. Then under the conservative direction of great men the nation was directed to the task of preparing for self-government.

First each of the twenty-two provinces or states in the empire was given the privilege of electing a Provincial Assembly. The right of suffrage was limited as hereinafter noted and the local legisatures were to be convened as deliberative bodies with power for the present to do no more than recommend to the throne such things as they thought to be for the immediate welfare of their state or province. Next an Imperial Senate was convened in Pekin. It consisted of two hundred members, one-half of whom had been appointed by the Prince Regent and the other half of whom, though chosen by the provincial assemblies, had to be approved by the ruling Viceroy of the province. Both the provincial and national assemblies proved radical in their demands.

Who Votes in China

The conservatism with which the revolution is approached is noted in the grant of franchise. Twenty-five years is made the "majority" for a young man instead of our twenty-one and a man must be thirty to hold an office. All illiterates, opium smokers and lawbreakers are excluded regardless of other qualifications. Then to vote one must have graduated from some school of recognized standing either at home or abroad, be a member of the literati, i. e., those who had passed successful examinations under the old examinations, who have been three years in educational work or done other public service, have reached as high as the seventh grade in the civil service, or the fifth in the miltary service, or have property worth at least $5,000. If he possesses $10,000 worth of property he can vote in any province where it is located. It will thus be seen that China is adopting the old-world system of franchise rather than the American.

Heretofore Christians have been practically debarred from holding offices under civil service because of the obligation laid upon all public servants to make obeisance to the tablets of Confucius. But they are not debarred from voting and many were elected to the assemblies. It is not to be doubted that the superior training of those who have received their training in the mission schools over all but those who have studied abroad will give them in China, as in Japan, an influence out of all proportion to their numbers. If there were space to reiterate something of the influence the missionaries have had in bringing about the renaissance of China it would form the most gratifying part of this story of the Celestial Empire's political evolution. The work has been quiet and, like that of the architect, confined to the plans that lay behind the building of the structure but the major part of the inspiration that has been the propulsive power in thrusting forth the new nation has been generated in the mission schools.

The Blossoming of Political Wisdom

When the decree of 1907 had called for provincial assemblies and described the conditions of franchise the central government sent lecturers into every district in the empire to give lectures and answer personal questions about the right and privileges of franchise and to make plain to the new-made voters and political aspirants just what the prerogatives of the new legislatures were to be and how their organization could be effected. The younger men flocked to these lectures and showed great enthusiasm. The provincial elections passed of with quiet and order. The older literati and mandarins could not comprehend the movement and were steadfast in their opposition. Those provinces having most access to foreign men and things cast the larger number of ballots but the limitations of the franchise prevents any great number taking part in the elections. This is doubtless the only feasible plan in such a nation as China. To limit the franchise by educational qualifications is certainly wisdom in even the most democratic of lands. In Shangtung, with a poulation of 36,000,000, there were but 120,000 voters; in Chi-li, with 18,000,000 population, there was a much larger number. These two provinces illustrate the difference between the interior and less leavened communities and the coastal and more touched of world influences. In no case could more than 1 per cent of the population qualify under the educational and property qualifications.

When the assemblies met they discussed how to abolish footbinding and superstition and methods of building up trade. They generally advocated the repeal of interstate tariff customs, the adoption of more modern ways of transferring property and of means to expedite and broaden the coming representative government. But they could not content themselves with the consideration of local matters and launched out beyond the terms of their charters, discussing currency reform for the empire, the opium problem and that of railway extension, dredging of rivers, judicial reform and taxation came in for consideration. In all these things they showed great wisdom, patience and patriotism.

New Nationalism in China

China has a real new nationalism. Heretofore her weakness has been in her decentralization. Each province has been largely independent. It has been able to absorb from two-thirds to three-fourths of the taxes and if a man of boldness and ability became Viceroy he could rule like an independent king. There has been a system of state customs or "liken" that prevented amalgamation of interests; as in the United States the new constitution will doubtless make them impossible. The country has many different dialects and no common language for any but the educated. It has as many systems of weights and measures as provinces almost and the currency is not uniform. It has been a wonderfully cohesive race rather than a closely-co-ordinated nation. All this the new parliament is promising to speedily correct. The educated young men of China are inspired with a new patriotism. They could not be restrained in the provincial assemblies and persisted in discussing national problems. But there were no outbreaks and all clashes were settled wth statesmanlike poise. In many of the assemblies the government was frankly criticized and in Canton there were some clashes with local governing authorities over prerogatives, but no breaks.

When the Imperial Senate met it was commissioned only to deliberate and give council to the throne. The cynical and world-hardened said it would only advise as the throne desired. But it was far from truculent. The provincial assemblies had elected one-half the senators and they led in petitioning for an immediate power to legislate. Those appointed by the Emperor joined in the demand until the majority was overwhelming. The Grand Council and Emperor refused the petition but after adjournment issued the decree shortening the time for the calling of the new parliament by two years and setting the date for three years hence.

China's New-Born Freedom

"Freedom of religion" is a new-born phrase in Chinese language. It is a phrase that has marked a new era for every nation when it learned to use it. Another word that is greatly used now is one that means "an ideal," literally in the Chinese it is "the thing you have your eye on." Other words now being conjured with and passing as most current in the new vocabulary are reform, service, society, public good, constitutional, initiative and educate. A new dictionary is being made by the new words that are being coined to meet the new occasions and vast additions are being made in scientific nomenclature. The newspaper is becoming omnipresent over the empire and is today as free as our own in the chief cities. The most burning questions are freely discussed in a manner that would have cost the writers' execution with the most horrible torture in the days of the old Dowager. They denounce the mandarins with a word that corresponds to our elegant modern term "rotten." Thus the new-born freedom of the hoary old empire is taking hold of the masses. But the Chinaman is never very excitable except it be some matter that might give a street rabble a holiday. He is conservative in temper and stands a good chance of evolving his new government peaceably. Of course there are irreconcilables and haters of the foreigner and a mass ignorance which might be aroused by an appeal to superstition, but most of the people have so long honored learning that it is safe to predict that the new era of government by the educated of each community will be welcomed as a vast improvement over the old mandarin rule.

The government has issued an order looking toward the abolition of slavery. It is characteristically conservative and does not absolutely abolish it but prohibits the sale and purchase of human beings excepting only these held in the households of the Manchu princes. Sale of concubines and children is prohibited, but children may be bound out for a term of twenty-five years. A petition asking that Chinamen in foreign lands be allowed to cut off the queue was granted, but the petitioners were reminded that China's future did not depend upon such surface questions as queue or no queue.

The Vaster Revolution

The vaster revolution in China is that of her industrial and social life. The first railroad was received there much as it was in England. Today there are more than 6,000 miles of steel rails and as much more surveyed. Best of all, the government has rid the country of the foreign exploiter and will build her own highways of commerce as Japan has done. There are 40,000 miles of telegraph wire and many of the most remote mission stations may now talk to the civilized world. In twelve years the national postal system has made stupendous growth and is now handling well up toward a half-million pieces annually. The old private companies protested just as the express and freight companies do here that they did it better than government ever could. Mail is sent over 80,000 miles of post roads with an expedition and economy that makes the old system look very ancient and barbaric.

But there will be some convulsion in the industrial, if not in the political evolution. Already some of the newspapers are being subsidized by the wealthy and official classes and great syndicates are asking for monopoly rights. It is inconceivable that the Grand Council should be so modern as not to sacrifice much future common welfare to the aristocratic and wealthy privileged classes of today. Neither is it conceivable that the new parliament and provincial assemblies, when they are endowed with legislative powers, should be so wise as not to fall into the currents of the time in more mature governments and sacrifice the future common good to the desire for haste in present development. The old politically privileged classes will be changed to some degree into a new financially privileged class as in England and Germany even if democracy in government does not lead to laissez faire in commerce and industry, as it has in the United States. Then the hasty coming of new inventions will throw multitudes temporarily out of employment and trouble will be the result. Truly there is no birth without the travail of pain.

Editorial Table Talk

A Prize for Prohibition Argument

The Anti-Saloon League of Maryland has flung out a prize offer which ought to result in a fine line of new arguments for prohibition. They propose to give $1,000 in prizes for the best essays showing how much it costs Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, and (5) industrially, to secure the million dollars annually received under the high license law. The prize for the best essay is $500, with three additional prizes of $250, $150 and $100, respectively, for the three next best. The contest is open to any person anywhere except salaried employes of the Anti-Saloon League of Maryland. Essays must not exceed 5,000 words. Each number expressed in figures will count as one word. The number of words must be indicated, and, other things being equal, brevity will be considered in making the award. Facts will count for more than mere argument. Essays must be typewritten, double spaced, with ample margin, on one side of plain white paper, 8 1-2 x 11 inches, with name and address of the writer securely attached in a sealed envelope. Essays must be received, postage fully prepaid, by Rev. J. F. Heisse, D. D., Chairman of the Headquarters Committee, at the League office, 801 American Building, Baltimore, Md., on or before April 1, 1911. The decision will be made by the Headquarters Committee of the Anti-Saloon League, or by judges designated by them, and will be announced and the prizes paid as soon as the essays can be examined and a decision reached.

Declines Ministerial Concession

Editors The Christian Century: I have been preaching for seventeen years. My salary has never been large, but I have always felt like paying my way without favoritism from railroads, merchants, etc., on account of my profession. Furthermore, I am particularly desirous of supporting as liberally as I can that which is for the interest of the kingdom.

I have received The Christian Century at the ministerial rate of $1.00. Until recently my conscience did not condemn me for it. I have now repented and want to pay for it at the regular rate of $1.50 in advance. I know you are losing money when furnishing the paper at the reduced rate. It is full of good things. It cheers my heart. It feeds my life. I get sermons from it, which if they were obtained from books in the course of a year would cost me many dollars. I believe many ministers who believe as I do would be glad to join in eliminating your special clerical rate.—A. S. J.

The liberal and gracious spirit of our correspondent is greatly appreciated in the office of The Christian Century, both by business manager and editors. The question of reduction to ministers is one that is often discussed in the office, but always settled by falling back to the present basis. The practice of ministerial reductions is not general among religious papers, there being few if any high class journals besides the Disciple publications which grant it. The business office of this paper is perfectly willing, in view of the long-established custom, to make the concession, but asks that it be made plain that the one dollar rate to ministers holds only when payment is made in advance. Other subscribers receive their paper for $1.50 when paid in advance. But all share alike in the two dollar rate—ministers and laymen—when the payment is delayed more than thirty days.

Shall Preachers Be Modest?

To an editor compelled by the custom of his craft to hide his personality behind an opaque "we," there is a psychological puzzle in the free way in which singers, actors, elocutionists, evangelists, and lyceum lecturers bring their personalities to the front to praise and advertise themselves, their achievements and their talents. It is all done in such a naive and unconscious manner as to suggest a sort of dual personality. The subject has come to divide himself into two selves—the ego and the artistic or performing self. This latter self is objectified by the "ego" as a real "other." Its virtues can therefore be praised without scruple or embarrassment.

The case of a preacher, a common-place man (to be very generous to him), who got up a lecture bill entitled "The Greatest Orators of America," grouping Beecher, Phillips, Clay, Brooks, Gunsaulus, and such men in a great circle with his own picture in the center, is a good illustration.

At a group conference in Topeka an evangelist spoke three minutes. When he sat down a mild-mannered and kindly pastor who was sitting beside us, whom we would not have suspected of such deliberate detective designs, handed us the back of an envelope on which he had registered fifty-seven times that the evangelist had used the pronoun "I!" And we were not there to discuss him at all!

It would be a satisfaction if some reader could explain the state of mind of a pastor who wrote the editors recently the following note. We print it in full, every word, excepting, of course the signature:

Dear Brethren:—Please make a good announcement of the fact that I will enter evangelistic work beginning Jan. 1. I will give you some facts about myself and work, then you may use them in an impersonal way. My success in meetings has been so marked that friends urge me take this step. Am a splendid leader of song, a fine solist, and can easily take the place of singing evangelist besides the preaching. People who hear me say I am a convincing and persuasive speaker. At least I always get results. My reputation is that of being unique without being freakish. Have fine appearance in pulpit and succeed in fixing the attention of the audience in what is going on in the pulpit. This may sound egotistical, but all of this has been said to me by many. Terms reasonable. Will go anywhere called. Out strictly for the Master's business in a master's way.

This man must be a wonder. The boys in the street would call him a "dream." If any church wishes to correspond with him we will gladly furnish his name, but the request must be signed by the complete official board as a sign of good faith before we will divulge his identity.

Trying to Make Bad History Comfortable

Bishop Morrison, of Iowa, delivered the triennial sermon before the Episcopal General Convention in Cincinnati last month. It was conceived as a memorial to the first missionary bishop of the Episcopal church in the United States, the Rev. Jackson Kemper, who was consecrated seventy-five years ago. Bishop Kemper's diocese was Indiana and Missouri. Iowa, Kansas, Minnesota, Wisconsin and Nebraska were also the scene of his labors. He wrote pleadingly to the church to send laborers and money into the new territory and complained that the Episcopalian policy lacked aggressiveness. "Why should we limit our efforts in this new country to our own household? Who besides ourselves have done it? Do the Methodists, for example, seek only their own? I have found their preachers every where in the remotest, the most obscure, corners in the confines of our country, among aborigines. They go to seek those who are lost, to preach the gospel to the poor, the ignorant and the debased, and they are constantly gathering congregations from every class of society." "So Methodism flourished," adds Bishop Morrison, after quoting Bishop Kemper's words. "It became the church of the farmers and of the small town. The Baptists did much the same sort of work. Afterwards the Christian, nicknamed the Campbellite, church followed the same policy." The effect of this missionary initiative, admits Bishop Morrison, was to produce a civilization "not one whit behind the American people in any part of the country." What these other churches gained the Episcopal church lost and has never recovered, namely the allegiance of vast masses of the American people, especially in rural districts. From this history Bishop Morrison strives pathetically to extract a grain of comfort. "We simply could not do what these churches did, and grievous for the Christianity of America would it have been if we had attempted to do so." The remainder of the Bishop's sermon is devoted to a justification of his church for refusing to utilize the popular and non-sacramental methods in the strength of which these other churches prospered.

Other voices of the Episcopal convention struck a different note than that sounded in the "keynote" sermon. Bishop Brent called attention to the "pale respectability which so characterizes our church," and urged his brethren to lay it aside and "run the perils that will make our church more virile." Speaking of Christian unity, he says: "Rather than continue in the lines of conventional Christianity, I would run the risk of losing our distinctive character in trying to gain the unity whch Jesus Chrst meant his church to have."

The Churchman (New York) commenting on Bishop Morrison's sermon, says: "Our Lord and his apostles plainly did not feel that there was any compromise of loyalty to him and his Body in meeting the conditions of humanity. *Of course* we cannot say that ordination is nothing, but has not Bishop Morrison shown that ordination is nothing to the vast mass of Americans, and that in our hands priesthood means nothing to them? This is our undoing so far as they are concerned. It is not their fault, nor is it the fault of the sacramental character of the church. The fault is ours and it is for us to repent and to demonstrate to all classes the power of the divine order."

Clearly there is an awakening sense among Episcopalians that they too, despite their historic dignity and their sacramentarian claims, must finally submit to the Master's test. "By their fruits ye shall know them." Christ's church is not identified by its form of organization, its historic continuity or any such thing. The church that does Christ's work is His church, the only true and catholic church that ever was or ever shall be.

"The Blessings Which Hallow Our Days."

A short time before her death, Mrs. Julia Ward Howe said to her minister, "The longer I drain the cup of life the sweeter it grows. All the sugar is at the bottom." Not all old people speak in this manner. Some emphasize "the worm, the canker, and the grief." How shall we account for the conflicting reports sent back by those who have traveled far on the way of life? The embittered ones lay the blame on circumstances. To one who considers all the facts the fault seems to be more with persons than with things. The cheerful old people are not all favorites of fortune and many of the disappointed ones have had the best the world has to offer.

The annual festival of thanksgiving affords an opportunity to observe the attitudes of men toward life. If praise is offered to God for all his benefits, what are the particular benefits singled out as signally manifesting the divine favor? If fault is found with the management of the universe, who is it that finds fault and what is the particular part of the machinery that is out of order? There are those who thank God that they are better than other men, that they have been able to get possession of the earnings of others, and that their opinions are popular. Others have the feeling of gratitude aroused when they remember that they have stood for the unpopular cause for the reason that it is the cause of justice and truth. They rejoice that they have helped to remove temptation from the path of the weak and have given aid to the over-burdened. The unthankful are apt to have private grievances which they nurse tenderly. Their get-rich-quick scheme turned out badly and now they have to live upon the fruits of their own labor instead of having others toil for them.

In the providence of God we have acquired the means of fighting disease with intelligence. Our ancestors had a dread of disease which is to us unknown. The mystery of it was terrifying to them. Their remedies were often more dangerous than their ills. In withholding water from the fever patient they thought they were aiding in his recovery. The races untouched by modern thought about the body are still using drums to drive away the demons of sickness. With our present knowledge we may hope to banish from the earth some of the most dreadful scourges that have terrified and tormented men. Every one of us ought to be thankful for the privilege of engaging in the warfare against disease. We do not need to be physicians in order to be of use in reducing the death rate from tuberculosis, typhoid fever, pneumonia, and scarlet fever. Our new knowledge has made us aware of many bad habits which must be discarded if the world is to be free from preventable diseases.

The opportunity is open to us to teach the world the highest truth we have learned. This is cause for thanksgiving. We do not have to spend our days in unseemly squabbles over the opinions of our good forefathers. They have done their work so well that we have on hand more work than we can do. The Young Men's Christian Association is entering the educational and economic centers of the world with its gospel of bodily, mental, and spiritual health. The parents of today have great reason to thank God for the opportunity their sons have to count for something in the spiritual history of the world. The missionary societies are calling for the strongest men and women of the churches for tasks which only the strongest can perform. The public schools need thoroughly trained teachers who know the relation of the schools to social, economic, and religious conditions. The ministry gives opportunity for the exercise of the highest gifts of mind and heart. Religious forces must be recognized. There are too many divisions among Christians. In this time of transition it is supremely important that the right sort of men have the place of leadership. It is no wonder that young men of promise are turned away from the ministry when they observe the rivalry of the churches and are made to feel that a good part of a minister's business is to denounce his fellow Christians who do not agree with him on certain points of teaching. We can say to young men that the minister has bigger business than sectarian controversy and that the churches are becoming more and more concerned that he shall attend to his real business. For this we can sing with spirit the Te Deum.

Milweek Service(Nov. 23. Ps. 36:5-12; 71:15; 92:1, 2.

Religious Philosophy of William James

An Interpretation of the Famous Pragmatist and His School

BY PROFESSOR EDWARD SCRIBNER AMES.

It is always interesting to have an eminent man express his views of religion. When Mr. Rockefeller addresses a Sunday-school class, or President Taft talks about the churches, or a United States congressman occupies a pulpit, then the newspaper reporters have something to make copy, for the people are sure to be interested. But if the great man is also a scientist and a philosopher then his word concerning religion is listened to, not only with curiosity, but with respect and serious eagerness. Professor William James became known to the public first as a psychologist and as a Harvard professor. His text-book in psychology became the revelation of the mental world to more than one generation of college students throughout America. Here they found a juicy book on a traditionally dry subject. It was illuminating, fascinating, and human as perhaps no other text-book of its time, was. It remains a unique classic among scientific works.

No Theological Bias.

Now when this brilliant Harvard professor of psychology began to write about religion, it was a matter of course that he would have a great company of readers. It was evident that he was not circumscribed by any theological presuppositions. He had come to psychology by way of medicine, and in psychology he was an insurgent, so to speak. He began with physiology. He announced that his "working hypothesis" was that all mental states are correlated with brain-states, and said he would employ the hypothesis in the most radical way. He eliminated the ancient doctrine of the soul as a thing or substance, which is the inner essence of man, and proceeded frankly to talk of psychology without a soul. All of this was immensely pleasing to the materialistic and naturalistic temper of the age. Besides, Professor James had a marvelous way of saying everything, which made him fascinating to people far removed from his academic sphere of learning. This fascination was due to his capacity for facts and to his charming literary style, which has been unrivaled in the literature of modern science. What I call his capacity for facts led him to load his pages with all sorts of vivid descriptions of everyday experiences and with the liveliest quotations from literature, especially from biography. His mind fled from the cold and formal abstractions of his colleagues in philosophy as a healthy boy flees from the quiet stuffiness of a ladies' parlor, where all the delicate, gilded furnishings caution him to be very sedate and proper.

Varieties of Religious Experience.

Every one who knew of Professor James at all, was certain to be interested in what he might say of religion. Certainly here was a writer without prejudices and without traditions or conventionalities who would get at the facts, report them with all their native color and warmth, and interpret them by the dispassionate methods of science. His volume on the "Variety of Religious Experience" was the first book on religion from the hand of an authority in the new psychology. Since that time, now nearly ten years ago, Professor James has published three other books in which he touched upon religious problems. From all of these sources, I have gathered the impressions which are put together here as suggestive of his religious philosophy. Much of it is in his own words, after the manner so characteristic of himself, for it was always a favorite method with him to make copious quotations from the authors he cited.

I shall indicate briefly his treatment of three points; first, the differences in religious experience, due to temperament and training; second, the nature and function of religious doctrines especially the doctrine of God; and third, the practical significance and outcome of religious faith.

Inborn Differences Among Men.

The world has waited for the advent of the psychologist to make it clear that there are constitutional differences among men, which result in very different types of religious experiences. There are those who are constitutionally disposed to take life in an altogether optimistic manner. But it is more than animal happiness. "I mean those," too, says Professor James, "who when unhappiness is offered or proposed to them, positively refuse to feel it, as if it were something mean and wrong. We find such persons in every age, passionately flinging themselves upon their sense of the goodness of life, in spite of the hardships of their own condition, and in spite of the sinister theologies into which they may be born." These constitute the once-born type, like Walt Whitman, and Edward Everett Hale. With some, this attitude of happiness is seemingly an endowment, and with others a cultivated mood. "In fact, we all do cultivate it more or less," says James, "Even when our professed theology should in consistency forbid it. We divert our attention from disease and death as much as we can; and the slaughter-houses and indecencies without end on which our life is founded, are huddled out of sight and never mentioned, so that the world we recognize officially in literature and in society is a poetic fiction far handsomer and cleaner and better than the world that really is."

Religion of Healthy-mindedness.

This typical way of seeing the world has organized itself into religious movements, known as new-thought, mind-cures and the like, and they are patiently described and quoted as illustrating one type of religion, the religion of healthy-mindedness. Then we are shown the religion of the sick-soul. Here is agony, depression, pessimism and rebellion. Martin Luther, that mountainous, volcanic soul is called to witness, and Luther feels when he has grown old that his life has been a failure. The Electress Dowager, one day when Luther was dining with her, said to him: " 'Doctor, I wish you may live forty years to come.' 'Madam,' replied he, 'rather than live forty years more, I would give up my chance of Paradise.' "

Tolstoy at about the age of fifty, passed through this soul-sickness, which he describes in the fable of the traveler, surprised in the desert by a wild beast. "Seeking to save himself from the fierce animal, the traveler jumps into a well with no water in it: but at the bottom of this well he sees a dragon waiting with open mouth to devour him. And the unhappy man, not daring to go out lest he should be the prey of the beast, not daring to jump to the bottom lest he should be devoured by the dragon, clings to he branches of a wild bush which grows out of one of the cracks of the well. His hands weaken and he feels that he must soon give way to certain fate; but still he clings, and sees two mice, one white, the other black, evenly moving round the bush to which he hangs, and gnawing off its roots. Thus I hang upon the boughs of life—I can see but one thing: the inevitable dragon and the mice—I cannot turn my gaze away from them."

In such experiences, the vanity of life, the sense of sin and the fear of the universe, disrupt the happy calm of the optimist's world. To the sick-soul, the healthy-minded seem unspeakably blind and shallow, while to the healthy-minded, in James' phrase, "there is something almost obscene about these children af wrath and cravers of a second birth."

Sick Souls and Their Cure

He follows these sick souls through the pain of their convictions of sin, quoting from all sorts and conditions of men, and shows how at length by these fiery trials and sufferings, they emerge at last through conversion into the peace and light of the new-birth. He quotes their hallelujahs, and their glory-songs and fills his pages with their testimonies, yet admits that he himself never felt what they describe. He is just faithfully recording the different types of religious phenomena and insisting they are different and that it is absurd for any one type to insist that all persons shall experience conversion, or shall exhibit the optimism of the mind-curers before they may be called religious.

I should say that this appreciation of the variety of religious experience, and its full and dramatic rehearsal and interpretation constitutes the first great contribution of Professor James to the philosophy of religion.

The New Doctrine of Pragmatism.

The second thing I mention is his famous doctrine of pragmatism, in its bearing upon religious doctrines, particularly upon the doctrine of God. Pragmatism means practicability. It means serviceability, and utility. It is concerned vitally with the meaning of truth. We have been taught by the rationalists and the absolute idealists that truth, spelled with a capital T, represents a fixed and eternal order of things, of which, by rigid logic and by heroic mental discipline we may gain knowledge. But the pragmatists take truth in a more immediate and empirical way. Indeed they talk more about particular truths than about truth in general. They are interested in the truthfulness of particular ideas and definite systems of ideas. "Ideas become true" for them, "just in so far as they help us to get into satisfactory relation with other parts of our experience." Ideas are true as tested by the experience to which they refer. "Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labor; is true for just so much."

"The Cash Value of Ideas."

Pragmatism seeks for the cash value of ideas in present experience. It holds that the value of ideas changes. The truth, which is important for one stage of experience, may be unimportant for another. In a sense we put away the truths of childhood, when we become men. For example, it was significant in our boyhood world to know the truth about how fast our fellows could run, because it helped us to deal with them, as in choosing sides for games. But most of us do not play those games any more and few of us know the truth about our own running speed or endurance, much less that of our

fellows. In this way, ideas, according to Professor James, go into "cold storage." They were once fresh in the garden of action, but being no longer needed in our work or play, they depart from the warm spots of our feelings and interests and are buried in the grave of disuse.

What Doctrines Are Crucial?

Now all these characteristics of truths and of ideas are applicable to religious truths and beliefs. The question as to whether animal sacrifices were better than cereal offerings was once highly important. In New Testament times the question of circumcision involved the apostles themselves in serious misunderstandings. In later centuries, and to this day, for some minds, the immaculate conception of the Virgin Mary is a crucial doctrine. At the present time, some doctrines once held for essentials, are slipping away into Limbo. Professor James shows that among these is one of the ideas which has been regarded for centuries as an indispensable truth of religion, namely, the doctrine of an Absolute, of a Perfect Being, an omniscient, omnipresent, and omnipotent God. "The truth of 'God' has to run the gauntlet of all our other truths. It is on trial by them and they on trial by it."

Professor James' own conclusion, wrought out through many long and technical discussions, is that our idea of God is like our other ideas. "On pragmatistic principles, he says, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. Now, whatever its residual difficulties may be, experience shows that it certainly does work, and that the problem is to build it out and determine it so that it will combine satisfactorily with all the other working truths."

Peoples' God Too Remote.

His objection to the common notion of God is that it is too remote, too abstract, too far beyond our world to afford the help we need. "It disdains empiricism's needs. It substitutes a pallid outline for the real world's richness. It is dapper, it is noble in the bad sense, in the sense in which to be noble is to be inept for humble service. In this real world of sweat and dirt, it seems to me that when a view of things is 'noble' that ought to count as a presumption against its truth, and as a philosophic disqualification. The prince of darkness may be a gentleman, as we are told he is, but whatever the God of earth and heaven is, he can surely be no gentleman. His menial services are needed in the dust of our human trials, even more than his dignity is needed in the sky above us."

Religion Reinforced by Pragmatism.

Professor James regarded himself as in possession of a philosophy which promised a new and unprecedented strength to religious [illegible] as the harbinger of a kind of prophet of the coming day when religion and modern science would pass beyond their misunderstandings and antipathies and unite together in a practical and mutual support of the great, ideal human interests. "Let empiricism once become associated with religion," he says, "as hitherto, through some strange misunderstanding, it has been associated with irreligion, and I believe that a new era of religion as well as of philosophy will be ready to begin. That great awakening of a new popular interest in philosophy, which is so striking a phenomenon at the present day in all countries, is undoubtedly due in part to religious demands. As the authority of past tradition tends more and more to crumble, men naturally turn a wistful ear to the authority of reason or to the evidence of present fact. They will assuredly not be disappointed if they open their minds to what the thicker and more radical empiricism has to say. I fully believe that such an empiricism is a more natural ally than dialectics ever were, or can be, of the religious life."

Practical Fruits of Religious Faith.

The third feature of this great philosopher's religious philosophy is his insistence upon the practical fruits of religious faith. His idea of God is that of a greater consciousness than our own with which we are in living relation. It is a favorite remark with him that we humans may be in the universe like the dogs and cats in our libraries—seeing and hearing many things, sharing in the warmth of it all, but having no inkling of what it is all about. It was partly upon this notion of a large, encircling consciousness that he founded an argument for immortality. It was this, too, which interested him for twenty-five years in the Society for Psychical Research, though he never felt that there was as yet any scientific evidence of communication with the dead.

On the side of practical, everyday virtues he found his religious faith of the utmost significance. This is vividly set forth in the closing pages of his essay on "Is Life Worth Living?" "This life *is* worth living, we can say, *since it is what we make it, from the moral point of view.*" Omitting any further comments, let us hear the ringing words with which that essay closes:

Is Life Worth Living?

"God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight,—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears. For such a half-wild, half-saved universe our nature is adapted.

"These, then, are my last words to you: Be not afraid of life. Believe that life *is* worth living, and your belief will help create the fact. The "scientific proof" that you are right may not be clear before the day of judgment (or some stage of being which that expression may serve to symbolize) is reached. But the faithful fighters of this hour, or the beings that then and there will represent them, may then turn to the faint-hearted, who here decline to go on, with words like those with which Henry IV greeted the tardy Crillon after a great victory had been gained: "Hang yourself, brave Crillon! we fought at Arques, and you were not there."

Hymn of Fellow-help

By Arthur Hugh Clough.

When the enemy is near thee,
In our hands we will upbear thee;
He shall neither scathe nor scare thee,
He shall fly thee and shall fear thee.
Call on us!

Call when all good friends have left thee,
Of good sights and sounds bereft thee;
Call when hope and heart are sinking,
And the brain is sick with thinking:
Help, O help!

When the panic comes upon thee,
Hope and choice have all foregone thee,
Fate and force are closing o'er thee,
And but one way stands before thee
Call on us!

Oh, and if thou dost not call,
Be but faithful, that is all.
Go right on, and close behind thee
There shall follow still and find thee
Help, sure help.

John R. Mott's Call to Unity

In the different movements for unity in the mission fields we see the beginning of this great union which is yet to come. The student volunteer movement for foreign missions and the laymen's movement are phases of the same movement. If the workers in the field and at home could vote on this question tonight they would vote for the most complete union practicable. It is a movement which cannot be stopped. It is not to be supposed that it will come all at once. But it is sure to come. If Christian unity could be secured in the field it would double the efficiency of the missionary force. It is a stupendous undertaking to which we have set our hands. We cannot do the work if we labor on different lines. The opposition and the divisive tendencies are great. Success lies only in unity. We cannot meet difficulties like these and be divided. It was the great prayer of the Lord that we might be one, that the world might believe. Dis-union delays the conversion of the world to Christ.

We are challenged to Christian unity by the urgency of the situation. There is a rising tide of nationalism and patriotism. There is a recrudescence of hate and race feeling. This is discouraging, not only to the pessimist, but to the optimist, in the beginning of a century when we hoped that all would work together for peace. Nothing but the Christian religion can meet the emergency.

Again, we must prevent the duplication and overlaping of work. We must not spread our western differences over the eastern world. They are largely occidental, superficial and needless in many ways. We should not carry these divisions to the East. They are contrary to the revealed mind of Jesus Christ. Foreign nations will not see the true Christ as long as his followers are divided.

We are summoned to Christian unity by the promise of success. There are seventy or eighty armies marching upon a common object. But they have no common board of strategy. Nothing could withstand us if we had such a common board and a common army, working for a common goal.

The problem exists equally in the home field. It is a matter which concerns every one who has at heart the wishes of our Lord Jesus Christ. We realize our unity by realizing our oneness. We are one whether we think we are or not. We need penitence, contrition and confession of the awfulness of the sin of our divisions. We are to get our unity, not by compromise, but by comprehension. This does not mean uniformity, but unity characterized by diversity and liberty. Another process is that of transcendence—rising to the heights where we see things in their true light and setting. Then comes intercession—the one method which Christ so eloquently impressed upon his disciples. When we begin to pray for unity we will be smitten as hypocrites if we do not work for unity. Another process making for unity is fellowship. Conferences carefully planned and ably led are worth while. The plastic nations must be Christianized while they are plastic. Chains of Christian colleges must be established all over the non-Christian world. Great tasks will weld us together. Union in actual work makes further union easier. But unity is not an end in itself—only a means. More apostles of reconciliation must be raised up. No one body has a better title to that name than the American Board.—From an address before the Congregational Council in Boston.

—About 600,000 penguin eggs are gathered from the nearby islands and sold for food in Cape Colony each year.

Chicago Women's Inspiring Advance

Middle Stage of Jubilee Tour Reached in this City

BY MRS. MARIE V. BOWMAN.

This year has seen two great and significant movements in modern missions. The Layman's Missionary campaign has reached the inner consciousness of thousands of men, and fastened their attention to the responsibility of individuals toward the Christianizing of the world, and has resulted in recruiting the ranks of mission-speaking and mission-feeling people by thousands, and in directing an astonishingly great sum of money into the treasuries of the mission boards of all churches.

More recently this movement has been followed by a similar one among women—the motive of the hour being found in the celebration of a "Jubilee" commemorating fifty years of organized missionary work by women.

These Jubilee meetings were planned by a group of women from all churches, known as the Inter-denominational Committee, the same committee which plans study courses each year for missionary societies.

From California to New York.

These women arranged for a series of great mass meetings to be held in all of the large cities of the United States, beginning early in October in California and closing with a "Rally of rallies" to be held in New York in the early spring of 1911.

Different denominational Boards furnished speakers and leaders to make up a party which, in conjunction with local leaders in each city, are conducting a campaign throughout the country.

Two days are given, generally, in each city, to different kinds of meetings, some in churches, some in large halls, and others in prominent homes, while always the social fellowship feature has been fostered by the gathering together of the women at a luncheon or tea, at which acquaintances may be made, friendships formed, and the personal equation emphasized.

To the thoughtful observer of the signs of the times, to the one who, with cleared vision, can see the Unseen moving upon the face of the waters, these wonderful meetings which reached the central point of their itinerary in Chicago last week, speak prophetically.

Divine Plans Closing In.

They speak of a closing in of divine plans from the, to us, nebulous preparatory orderings of the centuries to a climacteric time of visible accomplishment of that for which the coming of Christ into the world in that day of old was divinely planned; that the world of men and women might become brothers and sisters—that thus the kingdom might come on the earth.

Quite readily can it be seen that the whole world may be reached by the Christian religion in our own generation.

Lately the government of Belgium has given to the Disciples of Christ the entreé to an immense section of Africa where millions of souls are waiting to be told of Christ. Nearby is our Dr. Dye, keeping his lonely vigil and waiting for the word of march.

The forbidden land of Tibet has quite recently laid off its age-old impenetrability, and our missionaries have already taken their initiatory steps toward going in and possessing the land for God.

These are the last dark spots upon our earth where the Christian religion has not been offered to the people.

In all this closing-in of plans—this coming to a focal point of the procession of events, women are having their part and it is a profoundly significant one.

Woman's Influence in Heathendom.

Early in the history of missionary efforts it became quite clear that there was an impassable wall between the men missionaries and a singularly powerful influence which, in a baffling way, was defeating the efforts of the workers,—it was the influence of the hidden women behind the curtains of the prison-like homes of non-Christian lands. Through all the centuries of incredible oppression and consequent non-development, these little sisters of ours in some unconscious way preserved their one jewel—the natural and indestructible influence which women have over the race.

The mothers of the world of men have a gift which can never be taken from them as long as they mother the race in the different womanly ways, the power of molding lives.

So that as the missionaries tried to lift men out of the power of degrading religions, they found that their efforts returned to them void—that ever their converts sank



Mrs. Helen Barrett Montgomery.

back as if a mill-stone were hanged about their neck,—they could not rise into the higher realm of a religion of fine ideals without their women rising with them. It was impossible.

Then it was that the call came to woman herself to lend that small hand of hers which is ever powerful for good or evil.

Christian Women's Success.

And she stretched forth her hand and God made it to be filled with power, and with gold and with the gladness of a great joy—the joy of life itself! And all this the extended hand has reached out to the little sisters of the far East for fifty years.

In this city's celebration of the Jubilee, Chicago church women wrought a great work, and proved again the might of the city's determinatory power.

Many things seemed to say the Jubilee couldn't be a success just at this time. But we have to report to the readers of The Christian Century a wonderful, a stirring, an inspiring success.

Under the general leadership of Mrs. Andrew McLeish, affairs were molded into fine shape, and the assistance of Mrs. Pooley, of the national committee on general arrangements, helped to move things along smoothly, together with the aid of such capable workers as Mrs. Linney, Mrs. Pellet, Mrs. Cooley, Mrs. Vickers and many other able women.

Meetings All Well Attended.

The mass meetings were well attended, running into thousands in the aggregate.

The Vinton moving picture lecture was attended by over 2,000 interested and delighted ticket holders in Orchestra Hall.

The drawing-room meetings were all successful, that of Mrs. W. R. Harper being the largest, but all were enthusiastic.

The luncheon was a revelation. Twelve hundred women entered into the fellowship of that occasion and it was a most happy and kindly social function, in spite of its bigness; everybody spoke to her neighbor in kindliest affection; denominational lines were fully forgotten in the great wave of purposeful kinship which came into the assembly on the wings of the one central and dominating intent which had brought this immense gathering of women together in the banquet room of the Auditorium Hotel.

Mrs. Montgomery's Inspiring Leadership.

While this fine spirit of unity filled the minds and hearts of the hundreds of women present, the profoundest depths of desire to enter more fully into woman's special service for God were stirred by the inspiring address of Mrs. Helen Barrett Montgomery, who brought to her task the greatest amount of research, wisdom and convincingness, combined with a womanly sweetness and tact which wooed us into greater circles of thought and purpose before we were aware. And this was true of the many addresses which Mrs. Montgomery gave.

Our own Miss Florence Miller we found to be a most attractive and effective figure in the group of leaders. Our C. W. B. M. general board has sent her on this "ocean to ocean campaign" as a representative of our organization, and most wisely and sweetly is she performing her part. We are very proud of our representative.

It would be difficult to estimate the amount of money which these jubilee meetings will direct into the treasuries of the Chicago missionary societies.

Increased Offering for Treasury.

Between $30,000 and $40,000 has been reported to the committee which has the matter in charge, and it is thought the amount will reach $40,000 actually reported as a direct result, but the awakening of the money conscience, which is so lamentably dormant when it comes to furnishing the wherewithal for actual, active missionary work in the field,—the awakening into life of this dormant faculty will mean a "radio-activity" not to be measured.

Our own C. W. B. M. auxiliaries accepted a "Jubilee apportionment" of $2,000 and raised in individual gifts over and above this apportionment $2,000 more, making a sum of $4,000 from Chicago sacieties.

It was a matter of great joy and a source of inspiration to the Chicago women to hear the splendid report from Kansas City. They gave, in the aggregate (all churches), $50,000, of which $30,000 came from our own

women of the Disciples' churches! This story was told in all of the Chicago mass meetings and without doubt raised the standard of giving appreciably here.

Our own report in Chicago of $4,000 showed the best offering of all the denominational mass-meetings. We want to emphasize the fine form of organization we have and we believe we have the best and most inspiring set of women on our National Board that there is in the country. This little bit of personal pride may be excused once in fifty years.

May the dignity and significance of women's work for women in Christian missions carry its appeal in the largest way to the hearts of thousands of women everywhere in this Jubilee year.

A Significant Service

The Cultivation of Christian Unity at the Lord's Table

BY DR. HUGH T. MORRISON, JR.

The Second Presbyterian Church of our city celebrated recently its seventy-fifth anniversary. The celebration lasted two weeks. The church is prosperous and housed in the best edifice in the city.

On Sunday afternoon of the final day of the celebration all protestant churches of the city, and their pastors were invited to join in a union communion service. Every pastor received a note from the minister of the Presbyterian church in which a sincere invitation was extended accompanied with a statement that the service was not for show or to glory over achievements, but for quiet, devout fellowship and worship.

A Communion Atmosphere.

About six hundred people were present. The assembly was quiet but not funereal. During the moments of assembling the notes of "Jerusalem the Golden" were softly and impressively played on the great organ. If one were not hushed before entering the church, the strains of music and the noble architecture at once quieted his soul, and one naturally settled down to meditation upon the tragedy of Calvary.

The minister introducing the service mentioned regrets received from three brother clergymen detained by important services elsewhere. A Disciple and a Baptist pastor and an Episcopalian rector were unavoidably absent but sent messages of greeting and good will.

Following this was the pastor's statement so familiar to Disciples. "I have no right to invite you to this table" he said, "It is our Lord's table and it is yours as well as mine. Long before this church was builded, or any church, it was given the disciples by our Master. We sit together today, you with as great right as I, to fellowship with Jesus about His table."

No choir was present. A precentor quietly led each inspiring hymn chosen with beautiful appropriateness.

Various Pastors Participating.

Seated around the table were about a dozen pastors representing Methodist, Presbyterion,Lutheran, Disciple and Congregational churches. Each had part in the service. With the exception of one who allowed himself to forget the occasion and delivered an address in stentorian tones and at too great length, all acquitted themselves in such manner as to add dignity and impressiveness to the service.

Four brief talks of from four to six minutes in length were made preceding the blessing of the emblems. Each speaker was thoroughly prepared so that he could say the thing appropriate to such an occasion and quit when it was said. Two Presbyterian ministers offered thanks for the emblems and a Presbyterian and Lutheran pastor presided at the table.

Service Beautifully Simple and Appropriate.

No offering was taken, and no irrelevant announcements made to detract from the spirit of the occasion. As soon as the elements were distributed the benediction was pronounced and the congregation dispersed in silence.

I am reporting the service for several reasons.

The service was beautiful in its simplicity and appropriateness. It gave first place to the passion of our Lord on Calvary. There was no desire to have the assembly photographed. It was too earnest and deep to admit any significant feature of it being reproduced in a picture. Its significance was not its bigness but its spiritual character. It was important not because a multitude had gathered, but because Christ was there. The sufferings of Calvary awakened penitence for our own sin which is a piece of all that sin that wrought the Master's crucifixion.

Unintentional Close Communion.

It was a unique experience to be invited to company with another body of Christians in this formal celebration of our Lord's death. Aside from the Disciples, all churches are really close communionists. Some denominations have been avowedly so, while others have been so for the most part unconsciously. If they are not exclusive they are at least seclusive in its observance. The members of other churches rarely know when communion day arrives in their sister churches. The sacramental feast is prepared with thought alone of the regular communicants of the church. If one be present on the day of its observance he will not be invited to leave. But in many churches there is no effort to make it easy for a stranger to participate. Often the congregation is dismissed to allow visitors to leave prior to the distribution of the elements. Or the service is held at a special afternoon hour and the minister or presiding elder invites the members to the altar, while the non-communicants feel a justifiable diffidence toward approaching the altar to receive the sacrament. A certain formality in the method of observance may prove forbidding to one not accustomed to that particular manner of procedure.

A Unique Event.

I recall no instance in my experience where another denomination has called together the various religious bodies of the city for a union communion service. Among the Disciples it is almost an invariable rule to hold such a service when our edifices are dedicated. We have believed that all Christ's disciples should be free to sit down together at His table and have sought the opportunity for practical expression of this belief. Such a service as I am describing can therefore be only an occasion of great gratitude to a Disciple.

This service seemed to me also one of those good omens witnessed today of the approaching unity of God's people, and an example of a very effectual method of hastening the fulfilment of our Lord's prayer.

Practicing Unity at the Lord's Table.

Discussing Christian union will not advance us as rapidly as practicing it around the communion table. Theological combats are repelling; the Lord's table is attractive. In theological discussion we assert "It is you!" At Jesus' table we ask "Is it I?" It is not easy to be satisfied with minor and insignificant issues when we have tried to appreciate the meaning of Calvary.

Any feeling of superiority on account of some fancied or real extra obedience will vanish when we reflect on our imperfection in the light of Jesus' supreme sacrifice.

A holy Presence will make us love the Lord's disciples in the Presbyterian and Methodist churches as profoundly as we love those in our own church.

When we see how easily and naturally Jesus oversteps all our artificial denominational bounds to eat and sup with his disciples, we will have little difficulty in finding our way across them too. It is never unsafe to follow where Jesus himself leads.

Springfield, Ill.

Organism vs. Organization

I read a book last week that moves me to make a remark or two. This book was written by a man who thinks he has solved all the problems of life. It is especially valuable because of the extent of the egotism of the author. It is not the first scheme that has been proposed for the settlement of the world's problems. It will probably not be the last one. I have no doubt but that I will write one or two myself before everything is finally settled. This man calls his book, "World Corporation." He says the settlement of all problems is a very simple matter. He proposes the formation of a "World Corporation." In fact, he has already organized it. It is to include all corporations of all nations of the earth. The plan is to sell shares in "World Corporation" at $1.00 a share, then go into the markets of the world and buy up railroad and mining stocks, and all other stocks and bonds; and keep at the matter until everything that is salable is purchased by "World Corporation." Of course, a man who would write a book of this kind would also settle the labor problem and the money question and the social issue and everything else. The only difficulty with the thing is, that it is like the man's perpetual motion machine, it won't work.

I smiled when I read the book, and you may laugh when you read about it, but the fact is it sounds a very important note in human life. We want to settle things. We want to form a nation that will never need to change. We are anxious to establish a church that will remain the same forever We demand a creed that needs no revision In other words, we want to fix things. We ignore the law of growth; get a hatchet and saw, and sometimes a meat-ax, and start out to build a world. The old theological theory was after this order. Fundamentally it meant, that one morning in the dawn of time, the Almighty stepped out on one corner of space, and with a hammer and nails and a saw made the universe. There never was a greater repudiation of the power of the Almighty than this piece of nonsense. Growth is the law of God in every world. From the smallest atom to the greatest star the law of growth is seen. From the unicel

lular organism, so low in form and order, that no man can tell whether it is an animal or plant, to the soul of the Son of God, growth is the law of life. Why should puny man try to change it? But we do just the same.

I plead guilty to at least two experiences in repudiating the plan of God. Many years ago I became a school teacher. I introduced my work by spending two weeks in the County Institute. I listened to a course of lectures, on "How to Organize and Classify and Teach a Country School." I bought a book with this euphonious title, and felt that I was equipped for my work as a teacher. On the morning of the first day I was greeted by four little bare-footed boys and girls. I stood in their presence with my machine as powerless and more hopeless than either child. I made a solemn resolution then and there that I would never do anything in the school room according to a stereotyped plan if I could do it in any other way. Later I became a preacher. I felt as every young preacher does, that I must organize my church. I had no idea as to what this meant, but the church must be organized. So with the help of the printer I launched the movement. We got out a four-page leaflet putting all the prominent members of the church on important committees. The folder was a piece of art. It was a thing of beauty, but a joy for only a short time. I announced ex-cathedra, that we would have reports from all the committees at least once a month. Did the committees report? Not that anybody ever heard of. The last report I had was to the effect that the reports were not all in. But I was. I surrendered the plan in disgust. I made a solemn resolution then that I would never do anything in the church according to a stereotyped plan if I could do it in any other way. I may be a fool in some respects, but I am at least not this kind.

And now I come to the point of the parable This article began with an announcement about "Organism vs. Organization." Our Brotherhood needs to learn this lesson. We get into a great convention, have a few enthusiastic speeches, and proceed to organize something. I know for I have helped do it several times. Our past is filled with the wreckage of outgrown and abandoned organizations. But we still keep at it. If we could call the roll of the immature and amateur organizations we have started the mat ter would become exciting. The time has come for us to stop this "playing at it" and get down to business. The world cannot be saved by organization. This has been demonstrated a thousand times. The Roman Catholic Church is the best example of it in religion. The machine is too big. It takes too much energy to make the wheels go round.

But some one is ready to say, "How do you expect results without an organization?" And there is where the difference between organism and organization comes in. Life forms its own body, a body sufficient for its work. When we become thoroughly convinced of our duty on any question and have deep-seated convictions that we ought to do something, a way will be found. It will be the natural way. It will be life expressing itself. It will be organism instead of organization. Life cannot be created by organization, but will always express itself in a fitting body of organism. The life of God in the souls of men will express itself in such movements as will enable them to do the work of the Kingdom of God.

Christian union is a wonderful theme these days. But what do we mean by Christian union? Do we propose a vast ecclesiastical organization that will undertake to save the world by machinery? If we mean this, count my vote against the proposition. But if we mean to get the sons of men so full of the spirit of the Son of God that they will naturally come together as one body in Him, count me on the affirmative side. This is what the church and the world need.

Eureka, Ill. H. H. PETERS.

Authority in Religion

Christ is the sole and only authority in His church. His rule shall not end until he has put down all other authority.

All authority is either external or internal. External authority rules by restraint, internal by its appeal to the heart and conscience of man. One may control a man by the fear of punishment, the other by the innate sense of right and wrong. An example of the former is the law, of the latter, the gospel. The frst was written on tables of stone, the latter upon the "fleshly tables of the heart." The one is literal, the other spiritual. The one is from Moses, the other from Christ. The authority exercised over a little child is external; when he is grown the parent must reason with him and govern from within.

Our heavenly father used external authority in the childhood days of the race but now he appeals to the heart, through the truth.

Truth needs no authority to enforce it. It is self-enforcing. Jesus did not teach as the scribes, using infallible texts, or exterior title. His own personality and the value of his words were sufficient. His truth stirred the hearts of men. His words fell upon their ears like the very words of God. They quickened the conscience—they caused men to cry out, what shall I do that I may inherit eternal life?

Christ's words do not come barking at your heels; they meet you face to face; you cannot push them aside; they block your way like the eternal hills. You may climb over them and go on but you will find them still standing there when you return to face your God.

Christianity then, has its authority. But where? The Romanist says in the church, the Protestant literalist says in the Bible, the Quaker says in the heart. Who is right? We say that all these speak with authority only as it is borrowed from Christ. These no more shine by their own light than does the moon. Augustine said: But for the authority of the Pope, I would not put the Bible above the Koran. And what is the church but the living teacher, teaching Christ in the present tense? And what is the Bible but the servant of its Master, a messenger carrying to poor lost sinners the saving knowledge of Jesus?

And what of the human heart? Is it not deceitful and desperately wicked? Is it safe to trust the Inner Light? Is this the voice of God, the only and ultimate authority in religion? My own heart does not bow down to these. Neither Romanism nor Protestantism; neither creed nor dogma; Christ is all for Christ is God.

He exercises all authority over his church. He is the head. He is the absolute monarch in His Kingdom.

He who speaks the words of Christ may speak with the same positiveness with which Paul spoke when he declared, "Though we or an angel from heaven preach any other doctrine let him be anathema." Then may we set our faces like flint. Christianity is true, not because it is in the Bible, alone, but because it is in the heart of things. It regenerates the world. It works and subdues by love.

Said Luther: "The Bible being the servant and not the Master, need not be perfect." No one should lose faith in Christ because he cannot accept every word and sentence in the Bible.

The Bible has gone "through the mill" during the last century. It has been subjected to the criticisms of science and has been put to the test of human consciousness. Nevertheless it remains the bulwark of our faith. Let him annihilate the doctrine of literal infallibility of the Bible who will, our faith in Christ remains unshaken still.

Suppose we pass from the letter to the spirit mode of reviewing the Bible, is not Jesus still supreme? The issue of the ordeal that has so alarmed many of our brethren, has been after all the supreme exalting of Christ.

The church is His witness, the Bible is His witness, the heart of faith is His witness, the Spirit is His witness, He is over all, and He speaks through all.

Be not alarmed. The perpetuation of divine truth by external authority may be your idea, but if it should chance to be that external authority was only the scaffolding, the death knell of the church has not been sounded. The scaffolding may fall that the real beauty of the temple may greet the eye of the beholder

Let us speak out of Him, whose authority is neither ecclesiastical nor official but moral and spiritual. Would to God that the preachers of my day and generation would cease defending creeds and theological systems, and seek to know Jesus only, and to do His will.

"All hail the power of Jesus' name" might then become the universal anthem of the church.

Pekin, Ill. O. C. BOLMAN.

Call for "Peace Sunday"

The third Sunday in December has been set apart as Peace Day for churches of all names and creeds. Benjamin F. Trueblood, secretary of the American Peace Society, has been joined by a group of distinguished men in calling the churches to observe that day. Among others are the names of Cardinal Gibbons, Bishops Mallalieu, Cranston and Fitzgerald, Rev. Russell H. Conwell, Rev. Charles F. Dole, Rev. James L. Barton and Rev. Arthur J. Brown. "All the nations," their appeal says, "especially all the nations of Christendom, are in closer touch with each other than at any previous time in the world's history.

"Surely it is high time that we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth and the wholesale slaughter of human beings.

"In such a crisis as this, when the movement for world arbitration and peace has made such enormous progress both among the masses of people and in the governments themselves, the religious press, the clergy of every Christian church, all leaders of religious organizations and all patriots and philanthropists ought most cordially to unite. and with earnest, persistent and wisely-directed efforts strive, in all legitimate ways, to bring about a condition of affairs that shall eventually make wars between the nations an utter impossibility, and put a stop to this present irrational and burdensome rivalry in armaments.

"To this end we most respectfully urge the clergy of all the Christian churches, and the leaders of all other religious organizations, to observe the third Sunday of December of each year as Peace Sunday, or some other Sunday if this is not convenient, and in song and prayer and reading of the Scriptures, and especially in the sermon, to advocate the abolition of war and the substitution of imperative, universal arbitration, and thus secure world-wide peace; and so fill the world with security, comfort and permanent deliverance from the terrible sufferings and the awful destruction of life and property incident to all wars."

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER III (Continued).

"I heard what you said," he observed, "But yore givin' yoreself a bum steer. I've knowed that man fer years. I never had to break with him afore tonight, an' I'm sorry I hed to do it. The boys ull tel you that I hev some reppitation from Dawson City to Reno. I've met gun-fighters an' knife-slingers of both sexes an' severeal complexions. My nerve is steady, son. But the man we crost tonight is as bad as I've seen. We done him a favor, fer ef he'd lost the boat I know what ol' General Sternberg at Manila would ha' done to him. But he haint the grateful kind. Look out fer him sharp. He's a strong hater an' he's got it in fer ye."

CHAPTER IV.

"The Hero is Sentenced on Calle Real."

Like all men worth while, Rainier was a man of imagination and had pictured himself arriving in Ilo-Ilo in a rather definite mental sketch. He had seen himself first viewing the town from the bulwarks of the "Hyson," then saying a warm farewell to Alaska and going ashore with his papers and reporting to the military commander—thereafter becoming a rather conspicuous citizen of the community as upon past occasions in other war-zones. Truth altered this somewhat.

Six days after leaving Nagasaki he had crawled out on the beach of Ilo-Ilo Strait with the last energy of a terrible battle with the night-darkened waters, and was dragged up beyond the reach of the malignant undertow by the scurviest looking individual that he had ever seen. However, that didn't trouble him, for he went into nothingness for something less than a millennium and then awoke to as evil a situation as a recently puffed and petted journalist could desire. When his senses returned the scurvy individual also seemed to return and it was as Rainier looked up into his haggard but good-humored countenance that he delivered himself of the inevitable question.

"What's happened?" he asked, finding only half of his voice present.

"Search me," grinned his keeper. "Somebody slugged yo' an' floated yo' off fo' daid, Ah reckon."

The prostrate man's eyes noted that he was lying in a bamboo shack. The air was torrid. Outside, the surf was gently snoring. The sun was glimmering at a thousand crevices in the nipa wall.

He raised his arm with infinite labor and found his head big with a clumsy bandage. Then his eye rested with more care upon the unwashed Samaritan above him.

"We had just made the Ilo-Ilo lights; I was leaning over the rail. I think I fell overboard, for I remember a swim that seemed interminable. How long have I lain here? All night?"

"Six days, seh."

"Heavens! What a bore to you! I'm a newspaper man—Rainier. I'm under obligation to you. Your name?"

The slouching figure at the cot's side half straightened. The red-rimmed eyes in the unshaven, greasy face betokened hesitation. Then the sensual lips spoke and Rainier caught the words.

"Back home they call me Rod—Rod Garrison. Out heah it's shawtened to 'Bino.'"

Rainier's gaze fastened on a blue flannel shirt.

"In the Service?" he asked.

"Not now, seh. Ahm a beach-combeh. How's yo' haid feel? Ah reckon th' fellah who gave yo' that blow had re-infoced fingehs."

Rainier lay quiet a moment, closing his eyes to the meanness of his surroundings. Weak, and conscious of a dully aching head, he was endeavoring to recall the circumstances surrounding his mysterious fall over the side of the "Hyson." But his weary mind refused to aid him.

Garrison had turned from him to bend over an evil-odored kitchen-mess.

"My papers were buttoned in an inner pocket of my blouse," suggested Rainier.

"Nothing in yo' cloes when yo' came paddlin' in."

"No gold in my belt?"

"Yo' belt was gone, seh."

Rainier's philosophy began to form.

"Tough outfit on boad th' transport?" queried the beach-comber.

"No, a good class of men."

"Yo' must have made an enemy aw two then. They come up behin' yo', knocked yo' senseless, robbed yo' an' threw yo' oveh."

Rainier looked up sharply at his host. His mind had fastened on the angry words of the doctor on the ship's ladder in Nagasaki. But he shook himself loose from his suspicion. Surely no man would attempt murder to revenge an indignity practiced upon him for his own good. No, some sea-criminal of the forecastle had evidently caught the gleam of the correspondent's money and risked a halter to get it.

To sum up, then, a broken head, an empty pocket, and the necessity of introducing himself under serious disadvantages to Ilo-Ilo society.

Rainier had come back to consciousness somewhere in the mid-morning. Closing his eyes again he dreamily listened to his companion stirring about the shack. Shortly he fell asleep in spite of the increasing heat beating through his shaky shelter. When next he awoke he realized it to be afternoon. As he stirred hopefully and stretched his limbs, Garrison appeared above him with a white bowl, steaming and spiced. Shortly he was feeding himself chicken broth, the huge spoon trembling from the bowl to his mouth and back again, each trip an experiment. An hour later actually found him helped into his clothes by Garrison, who had tried in vain to dissuade him from dressing. Dressed, he found himself too strengthless to walk, but sat perspiring with weakness on the edge of his cot collecting additional facts from his host to aid him in getting his bearings. The "Hyson," it appeared, was now in the Sulu Archipelago, having steamed south two days after making Ilo-Ilo, leaving behind a mountain of yellow pine cases, a half hundred mules and a few miscellaneous human units on the Ilo-Ilo wharves.

"Did a man calling himself Benson-Alaska Benson, look me up?"

"Why, Ah hevn't repo'ted yo' yet to the Provo'," said Garrison, rather slowly. "Ah'm not in very good standing at haidquahtehs. Ah reckon ah ought to hev tol' about yo' but ah'm tryin' to he'p the Provo' to forgit me. We ah some distance out the limits, as yo' can see fo' yo'se'f."

Rainier had noted this fact through the windows. With reviving interest in life he had looked along a lonely beach fringed with cocoanut palms, seeing in the distance a helter-skelter of tile and corrugated iron roofing that he surmised must be Ilo-Ilo itself. He was looking at the rather meager effect as Garrison answered him and turned back to search more keenly the features of the beach-comber.

"I say, you didn't take French leave of your regiment?" he asked sharply, for he had taken a fancy to the shiftless man in his greasy semi-uniform.

"A yeah ago you'd hed to fight me fo' that," drawled Garrison. "But Ah kin fo'git easy nowadays. Climate'll change yo' code so yo' cain't recognize hit."

"Your pardon, Garrison," said Rainier, remorsefully. "I should have—I did read you better. The truth is I feel knit to you for the best reason on earth and I'm jealous of the records of my friends."

Garrison's words had been passionless, but a fire had slumbered in his eyes as he had answered. The gleam quenched in returning listlessness as he went on.

"No, seh, Ah ain't neveh pulled down my swearin' hand. I've got some papuhs somewhahs in this ole shack. No, seh, the explanation of what yo' read in my face is mighty simple. 'Bino' is the magic word. It conveys nothin' to yo' as yet, Misteh Rainier, but afteh yo' hev campaigned oveh this Gawd-depahted dump heap for a yeah an' so yo'll undehstan' the profound meanin' of my revelation. 'Bino,' seh, is a lyin' promise of heaven sandwiched into a double-barreled hell. 'Bino' is a suicide's accelerator, a cause fo' divo'ce, a stomach rot, an' a brain stew. Compa'ed to hit, whiskey is face-wash an' absinthe is soothin' syrup."

"Throw it over!" said the correspondent sternly.

The beach-comber's only response was a shrug, a movement half of indifference, half of despair.

Rainier started in with an impatient remonstrance, but stopped in the middle of his sentence. A suddenly audible murmur of voices outside had floated in to him. Almost instantly the shack door was pushed in with a careless crash and a boy-faced American sprang into the little room. He was clad in natty khaki and was closely followed by two blue-bloused soldiers with rifles.

"You're under arrest, my man," said the officer in a tone that he evidently held down to snappy professionalism with an effort. He addressed Garrison, whose face did not change from the look of careless cynicism brought out by his conversation with Rainier.

"He'p yo'se'f, Provo, he'p yo'se'f," he said with ironic hospitality, languidly arising.

The officer was now eying Rainier with some surprise. Rainier felt no necessity of arising and remained seated on the cot, gazing calmly up into the Provo-Marshall's face. There was something of a contrast between the red-faced boy officer, fresh from "The Point," fairly creaking in his starched khaki case, and the pale young man of the world in his soiled and shrunken suit of grey.

Garrison became momentarily alert.

"Lieutenant Lately, my friend Misteh Rainier of Seattle."

The lieutenant did not acknowledge the in-

troduction.

"Have you a sedula?" he said abruptly.

"No," answered the correspondent. "What is it?"

"A pass—a certificate of registration."

There was a touch of impatience in the explanation.

Here Garrison broke in with, "Allow me to explain Misteh Rainier's presence seh."

"I am capable of examining the man," said the officer. "A beach-comber's word don't go far with my office. No, not a word. Corporal, remove the prisoner."

Garrison, still endeavoring to explain, was roughly shoved through his own door and was received with a cheerful sound of laughter outside, where, Rainier judged by the noisy reception, that a strong detachment was gathered. He heard their good-natured jeers at his host.

"The cat came back!" "Bino Bill, th' Bottle Buster."

Apparently the Provo-guard had met Garrison before.

"Now explain yourself," directed the Provo-Marshal curtly.

Disregarding the note in the officer's voice that betrayed delight in a little brief authority, Rainier gave the barest possible outline of the facts explanatory of his presence on Ilo-Ilo beach. Every sentence hardened the look of suspicion on the lieutenant's face. At the rather lame finish he said abruptly,

"No papers to identify you?"

"Naturally, none. Garrison will substantiate the latter part of what I have told you. My mail will arrive shortly and satisfy you fully."

"I'm satisfied now," said the officer coldly. "I have orders to clean up this beach and I'm not going to let a pipe-dream like that fool me. Sorry, my man, but you'll have to come with us. Corporal (he raised his voice), line up this beach-comber with the rest."

More amused than indignant, Rainier went, weak but smiling, out into the sunlight, to be baptized in the curiosity of a dozen soldiers and a group of dejected natives. For an instant he felt the possibility of a dramatic deliverance. There were at least four regiments in the American army somewhere in the Philippines with whom he had campaigned in Cuba and Porto Rico. But the Provost-Guard were all labeled with the insignia of the Sixty-First, a regiment utterly strange to him. Had it not been for his exasperating weakness he would have felt even more cheerful. But his uncovered head, dizzy with his long illness, felt the glare of the terrible sun with his first overwhelming reminder that he was under a tropic sky.

The nearest soldier noticed his uncertain step and the hand involuntarily raised to his head. He stepped up to Rainier.

"Where's your cover, old man?"

"Lost it." (To be continued)

Noteworthy Steps Toward Unity

Three Important Actions on Church Unity Taken Last Month

The Episcopalians

A CONFERENCE ON UNITY.

(Action taken at Cincinnati.)

Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of faith and order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will and to put on the mind which is in Jesus Christ, our Lord. We would heed this call of the Spirit of God in all lowliness and with singleness of purpose. We would place ourselves by the side of our fellow-Christians looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbear ance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

With grief for our aloofness in the past and for other faults of pride and self-sufficiency which make for schism, with loyalty to the truth as we see it and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are as one, we respectfully submit the following resolution:

Whereas, there is today among all Christian people a growing desire for the fulfill ment of our Lord's Prayer that all his disciples may be one, that the world may believe that God has sent him:

Resolved, the House of Bishops concurring, that a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven bishops appointed by the chairman of the House of Bishops and seven presbyters and seven laymen appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next general convention.

The Congregationalists

STRONG FRATERNAL RESOLUTIONS.

(Action taken at Boston.)

Whereas the last Lambeth Conference of the Anglican Communion which was held in London in 1908 lifted up the ideal of church unity in these words: "We must set before us the Church of Christ as he would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God, we dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which tney hold no less sacred. We must fix our eyes on the church of the future which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise, but comprehension, not uniformity, but unity."

And whereas the Anglican bishops further recommended that for this end conference of ministers and laymen of different Chris tian bodies be held to promote a better mutual understanding; and we on our part would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things, of which as Congregationalists we are stewards, to the church of the future; therefore this council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship.

It is further recommended this matter be referred to the committee on overtures from the Episcopal Church to act as our representatives in carrying out the spirit and in furthering the intent of this resolution.

It was voted that in view of the possibility of fraternal discussion of Church Unity suggested by the Lambeth Conference of Anglican Bishops, 1908, a special commission of five representatives be appointed to consider any overtures that may come to us as a result of this conference.

The Disciples of Christ

A COUNCIL ON CHRISTIAN UNION.

(Action taken at Topeka, Kans.)

An organization to be called The Council on Christian Union was formed, whose purposes as stated in its constitution are:

First—To create and distribute literature bearing on Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose.

Second—To arrange conferences in important centers on the subject of Christian union

Third—To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ.

The address of the President of the American Christian Missionary Society, which occasioned the above organization is epitomized as follows:

"I believe as you believe that we have the greatest message ever given to the world. The time has come when we should propagate it or quit it. We have been content to be isolated from the other churches all these years but I believe we were wrong in keeping to ourselves. We should let the world know the message that we have. There are three steps that I believe we should take.

"First, we should put out a definite propaganda. We should send literature embodying our views to every minister in this country every month or at least once a quarter.

"Second, there should be a monthly maga zine as a clearing house for thought on Christian union. Its pages should be open for discussion by any reputable minister or layman of any church but its editorial policy should be steadfastly in line with the principles of the Disciples of Christ. This maga zine should serve to bring our platform before the divided church of God.

"Third, the time has come when we have got to change our attitude toward our religious brethren. Sometimes it has looked as if we regarded the Methodists and Presbyterians and the others as enemies. We can t win them by throwing stones at them but we can win them by love. We should regard them as brothers. If they deny it, we should claim it still, and if they deny it again, we should go on claiming them as brothers. The baptismal question is not as large a question as once it seemed. Thomas Campbell's plea was to unite the world."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, NOVEMBER 20.

Theme for the Day.—The City of God.

Scripture.—Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.—Isa. 52:1.

And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.—Rev. 21:2.

City of God, how broad and far
  Outspread thy walls sublime!
The true thy chartered freemen are
  Of every age and clime.

One holy church, one army strong,
  One steadfast high intent,
One working band, one harvest song,
  One King Omnipotent!
    —Samuel Johnson "City of God.")

Prayer.—Father of infinite mercy, let Thy blessing rest upon the church throughout the world. Heal its divisions, and give its members of every name and company, the spirit of love and brotherhood. Help us to advance the oneness of the body of Christ by cultivating the graces of good will and appreciation, and by co-operation for all holy ends with those who love our Lord Jesus in sincerity. Hasten the day, we beseech Thee, when the war of creeds shall cease and the strife of opinions shall vex the church no more.—Amen.

MONDAY, NOVEMBER 21.

Theme for the Day.—The Joy of Humble Goodness.

Scripture.—I will praise the name of God with a song, and will magnify him with thanksgiving. The meek have seen it, and are glad: Ye that seek after God, let your heart live.—Psa. 69:30-32.

For Jehovah, taketh pleasure in his people: he will beautify the meek with salvation.—Psa. 149:4.

Thy soul was like a Star, and dwelt apart:
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free.
So thou didst travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.
    —Wordsworth ("Milton.")

Prayer.—Good Father, it is good for us to feel Thy nearness, for then our hearts are comforted and we cease to fret ourselves with the strife of the world. We find inspiration in the lives of those who have walked in humble ways, and yet found the days full of sweet and solemn joy. Teach us the lesson of contentment. Save us from the worry of unsuitable desires. Enrich us with the graces of Thy children who have lived in the sunlight of Thy love, and make us worthy of nobler tasks in the life to come.—Amen.

TUESDAY, NOVEMBER 22.

Theme for the Day.—The Lost Son.

Scripture.—And the son said unto him. Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.—Luke 15:21-22.

Sad penitent, beloved of God thou art,
  Thy wandering feet He welcomes home at night—
More dear than those who never did depart
  Is the returning sinner, to His sight.
—Louise Chandler Moulton ("The Prodigal.")

Prayer.—O Thou who dost welcome to Thy heart all who in penitence and faith turn their homeward steps to Thee, hear our prayer for all who strayed from the way of good, and are living in the far country. Bring them to themselves again, and kindle within their souls such discontent and longing that they may turn from self and sin and take their way back to the Father's house. And when we pray this prayer, we pledge Thee our efforts to bring its answer. For we know that only thus can we pray aright. Turn our own hearts more fully to Thee, and welcome us at last to the Home eternal. For Jesus' sake.—Amen.

WEDNESDAY, NOVEMBER 23.

Theme for the Day.—Nature's Voices—and God's.

Scripture.—The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.—Psa. 19:1-2.

Who maketh winds his messengers; flames of fire his ministers.—Psa. 104:4.

My soul, wait thou in silence for God only; for my expectation is from him.—Psa. 62:5.

The silent skies are full of speech
  For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
  Of Faith, and Love, and Fear.
    —Phillips Brooks ("A Carol.")

Prayer.—O Thou, who hearest all our words, and understandest our thoughts afar off, grant us, we pray, that quietness of soul in which the divine message may be heard. May we learn to shut out from our lives for some small part of each day all voices but thine own. In the secret place comfort us until our troubles vanish away; in the cleft of the rock hide us until the storm be overpast. So may all solitude grow precious to us as it brings us nearer Thee, and all loneliness be banished in the joy and light of Thy countenance.—Amen.

THURSDAY, NOVEMBER 24

(Thanksgiving Day.)

Theme for the Day.—The Nation's Cause for Gratitude.

Scripture.—Ye shall divide the land for inheritance, and ye shall inherit it, one as well as another; for I swear to give it unto your fathers; and this land shall fall unto you for inheritance.—Ezek. 47:13-14.

When our sons shall be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace; when our garners are full, affording all manner of store, happy is the people that is in such a case; yea, happy is the people whose God is Jehovah.—Psa. 144: 12, 13, 15.

O beautiful for spacious skies,
  For amber waves of grain,
For purple mountain majesties
  Above the fruited plain!
  America! America!
    America! America!
God shed His grace on thee,
  And crown thy good with brotherhood
    From sea to shining sea!
—Katherine Lee Bates ("A New America.")

Prayer.—Lord, we thank Thee that after the custom of our fathers we observe this day of thankfulness. Thou hast been very good to us. The blessings of the year have been abundant. From scourge and pestilence, from storm and flood, from war and turbulence, Thou hast protected us. With abundant harvests, growing cities, and increasing resources Thou hast enriched us. We would acknowledge Thy providence in all these things. We would recognize Thy hand in all our national experiences. Save us, we beseech Thee, from ungodliness and unbelief, and may our nation bear to the other peoples of the earth a living testimony to the love of peace and righteousness throughout the world. We ask for Thy name's sake.—Amen.

FRIDAY, NOVEMBER 25.

Theme for the Day.—The Conquest of Trouble.

Scripture.—But the salvation of the righteous is of Jehovah; He is their stronghold in the time of trouble.—Psa. 37:39.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.—John 16:33.

When troubles march to meet you,
  Salute them at the door.
Extend both hands to greet them,
  Their worst will soon be o'er.
Beat down their stormy bugles
  With your rejoicing drums,
And, mailed in lofty courage,
  Accept whatever comes.
—Margaret E. Sangster ("A Little Help.")

Prayer.—Holy Father, Thou art our portion in life, and our exceeding great reward. In Thy good pleasure we would pass all our days. In the strength Thou dost supply, we would meet all the troubles that oppose us. For Thy grace can sustain us in every time of need. Deliver us, we beseech Thee, from fear, from worry, and from an unquiet mind. Grant us the peace of soul that keeps us firm in trial, and the faith that overcomes the world. May life, with all it brings of good and evil, be but the school in which we prepare for the higher life to come. We pray in Jesus' name.—Amen.

SATURDAY, NOVEMBER 26.

Theme for the Day.—The Beauty of Advancing Old Age.

Scripture.—In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened; before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern.—Eccl. 12:3-6.

Your old men shall dream dreams.—Joel 2:28.

Still as the silver cord gets worn and slender,
  Its lightened task-work tugs with lessening strain,
Hands get more helpful, voices, grown more tender,
  Soothe with their softened tones the slumberous brain.

Youth longs and manhood strives, but age remembers,
  Sits by the raked-up ashes of the past,
Spreads its thin hands above the whitening embers
  That warm its creeping life-blood till the last.
    —Holmes ("The Iron Gate.")

Prayer.—Our loving Father, we thank Thee that as life goes onward to its maturity our sense of Thy presence grows more vivid and



What I Saw From My Window

The telegraph pole is a mast,
  And the cloud is a misty sail;
And yon great star is the lantern fast
  That tempests cannot pale.

Oh! where does the dream-ship drift,
  With my cherished dead on board?
Yon close-shut heaven reveals no rift
  Of that country unexplored.

But surely on their way
  Does Faith, like a lantern shine,
And blue seas of God's providence
  Bear up their bark and mine.

—Julia Ward Howe.

The Absent Member

BY HILDA RICHMOND.

Nearly every farm home in these progressive days has one or more absent members, and it is interesting to know how they are treated by the home folks. Perhaps the sons and daughters have gone to the city and towns to work, or it may be they have married and settled in homes of their own, but certain it is that most family circles are incomplete. Of course in the case of a newly wedded pair with perhaps one or more little ones, every member is present, but children grow up rapidly and soon leave the home nest.

Recently a lady died suddenly on a farm, and it was with the greatest difficulty her son could be found in time for the funeral. They knew, or thought they knew he was in a certain city, and that was all. In all the months he had been absent they had not exchanged more than one or two letters apiece, yet he was grief-stricken at the thought of her death. This seems like an impossible case, but many people know of duplicates all because of carelessness in letter writing. In the face of the fact that life is extremely uncertain people neglect to write to the absent members, and the members away from home are just as neglectful until some sorrow renders writing impossible forever.

In direct contrast to this is the case of an elderly couple who write to and receive letters from every absent member of the family once each week. The county papers follow the absent ones to their distant homes, kodak pictures tell of the improvements and changes in the farm home and in every way the absent ones are kept in touch with the old home. In this home, writing letters is a pleasant pastime instead of the dreaded task some people term it. There was a time when it was argued that country people had not much interest in letter writing because of the distance to the post office, but now that rural free delivery has come to stay that excuse is void.

Sometimes the absent member is not so far away as to preclude frequent visits, and in this way letters and papers are not so necessary. But even where this is the case the people away from home like to be remembered. A young girl working away from home—a teacher in the public school of a near by town—frequently ran home to stay over Sunday during good weather, but was shut in during the winter months because her home was several miles from the station and it was a task to get her to the early train, besides running the risk of its being too late when snow and ice delayed traffic. A visitor at the farm home asked for and obtained permission to pack a basket for the young lady and the mother was surprised to see what went into it. Every corner and crevice was packed with sugar cookies, a fried chicken, several glasses of clear jelly, some fruit cake and a little jar of home made butter. The absent member laughed and cried over the gift, and the mother was provoked with herself to think a visitor had to show her how to do this simple act of kindness.

An old lady who raised nine children and lived to see them all settled in homes of their own made an annual tour of their homes, staying from three to five days in each place. After her fall work was well out of the way she would leave her home in charge of a relative and make the rounds before winter set in, thus keeping in touch with the absent ones. The children came home often, especially on holidays, and in this way she had a good visit with each one undisturbed.

If you have a boy in college, go to see him, and if your daughter has left home, against your wishes to be a stenographer, visit her and let her know you still keep her in loving remembrance. It is unfortunate for elderly people to get the habit of staying at home year in and year out as if they owed no duty to friends and relatives.

So, instead of lamenting, when the birds hop out of the home nest one by one, keep in touch with them, by writing, visiting, and every other means possible. If they were at home you would not go month after month without speaking to them, so hunt up the pen and ink and set to work. Subscribe for the home paper to send them and keep them informed as to what is going on in the home world. If you take a premium on the colt at the county fair or entertain the sewing circle or somebody tried to break into the smoke house, tell them about it just as you would if they were at home. Never get too busy or too lazy to keep them in mind in the best manner you know of for it pays to remember the absent ones.

The Owl and the Boy

I am a barn owl, and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten, I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl, ought to be known to every farmer's son, but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to roost on a big beam and went to sleep. When night came again, I was to go for more rats and mice, and if left alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream, when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about, and whistling as he kicked, and by and by he happened to look up and see me.

"Whew! but there's an owl!" he shouted, at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life!"

"Why?"

"Because you are a bird—because you are an owl.'

"But I am a barn owl, and live on rats and mice."

"That makes no difference," he said, and went hunting for missiles to throw at me.

He did throw at me a couple of times and then, as he was stooping over for the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws, and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet, and if I write as well as some of the boys and girls that read this page, I should put the following advertisement in the papers:

"If the stupid boy that didn't know the difference between a barn owl and a chicken stealer, will read up on natural history and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—Unidentified.

The Wind's Song To a Child

Hurrah for the lad
  In breeches clad,
And a blouse like a sailor-man!
  The boy for me
  Is such as he—
I will give him a coat of tan!

How the ribbons flap
  On his sailor's cap
As if they would blow away!
  His curly head
  Looks well in bed,
I will give him a nap each day.

He's never afraid
  Of man or maid—
In that he is just like me.
  The water moans
  When he throws in stones—
We are one when he smites the sea.

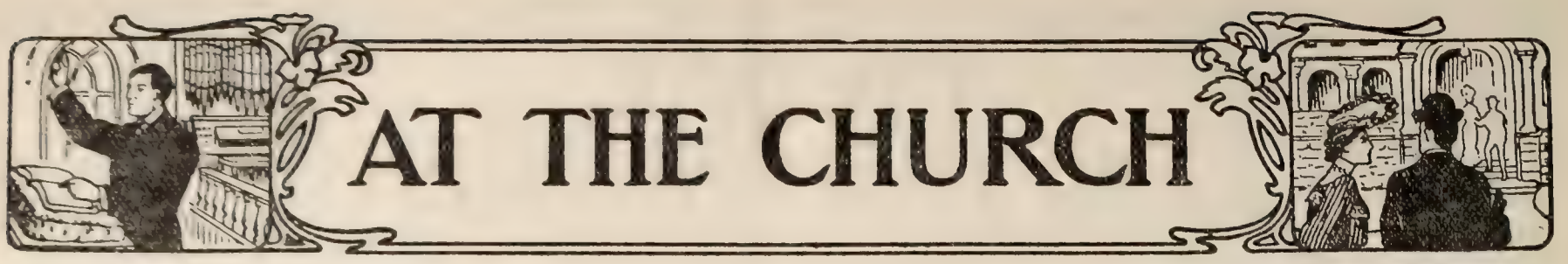
So hurrah for the lad
  In breeches clad,
And a blouse like a sailor true!
  He's brave, he's free,
  He resembles me—
I love him enough for two.

—William S. Lord.

The Daily Altar

(Continued from page 14.)

our need of Thee greater. In the assured comfort of Thy love may we accept without regret the changes that the years may bring. Enable us to enrich our lives with the graces of gentleness, moderation and serenity, that we may prove, in our later years, a benedic tion to those who love us. And at last admit us into the richer life of Heaven. For Thy name's sake.—Amen.



Sunday School Lesson

By Professor Willett

Jesus and the Rulers

It appears from our sources regarding the arrest and execution of Jesus that the good fortune which fell to the lot of the Jewish authorities, in having a member of Jesus' own circle offer to deliver him into their hands for a stipulated price, was sudden and unexpected. They hardly knew just how to take the fullest advantage of their unlooked-for opportunity. Their immediate purpose therefore was to secure the person of Jesus, and then to plan how best they could accomplish his condemnation before the regular Roman tribunal.

They knew well enough that they had no power to deal with him by themselves. To be sure they could have assassinated him secretly, or secured his death by some sudden outbreak of mob violence, as they did in the case of Stephen later, and were almost successful in doing on the day of Paul's arrest. But they had not quite learned these expedients as yet. Then, too, the city was filled with people who had known of Jesus' work in Galilee, and might be supposed to play the part of friends if any open act of violence was planned against so popular a leader.

In the House of Annas.

Therefore they hurried him away, as the night drew to its close, and brought him first to the home of Annas or Hannan, the old man who administered the office of high priest, either personally or through other members of his family, for so many years. He was no longer high priest, having been deposed by the Romans upon chcarges which they thought adequate for his removal. But the priesthood still remained in his family in the person of Joseph Caiaphas, his son-in-law.

Annas was therefore virtually and in popular regard the real high priest, though another occupied the public position. The narrative of this preliminary hearing before the old man is given to us only in the fourth Gospel. The fact that it is omitted from the synoptic narratives is probably due to the official character of the hearing before Caiaphas, while the earlier trial was regarded as only a preliminary interview.

Of course it was the purpose of these Jewish questionings to bring out some admission on the part of Jesus that could be construed as a confession sufficient to warrant the violence which they meditated against him. It may be supposed that they went over every item of his public ministry as they knew it, with the purpose of entangling him in some manner in his statements, much as a shrewd lawyer or a police official would do who is trying to secure a confession by dextrous questioning. brow beating and intimidation. To much of this inquiry Jesus maintained only silence. After asserting that they knew quite fully his manner of life, the character of his teachings, and the lives of his intimate friends, he knew it was useless to go further in the attempt to make them understand. Indeed he saw from the first that his death had been determined upon. They had no intention of weighing the merits of his case, but only of finding some grounds for condemning him under the Jewish and the Roman law.

Plans for Condemnation.

They intended to take him before the procurator Pilate for the final hearing and condemnation. They proposed to charge him with being a leader of sedition, a pretender to political power and therefore an enemy of the emperor. Whether they could convince Pilate of this charge remained to be seen. But they intended to use their utmost efforts of persuasion and threat, and they thought they understood the type of man they had to deal with in the plastic and vacillating Roman.

The condemnation of Jesus before their own tribunal, the sanhedrin, was much easier to accomplish. There everything was in their own hands. Still they must have some plausible charge to make against the Nazarene. The plea that they intended to make before Pilate would of course be ridiculous if urged in a Jewish court. The hatred they had for the harsh government of Rome would have made popular any man who attempted to take measures for a popular uprising against the Roman power. Such a man would have been hailed as a hero by the Jewish race. Indeed the chief grievance that Jesus' most intimate friends had against his program was that it did not contemplate just such a rebellion against the hated foreigners.

False Witness.

The condemnation of Jesus before the Jewish court must be based on some real or pre tended violation of the Jewish laws. Many who volunteered to bear witness against him came without being able to present anything upon which even a distorted charge could be based. Of course the Jewish authorities did not deliberately seek false witnesses, but in the minds of the evangelists who wrote the narrative any testimony that bore against the spotless character of the Master seemed nothing less than vicious and deliberate falsehood.

At last two men were produced who agreed on the main facts of a story concerning the prisoner. They said he had made public boast of the fact that he would tear down the temple and rebuild it in three days. It was not so much the assumption of power to perform this impossible feat which formed their accusation, as it was the impiety and sacrilege of even intimating that anything could ever happen to mar the beauty or interfere with the usefulness of the sacred building, which was the center of all their pride as a nation. No doubt some word of Jesus regarding the downfall of the temple in the future was the basis of this charge. He must have intimated, as Stephen did later, that the time would come when the temple would cease to have its present value, and would indeed pass away. This statement combined with some reference to his own death and resurrection may well have provided just enough truth to give currency to the charge against him.

Jesus was unmoved by these accusations, and maintained his silence even when questioned by the presiding officer. The charge itself was so unconvincing that it fell of its own weight. The authorities were desperate; something must be done. Even their consciences demanded some accusation that would bear the test of inquiry.

The Verdict and the Violence.

At last the high priest, working himself to a passion in the emergency, demanded of Jesus if he had not claimed to be the Son of God. The fact that this question came after every other had failed seems to show how trivial the Jews themselves regarded it. It was only by putting a construction upon the words quite foreign to the usual Jewish habit of thinking that anything savoring of impiety could be discovered in the statement of Jesus that he was the Son of God. Israel as a nation claimed to be sons of God, and surely an individual might make the same claim with all the sanction of Jewish tradition and without offending the most scrupulous conscience.

But the expedient served the purpose. Jesus responded with even greater frankness than the priest could have anticipated. His words,, "Thou hast said," implied his affirma tive response to the question. But more than this, he immediately added words which could leave no doubt as to the extraordinary claim he made for himself as the revealer of the divine purpose in the world. He said that from that day forth they should see him seated at the right hand of power and coming in the clouds of heaven. In this apocalyptic language he gave them to understand that his work as Messiah and Savior in the world was to begin at once, with its world-wide sweep of power. From that very day and continuously thereafter they would witness his increasing presence in human affairs and human institutions. He was to be Lord of life, the teacher sent from God to bring in the kingdom.

Then followed just what Jesus anticipated; a scene of unparalleled violence. The priest, delighted with the frankness with which Jesus had expressed himself, flew into a violent and calculated passion, rending his clothes and crying out that blasphemy had been spoken and further witness was unnecessary. The hint was taken by the whole company, and our Lord was treated with that excess of indignity which must cause every sensitive mind to wish to draw a curtain over that hour, when human passion reached its lowest point in the violence done to the sacred person of the Savior.

*International Sunday-school lesson for November 27, 1910. The Trial of Jesus, Matt 26:57-68. Golden Text, "Who when he was reviled, reviled not again," I Peter 22:23. Memory verse, 64.

The Voices

By Lawrence W. Neff.

Faint with weariness and pain,
Hope illusive, severed tie,
Little seeming left to gain;
Says the scorner, "Hate and die."

Little left to gain, indeed,
But a world of wealth to give,—
Cheer to souls in deeper need;
Duty whispers, "Love and live."

—The Sunday School Times.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic for Nov. 27.—My Favorite Missionary Hero or Heroine, and Why? Heb. 11:32-40.

I have several favorite missionary heroes and heroines. Of all missionaries—men and women to whom God has entrusted his message for the lost—Jesus Christ is chief. He is the great example for all who come after him. But, I take it in this lesson, we are to study some of His disciples who have become missionaries, rather than the Master Himself.

While there are some who are better known, there are none who more truly exemplify the spirit of faith and trust, love and sacrifice, consecration and service, than Dr. Susie C. Rijnhart, who accompanied her husband as a missionary to Tibet. The perfect consecration of her life to service is well exemplified by the kind of field she chose. Tibet was a closed door to the gospel. The land for the most part was fertile, watered by numerous rivers and adorned with mountains. The people are of a rugged type, good sized, ignorant, very religious and superstitious. In the outer portions of Tibet they are engaged in agricultural pursuits and have more or less commerce with the Chinese and other neighboring nations; while the inhabitants of the inner portions of which Lhasa is the capital, are nomads dwelling in tents and subsisting in part off their herds and in part by preying on commercial caravans, chance travelers, and upon one another. They have an inveterate hatred for all white people, whom they genuinely fear and refer to as "foreign devils," and therefore all the passes over the Hymalayan range are carefully guarded. This was not an inviting task—from a sellish point of view.

But their faith and trust in God were perfect. They left America to become pioneer missionaries in that forbidden land, "without any human guarantee of support" for no missionary society had sent them out. confidently believing that "these things would be added" should they "seek first the kingdom of God." She says, "We were filled with joy at the prospect of sowing precious seed on new ground."

They sowed "the precious seed," but at frightful cost. In due time they arrived on the border between China and Tibet. For three years they labored at Tankar, in outer Tibet, with relatively little difficulty. Then they made up a caravan and, taking their infant son, Charles Carson, started for inner Tibet, of which Lhasa was the capital. Slowly they made their way on horseback, fording rivers, climbing mountains, dwelling in tents, sometimes alone, sometimes adjacent to the dwelling places of natives. One day Charles Carson, who had been the life and hope of these two brave missionaries, fell ill, was better the next day, but died the next. Being hundreds of miles from the outside world, and being surrounded by hostile, barbarous tribes and ferocious wild beasts, they of necessity found a burial place there. The mother with tender hands and heavy heart prepared a little medicine box for a casket. Carefully she laid the treasure of her life on his side with folded arms into the box. The next day he was given Christian burial and a great bolder, which was rolled over the grave to protect the body from the prey of wild beasts, is the tombstone of that lonely grave. They journeyed sadly on, but after a few weeks were forced to turn back, and ere they had journeyed far their guides ran off and left them. Soon after, her husband left her with the baggage while he went to secure aid of some natives, but he never returned. Probably he was murdered by the natives. Lost and alone, this sad hearted pilgrim, literally thousands of miles from civilization, surrounded by wild beasts, flowing rivers and hostile people, must shift for herself. She lived to reach civilization and tell her story. Moreover, after regaining her health, she returned to give further of her life to evangelize Tibet.

How in spirit she was like him whose message she bore. Her life she gave for those who despised her, yea, even when they turned upon her and sought her life she ceased not to pray for them and watch for opportunities to serve them. This was too much, you say? Is it not less than our Lord has done for you and me? Such unselfish love has brought the world all its happiness. Jesus prayed the Father to forgive his murderers, and Dr. Rijnhart replied, when asked if it were not a cross to go back to Tibet after suffering so much in that land, "It would be a cross not to return." Oh, God! give us in the home land some such faith, fortitude, and consecration.

Honored Woman Passes Away

Aged Daughter of Walter Scott Dies at Pittsburg

Mrs. Emily Scott Church, whose name is known wherever there are Disciples of Christ, died last week at the home of her son, Col. Samuel Harden Church, in Pittsburgh, Pa. She was 85 years old. Mrs. Church was a daughter of Walter Scott, one of the formative and organizing spirits of the Disciples' movement in its early days, a thinker and preacher whose contribution to the movement is second only to that of the Campbells. Walter Scott was educated at the University of Edinburgh and came to Pittsburgh in 1822, where he engaged in teaching until converted to the Christian union movement inaugurated by Thomas Campbell. It was while Walter Scott lived in Pittsburgh that Mrs. Church was born.

When she was seven years old the family moved from Pittsburgh to Cincinnati and settled at Carthage, a suburb of that city, where her father, Walter Scott, published for many years the "Evangelist," a weekly paper in which he expounded the principles of the Christian Church. During this time she received a very thorough classical education at Fall's School, in Lexington, Ky.

In 1844, when she was nineteen years old, the family returned to Pittsburgh, where her father continued his work as an editor and Evangelical preacher.

On January 1, 1849, she was married to William Church, whose father, Samuel Church, was one of the pioneer iron manufacturers and leading merchants of Pittsburgh, besides being noted as a forceful preacher.

The young couple continued to live in Pittsburgh until they imbibed a desire to establish a home in the West, and this led them in the summer of 1857 to take their little family of three children to Caldwell County, Missouri, where they attempted to found a home on the unbroken prairie. It was an experiment marked by great hardships, suffering and danger, and in the end it



The Late Mrs. Emily Scott Church.

was unsuccessful. Missouri, at the place where they resided, was very sparcely settled, and every necessity of life was in the crudest form. On arriving at their new home in the wilderness, the first thing they did was to build, with the help of some neighbors, a log cabin from timber hewn on the premises. This dwelling consisted of but one room, as was the custom of the country, and in this simple habitation another child, Samuel Harden Church, was born, January 24, 1858.

There was no money in that part of the country, and what few necessaries could be obtained were purchased on the basis of exchange for other commodities. The prairie home had no fences and only a meagre outfit of live stock, and the ground itself seemed to yield its products reluctantly. All the food that could be regularly obtained was bacon, a few potatoes, and corn bread made from grating the corn direct from the ear. On rare occasions a sack of flour and a few luxuries, such as tea, coffee, and sugar, were brought from a town fifty miles distant, but these were very irregularly enjoyed.

Mr. Church, the husband, attempted to improve the quality of their civilization by establishing a sawmill on Maribone Creek, and this effort was looked upon with great favor by the neighborhood, as sawed lumber was, at that time, unknown on the prairie, and none of the houses in the wilderness could boast the luxury of a floor. But after a few days of trial the engine broke down, and there was no skilled labor available to keep it going except in a very spasmodic way, and finally the spring floods overwhelmed the little lumber mill and carried engine and mill away in the rushing waters.

Just at this time the slavery dispute had assumed a condition of great bitterness in Missouri, and evil men known as Bushwhackers took advantage of the times to

(Continued on page 19.)

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Nothing but clean business and reliable firms advertised. Rates given on application.

Church Life

—Note carefully the advertisement (on page 2) of new book now in the press of the New Christian Century Co.

—The need of a Life of Jesus that would be practically useful for Sunday-school classes, has been felt for a long time by Sunday-school workers.

—Dr. Scott's work has been prepared to meet this particular need.

—The publishers of the Bethany Graded Lessons will announce yet another text for young people's and adult classes next week.

—It is the plan of the publishers of the Bethany series to supply *the entire school*, not simply that part covered by the International committee's authorized graded lessons.

—The inquiries for prospectus and order blanks of the Bethany Lessons, are coming in fast now. It will be well for schools to order early in December and so avoid the rush in express and mail business at the Christmas end of the month.

* * *

A new church was dedicated on Nov. 6, at Brooks, Ga.

H. B. Easterling is in a meeting at Ash Grove, Ill.

Claude E. Hill, of Valparaiso, Ind., is assisting in a meeting at Gary, Ind.

J. S. Zeran, pastor at Paxton, Ill., began a meeting with his church on Nov. 6.

William Baier, of Jefferson, Iowa, is in a meeting at Oelwein, Iowa.

A Teacher Training Class is being organized at First Church, Springfield, Ill.

Work is progressing at Williams, Calif. under the leadership of H. B. Patterson.

On Oct. 30, services were held at the new church just completed at Brownville, Tex.

W. J. Lhamon will begin a meeting at Gallatin, Mo., the latter part of November.

Alabama Disciples will hold their state convention at Montgomery, November 15-18.

Evangelistic services are being held at Boonville, Mo., conducted by the pastor.

J. P. Myers, pastor at Marion, Ind., is preaching a series of sermons on the Miracles of Jesus.

Lowell C. McPherson is in a meeting at Parsons, Kan., with the minister, F. E. Mallory.

The church at Secor, Ill., is being much improved, and two Sunday-school rooms are being added.

The Sunday-school enrollment has been doubled during the meeting held at Danville, Ky., by James Small.

B. W. Tate has started on his second year of service at Homer, Ill. An old folk's day with special services was held on Nov. 6.

Jesse Bader, pastor at Colfax, Ia. reports that the union evangelistic meetings recently held there were productive of much good.

Lyle Smith, pastor at El Reno, Okla., is in a meeting at Chickasha, Okla., with the pastor Andrew P. Johnson.

Churches in the Panhandle district of Texas will hold their convention on Nov. 23, at Clarendon.

The congregation at Nampa, Idaho, is erecting a new building. W. F. McCormick is supplying the pulpit there at present.

C. S. Kleckner, who has been at Spencer, S. D. for the past two years has accepted a call to Maxwell, Ia.

A meeting has just closed at Etna, Ill. The services were conducted by J. A. Clements, a former pastor.

A chorus choir has been organized at Third Church, Akron, Ohio, where Percy H. Wilson ministers.

The meetings at Muskogee, Okla., under the leadership of the pastor, Melville Putnam, continue.

S. S. Jones, pastor of Third Church, Danville, Ill., is in a meeting at First Church, Veedersburg, Ind.

J. E. Rounds, pastor of the church at Hiram, Ohio, adressed the Ministerial Association of that place recently.

At the meetings held recently at Prairie City, Mo., the audience exceeded the capacity of the church.

Evangelistic meetings are in progress at Mt. Pleasant, Ia., conducted by the pastor, M. J. Nicholson.

R. O. Wickham began his pastorate at Indiana Avenue Church, South Bend, Ind., on Nov. 6.

The attendance at the services being held at Independence, Kans., has been large, and the enrollment of the Sunday-school was 311 on a recent Sunday.

Frank Thompson, pastor of First Church, Cairo, Ill., is lecturing in a number of Kentucky and Illinois towns on the "Passion Play."

Walter L. Martin, pastor at Douglas, Ariz., reports six additions to the church there recently, also the addition of a little daughter to his family.

J. F. Rosborough has concluded the four weeks' meeting at First Church, Centralia, Ill. During this time there were sixty-two additions to the membership.

One of the growing churches of Northern California is that at Red Bluff. The pastor, Ellis Purlee, is now in a meeting assisted by A. W. Shaffer of Seattle.

The church at Petaluma, Calif. which has been remodeled extensively will be ready for occupancy about the first of the year. L. O. Ferguson is in charge of the work there.

Special Sunday morning services were held at the various churches in Kansas City, Mo. by the members of the Sunday-school party on their recent tour.

The Sunday-school at Canton, Ohio, will conduct an institute the first week in January. Some of the best known Sunday-school workers in this country will act as instructors.

There is good attendance at the meetings being held by Allan Wilson at First Church, Lincoln, Ill. Special music is a feature of the services.

Stephen J. Corey, secretary of the Foreign Missionary Society, was the principal speaker at the twentieth annual meeting of the Missionary Social Union of Springfield, Ill., held Nov. 10.

J. Walter Reynolds, pastor at Lyons, Kans., reports that ninety-one dollars has been raised for state missions, and that the full amount of their apportionment, $100 is assured.

The third annual covenant service of Hillside Church, Indianapolis, Ind., was held Nov. 6. This marked the beginning of the fourth years' work of the pastor, Chas. M. Fillmore.

Audiences exceeding the capacity of the church have been in attendance at the meetings held at Gifford, Ill., by Andrew Scott, and a goodly number of additions have been made.

The Roosevelt Heights Church, Tacoma, Wash., pledged twice the sum of its apportionment for home missions. This is manifestly a good example for other churches to follow.

W. F. Rothenburger, pastor of Franklin Circle Church, Cleveland, Ohio, began a meeting at Hiram, Ohio, on November 6. The music will be furnished by a chorus choir of 100 students of Hiram College.

C. J. Chapman, formerly pastor of the First Church, Cherokee, Okla., after an absence of two years, has been called to the pastorate a second time, and began his work there on November 6 with splendid prospects.

Special Rally services were held for a week recently at Mt. Pleasant, Ia. Among the speakers were C. V. Allison, pastor at Albia, Ia. and R. W. Lilly, of the First Church Keokuk, Ia.

Wm. Ross Lloyd of Lexington, Ky., has just concluded a meeting at California, Ky. with E. E. Ball, the pastor there. It is felt that much good has been accomplished in these services.

Richard Martin has just closed a successful meeting at Sweetwater Tex., there being fifty-two additions. Mr. Martin is assisted by his son Elbert Martin as soloist, and they are now at Gainesville Tex. where Ernest L. Mobley is pastor.

A meeting was begun Nov. 6 at Central Church, Dallas, Tex., by the pastor. Mr. Shelburne conducted a meeting last year at his church and on account of its success he was requested by the board to lead another meeting this year.

J. F. Findley has returned from an extended trip abroad and will take charge of the work at Central Church, Pueblo, Colo., during the absence of the pastor J. Elwood Lynn. who was compelled to leave the work for the present on account of ill health.

At the international missionary convention held at Omaha, Neb., recently, a great men's Sunday-school parade included representatives of every trade and profession from many states and nearly 4,000 were in attendance at the model Sunday-school session.

J. M. Van Horn began a meeting at Second Church, Warren, Ohio, November 6. The Sunday-school of Second Church has an enrollment of 376, and that of Central Church where F. N. Calvin is pastor, is about as large.

A. F. Stahl, pastor of First Church, Urichsville, Ohio, is delivering a series of sermons on the Lord's Prayer. The Sunday-school at this church has reached an enrollment of 433, in a contest with the school at Alliance, Ohio.

W. J. Lhamon, of Des Moines, Iowa, is assisting J. H. Craig, pastor of Ninth Street Church, Logansport, Ind., in a series of meetings. Mr. Lhamon is delivering a series of eight lectures on the "Inductive Study of the Character of Christ."

A meeting was held recently at First Church, Vincennes, Ind., its purpose being to form an inter-church brotherhood. Allan B. Philputt, of Indianapolis, Ind., was the speaker of the evening and gave an interesting talk on the Brotherhood movement.

During the election campaign, Charles Reign Scoville addressed a mass meeting of men at Oklahoma City, Okla., in reply to an address by Mayor Rose of Milwaukee, Wis., advocating high license and local option.

C. L. Organ and Charles M. Howe, are in a great meeting with B. B. Tyler at South Broadway Church, Denver, Colo. There have been fifty confessions and seventy added to the membership. The Sunday-school is in a flourishing condition, having an attendance of 474 on a recent Sunday.

The American Peace society has issued an appeal to the leaders of all religious denominations to observe the third Sunday in December as Peace Sunday and on that date to urge by prayer, song and sermon, "the abolition of war and the substitution of imperative, universal arbitration."

The churches of Jasper County, Mo., held a meeting recently at First Church, Joplin, Mo., missionary work was discussed, and one session was devoted to the Sunday-school. D. W. Moore, A. W. Kokendoffer, J. H. Bryan, D. Y. Dona'dson, and J. B. Hunley were among the speakers.

A successful meeting has just closed at Bismarck, Ill. There were a number of additions, and an increased interest in the affairs of the church. The congregation has raised about four times the usual amount of money, and much of the old indebtedness has been canceled.

A rally of the churches of Vermillion County was held at First Church, Danville, Ill., Oct. 31. Nearly all the pastors of the county were present and the addresses were given by J. Fred Jones and Andrew Scott. Much interest was awakened in the cause of state missions and evangelism.

H. F. Reed, after a year's work at First Church, Norman, Okla., has received a unanimous call from his congregation to remain there indefinitely. Plans are being made for a rally and covenant service and an evangelistic meeting will begin in January. All the departments of the church are progressing encouragingly.

The church at Helena, Okla., is now without a pastor, C. J. Chapman, who has supplied the pulpit for the past three months, having accepted his former charge at Cherokee, Okla. The church and Sunday-school are both in excellent condition, the latter having recently undertaken the support of two native missionaries on the foreign field.

A temporary chapel has been erected at Green Bay, Wis., and services were held there on Nov. 6. Frank L. Van Voorhis, editor of The Wisconsin Christian Monthly, has accepted the pastorate. The chapel is located in a part of town where there have heretofore been no churches, and while be ginning in a small way, it is felt that a need will be supplied in this community and that the membership will soon grow.

Work has begun on the new church at Fulton, Mo., which will be erected at a cost of $45,000, and with the Sunday-school rooms will have a seating capacity of 1200. At one time the congregation here was badly divided but through the perseverance of F. W. Allen now of Columbia, Mo., the church was put on a sound footing and now under the leadership of Truman E. Winter, progressive work is being done.

W. H. Bagby, who has accepted the pastorate at West Side Church, San Francisco, Cal., delivered his farewell sermon at Missoula, Mont., to an audience that crowded the capacity of the church and including many representatives of the other churches of the town. While Missoula is an isolated field, Mr. Bagby has done a great work there during the five years of his pastorate, and the press of the city devoted several columns to an appreciation of his service there.

Services were held in the assembly room of the new Third Church at Indianapolis, Ind., which is in process of erection. This room which is the only one completed so far, will be used eventually as a Sunday-school room, and with the adjoining rooms will have a seating capacity which is goal for enrolment in the Sunday-school. When the church is completed many institutional features will be carried out by the pastor, Harry G. Hill, among them a boy's club and a day kindergarten.

Active construction work has begun on the new plant of Texas Christian University, at Fort Worth, Texas. Three buildings are to be begun at once, and several more are contemplated at an early date, one of which will probably be a Bible school building, a considerable sum having already been raised. The office of dean has been created, and W. B. Parks elected to fill this position. Several additions have been made to the faculty, and work in all the departments is making encouraging progress.

On Oct. 24, Mr. and Mrs. J. M. Hocker celebrated the sixty-sixth anniversary of their marriage with a reception at Hamilton College, Lexington, Ky. which was attended by many friends of this venerable couple. Hr. Hocker is now eighty-six years old and his wife is four years his junior. Hamilton College, which was formerly called Hocker College was founded by them many years ago. Mr. and Mrs. Hocker have always had a deep interest in educational and philanthropic affairs and they have given at least $100,000 to worthy causes in the South.

H. O. Breeden is in a great meeting at Modesto, Calif., with J. J. White, who ministers there. The readiness of the congregation for a time of spiritual refreshing was shown by the fact that $800 was raised to pay expenses before the beginning of the meeting. The music is in charge of the Linnts. The meeting was begun in the church but is was necessary to erect a Tabernacle with a capacity of 1,300 to accomodate the large audiences who are attracted by the forceful, convincing preaching.

George T. Meeker is visiting many California churches in the interest of missions.

For more than tweny years Central Church, Peoria, Ill., maintained a mission. About a year ago, this became an independent congregation, being organized as the Howett Street Church with a membership of 120. Wiliam Price, who had preached for the mission for three years while completing his college course, was made its regular pastor on his graduation. At the first annual meeting held recently, nearly every member was in attendance and the reports show a most successful year's work. The membership has increased to 152, and of this number all but half a dozen have contributed a pledged sum each Sunday, and this in a congregation composed of weekly wage earners. The Sunday-school has an average atendance of 200, and as the full capacity of the equipment is now being used, the officers of the church are considering the advisability of holding an afternoon session. Financially the church shows splendid gain, over two hundred dollars having been sent to the various mission boards and a building fund started.

Honored Woman Passes Away

(Continued from Page 17.)

commit robbery and murder, carrying their hatred of the anti-slavery principles which were held by northern people like the Church family to such an extent that persons were sometimes hanged for their opinions at their own roadsides. This violence was the hot breath fortelling the approach of the Civil War, and, when taken with all the other hardships of the situation, it discouraged many families formerly accumstomed to the comforts and refinements of a better life from enduring any longer the miseries of the wilderness. Accordingly, in the spring of 1859 the Church family entered their wagon, and, as their was no possibility of making a sale of their effects, they left everything, including the log house, furniture, live stock, and land behind them, and set out across the country for Lexington, Mo., where tney took the boat, only too glad, as Mrs. Church has often said, to get out of the country without leaving the bones of any member of the family behind. The trip home was made down the Missouri River to St. Louis, and up the Ohio to Pittsburgh, and when the mother and father with four children stepped on the wharf at Pittsburgh they declared that they were returning to an earthly paradise.

Soon after their return to Pittsburgh, the fifth and last child, Sarah Church, was born. The father, William Church, resumed his commercial life and after a while became superintendent of the Pittsburgh and Oakland Railway Company. He died on March 11, 1863. Mrs. Church was left, at his death, with the care of five small children, whom she educated in the best way she could until they were old enough to take care of themselves and her. Of her five children, two, Walter Scott Church and Emily Church, are dead, and three survive, viz: Samuel Harden Church and Mrs. Mary Church Reinhart, of Pittsburgh, and Mrs. Sarah Church Benham, of Columbus, Ohio.

Possessed of an unusual mental equipment, her intellectual faculties never seemed until quite recently, to yield to the impairment of age, and until two years ago she was studying the French language with all the enthusiasm of a college student, committing the Psalms to memory, and making a critical study of Dean Stanley's "History of the Jewish Church," in three volumes. She always displayed the keenest interest in the politics of the world, and was familiar with the very latest development or opinion in every question of public concern.

Eureka College Letter

Preparations for Education Day, January 15, 1911, have commenced. Last year 103 churches in Illinois took an offering for Eureka College. We are confident of at least 200 this year. Education Day has been observed in Illinois since 1904. There has been a steady increase in the amount contributed and the number of churches contributing since the beginning. Eureka College probably makes as thorough preparation for the observance of Education Day in Illinois as any missionary society amonk us. In Illinois we feel that the time must come when Christian education will be regarded as a part of the regular church work. And why should it not be? If it is a good thing to give money to preach the gospel in foreign lands, it is certainly a good thing to give money to the school to help train the missionary. If it is a good thing to give money to preach the gospel in America, it is certainly a good thing to give money to the school that trains the preacher for his work. If it is a good thing to give money through the Church Extension Society to help build churches, it is a good thing to give money to help train the preacher to occupy the church after it is built. If it is a good thing to have Christian institutions, it is certainly a good thing to give young men and women a Christian education that they may protect and bring to perfection such institutions.

A Missionary Overcoat

Who wants a first class fur overcoat? A reader of The Christian Century writes us that he has one for sale at $40, virtually new, worn only a few times last winter, cost $75. It was given to our correspondent by the congregation to which he ministered in the north country. He now proposes to give the proceeds of the sale to our missionary societies. It is made of selected coon-skins of the best quality, quilted silk lining, and a large fur collar which covers the neck and ears. It is a perfect fit for a tall man and can be worn as well by one of shorter build. After examination the coat may be returned if not satisfactory. Address O. Case, The Christian Century.

Dedication at Dublin, Ga.

The dedication of the church at Dublin, Ga., I consider to be one of the history making events among the Christian churches in our state, as it shows what can be done by a handful of people who are willing to work.

About three years ago the Dublin brethern conceived the idea of erecting a house of worship that would be creditable, not only to the enterprising city of Dublin but also creditable to the enterprise of our restoration movement in that city.

With less than one hundred workers, plans were formulated and perfected that resulted in the erection of a church property that is now valued at $15,000.

During the three years of construction $9,000 was raised by this faithful band of workers. This was accomplished by planning, praying and paying, the three essential elements in success. Under the wise council of M. A. Cassaboom, the present minister, I. N. McCash, secretary of the American Missionary Society, was secured to raise what he could of the remaining $4,000 debt and to dedicate the building.

On the day of dedication, Oct. 30, after the usual preliminaries, Mr. McCash addressed the audience for twenty minutes upon the value and benefits of the church in their city and lue and then thirty-five minutes were used in raising funds and $3.350,in cash and good pledges, was secured in that thirty-five minutes.

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DR. PRICE'S
CREAM
BAKING POWDER

No Alum—No Phosphates

Be on your guard. Alum Powders may be known by their price—10 or 25c. a lb., or one cent an ounce.

After dinner the remaining $650.00 was raised before the dedicatory service began. A number of visiting members of other churches in Dublin were liberal in their donations to this fund.

The wise planning and undaunted courage of the minister, M. A. Cassaboom, should not fail to attract the thought of the brethern who have similar problems before them. The representive ministers of the city were present at the evening service and expressed their delight and congratulations for such heroic efforts and attainment. This places our Dublin's citizens. The outlook is excellent respect and attention of the very best of Dublin's citizens. The out look is excellent for aggressive work.

Guyton, Ga. ERNEST C. BRAGG.

New York City Mission Notes

A mass-meeting of the Disciples' Missionary Union was held Tuesday, November 1, at the 126th St. Church, Manhattan. Dr. W. Bayard Craig gave an interesting address on "Our Forces, Fields and Opportunities." C. H. Stauffer, State Secretary, spoke on, "Our Jubilee Year in State Missions." Joseph Keevil gave a report of the National Convention. The imperative need of a suitable building for the Mission Church at Ridgewood Heights was presented to the meeting, and over $900 was raised for this purpose. This rapid growing suburban section of Brooklyn is an inviting field for this mission work. Robert Wittchen has done a faithful work at this point, even though laboring under the serious hindrance of having no suitable meeting place.

The call of the Pacific Coast has taken from us W. C. Bower, who was doing such a splendid work at Edgewater Mission Church. During October, Roscoe Hill has been supplying at this church very acceptably, but his leaving the city in a few months makes impossible his accepting the work. Newell L. Sims has been secured to take the work and we expect the splendid work begun to be successfully carried forward.

One of the great problems in our city mission work is to provided the needed funds to secure the proper buildings for carrying on the work, the lots alone costing from $1,500 to $5,000, and buildings of the plainest possible construction costing another equal amount. We are forced to consider an expense of from $3,000 to $5,000 before any mission is housed sufficiently, to do an effective work. These funds, to be raised from churches already burdened with their own necessary expenses, makes the task of establishing missions exceedingly difficult. This serious problem merits the consideration of those having large wealth and consecration to the cause of Christ. When we consider the importance of firmly establishing the church in the great centers of population, the task of finding those willing to make it possible, should not be a difficult one. Twenty-five persons, willing to put $100 each year for ten years into the evangelization of New York City, with the amount that could be raised on the field, would make possible the establishment of at least one or two churches each year, and in ten years churches enough could be established to carry forward an aggressive city evangelization work. As a people, we are sufficiently strong to consider a plan large enough to adequately touch the life of this great city with our message. Shall we do it?

We welcome to our circle Irving Chenowith, who has accepted a call to the 169th St. Church. Mr. Chenowith enters upon his duties November 13. The church has a splendid building and a faithful, loyal membership. They are facing the problem of a changing constituency, but there is a great work to be done, and under the leadership of Mr. Chenowith, they will give good account of themselves.

The First Church, on 81st Street, is especially well located and delightfully happy in their work. Their greatest history is yet to be made. Their pastor, W. L. Fisher, is wisely leading them into great and efficient service for the kingdom.

Not in many years has the outlook of the Lenox Ave. Church been so bright as it is just now, under the splendid leadership of W. Bayard Craig.

M. M. Amunson, at Sterling Place, is leading that splendid church into heroic service. They are forgetting their difficult field and are forging ahead with a faith and optimism that is inspiring.

The mission churches are making good progress. The educational classes among the Russians are retaining their usual interest and the Russian brethren are continuing faithful in their work.

JOSEPH KEEVIL.

Christian Woman's Board of Missions and the Annual Offering First Sunday in December

CHRISTIAN WOMAN'S BOARD OF MISSIONS AND AMERICA'S JUBLIEE OF WOMAN'S ORGANIZED WORK FOR FOREIGN MISSIONS.

The year 1910-11 marks a half century of woman's organized work in America for foreign mission. All Woman's Missionary Societies of all churches are asked to observe the year as a special anniversary period, that the missionary offerings this year may be the largest in the history of each Board's work.

The idea originated with the Central Committee on United Mission Study. This committee, representing the leading denominations of the United States, together with the approval of the various Woman's Foreign Missionary Boards, recommended a series of thirty Interdenominational Rallies in some of the principal cities of the East and West, beginning in October, 1910, the last to be a great Missionary Mass Meeting, in New York City in the spring of 1911.

From the first announcement the Christian Woman's Board of Missions hailed the idea as indeed the providence of God.

C. W. B. M. Day will be the special time to first sound out the Jubilee call to the general public and to every Auxiliary and Circle member and also the Children's Missionary Societies. Some Auxiliaries have already planned to organize for personal solicitation the week preceding the Sunday service that every member of the church may be told of the Jubliee offering and a gift in cash or a pledge may be secured from each person. In case of a pledge, it can be paid C. W. B. M. Day or any time during the year.

SOME SUGGESTIONS FOR SPECIAL GIFTS WHICH MAY BE SOLICITED FOR THE C. W. B. M. DAY OFFERING.

A days support for a missionary, $1.65.
Annual members Life gift, $5.00.
Life Membership, $25.
Memorial Life Membership, $25.
Support for orphan, $30.
Support for women at Woman's and Children's Home, Kulpahar, India, $30.
Share in station support, $50.
Native helper's salary, from $25 to $150 a year.
Mountain scholarship, $100.
Life Line, $300.
Passage money to send a new missionary to the fields, $300 to $400.
Living Link, $600.
Living Link Standard, $600.
Gifts for the General Fund, any amount.
Memorial gift, any amount.
Pledges of any amount to be paid within the year or later.
Gifts for the rebuilding of the wrecked chapels in Jamaica; some $300, some $3,000.
Gifts for the completion of the Centennial for the Industrial School in Jamaica.
Offerings for the Chinese Hospital in San Francisco and the Japanese Home in Los Angeles.
Gifts for the school to be opened in Satillo, Mexico.
Large gifts in terms of hundreds and thousands.
Gifts both small and great.
Gifts for medical and school supplies.
Gifts for evangelistic work in all lands.
Gifts for our mountain schools and negro schools.
Gifts for the Endowment Fund for the Missionary Training School.
Where straight gifts cannot be made, secure annuity offering.

In all solicitations, make a specialty of receiving new members for the local Missionary Societies. If we can reach the aim of 100,000 women, it will be easy to raise $400,000.

Take note that all gifts, both regular monthly offerings for the National Treasury and all special gifts, this year count to the credit of the one general Jubilee offering.

The greatest gift for our women is "What she could.",

A woman's work in Gods way, all she can give, all she can do, all she can pledge, not only for C. W. B. M. Day but every day this year for the Jubilee offering.

MRS. M. E. HARLAN.

A PERSONAL LETTER.

Will you kindly take the time to read a few words about the needs of our mission work among the Chinese in California? This work was started a little over three years ago. When we look back over those three years, and see what has been accomplished, we feel that our work has not been in vain. God has ever been present and has certainly greatly blessed the efforts which have been made to do His work. We now have a splendid night school for the men and boys, which has had an average attendance per night of 40; a Sunday-school with an average attendance of about 25; a church enrollment of 37 men, and a Young Men's Christian Association with an enrollment of 58; and special work being done in the homes with the women and children.

The idea when the mission work was first started was to build a hospital for the Chinese people in San Francisco, as it is the Mecca for the thirty thousand Chinese in California. We have been working and praying these many months hoping that money would be given so that this building could be erected, for you all know that there is nothing that will win the confidence and respect of a heathen people like help and kind treatment. Such as can be given them in a mission hospital when they are sick and in trouble. But



while we are waiting many are dying, many others are suffering unnecessarily and many souls are unsaved that might have been saved if we had had a well equipped hospital in which to work. The thought of every man a brother, was much emphasized in our convention in Topeka, but are we treating these aliens in our home land, at our very doors, like brothers? I am sorry to say that we are not. It almost makes me tremble when I think of the great number of Chinese, almost in the very heart of San Francisco, the very great majority of whom are in heathendom as dark as they were in their own native land of China, and I think how very little we have done for them. Do we realize our obligation to them and the great responsibility which is ours? I am sure we do not, for if we did the money would have been given long ago for the hospital building for the Chinese in San Francisco. I am sure if you will just take time enough to think about these people that they have souls just as precious in the sight of God as yours and that Christianity means just as much to them as it does to you, and that it will do just as much for them as it has done for you, you will be ready and willing to help answer the earnest prayers of your Christian Chinese brothers in San Francisco, who are so anxiously waiting and so earnestly praying for your help, so that well equipped buildings may be erected in which a great work may be done for the Master. O, friends, will you not help to answer these earnest prayers? Just think what might have been your condition at this very time, if the gospel had not been given to you, before it was to the Chinese people, and remember that it means just as much to them as it does to you, and helps them just as much as it does you. Let us remember how very fortunate we were in receiving the gospel message first, and let us do all we can to help tell the good news to those who have never heard it. O, may God help us to realize what a great opportunity is ours, and what an obligation is ours in regard to this work among the Chinese on the Pacific coast. O, may we be willing to give of our time, talents, and money, whatever may be ours to give to the work. May our gratitude to God be substantially expressed in our gifts to send the gospel to these people who have not, as yet, received it. MARY EDWARDS.

The Bloomington Bible Chair

Indiana University, at Bloomington, Indiana, enrolls every year from 200 to 300 students from Christian church homes. There has been a need for several years for the proper care of these students. As a result of the efforts of some of the leading brethren and preachers in the state of Indiana, the initial steps to the establishment of a Bible Chair have been taken. On October the 29th, eleven directors incorporated an association for the purpose of establishing and maintaining this work. The directors are Edgar F. Daugherty, President, Vincennes; J. E. Martin, Vice President, Indianapolis; E. L. Day, Secretary, Noblesville; Dr. Rodney D. Smith, Treasurer, Bloomington; Joseph C. Todd, Financial Secretary, Bloomington; R. W. Abberley, Rushville; Ira C. Batman, Bloomington; E. R. Edwards, Kokomo; E. M. C. Hobbs, Bloomington; L. C. Howe, New Castle; J. M. Rudy, Greencastle.

The purpose of the association is to offer courses in the Bible and religion, direct the religious activities and give pastoral care to the students of the Christian church at the State University of Indiana. It is hoped that a man can be secured to open the work in 1911. The association plans to create an endowment of $60,000 for permanent maintenance. There is an immediate need of $5,000 to $10,000 for the purpose of immediate establishment. This opens an opportunity of large results to the consecrated wealth of the state of Indiana. The work has received the approval of the State Board of Indiana and of leading members of the church in the state. The president of the university, Dr. W. L. Bryan, and the trustees of the university are not only cordial, but anxious that the work be established. There could be no more profitable investment of means than in the young life of the future leadership of the church in the state of Indiana. Offerings to this work should be sent to Rodney D. Smith, Treasurer, or Joseph C. Todd, Financial Secretary, Bloomington, Indiana. Any correspondence with reference to the work should be addressed to the Financial Secretary.

Congress Call Corrected

The announcement of the Disciples' Congress in The Christian Century last week was partly incorrect. I recalled the announcement by card, but my card did not reach the office until after the paper had gone to press. The following announcement is final and correct:

The Congress of the Disciples of Christ will convene with the West Side Church, Springfield, Illinois, April 18 to 20, 1911. John R. Golden is the pastor of this church. We believe that the place will be most acceptable to the Brotherhood. The program is being carefully prepared and will be published as soon as possible. Inasmuch as the National Convention goes to Portland, Ore., next year, the central location of the Congress will give an opportunity to many to attend the National gathering next year who cannot go to Portland.

JOSEPH C. TODD.
Secretary-Treasurer.

Bloomington, Indiana.

Why He Changed

It would go hard with many to "give an answer to every man that asketh a reason" why they belong to one denomination rather than another. They would sympathize with a negro who, says Mr. Thomas Kane in the *Interior*, was pressed to tell why he had left the Methodists and joined the Episcopal Church. "Why did you do it?" was the question. "Well," he replied, "we is moh oddehly; we has moh style." "Yes, but what do you do?" "Well, fo' one thing, we has responsible readin's." "Well, what else?" "Well, we has Roman candles on de alteh, and den we buhn insec' powdeh."

The Illinois Christian Educational Association.

I have been asked several times recently to explain the relationship between the Illinois Christian Educational Association and the Endowment Campaign for Eureka College. This is a good place to say an important word. The association came into existence some thirteen years ago and had for its purpose the interesting of a large group of people in giving small amounts to the support of the college. Its work has been unusually successful in this respect. The association was never in better condition than at present.

GET $1200
OF THIS
$500,000.00
NEXT MONTH

$500,000.00 to change hands.
One cent starts you. Any honest, industrious man or woman can enter.
HURRY! HURRY! HURRY!
Thousands of dollars already distributed—going on daily. Listen!

10 people receive over $40,000.

$2,212 in two weeks went to Korstad (a farmer).
$1,200 one month **$1,100** another, to Stoneman (an artist).
$13,245 in 110 days, credited to Zimmerman (a farmer).
$3,000 in 30 days to Wilson (a banker).
$1,685 in 73 days received by Rasp (an agent.)
$800 in 11 days and **$4,000** to date, received by Oviatt (a minister).
$2,800 to Rogers (a surveyor).
$6,800 to Juell (a clerk)
$2,200 to Hoard (a doctor.)
$5,000 to Hart (a farmer).


M. Juell

These are just a few—hundreds sharing similar prosperity. Reads like fiction, yet it's the gospel truth. **Proven by sworn statements—investigation—any proof you want.**

Don't envy these people—join hands—Win a fortune.


R. V. Zimmerman

Do as they are doing. Let us give you the same high grade opportunity, supplying 8 out of 10 homes with **Allen's Wonderful Bath Apparatus.**

New, Different, Grand.


M. Stoneman

Wonderful but true—**gives every home a bath room for only $6.50:** excels others costing $200. Abolishes tubs, bowls, buckets, wash rags and sponges. **Turns any room into a bath room with hot or cold running water.** Think of it! So energizes water—one gallon ample; cleanses almost automatically; **no plumbing—no water works**—self heating. **Gives cleansing, friction, massage and shower baths.** Makes bathing **5 minute operation.** Operates wherever water is obtainable. Easily carried from room to room or packed in grip when travelling. So simple child can operate. **Truly marvelous!** A modern home-bathing without the drudgery, inconvenience, annoyance, muss of lugging water, filling tubs, emptying, cleaning, putting away. Could anything be more popular, easier to sell? Agents, it's simply irresistible. Think of millions who want bath rooms. Unquestionably best thing ever happened for agents. **What a winner**—at sight people exclaim—"there, there, that's what I've been longing for." **No competition.** Patent new—field unworked—demand enormous—price insignificant—fascinating, dignified, exciting work—**everything just right for an overwhelming business.** A demonstrated gigantic Success. You see what others are making—why not yourself? **Used by U. S. Government.** No wonder. Beem writes: I averaged **$164.25 WEEKLY FOR 3 MONTHS.** Wilson sold **102 in 14 days; Hart 16 in 3 hours;** Langley **$115 worth the first day;** Reese solicited **60 people—sold 55.** Why shouldn't Cashman say: "Men who couldn't sell your goods, couldn't sell bread in a famine," and Lodewick "Lucky I answered ad; it's great; **money coming fast, 17 orders today."**

$500,000.00
worth will be sold easily this season. 75 per cent. profit to you. **Experience unnecessary.**

FREE SAMPLE AND CREDIT TO ACTIVE AGENTS

Be first—get exclusive rights—own a rip roaring business. Show the world that all you need is a real opportunity. Investigate for your own use anyhow.

Make $8,000 this year. spare time means $15 daily. **One cent starts you—a mere postal,** containing your name and address—that's all. Send no money—investigate first. Send today for amazing offer—**it's free.** You will forever associate this act with abundant prosperity.



Sectional View

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HUMAN ELECTRICITY

The new Science of Human Electricity proves that electricity is the only power that can cure disease, being the life power and controlling all the functions of the vital organs, muscles and brain. There are self-treatments and methods whereby any individual can increase the electrical production of his own body, and draw an aunbance of electricity and nourishment into the weak or diseased organs or parts; and bring about a positive cure of the various forms of weakness or disease.

Send for the booklet, "Organic Electricity," which explains why indigestion, insomnia, constipation, nervous disorders, heart weakness, liver and kidney troubles, catarrh, rheumatism and the various uric acid diseases, the age conditions, etc., can, with all certainty, be cured by learning to increase the electrical power of the body.

SOCIETY OF UNIVERSAL SCIENCE,
Suite 924, 246 Michigan Ave., Chicago, Ill.

"In the leading publications of the United States, the work and discoveries of Mr. McConnell are highly commended, and some class his researches in human electricity on a par with that of Marconi in atmospheric electricity."—The Baptist World.

Mrs. S. J. Crawford, of Eureka, has been president of the association from the beginning until the State Convention in Springfield this fall. She has done great service, but failing health made it necessary for her to give up the work. She was made honorary president of the association and will continue her relationship with the work. Mrs. O. W. Stewart was elected president at that time and has entered upon her duties with her characteristic enthusiasm. Mrs. Stewart is a graduate of Eureka College and has had large experience in temperance and equal suffrage work. She brings to the office of president of the I. C. E. A. a wealth of experience and training that will make her a strong leader among our people in Illinois. Miss Luceba E. Miner is the field secretary of the I. C. E. A. She spends all her time in the field securing members for the association and working for new students. She has not been in the field very long, but has had splendid success and will do still greater service. She was president of the Loyal Temperance Legion of Illinois for a number of years, is an able speaker and an untiring worker. She has a large circle of friends and will be a most valuable helper in our educational work.

The Endowment Campaign was inaugurated for a special purpose, the raising of $125,000 for Eureka College. A committee of five was appointed to take charge of this campaign. The work of this committee will end with the raising of the $125,000. My work as field secretary is only temporary. It never was intended to be anything else. The I. C. E. A. and the Campaign Committee are working faithfully to accomplish definite ends this year. A motion was passed in the educational session of the State Convention to appoint a committee of three to bring about certain changes in the constitution of the I. C. E. A., making it even more representative than it has been and uniting in one organization the best elements of both institutions This committee consists of H. H. Peters, F. W. Burnham, and Mrs. O. W. Stewart. No action has been taken by the committee. The report will be rendered at the next state convention. In the meantime we must finish our $125,000 endowment proposition and push the work of the I. C. E. A. more vigorously than ever. H. H. PETERS.

American Mission Notes

The Mission Prayer Circle topic for November 20 is: "The Offering Made Today for American Missions." This is the Bible-school Day for American Missions. Every school throughout the land has been asked to co-operate in this great day, and it is hoped that the most of them are responding with liberal offerings.

"When Joshua was old and stricken in years, after many battles and victories in the land of Canaan, the Lord appeared to him and said: 'There remaineth yet much land to be possessed.' This is the greatest reason for a most generous offering, something truly great, for there remains in America much land to be possessed by Christ and Christian union."

The Bible-school work among the foreigners in connection with the mission at New Salem gives us more encouragement than anything else we have tried to do among this class of people. No less than fifty-five foreign children are present each Sunday afternoon in the school. During the month, Brother Keusseff reached two thousand and twenty people, eighty-five Croatians, eighty-nine Servians, one thousand three hundred eighty-four Bulgarians, three hundred fifty-nine Russians and two hundred thirteen Macedonians. His work consists of Bible readings, prayer-meetings, and house-to-house visitations.

We had a fine beginning Lord's Day at Green Bay, Wis. Our opening went beyond our expectations. Bible-school and regular services both give good promise. Our dedication will be December 5. We hope to dedicate free of debt. This is a difficult but great and important field. I think it will be heard from. The new Bible-school will take an offering for home missions on the appointed day. We are urging all our schools to do so.—F. L. Van Voorhis, Green Bay, Wis.

GRANT K. LEWIS, Secy.

Notes From the Foreign Society

Mr. Rains is now in India. He reached Colombo on the 12th of October. In Australia he was the guest of the Federal Conference. He spoke two or three times every day. His month in Australia was one of the busiest of his life. He hopes to be in Manila by Christmas.

The watchword for the present missionary year is a half million dollars for Foreign Missions and twenty-five new missionaries. The ideal is every church and every member of the church a contributor.

Secretary Allen, O. J. Grainger of India, and M. B. Madden of Japan, are in a great campaign in Iowa and Missouri. They are visiting churches and holding rallies. All the churches in the neighborhood are invited to attend. At night a stereopticon is used and moving pictures and still pictures are shown.

The kindergarten building in Akita, Japan, is to be completed by the first of December. Heretofore the children have been meeting in the missionaries' kitchen. Now they will have a beautiful building of their own. This will add greatly to the efficiency of the institution.

A good friend of the society has promised $7,000 for a hospital in the Philippines. This building will be erected after Dr. Pickett's return from furlough.

D. C. McCallum and wife are expected in Cincinnati. the Philippines any day. They go from Australia to Manila. They are greatly needed at Vigan.

The one volume report of the Edinburgh Conference is off the press. This is a popular account of the conference. It sells for $1.00.

"Where the Book Speaks," by A. McLean, sells well. It is now in the third edition. This book is sold all over the English-speaking world.

Mission study classes should be organized in thousands of the churches. Young people cannot spend an evening more profitably than in the study of "Breaking Down Chinese Walls" or "Revenge." Either book can be mastered in eight evenings. Either book will open up a new world of thought and life to the members of the class.

Friends of the society should know that the general fund is the one that needs to be built up constantly. Many people wish to give something for some special purpose. That is very well, but every special work becomes a charge on the general fund. Out of the general fund all of the regular expenses must be paid.

The society is preparing for its March Offering campaign. This will be begun and carried on in earnest after the holidays.

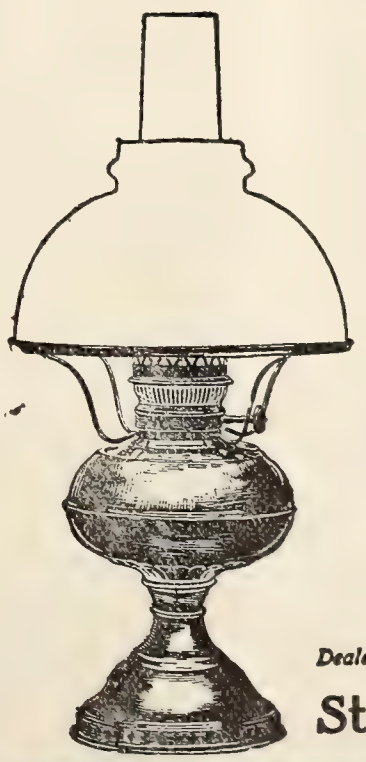
The Australian churches propose to co operate more closely than heretofore with the society. This will be helpful to both parties. The Australian churches are doing remarkably well. They are supporting missionaries in Japan, India, China, Africa and New Hebrides.

Recently the great native church building at Mengo, Uganda, East Africa, was struck by lightning and destroyed. The building seated 4,000 people. Many of the timbers for its construction were carried fifty miles by the natives. Twenty-five years ago Uganda was entirely heathen.

A good friend in Missouri has just given the society $5,600 on the Annuity Plan.

STEPHEN J. COREY, Secretary.

The Famous Rayo



Does Not Strain the Eyes

Don't use a small, concentrated light over one shoulder. It puts an unequal strain on your eyes. Use a diffused, soft, mellow light that cannot flicker, that equalizes the work of the eyes, such as the Rayo Lamp gives, and avoid eye strain.

The Rayo is designed to give the best light, and it does.

It has a strong, durable shade-holder that is held firm and true. A new burner gives added strength. Made of solid brass and finished in nickel. Easy to keep polished. The Rayo is low priced, but no other lamp gives a better light at any price.

Once a Rayo User, Always One.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

The Missionary Training School

INDIANAPOLIS, INDIANA,

Offers advanced instruction and discipline designed to prepare men and women for effective service in home and foreign fields. Courses cover all phases of the Science and Practice of Missions. First session opened Sept. 20. Students may enter second term beginning Jan. 2, 1911. For prospectus and further information address the Principal, CHARLES T. PAUL, MISSIONARY TRAINING SCHOOL, INDIANAPOLIS, INDIANA.

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Volume XXVII. November 24, 1910 Number 46

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The Tolerance of England

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It comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

Following is Professor Wakefield's Introduction to Dr. Scott's volume:

"Dr. Loa E. Scott has had long experience in school life, in college and university. She has been both student and teacher. She felt early and deeply that there was serious lack in the teaching of the Sunday-school. Poor provision was made for minds that were mature and purposeful; there was lack of such continuity as leads to definite and satisfactory results.

"In her home congregation Dr. Scott sought in an unpretentious and resolute way to work out her ideal. With such opportunity as has been given, her work has never been surpassed. For years she has held the largest and most interested class that her community has ever known; and to this very hour the solid interest has grown.

"She is plainly doing a work that is called for in many and many a community. And if her published lessons will only extend her work and help to get more of real Bible teaching into our congregations, they will most surely bless the world." E. B. WAKEFIELD.

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Price, 50c. In quantities of 10 or more, 40c each.

THE MORAL LEADERS OF ISRAEL
In Fifty-two Lessons

BY PROFESSOR HERBERT L. WILLETT

Appearing Weekly in THE CHRISTIAN CENTURY.

For many years Dr. Willett's department treating of the International *Uniform* lessons has been one of the leading features of THE CHRISTIAN CENTURY. For 1911 there will be two important changes in this department.

1. Instead of following the Uniform lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will coöperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for *both pupils and teacher*. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at $1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

In making plans for the New Year let all pastors and teachers and members of Bible classes, who read this announcement, bring it to the attention of their classes and arrange at once to be supplied with THE CHRISTIAN CENTURY and THE LIFE OF JESUS, for the first Sunday in January.

THE NEW CHRISTIAN CENTURY CO.
700 E. 40th St., Chicago

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Forward Movement Among Disciples

WHAT GIVES THE PRESENT TIME ITS SIGNIFICANCE IN THE HISTORY OF THE DISCIPLES WILL SOME DAY BE SEEN TO BE THE FACT THAT JUST NOW THE BROTHERHOOD BECAME CONSCIOUS OF A GREAT FORWARD MOVEMENT WITHIN ITS BORDERS.

We prefer to say "forward" rather than "progressive," because the latter word has come to stand for a theological movement; and the important thing now happening among the Disciples is not simply a theological change but a practical, purposeful, moral effort of Disciples of all schools to go forward in the practice of Christian union.

This is not to say that the spirit of progressive thinking has had no part in the launching and directing of the forward movement. Without the presence of that spirit in the brotherhood there would be no progress.

But the forward movement, once started, draws to itself men of varying points of view. The dividing lines tend to fade out and conservative and progressive stand together as brothers with one common task before them.

This new-felt unity within the brotherhood is one of the obvious signs of a forward movement. It banishes suspicion from the heart of the conservative and cynicism from the heart of the progressive.

And where, if not among the Disciples of Christ, should one expect to find the yoking together of men who hold widely diverse views on matters of history and science and criticism?

What expectancy is there that our proposals for the uniting of the sects of Christendom will so much as gain their ear if we have not solved the problem of unity among ourselves?

* * *

The Disciples are God's experiment in Christian union. We have abandoned all artificial bonds, like creeds and ecclesiastical authority, and committed ourselves to the single principle of loyalty to Christ. Is this principle sufficient? Will it hold us together in the face of new differences of opinion which are continually arising and bound to arise?

If it will not, our plea is vain and our history is vain.

But there are decisive signs that it will. The bitterness, the bigotry, the vituperation of the controversy is passing. Save from one quarter only, it is not any more heard among us. And that voice has lost its influence either to scare or to lead the Disciples.

That was an illuminating and pathetic episode when the personal friend of the editor of the Christian Standard recently wrote him a letter openly abjuring the paper and rebuking the editor for the deterioration of his ideals since he came into editorial responsibility.

But even more significant was the utterance of Rev. Charles S. Medbury in last week's issue of the Christian Standard when he administered a rebuke as plain and blunt as his kindly heart could formulate. He says:

"The whole theory upon which the Standard office is working just now is to me a thing of distressing sadness—the sadness of a friend. If a man chances to favor some propositions in the brotherhood's life that the Christian Standard does not approve, he is too frequently treated as though he were a plotter, in an underhanded way, against vital interests of our Zion. By insinuation, at least, men who differ as to methods are held up as though of questionable loyalty to the great fundamentals most sacredly cherished among us. It is against this sad state of things I plead with all my heart."

This, taken in connection with hundreds of similar expressions from brethren who have sought in every way to defend the Standard, means that that paper in its present spirit has been left behind by the real leaders and counsellors. It will continue to vituperate, but the brotherhood will go forward unheeding.

All this means that unity is being deepened among ourselves, and the strain of the transition period of the past dozen years is passing.

* * *

It was at the Topeka convention that the forward movement became conscious to the brotherhood as a whole.

The creation of the Council on Christian Union is an event of utmost significance. There have been many forward movements among Disciples at various times: a forward movement in evangelism, a forward movement in church extension, in missions, in Sunday school work.

But this Council on Christian Union is a forward movement in the main matter of our existence as a people.

For a number of years there has been gathering a sentiment among the Disciples working toward the extricating of the plea for unity from the trammels of dogma with which it has been interwoven.

The sentiment has already gathered such body and vitality as to impel a decided advance of the whole brotherhood in the genuine practice of unity

Forced into a separate existence at the beginning and blessed of God with marvelous growth of churches and membership, the Disciples have been constantly subjected to the temptation to forget the testimony for unity which we were originally commissioned to bear.

The serious aspect of this phenomenal success, however, was the steady crystallizing of an originally tentative set of ideas into a hard and fast creed, unwritten, to be sure, but none the less definite and exclusive.

The pristine plea for the immediate practice of unity despite diversity of creed, took on the form of an argument for a particular basis of unity.

The natural effect—so natural as to be well nigh excusable had not our commission been so sacred and fateful—the natural effect of this denominational success was to eclipse the great ideal which first called the Disciples into being.

The plaintive note dropped out of our preaching. The argumentative note took its place. We still talked about our "plea" for union, but the wooing tenderness with which Thomas Campbell had given it its initial and classic statement gave place to a harsh legalism and an unimaginative literalism entirely foreign to the great founder's temper.

The paradox of this the Disciples are now beginning to see. It is not strange that we should be seeing it in this year following our Centennial of the publication of the Declaration and Address.

For, like all true forward movements, this of the Disciples is also a return to origins—a restoration. It goes back, under the guidance of Christ, to the great utterance of Thomas Campbell, the catholic-minded inspirer of our hundred years of history.

The spirit of the Topeka convention in dealing with the theme of Christian unity was akin to the spirit of Thomas Campbell. Of no convention in the past sixty years could this be so truly said.

* * *

As this movement goes forward it grows daily more clear that the first consequence of it will be the shaking off by the Disciples themselves of any lingering or acquired sectarian practices.

They will no longer talk of "converting" Methodists, Presbyterians and other Christians. They will regard them as already Christians, members of Christ's church, and will take the glad consequences of this admission by practicing the freest fellowship with them.

They will make good their ideal not to be a denomination, by refusing to assert the rights arrogated to themselves by denominations.

This common-denominatorship of the Disciples will commend itself to the Christian world and as we may be given grace to dwell in unity among ourselves our principles will be imitated by others.

The Disciples wish to issue no ultimatum to Christendom. They wish to acknowledge their religious neighbors as Christians indeed, members of the Church of Christ, sundered without good reason into sects.

And they, the Disciples, plead with them to sit down together at Christ's feet and learn how they may be one again.

This is the heart and the motive of the forward movement among the Disciples of Christ.

Social Survey

BY ALVA W. TAYLOR

Was It a Democratic Victory?

On the face of the returns it was. And the Democrats may look with some confidence to the election of a president in 1912 unless all the signs fail. Both elections of Cleveland were presaged by the return of a Democratic House two years before. But even the most sanguine partizan would do well to ask himself whether such a landslide can be reckoned as a wholesale conversion to those fundamental principles which marks the deep lines of distinction between Republicanism and Democracy. Gifford Pinchot declares there is less difference between progressives in the two parties than there is between the progressive and stand-pat elements in either of the parties. It is a notable fact that with but a single exception, that of Senator Beveridge, the Insurgents were victorious where they had won the Republican nominations in Republican territory. What La Follette contended for in Wisconsin was as radical as anything Bryan ever contended for and his Democratic opposition was quite as progressive as he, yet La Follette suffered no losses. In Kansas, practically everything was won by the Insurgents in the primaries and with old-time majorities in the elections, excepting Gov. Stubbs, who received the united oppositon of stand-patism in both parties in a desperate attempt to make an example of him. In Tennessee the progressive and anti-machine Democrats entered into a fusion with independent Republicans and triumphed by electing a Republican governor. On the other hand, every one of the fifteen Democratic governors elected, beginning with Maine, ran on progressive or Bryan platforms, while with the exception of Pennsylvania and Rhode Island every Republican governor elected ran on an insurgent platform. The Insurgents claim that every one of their Republican members of Congress were returned while the Stand-pat members were the victims of the terrible slaughter that gives the Democrats an overwhelming majority in the next House. Beveridge's defeat in Indiana was not because of his insurgency, because his opponent was on an even more progressive platform and has always been a Bryan Democrat. If it was a Democratic victory, it is because Democracy, long out of power, was progressive, while Republicanism, so long in power, was more Stand-pat that Insurgent.

How Will They Use Their Opportunity?

Will the Democratic majority in the House be patriotic or partizan? Will they plot to carry the next election by old-time political and partizan strategy, or will they recognize the signs of the times and offer such statesmanlike legislation to the Insurgent Republicans that the really broad-minded men among them will bring a Senate majority and thus enact progressive legislation. If the Democrats of the House are more statesmen than partizans they will make terms with the Insurgent balance of power in the Senate and repeal the robber schedules in the tariff, beginning with wool. They will pass a railroad bill that will compel men like Cummins, Bristow and La Follette to give it the heartiest support, and Mr. Taft will be compelled to either sign and align himself with progressive policies or veto and follow the pathway that Cleveland trod, by splitting his party and turning his followers over to a routing that will give progressive Democracy an overwhelming majority in the next election. With the exception of Fitzgerald of New York, the "Cannon Democrats" were left at home but there are Cleveland Democrats yet, i. e., conservative men who should have left the party when Bryanism triumphed and who have more sympathy today with stand-pat Republicans than with Bryan Democrats. In states like Ohio, New Jersey and New York they are plotting to obtain the senatorships and keep the Senate safely Stand-pat. Men like Sheehan in New York and McLean in Ohio have no sympathy with progressive legislation. They are the defenders of the same partizan manipulation, autocratic management of politics and financial privilege that Cannon and Aldrich are. The same element in the House, composed of Bourbon Democrats from the South and old-time Cleveland Democrats from the East, are planning to defeat Champ Clark for Speaker and prevent the radical change in rules that the progressive of both parties and the whole country with them demands. It is not beyond a possibility that lines may be drawn in the House between Progressive and Stand-pat Democrats and the alignment on legislation become less a matter of party than of progressive versus conservative

Types of "Progressives"

While the lines are broadly drawn between progressives and conservatives, there are types of both through which the one converges over into the other. There is the Nick Longworth type of both or neither, as one may prefer to put it. He votes with Cannon until the signs of the times loom unmistakably and then aligns himself with the progressives, but spurns the name of Insurgent. There is the Hadley type, who is frankly progressive in his own attitude, but who leans backwards until he feels safe in party regularity, whenever the demand arises. There is the Cummins type, who fights long years and wins signally by the help of voters in the opposite party—men who think the principle is more to be considered than party lines, and then so longs after party regularity that he slaps his independent supporters in the face by declaring that the worst candidate in his party is better than the best in the opposite one. There is the La Follette type, who says, "I would not knowingly aid in the election of any man because he happened to be on the Republican ticket. unless his past record and affiliations warrant the belief that he would better serve the people than his opponent." There is the Taft type, that thinks the best way to get progresive legislation is by urging a conservative kind and enlisting the aid of those who are notorious in their opposition to it because they should be convinced by the signs of the times that it must be done to save the party. And finally, there is the Roosevelt kind that would ignore political differences and make the campaign on "the old moralities," striving to keep the party united, supporting both the moderate insurgent and all but the most notorious Stand-patter and follow a frank policy of opportunism in order to get things progressive done in a conservative way. The Democrats passed through this same sifting and grading process during the years from 1896 to 1906, and unless the signs fail, it is not all of one-mind yet.

Roosevelt—Devoured or Eclipsed?

When the sun goes into eclipse in China, the people imagine a great dragon is devouring it. Some of Mr. Roosevelt's fond haters think the dragon of party defeat has the impeccable Colonel in its maw. What he thinks of the election is not revealed at this writing, and the light minded find it easy to play puns on the "oyster" in the name of his abiding place. His admirers can only regret that his fighting spirit led him to so far forsake "the old moralities" in the closing days of the campaign as to make bitter personal attacks on most of the men he was opposing. All of these men were elected. But Roosevelt, with characteristic personal courage, jumped into the breach in almost every case. He fought where the battle was hottest and defeat most looked for. No exception can be taken to anything in his speeches so long as he kept to a discussion of principles. He was frankly progressive in his own contentions and quite as frankly committed to party regularity, adopting the Cummins' theory, with moral exceptions, and preaching that progress could best be won through deflecting the direction of the party. Mr. Roosevelt is an unalloyed opportunist. We all are to a greater or less extent, but again—there are types of opportunism. Mr. Bryan preaches what he thinks theoretically right, without regard to consequences. Mr. Roosevelt advocates that measure of the right which he feels may win today and takes up a new measure as a next step after the victory is won. The one is a Jefferson, the other is a Jackson method. But if any of Mr. Roosevelt's fond friends of the opposition think he is devoured, they will be seeing ghosts ere long. He may be in a temporary eclipse, but he will emerge. The American people like hard hitting and personal courage and they are not at all afraid of the man who changes his mind, so long as they feel he is honest. Mr. Roosevelt will be at the forefront again. His opportunism is of the sort that makes for leadership in an immediate issue. He knows how to keep ahead, but not too far ahead, and at heart he is an Insurgent. He may have thought it judicious to try to keep both horses in the track and so have fallen between, but it is safe to say he will brush off the dust and resume the ride with a smile.

Why Mr. Bryan Smiles

Mr. Bryan was thrice defeated by the "bolters," but he never uttered a word of ill-will about them. On the contrary, he smilingly offered them a back-seat when they sought to return. This year he turned bolter himself, and his was a winning bolt. Mayor Dahlman, of Omaha, won the Democratic nomination for governor by the help of the berwery interests of both parties. Bryan said he was against the domination of special interests of any kind in politics, but that above all he would never sit by while the brewery interests dominated. The Dahlman crowd voted down the principle of local

option in the making of the platform. Bryan bolted Dahlman and defeated him by a goodly majority. He advocated local option, and enough local option Democrats were elected to guarantee its enactment. He advocated the election of a Democratic progressive against Mr. Burkett, who had kept himself "regular" in the last Congress, and won. Then he smiles broadly over the triumph of men like La Follette. Insurgency advocates so many things that he has been defeated for advocating that he feels a very pardonable pride in the results, though he may not be at one with all the Insurgents stand for. Progressive Republicanism advocates the principle of protection; progressive Democracy, that of tariff for revenue. But both are for radical reductions. And this matter of "how much" is about their only difference, aside from that of fealty to party ties and traditions. Both are against monopoly, the power of privileged interests and autocracy in party rule. Both are in favor of strict governmental regulation of railroads and trusts for the conservation of natural resources. Both are against the processes of injunction as it has been used, and both are for the popular power to revise legislative acts through referendums. Beneath all passing issues these are the things the "Commoner" has preached for the past twenty years and unless the signs of the times fail his smile is not likely to come off.

Editorial Table Talk

Study and Travel Combined

The complete itinerary of the University of Chicago Travel Class to Egypt and Palestine under the direction of Professor Theo. G. Soares, has just been issued. The class sails from New York, Jan. 28, on the "Martha Washington." A month is spent in Egypt, especially careful study being given to Luxor and its vicinity. Over a month is devoted to Palestine, including two weeks camping. The class visits Damascus, Beirut, Constantinople, Athens and closes in Naples, May 5. The plan contemplates daily lectures on the steamer and throughout the tour. University credit is given to those who undertake special study, although the class is a kind of University Extension that is open to the public.

What Do Our Readers Say?

Shall the Daily Altar page be continued after December 31? This question will be left to our readers to answer. In view of the constant stream of appreciative and grateful letters that have been coming to the editors through the year, there is little doubt what the answer will be. It is the purpose of Professor Willett to allow this year's work to be published in book form. The book cannot be produced, however, before next spring. Meantime, many who have grown accustomed to using the Daily Altar exercises in their family and private devotions will feel the need of some daily help. Dr. Willett has expressed a willingness to continue the department if there is a call for it by The Christian Century readers. The editors will be glad to receive a note from those who have discovered the great beauty and value of the Daily Altar and wish its continuance, at least until the book appears.

A School of Peace

Very recently there has been founded in Boston, Mass., an International School of Peace, under the immediate direction of Edwin Ginn, of Ginn & Company, and with a membership composed of such people as President Eliot, Andrew Carnegie, Doctor Trueblood of the American Peace Society, and Edwin D. Mead. The object of the school is to further the interests of peace throughout the world by influencing the press to uphold peace programs; by exchanging teachers and students between countries, by the method already in valuable practice; by introducing a greater emphasis on the civil side of history in the school, that the warlike aspects may not so persistently impress young students; by working toward a practical disarmament of the armies and navies of the world; and by advocating national schools for the preparation of civil affairs, to rank with West Point and Annapolis. Mr. Ginn, heartily believing that this sort of an organization, guided by men of sound judgment, and backed by adequate finances, is the crying need of the present day, has pledged $50,000 annually to its support, and has sent out a universal call for coöperation and assistance in the enterprise.

Let It Be Reformed Altogether

An editorial note in the Christian-Evangelist is as follows:

An honored and widely-known brother writes to know if the Christian-Evangelist will make any reply to the criticism of the "Strategic Problems of Religion," contained in an editorial in one of our esteemed contemporaries. No, we think not formally, but we trust that every issue of our paper, with its emphasis of things deemed fundamental to faith and service, does reply, indirectly but convincingly, to the implications of that criticism.

The reference is, of course, to the articles published some weeks since in The Christian Century. This paper approves the method of its esteemed contemporary in choosing to make each issue a reply to our earnest strictures. The next issue appearing after the criticisms were published seemed to be a particularly decisive reply. In that issue three of the six points made by The Christian Century against the motto were corrected: "A Religion of Service" was added, "A United Church or No Christianity" was revised, and the title, "Strategic Points in the Ultimate Religion of the World" was displaced by "Five Inevitable Issues." This was getting a larger proportion of our game than The Christian Century expected. We owe an apology, too, for letting so long a time elapse before recording the change of front of our good neighbor. And do we dare hope, from the above quoted statement that every issue will be a reply, that succeeding issues will finally grant the three other points of our criticism and abolish from the motto the straw issues which divert the hearts of our brotherhood from the big enterprise we are here to accomplish? This would probably be hoping too much. But The Christian Century is optimistic, and seriously predicts that the time will come when the objectionable features of that motto will be reformed or removed altogether.

Amazing Triumph of Modern Christianity

In a passage of extraordinary distinction Bishop Morrison in his sermon at the Cincinnati Episcopal Convention, passed optmistic judgment upon modern religious conditions. "In days to come," he said, "when men look back to the nineteenth and twentieth centuries, they will not dwell on what troubles us today; they will read with wonder of our fears and complaints; they will mention only incidentally the loss of religious practice, the want of faith, the uncertain note in religious teaching, the small congregations; the surprise will be, when once men get the happenings and life of these centuries into perspective, that the church continued to gain in numbers and influence, that money was given so freely, that there was spirit and life for great religious movements, that a vision of Christ's conquest of the world encouraged and entranced so many, that the prophet announced so confidently: 'The Kingdom of Heaven is at hand!' Surprise and wonder indeed, for in days to come men will see that the mind of man changed front in the nineteenth century; that new cosmic conceptions and new knowledge of nature revolutionized men's thinking, changed social and economic conditions and gave a new expression to almost all theological expositions of religious truth. Yes, the fact which should impress us is not the unsatisfactory condition of much of our work, but the fact that even through questions and doubts and denial, through a new day of knowledge, and all the hurrying, impetuous competitions and wealth-getting and increasing luxury of modern life, the Church of Jesus Christ has done so much and is so confident of her mission.."

Bible Courses Recognized in Texas

The favorable attitude of state universities over the country toward wholesome Christian influence is a fact generally known. At least thirteen of them are giving credit for Bible courses towards the B. A. degree. The universities not giving credit are, for the most part, giving such encouragement to practical religious influences that it is little short of academic recognition. The lucid and informing address delivered at the Topeka Convention by Professor Frank L. Jewett of the Bible Chair of the University of Texas, has brought into especial prominence the work at that institution. That the University of Texas in particular has been intensely interested in fostering a real religious influence in the lives of its numerous students is a fact now becoming well known. It is developing more and more that there are many students at the University preparing for a life work as Y. M. C. A. secretaries, ministers, missionaries, and other religious professions. While at the university these students are anxious to have an opportunity to do special work in Bible study. In addition, there are students interested in Bible study for the real religious and cultural value therein. To meet the need of these particular students and to encourage others, arrangements have been made for securing credit for Bible

courses. At present, the Presbyterian Seminary and the Texas Bible Chair are ready to offer such Bible courses meeting the standard and quality of courses meriting credit towards the B. A. degree. Quite a few students are taking advantage of this opportunity this year. In the coming year, both the Seminary and the Bible Chair will be much better prepared to give such courses and to take care of all students desiring such work. It is difficult to estimate the far-reaching results of this new arrangement. To say the least, it will mean much both to the university and the churches in Texas.

Plain Speaking Among Baptists

That there is a growing repugnance in the Baptist mind to the traditional practice of confining membership in their churches solely to those who agree with them on the immersion-dogma was again disclosed at the Baptist Congress held the second week of November in Augusta, Ga. This subject is becoming almost as insistent among the Baptists as among the Disciples. The fundamental character of our plea for union makes the inconsistency take on a moral quality among us Disciples which it does not have among Baptists, to whom, so far, it has not yet occurred that their sectarianism is wrong.

However, there were some speakers at the Baptist Congress who argued, from fundamental Baptist principles, that their present practice is wrong. Among these was Dr. Charles H. Dodd, of Baltimore, who contended that the ideas of soul-freedom and individual competency in religion, basic to Baptists, would, if consistently applied, do away with sectarian divisions. Unfortunately, he said, Baptists are quite as reluctant as other bodies to stand or fall by the test of these two principles. The discussion showed that there was intense unrest among northern Baptists with respect to the present procedure of immersionistic exclusiveness. President Evans, of Crozer Seminary, squarely asked, says The Standard (Chicago), how Baptist principles could exclude from membership in a Baptist church "a man whose faith and obedience are admittedly as good as ours, but who in his right of private interpretation of the Scripture does not agree with us as to the form of baptism required by Christ?"

Dr. Rufus P. Johnston, of New York, made an impassioned appeal for a purely spiritual basis of church membership. Dr. S. H. Ferris, of Philadelphia, pointed out that the truest unity is obtained by giving fullest rights to diversity within the organization.

The Standard, in summing up its report of the discussion, says that it "revealed two things, first, that the question is a burning issue in the North. There was an intensity of feeling which betrayed a great moral passion for a basis of church membership which emphasizes spiritual rather than ritual conditions. Second, that the South has no such feeling on the matter, and indeed is scarcely able to realize why Baptists should ever raise such an issue."

Under Two Flags

One of those memorable incidents which occasionally thrills a convention took place during the sessions of the American Christian Missionary Society at Topeka while Mrs. E. F. Boggess was making an appeal in behalf of Alberta, Canada. In her tender, beautiful way she was saying, "I always loved the Stars and Stripes, the most beautiful of all the emblems of earth's nations. Upon first going to Canada the sight of the Union Jack, flowing from a public building, gave me the homesick feeling that comes to a stranger in a strange land, but now I have learned to love this beautiful emblem of my new home, and I have brought this silken flag (here she unfolded a large silk flag, the national emblem of Canada) to this convention, that in the name of Alberta Christians I might present it to the American Christian Missionary Society. I wish I had the Stars and Stripes to unfold here that you might see them together. Both flags unfolded beneath the standard of the cross remind you of how the new fields in both countries are dependent upon the American Christian Missionary Society for the gospel of Christ." Mrs. Princess Long was sitting on the platform and happened to have in her pocket an American flag. It was the silken flag presented to her in appreciation of her far-famed and oft-sung patriotic medley, written and given to the world at our Jubilee convention in 1899. Ever since then this particular flag has been used at State and National Conventions and waved over the heads of thousands and thousands as they listened to Mrs. Long's singing of national hymns and participated in the inspiring patriotic airs. During this speech Mrs. Long, moved by the momentary impulse, (for she had never before seen Mrs. Boggess, and the latter's speech was not on the set program), took the flag from her pocket and threw it over the speaker's arm just as she reached the climacteric place in her improvised but eloquent address. This, of course, was the signal for a tremendous outburst of applause from the audience. The next day Mrs. Boggess asked Mrs. Long to make her a gift of the flag. Well might one hesitate to grant such a request, for the flag has many associations deeply sacred and binding. Mrs. Long explained and for a time demurred. "That is just why I want it," said the persistent, earnest little missionary from the Northwest. "Such a banner coming to Alberta freighted with hallowed association and wet with the tears of love and sacrifice, speak most eloquently of the love and fellowship which this Christian Convention has for us in our great effort to save for Christ the great empire of the Northwest." So Mrs. Long told the Convention of this request, sang once more in her own soulful way the melodious medley and gave up the cherished emblem of patriotism. Mrs. Boggess has carried it away out on the frontier where, through the years, it will speak its lesson of love, of giving and of fellowship in Christian service to the inspiration of thousands and cheer the heroes on the firing line to many a hard-earned victory. For her spontaneous act on this occasion and for the loving gift of a cherished emblem to the cause of home missions is due Mrs. Princess Long the thanks of an appreciative brotherhood.

Omissions Fatal to Character

It is a fatal omission not to use the truth which one knows. The man of one talent lost what he had because he did not use his gift. A good conscience is the possession of those who live according to the light they have. Moral insight is not something apart from conduct. It is a product of thoughtful actions. Men who invariably ask about the moral demands of the situation and act in harmony with those demands acquire what is known as common sense. We do not all have the same amount of intelligence, but our difference in the matter of common sense are not so much intellectual as moral. The shrewdness of Lincoln was that of a man who was determined to do right at any hazard.

"The great thing in all education," says William James, "is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and to live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous. The more of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work." "Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain. No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better."

The teachings of the church must be used in daily life if they are to form character. We ought to go to church for the purpose of getting knowledge and inspiration for immediate use. Of what advantage is it to read the story of David's repentance if we count the man our enemy who in kindness tells us of our faults? What sense is there in having our emotions aroused over the miseries of the poor and ignorant if we do not at once give expression to our sympathies in acts of relief? The weakness of our religious life is that the connection between preaching and acting is often remote. We do not remain stationary. We grow, and the subject which we can do good to somebody without inconvenience to ourselves. We have no right to sing of heavenly joys unless we in some way connect them with earthly duty.

Another omission fatal to character is that of the man who does not include learning in his program. A few years ago I heard a man say, "Yes, I know all about that, I learned in 1867." Apparently he thought there was no more knowledge to be sought in that direction. This man has been a disturber of the peace of his brethren. He does not know why the church exists. The trouble with him, as with all of us, is that we overlook the dynamic character of life. We do not remain stationary. We grow, and the subject which we thought we understood thoroughly yesterday may be very puzzling today. We may refuse to have God in our knowledge by trying to hold intact our childhood conceptions of him. The faith and teachableness of childhood are becoming to maturity and old age, but the intellectual equipment of the child is not sufficient for the work of a man.

Midweek Service, November 30. Rom. 1:21, 28; 2 Tim. 3:3.

The Ahorey Church

A Visit to the Scene of Thomas Campbell's Ministry in Ireland

BY ERRETT GATES.

Thomas Campbell was called to the pastorate of the Seceder congregation at Ahorey in 1798. This was his first settled pastorate. He was in the thirty-fifth year of his age, and approaching the maturity of his powers. For nine years, he ministered to this congregation and when he left it to make his home in America, he departed amid the tears and universal regret of his people.

If in any place in Ireland, where he lived, he would be likely to make an enduring impression upon the community, this would be the place. I found traditions of the family still lingering in the memorials of the community. One of these is to the effect that Alexander was a great hunter of magpies. Richardson, in the *Memoirs*, tells of his fondness for hunting birds; but in my correspondence this summer, with the Rev. W. T. Latimer of Eglish, County Lyname, he spoke of the same tradition and said in a letter: "The statement about Alexander Campbell shooting magpies, was told me by a native of Ahorey. This is, of course, a tradition. I never saw the Memoirs by Richardson."

Church Confidently Identified.

The most direct connection, however, with Thomas Campbell, still left in the community, is Miss Greer, of whom I wrote in a former letter. I spent nearly two hours in her home in conversation with her concerning the Campbells. There can be no doubt that the present Ahorey church building is the one in which Thomas preached. But I had not as yet seen it, though I have thought of it, pictured it in my imagination, during the past fifteen years of my writing and lecturing about it. My troubles were all at an end when I reached the home of Miss Greer. After a light refreshment, she put at my service her jaunting car and liveried coachman, who carried me quickly behind a spirited horse to the old Ahorey meeting house. At last I felt that the goal of my pilgrimage had been reached.

A Holy Place.

Here I stood before that venerable sanctuary in which the gentle, peace-loving spirit of Thomas Campbell so often enshrined itself in spoken words, and where the youthful Alexander first took his place at the communion of the Lord's supper. It was here that that great peace-program, *The Declaration and Address*, was conceived, to be written out later at Washington, Pennsylvania. I felt like one upon consecrated soil. I walked round and round the building, and stepped off its dimensions, which proved to be 9x19 paces, or about 30x60 feet. Then a boy at work cutting grass in the grave-yard surrounding it, let me into the building. The pulpit is in the end opposite the entrance, back of which is a gothic window, 4 ft, 7 in. x 7 ft., with three lancets separated by mullions that intersect each other at the top. The seats are of natural pine, built in with doors to all the pews. The interior furnishing, however, is later than Thomas Campbell's time. The building has four square windows on each side, 3 ft. 2 in.x6 ft. in dimensions.

The most interesting part of the building is the stone stair-way leading up on the outside, over the front door, to a gallery across the front end, sloping toward the pulpit. I was told by Mr. A. A. Campbell in Belfast, that such a stairway was very rare, and gave evidence of great age. The building is of stone, plastered on the outside, and whitewashed. It now has a slate roof, but it was probably originally covered with a thatched roof. It is heated by a hot-water system of the most approved modern sort, installed three years ago. A small church yard, surrounds it, used as a burying ground by the community. Two of the church's former ministers are buried here. Back of the church is a two-story stone school house. These two buildings are all that constitute the Ahorey community. It is simply a country church but one of more than ordinary strength and influence for such a location. It has a settled minister, who gives all his time to the congregation and lives in the neighborhood.

Remarkable Pastoral History.

The Ahorey church has had rather a remarkable pastoral history. The ministry of two pastors, succeeding Thomas Campbell, covered nearly seventy-five years. One man was pastor for about 45 years. He died only last January and was buried in the yard beside the church.



The Ahorey Church, in which Thomas Campbell Ministered From 1798 to 1807.

First Experience in Jaunting Car.

After making a careful inspection of the church, and taking two photographs of it in a drizzling rain, I was driven in the "jaunting car" to the nearest railway station at Hanneton's Bawn, to take a train for Newry. Before proceeding further with my story, something must be said for the Irish jaunting car (or "ke-yar," as the Irish coachman calls it.) The first sight I had of one was at Portrush, when I landed from the boat. It is a two-wheeled side-seated affair, capable of the most marvellous carrying powers. It is as light as a racing sulky, and at first reminded me of one. The passengers sit on each side, over the two wheels, back to back. It will carry six passengers on the side, the driver on a seat in front, and any amount of parcels and luggage in the center between the seats and in the "well" built beneath, just over the axle. I wonder that the conveyance is not adopted in other countries; but neither England nor Scotland condescends to copy from the Irish so convenient and sensible a carriage. It is not only convenient and light, but safe. It will not upset, when turning, no matter how short; and one can step off without any delay or hindrance, if a horse takes fright. The jaunting car is to be seen waiting at all railroad stations and takes the place of the usual coupe or covered carriage.

From Ahorey to Newry.

From Ahorey, I went to Newry, where Alexander attended school several years, and near which is the small rural community of Sheepbridge, where Thomas Campbell was probably born and spent much of his early life. When Thomas moved, with his family to America, he left two brothers, Enos and Archibald, in Newry as teachers and proprietors of an academy. What became of them, I have never learned. I wanted to see the city, and make some inquiries for descendents of these uncles of Alexander, with whom he corresponded.

Inquiries at Newry.

But after a few hours inquiry for citizens by the name of Campbell, I found no one of any eminence or more than very commonplace intelligence, by that name. Nothing of importance happened in the lives of the Campbells in or about Newry to make a prolonged investigation justifiable, so I went on my way back to Belfast. Newry is on the southern border of the Protestant province of Ulster. It is a shiping port of about 16,000 population, and is so close to the Catholic stronghold of Ireland, as to be largely influenced by it. The city possesses a new Roman Catholic cathedral of really imposing proportions, in light grey granite, and gothic style.

Returning to Belfast, I spent two days in and about the city, waiting for a boat to carry me across to Ayr, the land of Robert Burns. While I was waiting, I made a trip to Antrim, back toward Ballymena, to call on a Unitarian minister, who was said to have made a special study of the Campbells in Ireland. But he was able to add no new facts to those already recorded in Richardson's *Memoirs*.

Unitarians Especially Strong.

In the process of my inquiries into religious conditions in Ireland, I learned that there were more Unitarian churches here than in Scotland. There are 38 such churches in Ireland, while there are only 7 in Scotland. This is due to the Unitarian defection that took place in Presbyterian churches in the early part of the nineteenth century which carried many Presbyterian churches over to Unitarianism. Unitarianism is, however, of a more evangelical type in Ireland, than in other parts of Great Britain, due to its historic origin and its close contact with Presbyterianism. Most of these churches were originally Presbyterian.

Ireland Feeding England.

I took passage on the regular passenger boat from Belfast to Ayr, but found only two passengers of the genus homo, while there were 500 head of cattle and as many sheep on board, bound for the markets of Scotland and England. England is fed by other countries, and Ireland, to my surprise, furnishes no small part of her food. I was told by the boat steward that this one shipping line out of Belfast carried, during the last twelve months, 55,000 head of cattle alone, to England, besides many thousand head of sheep and other produce. Other Irish shipping ports such as Londonderry, Newry, Farne, Dublin and Drogheda, are pouring a constant stream

of live-stock and produce into England. No wonder England is so fondly attached to Ireland.

I returned to Glasgow and the university to take up the serious part of my quest for memorial remains of the student days of the Campbells.

My next letter will deal with the Campbell's at the University of Glasgow.

After Many Days

A Frank and Searching Study of the Disciples' Work

BY ALBERT J. SAUNDERS.

Some years ago I was much interested in a story called "The Evolution of a Preacher." Another book may be written today called "The Crises or Transitions of a Soul." No thoughtful young man can study and travel in these times without experiencing the pangs, the anxieties, the readjustments of this transitional period.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

We are well aware of the changes in the physical organism as we pass from stage to stage. No less certain, marked, and insistent are the changes in the mental and soul life under stimulating environment. The soul grows. Its outlook enlarges. Its conclusions may alter. It asks liberty to investigate, to readjust as new situations arise. Why should we seek to bind the soul of free men!

Aids to Soul Growth.

There are two indispensable aids to soul growth—education and travel. Given these two aids and the soul must grow. True education is training in perspective. The school is not the place to absorb a certain number of facts. The school performs its function when it directs. It is designed to stimulate right attitudes toward the great problems of life. Education should teach us how to live, to control, to think. Education is a process of soul culture. Travel is the complement of formal education. The schools are largely theoretical. Travel is intensely practical. One is taken out of his own little world; he sees men and movements in operation upon similar problems to those of his own country, and he at once becomes interested in methods. The absorbing interest of our day is in methods. Travel is educational. And both have a broadening effect upon the normal, unfettered soul.

Revelations of Study and Travel.

These thoughts are expressed by one who has both studied and traveled. Study and travel have revealed to me many things of which I cannot now speak, but three things stand out in bold relief, and are ever present in our thought. Sectarianism is a very persistent spirit in our ranks. We have all been taught to disavow the terms—sect, denomination; but the spirit is among us. To pinch off a little corner, to build a high wall around it, to force minds to adjust themselves to its narrow limits, to make that corner the only sacred place in God's universe, and the only habitation of God's people is sectarian. The term Christian is being applied to good, earnest people of every religious party today, and the organization which refused recognition to those people who can pass a character and Christian spirit test is sectarian. Beware of the man who has the sum total of divine truth. Beware of the religious organization which is alone right. Truth is too large, too potential, too infinite, to be grasped by one man, or controlled by one set of men. Sectarianism imprisons truth.

It is said that at the coronation of Queen Elizabeth of England, a courtier besought the release of certain prisoners. It was on this wise: A pageant had been represented, a figure symbolic of Time appeared, and with Time came Truth, daughter of Time. A book lay in her hand on which was written "Verbum Veritatis," and this she gave to the queen. On the morrow a courtier came with a request: "Would her majesty be pleased to release four or five principal prisoners—Matthew, Mark, Luke, John, and Paul—who had been shut up in an unknown tongue, and could not converse with the people."

Requirements of New Time.

This incident suggests a message for our day. Time in a new dress stands waiting, and near him, Truth, also freshly attired. They require of us a restatement and readjustment of this same sacred book—the Bible of the English-speaking people. How applicable are the words of the Psalmist: "I cried to the Lord with my voice, bring my soul out of prison, that I may praise thy name." The spirit of the Bible, the spirit of our religion cries for release. It is bound in a cross traditional literalism, which is thwarting the very purposes of God.

After many days the convictions is forced upon me that we are in the great majority a sectarian and proselyting people. Sectarianism is, however, dying in our ranks, but it is dying hard. The spirit of our age exemplified in the passion for foreign missions, and that great world conference in Edinburgh is diametrically opposed to sectarianism. And if our plea for Christian union is to continue and have influence with men, the narrow, pharisaical, sectarian spirit, which has too long been encouraged in our midst, must be succeeded by the free spirit of tolerance, cooperation and union.

Various Causes of Division.

When one searches for the fundamental strings which divide Christian people, at once a score of differing methods and practices come before one. There is church polity. Our nomenclature is so different. Methods vary; there is a long and sacred history behind them all. But are they fundamental? Can we afford any longer to remain divided over these things? Have we not in the past allowed too much sentiment and emotion in a consideration of these matters, and far too little of earnest effort of deep thinking men face to face with the greatest of Christian problems? Said a Chinese at the Edinburgh conference: "China is not interested in your denominationalism." The things that divide are of little moment to the men who are set for the accomplishment of the greatest good to the greatest number. The name problem, open or close communion, higher criticism, and many other questions are gradually righting themselves through the building process of time. But with us in all probability the last great controversy will rage around baptism.

Disciples Must Face Fair Question.

Now, we must face this question fairly and squarely. What is our specific function in the religious world? Is it to champion a religious rite? or is it to contribute something of permanent value to a world religious problem—the torn body of our Lord? What is baptism? Its function is to express a spiritual recreation. Which is the vital and essential experience—the heart and life change or the expression of it? Every right thinking person will at once answer: the vital thing is the changed heart and life. This is the united voice of Christendom. We are one in the position that upon character and life rests discipleship.. How can we afford to remain apart on an expression of that experience? After many days the conviction has been forced upon me that the only solution to this whole disturbing problem is to allow freedom of expression.

Has not the time fully come when we should change our emphasis from the expression of a change to the change itself, allowing liberty to the individual of expression of that change? Personally, I would that every one might be baptized by immersion upon a profession of faith; but since there are millions of earnest Christians who have not and will not be thus baptized, can we afford to perpetuate this dead-lock to hinder the union accomplishment and, worst of all, retard the kingdom of God? I see here a responsibility which we must consider. Are we yet prepared to lose our identity in the accomplishment of that for which we were called into being? Let us cease to emphasize the things that divide, and let us unite and get to work on the things held in common.

Kingdom Helped On by Agreements.

"That which all Christian churches hold in common is so far in excess of that which separates them, that the kingdom of God cannot advance upon the preaching of differences, but only upon preaching that which is held in common."

Our final word must ever be Christian union. But after many days it has come to me that mechanical union cannot be expressed. We shall never again have one great organization similar to the church of Rome ruling the religious world. And there are few persons outside of that communion who desire it. The kingdom of God is within you. The only possible solution to the union problem seems to be along the lines of spirit, attitude and service. Is it not coming just that way?

Look at the great missionary convention in Chicago, men of many varying beliefs yet one in spirit, wish a common attitude, and passion for service. Behold, that greater conference in Edinburgh, men from north, south, east and west, of many faiths, yet one in a common interest. My brethren, these things are highly significant. Shall we be blind to their significance? It is the solution of God's spirit to a problem which has baffled us. Union is here in part now, and the east again furnishes the morning star. It has been suggested that a propaganda of union be instituted; if rightly managed, and in moderation, that should be productive of good. The educational and inspirational value of such a campaign would be great. A union conscience needs to be developed, and with hopeful hearts turned toward the future which promises so much we may say with Dean Farrar:

Dean Farrar's Creed.

"I believe in the church of the future. I think there is a day not very far distant, when from the watch towers of Asia, once the land of lords—many, there shall roll out the excellent chorus, One Lord! When from the watch towers of Europe, distracted by divisions in the faith, there shall roll up the great chorus, One Faith! When from the watch towers of America, torn by the baptismal controversy, there shall roll forth the

inspiring chorus, One Baptism! When from the watch towers of Africa, as though the God of all the race were not her God, as if the Father of the entire family were not her Father, when from the watch towers of neglected and despised Africa there shall roll forth the chorus, One God and Father of us all! When the Lord's people scattered over the face of this lower creation, shall spring upon their feet, and, seizing the harp of thanksgiving, they shall join in the chorus that shall be responded to by God and Father of us all, and in us all: to whom be glory, dominion and majesty, and blessing for ever!'"

The Logic of the League

How Anti-Saloon Forces Conceive Their Warfare

BY E. J. DAVIS.'

[The author of this article is one of the most active and consecrated laymen in Chicago, working constantly on behalf of all civic reform and moral progress. As a leader in the prohibition movement, he is keenly aware of the weakened influence of the prohibition forces on account of divided convictions as to ways and means. With us, he regards the degree of coöperation recently attained betwen the Prohibitionists and the Anti-Saloon league with satisfaction, and presents this argument as a contribution to a further rapproachment.—EDITORS.]

Many men are divided in their views as to whether they should express their power against the liquor traffic through the Anti-Saloon League or in the ranks of the Prohibition party. To take the most charitable view of the situation some men have such strong convictions that the only place for Christian men is within the ranks of the Prohibtion party, that they have felt called upon to make very bitter attacks upon the Anti-Saloon League. Some of them justify their attacks upon the contention that the Anti-Saloon League is morally wrong and therefore without defense. They say no permanent progress can be made against the liquor evil as long as the Anti-Saloon League is in the field; that it that organization were out of the way then the moral sense of the people would become so aroused that they would rise up and destroy the business.

The Question of Expediency.

Their idea is that the Prohibition party occupies the only high ground of moral purpose while the Anti-Saloon League takes the lower ground of expediency, and in the realms or morals no man is justified to act on grounds of expediency which do not square with the highest moral perceptions. On the other hand many good men believe the method of the Anti-Saloon League is not only practicable, but that its position is morally right and that it is not justifiable for good citizens to withdraw from participation in the affairs of the dominant parties, leaving them to the control of the underworld. They stand squarely on the position that the underworld element have no right to be allowed to be in control of either party and that by concerted action they can be driven out of both parties.

Between these two positions there is a wide gulf in method and action only. It seems to me that there should be a dispassionate examination of the fundamentals of the subject by every citizen. Every man who desires to be led by his moral and religious convictions must face this question for himself.

Prohibition Party Logic.

One of the leaders of the Prohibition party lays down the following syllogism as the basis of their position:

I. Major Premise.

No County, Township or village, has the right to legalize a wrong.

Minor Premise.

Liquor selling is wrong.

Conclusion.

No community has the right to legalize liquor selling.

Based on this their reasoning might be reduced to two further syllogisms as follows:

II. Major Premise.

Local Option laws provide for legalizing liquor selling.

Minor Premise.

The Anti-Saloon League favors Local Option laws.

Conclusion.

Therefore the Anti-Saloon League is wrong.

III. Major Premise.

It is right and commendable for Christian men to attack that which is wrong.

Minor Premise.

The Anti-Saloon League is wrong. (see second syllogism.)

Conclusion.

Therefore it is right and commendable for Christian men to attack the Anti-Saloon League.

Analysis of the Syllogism.

From reading the papers, the speeches, and the letters of Prohibition party men there is no escape from the conclusion that there are many of their leaders who believe there is no flaw in the above line of reasoning. But let us start with the first syllogism. What is the matter with it? Nothing. It is perfectly sound as a moral proposition. The fallacy lies in the deductions drawn from it. Let us state another line of syllogisms:

IV. Major Premise.

The right of the people of a state or of a nation to choose its course is conceded upon every question that is submitted to the popular vote.

Minor Premise.

The Prohibition party proposes to submit to popular vote the question of abolishing the liquor traffic.

Conclusion.

Therefore the Prohibition party concedes the right of the people to choose whether it shall continue to license the liquor evil.

Another Syllogism.

But according to the first syllogism laid down by the Party Prohibitionist leader this is wrong. Therefore this leads us to another syllogism.

V. Major Premise.

Any party which favors granting to the state or nation the option of electing to do an evil thing should not exist.

Minor Premise.

The Prohibition party proposes to vote upon the question whether the state shall abolish the liquor evil.

Conclusion.

Therefore the Prohibition party should be abolished

Both Correct as Abstractions.

As propositions in abstract morals both of these lines of reasoning are correct. The same syllogism that puts out of business the Anti-Saloon League takes with it the Prohibition party. These conclusions cannot be escaped from. If it is wrong for the city to vote upon this proposition then it is wrong for the state or the Nation. But I hear a Prohibitionist say, "Our platform does not provide for voting on the question every two years as does the Local Option platform. When we vote it out we vote it out forever and if the Local Option law provided for banishing the saloon forever when it was once voted out or for absolute prohibition then we would favor it." The heresy they see in the Local Option plan is in allowing the city to vote to again license an evil when it is once driven out.

Carrie Nation's Method.

If that is true then it is wrong to vote upon the question in the first place as has already been demonstrated, for voting presupposes the right of choice when there is no moral right of choice. This leaves the method of Carrie Nation the only correct one. Let us take an axe and go out and destroy the first saloon we come across, standing flat footed upon our rights and upon the contention that the saloon has no moral right to exist; that the law has no powers not founded on moral right and therefore the law has no right to punish us for this act.

This would mean identically what Lincoln's position on the Kansas-Nebraska Act lead to—Civil War, only this war would be in every town, village and hamlet in the nation where a saloon exists, instead of being between well defined sections of the nation as it was in the Civil War. The question of slavery was not settled as an abstract moral question. Lincoln said slavery is wrong. The south said Lincoln is wrong—We will secede. The north said Lincoln is right; the south shall not set up an independent nation with slavery, and the question was settled by force of arms. If the south had won, slavery would have continued.

Analogue in Slavery Battle.

If Lincoln had been defeated in the election of 1864 and a "peace democrat" had won then slavery would have continued. In other words it took the majority sentiment to kill slavery. It should be borne in mind that under the law, liquor selling is not a crime. The League seeks to get the enactment of laws which make it a crime. It also should be remembered that the Kansas-Nebraska situation, on which Lincoln became famous, is not parallel with local option or the liquor question. Slavery did not exist in Kansas. It was free territory. The Anti-Saloon League advocates local option only where the liquor traffic is tolerated by the laws of the state, and with the purpose of the ultimate extinction of the liquor business.

If the people of this state should elect the Prohibition party to power and declare for

prohibition there would be notihng to hinder them turning round at the next election and voting them out and declaring for a policy of license. Therefore, the difference between the Prohibition party and the Anti-Saloon League is purely one of method not of principles or morals and it becomes a matter of choice for men to decide which is the more efficient way.

The Anti-Saloon League stands on the platform that the saloon power has no place in the control of either party and that by raising the issue within the parties they can be driven out of one or both parties. This method has worked in Kansas. It has worked in North Carolina. In one state in the Republican party, in the other in the Democratic. This principle upholds the hands of Governor Stubbs in Kansas and has made it the most completely prohibition of any state. It has driven the unspeakable Patterson in Tennessee in ignominy from public life. Would Prohibitionists in Kansas be justified in nominating a man against Governor Stubbs?

Under very adverse circumstances the Anti-Saloon plan secured a protest vote of about 50,000 for a prohibition candidate for State's attorney in Chicago. It has made a good part of the state of Illinois dry territory. Such towns as Galesburg are undoubtedly forever dry. The people may and ought to compel the next candidate for governor to take a flat-footed stand. They probably will soon go down into each ward in the city and compel aldermen to take a stand upon one side of the other. It forces a hearing and drives the question directly into every home in the state with an immediate issue. What part has the party prohibitionist in this great war that is going on? Purely academic. A candidate in the Republican or Democratic parties says, "I will stand against this traffic." A prohibitionist cannot help nominate him. A man stands up squarely against the liquor interests in the legislature and comes back for re-election. He receives no support from the Prohibition party at the Primaries. Pursuing the policy of the Anti-Saloon League the conditions which prevail in Kansas may be brought about in Illinois, and at no remote date the liquor traffic can be absolutely destroyed in all territory where the flag of the nation floats over its own possessions.

Chicago.

The Layman's Spiritual Leadership

BY J. S. KIRTLEY.

Mark the words "spiritual" and "leadership" and catch the significance of both terms, in the light of the present phase of the layman's great movement. The layman's uprising has been most vital and refreshing, but, unless I am much astray in my readings and my reasonings, we are waiting for it to enter its crowning, most fruitful stage. It is not a spent force; if so, it would be only a farce. It is just now getting at itself.

Epidemic of Responsibility.

The infection of the laymen of all churches and creeds, with the conviction that they are here for something, is still a process and goes steadily on. The Catholic church is in the current. Its great Eucharistic Congress, recently held at Montreal, brought out its laymen and they have laid plans for the complete infection of their body with the layman idea. The Episcopal church started its Brotherhood of St. Andrew nearly twenty years ago and, in its annual convention at Cincinnati, the other day, it put its stately and solemn stress on work for men, in the noted laymen who spoke and in their plans to make the recent loss of Mr. Houghteling, the founder of the Brotherhood, an occasion for kindling afresh their zeal for men. All the larger religious bodies have their men's organizations, state and national and local.

The vitality and activity of the laymen is in evidence, in the great conventions and conferences which will make the years 1909 and 1910 forever memorable and in the improved methods of securing money for home expenses and missions. That cannot be lost, for, besides the interest aroused, machinery has been created and manned, larger gifts have come, thus setting a new standard that cannot fail to influence future giving, and a taste for this sort of doing has been developed, which nothing else can ever satisfy. The best of it is that men are giving themselves as well as their money, doing personal work in personal ways.

What is Leadership?

The next step must be in what I have tried to connote under this topic. Let a few words be said, by way of definition. By spiritual, we do not mean emotional, or ecstatic, or rhetorical, or intellectual, or esthetic, but something that lies back of them and gives its own quality to whatever one has of any or all of these. It is simply the personal, chosen attitude of one's spirit toward God, who is a spirit, the degree in which one gets the right attitude, by learning of him in the word, seeing him in Jesus, receiving him through the mediation of the Holy Spirit and daily doing his will. One who maintains that best attitude, with all his power, will be spiritually-minded, whether he be emotional or a cool logician, or a driving executive. The other word "leadership" needs a slight illumination. The pastor is the normal and chosen leader of the church, in all its life and activities. But his limitations, their limitless needs, and the diversified work require that leadership be distributed to secondary centers and thus all needs be served, all talents utilized, and all work done. Leadership, in securing that right attitude, is as much of a calling as in the Sunday-school and financial and benevolent work.

Laymen's Work in Chicago.

That leadership is, in part, realized in the laymen's evangelistic campaigns now going on, both local and national. The Chapman and Alexander meetings, in Chicago, were started and are being conducted by laymen, of course, with the definite co-operation of the churches and pastors. The work is done by a local organization. But there is a national organization, which will hold conferences in the central cities all over our country, this autumn and winter, to stimulate personal and concerted work for the salvation of souls. The Episcopal laymen have been conspicuously active in many large cities, in securing desirable suburban lots, for future church buildings, and conducting Sunday-schools and missions at their own expense, until they are ready to organize churches and secure ministers. That leadership is still further realized in the few who know how to deal with those who are in need of a Savior and can put them in possession of "the gift of God" which is "eternal life through Jesus Christ, our Lord."

The Spiritual Element Essential.

But the leadership is complete only when it is a spiritual leadership that comes out of the life. That means the simple life. Leading laymen are to lead in this. The simple life does not eliminate the complex elements of our times, but it reduces them to harmonious and co-operative order, by putting the first thing first, "The kingdom of God and his righteousness," which always leads to the right attitude toward man and duty. A conscious, sustained and controlling response of the spirit to God makes all relationships, callings and duties sacred. This gets into one's emotions, however fluent or phlegmatic, into his resolves and plans and work. This is the spiritual life. The leading laymen must lead in this, with the concrete instances which they furnish.

One urgent reason for this insistence upon the spiritual is the false notion that the finer religious experiences are the exclusive privilege of women and some exceptional men, who hold an office that requires that experience or have the "religious temperament," whatever that may mean. It is just as difficult to spiritualize a highly emotional as a coldly intellectual or a highly executive nature. Women have their problem, to pragmatize and spiritualize these priceless impulses of theirs; men have a corresponding problem, to put the first thing first, for the sake of their souls and their professions, and their associates, and the rest of the church especially the young men, who get the stroke, not from the pastor, but from the men "higher up," in the world's work.

Laymen—World Leaders.

In this leadership, they are to render their best service outside of the church, in bringing the commercial and industrial and civic into their proper relation to that "first" thing of all.

Financing the church, booming the missionary revival, taking pride in helping on the evangelistic campaign conducted by laymen, buying lots and planting missions in the suburbs, all of this is so right and so admirable we cannot ask more. Yes, we can ask them to go into their professions as something God has provided for them, to choose the aim God has chosen for them, to get into his plans, enjoy his presence, work with his power, to be his partners, his fellow laborers out there, in the world and with the world's people. They become a silent as well as a shouting force against every form of corruption. Mr. Ridgeway, the iron master of Coatesville, says it may sound bold, but it ought to be correct to say "God and Co." The pastor is the laymen's leader, but the laymen are the world's leaders. The unfinished task of the laymen is to get men to have a sense of God, who is right here with them, to spiritualize commercial and industrial and civic life. And perhaps we might say that the unfinished task of our Christian women is to do the same for the social life.

Two Cautions—Not Too Cautious.

Two cautions must be observed, though one must not become too cautious. As the exact purpose is to make the spiritual life practicable to every one, whatever his temperament or calling, cant phrases about God may have the opposite effect of making it seem unattainable, not to say undesirable, and may possibly create the impression that it is unreal. The other caution: It is a cheap and not a courageous pastime to berate the church and overrate one's surpassing goodness in doing so. Loyalty to the instrument and the group of people through whom our greatest blessings have come to us ought to be a matter of honor. All the advance one makes must enrich the church and make it more attractive to those outside and more potent with them.

Chicago.

Temptation is not sin. Some of the truest and noblest souls have been most sorely tried.
—*J. Wilbur Chapman.*

English Topics

England's Open Door Policy in Politics and Religion

BY LESLIE W. MORGAN.

There is no country in the world which throws so wide open her doors as does England. It has been only a few years that there has been any alien legislation at all, and even now the regulations are far more generous than in almost any other country. Companies of under 20 can enter without examination or hindrance. There are any number of people, even now, who oppose any sort of restrictions being made.

England's Tolerant Spirit.

But it is with the religious liberty that is granted, that I want specially to speak. We sometimes think that all of the older countries are more narrow and bigoted, than are the younger ones, and in some respects perhaps we might learn some good lessons from the colonies and from America, but the fact that England is just now being offered as an asylum to the members of so many religious orders rejected from continental countries, surely silences any critics who may find fault because of religious bigotry. A few years ago an adverse legislation drove thousands of monks and nuns from France, and England received the greater portion, and now when the new Republic of Portugal takes similar action the shores of England become their chief refuge. Statistics go to show that convents and monasteries have doubled over and over again in England during the last few years, and while there are many protests on the part of individuals and ultra-protestant societies, they still come, and are granted all the liberties of our free institutions. There are two classes of people who misinterpret this attitude of liberty. There are those radical Protestants, who feel it is an indication that England is becoming retrograde with regard to Protestant principles. They predict that the time is soon at hand when Rome will be reinstated with all her former power and influence and with the attendant persecutions.

Rome's Mis-reading of Events.

On the other hand there are probably those who are more or less in sympathy with the movement toward Rome, who also misinterpret this action. Some of these are influenced doubtless to give their allegiance to the Roman Catholic church, because they do not understand the spirit in which this country of free institutions extends welcome to those who do not agree with them. Doubtless Rome herself imagines that a great section of England is about to bow the knee to the pope and again put on the yoke.

The facts of the case are that English liberty and charity are the products of the very opposite principles from those of Rome. If we were more in sympathy, we might have even less charity. It is not to be denied that this movement toward Rome is strong in the high church party, which probably will not stop until many of their number have gone over to the papal see, but there are no signs that this is at all general amongst the masses of the people. England is thoroughly protestant and Roman Catholicism has no real chance.

Disciple Minister's Experience.

Our minister at Lancaster, Henry A. Procter, has been having a taste of Roman Catholic bigotry. There is a very large Catholic population in Lancaster, and the Bishop of Liverpool, Dr. Whiteside, recently paid a visit to the community. In the course of his remarks he alluded to baptism as a symbol of the second and spiritual birth, and said that, at the moment children were baptized, they received sanctified grace. Before the ordinance their souls were stained with original sin, or, as stated in one report, their souls were as black as night. The natural implication being, of course, that the children of all Protestants were doomed to be left in that state, since the baptismal rite administered by a priest, was denied them. Mr. Procter took the opportunity, on a recent occasion to speak some strong words by way of comment on this position, though he did it in a most kindly way. But the statement to which exception was more especially taken, was the admonition of Dr. Whiteside to the Roman Catholic community, to be bigoted Catholics—not in the sense he said of being bigoted in an unreasonable way, but to be bigoted so far as Protestantism is concerned. Mr. Procter reminded him that this advice did not come with good taste at the time when England was throwing her doors open to the refugees of many Roman Catholic countries, where they had been driven out by those who had become sick and tired of their arrogant ways, and more especially did his words fall with disfavour upon the ears of the people of Lancaster, since they were on the point of electing as mayor of the town a Roman Catholic.

The practice of tolerance is bound to win for it is the spirit of the Master, who admonished the turning of the other cheek also.

* * *

Complacency Toward American Disciples.

Our people are but a feeble folk in England, but we are able to look with complacency upon the agitation which is now being aroused amongst our American churches by the urgency for a closer co-operation between the churches and for the adoption of the delegate convention. We have had just such a co-operation, and have held just such conventions, during the past 20 years. The result is that we have no churches that are not co-operating churches, and very seldom one that does not contribute. As a rule they are all represented at our annual gatherings.

The wisdom of such men as W. T. Moore, J. H. Garrison, H. S. Earl and Timothy Coop, in the early days of our work in this country is to be commended.

One who studies the history of our work, during the past hundred years, cannot help feeling that the religious conditions prevalent in early days, had as much to do with the shaping of the sentiments and forming the organization as had New Testament principles themselves.

New Testament to be Re-studied.

There were certain evils manifest in the religious world that had to be combated. Certain abuses that had to be overthrown. In order to do this it was needful to take a strong stand on some points, even at the risk of over emphasis and exaggeration. The object has been largely achieved to the detriment of present efficiency. The instruments that have served us during the past hundred years, must needs be subjected to a new test, and if need be, discarded and replaced by others. We need to study anew the New Testament principles in the light of present day conditions. Principles are eternal, but their application varies with varying conditions.

Some significant things were said at the recent Congregational union meetings held at Dr. Horton's church at Hamstead, London. One session was devoted entirely to Christian unity. The following report of this session is taken from the daily press.

Presiding at an evening meeting, the Master of the Rolls, (Sir Herbert Cozens-Hardy) said they were met to demonstrate the essential unity of the Christian Church, notwithstanding the diversities of church government. There was a growing desire for more unity. The fact that hymns written by Nonconformists were sung in Westminster Abbey, and hymns written by Anglicans were largely used in Dissenting churches was a proof that fundamentally the Christian church was one in spite of its seeming divisions.

Canon Hensley Henson on Union.

Canon Hensley Henson said the subject of unity was one on which the conscience of the Christian church was deeply exercised. There had been a great deal of talk, but very little practical action.

He submitted two propositions—first, in any movement towards unity the church must go forward, and not backward; and, second, in the unity of the future, little emphasis must be placed on the particular form of ecclesiastical government which it might be pleased to adopt. One of the great principles of the Church of England is that at the Reformation the distinction between clerics and laymen was abolished, and this destroyed the essence of sacerdotalism in the Anglican church. He repudiated the view of episcopacy, held by the Archbishop of York and the Bishop of Birmingham. Such a view was not held by the large majority of the lay members of the Church of England. It would be fatuous to select any one ecclesiastical system as the indispensable condition of Christian union.

Baptists and Congregationalists.

The Rev. J. H. Shakespeare, the secretary of the Baptist union, said the special witness of this generation was the demand for unity. Within certain limits the unity of the free churches was complete. The four great denominations exchanged pulpits and members and worked in the closest harmony. And yet denominationalism had lost its grip on the people, and the man at the corner looked upon the different sections with amazement. Yet their unity was a real thing. Was it not possible that the great denominations united, would make a strong and perfect church? No one could justify the present division, and if a start must be made what was to prevent a union between the Baptists and Congregationalists? (Loud cheers.)

Getting Down to Fundamentals.

At another session Rev. J. Morgan Gibson, in one of the best addresses given at the meetings, referred to the divided state of the church, saying that diversity was not always to be deprecated. There had been times, he said, when the only alternative to Roman Catholicism was atheism. One cannot help feeling that the excuse is somewhat lame, as the necssity for an alternative to Romanism is one thing and the necessity for alternatives to the many varying forms of Protestantism is quite another. Surely we are not far from the day when we will get down to such bedrock fundamentals, that we will not feel it necessary to organize, or to continue to maintain, a separate organization for the propagation of every varying conception of Christianity.

"Wringcliff," Priory Road,
Hornsey, London.

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells, which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—*Phillips Brooks.*

Our Readers' Opinions

Baptism in the United Church

Dear Brother Morrison:—Notwithstanding all of your careful explanations, some of us find it difficult to exactly define the position of The Christian Century upon the question of baptism in the "United Church" of the future. Some of your older readers remember the warm discussions of this question, which arose in connection with the hope of Christian union, which was awakened by the inter-denominational congresses of a quarter of a century ago. Your position—if I understand it at all—is similar to that of a Baptist brother, whose very definite statement may be found in the files of the Century Magazine, Vol. XII. p. 474. He sums up his argument for union on the basis of immersion-baptism in this concrete statement: "All are agreed on immersion as baptism; all cannot agree on anything else. All can be baptized without doing violence either to conviction or to conscience."

His argument was of course promptly challenged by writers of other denominations. A Presbyterian says, in the same volume of the magazine, page 956, "Notwithstanding all that this Baptist writer says, we do not 'agree on immersion as baptism' for ourselves; and we cannot be immersed 'without doing violence either to conviction or to conscience.' "

The question I wish to ask is this: Does the statement of this Baptist writer express the position of The Christian Century, and, if so, what assurance have you that the rest of the Christian world has changed so much in these twenty-five years that it would adopt our practice, without doing violence to conviction and to conscience and to a good many other things?

A CHRISTIAN CENTURY READER.

(The position taken by The Christian Century has nothing at all in common with the statement of the Baptist writer referred to. He is stating the well-known position of the Baptist church on baptism. He says:

"Christian union, both essential and organic, is greatly retarded because many Christians refuse to accept the plain teachings of God's word, and the conclusion of the highest scholarship regarding the subjects and the act of baptism. Baptists hold that Christ alone can make laws for his church; and that the Bible is the only rule of faith and practice. They believe that this word teaches with unmistakable clearness that believers are the only subjects of baptism, and that baptism is the immersion of believers into the name of the Father, Son and Holy Spirit. * * * If scholarship can prove anything, it has established the Baptist position regarding the subject and the act of baptism."

Of course a Presbyterian of only moderate intelligence would take offense at such a statement. It is simply not true that the scholarship of the world supports the Baptist position on baptism. Some scholars support it, others do not. The majority, probably, do not. Certainly the greatest names in theological scholarship are not found on the Baptist side.

The Baptist position as a basis of union is just as hopeless as the optionist position. There is no likelihood of union being accomplished through an agreement of "scholarship" or even through an agreement of all Christian people on the question of baptism or any other question involving our interpretation of specific texts of Scripture. Who knows how long such an agreement would last? Tomorrow we might disagree again—and divide again. No dogma whatsoever, no matter how completely the church can agree upon it, is a basis for Christian union. In the realm of truth the united church will make room for far greater diversity of views than many of us dream.

The Disciples' position differs from that taken by the Baptists as set forth in the quotation above.

A true Disciple would not say the Presbyterians, for example, "refuse to accept the plain teachings of God's word." He leaves that sort of talk to the Baptists, who have been in the theological embroglio three hundred years. But he, the Disciple, has withdrawn from this embroglio. He says to those who are still in it: "Brethren it is wrong for you to divide the body of Christ because you do not agree on the meaning of a text or a group of texts of Scripture. Great interests of the kingdom of God are jeopardized by your division. There is no likelihood of a settlement of your differences in the near future. But they can be overcome if you will accept each other freely as brethren and strive henceforth to practice those things that make for unity and refuse to practice those things that divide."

The fundamental principle with the Disciple is that Baptist and optionist are already equally Christian, members of the Church of Christ, and that they should fellowship each other as such without limitation of any sort. In a word the Disciple pleads for the immediate practice of Christian union among all Christians, and has taken a position outside of denominationalism where, if he is consistent with his ideals, he is already practicing it himself by receiving into his fellowship all whom Christ has received into his.

This position of the Disciples is also The Christian Century's position. We do not see how, standing on a platform like that, we could limit our fellowship to those who happen to understand the baptism texts in a certain way. Nor yet do we see how we could practice sprinkling or pouring in initiating converts into the fellowship (even though we might personally give it preference) when we know that such practice would again divide Christ's church. We must apologize to our readers who have opinions to express, for using so much of the space set apart to them for an expression of our own.—THE EDITORS.)

A British Opinion

(A reader asks us to print on Our Readers' Opinions page the following query and reply clipped from Professor David Smith's correspondence column in The British Weekly.—Editors.)

"I have been reading lately a religious work, and the author makes light of Infant Baptism; and yet how many thousands of Christians have lived and died who never had the Sacrament administered to them in any other way! I would feel thankful if you would give me your views on the subject."

I am sorry that I cannot. I have my own opinion, and I hold it very strongly, and will gladly try to show you, and others who have written me in a like strain, the beauty and grace which I recognize in the Sacrament according to the administration practised in my own communion and, as I believe, approved by the Scriptures and the usage of the Primitive Church. But I must not. We are concerned in this column, not with denominationalism, but with evangelical Christianity, and it would be an abuse of my office if I pronounced on questions which are reasonably disputed among evangelical Christians. The administration of the Sacrament of Baptism belongs to this category.

I have my own opinion, and I would like all my brethren to share it, and enjoy the comfort which it affords me; at the same time, I recognize that many whom I highly esteem think otherwise, and believe that their practice is according to the Word; and it were ill done of me to offend their convictions, especially since they have no right of reply. I am free to protest against whatever seems to me contrary to the spirit of the Gospel, but this is another matter. I wish I could recommend a book to you and others who have written to me on this subject, but I know none that I like. It seems as though men cannot deal with this question without getting controversial, and controversy is so stupid and so un-Christian.

There is always something to be said on both sides of every question, and you settle nothing by scoring a dialectical advantage over your opponent. You do not convince him; you simply irritate him, and gratify your own bellicose propensities. It is a wise rule never to argue, for it is a deplorable loss of time and too often of temper as well. State your view courteously and reasonably, and refuse to be entangled in disputation. Controversy should never be suffered to intrude into Christian teaching. It is not by disputing about it that an evangelical doctrine is enforced and commended, but by displaying its deep significance, its graciousness, its reasonableness, its congruity with the spirit of the Gospel, and its suitability to the needs of the human heart.

I was greatly pleased by a letter I got during my ministry at Blairgowrie from an English gentleman who had worshipped with us in our beautiful church one bright Sunday. It chanced that the Sacrament of Baptism was administered at the forenoon service, and he told me that the beauty of the celebration had appealed to him, and almost persuaded him that our mode was right—an effect which no arguments had ever produced in his mind. It is thus that Christian truth prevails. It does not require argument. It has only to be exhibited in its sweetness and grace, and it commends itself. I wish there were a book on Baptism, conceived and written in this spirit; and I am sometimes disposed to make the attempt and prepare one after the style of my little book on the Communion, "The Pilgrim's Hospice."

One thing I am quite sure of—that the mode of Baptism is not a question which should divide Christians; else the New Testament would have defined it so explicitly that there would be no possibility of divergence in opinion. The one basis of Christian fellowship is loyalty to the Lord Jesus. Did not St. Paul pronounce a benediction on "all them who love Him in sincerity?" This is the only test. It is a test which excludes no one who should be admitted, and admits no one who should be excluded; and the Church should be catholic enough to permit diversity of opinion and practice in all matters of administration. I wonder what the Lord Jesus thinks of our disputings and contendings—so many denominations all disowning one another, yet all owning Him and all owned of Him. It seems to me, that nothing justifies separation between Christians which does not involve separation from Christ.

My quotation today is from Darwin: "I rejoice that I have avoided controversies, and this I owe to Lyell, who many years ago, in reference to my geological works, strongly advised me never to get entangled in a controversy, as it rarely did any good, and caused a miserable waste of time and temper."

DAVID SMITH.



Thanksgiving

BY MRS. A. E. THOMSON.

For blue skies and the dewy morn,
For sheaves of wheat and ripened corn,
For all the fruits that summer yields,
For autumn tints on trees and fields,
For stillness in the hazy hills,
For gusty showers and dashing rills,
Thy name I praise.

For joy in friendly neighbor's call,
For firelight on the dusky wall,
For cushioned chair with thoughts of rest,
For those I know and love the best,
For home, the center of my thought,
For all that tender love hath wrought,
Thy name I praise.

For strength to meet the work of life,
For peace of heart mid stress and strife,
For faith to conquer doubts and fears,
For hope that glorifies the years,
For God above and his dear Son,
For length of life and battles won,
Thy name I praise.

Berea, Ky.

Florie's Pansies.

BY D. C. KAUFFMAN.

Florence Kingsley was nearly fifteen years of age, when her father's business became so poor that it demanded the strictest economy both at the store and in the home. She had heard a great deal about panics and business failures but, like the average girl, paid little or no attention to them. The changes, which are usually made necessary in the management of the home by such conditions were forcibly brought to her notice, however, by the new system of economy in the household and the cutting off of her weekly allowance.

She was very proud of the fact that she was the only one of the children, who received an allowance. This was given to encourage her because she was ever ready and willing to help about the home, and to spur the other children to efforts of greater usefulness, for they were also promised an allowance, when they would become as useful to their mother as Florie was. Therefore, it cost "Daddy" Kingsley many a pang to tell her the real condition of affairs and that he would have to cut off her allowance, for the present at least. She received the news with her usual smile, as she put her arms around his neck and kissed him. With an "alright, Dad," she went about her work as if nothing unusual had happened, but later in the day she managed to get off by herself and have a good cry.

This occurred on Saturday. Sunday morning brought a more vivid realization of the situation, for then she found herself reduced to the usual children's penny, both for church and Sunday school. This was the last straw and it was with anything but a Christian feeling that she spent the rest of the day, but she tried to put on a bold front for her father's sake, whom she dearly loved, and would not, for the world, do or say anything that would cause him a moment's pain.

In spite of every endeavor on her part, the next two days were gloomy ones for her. She knew her dear old "Dad" was watching every movement, and tried her best to keep him from knowing how badly she really felt. Mother always knew, and usually had lots of sympathy and a suggestion or two, but during these days, her whole time was occupied in helping her husband and in planning new economies for the house. So, for the first time in her life, Florie was thrown entirely upon her own resources.

The town in which the Kingsley's lived was not very large, and offered few opportunities for a young girl to improve her cash account. Passing the larger of the two florist's shops, one afternoon, Florie received her first idea as to how she might add to her little store of cash and help lighten the burden now resting upon her father. There were just a few pansy plants in the window, not very fine ones, yet the price was high.

Those little plants unconsciously changed the whole course of her life and showed her how she might surmount untold difficulties and win success, where others would see nothing but failure. Florie seemed to be endowed with a natural gift for raising flowers. They would grow and blossom for her when no one else could do anything with them. Pansies were her favorites, and the little bed she had in the front yard was the envy of all her girl friends.

She was a most generous hearted girl and always gave what she could of her flowers to decorate the church on Sundays or to send to the sick. Of late, however, her plants had been sadly neglected. Her duties at school and at home had taken so much of her time that she just had to give them up, but those few plants in the shop window set her to thinking. The result was a hurried search for old aprons and misplaced garden tools. A great improvement was soon noticed in her flower beds.

About a week later, she visited the florist's. The result must have been satisfactory, for brother Jack and his express wagon were immediately impressed into service, evidently to the young gentleman's entire satisfaction, judging from the manner in which he set to work.

The first load was small but, as the days went by, they increased in size until the florist could use no more. The church continued to receive its full quota and the sick were never once neglected.

It was not long until Florie began to use a little blank book in which to keep her accounts. Her mother watched her from the corner of her eye, while more than once, she and "Daddy" might have been seen smiling as a very tired and soiled little girl bid them good night at unusually good hours.

So far as Jack was concerned, he had to let baseball and every thing else go by, for he was kept busy making long trips to the railroad station with a very much overloaded wagon.

All through vacation time, Florie was kept hard at work. She added a few geraniums and other simple plants to her stock, but the pansy continued to be her mainstay. At the end of the season, she was enabled to joyfully announce that she had earned nearly half of her tuition and other expenses at the Academy, where she had hoped to go for so long.

Strange to say, however, she did not go. She became so much interested in her work that, after a long talk with her parents, she decided to go where she could get a thorough training in flora-culture. The cost would be less and right along the line of work she so dearly loved. Her father surprised her by offering to loan her the balance of the money needed to complete her course, for his business had wonderfully picked up during the summer, although Florie had been too busy to notice it.

She studied hard all of that winter. The next spring, she was again at her beds, improving and enlarging them. Her fame grew with her flowers, until she could not wish for a better or more profitable business.

Jean's Turkey Doll

Jean always had the queerest dolls you ever saw. There was Tom, whose head was a big hickory-nut stuck on a stick; John, who was once a little pine-burr; Sally, whose green face showed her to have been a small watermelon; and her twin sister Susy, whose yellow face proved her to have grown as a little yellow squash. Besides these, there was red-headed Teddy, the bright plaid shawl, whose red fringe answered for hair; Chloe, the brown cloak, and Chibbie, dearest, the yellow one.

Yet Jean wanted more. She dressed up Toddlekins, the cat, and Bright-eyes, the dog; but they hated clothes, and would not lie in a cradle. Then she tried Biddy, the hen; but she pecked and squawked. Jean was looking for a new child when, one Saturday night, her papa brought home a large turkey, ready to be cooked the next day. In the morning mama and papa went to church, leaving Jean with the servant girl, who soon strayed off to speak to the next-door girl.

Jean at once ran down stairs, took the turkey from the cellar, and tugged it up the stairs to her room. She opened her bureau drawer and threw everything out, hunting for a dress for her turkey child. Her best new red silk frock was just the thing; so over the turkey's head she put it, pulled the two legs through the sleeves, and there was the baby all dressed. Then she sat and rocked it, forgetting everything in her joy at having a big new doll.

When her father and mother returned they found Katie looking everywhere for the turkey to cook. Up and down they looked, but at last decided that it had been stolen. Mamma went upstairs to take off her bonnet, when what should she see but Jean in her little rocker, with the turkey held closely to her, while all around were the other dolls? Then Jean had to give up her baby to be cooked for dinner. Wasn't that sad?—Our Little Ones.

Let Us Be Thankful

That we live in "God's country."

That church bells ring over all the land.

That the list of benevolent and philanthropic institutions is lengthening in all the cities.

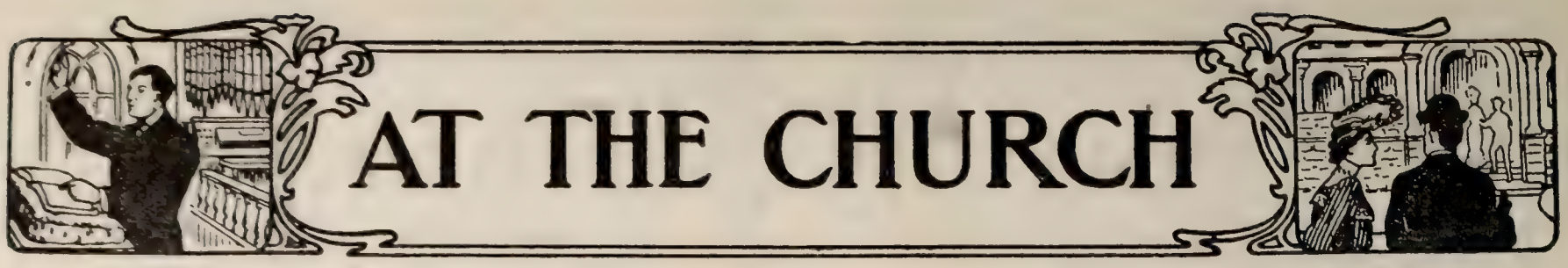
That there never before was such a war on disease and pain.

That our doctors are hunting all the germs out of their hiding places.

That our surgeons can take men apart and put them together again.

That our newspapers, periodicals and books are telling us how to live right.

That we are not tempted by low prices to eat too much.



Sunday School Lesson

By Professor Willett

The Three-fold Denial of Peter*

Perhaps there is no place in the ministry of Jesus at which the human and variable characters of the disciples more truly appear than at the time of Jesus' arrest, trial and death. He had carefully chosen these men from the large group that followed him with admiration, and he has every reason to count upon their affection and loyalty.

Yet their faith was only superficial as yet. They had not been tested by the real strain of suffering as they were yet to be. But they were the best men Jesus could find, and in the end it was proved that he had made no mistake in his choice.

Of all these men by far the most interesting was Simon Peter. He was not the greatest of the apostles, for he had less intellectual power than Paul and less intuitive grasp of the truth than John. He was more impulsive than Thomas and not so brave as James. But of all the disciples he proves the most interesting to us, perhaps because we have so much in common with him. He manifested throughout his acquaintance with Jesus the qualities of an immature but growing mind. He was always asking questions, and these questions were not always worth the asking. He was vibrant in disposition, going from one extreme to another rapidly and without reflection. The story of his life abundantly illustrates these statements.

The Testing of Peter.

Perhaps for this very reason Simon Peter was one of the best of witnesses for the life of Jesus. There was nothing of reserve or caution in his nature. He was full of impulse, and was not restrained by any considerations save those of the immediate moment. More than once Jesus had told him that he needed and would receive such testing and sifting of nature as ought to prove valuable, and that after an experience of this kind he should be able to strengthen his brethren. Surely the events of Passion Week were enough to put any man's loyalty to the test. And though Peter's conduct during these trying times left much to be desired in the way of courage and efficiency, yet he was shown to be faithful in spite of all his mistakes, and loyal to the point of rashness when occasion demanded.

During the evening that Jesus spent with his disciples in the upper room he had warned them of approaching troubles. In the words of a prophet of the past, he had told them that the smiting of their shepherd would be the signal for their own dispersion; but that later on he would meet them in the familiar places in Galilee. They could not understand such language. It seemed to them that they were rather on the point of reaching their most sanguine expectations than of meeting defeat and dispersion.

Peter's Promise.

Particularly was Peter of this mind. And he boldly asserted that even if all the others should forsake the Master, he never would. Perhaps it was this immature and unreckoning confidence that made Peter all the more attractive and lovable to the Lord. Certainly there was no reservation on his part when he made this promise. But he little dreamed of the shadows through which they were all to pass so soon. Most of all was he scandalized when Jesus told him that before morning he would himself deny the Master he loved. This was so incredible that the impulsive disciple affirmed that nothing on earth, not even death itself, should tempt him to such disloyalty. Indeed, all the disciples felt the same.

But as the night wore on, they encountered events stranger than any that imagination could picture. They were dimly conscious of the struggle through which Jesus passed under the bending olive trees in the garden of Gethsamane. But the depth of his agony they could not fathom until he told them something more of its meaning when he talked with them in later and better days. From this passive and half sleeping condition in which they waited for their Master near the garden gate, they were suddenly aroused by the glare of the torches in the darkness, and sprung to their feet to confront Judas the traitor, as he brought onward his band of temple guards to arrest the Lord.

The Sudden Fear.

It seems to us who live at this remove of time and place from the scene of that betrayal that nothing could so have terrified the friends of Jesus as to render them powerless in that hour of his deepest need. Robert Browning has expressed the question and the answer in his picture of the aged John in Ephesus, talking with his disciples and meeting their inquiry regarding that sad night.

" 'Forsake the Christ thou sawest transfigured, Him
Who trod the sea and brought the dead to life?
What should wring this from thee?'—ye laugh and ask.
What wrung it? Even a torchlight and a noise,
The sudden Roman faces, violent hands,
And fear of what the Jews might do! Just that,
And it is written, 'I forsook and fled.' "

It was even so with Simon Peter. To be sure there was a momentary flash of courage when he seized a sword from the hands of one of the guards and struck at a servant of the high priest, wounding him in the head. But this spark of courage was soon extinguished, and he, like the rest, took refuge in flight. Through the by-ways of Jerusalem those disciples wandered toward the priestly palace wavering between fear for themselves and intense anxiety to know what befell their Master.

The Gospel of Peter.

When Jesus was taken to the house of Joseph Caiaphas, the high priest, Peter and others of the group crept in quietly and mingled with the crowd that thronged the court. A house is still shown in Jerusalem which tradition, probably without warrant, ascribes to the ownership of Caiaphas. In the court around which such houses were built they had kindled a fire, for the night was cold. Here Peter came and stood with the rest of the company.

The picture presented by the Gospel of Mark is very vivid. It reads like the account of an eye witness, and if the tradition that Mark wrote down the things that Peter was accustomed to teach in the Jerusalem church, we can believe that it is to all intents and purposes Peter's Gospel. It is significant that it presents the most lifelike picture of all Gospels regarding this scene of Peter's denial. Nothing is spared of the sad details of that act of disloyalty. Three times over Peter insisted that he had no connection with the Man of Nazareth. Even when they insisted that his very speech was that of a northerner from Galilee he still denied that he knew or was interested in Jesus. And at last with oaths and curses, he swore that he knew nothing of the man.

It was at this point that the dawn began to break. The cocks were crowing on the slopes of Jerusalem The sound brought back to Peter the words of his Master, spoken only a few hours before. He had told him that before the crowing of the cocks announced the morning, he would betray him thrice. Luke adds the significant statement that at this moment Jesus turned and looked upon Peter from the inner apartment where he was guarded. The memory of the Savior's words, still more the pathos of his regretful look, but most of all the dreadful sense of his own denial of the Lord he loved, came back upon him with overwhelming power. And in the agony of that moment which was but the first of many yet to come, he wept over the sin that should blot his name as long as the Gospel story was told.

*International Sunday-school lesson for December 4, 1910. Peter's Denial, Matt. 26: 31-35, 69-75. Golden Text, "Let him that thinketh he standeth take heed lest he fall," 1 Cor. 10:12. Memory Verses, 74,75.

Progress of Modern Surgery

Modern surgery is making wonderful strides forward as was demonstrated at the clinical meeting of the surgeons of North America held in Chicago last week. Hands and feet from a person who has just died may be transferred to a living man or woman who needs them, medical men were told. Such a remarkable feat is already possible, and will soon become practical through the rapid progress that is being made in arterial surgery. Where arms and legs have been crushed the injured parts can be cut off and the hands and feet, if uninjured, can be reattached. Moreover, enlarged spleens can be taken out and normal spleens substituted. Diseased kidneys can be removed and healthy organs put back in their place. Dr. V. D. Lespinasse discussed the wonderful possibilities of blood-vessel surgery with the aid of metallic magnesium rings, which are absorbed by the tissues in seventy to 100 days, according to the size of the rings. In a great many cases the use of the Lespinasse rings has already passed beyond the experimental stage and has been the means of saving many lives and limbs.

The perpetual fault finder climbs no Mount of beatitudes.

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Church Life

—First Sunday in December.

—This is C. W. B. M. Day.

—All live, broad churches will "help those women" on that day.

—One woman in Chicago gave $1,000 at the Disciples' C. W. B. M. rally in connection with the Jubilee celebration two weeks ago. No mention was made of this fact in the excellent report of the Jubilee in last week's issue, due to the modesty of the writer of the report.

—Note the editors' request concerning the Daily Altar and write your sentiments as soon as convenient.

—The near approach of Christmas suggests that there is no better gift to make your friends than to send them The Christian Century for a year.

—Read our remarkable book offers in this issue.

—"Altar Stairs," Judge Scofield's beautiful story, a beautifully bound and illustrated volume—three copies for the price of one —$1.50 and 10 cents for postage.

—We blush to make the offer, but large quantities must be sold by Jan. 1.

—This is the most beautifully bound book that has ever been put out by the New Christian Century Co., or by any Disciple publishing house.

—And Dr. Willett's books, "Our Plea for Union," and "Basic Truths of the Christian Faith," will be sold out in a few weeks at 75 cents each.

—Of course your school will introduce the Bethany Graded Lessons on January 1, if it has not already done so.

—Do not delay another day to send for prospectus and order blank.

—Send your order early so as to avoid the Christmas rush in mail and express.

—The publishers are looking forward to a great increase next quarter in the number of schools using the Bethany Graded Lessons.

—Isn't that an extraordinary opportunity described on page 2? Think of Sunday-school classes—Young People's and Advanced —getting Dr. Willett's great course on "The Moral Leaders of Israel," for $1 per member, and all the good things in The Christian Century thrown in free!

—And Dr. Scott's splendid work on "The Life of Jesus," for those classes which wish to work in the New Testament. Do not fail to read Professor Wakefield's "Introduction," re-printed from the book, on page 2.

—"The Life of Jesus," is adapted to young people of high-school grade as well as to mature minds.

—The Bethany series now supplies the entire school, and there are other good things to be announced in the near future.

Meetings are in progress at Normal, Ill.

The corner stone of East Side Church, Decatur. Ill., was laid, Nov. 8 .

There were seven additions to the church at Evanston, Ill., on a recent Sunday.

Evangelistic services are in progress at Versailles, Ind.

The meetings held at Canton, Kan., closed recently with twenty additions.

Lowell McPherson continues his meetings at Parsons, Kan.

Work has been begun on the new church at Olney, Ill.

Work is progressing rapidly on the new church being erected at Hastings, Neb.

The endowment fund of Eureka College, has secured another $5,000 gift. This makes a total of $75,000 for this fund.

J. A. Sweet, pastor at Humboldt, Ill., began a meeting with his congregation on Nov. 12.

J. W. Babcock of Mankato, Kan., is in a meeting at Goodland, Kans., with the pastor, J. H. Crutcher.

An energetic campaign will be launched in Columbia, Mo., in an effort to pay off the church's indebtedness of $6,000.

The Sunday-school of First Church, Tacoma, Wash., observed Nov. 20, as a special day for Home Missions.

John P. Jesse, pastor at Gower, Mo., for the past eleven years, conducted services at Guthrie, Okla., recntly .

J. P. Jesse of Gower, Mo., and Charles E. McVay are in a meeting at Clay Center, Neb., with the pastor, M. E. Miller.

W. B. Morris has resigned the pastorate at Odon, Ind., to accept a call to Salem, Ind. He will begin his work there, Dec. 1.

A meeting is in progress at the new church just completed at Ft. Dodge, Iowa, with E. J. Emmons and D. E. Millard in charge.

Union services will be held on Thanksgiving Day at First Church, Elkhart, Ind.

The congregation of First Church, Urbana, Ill., are preparing for evangelistic meetings in December.

Adam K. Adcock, pastor at Carbondale, Ill., has organized a teacher training class, following an enthusiastic rally held recently.

A missionary institute was conducted recently at Jackson Street Church, Muncie, Ind., at which many methods were discussed and studied.

A meeting of Chicago Disciples in the interest of African mission work was held, Nov. 22. Stephen J. Corey and Mrs. Royal J. Dye addressed the meeting.

Mark Wayne Williams, who recently concluded a meeting at Second Church, Milwaukee, Wis., is now in a meeting at the Union Church, at Waupun, Wis.

J. R. Fife, pastor of Central Church, Marion. Ind., has organized a "Loyal Men" class in his church, which will be affiliated with the National Brotherhood.

On Sunday, Nov. 20, the church at Stanford, Ill., observed the fortieth anniversary of its organization with appropriate services. Norman H. Robertson is the present pastor.

Of the twenty-one schools, making an offering of more than $100 for American Missions the past year, Jefferson Street school, Buffalo, N. Y., headed the list with an offering of $350.

C. R. Neel, pastor of Central Church, Salt Laks City, Utah, has concluded the special services, which he has conducted for two weeks. A number were added to the membership during these meetings.

W. F. Rothenburger of Cleveland, O., who is in a meeting at Hiram, O., is giving a series of addresses to the students at Hiram College.

Transylvania University is engaged in a campaign to complete an endowment of $200,000. About $90,000 is necessary to secure other conditional gifts.

Special gospel services began, Nov. 13, at Main Street Church, Kokomo, Ind. The pastor, R. E. Edwards, is assisted by Frank C. Huston, of Indianapolis, who conducts a large volunteer chorus.

The Loyal Sons, the men's organization of Central Church, Anderson, Ind., gave a banquet recently, at which enthusiastic plans for the winter's work, were outlined and discussed.

The audiences both at the preaching and Sunday-school services at Santa Cruz, Cal., have doubled during the pastorate of J. H. Teel, and the church life is harmonious and united.

In the marriage of John Kendrick Ballou, pastor at Stockton, Cal., The Christian Century takes great interest. The bride is Miss Lolo Straub, of West Butte and the wedding occurred, Oct. 19.

Word has been received from Dr Paul Wakefield, from Yokohama, Japan. They were then waiting for the boat to Shanghai, China, and have probably reached their destination at Chao Hsien by this time.

The meetings being conducted at Musgegee, Okla., by Melville Putnam, the pastor there, are awakening general interest in that place. More than one hundred have united with the church during this time.

The meetings at First Church, Lincoln, Ill., conducted by Allan Wilson, continue in interest and attendance, many being added to the membership. The Sunday-school enrolment has increased, more than four hundred being in attnedance at one session.

H. G. Connelly, minister at Ardmore, Okla., reports good audiences at the services, with nine additions on a recent Sunday. With many other Oklahoma pastors, he is rejoicing in the temperance victory in the recent elections.

A. L. Cole, pastor at First Church, Mt. Sterling, Ill., had as sermon subjects on Nov. 13, "Is the Churc h Making Good?" and "Christian Union." Preparations have begun for a meeting in January with F. A. Sword.

The Men's Brotherhood of First Church, Bloomington, Held an interesting meeting on Nov. 11. Among the speakers were: Milo Atkinson, Edgar DeWitt Jones, Dr. George D. Sitherwood and H. D. Williams of Chicago.

The Sunday-school at Pasadena, Cal., is rejoicing in an increased attendance, which reached 750 on a recent Sunday. H. O. Breeden will begin a meeting at this church when his meeting at Modesto, Calif., is concluded.

In the Berean Bulletin, issued by the Men's Berean class of First Church, Nelsonville, O., announcement is made of a week of prayer. This organization is active in all the work of the church and accomplishes much good.

W. J. Lhamon, who is in a meeting at Logan's Port, Ind., with J. H. Craig, pastor there, delivered a lecture on "The Red Light Life," to a audience of a thousand men, recently, among whom were the leading pastors of the city.

The business men's class of the Sunday-school of Third Church, Indianapolis, Ind., gave a farewell to Robert J. Aley, state superintendent of public instruction, who has served as teacher of the class for some time. Mr. Aley has been appointed president of the University of Maine.

The first service was held in First Christian Church, East St. Louis, Ill., on Nov. 6, E. E. Violett of Atlanta, Ga., preaching the dedicatory sermon. The new building cost approximately $35,000, and $8,000 of this amount was subscribed on the day of its dedication.

The church at Muir, Mich., is making preparations to entertain the third district convention in December. Under the pastorate of S. G. Rothermel, this field is steadily progressing. Good audiences and a number of additions to the membership, give an encouraging outlook.

A class in social service studies has been formed for connected study of sociological problems, at Higginsville, Mo. Tenements, child labor, civic corruption, divorce and intemperance, are some of the topics to be considered. The class will be under the leadership of H. W. Hunter, the pastor there.

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J. P. Garmong and L. E. Brown have closed their meeting at Wilmingon, O., with W. S. Houchins, the pastor there during which a good spirit of fellowship was stimulated among the churches of the city. Mr. Garmong is now at Bethany, Mo., assisting the pastor, John Young, in a meeting.

C. W. Ross has closed a meeting at Carlinville, Ill. He was assisted in the singing by Mrs. Ross, and many people were reached through their ministrations. Prospects are bright for a good work there, the Sunday-school having doubled its membership since the beginning of the pastorate of J. W. Porter.

The Sunday-school of First Church, Hutchinson, Kan., has abandoned its old form of organization and adopted the commission form of government. The new plan provides for five, commissioners, specialists along their lines. The departments, which they head are organization, membership, literature, finance and music. The plan was outlined by the minister, O. L. Cook.

A Men's Bible class was organized on Nov. 7th, at Corning, Iowa, where O. W. Winter ministers. A banquet constituted the opening session, and F. J. Murphy of Des Moines and G. W. Maltby of Ottumwa, were present and gave interesting talks. The class starts with thirty-two charter members and plans are under way to increase this number to fifty by January 1.

The Men's Brotherhood of South Broadway Church, Denver, Colo., assumed the expense of the recent evangelistic services conducted by C. L. Organ and C. M. Howe and not only helped financially, but were faithful in their attendance. Such service as this would seem to solve in a measure the much-discussed "purpose" of the Brotherhood. Much good was accomplished in this meeting in every department of the church.

William Oeschger, chancellor of Cotner University, Bethany Neb., is engaged in a campaign for an annual current expense fund of $5,000, for the university. Mr. Oeschger delivered an address at the Bethany church on "Christian Education," Nov. 6, and at the close of the service, the congregation pledged more than five hundred dollars annually for three years toward this fund. More than three hundred students are enrolled, and the affairs of the university are in an encouraging condition.

A three week's meeting closed recently in Colorado Springs, Colo. The pastor, George B. Stewart, was assisted by Geo. L. Snively and Mr. Seniff, and with seventy added to the membership, the church is greatly strengthened. This gives a nominal membership of about eleven hundred. This has been a fruitful year in the history of the church and among the signs of progress are many improvements in the building and equipment, a quadrupled offering for foreign misions, and the Christian Endeavor increased three-fold.

While the common saying, "It pays to advertise," is, in the main true, it is well to qualify this statement when printed publicity of church and religious affairs is considered, for if dignity is sacrificed to flamboyancy, the good of publicity is not only lost, but the whole ideal for which the church stands is lowered. The Christian Century is in receipt of a bulletin published in the interest of the evangelistic services, now being conducted at First Church, Philadelphia, Pa., by Luther E. Sellers, which is a credit both to the church and Mr. Sellers, a good likeness of whom forms the cover. A clear, broad statement of the purpose of the Disciples, and the weekly sermon subjects, make it an attractive means of publicity for the present meeting.

As we are going to press, the Disciple business men of Chicago, are holding a session of intense interest in the heart of the city to raise a thousand dollars to conserve the great work of Dr. Dye, in the Upper Congo country. The appeal of Mrs, Dye at the Topeka convention, has touched the hearts of our Chicago leaders, already peculiarly responsive on account of Dr. Dye's own personal touch upon their lives a year ago. It will be remembered that Chicago gave a thousand dollars then, to enable Mr. and Mrs. Herbert Smith to accompany Dr. Dye. Our readers will have deep interest in hearing the result of the present conference of Chicago men.

Walter Scott Priest has just closed the first year of his service with the Central Church in Wichita, Kansas. In many respects, it has been the best year in the history of that organization. One hundred and twenty names have been added to the roster—quite as many as can readily be assimilated and set to work in various lines. It has been the best year in raising missionary money in the history of the church. In round numbers, $8,000 have been given to missions, benevolences and education. $260 more were given for Foreign missions than last year. The church became a living link in the A. C. M. S., in the Kansas C. M. S.; lots were bought on the west-side where a mission will be started; the north-end mission organized into a church, to which the Central dismissed about 60 members; a $4,000 mortgage debt paid off; the Christian Endeavor sustaining several orphans in India and doing much charitable work through the Sedgwick Home there. The minister is seeking to do constructive, abiding work, endeavoring to have his people see the real vision of the Christ heart and life and manifest the same in their own daily walk. The second year has begun with bright prospects.

American Mission Notes.

The Mission Prayer Cycle topic for November 27th is for "The Board of Trustees at Cincinnati."

The offering made last Sunday, and all the affairs of the American Christian Missionary Society are guided by the Board of Trustees at Cincinnati. These brethren need the prayers of all that they may discharge faithfully the trust which has been imposed upon them. They give their services cheerfully and gratuitously. Let the schools in turn give their co-operation generously and lovingly.

In answer to our query, "Why should our Bible-schools make a generous offering for Home Missions on or about the 20th of November," the answer comes, "Because of the great need of mission work in America." There are thousands of foreign children in the slums of our great cities who have no Sunday-school privileges. There are large sections of our great cities that are scarcely reached by the influence of the church. There are scores of towns and cities all over the United States where the plea of the Disciples of Christ is little known and where we have no organized church.

Our Florida Secretary, T. A. Cox, writes thus of the year just closed: "During the year our State Board workers have preached in 21 different places in the state. They have served at eight places regularly, doing pastoral work. Only one new church was organized, that at Palatka, with 19 members. There have been seven added since the organization. They have built for themselves a small tabernacle and have regular preaching It is the policy of our Board not to organize churches faster than they can be cared for, but to advance as fast as we can hold the ground we gain.

A message from the new church at Kenora, Ont., tells us that they are very busy at present building a church and expect to have B. B. Burton hold a meeting here in January or February. Things are looking up and they have organized a teacher-training class of seven members. They are confident of growth. Norman Brighton is the pastor.

E. O. Sharpe, of Corpus Christi, Texas, says, "Our work is slowly gaining ground. We now have nearly 70 members as against less than 40 six months ago. We are now about to begin the building of a tabernacle which will be neat, substantial and commodious. It will cost completely equippel, about $11.000, and will seat 600 people. We will need at least $500 more to complete the payment on it. The writer released the congregation from paying $300 on salary that they might put that amount in to the building fund. Any one in our great movement who would like to see South Texas won for Christ and New Testament religion, is asked to send a contribution to our tabernacle fund right now."

On Sunday, October 9th, we dedicated a new house of worship in the suburb of St. James, Winnipeg. This gives us a building that will hold about 200 people, and 108 feet of land, valued now at $25.00 a foot. This land was purchased nine months ago for $12.50 a foot, the market price at that time. I want to say that what has been done in the suburb of St. James can, with a little money to make the first payment on the lot,

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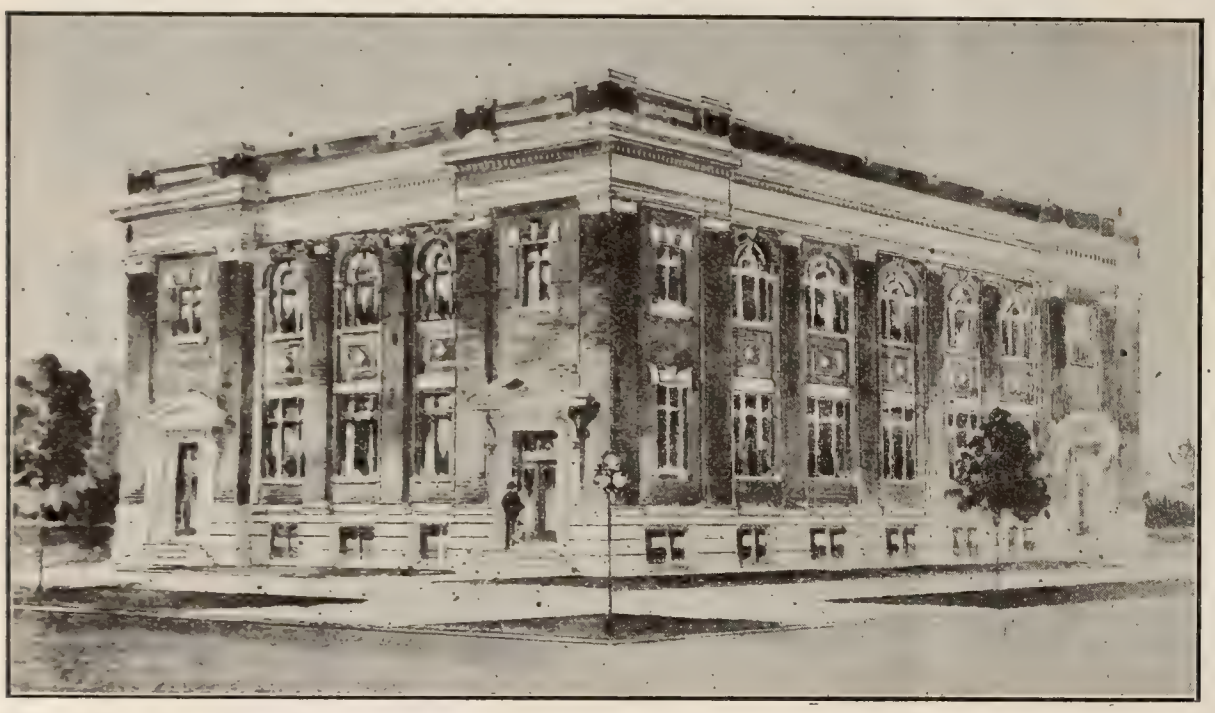
be done in every fast growing suburb of Winnipeg. If this is not done within the next three years it will never be done, except at tremendous cost.—A. N. Simpson.

Send all remittances for American Missions to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

New Third Church, Indianapolis

The Third Church, Indianapolis, has been making history. In the first place it has begun the building of a new church, which will cost, when completed, about $85,000. In the second place it has changed its location, moving six blocks from its former site.

After selling the old building at Ashland and Thirteenth, the congregation of the Third Church, conducted services for four months in an armory. On the morning of Nov. 6th, the first regular services were held in the new building. Only the first story is ready for occupancy, but the building committee hopes to complete the structure, during the next year.



The New House For Third Church, Indianapol is, (As It is to Look When Completed).

The part now occupied is very complete in its appointments and also very commodious. The foundation is 76x135 feet. The heating plant boiler house and custodians' residence are at the rear of the property.

As the Third Church conducts several institutional features, it is sometimes called the Every-day Church. The first floor comfortably seats 1,000 persons within sight and hearing of the speaker. The men's class for Bible Study has a room set aside for its work. This room will seat 200 men. There is a primary department room that is adequate for 150 little tots. This room is also used as a prayer-meeting room, dining room and day-kindergarten room. There are also thirteen class-rooms, separated by roller partitions, for the Sunday-school. On this floor there are also comfort rooms, a kitchen and cloak room and closets for various purposes. The entire first floor is finished in white, old-ivory and mahogany. In addition to the regular equipment, there are two pianos, one a high-grade grand, and also a fine double stereopticon.

The second story with the balcony, will seat over 1,500. The balcony is to be self-supporting, so that there will be an unobstructed view of the pulpit and platform, from every quarter of the auditorium. The choir gallery will seat sixty singers. The baptistry is to be one of the unique features of the building. It will be integral with the organ arch and the arrangement is acknowledged to be one of the best plans ever seen in a building owned by our people. On the same floor with this auditorium are the choir-rooms, a woman's parlor and buffet kitchen attached, also the pastor's study and an adjoining office for the assistant to the pastor.

The building is of brick and Bedford stone and while devoid of expensive ornamentation it presents a massive and pleasing appearance, with every suggestion of utility and simplicity.

The building is practically paid for, as far as finished and there are pledges to more than cover the balance due on the contracts already let.

The congregation is receiving the congratulations of its friends and the people of our other neighboring churches, with their pastors.

There were eleven additions at the first service held in the new building.

Harry G. Hill is the pastor and Miss May Cunningham and R. W. Lookabill are his worthy lieutenants associated in pastoral work.

The church is a living link in the Home Society and also through the C. W. B. M. Miss Elsie Gordon, being its representative in India.

Foreign Society Notes

A good friend in Ohio has just sent in $1,000, for the work on the annuity plan. She will receive six per cent interest on this gift for life.

The Laymen's Missionary Movement is conducting a campaign of conventions and workers conferences throughout the country. In these meetings much is being done to complete the organization effected in the great Laymen's campaign last winter.

Our churches in Australia have recently established a mission at Daltongenj, West Bengal, India. Percy Pittman and wife have

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Pastors of churches can supplement their salaries as well as strengthen their church's life by placing The Christian Century in the homes of their people.

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been in charge for some months. Miss A. D. Allen of Adelaide has rcently joined them. She goes at her own charges.

Sunday, October 16th, found F. M. Rains at Madura, India. G. W. Brown of Jubbulpore, had joined him and they were making their way to our stations in the Central Provinces. He will probably sail from Calcutta, December 6th, and hopes to reach Manila, Philippine Islands, in time to take Christmas dinner with the missionaries in that city.

Money is greatly needed for Dr. C. C. Drummond's hospital at Harda, India. We are hoping that some friend will provide three or four thousand dollars for this purpost in the near future.

Miss Bertha Clawson reached Tokio, Japan, the last of October. The Japanese were greatly rejoiced at her return from her furlough. Some of our Japanese teachers in the girls' school waited at the station with their wives and children four hours to see her. Miss Clawson is greatly beloved by the Japanese.

The annual report of the Foreign society has been issued. It fills one hundred and seventy-five pages. Copies can be ordered from the society.

The Congo steamer, "Oregon," had her trial trip on the 7th of October and did very well.

A. F. Hensey and wife reached Bolenge on the last day of September. The missionaries had arranged a very delightful welcome for them. The first thing that greeted their eyes was a banner with the inscription in large letters, "Welcome Home." All the evangelists had come in that morning so there was a great crowd of native Christians to welcome them also.

The need of two doctors for Africa is very urgent. One is needed for Longa to take Dr. Jaggard's place when he comes home on furlough, and the other at Lotumbe. The people are asking for physicians and the state officials are ready to help support them. Two doctors are indispensable to the enlargement of the work in Africa.

STEPHEN J. COREY, Secretary.

Cincinnati, O.

Ashland Ave. (Chicago) Meeting.

One of the best meetings in the history of our people in Chicago is now in progress, being conducted by the Brooks evangelistic company, the services being held at Masonic Hall, 6319 Ashland Ave., under the auspices of the Ashland Christian Church.

We had arranged for these meetings months before the Chapman campaign was inaugurated, hence we were unable to make a union meeting, but we are in the spirit of evangelism that now pervades the city.

We had 21 additions last Sunday, 15 coming forward at the evening service. The very best people of the community are among the converts. Many of our people thought a real revival was impossible in this thickly settled district of the city, but we are witnessing services of such deeply spiritual power that the hardest hearts are being moved.

W. T. Brooks and his associates, Tapp and Lewis, form a combination of evangelists that will succeed in any field. They know how to organize and lead the personal work. They handle the services with skill and power. Sermons and songs articulate perfectly and are characterized with dignity and intense earnestness. It is being demonstrated that the dear old gospel has power to save, and has power to attract, even in Chicago.

We have spent time and money in advertising the revival. Window cards, booklets, large water-color portraits of the evangelists, and special tickets were used for weeks in advance of the Brooks meetings. The people seem ready for the revival and we are expecting a large ingathering. There have been 38 additions to this date, Nov. 14th.

J. F. FUTCHER, Pastor.

An Altar in Every Christian Home.

Dr. W. E. Biederwolf.

Ministers from every quarter are writing to headquarters for information concerning the "Family Altar Day" in the church. One who has held such a service, writes, "It has been the most blessed day of the year." The Family Altar League desires to issue a call urging the ministry of this country to make this service quite general throughout the church. Every family in your church with a family altar erected in every home. Covenant cards and literature furnished free. Enclose stamp, and address the Family Altar League, 602 Lakeside Building, Chicago, Ill.

Plain Duty, Too Long Neglected

To the Disciples of Christ, everywhere, Greeting.

The signs of the times, as to the progress of the kingdom of God, throughout the world, are such as to rejoice the hearts of all true followers of our Master and Lord. His name is being heralded throughout the earth, and his truth is permeating human society everywhere. Multitudes of souls are daily being born again into his kingdom of grace, and the hearts of his believing disciples are drawing closer to one another.

The cause of Christian union, for which our fathers plead, and for whose advocacy and practice, we were called into being as a people, is becoming daily more precious to those of every Christian communion, who are being led by the Spirit of Christ. Human names and creeds have lost their power to charm, and to our Savior's will his people are daily becoming more submissive.

It becomes those, who have for a hundred years stood for that liberty, loyalty and love which find their common source and object in Jesus Christ, to welcome every step, however short, and every movement, however imperfect, that looks toward the final goal of Christian union. We ought to be first to rejoice in, and give our aid to, every movement that brings the lovers of our Lord closer together, and enables them to work for common aims, so far as they can without surrender of the truth for which they stand.

Such a movement is that of Christian cooperation, as organized in the Federal Council of Churches of Christ, which met in Philadelphia, two years ago. Into the local church federations, which have grown out of this movement, many of our local congregations have entered heartily, and have found here opportunity to add their power to that of sister churches, in effecting needed reforms in their several communities.

But we have thus far fallen short of our obligation and opportunity, in the support we have given to the national council. Its work of spreading throughout our country, the principles of fellowship embodied in the work of the council, has been hampered by lack of funds. We have not borne our share in it, which we ought gladly to do. The committee appointed by the brethren, who attended the Philadelphia council have not pushed this matter, but have merely stated the need, once or twice, through our papers, and have left the brethren to respond or not, as they might have greater or less interest in the matter.

Our apportionment for the year, 1910, is $1,250.00, based upon our membership of a million and a quarter. Surely this is not too much? In view of the high interests involved, and our professed zeal for Christian union, we can certainly spend this small sum annually in cultivating closer fellowship with those, whom we are pleading with to unite upon New Testament ground. The following pledges have been made for the year 1910, some of which have already been paid.

Frank H. Main, New York City	$25.00
R. A. Long, Kansas City, Mo.	50.00
E. M. Bowman, Chicago	25.00
Fletcher Cowherd, Kansas Ctiy, Mo.	7.50
W. F. Richardson, Kansas City, Mo.	10.00
D. D. and S. R. Clough, Plainview, Minn.	10.00
J. Irvin Bitner, Hagerstown, Md.	10.00
Claire L. Waite, Milwaukee, Wis.	5.00
W. M. Mayfield, Butler, Mo.	2.50
Mrs. Fay Finkle, Galva, Kas.	1.00
Total	$146.00

Will not every minister, whose heart is with this cause, send a pledge of five or ten dollars at once to the undersigned? And will not Christian business men, who read this statement respond with such contribution as they may be able to give? Let small offerings be made by those who are unable to give

HUMAN ELECTRICITY
in the
Cure of Indigestion

The Science of Human Electricity proves that Digestion is purely an Electrical Process.

The peristaltic Action (contraction and expansion) of the stomach necessary to keep the food from fermentation, is due to the presence of Electricity in that organ. Again, the attraction from the blood of the elements which form the Gastric fluids for dissolving it, is an electrical process and does not exist when this power is not present.

When for any reason one is weakened, the normal amount of Electricity is not flowing to the stomach; also when one overworks he uses in the brain or muscles the Electricity which is needed in the Stomach for the thorough digestion of his food. A lack of this power in the Stomach means an inactive conditiontion of that organ, and this inactivity results in fermentation of the food—or indigestion. There is thus a great decrease in the supply of building material or nourishment for the body, a large falling off in the production of Electrical Energy and the circulation of the blood and life processes of the whole organism are interfered with.

Andrew McConnell has discovered the Electrical Laws for drawing the Electricity already in the body to the stomach during the process of digestion. These are self-treatments which anyone can give himself and which result in perfect digestion even when the best specialist fail to give help.

Dieting is by no means a cure, because the best food combinations require SOME power for their digestion, and when, as is the case in a weakened condition, insufficient Electricity is supplied no method of dieting or drugs can effect a cure. There is enough Electricity in the body, even when one is in the most weakened state, to digest ordinary food if drawn to the stomach. This system of self-cure removes the necessity for dieting and every one can, through utilizing the Electricity already in the body, cure Indigestion and consequently the diseases which follow in its train; Constipation, Insomnia, Rheumatism, Heart Weakness, Nervous Exhaustion, Catarrh, etc.

Send for literature which proves that one can cure himself of the various forms of disease.

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"Andrew McConnell was introduced in Carnegie Hall, Sunday, to an audience of 3,500 by the Rev. Dr. Robert Stuart MacArthur, as a 'Man whom God has called to interpret the laws of health as surely as he called Marconi to utilize the Electricity in the air.'"—The Tribune, New York, June 8, 1908.

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larger ones. And, where possible, let all pledges be paid by December 31st, 1910. Address the undersigned, at 4118 Charlotte street, Kansas City, Mo. What thou doest, do quickly.

W. F. Richardson,
Chairman of Committee.

Ohio Secretary's Letter

The Ohio churches are busy with the fall campaign. Along evangelistic lines a few of the activities are noted below:

N. T. Sims closed a short meeting with the Dennis church in Knox County with seven baptisms. He begins at Blandensburg at once.

J. P. Allison held a meeting with the church at Tappan in October. There were thirteen additions at Tappan and there were nineteen added to his own church at Dunham Ave., Cleveland during the same month. October closed five years of his ministry at Dunham Ave., during which time there were 300 added to the church.

C. A. MacDonald, Bible School specialist was with the church at Mentor in a three weeks' evangelistic campaign in which a number were added to the church membership. He is at present in a week's Bible School campaign at Mansfield. Following this he will be with the church at Massillon three weeks.

G. H. Sims is assisting C. C. Maple and the church at Medina in a meeting. Miss Sylvia Keener is leader of song. There have been seven additions at last information.

F. E. Spooner held a two weeks' meeting at Mt. Olivet with twelve additions. He began Nov. 9th at Augusta.

T. J. White, our Southern Ohio Evangelist, is holding a meeting at Hemlock to rejuvinate the church. The meeting is doing great good and will leave a greatly encouraged and strengthened congregation. He will assist J. A. Armstrong at Felicity in November.

The eight churches of Holmes County begin a simultaneous revival Nov. 13th.

W. S. Houchins is having the assistance of J. P. Garmong in a meeting at the Walnut St. Church Wilmington.

J. C. B. Stivers of Cleveland held a good meeting with the church at Sparta in October.

J. M. VanHorn is with the Second Church, Warren assisting C. O. Reynard in the work there.

* * *

Things are happening in Sunday-school lines in Ohio. Steubenville and Dayton Central held rallies with the biggest attendance ever. A. F. Stahl secured 787 at Steubenville. John P. Sala had an attendance of 812 at Dayton.

M. L. Buckley has brought the Collinwood Sunday-school to be the largest among our schools in Cleveland and vincinity.

The school at Canton is planning a great Sunday-school institute for the first of the year. Hiram and Bethany will be in attendance for the instruction.

* * *

Among the interesting items concerning our mission churches in Ohio it might be noted that the church at Norwalk is building a $6,000 house on their fine lot recently purchased. These people are working bravely.

L. A. Warren is getting started in his new work with our Clyde C. E. Mission.

J. Wesley Hatcher came from West Liberty, Ky. to minister to our West Dayton mission the first of November. The outlook for this important work is good.

W. G. Loucks is having an average Bible School attendance of 224 at the South Akron mission.

L. I. Mercer, our State Bible School evangelist, held a meeting of three weeks with the band of Disciples at Sidney. He was assisted by Sam W. Crabtree as leader of song and left a church of 42 members with money raised for the support of a minister. E. B. Kemm of Piqua had fostered this work for a year before the visit of Brother Mercer.

* * *

C. G. Baker of Plymouth, Ind., formerly minister at New Paris and Campbellstown, was married to Mrs. Olive Billman at the residence of the bride's parents at New Paris, Nov. 3rd. The state secretary officiated.

* * *

Now concerning the collection. These lines are penned in the first hours after Ohio Day, but the returns thus far are most encouraging. The society has just received a personal gift of $100 for special work, from a long time friend of our work.

The First Church, Akron, George Darsie minister, gives the largest offering in its history, more than $400.

The church at Mansfield under the leadership of Chas. R. Oakley has already quadrupled the offering of last year and is going right on for still greater things.

Dunham Ave. Church, Cleveland will give $50.

Euclid Ave. Church, Cleveland becomes a "Living Link."

Mt. Olivet doubles last year's offering.

Kenton, Ashland and Mowrystown make substantial increase over last year.

N. T. Sims closed his meeting with the Dennis church by raising an offering of $10 for Ohio Missions. Last year the church gave nothing. He begins the meeting at Bladensburg with an offering to the state work.

Under the leadership of T. J. White, our Southern Ohio evangelist, the Hemlock church gave $17.68. This is the first missionary offering the church ever gave.

Dayton Central gives $250. If these early returns are indicative they mean an increased income from the churches this year. It is high time our state was receiving greatly enlarged revenues. There are many opportunities and many calls for help.

* * *

See that your church joins the procession and makes a generous offering. Send the money promptly.

David W. Teachout, son of the president of our Board of Managers, has done valuable and fruitful service for the offering, by holding a series of rallies in practically all of the

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When you think of your friends to whom you wish to make Christmas presents, do not forget your constant and intimate friend—The Christian Century.

We feel so secure in your affection that we make bold to suggest what gift would please us most. We do not ask you to buy anything for us. But if you would devote a little of your time and get a list of new subscriptions to The Christian Century it would please us more than any other thing.

And this is a gift in which we could reciprocate. Your own paper would be more valuable to you; and your friends whose subscriptions you received—think how they would be benefitted throughout the year!

Christmas time offers an ideal opportunity for all the friends of The Christian Century who have on many occasions expressed their appreciation in words to express it in a practical deed. You can help make a greater paper, if you will.

Begin to talk with your friends now.

If you send a list of five or more you may have a good commission on each new subscription, if you wish it.

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Chicago

churches of Cleveland and vicinity. He has been welcomed and appreciated by all the churches and reports the experience as most enjoyable. The time is at hand, and now is when a great host of our business men should be rendering real first-hand personal service to the great enterprises of the church.

864 Rose Bldg., Cleveland, Ohio.

I. J. CAHILL, Cor. Sec'y.

From Dr. Dye

Dear Friends and Fellow-workers:—Again our hearts were rejoiced by the coming of the ever increasing throng of people coming with the brave evangelistic force, from their three months' trip among the far distant villages. This time there were at least 150, who came back and as the long file wound itself down the station streets and to our houses to greet us, it thrilled our hearts afresh with the joy of the reaper, who going forth to reap, comes bringing precious sheaves with him.

Possibly a few incidents of this remarkable concourse's journey would interest you. Starting from across the Boloko river, the little group came to the big village of Ntaka. Here they were held up, "We won't let you pass till you promise that when you return, you will bring us teachers. We have been passed by long enough. If this teaching is true it means us. See here is a house and here is a drum (to use as a bell) to call us together with and here is a boat for your use. We demand our teacher." And not until the men had promised they would try to bring their own teacher, would they consent to their passing. One of our brave men, Bitumba, went over and staid a week, with meetings averaging from 500 to 900 attendance.

Crossing the river they came on to Isaka and there were joined by the contingent from there and then on to Englewood station, (Englewood, Chicago) and here 54 joined them besides the evangelists and Christians, and thus singing they came on. Arriving at one hostile village, through which they wished to pass, they were met by an armed force of savages, daring them to come on and threatening murder. The men took counsel and prayed and then lifting their voices in a song they started on. (It was "Onward, Christian Soldiers.") Such was the superstitious awe, aroused by this exhibition of faith, that the crowd dispersed and they passed through unmolested. On, mile after mile, they came, here a little group joining them and ever preaching and singing, they marched through the swamps and forest paths, villages that had been before indifferent, now welcomed them heartily and bade them stay longer, but no, they would not be delayed for they were hurrying to get in in time to meet and welcome two more of their loved teachers, Brother and Sister Hensey, who were expected on Friday morning. So on they hastened. A woman, who had come with her husband, the long hard journey, to learn more of this wonderful Saviour, gave birth to a boy baby. They slept in that village that night and came on with a forced march the next day, arriving here at 8 a. m. Passing through the village that had attacked them (at the instigation of a Catholic Catechist) they were surprised to receive a kindly welcome and to have two strong men, stand out and say, "Well if that religion of yours teaches such things, we too want to know more of it." The chief declared, "We have been deceived by these Catholics and we want the true teaching of God. Thus the call echoes and re-echoes down to you friends. "Send us teachers of the Truth." Hasten! "The Son of God goes forth to war. Who follows in His train?"

Yours in His glad service,

ROYAL J. DYE.

Bolengi, Africa, Oct. 1, 1910.

Dry Your Clothes on a Wet Washday

With a New Perfection Oil Heater



When clothes can't be hung outside, and must be dried in a room or cellar, the New Perfection Oil Heater quickly does the work of sun and air. You can hang up the wet clothes, light your Perfection Oil Heater, open the damper top, and the heat rises and quickly dries the clothes.

Do not put off washing to await a sunny day in order to avoid mildew. Dry your washing any day with hot air from a

PERFECTION SMOKELESS OIL HEATER

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It gives just as much heat as you desire. It is safe, odorless and smokeless.

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An indicator shows the amount of oil in the font. Filler-cap does not need to be screwed down, but is put in like a cork in a bottle, and is attached to the font by a chain. Finished in japan or nickel, strong and durable, well-made, built for service and yet light and ornamental. It has a cool handle and a damper top.

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Pastors, Sunday School Superintendents and Teachers!

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in Two Colors on a heavy paper folder enclosed in a white envelope of fine quality.



A CHRISTMAS GREETING

DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside

The line is for your signature. The inside is blank where you may write a personal message if you wish. The accompanying cut is exact size. We will send these greetings (with envelopes in equal number), postpaid, at the following rates, cash to accompany orders:

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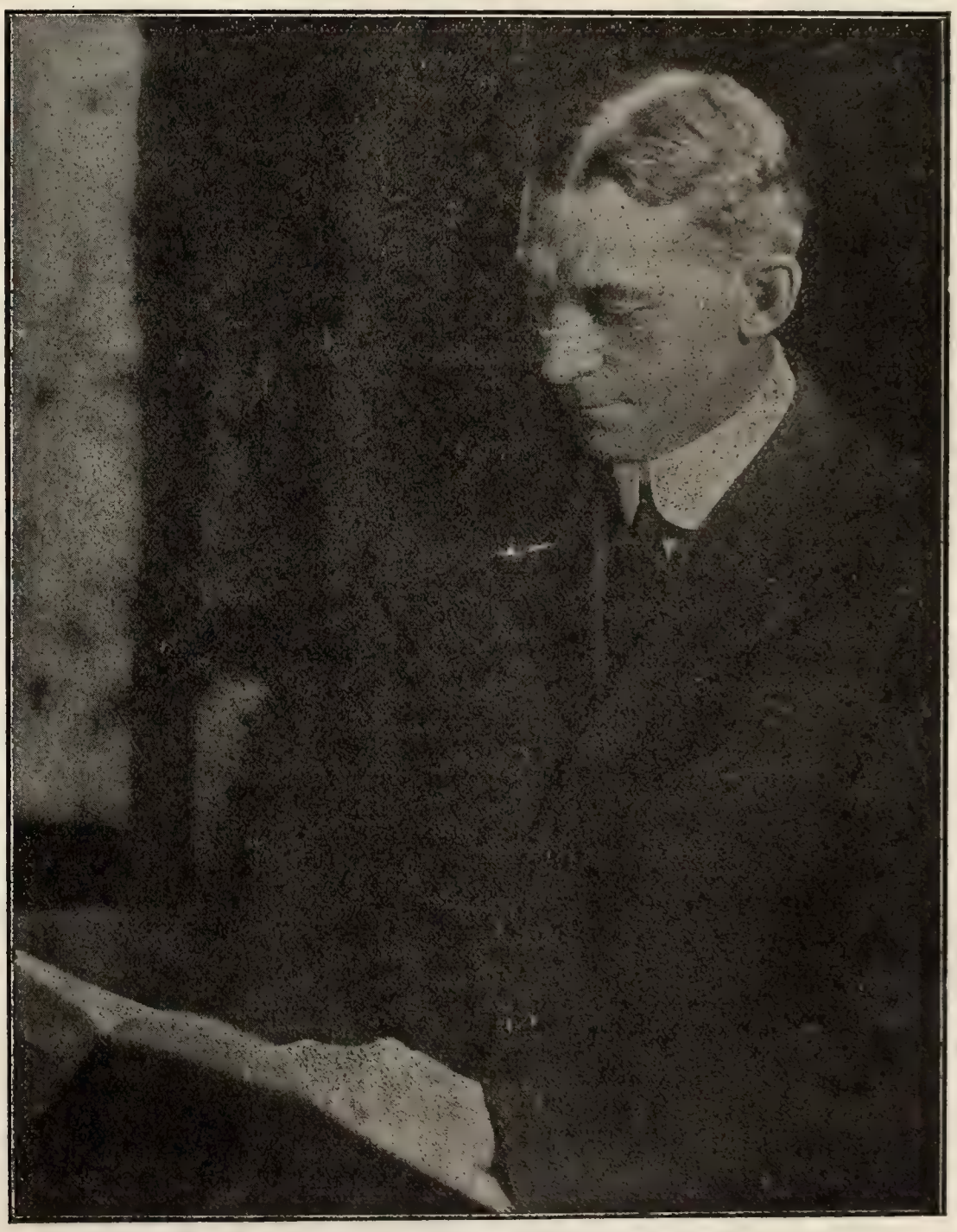
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Volume XXVII. December 1, 1910 Number 47



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Following is Professor Wakefield's Introduction to Dr. Scott's volume:

"Dr. Loa E. Scott has had long experience in school life, in college and university. She has been both student and teacher. She felt early and deeply that there was serious lack in the teaching of the Sunday-school. Poor provision was made for minds that were mature and purposeful; there was lack of such continuity as leads to definite and satisfactory results.

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Appearing Weekly in THE CHRISTIAN CENTURY.

For many years Dr. Willett's department treating of the International *Uniform* lessons has been one of the leading features of THE CHRISTIAN CENTURY. For 1911 there will be two important changes in this department.

1. Instead of following the Uniform lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will coöperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for *both pupils and teacher*. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at $1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

In making plans for the New Year let all pastors and teachers and members of Bible classes, who read this announcement, bring it to the attention of their classes and arrange at once to be supplied with THE CHRISTIAN CENTURY and THE LIFE OF JESUS, for the first Sunday in January.

THE NEW CHRISTIAN CENTURY CO.
700 E. 40th St., Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Editorial

Mr. Lloyd George a Disciple

A Baptist paper reports the baptism of the daughter of Mr. Lloyd George, Chancellor of the British Exchequer. The paper says Mr. George is a Baptist and leaves the reader to infer that the young woman's baptism was administered in a Baptist church. This is a mistake. Mr. Lloyd George affiliates with the Baptists in London, but his membership is held in a Disciples' church at his home in Wales. Our English correspondent, Rev. Leslie W. Morgan, sends to The Christian Century a clipping from the London Daily News, giving the report of the baptism to the Chancellor's daughter. The account is as follows:

There was a crowded congregation at the Berea Disciples' Church, Criccieth, on Sunday night, when five young people, including Miss Lloyd George, the Chancellor of the Exchequer's daughter, were admitted into membership by baptism. The opening part of the service was conducted by Mr. Williams, and the Scriptural lesson was read by Mr. Lloyd George. The rite of baptism by immersion was administered by Mr. Richard Lloyd, the Chancellor's uncle, who has, with Mr. William Williams, been joint pastor of Berea for fifty-two years.

The two aged "pastors" are no doubt the teaching elders of the congregation, holding their office according to the custom of the "older brethren" of Great Britain, after whose order the Berea church is probably constituted.

Theodore Parker

Last week a series of special gatherings in the city celebrated the anniversaries of Theodore Parker, the eminent thinker and preacher of Boston a half century ago. There was assembled in this city a conspicious company of leaders in liberal religious thought in honor of the event. Meetings were held in several different halls, and in a number of the churches appreciative reference was made to the influence of Parker upon religious and social thought in America. The climax of the celebration was reached on Thursday evening at a banquet held at the Auditorium, at which time about five hundred people, representing many different organizations and interests, listened to addresses from President Hamilton of Tufts College, Judge Mack of Chicago, Miss Jane Addams of Hull House, Mrs. Ella Flagg Young, Superintendent of Public Schools in Chicago, Mr. Edwin D. Mead of Boston, Mr. Charles F. Dole, president of the Nineteenth Century Club and Rev. Jenkin Lloyd Jones of Abraham Lincoln Centre, Chicago, who had been chiefly instrumental in organizing the celebration.

Theodore Parker was one of the first men in America to recognize the essential unity of religious interests. His breadth of view and disinclination to concern himself with the theological discussions of the times made him a feared and often hated figure. There were many who thought that the name, Theodore Parker was capable of definition by any of the opprobrious epithets which are reserved in our day for the billingsgate of uninformed and hot-tempered doctrinal animosity. But for the most part the views held by Theodore Parker have become the commonplaces of religious thinking in our time. He can be claimed by the Unitarians only in the very general sense that he happened to find Unitarnism the freest atmosphere in his time. But his spirit differed totally from that of an extreme Unitarianism, such as Minot J. Savage would represent today.

It is an interesting fact that Theodore Parker made frequent use of the phrase afterwards so masterfully employed by Lincoln in his Gettysburg speech: "A government of the people, for the people and by the people." Yet it is doubtful if it can be proved that Lincoln derived the phrase from Parker, for it was much older than Parker is today.

That theological misunderstandings have not faded from the earth, is proved by the fact that several ministers to whom the invitation to attend the meetings in connection with the Parker Memorial was sent, responded with acerbity, asserting that Parker was the outspoken enemy of orthodox religion in his time, and they wanted no part in doing honor to his name. But this spirit of belated hatred is disappearing from the earth. Parker was by no means the greatest man of his generation, as some of his over-zealous panegyrists would have us believe, but he rendered valiant service in the cause of religious liberty and of social progress.

The Goodness of Jehovah

A recent suicide left as the explanation of his deed the question, "What's the use?" He was a well-equipped physician and had before him a life filled with opportunities of service to the suffering. But he had no faith in God or man. His conclusion that life was not worth while was a natural one. Of the same mind was the mediaeval philosopher who wrote: "I live, but I know not how long; I die, but I know not when; I depart, but I know not whither. How is it posible for me to fancy myself happy?" The baser souls that have no faith say, "Let us eat and drink, for tomorrow we die."

The psalmist of Israel knew the meaning of disappointment and misery. His race was the scorn of the world. It had endured all that brute force and greed could inflict upon a subject people. But the psalmist thought it was worth while to live. The goodness of Jehovah was so real to him that no experience, however bitter, could take from him the love of life. The arrogance of foes was merely another reason why he should live and declare the goodness of his God. In the iron furnace of affliction, his faith was purified and its right to the reverent consideration of mankind was demonstrated.

It was a present goodness which gave the psalmist his joy. It was a goodness which he experienced, when he worshipped with his brethren in the temple of his God. Nature was to him a manifestation of the divine. "In his hand are the deep places of the earth; The heights of the mountains are his also. The sea is his and he made it." The cedars of Lebanon were the planting of Jehovah. He opened his hand and satisfied every living thing with food. He sent forth his spirit and removed the face of the ground. "The earth is full of thy riches." If we wish to restore the ancient spirit of worship, we must learn to rejoice in the gifts of nature as the expression of the goodness of God. Even her earthquakes and volcanoes have their lessons for us, though we no longer regard their destruction of human life as evidence of God's hot anger against sin.

The goodness of Jehovah assures us that there is a connection between effort and results. The gambler's view of the world is wrong. Luck is not lord of life. The power that brought us forth and awakens in us high aspiration will keep faith with us. As there is order in the physical world, so there is order in the moral world. We have a right to work for the coming of the kingdom of God. It is not in vain that men have ideals for their cities and their states. The boodler and the grafter will not forever control our politics. Cities will sometime be built for human habitation and even we shall learn that business was made for man and not man for business. We shall then act as if we considered health and virtue and happiness important than dollars. If God is good, we shall not at last be put to intellectual and moral confusion. Our little systems may have their day and cease to be, but they will be found to have a place in the eternal order.

In the hour of triumph we need the chastening thought of the perfect Goodness. Success may easily make fools of us. It narrows our vision. We do not take account of the factors in our success and therefore we are filled with vain conceit. We do not see the greatness of many whom the world counts failures. Defeat may be the beginning of success if we have faith. Instead of giving themselves up to complaints and to bitter reflections upon the hard conditions imposed by fate, men of faith accept defeat as a sharp reminder to them of their uncertain purposes and shallow views of goodness. To learn through painful experience is the part of a man. But the lesson must be worth learning. "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will." For the Christian there is something to be gained and therefore he feels that life is a real fight.

Midweek Service, Dec. 7. Psalm 27:13.

Social Survey

BY ALVA W. TAYLOR

The Greatest Man of His Time

At the time of the celebration of Tolstoi's eightieth birthday, William Dean Howells expressed the judgment that the great Russian was the greatest man of his time. He compared him with Napoleon and Lincoln, and concluded that the former was out of the reckoning because of his lack of humanity. The latter could never have reached Tolstoi's heights by sheer power of his own personality aside from the incident of being made president at a time that would have made immemorial the name of any man associated with the occasions he was called upon to meet. A lesser man than Lincoln might have been remembered for his ability to meet them, and there was that in Lincoln aside from the occasions that helped to make him which might have found other avenues of expression and rendered his name immortal; but, with all his greatness, it must be acknowledged that Lincoln had not found his niche until the presidency came to him, when he was well past middle life. Tolstoi's greatness depends upon no official position. It is by sheer power of intellect, will and greatness of heart. Even the Czar said, upon his death, that the creations of his mind had made his time the golden age of literature in Russia. At the time of his eightieth birthday the world celebrated—not all the world, but all that inner circle of those who recognize idealism as the mightiest constructive factor in the final making of worlds and who believe that there are prophets in our own time. It is safe to say that to no other living man of unofficial position have the newspapers and magazines given such attention as they have given Tolstoi for many years, to say nothing of the fact that his last days have been chronicled with almost as much fidelity as a monarch's might have been. And this is to the world's credit—that while it calls its greatest prophet impractical, it yet recognizes that he is its prophet. A few there have been, outside bureaucratic Russia, who have doubted his motives and his moral power, but most of the intelligent world have paid him the tribute of admiration for the supreme greatness of his character, the devotion of his life to humanity, the undoubted purity of his motives and the all but unequaled power of his mind.



The Greatest Saint in Christendom

If the renunciation of self, the service of fellow-man and the devout endeavor to find out what Jesus would have you do are what characterize a saint, then Tolstoi was the greatest saint in Christendom. Some have called him a literalist. On the contrary, he was supremely an idealist. His literalism consisted in an exacting endeavor to live up to what the idealism of Jesus taught him. Most of the Christian teachers are engaged in efforts to explain how Jesus either did not mean just what he said, or how in what he said is the ideal goal of all moral progress rather than the literal commandment for today's living. True, much of what Jesus said his followers do try to live up to, or at least preach as the thing they ought to live up to. But such great, fundamental moral commandments as "Resist not evil," "Love your enemies," we hold as ideals merely, scarce believing that Jesus intended they should be literally obeyed, or if we do try to obey them in our personal relations, we do not believe in them as commercial or international maxims. But Tolstoi accepted these surpassing social ideals as literal maxims of living, in both personal and corporate life, and the only road to happiness. He left no cult and deprecated any efforts to create Tolstoian groups or settlements, because he believed in each man living in the midst of his fellows and living his own life in his own way. He has also been called a supreme individualist, but it can only be so when we define individualism as that life which is perfected in complete self-forgetfulness. He has been called an anarchist because he protested so much against governmental oppressions and modern forms of military and suppressive control, but he denied this fervently and said he was not against government, but only against government by police methods, and that he was in favor of moral government, the government that would be founded upon the golden rule. Renunciation of self was Tolstoi's religious effort. He was ascetic in a certain sense, but it was not the asceticism of a St. Simon, that withdrew from the world as bad, or of a St. Thomas, that found sainthood in prayer, but the personal asceticism that sought to live for the poor that he might help them, the asceticism of a St. Francis. "His life was one of the greatest events in the history of mankind," said William Dean Howells.

The Power of a Personality

Personality is determined, says Graham Taylor, not by the power to command your fellows, but by the extent to which you can enter sympathetically into the lives of all men. Tolstoi's life is the record of such a personality. Born to wealth and aristocratic position, he made a military record in his twenties that promised preferment, and was one of the social idols of the court life at St. Petersburg. He traveled and saw the society life of the European capitals, and he wrote and heard his name flattered as one equal to the great Turgineff. But his heart was ever yearning for something he could not find. He forsook society and the army and went to live on his ancestral estate and busied self with schools for the children of his peasantry. In that he found some peace, but not real peace. He wrote scathingly of social sins and governmental wrong and was exiled from Moscow. At forty he seriously considered suicide because life was so meaningless. Then he made the great renunciation. He renounced every vanity of personal emolument that the world seeks after. He turned to the study of the Gospels and determined that "Resist not evil" was the central truth of all. He ceased to write works of fiction and devoted himself to moral philosophy, taking Jesus as his monitor, because Jesus lived what he taught and taught that alone, which would rid the world of the evil of selfishness. He donned peasant's garb that he might know no vanity and lived on their homely fare that he might be able to sympathize with them. He earned his daily bread with his hands that he might know he was not living by the sweat of another's brow and would have given his estates to the poor but for the objections of his family. Feeling he had no right to compel them to surrender what they desired he deeded the estate over to them and became personally penniless. He lived in great kindliness and always sought to think of the things of others as his own. While his family did not accept his teaching and the Countess lived much as before, her devotion to him was beautiful and she sat for the whole day after his death moaning "The light of the world has gone out." Tolstoi's whole life was the effort of his person to find the way into the hearts of his fellows and to do them good. He cared little for the art of his writings but only that they might inspire men to do better and the world to more nearly live in peace. His culture was of that refined and Christly kind that could find satisfaction in the least cultured of men and he said he never found out how to live and be happy until he quit seeking things for himself and began to seek only that which would make others happy.

A Peasant Greater Than His Prince

When Tolstoi passed through Moscow a few months ago, though he tried to go unannounced, rumors of his coming brought a multitude to the station and the streets were thronged as they never are on occasions of the Czar's visits. It was the masses that thus tried to pay their tribute to one they revered and whose name they would gladly add to their list of canonized saints. Though he unsparingly denounced the government as murderous because of its wholesale executions and had long been under the ban himself, the powers that be never dared touch his venerated person lest a flame be kindled in Russia that could not be extinguished. The sniffling criticism that he was not molested because he was not influential in Russia cannot explain why his works were under the ban and any

one found printing or selling them was imprisoned. More than once Tolstoi appealed to the courts and the imperial government that not the man who dealt in his writings but the writer should suffer the penalty of the law, only to be refused the privilege of bearing the cross for his disciples. When the Czar desires to see a subject he commands him to appear at the palace, but when he desired to see Tolstoi he came to Tula, the railroad station near Yasnaya Poliana, asking the old philosopher if he would meet him on the station platform. This Tolstoi did and it is said talked to the Czar as he would to any other young man, giving him frank council as to his duties to his people and pointing out to him that not by bureaucracy but by democracy he could best serve the Russian people and the world. The Czar desired that the Holy Synod should remove its ban and bury him in churchly state. His attitude toward the greatest and most unanswerable critic of his regime marks the Czar as a much better man than his councilors and one who would do better in his rule if he could. He manifested solicitude for the peasant philosopher in the tragic events of his last days and showed that he, like all the rest of the world, could not read the writings of Tolstoi and ever see life quite as he had before. "He rends our hearts with his sincerity, his charity, his kindness."

Tolstoi and the "Big Stick"

Criticism of Tolstoi and his work never reached such violence as in the hands of the Apostle of the Big Stick. Others have criticised him for lack of logic and for impracticability, but to Mr. Roosevelt it was left to say that "in him there is a dark streak that tells of moral perversion." Another critic of Tolstoi's answered "just such a remark as Pilate might have made about Jesus." One has at least to be kind to be just. But here was a defender of militarism as a world necessity striking one of his characteristic blows at one who iconoclastically would banish physical violence from the face of the earth. But Mr. Roosevelt was not content. He turned his victim on the spit to roast him doubly with his wrath and repeated, "he has in him certain dreadful qualities of the moral pervert," and then thrust him through and through by saying, "taken as a whole, his moral and philosophical teachings, so far as they had any influence at all, would have an influence for bad" and charged him with "complete inability to face the facts" and readiness "to turn aside from truth to chase any phantom, however foolish." But we wonder why such wrathful denunciation on the unoffending head of him whose supreme contention was that no violence should be done, when we find the same critic consoling the world by telling it "that he has swayed only feeble and fantastic folk," that "the evils he denounces are not of much moment among us" and that "no man of robust common sense and high ideals is affected by his teachings." One can understand how Grand Duke Boris could refer to him as "that old blasphemer with his babbling nonsense" and how the parish priests could tell their superstitious worshipers that he was in league with the devil, but it is difficult to comprehend why the big stick should be wielded with such knock-'em-down-and-carry-'em-off a flourish when its poor victim was so innocuous and feeble. We are afraid that in this case the big stick has rebounded with telling force upon the head of its wielder. Had the victim been Nietsche instead of Tolstoi, it would at least have been more fitting.

The Tragedy of Tolstoi's Life

Tolstoi felt the tragedy in the world. It clung to his heart like a nettle from his boyhood. He tried to escape it in the vainglory and dissipations of aristocratic youth. It led him to the supreme tragedy on Calvary and there he found what he believed was the only way of peace. His novels are all tragic. "War and Peace" is by many counted the greatest piece of constructive imagination ever worked into prose. It can at least be mildly claimed to have no equal aside from Victor Hugo's "Les Miserables." "Anna Karenina" grips its readers until it fairly haunts their sleep. The tragedy of life and the recompence that follows sin is always his theme. He once, in despair at the defeat of his efforts to find truth, almost resolved his own career in tragedy. Then he turned to what the world of art considered a tragical renunciation and wished all his novels burned because they so inadequately set forth the solution of his struggle and that of the world. His days were of the same tragical setting. Whether in the debility that clouded his mind as dissolution approached, or whether, as report hints, his son and the manager of the family estate had so raised the rentals of the poor peasantry that it broke his heart, he tried to escape to utter renunciation and sought to spend his last days in solitude where none could spend and be spent for him. His last words were "So many millions suffering, why do you think so much about me?" He sought the poverty of the peasantry but his family clung about him and denied him the pangs the peasant feels when sickness and helplessness leave his morrow unprovided for by another. Telling the truth to a government that martyred its truth-tellers he was denied the privilege of being martyred for his devotion to the truth, as his fellows were. Seeking to convince a world that the Jesus they worshiped should be literally lived by, he died like his great Master, seeing no appreciable effect of his life and teachings on the civilization of his time. He made no pretence of divinity and denounced all superstition, but the very peasantry for whose sake he lived will number him among their saints and worship his memory. All this but testifies that he did not solve the mysteries, and that to no man is it given to find utter peace in a world where wrong abides. In the tragedy of life is the secret of salvation and to him who suffers most shall most be given in the final solution of things. And yet the great Russian's soul, emotional before all else, found rare peace personally by his renunciation of selfishness and his devotion to the good of others.

A True Prophet—But Impractical

The true prophets have been ever found impractical by their own times. They were stoned and sawn asunder in ruder days, and excommunicated and anathematized in the more enlightened, but succeeding generations honor and learn of them. The true prophets of the Old Testament were made martyrs for preaching ideals and so insisting on them that the powers that be were incensed, while in every time there were false prophets who were favored by those same powers and fed on the fat of the land. Tolstoi was impractical, but he will grow on the conscience of humanity as times goes on. It scarce becomes lesser men to criticise such moral Titans as the great Russian until they can themselves show the same amount of unselfishness and live as nearly up to their moral ideals as he did. In his protest against dogma he has most of the modern world's sympathy. In his preaching of human service as the true business of life he has much of modern Christianity with him. In his interpretations of Scripture he may be found often fantastic but in his Christian spirit he is all but invulnerable. In his protest against all violence he will have an ever growing following until the Kingdom of God is come in peace. In his idealistic efforts to renounce the world he will have few followers for most men interpret their Christian obligation to be that of taking hold of the world as it is and doing their little to lift it up. Tolstoi declared for immediate realization of the ideal without the painful process of development by which the world seems to be in the making. He was a model in life and philosophy for the New World. If all men were to become such as he was the Kingdom of Heaven would be come. To this present age he was idealistic to illogicalness, but to the golden age of ideals forwhich we all wish, this age will appear very illogical in its poverty of ideal living. His teaching was simple and could all be summed up in "let each one live each day as Christ would live." He did not pretend that he was able to live up to that high ideal but said he only stumblingly tried to. History may yet write that what Rousseau did for France, Tolstoi did for Russia and Tolstoi was consistent.

An interesting address was given before the Outlook Club of Chicago, recently, by Professor Maitra of Calcutta. He is perhaps the foremost representative of the Brahmo Somaj in India, the society, which has been best known in the west through the personality and work of Kesheb Chunder Sen. The institution is broad in its scope, attempting as it does to combine the most important features of the different faiths of India. The leaders of Christendom who have lectured in India from time to time, have expressed their indebtedness to the Brahmo Somaj, as at least a preparation for the larger effectiveness of Christianity in that land. Professor Maitra believes that his group of co-workers is making decided progress toward the realization of its ideals.

An interesting comparison of the different items that go to make up the cost of living in the United States is supplied in the statement that for all civil purposes whatsoever our expenditures are two hundred twenty millions of dollars annually or thirty-three per cent of the total amount of the nation's governmental budget, while, on the other hand, the cost of the army on its present footing is one hundred sixty-three millions; the cost of the navy, one hundred sixteen millions; and the cost of pensions, the result of war, one hundred sixty-two millions, just twice the amount of the entire civil budget. There is food for reflection in this fact.

A Book I Haven't Read

Some Unlearned Reflections Indulged While Cutting the Leaves of a Notable Volume

BY CHARLES CLAYTON MORRISON.

I am going to write about Edward Scribner Ames' new book before reading a single paragraph of it.

It came into my hands the week it was published—more than a month ago—and I know I have done injustice to the publishers and my good friend, the author, not to mention the readers of The Christian Century, by the long delay in reviewing it.

I could have had some one else review it. I have been mean about it. The itching hands of our book-reviewing staff—Willett, Campbell, Taylor, Jones, Jordan, Endres, Lines—all reached for it, or to be frankly exact, clutched at it, with a green and not very Christian look in their eyes, and I have had to take the book from the office library to my study at home in order to keep it in my possession.

I say I've been mean about it, for I might have known I could not find time to read it at once, and the readers of this paper deserve to be told about the birth of a new book in the Disciples' brotherhood just as promptly as the members of a family deserve to be told about the birth of a man-child. A book is a great thing anywhere. Among the Disciples of Christ the coming of a book—a real book—is a greater event than the Centennial Convention. We have had a great many conventions, and could have another Centennial on three months' notice if we wanted to. But we have had few books—fewer books than annual conventions. I am not writing playfully. I am not exaggerating. Literally we have produced more national annual conventions than books, real books.

We Disciples have been so busy working at our task that we've not had time to write literature or science.

That is bad economy for us, for our cause. In a book a man touches the minds of those who sit at the places of power, who touch the buttons which start truth ringing round the world.

It is better to write a book than to hold a revival meeting. It is better to write one great book on Christian unity, for example, than to proselyte ten thousand Methodists and Presbyterians to your denomination.

And here I am on a railway train with five hours before me and a real book in my bag. I am speeding away from Chicago, and my plan was to spend these five hours in reading the book and tomorrow's home-coming five hours in writing about it.

I made myself comfortable in the train, took the book from the bag, got out my pocket-knife and began cutting the leaves. Have you ever analyzed your emotion during the twenty or thirty minutes you spend in getting a book ready to read? My own feeling is the acme of luxury. I love to sit at my study desk, lay the book flat, leisurely examine the binding and the title, then open the pages to the copyright, the title-page, the dedication (if there is one), the introduction, the table of contents and then, reaching for my paper-knife, start to cut my way into the text itself. Here is the intensely fascinating part of it. I go on cutting with a rythmical movement while my eye takes in the chapter headings, the name of other authors in the foot-notes, the suggestive phrases put in quotation marks or italics, and occasionally I get a real round idea without trying to think at all. This, I take it, is the explanation of the feeling of luxury one has—he is eager with expectancy, he is inside the book, and yet the effortful task of reading it discerningly has not begun. His eye is chasing will-o' the wisps; fugitive impressions flit in and out of his brain; he doesn't have to think critically—yet.

Of this irresponsible mood my paper-knife is the symbol. But here I am in the train with my friend's book in my hands trying to open its pages with my pocket-knife. It doesn't go right. The square edge of the blade is too dull, and if I use the sharp edge I am in constant fear that it will cut an uneven line instead of gently tearing its way through the crease. I like to have a nice shaggy edge to my book when I've done cutting it, and this I cannot get with my pen-knife.

So while I labor away there grows in me a sense of the significance of the outside of the book—its setting—the book apart from its text, so to speak. I cut far enough into it to see some chapter headings, to get the general curve of the author's mind. My eye catches the great teachers' names in the footnotes—William James, John Dewey, Harold Hoeffding, Herbert Spencer, W. Robertson Smith—and the splendid array of contemporary scholars of lesser fame and I find myself impelled to write before I read a paragraph.

It isn't the professional book reviewer's tempter that whispers to me to review the book without reading it. That fellow-craftsman is the victim of haste, of editorial pressure, of the call for "copy" from the printer. My impulsion has no such origin. There is something in the front of my mind, whether it is an idea or an emotion, I know not, but it feels as if it were going to obstruct any effort to either study the text of this book or to write about the text until I have gotten rid of it.

And yet I know that if I spilled this idea or emotion, or whatever it is, upon the page of The Christian Century it would cover all the space I had intended to give to the book. Very well, then, I decide; I will reverse my earlier intention of reading the book today and writing a review of it tomorrow. I will write today and read tomorrow. And I'll be honest and tell my readers the truth that the book lies unread and only partially cut, under the tablet on which I am now writing.

Just tne "feel" of this volume calls for a paragraph. "Sumptuous" is the word, I think, the reviewers would use here. It is handsomely gotten up. By this I do not mean that it is decorated like a Christmas gift-book. For it is very plain. But its pages are in large, clear type, printed on fine, rough-finished book paper and bound so superbly that it lies open of itself. Houghton Mifflin Company, of Boston, did the work and they ask you to pay them for it at the rate of $2.50 per book. That is a good deal of money to pay for a book these days, but I think there is good psychology in it, after all, and since this is a book on psychology, it seems appropriate to suggest that the payment of two dollars and a half will insure its most thorough reading, on the principle that the purchaser must get his money's worth.

I linger over the "Dedication" page. It was this that touched the tender spot in my psychology a moment ago, and started the gathering of that emotion, or whatever it was (I have decided that it was not an idea), in the front of my mind, inhibiting a serious study of the text today and a serious review tomorrow. That dedication made me forget that Doctor Ames was a scholar, a professor, a scientist. All my ambitious intentions of getting up as "scholarly" a review as I was capable of composing were sunk in the emotion released by the words of the dedication. As I went on carefully cutting the pages, noting the great names I have mentioned above and the vocabulary of science in which the author couched his thought, the words with which the book was consecrated kept urging themselves upon my mind:

> To my friends, the Members of the Hyde Park Church of Disciples, Chicago.

The author of this book, I kept thinking, is a member of our family. He is a Disciple, a preacher and pastor of a flock, as his father was before him.

This book is the most significant scientific product that has ever appeared in our Disciple family. I do not now think of another book by a Disciple author which Houghton Mifflin have published, or Scribners or Macmillans—with the exception of James Lane Allen's writings; and strange as the vocabulary of this book will sound in a Disciple's mouth, it swells my heart with pride—family pride—to know that at last Disciple men are attaining those levels of scholarship from which they can speak to other scholars in the high converse of science.

This is very foolish talk, I know. It isn't the way of an editor to let his sentiments run on this way. He should remember the cold-headed people who will read his pages, the publishers, the other scholars who will be interested in the things said about their colleague's book. Very well, then, I am not an editor while on this train. I am a member of the family, the Disciple family, and I don't care who hears me say it—I am proud of this book because it was made in our family by an earnest minded son of the church.

We should be proud of our scholars—when we have good reason to know them to be honest men and true. We should listen to their utterances heedfully, giving due patience to understand them. We

should give them wide margin in which to be mistaken, without forfeiting our love and fellowship, in the belief that thus trusted, they will correct themselves—or at last correct us all.

I do not know that these exhortations are relevant to the present book and its author. I have not read the book. I do not know what its thesis is. But I do know the author, his life, his loyalty, his inspiring ministry. And if I find anything in the book, when I come to read it, which I believe is not true, I shall criticise it right straight out, but I will not criticise the author for saying it. And I shall still love him as a member of the family, a brother, and seek his counsel oftener just because he believes something different from my own belief.

This knowing a man as well as his writing is most important. Who is Edward Scribner Ames? Most of my readers know that he is a professor in the University of Chicago—Professor of Philosophy is, I believe, his title. But to know the professor is not to know Ames. Back of his title there is a man who has come up to his title through a definite line of fateful experiences. One might almost say he was forordained to write a book on the psychology of religion. At least his own experience and training foreordained such a book.

Dr. Ames, as I have said is a Disciple preacher's son. He was educated in Drake University, Yale and Chicago Universities. While a student at Drake, he was pastor of a little church near Des Moines. When he left to go to Yale, I succeeded him in the little church. The people talked much about him. One day I asked an elderly lady upon whom I was making a pastoral call and who was praising Mr. Ames' preaching, to tell me about some of his sermons. She could think of but one, she said, and that on the text, "God is love." I asked her to tell me what he said. She was thoughtful for a time, and then replied, "I cannot remember what he said, but it has been much easier to love God since then than it was before."

Mr. Ames went to Yale to study theology. After two years he entered the department of philosophy. Later he came to the University of Chicago where, in 1896, he took his degree of Ph. D., in philosophy and psychology. Called to the chair of philosophy in Butler College, Indianapolis, he accepted and remained there until 1900, when he was invited to an instructorship at his alma mater, in connection with the pastorate of the Hyde Park Church of Disciples. Here he remained until the present, rising in professorial rank by two promotions.

Now the great thing about this book that lies underneath my writing tablet is, if I may make a guess (not having yet read it), that it will undertake to state this religious life of ours in terms of a new science—psychology. And that is going to shock some of us. We are accustomed to having our religion put in the venerable terms of theological science only. And some of us who read this book will probably close it and say that the author has humanized everything, that he has squeezed the divine out of religion and that it's all just a "natural" process.

I say there'll be some who will talk this way and feel this way. But there will be others, and I rather think I shall be among them, who will feel when the book is done that a successful attempt at stating religious experience in terms of psychology will help us to construct a better theology than our fathers had, a theology that will greatly bless and enrich human life.

And anything that does that I want to be in favor of.

Helpful Books and Why They Help

A Symposium by Men Who Read

By Harry G. Hill.

It is a habit of mine, whether good or bad, to read simultaneously two or more books on more or less closely related themes. Whatever disadvantages this practice may possess it has some points in its favor. At least it has become a habit that has often furnished opportunity for comparison, and has enabled me to read one author in the light of another.

Recently I have been reading Prof. E. S. Ames' "Psychology of Religious Experience," Irving King's "Development of Religion," and Davenport's "Primitive Traits In Religious Revivals." Though some may and will take issue with Prof. Ames, he is certainly lucid and attractive in style and very free from technical and special wording and phrasing. I find Prof. King more pedantic, while Davenport is surely fascinating. Each of these writers is convincing in argument and conclusion, though I am inclined to believe that there might be a criticism made upon the choice of material in some instances in the writings of each.

I have also read Prof. Ross of Wisconsin in his little essay on "Latter Day Sinners and Saints," which I find is merely an elaboration of some ideas he formerly suggested in his "Sin and Society." Prof. Ross is earnest, sometimes almost intemperate, but he almost intoxicates his readers with the sparkling cup of epigram and dashing style that is almost irresistible.

I have also read Mathew's "Social Teachings of Jesus," and find the familiar method which I noted in the classroom when I heard him give his lectures on "The Religious Teachings of Jesus."

R. J. Campbell's "Christianity and the Social Order" does not sound half so non-conforming in America as I am led to think it sounds to English ears.

The little essay, "My Religion in Everyday Life," by Josiah Strong, is very suggestive and might well be placed in the hands of legalists and individualists.

Third Church, Indianapolis.

By Silas Jones.

It is not pleasant to read of human misery but there is satisfaction in finding out that much of the misery of the world can be cured and that it probably will be cured. For this reason I enjoyed reading, "Misery and Its Causes," by Edward T. Devine. Laziness and dissipation do not account for all the poverty and wretchedness of men. "Out of health," "out of work," and "out of friends," are given as causes of poverty and its accompanying misery. Society as well as the individual has to deal with the causes of misery and it alone can remove some of them. The cure of misery is to be found in sound heredity, protected childhood, prolonged working age, freedom from preventable disease, freedom from professional crime (shut up the criminal until he is cured), indemnity against losses occasioned by death, accident, illness, and compulsory idleness, rational education, normal standards of living, and social religion.

"Psychology and Religion," by Cutten, is a helpful book to one who wishes to catalogue religious phenomena. Here we have discussed mysticism, ecstasy, visions, stigmatization, monasticism and asceticism, religious epidemics, contagious phenomena, faith cure, Christian Science, and other themes of interest to the student of religion. One must not take too seriously what the psychologists say about religion. They can help us to see inconsistencies and to get rid of bad habits and this service is of great value. But there are many things which the psychologists themselves do not yet know, and therefore it is well for us not to receive them as infallible guides.

I have been carrying about with me lately the "Confessions" of St. Augustine. The influence of Augustine on the mediaeval church and on some of the more important Protestant thinkers makes it desirable that one become acquainted with him. But the interest awakened by reading his frank statements about himself is more than antiquarian. The genuineness of his faith and the strength of his intellect quicken the faith of the reader and increase his interest in the great problems of religion.

Eureka College.

By Walter Scott Priest.

I have recently read the following books: "The Story of a Century," Garrison; "Bolenge." Dye; "A Certain Rich Man," White; "The Shepherd of the Hills," and "The Calling of Dan Matthews," Wright; "The Moslem World," Zwemmer; "Modern Criticism and the Old Testament Preaching," Smith; "Capital," Marx; "The Struggle for Existence," Mills; "Tools and Man," Gladden; "Christianity and Social Problems," Abbott. Here are books bearing on the great problem of world evangelization, the problem of socialism, along with three books of fiction. I have recently put on my shelves the following books, purchased from the Christian Century: "The Psychology of Religious Experience," Ames; "Reconstruction in Theology," King; "Jesus Christ and the Christian Character," Peabody; "The Social Teachings of Jesus," Mathews; "The Industrial Conflict," Smith, and the ten volumes of the Forward Mission Study Reference Library, containing such books as "The Unfinished Task," Barton; "God's Missionary Plan for the World," Bashford; "The Missionary Enterprise," Bliss, etc. These books have helped me because I am deeply interested in the evangelization of the world and in the social problems that confront the preachers and the churches of this day. I believe the pulpit has a message for the men and the conditions of this present time and I am seeking to interpret the words and the life of the Master in terms of the twentieth century. I am making my Men's Bible Class, also, a sort of clearing house for all these pregnant questions which so grip the life of men in our day. God help us to so vitalize our preaching that there may be a real advance of the kingdom of Christ.

Central Church, Wichita, Kansas.

By Graham Frank.

"The Poet's Poet, and Other Essays," by Bishop William A. Quayle. I was fascinated by the fluent style of this book, and helped by its delineations which are fine to the fineness of cameos.

"New Creations in Plant Life," by W. S. Harwood, an account of the life and work of Luther Burbank. This book is worth its weight in gold. It helps a preacher who must spend much time indoors to keep in sympathetic touch with the glories of the out-of-doors.

"The Saints' Everlasting Rest," by Richard Baxter. Having escaped the enforced reading of this old book when I was a boy, I never felt attracted to it until recently, although I have had a copy of it for years. What a blessed old book it is! How quaint and calm it is. It has helped me to forget the feverish haste in which we are forced to live, and to enjoy, by contemplation, "the rest that remains for the people of God."

"Jesus and the Gospel," by James Denney. I found this book rather uninteresting at the first reading, but having gone through it a second time, it has helped me to a deeper sense of the reality of our Lord.

"The Person and Place of Jesus Christ," by Forsyth, and "The Ethics of Jesus," by James Stalker, are two books into which I have only started, but which I think I shall enjoy, the latter especially.

"Pendennis," by Thackeray, "Nights With Uncle Remus," by Harris, "Times of Retirement," by Matheson, are some of the books with which I have filled some leisure hours recently.

Liberty, Mo.

By E. S. Ames.

Irving King's "Development of Religion." This is a study of primitive religion in terms of social psychology. It presents the beginning of religion in the race from a new point of view. It is a scientific, yet sympathetic and constructive book.

Samuel McCord Crother's "The Pardoner's Wallet," and "Among Friends." These books of essays are refreshing expressions of a mind which is both wise and playful. The author sees deeply into life and is yet good humored and vital.

John White Chadwick's "Theodore Parker, Preacher and Reformer." This is a well written biography of a Unitarian insurgent, an abolitionist, and a man who was a kind of national conscience personified. It is timely now during the celebration of the 100th anniversary of his birth and the 50th anniversary of his death.

William James' "The Meaning of Truth." This book is the last contribution of the author to the series of interesting and illuminating books by which he gained the distinction of being America's foremost writer on psychological and philosophical subjects. This volume is a further exposition of Pragmatism, of which James was a founder, if not the founder.

Addison W. Moore's "Pragmatism and Its Critics." This is the latest contribution to the interpretation and defense of this new philosophy.

Stanton Coit's "The Spiritual Nature of Man." This is a most suggestive and solving treatment of the strength and possibilities of the social elements of religious faith and development.

Harold Bell Wright's "The Uncrowned King." A fascinating, impressive parable of the strength of Really-is as compared with Seems-to-be.

Gilbert K. Chesterton's "The Ball and the Cross." A thrilling piece of fiction, setting forth the adventures of a conservative in religion and an atheist, who are delighted to meet each other after each has tried for years to find some one serious enough about these matters to put up a real fight.

Carolyn Wells' "A Nonsense Authology." A blessed means of relaxation from acute theological cramp.

Hyde Park Church, Chicago.

By A. W. Fortune.

One of the books which I have recently read and found helpful is "The Ethics of Jesus," by King. I have found this book helpful because it is an honest attempt to make a critical study of the ethics of the great Teacher. Professor King does not attempt to make the teachings of Jesus bolster up any theories of his own, but he tries to state what Jesus actually taught. This book has helped me because of its suggestiveness. You do not place this book on the back shelf when you have read it; it becomes your guide for further study.

In connection with this work of Professor King's, I have recently read again Professor Leighton's most excellent book, "Jesus Christ and the Civilization of To-day." Although treating the same subject, he does it very differently. The aim of the book is stated in the first sentence of the introduction, which is "to offer an interpretation of the fundamental ethical principles of Jesus in their bearing on the problems of social life and individual destiny as these present themselves to the men of to-day." This book does not profess to be a critical study, but it is one of the most helpful books that I have read in the last three years.

During the past week I have read the proof sheet of a splendid little book by A. McLean on "Thomas and Alexander Campbell." This book will soon be issued from the press of Jennings and Graham and it ought to have a wide distribution among the preachers of the other churches. It is one of the best presentations of the fundamental principles of the religious movement with which we are identified that I have ever seen. The author is so candid in his treatment of the subject that he points out the weakness as well as the strength of these leaders.

If I had not already exceeded my limit I would like to say that I have been greatly helped by the article, "A Mistake in Strategy," in the October number of The American Journal of Theology, and by the article, "Modern Evangelism in the Light of Modern Psychology," in the November number of The Bibical World. I commend these articles to others.

Walnut Hills Church, Cincinnati, O.

By Edgar DeWitt Jones.

Two books by Wm. Newton Clarke, "The Christian Doctrine of God," and "Sixty Years With the Bible," I have read and re-read with delight and profit. These books, like others of Dr. Clarke's writing, give me a large view of God and His dealings with humanity; especially helpful to me is the devotional atmosphere that envelopes these books like a garment. Dr. James Denney's "Jesus and the Gospel," Peabody's "The Approach to the Social Question," and Dr. Orr's "The Faith of a Modern Christian," are books that I regard highly. The last named I am still reading—indeed it is the newest theological work I have. I like Dr. Orr's rare combination of open-mindedness and a certain quiet insistance on fundamentals. A little book by Dr. Grenfell just off the press entitled, "A Man's Helpers," has helped me. I am reading "The British Weekly" this year anl await each number impatiently so rich and full of interest are its pages.

First Church, Bloomington, Ill.

By O. W. Lawrence.

Two books that have been perhaps the most helpful I have read in the past few years are by Dr. Charles Edward Jefferson. They are, "Things Fundamental," and "The Character of Jesus."

In "Things Fundamental," Dr. Jefferson discusses the great fundamentals of religion in the light of present day scholarship and interpretation. He goes over the foundation stones again to find ground for a growing, working faith. He is clear, simple, forceful, and master of a style the preacher of to-day ought to cultivate.

"The Character of Jesus," differs from the usual "Life of Jesus," in that it looks upon the gospels as character sketches—not as biographies. The author gives us the various characteristics of Jesus, dwelling especially upon his masculine strength. Dr. Jefferson emphasizes the necessity of the heroic in our present day Christianity—a thing the preacher ought to dwell upon more and more.

Dr. Jefferson has written a number of helpful books, "Quiet Talks to Earnest People," "Quiet Hints to Growing Preachers," and his latest book, "The Building of the Church,"—all most helpful.

First Church, Decatur, Ill.

By Peter Ainslie.

I aim to read a book a week, depending upon its size, or its equivalent, and in the last few weeks I have read "The Practice of Prayer," by G. Campbell Morgan, and "The Transfigured Church," by J. H. Jowett. They are both leaders in the modern pulpit, if not the very first leaders, and whatever they write indicates that they have stood in the sanctuary alone. The first is a common-sense analysis of prayer, dealing with its possibility, platform, preparation, place and practice. Dr. Morgan's conception of spiritual life and the second coming of our Lord makes him, to my own heart, the cleverest Scripture interpreter that I read after. Doctor Jowett's book referred to is a volume of sermons, and they helped me because they are strong, scriptural and wide-visioned. This worldly, go-as-you-please club life, so characteristic of the present day church, is not equipped for the world conquest; but, if the church is to meet the issues before it, it must live in the atmosphere of transfiguration.

I have gotten much from the "Sidelights on Religion," by J. Brierley, and all his books are good. He makes one think, a thing that is usually hard to do. I was charmed with "The Uncrowned King," by Harold Bell Wright because of its picturesque style and beautiful lesson. The author is an artist. M. R. Ely put in my hands a few days ago "Sermons, Essays and Outlines," by his father, Simpson Ely, and I was immediately interested because it was compiled by the son, which is refreshing in these days when there is so much lack of filial love.

I am now in the midst of "The Science of Poetry and the Philosophy of Language," by Hudson Maxim. It is a princely volume, dealing with the evolution of analogical speech, the principles of poetry and the application of those principles to language. It is the monument of a scholar and I am delighted with its presentation because it instructs.

Christian Temple, Baltimore.

By Allan B. Philputt.

I have recently read two books by Rudolf Eucken, professor of Philosophy in the University of Jena. How much they have helped me I cannot say, but they have greatly interested me. The first is his "Problem of Human Life," showing how the great philosophers from Plato to our own time have viewed the problem of life, its purpose, aim and goal. It is the most readable history of

philosophy known to me. His main contention is that conceptions are determined by life, not life by conceptions. Experience justifies the faith, he contends, that man's creative spiritual work will prevail against temporary negations and in new forms embody eternal truths. Eucken is an idealist in philosophy. He has written deeply concerning the reality of a supersensual world, the inevitableness of a self-revelation of divine purpose to the human soul, the necessity of a spiritual re-birth through ethical endeavor, the freedom of man's moral personality and its continuance beyond death. He is a Lutheran, but seems to find no place in his universe of law for miracles, thinks that divine attributes have never been granted exclusively to one man, that there has never been a special creation of the world, or a special revelation to any favored race.

The second book of his which I read is a small volume on "The Meaning and Value of Life." He at once goes to the heart of his problem by asking, "Has human life any meaning and value?" He seems to come out on the right side of the question, but like Muensterberg's "Eternal Values," the way is so difficult and tortuous that it raises m doubts than it allays. The Pragmatic philosophy has this merit, at least, that it gets to the goal quicker and easier. Still Eucken has been hailed by many of the "high brows" among theological thinkers as a friend and valiant defender of the idealism of the faith as against his friend and neighbor Prof. Haeckel, for instance, who finds only a mechanical and necessitarian universe, and a materialistic origin of spiritual forces.

Eucken's style is strikingly clear and fascinating and the first volume mentioned above is immensely valuable to any one who cares for the history of philosophic thought.

Indianapolis.

By W. F. Richardson.

Dr. James Denney's "Jesus and the Gospel" is one of the helpful books I have read, for the second time. Through its clear and thoughtful analysis of the various portions of the New Testament where the self-consciousness of Jesus most manifestly appears, I have been enabled to enter more closely into the mind of the Lord, and understand more clearly his unique relations to God and man. My faith has been clarified and strengthened in the Son of God.

Ruskin's "Seven Lamps of Architecture," from whose reading so many have gotten moral stimulus and esthetic delight, has given me pleasure, as I read it more carefully than ever before. One can hardly dwell with a student's eager spirit among these charming pages of Ruskin, wherein are mingled wit and wisdom, fact and fancy, science and poetry, without finding himself more in love with that sincerity and loftiness of purpose without which no man can be or do his best. I always rise from the reading of Ruskin with the feeling that I must be a better man and do a better work for others.

Shall I mention, as the last of the three books I have found most helpful during recent weeks, another old book, read again after the lapse of many years, Dicken's Bleak House? I wonder if others get as much sheer delight from reading Dickens? I find not a single dry page in him. His human sympathy, his eye for the grotesque, his wonderful artistic genius that makes his characters live and breathe before us, and the kindly humor that plays ever across his pages make his stories to me an intellectual stimulant, a social tonic and a personal delight.

By Claude E. Hill.

Among the books I have lately read with interest and profit the following three deserve, I think, special mention:

1. "Self Control and How to Secure It," by Prof. Paul Dubois. It is a work of 337 pages, well-written and contains matters of special interest to preachers. Preachers, above all others, need self-control. The book is practical, psychological, and in a splendid way magnifies the graces which are determinative in the search for happiness.

The following are some of the chapters: The Conquest of Happiness, Thought, The Act, Conscience, Education, Moral Clearsightedness, Egoism and Altruism, Meditation, Tolerance, Indulgence, Humility, Moderation, Patience, Chastity, etc.

2. "The Home of the Soul." A volume of simple, optimistic sermons by Pastor Charles Wagner. This man loves children and knows how to speak their language. The sermons are not to children, but they are not above children. The secret of Wagner's success may be attributed to two things, sincerity and simplicity. It is a good thing for a preacher to occasionally read a volume of sermons that have actually been preached. Wagner's sermons make you feel like preaching—not his sermons, but the simple gospel in a way that all who hear may understand. What a great thing it is to be pastor and shepherd of souls, to be known and loved by all the people! This is what you inwardly exclaim when you finish reading these sermons.

3. "The Education of the Will," by Jules Payot. This is a great book. It is written by a great man. It is up-to-date. It is the greatest work which has been produced covering this field. It is worth reading, not once, but twice.

I have, also, recently found time to read somewhat carefully, "Man Preparing for Other Worlds" by our own venerable brother —the youngest old man in America—W. T. Moore. One may not always agree with Brother Moore in his interpretations, but this is also a great book and can be read with much profit. Brother Moore throws much light on many dark questions.

Valparaiso, Ind.

A Business Man to His Pastor

Your business is religion, and you ought to know a great deal about it, if not all. Yet very often when I go to church to find out something about religion in its relation to me, you give me the same stuff about business and politics every fellow on the street talks to me and every newspaper is filled with; of course you phrase it a little better, and you try to connect it with some high ideals. but it is just the same stuff, and I want a rest from it; I want to hear something about a bigger and better side of my own nature, if I have such a thing.

If you will show me that I am a son of God and that I can and should live up to the relationship, I think I have sense enough to apply it and become a pretty decent son of man of myself. Have you anything in religion that is as real to you as leather is to me?

I want you to be a good citizen, I want you to go out and mix in with the politics of this town and so far as you can help to make things clean, but don't neglect your business to do it, don't turn your church into a caucus. If I were to treat my business as you do yours, neglect it to talk politics during business hours, and let every little rump convention come in and hold a session here, I should be in bankruptcy in thirty days, and not only lose my business but lose all the political influence for good I possess.

To me life is bigger than the next congressman from our district; he may through the neglect of our people be a good for nothing; but this country is not going to the dogs be cause a few of us make fools of ourselves. And I know that I shall work harder at the polls and make my business more decent, if you give me a rest once a week from this everlasting grind, and show me a vision of a good God and a redeemed humanity.—Universalist Leader.

The Tombs of Napoleon and Lafayette—A Study in Contrasts

By Edgar De Witt Jones.

In the course of our visit to Paris we pilgrimaged to two tombs that are as alike in costliness and splendor as the two careers they commemorate. The first is the magnificent tomb of Napoleon. In 1840 the ashes of the renowned Emperor were brought from St. Helena to Paris. A chariot drawn by twenty four horses harnessed four abreast and comparisoned by violet velvet bore the dust of the exile to its last resting place and all the while the bells of Notre Dame tolled with ponderous solemnity. There 'neath the great gilded dome, we looked on the huge sarcophagus of blood-red stone. Symbolic color of a career devoted to battle and wholesale slaughter.

There we saw the flags taken at Austerlitz and looked on the twelve figures grouped about the tomb signalizing twelve victories and over all the light from the art glass windows streamed strangely yellow and blue giving to the place a weird and uncanny effect. So sleeps the great, yet terrible soldier, Napoleon Bonaparte.

The other tomb is in an obscure corner of the city, hidden away in the cemetery of the Picpus, a spot within high walls where sleep many hundred who fell during the reign of terror. An American flag floats over that plain and simple tomb in the far corner of that burying ground and the name engraven in the marble is that of LaFayette, patriot and statesman, great heart and friend of George Washington, fellow soldier with him in the American Revolution. Of LaFayette an unprejudiced historian has written, "His life was identified with the history of France for upward of forty years and no stain is known to rest on the purity and disinterestedness of his public service."

What contrasts of tomb and of careers, what occasion for pause and sober reflection! Let us be grateful that we are leaving behind the spirit and genius of war with its carnage, its waste and its widespread terror, and that our faces are turned toward a fairer future when the war-drum shall throb no longer and peace universal shall begin its benignant reign.

Bloomington, Ill.

Compensations

To be without the memory of a father who was true and a mother who was all that she should be is to suffer a loss which, to some extent, cannot be made up.

The waif found on the street, the boy growing up in the city, homeless and all but friendless, these must go through life with a certain something lacking, which Time, with all its wealth or distinction, can never make up.

But in the face of such discouragement success may be won.

Years ago a waif was found on the streets of a southern city. A few days ago he became the governor of his state.

Fifty years ago a little baby was found on the steps of a beautiful home in an eastern city. Today he is a minister of the gospel.

There are compensations which, for those who suffer loss, should not be forgotten.

But, best of all, God has said: "I will be a father to the fatherless." Again, "As one whom his mother comforteth, so will I comfort you." And yet again we are told. "When my father and my mother forsake me, then the Lord shall take me up."

What hinders us, he overcomes.

What is lacking, he will supply.

The Book World

Religious Thought

THE GOSPEL AND THE MODERN MAN, by Shailer Mathews, Dean of the Divinity School of the University of Chicago, Author of "The Social Teaching of Jesus," "The Church and the Changing Order," "The Social Gospel," etc. Prof. Mathews here addresses himself to the task of discovering the value of the Gospel of Christ to the time in which we live. He defines the "modern man" as "the man who is controlled by the forces making tomorrow." He defines the Gospel as a historical document or the historical account of a life that was lived in another age and under radically different concepts and conditions. Then he addresses himself to the task of discovering what the fundamentals of that Gospel are—what it is that lies beneath the method of thought and expression and the social environment in which the record was cast, and to uncovering the same fundamentals in our time—what he terms the "modern equivalents" of the Gospel concepts. The result is that the Gospel, as fundamentally conceived, is as fresh in our age as in that in which it was given, and its value lies not in the metaphysics or *a priori* concepts that have enshrouded it, but in the material worth it possesses as a power to re-order life and keep the feet of men on the pathway that leads upward to God. The value of the Gospel, then, finally expressed, is as a religious guide to a salvation that is found in terms of the time to which it is applied, and a rigid insistence on the historical incidentals that accompany it but obscures its real vitality and destroys its working power. Its power is in the spirit that gives life, and not in the letter that kills. The great central truths of incarnation, sacrifice and resurrection all find social connotations and thus become of supreme worth in this age of social conceptions. By their altruistic power they become the real transformers of the age and meet the need of the man who "is controlled by the forces making tomorrow." (New York: The Macmillan Company. Pp. 327. $1.50 net.)

THE CRUCIALITY OF THE CROSS, by R. T. Forsyth, D. D., principal of Hackney College. Dr. Forsyth has flung himself into the breach with a great show of heroism, to defend the traditional view of the atonement against its modern interpretation. He stoutly contends for the conception that Christ's death was an offering made for the "satisfaction" of God's holy judgment. The standpoint is thoroughly theological, and therefore dialectic. The author is an intellectual gymnast of the first order. Whether one agrees with him or not, the book is interesting as a logical performance. Like all out-and-out theologians, Doctor Forsyth has the faculty of making simple things very hard. The book has many exalted passages in it, and its argument occasionally touches real human experience. But when one has laid it aside, he feels that he has been led mainly through a realm of unreality, of intellectual fiction. The book is based upon an idea of God, which has not felt the modifying, if not reconstructive, influence of present day knowledge. Still, it is a valuable book, and those who think in terms of the older dialectic will find it stimulating and, perhaps, comforting. (New York; George H. Doran company. Pp. 218, $1.50 net.)

FAITH AND HEALTH. The modern movement toward physical welfare has had many forms of expression. Many of these hark back to a fresh study of the miracles of Jesus, which are read in a new light. The philosophy and science of our day have done much to render the miracles intelligible to the modern mind. And there results at once the inquiry as to whether the miracles of our Lord have present worth for humanity. Dr. Charles Reynolds Brown, a prominent Congregational minister in California, has added a new volume to the long list of recent writings on this theme from men of every variety of opinion. In a series of chapters dealing with Christian Science, Suggestion, the Emmanuel Movement and the Gospel of Good Health, he considers in a sane and convincing manner the whole subject of the relation between Christianity and health. The book is moderate in spirit, constructive in statement and helpful to any one who wishes intelligent comprehension of the new redemptive work Christianity is doing for the bodies of men, and the dangers of fanaticism and ignorance which it needs to avoid. (New York: Thomas Y. Crowell and Co., 1910, Pp. 234, $1.00 net.)

BIBLICAL CRITICISM. Professor J. W. McGarvey has contributed for many years to the Christian Standard of Cincinnati a department under this caption. Reprints of material found in that journal from 1893 to 1904 are gathered in this book. Professor McGarvey represents the extreme conservative view in biblical study, and is therefore himself a critic of the views which are generally accepted today by biblical scholars regarding the literary character of the Bible. The book has value as a compact and convenient collection of Professor McGarvey's statements on this theme during the last decade. It has also the value of presenting enough of the views combated to convince many of his open-minded readers that the writers whom he denounces with such severity are the interpreters whose opinions are rather to be chosen than his own. Next to the text books which deal in a constructive spirit with the problem of biblical criticism, a work like Professor McGarvey's can be recommended as presenting some of the best reasons for the adoption of the views which he so strongly combats. (The Standard Publishing Co., Cincinnati, Ohio. 1910, Pp. 479, $1.00 net.)

THE EXPANSION OF CHRISTENDOM. So much is written upon the theme of missionary work that one hardly knows what to read first of all the desirable books. Mrs. Ashley Carus-Wilson has contributed to the theme a most serviceable book, which deals with the progress of missionary work from the beginnings of the Christian era to the present time. The treatment is threefold. First there is the "Cause for Missions," which reviews the six great motives for missionary work; then "Course of Missions," which surveys the coming of the nations by the Christian faith, and lastly the "Crisis of Missions," which considers the present condition of the world-field and its imminent needs and changes. The style is pleasing and the material is full of the kind of information busy people wish in acquainting themselves with this important theme. (Hodder and Stoughton, London, 1910, Pp. 338, $1.50 net.)

THE KINGDOM IN PREPARATION AND FULFILLMENT. Thomas W. Phillips in this little pamphlet is trying to persuade his brethren that it is useless and wrong to pray the Lord's Prayer with its petition, "Thy kingdom come," because the kingdom already came at Pentecost and there is therefore no need to pray for it further. This was once a favorite view with some of our people, and Mr. Phillips can present quotations from Alexander Campbell, Isaac Errett and Professor McGarvey that either explicitly or by implication confirm his thesis. But the ground on which it is constructed is a mechanical view of the progress of the work of God in the world, and an erroneous identification of the kingdom of God with the visible church. These contentions have ceased to be convincing, because they fail to meet either the facts of Scripture or of Christian experience. (Standard Publishing Co., Cincinnati, 1910.)

MICHAEL SERVETUS. To most readers of church history the solitary fact known about Servetus is his condemnation and death at the hands of the authorities at Geneva, who were inspired by Calvin's strong detestation of the heresies with which he charged him. Professor Carl T. Odhner of the New Church Academy at Bryn Mawr, Pennsylvania, has written a little volume in defense of Servetus, whom he praises as the one man of his period who was not carried away either by papal pretensions to authority or by Protestant doctrines of miraculous regeneration and polytheistic views of the Trinity. As Professor Ohdner is a Swedenborgian, the highest praise he can give to the subject of his monograph is that he closely resembles the leader of the church of the New Jerusalem. (Philadelphia, J. B. Lippincott Co. 1910, Pp. 95, 50 cents net.)

THE COMING RELIGION, by Charles F. Dole. An optimistic view characterizes this book, which is in itself good, but the statements are for the most part general, and one does not seem to get in a concrete way much closer to the desideratum of the author which he expresses as "good thinking, good feeling and especially good conduct." The trend of much of modern thought is brought out in one of the concluding paragraphs. "In short, everything forces upon us the conclusion that this is a spiritual universe, whose great values, forever lifting themselves above the dust and toil of life, are justice, beauty, truth and goodness. But a spiritual universe is another name for God's world, and the names of God are Power, Wisdom and Love." (Boston: Small, Maynard & Company, Pp. 200. $1.00.)

IN THE MASTER'S COUNTRY. Martha Tarbell, whose Sunday School commentaries have been among the most valuable helps for the study of the International lessons in recent years, has prepared a geographical aid to the study of the life of Christ which promises to be an admirable help in the work of teachers. It opens with a chronologically arranged outline of the life of Christ. Then follows the geography of Palestine in the time of Christ, covering such features as its position and extent, physical characteristics, climate, divisions, great highways and cities. An appendix contains several outline maps for practice work. (George H. Doran Co., N. Y., pp. 43, $0.50 net.)

THE TEACHING OF THE LESSON. G. Campbell Morgan prepares each year for Hodder and Stoughton of London and New York, a Vest Pocket Notebook on the International Lessons. The volume for 1911 has been received. Dr. Morgan is a conservative, but suggestive teacher of the Bible, and this little volume is compact and convenient.

CHRIST AND THE NATIONS. The argument for missions drawn from the material of the Bible is familiar and yet always impressive. Principal Arthur J. Tait of Ridley Hall, Cambridge, has reviewed the Old and New Testament teachings on this theme in a series of ten chapters which divide the Old and New Testament into periods of development and gather from each the most outstanding statements on the theme of world evangelization. It is not so compact or con-

vincing a book as McLean's "Where the Bible Speaks," but it is a thoughtful presentation of its theme. (Hodder and Stoughton, London, 1910, Pp. 231.)

THE BEAUTY OF EVERY DAY, by J. R. Miller, D. D. In his introductory note to this new work, Doctor Miller says "These simple chapters may have their messages for new friends and old—those who have been reading the author's books for years, and those who may pick this volume up by chance." (New York: Thomas Y. Crowell & Company, New York. 65 cents, net.)

THE MASTER'S FRIENDSHIP, by J. R. Miller. Perhaps no writer on religious subjects is more widely read than this author. The keynote of this book is brought out in the first sentence, "Jesus was the friendliest man who ever lived in this world." (New York. Thomas Y. Crowell & Co. Pp. 43. 50 cents.)

Social and Political

WAGE EARNING WOMEN, by Annie Marion McLean, Ph. D., Professor of Sociology in Adelphi College. Introduction by Grace H. Dodge. This is one of the series known as The Citizen's Library of Economics, Politics, and Sociology, edited by Prof. Ely of the University of Wisconsin. It was written by Miss McLean, who had charge of a corps of twenty-nine women in conducting the investigation. The work was done under the auspices of the National Board of the Y. W. C. A., and its president, Miss Dodge, writes the preface. It is the kind of work that commends such organizations and is a fine commendation of the worth and promise of the rapidly growing Young Women's Christian Association. Realizing that all their energy might have been spent in investigating thoroughly some single occupation, they chose rather to "learn a good deal about many women in various trades with a view to stimulating efforts in their behalf." To this end they studied a large number of such industries as the clothing, textile, laundry, cigar, box, soap, store, shoe, printing, paper-making, fruit-picking and drying, etc., that engage especially the labors of women operatives. They covered the country from Massachusetts to California and looked at matters from the standpoint of not only both the employer and employee but of others familiar with woman's work. They found things anything but cheering and recommend, among other things, especially that shorter hours and better wages, more sanitary conditions and better recreational facilities be provided. They found that one woman out of every five and over sixteen years of age is a breadwinner, and that the greater number of them work under conditions that does not bode well for the children that shall come after them. They most heartily approve of the labor union and find the women workers turning to it as a means of self-help. The Y. W. C. A. has been established at more than 400 industrial centers and is doing a work that cultivates comradeship, makes for moral sensibility and saves from menace to both body and soul. (New York: The Macmillan Company. Pp. 202. $1.25 net.)

LABOR IN EUROPE AND AMERICA, by Samuel Gompers, President of the American Federation of Labor. Samuel Gompers is one of the remarkable men of this time. He has been for almost a generation at the head of the greatest labor organization in the world. He possesses those powers of organization that might have made him wealthy had he chosen business, or a great party leader, had he chosen politics. But he chose to devote his great talents to the uplift of that multitude into which he was born and who must labor with their hands for the wages other men may pay. He dreamed, when a young workingman, of the benefits that might be brought to the workers through a federation of the unions, and dared to prophesy, in his enthusiasm, that he would some day lead such an organization. Last summer he was sent by the Federation to attend the International Trades Union Conference in Paris and to act as a fraternal delegate at national conferences in other lands. Thus he is seeing his idea of a federation broadened into a world-wide bond of labor and advocates a strong international federation. He spent the summer studying general labor conditions in Europe. With his keen perception and experienced judgment he was able to learn more in a few short months than many an investigator could have discovered in a twelvemonth. He was received everywhere with honor among the labor leaders and given every facility they possessed for his study. The result is a book that reads as fascinatingly as a story or a travel tale, but is filled with things that it is good for the student of welfare problems to know. He found that conditions were improving in Europe, but that poverty was terrible among the working people, and that America is far in the lead as a workingman's country, due to the freedom of opportunity here to quit your job. To quit your job is not always an easy or possible thing to do, but there is a margin of such possibility in this country, while there is little there, and a man is born almost as if in a caste. (New York: Harper & Brothers. Pp. 286.)

THE FUTURE OF TRADES UNIONISM AND CAPITALISM, by Charles W. Eliot, President-emeritus of Harvard University. Not so much the logic of the situation as the trend of our sympathies determines our attitude on social questions. This is strikingly revealed in this little book of President Eliot's. His treatment of Trades Unions is chiefly devoted to pointing out their dangers, while that of Capital is devoted to extolling the virtues of paternalism if only capital would be so good as to adopt them. The worthy scholar and beloved President of Harvard writes in a fascinating style and beams with benevolence, but the type of paternalism he advocates would do the heart of Thomas Carlyle good. He declares the closed shop a labor monopoly and calls it the worst possible, but does not decry capital's claim to govern entirely the labor conditions, except as a salutary public opinion may deter it from a dictatorial attitude. He regrets that unionism has turned from "humanitarian" work to that of getting its wages raised, and says it has thereby forfeited public sympathy. He thinks the Australian method of arbitrating labor troubles bad becauses it recognizes the union as such and tells us that simple publicity is all that is needed to prevent capital from doing anything but what is right in its management of the wage system. In fact, publicity is Dr. Eliot's prescription for the curing of the troubles of the industrial world. He is a warm advocate of the Canadian method. His plea with capital is "be beneficent." That is capital's sole duty. Individual freedom is assigned as the reason for condemning industrial co-operation or collective bargaining. Combinations of capital, he claims, were the result of the necessity of meeting the rising combinations of labor. If ever sympathy made a great man a biased advocate of a cause, Dr. Eliot's individualism and faith in an economic overlordship of industry betrays it. (New York: G. P. Putnam's Sons. Pp. 122. $1.00 net.)

THE GROWTH OF THE KINGDOM OF GOD, by Sidney L. Gulick and Edward L. Gulick. This excellent little book is certainly not published for profit, else it would be sold for twice the sum. It is multum in parvo and is based on the previous volume of the same title by Sidney L. Gulick, one of the oldest and most honored of missionaries to the Japanese. But it contains many things not in the previous volume and is indeed a very epitome of the progress of humanity through the benevolent contributions of Christianity. The Kingdom of God is treated as that work of Christianity which makes for the betterment of humanity by means of brotherhood, benevolence, education, good conscience, morality, democracy and the work of social welfare. Excellent bibliographies are given for each chapter and many statistical tables and diagrams are supplied, showing the spread of "The Kingdom" numerically in its various contributions to human welfare. Statements are made in outline of the state of society before the coming of Christianity and a review is made of that part of church history which separated the church from its social work in the interests of theology and ecclesiasticism. It is a most convenient volume to have at one's elbow. (Boston: The Pilgrim Press. Pp. 221. 50 cents net.)

DEMOCRACY AND THE PARTY SYSTEM IN THE UNITED STATES, by M. Ostrogorski. After the publication of his "Democracy and the Organization of Political Parties," its bearing on present day political issues in this country made the publication of the present volume pertinent. The author made a long stay in America, studying the latest development in political methods, including the present administration. First considered is the Caucus Club of colonial times, then the establishment and evolution of the convention system to the complications of the political machine and the present struggle for emancipation from the tyranny of a political trust. The proposed reform measures are considered with discerning comment on their practicability and lack of it. The author says in closing, "The direction of the path of progress has to be rightly discerned, the feasible has to be distinguisshed from the utopian, but the magnitude of the task should never be a plea for its abandonment. It is rather only an additional reason for arduous work." (New York: The Macmillan Company, Pp. 455. $1.75, net.)

THE OLD ORDER CHANGETH, by William Allen White. It is interesting to read this work in connection with the one considered above, one written by a member of the Russian Duma, and a factor in its revolutionary political period, the other by an American, and imbued with the democratic spirit of the West. Mr. White begins with the declaration that the underlying sin is personal greed, and the problem of democracy to make business honest, tracing the development of organized capital, the awakening of public sentiment to the necessity of its control, the struggle each new moral issue must undergo before its acceptance, lest it disturb our preconceived ideas. The author handles the subject not with the rancor of the "muckraker" but with a kindly, optimistic spirit, looking forward to a democracy "not established by intricate laws and elaborate government machinery, but by the fundamental kindness of men to men, the basic unselfishness of man widened and applied to men, in their new relations." (New York: The MacMillan Company, Pp. 2666. $1.50, net.)

WAR ON THE WHITE SLAVE TRADE—Rev. Ernest A. Bell has been for many years the leader in the work of the Midnight Mission, which has carried on meetings in the Red Light district of Chicago in the effort to rescue girls from the life of sin and to save young men from the temptations of that

part of the city. Recently a large amount of literature has been published dealing with the social evil, and in this volume Mr. Bell has collected papers from such workers in this field as Hon. Clifford G. Roe, formerly Assistant State's Attorney in Chicago, and now connected with the League for the Suppression of the White Slave Traffic; Edwin W. Sims, Assistant State's Attorney, Dr. W. S. Hall of Northwestern University, and a number of others who are authorities upon the phases of the evil discussed. The book has many illustrations which help to understand the character, methods, and results of the social evil as it is met in a city like Chicago. (Charles C. Thompson Co., Chicago, pp. 481, $1.25.)

GOVERNMENTAL ACTION FOR SOCIAL WELFARE, by Jeremiah W. Jenks, Ph. D., LL. D. This volume is one of that excellent series edited by Samuel McCune Lindsay, as The American Progress Series. Other volumes are "The New Basis of Civilization," by Prof. Patten; "Standards of Public Morality," by Pres. Hadley; "Misery and Its Causes," by Edw. T. Devine, and "Social Insurance," by Henry Rogers Seager. The series is designed to give technical assurance to social workers and to make popular to the public the real basis of social welfare work. This volume of Prof. Jenks is quite up to his other works along the social line. It is perspicuous, judicious, full of heart, and does not "use words to conceal thought." After defining the meaning of social welfare he defines the prerogatives and limitations of the legislative, judicial and executive function under government in relation to social welfare work. He is not disposed to accept the creed of those who think government exists only to restrain the vicious, but believes it has a stewardship to discharge in positive action for social welfare and that its functions are progressive in their growth. Those who are impatient with the slowness of the government in dealing with wrongs that newly arise and the temerity with which constructive innovations are undertaken will profit by the discussion of those elements of social psychology that deter such undertakings. The great laws of custom, of moral inertia, of prejudice, and the complex state of society are pointed out. On the other hand, the inhibiting interests of class and self interest are dealt with and the power of public opinion to compel legislation effectually shown. This book, and indeed the whole series, present the scientific basis for procedure in social welfare work as determined both by fundamental social laws and governmental prerogative. (New York: The Macmillan Company. Pp. 226. $1.00 net.)

PRIVILEGE AND DEMOCRACY IN AMERICA, by Frederic C. Howe, Ph. D., Author of "The City; The Hope of Democracy," etc. Dr. Howe is one of that newer class of writers who has made himself a name through his contributions to the literature on current issues of the fundamental type. This volume is so packed with facts and so rich in application to the burning issues of today that a reviewer cannot do more than describe it unless he has a page or two at his disposal. It is an able defense of the right of the masses to their own patrimony and a vigorous protest against the expropriation of the natural wealth of the nation by those who furnish the initiative and the capital for its development. He would give brains and brawn their just portions in the work of the world, but he denies that brain and money have a right to the unearned increment that gathers about enterprise through the contribution that population and progress make. That which society produces by its presence and by its collective acts, he believes society should have. He would have that wealth which nature provides, pay the cost of government and social welfare and give every man the untaxed earnings of his individual enterprise. He would give competition free scope where it can be guaranteed, but he would remove all natural monopolies from the domain of private profit. The whole volume is a ringing demand that individual enterprise shall be rewarded by the lawful fruits of its effort, but that it shall never be privileged to dispossess society of its natural gifts through any form of monopoly or legal privilege. In all cases of history "the class which ruled was the class which owned," but democracy demands that no class own the common wealth. "The open door, the open highway, the socialization of the land, will destroy the tribute exacted by monopoly." (New York: Charles Scribner's Sons. Pp. 304. $1.50 net.)

Fiction

LATTER DAY PROBLEMS, by J. Laurence Laughlin, Professor of Political Economy in the University of Chicago, author of "The Principles of Money," etc. In this volume the well-known and able economist, Prof. Laughlin, discusses a variety of subjects, but one group center around the discussion of labor, wages and poverty and the other around banking questions. In all current problems are dealt with from a conservative viewpoint and "sentimentalists" come in for special derision. The treatment of the question of "The Abolition of Poverty" is a fair index to the temper of the whole volume. The author's fundamental maxim for the labor question is "increased efficiency." He thinks poverty can never be abolished because there is that in human nature which forbids some from ever enjoying much unless it is given them. Thus he sees nothing better than a chance to reduce poverty. This he would do by making it possible for every one who would be willing to move to the country to get on a bit of productive land. But he says nothing at all about any means of relieving them of excess rents such as a great country-wise movement would bring. For those who would not go to the country he would make technical instruction possible that all who would might become skilled laborers. He reasons as if increased productive power had no handicaps in our industrial system, but automatically does and forever will receive its share of the product. Labor unions he regards as the chief enemy of better wages and working conditions because they are "monopolies" and run for the benefit of the few (?). He denounces no other monopolies as obstructionists to the natural right of labor to procure its share of the general product. The principles of the whole treatment would have applied to the problems of a benevolent feudal lord with satisfaction and no doubt give eminent satisfaction as well to those who frankly believe in a feudalistic system of industry. (New York: Charles Scribner's Sons. Pp. 303. $1.50 net.)

MASTERMAN AND SON. Dr. W. J. Dawson is the author of several works, of which perhaps the best known are "A Prophet in Babylon," "The Makers of Modern English," and "The Evangelistic Note." In the present book he has told in an interesting way the story of a hard-headed, unscrupulous, successful English architect who was anxious to secure the future of his son by making him a member of the important firm of which he was the head. But the son becomes distrustful of his father's business methods, discovers that many of the buildings put up by the company are unsanitary and shoddy, and refuses to connect himself with the business. The father who is only carrying out the ordinary methods of business in his set becomes irritated by his son's criticisms and at last practically casts him off. The boy comes to America and seeks his future in the Far West. The love story connected with the business of Masterman and Son is an interesting strand. The ending one must read for himself to properly appreciate. Doctor Dawson's style is simple and pleasant to read. A paragraph will illustrate features that are frequently in evidence: "The pivots upon which life moves consist of a few rare and exquisite moments; for one man a sunrise, for another a strain of music heard at midnight, for yet another the sudden, arrowy fragrance of violets in a wood, and behold! life is changed, something has been withdrawn from it and something added—a new element, wholly authentic, yet wholly indefinable." (New York: Fleming H. Revell. Pp. 365. $1.25 net.)

THE NEW DEMOCRACY, by Louise Downes. An exhaustive discussion of the "Votes for Women" problem. Many quotations from the Bible and Walt Whitman are used as texts, as it were, for somewhat figurative and not always clear treatment. The enfranchisement of woman is not to come as a gift from man, but as the necessary fulfillment of Law, which is above all human opinion. In one chapter the author says, "The terror of men today seems to be that they are being called upon to yield up their power to the opposite arm of their problems. They have no argument but, Woman ought not to usurp authority belonging to men. The negro will usury the power of the white man. Labor will dominate capital. Japan will dominate America. Fear of the opposite arm of all problems possesses men today," and again, "The problem of the emancipation of woman is no human political one. This is a problem of the ascension of life. No man problem, but a problem in which is evolved the fall or ascension of the world." (Boston: Sherman, French & Company. Pp. 420. $2.00 net.)

THE STEERING WHEEL, by Robert Alexander Wason. "All the world's a car, and all the men and women would-be chauffeurs," is the delicate paraphrase that appears on the title page and suggest the delicious humor that bubbles in an irresistible fashion throughout the book. The ludicrous and impossible sides of much of the modern so-called "Socialism" is held up to view in a good natured way, and at the same time there is shrewd commentary on present day business methods and motives. All the characters are well drawn and stand out with an individuality that makes them move through the pages with reality. (Indiannapolis: Bobbs-Merrill Company, Pp. 399, $1.50 postpaid.)

MY LADY OF THE SPUR, by David Potter. This is Mr. Potter's third novel, "The Last Goddess" and "The Eleventh Hour," having preceded it. The time of this story is the early days of America, and the style is reminiscent of "Merrie England," with much jousting with brigands, and all the accomplishments, of the life of that period, and recounts the adventures of a free lance, who steps into a dead man's shoes, and by assuming in reality the character of a gentleman of honor, clears himself of a former crime, and wins the love of the lady whose property he had annexed. (Philadelphia: J. B. Lippincott. Pp. 329. $1.50).

A SPLENDID HAZARD, by Harold McGrath. This prolific writer of "best sellers," writes purely for the diversion of his readers, so it is said. There are no social problems in "A Splendid Hazard," and the story moves along on its well-oiled plot with no unpleasant creakings or harrowing episodes. While of the conventional type, there is

rather a sweetness and vivacity about it that makes it good pastime for an afternoon's reading. Pictures in color, by Howard Chandler Christy, add to its attractiveness. (Indianapolis: The Bobbs-Merrill Company. $1.50 postpaid.)

THE GOLDEN GALLEON, by Lucas Malet. A reminiscence of Mrs. Gaskell's Cranford is in this little bit of human history. The devotion of "Other Auntie" and "Auntie My" to Willy Evans, who personified life and youth to them, tells the power of our ideals to raise us above the sordidness of immediate environment,—the alchemy that can "Life's leaden metal into gold transmute." (New York: Hodder & Houghton. Pp. 151. $1.20 net.)

PAYING THE PIPER, by Margret Holmes Holmes Bates. "Remember your sins will find you out," might be the summing-up of this story of New York life. Many types of character figure in its pages, some admirable, others decidedly the reverse, and the tragical ending of the book seems an unavoidable sequence in the logic of its happenings. (New York: The Broadway Publishing Company. $1.50.)

Miscellaneous

THE SCIENCE OF POETRY AND THE PHILOSOPHY OF LANGUAGE, by Hudson Maxim. It is a far cry from torpedoes to trochaic inversions, yet the versatility of the author makes him seem equally at home in either field. There is a vivid quality in the style that is reminiscently dynamic as it were, of the author's inventive genius in the field of explosives. Especially is this true, where he launches into humorous criticism of the critics, who have descanted on this subject in other generations. On the whole, Mr. Maxim has given us an exhaustive, discriminating review of what poetry is *not*, as well as what it is. The book is replete with specimens and examples, to give clarity to the text, and not the least interesting of these are Mr. Maxim's own flights into the realm of poesy, though he modestly designates them as "exemplifications of what any educated person with imagination and powers of invention may write by merely proceeding according to scientific method and without any fine frenzy or divine afflatus." (New York: Funk and Wagnalls Company. Pp. 294. $2.50 net.)

GREAT ENGLISH NOVELISTS, by Holbrook Jackson. Eleven representative English writers appear in this volume, which is third in a series which Mr. Jackson is compiling. They range from Defoe to George Meredith, who, as the author says, represents the adultage of the novel. The personal sketch of each writer is not so much of a biographical nature, as an interpretation of his life and its consequent relationship to his work in its main tendency and ideal. (Chicago: The Book Supply Company. 75 cents, net.)

THE UNCROWNED KING, by Harold Bell Wright. In this book, Mr. Wright has made a distinct departure from the books that have given him wide-spread popularity and established in the "best sellers" class, yet there is a reminiscence of the underlying thought in "The Shepherd of the Hills," and "The Calling of Dan Mathews." The story is allegorical, and the journey of the Pilgrim from the Desert of Facts past the Outer Edge of Things to the Land of Allthetime, where the rightful ruler Really Is for awhile usurped by the pretender Seems-To-Be, is an analogy of the journey of the human consciousness from sense to soul, from the materialistic and limited sense of things to the awakening to the reality of the spiritual

THE NORTH POLE, by Robert E. Peary. This is one of the notable books of the year. In his introduction to the volume, Theodore Roosevelt says, "Commander Peary has made all dwellers in the civilized world his debtors; but above all, we, his fellow Americans, are his debtors. He has performed one of the great feats of our time; he has won high honor for himself and for his country; and we welcome his own story of the triumph which he won in the immense solitudes of the wintry north. Contrary to popular impression, the book is by no means a mere reprint of the magazine articles, as much interesting matter has been added. There are more than a hundred illustrations selected from the 1,500 negatives in Commander Peary's possession. Eight of these are in full colors. The terse, graphic style of the whole narrative makes it intensely interesting reading. This book will be published, it is believed, in more countries and languages than any other book of 1910. It has already been



COMMANDER ROBERT E. PEARY.

announced in England, Canada, France, Germany, Italy, Sweden and Holland. It is possible there will be editions in Hungary and other negotiations are pending. Interest in the book has everywhere been exceedingly keen, and the arrangements with foreign publishers correspondingly favorable. Even in some countries where no copyright protection exists, publishers have gladly paid for the privilege of bringing out the authorized edition. (New York, Frederick A. Stokes Co., 365 Pp. $4.80, net. Special de luxe autograph edition, $15,00, net.)

THE SECOND POST, by E. V. Lucas. Those who enjoyed the delightful collection of letters published under the title of "The Gentlest Art," have another treat in store in a second volume, in which Mr. Lucas has assembled these most personal memoirs of more than one generation. From the letters of Pliny the Younger in the first century to the irrepressible commercial traveler, who tactfully inquires after a French leave of absence, "Dear Firm:—Am I still with you?" there is much to entertain one. (New York: The Macmillan Company, Pp. 262. $1.25 net.)

THE BOOK OF FRIENDSHIP, by Samuel M. Crothers. The gentler sentiment of friendship finds expression in this compilation of prose and poetry from many authors. From the friendship of childhood, on through college days, to the riper friendship of mature years, are recorded the expressions of feeling that are imperishable. Mr. Crothers says in an introductory word, "A friend is one whom you like to have with you when you are doing what you most like to do . . . In the consciousness that another reflects your thought, you find the keenest satisfaction." (New York: The Macmillan Company. Pp. 331. $1.25 net.)

SIEGFRIED, by Oliver Huckel. The usual Wagnerian librettas are most inadequate from a literary standpoint, being made rather to suit the musical requirements so that much of the spirit of the stirring German legends are lost. Dr. Huckel has given a free translation in blank verse that presents the life and color of the original. (New York: Thomas Y. Crowell and Company. Pp. 105. 75 cents net.)

WALDEN, by Henry D. Thoreau. Lovers of Thoreau will find much enjoyment in the new edition of "Walden" which is one of the most attractive of this season's "old favorites in new dress." Clifton Johnson has prepared special photographic illustrations, thirty-five in number, for it. These include a number of views of Walden Pond, and other points about Concord that are associated with the author. In the light of the much discussed "increased cost of living" of today, many of the ideas set forth in the book are most pertinent. One cannot help but see the folly of continually making additions to one's household goods which can, by a slight change, become household "gods" to whose unwholesome tyranny we must pay exacting tribute with our time and strength. To be sure, we cannot all build us a hut in the woods and live close to Nature, as did this kindly philosopher, but we can keep ourselves from being entirely blinded by the fog of Things, and see the uselessness of "spending the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it." The illustration shows the cairn of stones that marks the original site of Thoreau's hut, which is made



From "WALDEN"
By Henry D. Thoreau
Thos. Y. Crowell & Co., New York

larger each year by the custom of visitors to add a stone as a tribute to his memory. (New York: Thomas Y. Crowell and Company. Pp. 440. $2 net).

The Daily Altar

An Aid to Private Devotion and Family Worship

[Those who have found help in the devotional exercises of the Daily Altar during the past year are asked to read the editorial note on page 5 and write the editors whether they wish the department continued into next year.—THE EDITORS.]

SUNDAY, DECEMBER 4.

Theme for the Day.—The Prayers of the Saints.

Scripture.—Pray without ceasing.—1 Thess. 5:17. Continuing steadfastly in prayer.—Rom. 12:12.

And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.—Rev. 8:3.

Faint not before the unseen throne,
O wrestling soul that lifts thy prayer
'Gainst pendent clouds in vacant air,
Thou makest not thy plea alone.

A vial full of odors sweet,
A chosen angel's sacred trust,
The broken cry that rose from dust
With "incense much" becomes complete.
—Rev. J. M. Laird ("The Petitioner")

Prayer.—O Thou, who art unseen but ever near, we offer Thee our thanks for this new Lord's day. Our faith grows stronger and our hope revives at the thought of the house of God, and the fellowship of Thy people. We would draw near to Thee in worship today, and gain a firmer hold upon the life to come. And may prayer become a more precious privilege, bringing us to the presence chamber of the King. May the lifting up of our prayers be like the morning sacrifice. In Jesus' name, we ask. Amen.

MONDAY, DECEMBER 5.

Theme for the Day.—The Coming of the Snow.

Scripture.—Great things doeth he, which we cannot comprehend. For he saith to the snow, Fall thou on the earth.—Job 37:5, 6. He giveth snow like wool; he scattereth the hoar-frost like ashes. He casteth forth his icelike morsels: who can stand before his cold?—Psa. 147:16, 17.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch deep with pearl.
—James Russell Lowell ("The First Snowfall")

Prayer.—Our gracious God, in Thy hands are all the forces of the world. We know that behind and within all nature Thou art working out Thy holy will. We rejoice in the new ways in which Thy providence is made known. For the coming of the winter, for the snow that wraps the world in its folds, for all the quiet ways in which the great purposes of nature go forward through the months, we praise Thee. Only make us quick to hear the cry of need, and earnest in all friendly offices toward the poor about us. For Thy names's sake. Amen.

TUESDAY, DECEMBER 6.

Theme for the Day.—Open the Door.

Scripture.—Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

Open the door of your hearts, my lads,
To the angel of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, depart!
To the voices of hope that are calling you,
Open the door of your heart.
—Edward Everett Hale ("The Open Door")

Prayer.—Our lives are Thy gift, good Father, and into them Thou comest as we give Thee room. We have heard the entreating words of our Lord, asking us to receive him in Thy name, for he comes to speak to us of Thee. May we not set barriers before the entrance of our hearts, but open to Thee and to all holy guests. Abide with us, dear Lord, and leave us not, for the day is far spent, and the night is at hand. Amen.

WEDNESDAY, DECEMBER 7.

Theme for the Day.—The Treasures of Books.

Scripture.—Then read Baruch in the book. Jer. 36:10.

The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.—2 Tim. 4:13.

Who hath a book
Hath but to read,
And he may be
A king indeed.
His kingdom is
His inglenook;
All this is his
Who hath a book.
—Wilbur D. Nesbit ("Books")

Prayer.—We bless Thee, O Lord, for all the friendships with which our lives have been enriched. And among these companions of ours that have made the days inspiring are those who have spoken to us in the pages of our books. We have Thy word in our hands, and many other volumes that have brought us the breath of life, and girded us anew for our daily tasks. Make such friendships increasingly dear to us, O our God, and through their help may we become worthy of enrollment in the Book of Life. Amen.

THURSDAY, DECEMBER 8.

Theme for the Day.—Troubles that do not come.

Scripture.—Be not therefore anxious for the morrow.—Matt. 6:34.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—Phil. 4:6, 7.

Some of your hurts you have cured,
And the sharpest you still have survived.
But what torments of grief you endured
From evils that never arrived.
—Ralph Waldo Emerson ("Anxiety")

Prayer.—Father of mercy, Thou hast saved us from many dangers of the way. We have trusted Thee, as our fathers did, and Thou hast not failed us. Save us, we beseech Thee, from the troubles that our fears alone make real. Give us faith to rely on Thy arm of power, and to put out of our souls all fear and misgiving. Then shall we be saved from most of our anxieties, which are for ills that never come. Give us the calmness and the serenity of Jesus, our Lord, in whose name we pray. Amen.

FRIDAY, DECEMBER 9.

Theme for the Day.—The New World.

Scripture.—Behold, I make all things new.—Rev. 21:5.

For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.—Isa. 65:17.

Let dead hearts tarry and trade and marry,
And trembling nurse their dreams of mirth,
The while the living their lives are giving
To bring the bright new world to birth.
—William Morris ("The Voice of Toil")

Prayer.—Our confidence is in Thee, O Thou Savior of the lost. We live in a world much of which is evil, and we find that same evil in our own hearts. But we would share in the glory of bringing in a new world in which dwelleth righteousness. Count us worthy of such a task, O our Father. Let us not fail of our high calling as Thy children. Lighten our way before us, and hearten us for whatever effort may be required. And at last may we see the day dawn upon a world that is all Thine own. For Jesus' sake. Amen.

SATURDAY, DECEMBER 10.

Theme for the Day.—Perverters of Good.

Scripture.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.—Isa. 5:20.

O purblind race of miserable men,
How many among us even at this hour
Do forge a lifelong trouble for ourselves
By taking true for false, or false for true.
—Alfred Tennyson ("Geraint and Enid")

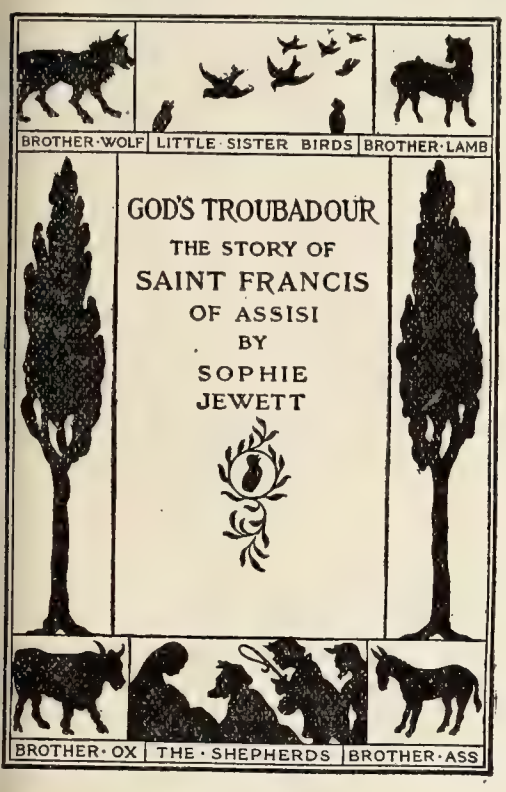
Prayer.—Holy Father, we acknowledge our proneness to err from the right way. We have followed too much the devices of our own hearts. We have too often perverted the good, and misnamed evil and sin. Count us not in the company of the unrighteous, but set our feet again in straight paths for Thy mercy's sake. And now bring us to the end of this week with Thy favor upon us, and hold our hands as the shadows fall. Amen.

—John LaFarge, the noted author and artist who died last week at the age of 75 years, was prominent in the world of art for many years as a versatile painter. He was born in New York City, March 31, 1835, and studied drawing with his grandfather, Binsse, a miniature painter. In 1856 he went abroad and in Paris studied as a pupil of Couture In 1860 he married, at Newport, R. I., Miss Margaret Perry, a great-granddaughter of Benjamin Franklin. For the making of stained glass windows he invented new methods, which became known in Europe as "American," and which reformed the art of glass staining, so highly developed in the middle ages but subsequently fallen into comparative mediocrity. Much of the work of La Farge is in churches and private residences in the large cities and churches of the land.



Books for Children

GOD'S TROUBADOUR, by Sophie Jewett. e beautiful life of Saint Francis of Assisi told in a tender, familiar way by Miss vett, and many beautiful illustrations of Italian country where Saint Francis



From "GOD'S TROUBADOUR"
By Sophie Jewett
Thos. Y. Crowell & Co., New York

l, add to its pages. The sweet spirit that e him thoughtful and kind to "all things great and small," is a timely lesson the young people of every age. (New k: Thomas Y. Crowell and Company. 184. $1.25, net).

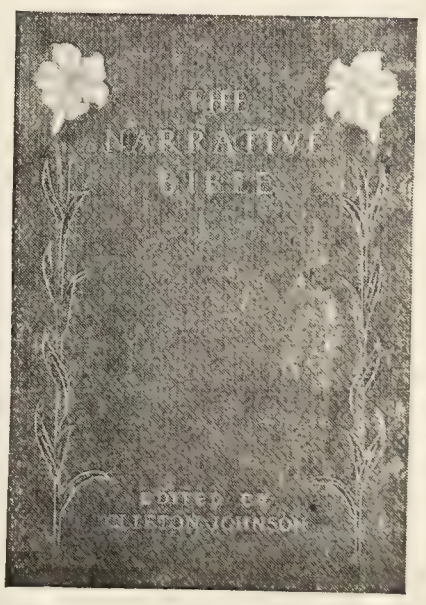
HINESE FAIRY TALES, by Norman H. nan. Children the world over delight in stories, especially those of other nations. -to, Yu-Kong and Lung Wang are some ne quaint Chinese characters in this col- on of folk lore. (New York: Thomas Y. Crowell and Company. Pp. 183. $1.00).



From "CHINESE FAIRY STORIES"
By N. H. Pitman
Thos. Y. Crowell & Co., New York

A CHILD'S GUIDE TO READING, by John Macey. "The larger part of the books discussed in the various chapters and included in the supplementary lists were written for adult readers." It is the author's conviction that what is good for adults is best for boys and girls, and he does not think much of "juvenile books." The title of the book would therefore better be "A Guide to Reading," and a note could have been made in the preface of the fact that it was a guide for children as well as for adults. The lists of books of fiction, poetry, biography and the rest seem to be judiciously made in view of the writer's conception of his task. Such lists are always suggestive and stimulating. (New York. Baker & Taylor Co., Pp. 273.)

THE NARRATIVE BIBLE, edited by Clifton Johnson. While the phraseology of the Bible has for the most part been preserved, the various stories of the Bible are told in a connected way, to preserve their interest for readers up to the age of perhaps fifteen years. The historical continuity is brought out in a clear way and the make-up of the book is similar to the text books used by shildren in school. A good pronouncing dictionary forms part of the volume. (New York. The Baker and Taylor Company. Pp. 402. $1.50, net.)



SIEGFRIED, THE DRAGON SLAYER, by Dora Ford Madeley. In simple language, with interpolated ballads, this volume retells the heroic story of Siegfried's adventures. Moral impressions rather than historic information is the content of the story, and high ideals are inculcated. There are a number of full-page illustra- York: Thomas Y. Crowell & Company, Pp. 167. $1.50, net.)

THE CHILDREN'S STORY OF WESTMINSTER ABBEY, by G. E. Troutbeck. Many books have been written about this historic pile, but the main purpose of this volume is to help children to understand its connection with the various periods of history. Many beautiful photographs of the monuments and tombs ornament its pages, and there is much that would benefit the adult reader as well. (New York. Frederick A. Stokes Company Pp. 253, $1.35, net.)

THE STORY OF JESUS TOLD FOR CHILDREN, by E. F. Jones. This book comprises sixty-three chapters of two or three pages each. This style of narrative is used to hold the attention of child readers This style is direct and simple, and while suitable for children to read themselves, it can also be used to advantage by teachers. (New York: Thomas Y. Crowell and Company. Pp. 175. $1.00).



From "STORY OF JESUS TOLD FOR CHILDREN"
By E. F. Jones
Thos. Y. Crowell & Co., New York

KIDDIE LAND, by Margaret G. Hays. Grace G. Wiederseim has supplemented the clever child verses by many drawings in color of roly-poly boys and girls at play and sometimes in a wee bit of mischief. Most human looking dogs, cats and teddy bears also frolic through its pages. (Philadelphia: George W. Jacobs and Company. $1.25).





AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Cross of Christ*

The Passover of A. D. 50 was the occasion of the greatest tragedy in the world's history. The death of Jesus from every point of view seems the most pathetic of events. To bring a life of such nobility and sacrifice, such friendship and good will, to an end so painful and shocking seems a violation of every law of economy. Those who witnessed the event must, for the most part, have felt how distinct a violation of justice it was. And no less have the centuries looked back with disapproval upon the taking of an innocent life by unjust accusation and the perversion of law.

The crucifixion of Jesus has maintained a conspicuous place in the thought of the church. At first it was an event which the disciples felt to be so little in keeping with their hopes of the Messianic kingdom that they avoided the theme, and based their proclamation of the gospel on the more convincing fact of the resurrection. Yet soon they came to see that the death of Christ was also strikingly valuable as an element in their message. It was a singularly effective appeal to the human heart, when presented with the passion of those who had loved their Lord and were deeply affected by the injustice of his taking off. It is not too much to say that no fact of the gospel has been so central and commanding in the theology of the church as the death of Christ.

The Crucifixion in Art.

On the aesthetic side it is undoubtedly true that the Cross has been given a prominence quite out of proportion to its real meaning. The painters of the Middle Ages loved to depict the agony of Christ at the crucifixion. The morbid sentiments of that age, with its excessive other-worldliness, found pleasure in the depiction of the horrors of that scene. Perhaps it was inevitable that this should be emphasized during the ages which understood so little of the value of Christ's life and teaching, as over against the fact of his death. Happily the modern church, with certain notable exceptions, has ceased to feature the crucifixion as a theme of sacred art. It has learned that the more normal aspects of the life of Christ have greater significance for the building of character.

There is little need that we should repeat that pathetic and tragic story here. It is impossible to let the mind dwell upon the horrors of Jesus' physical suffering or the shameful humiliation through which he was compelled to go, without stirring the deepest feelings of anguish in any sensitive soul. It is not by such methods that the fact of Jesus' sacrificial death is best appreciated. Certainly the more shocking aspects of that terrible event we may well try to forget, in order that the significance of the whole series of experiences through which our Lord passed may make their legitimate appeal to heart and will.

Whose was the Sin?

We cannot avoid asking the question, Who was responsible for the death of Jesus? On whom is the blame for that tragedy to be laid? The various actors in that drama were the people, Judas, Herod, Pilate, the Scribes and Pharisees, the chief priests and Jesus himself. It is evident that the people were but slightly involved in the matter. On nearly every occasion they showed themselves his friends. In Galilee they had been enthusiastic followers of his ministry. On the day of the triumphal entry they hailed his advent to the city with high expectations of his becoming king. With his condemnation and death they had almost nothing to do. The crowd that echoed the denunciations of the Scribes and priests was not made up of the people of Palestine, but was rather the Jerusalem mob, the lowest elements of the city rabble, easily stirred to hostility upon the suggestion of unscrupulous men.

The Jewish people have too long been charged with the crime of Jesus' death. The nameless brutalities inflicted upon them in Germany, Poland and Russia, to say nothing of England itself in earlier generations, have been based upon the race prejudice growing out of the false and malicious charge that they were accountable for the death of our Lord. No wonder the Jews of many lands connot listen to the name of Jesus without feelings of execration, considering the awful injustice heaped upon them by men who call themselves his followers.

The Part of Judas.

Judas was responsible for the death of Jesus in some small way. His motives in covenanting with the priests for the delivery of the Lord into their hands we shall perhaps never know. Was he disappointed at the Master's failure to take advantage of his opportunity? Was he merely greedy of the small price he was to receive? Was there some other element of pique or disappointment that we do not understand? His conduct remains one of the mysteries of that tragedy. But no one can suppose that his action was the result of hatred or a wish to prevent the accomplishment of Jesus' plans. His awful remorse and suicide are sufficient to disprove such a view.

But the part he played in the transaction, though inexplicable to the other disciples, was in reality very small. Had he never offered his services, other means would have been found to secure the person of the Master. In fact, the service he rendered in pointing out Jesus to the temple police amid the shadows of Gethsemane was almost insignificant. Judas will bear the brand of the traitor to the end of history, but his share in the actual events that brought Jesus to his death was very small.

Herod and Pilate.

Nor was Herod in any important way involved in the matter. To be sure he used the occasion as a means of renewing his friendship with Pilate, but as a factor in the death of Christ he was of no importance. Pilate, of course, played a much more important role. It was in his power to save the man whom he knew to be innocent. But he had no special concern for him, wher as his own position was in imminent dang if he awakened the hostility of the Jerusale circle. The danger of popular uprisin among the Jews was too serious and the i stances too numerous to be disregarded. I doubt Pilate would have preferred to follo the clear path of justice. But he was valiant defender of the right, and he took t easiest course in dealing with the perple ing situation. It must be confessed that did what almost any other Roman govern would have done in the like circumstanc The life of an accused man was a small m ter, while the tranquility of a province w of the greatest moment. Pilate's share the transaction from the official point view was not of great moment.

When one comes to the scribes and Pha sees it is easy to see that they are the ch actors in this tragedy. Their authority h been challenged by Jesus; their popular had been in danger; their interpretations the law had been discounted, and their cre undermined. To them Jesus was noth less than a dangerous heretic, a disturber the peace, whose suppression must be cured at all hazards.

Closely joined with them in the final is were the chief priests. The two groups w ordinarily the most violent rivals and ant onists. The priests were the official lead of the temple service. They were the own of the rich temple franchises. They only contempt for the minute definitions the scribes and Pharisees. But in the p ence of the common danger, especially a the cleansing of the temple, they joi forces, and determined upon the death Jesus as the only solution of the probl which his public ministry had presen Upon them must lie a large part of the l den or responsibility. They stopped at n ing to rid themselves of a dangerous r The world will hold them responsible fo large share in that awful event.

Jesus' Share.

And what of Jesus himself? Looking the straightforward, unswerving adher to his program, was there any other i than that of death? Jesus set his face ward that supreme witness to the t which was to do more to make it the wo possession than any other testimony c have accomplished. Like a martyr, he w forward unhasting, unresting, to the cons mation of his task at the cross. We ca tell what the results would have been i had survived and lived on to proclaim illustrate his message in Palestine and regions beyond. We only know that in providence of God he went to death. All circumstances seem to point inevitably this result. Roman suspicion and impati Pharisaic and Scribal jealousy, Saduccean ger, and the unbending purpose of Jesu make clear proof of his ministry, combine make inevitable the result of which his knows. It was the only way. The deat Jesus compelled the world to stop and t of the meaning of his life. Without life, the death would have had but meaning. Without the death, the life not have claimed the world's attention regard. By his death Jesus gave convi attestation to the facts of his ministry message. And therefore at the Cros Christ the nations must stand, as Greek

*International Sunday-school lesson for December 11, 1910. The Crucifixion, Matt. 27:33-50. Golden Text, "He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53:5b. Memory verses, 41, 42.

The New Ministerial Relief Proposition

Which You Are Invited To Help Solve

In coming to the Third Lord's Day in December of each year, we come not to the observance of an important day, as we have sometimes said, but we come to the consideration of an important ministry. To a proposition confronting the church as one of her very grave, but certainly neglected duties. And we are coming as we believe in the right spirit for the proper adjustment of an important matter. Fifteen years of wrestling with our Ministerial Relief work has had its educational value. We have had some profitable experience out of which comes understanding and determination.

The purpose now is to do what we should have been cheerfully doing for the past ten years. What every well-informed person in the brotherhood will say is right and ought to be done. What every well-disposed, sympathetic disciple will be glad to help do. What is absolutely necessary for us as a people to do, or bear the criticism of insincerity; and the reproach of indifference. Our claim is to New Testament teaching and practice, but if we look back over the last fifteen years of our history, as it pertains to our Ministerial Relief work, we will find in this we have not made good our claim. We have not been too much taken up with other interests, but we have been too indifferent toward this interest. We need to more evenly balance our considerations. As a great fact, the heart of our people is always in the right place. No worthy cause properly presented will ever fail a response. The one question upon which the support of this work hangs is its presentation to the people. And the logical channel is through the minister, with any and all other agencies assisting him. It is true of this as of any other general interest of the church, the minister holds the key to the situation. And through the ministers presenting this work to their people, we want to reach the hearts of at least a thousand new contributing churches this year.

OUR ONE DOLLAR A DAY CAMPAIGN

Our Ministerial Relief work is a challenge to the dignity of our ministry and to the integrity of the whole church. It is the payment of a debt required by the principles and spirit of our religion. It waits upon our ministry for its proper place among the important general interests of the church, and upon a great brotherhood for the support our Lord ordained it should have. Here is a man and his wife with a thirty to fifty years' record in the ministry. Their lives have been clean, consecrated. Their ministry efficient. They made many sacrifices for the cause they loved. Their active labors are closed. They have no home, no children to help them, and are without means of self-support. Such we consider among our truly worthy and most needy. The Board of Ministerial Relief feels that

ONE DOLLAR A DAY

is the least amount that can be regarded as support for such faithful servants. True, we have never yet paid any of them one-half so much, but even this will not furnish them with more than the necessaries of life. And at least, this much the case demands, this much the church owes them, and this much we ought to pay. Others with homes, and possibly a little income, will receive less. The preacher with no wife, but who may have children to give him some assistance, to receive still less. Widows to receive the same consideration, and to be supported accordingly. Where there are dependents, as in some cases there are, this fact also will enter into the adjustment of the matter. Thus figuring, on a list of annuitants equal to that of last year, it will require about $25,000 a year to care for this work. Considering numbers and ability, this is but a pittance for the Disciples of Christ to give for the support of a work like this. We can, we ought, and Brethren, we must do it. And so to this end we have entered upon this

ONE DOLLAR A DAY CAMPAIGN

and in which we are determined to win. There is no reason why we should longer trifle with this proposition in the half-hearted way we have been doing, but every reason why we should at once and without further delay meet the demands of the work as becometh the followers of Christ. Let no one think, "Well, there will be somebody to look after them. They will not starve." However this may be, you have heard the call; can you say no and regard yourself a brother of the Christ? Can you say no and then ask your Father to help you? Make your contribution with your congregation, if it makes an offering, but if it does not, then send direct to the Board. The care of these old soldier-saints is one of the church's first duties, and ought to be one of her delightful privileges. So let us have the joy of a pull altogether and put this matter in its proper place among the great interests of the church. Brethren, let us join in the determination that

THIS CAMPAIGN SHALL SUCCEED

This proposition is worthy the Disciples of Christ as a people pleading for a present realization of New Testament Christianity. The justice of the proposition appeals to our very best reason, and the obligation it lays upon us to our highest sense of honor. The proposition is not beyond our reach. It is not more than our Lord expects of us. It is not more than we ought to expect of ourselves. As one of the interests beyond local boundaries it claims first place in our hearts. As a matter of absolute necessity it demands our most earnest and careful consideration. As a long neglected duty it challenges the self-respect of every member of the church. It appeals to the judgment of men, the sympathy of women, and to all by its tenderness and the love that binds us together as brethren in Christ.

If we were to recite all the individual cases of need calling for consideration, we would have to include all our annuitants, though some are more needy than others. And we tell you brethren, that among those whose names are on our annuitant list, are some of the noblest spirits, cleanest lives, and most consecrated workers our Lord ever called into His service. Men whose lives were laid a full and complete sacrifice upon the altar of the gospel ministry, and whose devotion to duty and sacrifice for the cause of Christ form no insignificant part of the record that graces the pages of our history. There is only one attitude for us to assume toward these fellow-laborers with our Lord, and that is the attitude of brethren, which means sympathy and support. The two sides to this question are its needs and our integrity, and these meet only in the support for which we are pleading.

Now for an offering worthy the plea, worthy the people, and worthy the cause. Let Third Lord's Day in December mean Ministerial Relief to all our churches, and let us begin now to do what we have so long neglected. We will be pleased to send you literature for distribution and envelopes for the offering if you will indicate on a postal card how many of each you can use. Take hold of the matter in earnest and make your church a "Living Link Supporter," by the contribution of at least One Hundred Dollars. This can be done in hundreds of churches without difficulty, if you say so. Put your church on this list. Take the offering without fail. Make your exchange payable to BOARD OF MINISTERIAL RELIEF, and mail at once to 120 E. Market St., Indianapolis, Indiana.

A. L. ORCUTT, President.

Third Lord's Day In December Is The Time

Roman and Jew stood at Calvary, reading the triple inscription with a consciousness that the King of the Jews has become the Master of the World.

Christian Endeavor

TOPIC DECEMBER 11.

How Must a Christian be Different from Others? 2 Cor. 6:14-18.

The first thing which must distinguish a Christian from other people is that he has made a public declaration of his faith in Christ and has dedicated his life to his service. He not only believes in his own inner consciousness that Christ is worthy of his discipleship, but he believes it with earnestness and wishes to declare it to all the world. Of course, it is frequently contended that one can be a Christian without joining the church. That statement is misleading. Rather what is meant is that joining the churche is no guarantee that one is a Christian. That is true. But he who has a stirring conviction that in Jesus Christ we have the true life—the ideal that will bring the individual into vital and harmonious relation both to man and God, and that this best expresses itself in everyday life in unselfish service and that he who wishes to participate in that life, i. e., to acquire this in the development of his own character, could not be kept out of the church. He believes in Jesus and he believes in the church of Jesus as the best instrument with which to work out his Christian purpose and he therefore declares his conviction to the world and co-operates with the other disciples through the agencies of the church.

The Christian differs from other people in the purpose and ideals of his life just so far as others differ from Christ. The difference is not in the physical appearance, nor yet in the particular actions of a Christian and a non-Christian man as they walk down the street. The non-Christian man may be sober and civil, polite and courteous. The difference is first seen in the great life purposes of the two. The non-Christian may lead a fairly respectable and sober life, work hard, rear a respectable family, conform to custom, accumulate and get such enjoyment as he is able. Of such men we have thousands to-day. In many respects the life and deeds of the Christian are the same, but upon inquiry as to the great life-ideals he is concerned not with the immediate personal enjoyment, but that his own life may conform to strict justice in his personal relation to his fellow-men. He strives to bring his life into conformity with the will of God. The thoughts that flash through his brain, the words which fall from his lips, and the deeds done in his attempt at the realization of his life purposes are determining factors with his Heavenly Father.

And finally the Christian becomes a "sweet savor of Christ unto God, in them that are saved, and in them that perish." Of course, to all those who spurn the appeal to know God and to make the life conform to His will, to those who are content to seek the immediate gratification of personal desires, whether they be that of physical appetites, or the personal enjoyment of ease and comfort, the fellowship of family and a narrow circle of personal friends and acquaintances, the acts and deeds of the earnest disciple is foolishness. His activity is an offense of him who is perishing—a stench in his nostrils. But to him who hears his appeal of unselfish service, who allows this rescuer to lead him up from the moral quagmire into which he has fallen, into the moral and spiritual gardens where the pretty rose and pure lily give forth of their fragrance, he is an angel of mercy. To this one he becomes a source of life. The great difference, then, between the Christian and other people is the broad gauged unselfish life of service that he lives in the fear of God as over against the narrow selfishness of others.

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Foreign Society Notes

The Chicago brethren have just given a special offering of $1,500 for the work of the Congo. This is in addition to the regular offerings of the churches for Foreign Missions. This money is to go to the new station at Lotumbi. Mrs. Dye and your secretary were present on Tuesday, the 22nd of November, when this money was raised. Never have we seen such sacrificing loyalty on the part of the people. The women met in the afternoon and gave $214. Twenty-nine men from the various churches met for supper in a down-town restaurant. Following the luncheon, after talks by Mrs. Dye and your secretary, pledges were taken. The little group of men gave $1,300. Those who know the struggles of the Chicago churches will appreciate this loyal support. A year ago these people gave $1,000 in a similar special appeal to send out Mr. and Mrs. Herbert Smith to Africa. They expect to make this a yearly occurrence. The highest enthusiasm and joy prevailed while the money was being raised.

One of the most serious problems connected with the evangelization of the world is the education of the children of missionaries. Our senior secretary who is now in India, refers to a missionary who has just returned to the field after his usual furlough, and left three children in the homeland to enter school. The youngest was only seven years old, the oldest thirteen. The mother was almost broken-hearted. The real sacrifice for missions is measured, not by a few dollars given for the work, but rather by the heroic lives of those who have gone to the fore-front of the battle.

There is an excellent missionary home for tired missionaries and other Christian people at Colombo, Ceylon, conducted by Miss Annie S. Bishop and H. W. Hoy. It is located on Colpetty Road, not far from the harbor. It is a delightful place for those passi that way to stop for a day or night. The are also conducting an important missio among the seamen at that port.

As indicating the rapid growth of t foreign missionary interest among o churches in Australia it is interesting note that in 1905 they gave about $5,70 while in 1909 they gave about $13,000, more than doubled their gifts in four year The brethren in that country have done e ceedingly well. Their future interest a growth are assured.

Dr. L. F. Jaggard and wife made a trip the back country from Longa, Africa Lotumbi. This had never been done befo by any missionary. They were on entirel new territory, but everywhere received royal welcome, and were treated as king Mrs. Jaggard was a marvel to them. The people had seen white men before, but nev a white woman.

Herbert Smith of Lotumbi, Africa, report that thirty-two new persons have bee brought in by the evangelists to stud Christianity. The missionaries say that th land to which they have gone is very grea and there are many people dwelling ther They ask if they cannot take back twent or thirty teachers with them.

STEPHEN J. COREY, Secretary.
Cincinnati, Ohio.
November 23, 1910.

The Lord Jesus loves to reveal Himself t those of His saints who dare take the bleak side of the hill with Him. If you are willin to follow Him when the wind blows in you teeth and the snowflakes come thickly til you are almost blinded, and if you can say "Through floods and flames, if Jesus lead, I'l follow where He goes," you shall have such unveilings of His love to your soul as shal make you forget the sneers of men and th sufferings of the flesh. God shall make yo triumph in all places.—C. H. Spurgeon.

Does not the soul, finding the heart of it suffering full of joy, forget the mere rough outside in which that heart of joy was folded —Phillips Brooks.

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Church Life

Meetings are in progress at Greencastle, Ind.

Richard Martin is now in a meeting at Gainesville, Tex.

The meetings at First Church, Lincoln, Ill., under the leadership of Allan Wilson, continue.

N. D. Webber, pastor at Morristown, Ind., has just closed a two weeks' meeting with fourteen additions.

A memorial service was held on Nov. 27 at Central Church, Indianapolis, Ind., in charge of the Grand Army posts.

The meetings at Eureka, Ill., under the leadership of the pastor, assisted by home forces, closed with 47 additions.

First Church, Lincoln, Neb., has taken its place in the Living Link column for Nebraska missions.

Frank F. Porter, formerly of New Albany, Ind., has taken charge of the work at Dayton, Wash., succeeding W. H. Harris.

W. C. Wade, a former pastor at Uhrichsville, Ohio, has begun work under the American Missionary Society.

First Church, Guthrie, Okla., is now without a pastor, T. L. Noblitt having resigned to resume the practice of medicine.

Clarence Mitchell is in a good meeting at West Mansfield, O.

C. O. Reynard, pastor of Second Church, Warren, O., delivered the sermon for the Union Thanksgiving service of all the Warren churches.

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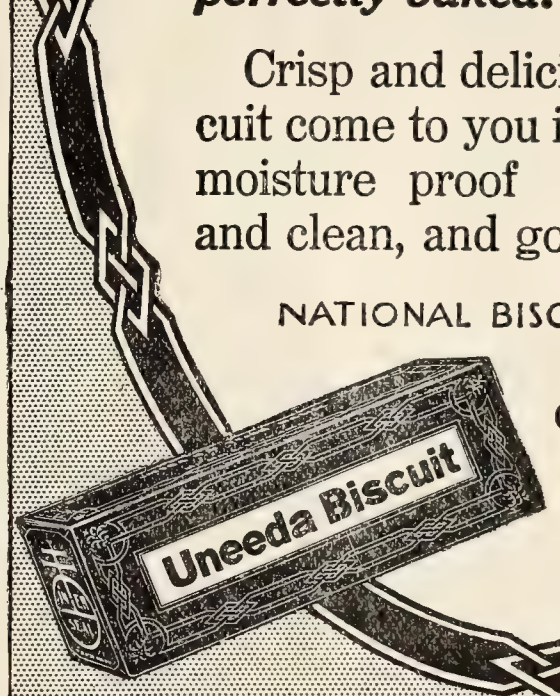
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WRITTEN by W. C. Morro, Dean of the College of the Bible, Lexington, Ky.; I. J. Spencer, Minister of the Central Church, Lexington, Ky., and Mrs. I. J. Spencer, Wife, Mother and Teacher. Edited by W. W. Dowling.

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C. L. Organ and C. M. Howe are now in a meeting at Delta, Ia., with promise of great interest. The Sunday-school had an enrolment of 264 on Nov. 20.

The work of tearing down the old church building at Sullivan, Ind., has begun, and the erection of a new $25,000 building will begin at once.

After a pastorate of fifteen years at Hannibal, Mo., Levi Marshall has accepted a call to Nevada, Mo., to succeed W. W. Burks.

R. H. Crossfield, president of Transylvania University, addressed the Ministerial Association of Muncie, Ind., on November 21, on "The Crisis in Ministerial Supply."

During the month of October, there were seventy additions at First Church, Dallas, Texas, at the regular services. J. E. Dinger is pastor there.

F. W. Burnham, pastor of First Church, Springfield, Ill., delivered an address on "Religion and Modern Manhood," to the Brotherhood at Whitehall, Ill., recently.

The meetings held at Muskogee, Okla., for the past four weeks by the pastor, Melville Putnam, have closed. About 150 have been added to the membership.

A series of lectures on the psychological, physiological and scriptural basis of the marriage are being given at Second Church, St. Louis, Mo., where R. E. Alexander ministers.

T. M. Thomas of Kansas, Ill., has accepted a call to Mattoon, Ill., to succeed D. N. Wetzel, who has removed to Covington, Ky. Mr. Thomas will begin his work January 1.

Austin Hunter began a meeting with his Jackson Boulevard Church, Chicago, Nov. 20, there being twenty-two additions on that day. Miss Una Dell Berry is assisting in the singing.

A new church to cost in the neighborhood of $15,000 is planned for Tillamook, Ore. At a recent meeting, about one hundred were added to the membership. V. E. Hoven is minister there.

C. A. Young continues his temporary pastorate at First Church, San Francisco, Calif. The work is progressing encouragingly, there being a number of additions at the regular services.

Central Church, Ironton, O., will hold a meeting in January. Since the beginning of the pastorate of Charles Arthur Cookwell, six months ago, the work has made good progress and the Sunday-school will reach the front rank standard Jan. 1.

The audiences at Lenox Avenue Church, New York, are large and enthusiastic. The pastor, Wm. Bayard Craig, believes in bringing to the latest discoveries of research in Bible history and is now preaching a series of sermons on "How We Got Our Bible."

The work is moving along well at Lathrop, Mo. Baxter Waters, the pastor, is preaching a series of sermons on "The Mind of Christ.' The subjects are as follows: "Jesus' Idea of God," "Jesus' Idea of Man," "Jesus' Idea of Sin," and "Jesus' Idea of Salvation."

At an enthusiastic meeting held recently at Bonham, Tex., where C. M. Schoonover ministers, eleven thousand dollars was subscribed in about as many minutes toward the erection of a new church to cost about $25,000.

Allen T. Shaw, pastor at Spencer, Ind., closed a two weeks' meeting at his church, November 20, with sixteen added. He was assisted in the singing by Edward McKinney, who is now in a meeting at Hartford City, Ind.

J. H. Gilliland and F. J. Held have closed a meeting at Nevada, Mo. The meeting was planned especially as a "school of instruction" for the church and the sermons and lectures took a deep hold on the thinking part of the community.

The oldest Disciple organization in Washington is at Elma, L. H. Mitchell being the present pastor. This church is in a prosperous condition, and is accomplishing much good by its influence. This congregation is planning to build a new parsonage in the near future.

James N. Lester, pastor of Highland Street Church, Worcester, Mass., has resigned his pastorate, to the deep regret of his congregation and returned to his former home in California. He will be succeeded by A. B. Cunningham, who has held a number of successful pastorates in Indiana.

The women members of the missionary society of Vermont Street Church, Quincy, Ill., tendered a reception recently to the various missionary organizations of the Protestant churches of the city. Each society made interesting reports, and timely suggestions for progressive work were made.

W. W. Burks will close a pastorate of five years at Nevada, Mo., on Jan. 1st. During this time, 519 members have been received into the church, which has grown spiritually under his leadership. Mr. Burks expects to do evangelistic work for the present, and will continue to reside at Nevada, Mo.

J. Newton Cloe, pastor at Greensburg, Kans., began a meeting at his church, Nov. 13, assisted by Miss Helen C. Shoecraft. The work has been progressing during the four months of Mr. Cloe's pastorate, and the Sunday-school is now in the front rank column.

The congregation at Ladonia, Texas, celebrated the fourth year of the pastorate of A. L. Clinkinbeard, by raising all the current expense deficit and parsonage fund, and starting a state mission offering. There is no more sincere way to express appreciation of a faithful ministry than in similar ways.

The news of the arrival of a fine boy at the home of Leslie W. Morgan, our English correspondent, is an event of more than domestic importance. With this re-inforcement Mr. Morgan's always interesting articles will, no doubt, now come more often and regularly than of late. Here's our hand over the sea!

The Christian Century is in receipt of an interesting looking handbill in Russian, which the accompanying letter tells us is an announcement of a stereopticon lecture given under the auspices of the Disciples' Missionary Union in New York. This organization conducts a school where the English is taught, and much good is being done among the foreign population.

O. F. Jordan, of Evanston, (Chicago) Church, is giving a series of Sunday evening sermons on great religious leaders. Martin Luther, John Wesley and Alexander Campbell being among them. A Young Men's Class in the Sunday-school, composed of associate and active members, is increasing in numbers and much interest is manifested in the present series of study, "The Prophets of Israel."

R. W. Abberley the English evangelist has closed a meeting of four weeks with B. H. Hayden at London, Ontario. Despite the illness of Mr. Abberley during part of the meeting, much good has been accomplished, there being thirty-three additions to the membership. The congregation is already planning to have Mr. Abberley lead in another meeting in the future.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, gave an address before the Disciples Ministers' Meeting recently on the subject, "The Preacher and the Modern Daily Paper." Mr. Abbott gave some interesting parallels between the calling of the modern

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minister and the metropolitan editor, showing the necessity of each to be free from partisanship, and to maintain an open mind for the reception and discrimination of truth, whether or not personally palatable.

H. H. Wilson has resigned his pastorate at Pacific Grove, Calif.

A new church was dedicated at Zillah, Wash., on November 27.

W. J. Lhamon begins a meeting January 1 at Kirkwood Avenue.

Nelson H Trimble, pastor at Gary, Ind., has an opening for a drug clerk.

I. N. McCash has recently dedicated churches at Dublin, Ga., Sumter, S. C., and Bagley, Iowa.

A. J. Adams, pastor of Kern Park Church, Portland, Ore., held a short meeting recently at his church, with twelve additions.

D. O. Cunningham writes from Harda, Ind., of Mr. and Mrs. Rain's recent visit and of the illness of Mrs. D. Rioch.

R. E. Booker has accepted the assistant pastorate at First Church, Los Angeles, California, with A. C. Smither. Mr. Booker has been with I. J. Spencer at Central Church, Lexington, Ky.

Good news continues to come in to the C. W. B. M. headquarters at Indianapolis, from the Jubilee Movement. Mrs. Harlan sends two telegrams in which all can rejoice with her. One is from Mrs. Henry Martin, state president of Arkansas, saying that the First Christian Church at Little Rock through its Woman's Missionary Society, became a Living Link last night for the work of the C. W. B. M. The other is from Cincinnati, announcing that the aim set by their auxiliaries at the Jubilee Rally in Cincinnati for the Jubilee Offering is $15,000.

Eureka College

Eureka College is compelled to go to court to protect her interests. A friend of the college a few years ago made a will leaving the college "the residue and remainder" of her estate. This amounts to something like $80,000. There is a contest filed against the estate and the matter is set for trial, in Springfield, Ill., Nov. 28. There is absolutely no ground for the contest. The claim is made that the woman lacked "testamentary capacity." If the woman who made this will was not perfectly sane and reasonable when she made it, it is evident that we will be compelled to build several more insane asylums in Illinois. This item of news we feel is necessary because it has been reported that Eureka College had come into possession of this estate valued at $80,000. It has not been counted as any part of the endowment fund we are raising. We have $75,000 raised besides this.

During the past week another friend of the college has passed away, leaving in her will $10,000 for Eureka College. This will have to stand for at least a year before the college can come into possession of it. It has not been counted, and will not be, as a part of our $125,000 endowment fund. During the past few days another friend of the college has written a will, leaving $22,000 to the college. This cannot be counted as a part of our $125,000 endowment fund.

The fact is, Eureka College has today more than $150,000 in bequests besides the $75,000 we have raised on our $125,000 proposition. This is the strongest argument in favor of the success of the present campaign. We need $50,000 more by Commencement to finish our present proposition: But, with its completion, the college will be out of debt,

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Some of these remarkable prayers are appearing month by month as the frontispiece of "The American Magazine" during 1910. For a complete sketch of their significance and of the author's personality and work, see the brilliant sketch of him by Ray Stannard Baker, which constituted the leading article of "The American Magazine" in December, 1909, and is now the culminating chapter of Mr. Baker's book on "The Spiritual Unrest."

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IT so happens that in this year 1910, when a new tide of foreign missionary interest is flooding America, the oldest foreign missionary society of the land, the American Board of Commissioners for Foreign Missions, celebrates its centenary. There is therefore a double timeliness to this volume written by the Board's Editorial Secretary, in which the history of its first hundred years is briefly told.

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have $150,000 endowment and $150,000 in wills and bequests. If this isn't enough to move the friends of Eureka College to an intense activity during the next few months, I don't know what it would take to do it. At least $40,000 of these bequests have been written during the past two years as result of our Endowment Campaign. We cannot count this amount because our pledges must begin at once to draw interest at the end of the campaign. H. H. PETERS.

The Missionary Spirit and the Chicago Churches

These are days of great achievement among the Chicago churches in missions. During the recent Jubilee movement the ladies of the C. W. B. M. raised a special fund of two thousand dollars and announced that the total gifts from the Chicago churches to this society this year would be four thousand dollars. On Tuesday evening, Nov. 22, a little company of forty people from the various churches about Chicago met in a down town restaurant and raised a special fund of fifteen hundred dollars for the work of the new mission station at Lotumbi, Africa

This achievement would not be remarkable in many of the cities of our brotherhood. In Chicago, its significance arises from the fact that not over three of our churches are even comfortable in their finances and none of them are rich. We have five thousand Disciples identified with our churches. These are in about twenty-two different organizations. Almost every church is either building, or planning to build, or paying off a debt on a building. Running expenses are high in the city. The members themselves are for the most part gathered from the class that hopes to make a fortune rather than from those who already possess one.

The little meeting in the Faddis restaurant was one that will not soon be forgotten around Chicago. Secretary Stephen J. Corey was there to present the large considerations of missionary policy involved in the African situation. On a map were the locations of the stations on the Congo and its branches, Bolengi, Longa, Lotumbi, and Monyeka. The Belgium government has been exceedingly unwilling to grant new stations for Protestant mission work. Only the pressing necessity of having more medical work done got the grant of Lotumbi. The station was granted earlier than was expected and owing to the debt in the treasury of the society, the board cabled Dr. Dye that they could not enter. Then the missionaries in their heroism decided to divide up and hold the new station until reinforcements arrived. Mr. and Mrs. Smith, who were sent out by the Chicago churches with their money last year, though but newly arrived on the field, are holding the new station with the help of Mark Njoji, the native who recently visited this country.

The danger to Mr. and Mrs. Smith makes their act one of unusual missionary heroism. They are seventy miles from a doctor, with only a log canoe for transportation. Mrs. Smith has had the fever and is not strong. They have but little command of the language yet with which to cope with the natives.

Secretary Corey presented the significance of the Congo work as the bulwark against the Mohammedan invasion. The Mohammedan missionaries are sweeping down from the Soudan. Only a strong Christian nation like Uganda stretched across their pathway can stop them from taking the continent.

The condition of the society's treasury makes it necessary for this advance work to

AN APPRECIATION

In the time of great need the Chicago churches have come loyally to the rescue for the foreign work.. They have not stopped with generous contributions at the time of regular offerings, but they have rejoiced in doing handsome things in times of special emergency. Last year, when Dr. Dye returned to the Congo, there was great need that Herbert Smith and wife accompany him. The Society had no money to send them; so the Chicago people got together and raised $1,000 in cash. Recently the new station at Lotumbi, Africa, has been granted. It was feared it could not be held because of lack of funds. Again has help come in a crisis. At Topeka Chicago delegates pledged $1,000 for this emergency. On the 22nd a group of the men and women got together and raised $1,500. Those who understand the struggles these churches are undergoing in a great city, will know of the genuine sacrifice involved in this. The genuine joy with which the money was contributed was an inspiration. Again will the hearts of the brave toilers on the Congo be made glad.

Stephen J. Corey.

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REV. DR. R. S. MacARTHUR,
In the New York Evening Mail.

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be done by a special offering turned into the treasury by January 1, if the work at Lotumbi is to be held.

Mrs. Dye was present. She is well known in the Chicago churches by this time. She made an address full of personal incident and explained in more detail the nature of the emergency. The society hopes to secure further grants as time goes along but should a backward step be taken after a grant was made, our people might expect no more favors from a government which is thoroughly committed to the pushing of the Catholic claim to this territory.

C. G. Kindred took charge of the raising of the money. It cannot be said that any money was "raised." It was freely given. In a quiet and matter-of-fact way the brethren talked over the need and the means at hand for meeting it. Nearly all of the giving was by churches, though some special individual gifts were made. It had been originally intended to raise a thousand dollars that evening. This amount was raised without any co-operation from some of our stronger churches like Englewood and Jackson Boulevard. When the situation became apparent to the meeting, it was thought by those present we should give fifteen hundred dollars. The chairman was inclined to protest raising such a large amount, whether in real earnest or to continue to delude brethren that they were really doing this thing themselves. The audience simply stayed and insisted upon giving the money. The last seventy dollars was made up with a flourishing of bills of small denomination by the audience for a few minutes.

The meeting closed with two short prayers and the singing of a hymn. Chicago had said for the "nth" time what she ever says in the presence of an urgent situation, "I will."

Some of us on the field here can hardly understand this quiet but remarkable missionary awakening. Perhaps it is the city which makes us feel great human problems. We see the problems of the mission field in some form in our urban life. We are not talking much any more about plucking brands from the burning. We are profoundly moved, however, with the idea of giving the non-Christian races our civilization, with its sanitation, education and industrial achievements. Above all are we interested in giving them our great Christian thought of a coming brotherhood of man which shall make it easy evermore to believe in God the Father.

Ashley J. Elliott

This prince among the Christian business men of our churches, died at his home in Peoria, Nov. 10. Though not well for several months, he had been confined to his room but a few days when the summons came.

He was in the prime of vigorous manhood, having been born Jan. 19, 1862. He spent his boyhood and youth in Indianapolis, where he was an active member of the Third Christian Church. He was the son of Mr. and Mrs. J. Perry Elliott, and the mother, a most estimable Christian woman, survives him. One brother, Walter, is a missionary in China, another Ernest, is assistant secretary of the National Brotherhood of the Christian Churches. Howard is a successful railroad man in California, and a sister Rose, has made an enviable record as a teacher in the Indianapolis schools. He was married Nov. 26, 1883, to Miss Alice Washburn, who, with the three children, Hiram, Chester and Dorothy, is left to carry a heavy load of sorrow. Both the sons are married and are successful business men.

He and I have been good friends since we were boys. I loved him like a brother. He was a brave, strong, good man. He took an active interest in Christian work. He was for many years a trustee of Eureka College, for two years the President of the Illinois State Y. M. C. A., and had served a long time as one of the State Executive officers. He was an enthusiastic Sunday-school worker. He attended nearly all of our Congresses, and National Missionary Conventions, and knew, and was loved by, a host of our people.

One of the last things he did was to superintend the building of a chapel in a day in Peoria.

The funeral services were held in the Central Church of Peoria, Sunday afternoon, Nov. 13, at two o'clock. They were conducted by Bro. W. F. Turner, his pastor, assisted by Bro. William Price, the minister of the Howett St., Christian Church, and the writer preached the sermon. A great concourse of railroad men, Y. M. C. A. workers, Sunday-school officials, and Brotherhood men, and sorrowing friends overfilled the big room.

We covered his casket and his grave with heaped blossoms, and we left his body on a hillside overlooking the Illinois river, and came away, a sense of irreparable loss tugging at our hearts.

Surely the world is poorer, since this friend of my youth went away.

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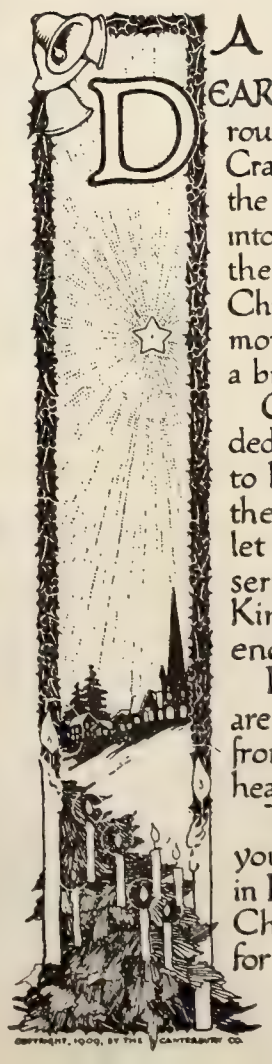
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On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

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700 E. 40th St., Chicago.

THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ..... 2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship..... 3. To know and to do our duty to others..... 4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS	
BEGINNERS		To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON	
First Year .	4		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV	Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV	Ready
PRIMARY		To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3 such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS	
First Year .	6		Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV	Ready
JUNIOR		1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN.	
First Year .	9 and 10		Teachers' Text Book—Part I, II, III . . Pupils' Book for Work and Study—Part I, II, III . . . . . (With picture supplement)	Ready
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Jupils' Book for Work and Study—Part I, II, III, IV . . . . . (With picture supplement)	Ready
INTERMEDIATE		To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral: but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD	
First Year .	13 to 15		Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . (With maps)	Ready

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THE CHRISTIAN CENTURY

Volume XXVII. December 8, 1910 Number 48

The Disciples

and the

Religious Press

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Disciples and the Religious Press

UP TO THIS TIME, THE OPENING OF THE SECOND CENTURY OF THEIR HISTORY, THE DISAPPOINTING FACT MUST BE DELIBERATELY RECORDED THAT THE DISCIPLES' MESSAGE HAS NOT YET BEEN HEARD IN CHRISTENDOM.

As the forward movement among the Disciples for the further practice of Christian unity gets under way it finds its full significance discounted by the indifferent attitude of the religious press.

At the Topeka convention there was a strong sense of fatefulness and prophecy upon us. The organization of a Council on Christian Union to propagate the union sentiment, to establish an open forum magazine for the discussion of all aspects of the problem and to hold conferences in the great cities with leaders of all the churches participating, captivated the imagination of the convention.

Everybody felt that this action, following hard upon the earnest pleading of the convention's president that the Disciples change their attitude toward their Christian brethren, would waken a response in the Christian world as nothing else had ever done.

Our expectations were reassured that week when the daily press told us of the action taken by the Episcopalians at Cincinnati and that taken by the Congregationalists at Boston, looking toward the unity of Christ's people.

Thank God! our hearts said, unity is in the air. The report of the Topeka gathering will be news—good news, and every religious newspaper will tell what the Disciples have done in the same pages that tell what the Episcopalians and Congregationalists have done.

* * *

A month went by. Not a word appeared in the religious press outside the Disciple group of papers, save in one coarse-grained publication, which launched a hostile attack.

The great theme in these papers, meanwhile—aside from denominational matters—was Christian unity and recent steps taken toward it. That the notable action of the Disciples should have been totally disregarded led to the writing of the letter printed on page 7 of this issue.

Our readers will do well to read all the replies received. There is a courtesy and frankness in them that is grateful. But there is, even in those whose writers protest warmest sympathy with us, an implication that when it comes to the world movements of religion they do not reckon with the Disciples of Christ.

A similar attitude was revealed at the Edinburgh Conference, where with twenty-five delegates and more than fifty visitors from America, not one Disciple was called upon in the discussions. Dr. J. H. Garrison has already voiced the sense of injustice felt by Disciples in attendance there.

It is not the disregarding of the Topeka convention alone, which forms the basis of our present inquiry. It is, if one may put it so, the systematic unconsciousness of the leaders of American Christianity that such a body as the Disciples of Christ exists.

It is inconceivable, of course, that there is any animus in the oversight. The suggestion that religious leaders are in a cabal to repress the Disciples is too crude to be even mentioned. The declarations of friendliness by most of the editors are to be taken at their full face value.

These men simply are not *aware* of the Disciples, that is all.

It is humbling to us to write in this strain, to betray any consciousness of slight. But the profound passion of Disciple hearts to add their testimony in behalf of unity to the great words being spoken by others is alone our justification.

* * *

We wish to face the facts. We do not complain of others; we examine ourselves. However others may have been at fault through prejudice or ignorance, it is possible that part of the explanation lies with ourselves.

There is point in the observation made by Dr. Ward that the Disciples are not strong in the great cities, where the newspapers are published, nor in the east, where many of the great continental religious movements arise.

There is point, too, in the admission by some editors that the Disciples are not well understood. As a people, we seem to have had an extraordinary faculty for getting ourselves misunderstood.

Even while this sentence is being written, the postman brings a letter from a distinguished editor in the east, asking if the Disciples believe in baptismal regeneration! Mechanical notions of the Holy Spirit have been attributed to us. We have been classed with Unitarians. Until recently our true name was rarely applied to us without parenthetical explanation; and not two months since, a distinguished bishop referred to us as "Campbellites," in the formal sermon delivered before a convention which had just received a tender message of greeting and God-speed from our convention assembled at the same time.

Among other reasons might be named a certain clannish spirit which has kept the Disciples to themselves, an overwrought consciousness of difference between themselves and others, which has acted to inhibit their free fraternizing in Christian circles. This clannishness, it should be said, is fast being overcome.

Moreover, it will be admitted that the fact that Disciples have not produced a literature to mingle with the literature of the Christian world, and, in its silent way, acquaint the leaders of the Church with our ideals and spirit, is every way unfortunate.

But no doubt the most hindering fact in the way of a fair consideration by the Christian leaders of the achievements and ideals of the Disciples is the feeling that Disciples are making sectarian capital out of their Christian union talk. With more or less consciousness, intelligent churchmen resent this.

They hear us talk of union without a human creed, and see us setting up what happens to be our understanding of the Scripture in one or two points as the exclusive basis of union with them. In the presence of this inconsistency, so flagrant, so irreconcilable, to them, they are impatient, and refuse not only to go out of their way to learn more of our true spirit, but even to interest themselves in the facts that are all but thrust upon them.

* * *

The Christian Century wishes to say to the religious press whose editors' words are printed in our columns this week, that the Disciples are entering a new day. There is a strong forward movement now taking place within our borders. It is a movement in which "progressive" and "conservatives," are sharing, in which, indeed, these theological party lines are almost obliterated.

With greater urgency than ever, our testimony for unity is burning in our hearts. It is that we might bear this testimony that we came into being.

What holds the Disciples together is not a creed, or a ritual, or an ordinance, but a *plea*—an appeal to the Church of Christ to end its divisions and be one body. And with the success of their plea the bond of their distinctiveness will be broken and they will rejoice to be merged in the richer fellowship of the united church.

Plainly, the success of such an enterprise is not attained by building up a great denomination. The mere multiplication of churches with rapid increase of membership—gladdening as this is to our hearts as a token that we are bearing our part in the common Christian work of converting the world—does not satisfy the conscience of the Disciples.

Our deepest concern is to be interpreted by the moulders of Christian opinion to the church universal as a people who believe in the duty of Christian unity and already are striving to practice it.

With this ideal and purpose we believe our achievements and struggles have newspaper significance of the first order.

Social Survey

BY ALVA W. TAYLOR

A Socialist Experiment Station

Milwaukee is to be our socialistic experiment station. If the good beginning being made by Mayor Seidel and his associates is kept up a new era in municipal government may be inaugurated. It may not be socialistic government, but it will be clean city administration and a rebuke to the old time political and gang domination of city affairs. Milwaukee elected a socialistic administration because it had been observing for some years that the socialistic element in both its city council and state legislature were always for those things that promised good for the public and against those that gave privileges to the corporations, the contractors and the gang. They have now won the county and a congressman on the strength of six months' trial that promises as much political honesty to the square inch as the Cream City had known of political crookedness from time immemorial. And yet it is not socialism as a theory that has made good thus far, but only a new party as a clarifier of conscience in regard to public duties. Tom Johnson and Mayor Gaynor did and are doing the same thing in so far as personal power could achieve, but the socialists of Milwaukee have the advantage in having made a clean sweep, and in all, so far, being of the same mind about what to do. To the dismay of the calamity howlers, they have not attempted any doctrinaire revolutions. They have just started in to "make good" by beginning at the beginning and dealing with each problem as it arises. They have changed less than one per cent of the city employees, thus rising above the iniquitous doctrine that to the "victor belongs the spoils." They have been concerned only to have the best man on the job regardless of his politics. Mayor Seidel says they will not allow the great corporations to monopolize the service of the experts—that the people need them much worse. Of course there are partizan socialists who do not like this, just as there are Prohibitionists who rejoice when the saloon wins over any other sort of a campaign than their own.

The Common Sense Method

Instead of the doctrinaire, the Milwaukee socialists have adopted the common sense method. The chief source of corruption in the big cities is the contract system and in the granting of franchises that carry monopolistic privileges. Before they came into office they had exposed a deal in the building of a viaduct that saved the municipality $160,000. Since coming, they have unearthed another paving deal that will save $25,000 this year alone. They are cleaning up the purchasing department and promise to effect there an ultimate saving of $100,000 per annum. They discharged all the political hangers-on and put the public servants to work, purged out a lot of petty grafting, found ways to utilize much of the waste that goes to the city dump, and are using the old creosoted paving blocks to restore asphalt on worn out streets and make new paving of it. They were left a deficit of $250,000 by the Democratic machine administration and will refuse to issue bonds longer to cover any deficits for current expenses. They expect to save enough out of current expenses instead to pay off the old regime's waste. They have sued the Street Railway Co. for $72,000 unpaid car licenses and will collect $5,000 annually from that source henceforth. They have won every suit of the kind so far and can hardly fail to win this one. They have plans under way by which they hope to save $500,000 annually by utilizing the city sewage after the Berlin method, and have already effected a saving of $75,000 by managing the people's business as they would their own. They have designed the best municipal prison in the world to replace the old work house—one of the worst in civilization. They have brought about the depression of many grade crossings by simply insisting that what ought to be done, be done. They have abolished liquor selling and other evils in the Red Light district and have refused some seventy-five saloons renewals of their licenses, serving notice on the business that it must clean up. But we repeat, this is not peculiar to socialism, it is peculiar to common honesty and public spirit only.

Will the Experiments Succeed?

So far, the test of socialism in Milwaukee has been that of public spirit and common honesty. In that preliminary test the party has made good. But that may be incidental to the fact that time has brought none of the human element of greed into their success. There is no doubt that their party greed is for the public good, but what will party success do for them? It remains to be seen whether they can keep partizanship and greed out of their success. But the real test of socialism comes, not in what they have done, but in what they propose to do. The socialization that is the end of socialistic contention is yet ahead. Their common sense method augurs well for a fair test of the experiment if only they are not handicapped by a denial of enabling acts. They will first establish municipal coal and wood yards, believing they have that legal right under the present charter. Then they hope to establish city ice plants and build comfort stations. They hope to meet the saloon evil by providing recreation and play centers and by providing plenty of clean, wholesome fruit at the cheapest possible prices. They have designed a series of radiating, parked avenues, that will reach from the heart of the city to the suburbs, and along which the people may live with an open green before them. They plan to put street cars on each of these avenues and give a three cent fare and at the same time inaugurate municipal ownership of street railways. In laying out these parked roadways they plan to buy all abutting land in the suburbs and by reselling the excess, realize enough from the increased price the improvements bring to pay the whole bill. They will open a municipal quarry in a rock-bed near the city that will supply crushed stone for streets at a fraction of the contracted cost, and hope to build a municipal printing plant that will not only enable them to save on printing bills, but to enlarge the publicity functions so that all the people may become interested in their city's affairs. Their street car system will include a series of local depots for the delivery and transfer of freight so as to keep the streets more clear of trucks and transfer wagons. They are already dividing the city into zones so as to keep factories and dwellings apart, and this is but one of the methods by which they propose to protect the workers and their children by protecting their home life. Perhaps the most appealing plan they propose is that of a suburb of workingmen's cottages. They will set apart a section for that purpose and Thomas Edison has offered them the use of his famous concrete model and molds free of all charges. He is intensely interested in the undertaking and will lend all the aid possible to it. He promises that they can build cozy and comfortable cottages for $1,800 and pay the bonds off in a few years with the income from rentals that are much reduced from the usual charges. The success of these plans will be a socialistic success.

A New Scourge

No sooner is one scourge banished than another appears. The mention of meningitis has been enough to make parents shudder. Now comes an equally terrorizing malady in infantile paralysis. It comes generally in heated seasons, July and August being the time of greatest danger, but is not specially a warm climate affliction at all. The greater number of cases have been observed in the neighborhood of congested foreign populations. It is notable that colored people have rarely been afflicted with it, but that may be incidental merely. It usually attacks children of from one to five years, though youth is by no means immune, and it has been known to take the lives of those in the sixties. It attacks the motor neurones—those ganglion cells of the spinal cord that control the development and movement of the muscles. As soon as the inflammation sets in the muscles begin to atrophy. The paralysis is most likely to be that of the legs first, but children soon become unable to hold up the head and digestive troubles follow. If the disease can be quickly arrested, normal or nearly normal functions may be resumed, or, in other words, there may be a nearly complete recovery. But three-fourths of those who do not die are never normal and must go through life crippled. The bones do not grow, the joints may be deformed, circulation will be poor, and digestion impaired. From one-third to one-half the cases result fatally even under best of care. The bacteria that causes this scourge has not been isolated. The most powerful microscopes cannot detect it. Like small-pox, it seems to be a virus infection. The Rockefeller Institute is devoting much attention to the study of it. It was reported, and noted in these columns, some time ago, that Dr. Flexner of that institution had discovered its vaccine, but this report was premature. It comes in epidemics, and while its genesis is as yet undiscovered, there are many signs that point to ultimate discovery. That insects may carry it and that it may be carried by those who do not themselves take it, is pretty clear. Complete isolation of children should follow any announcement of its presence.

Editorial Table Talk

The fifteenth annual report of the Board of Ministerial Relief has just been received. It contains the statement of services rendered through the year to superannuated ministers and their families, several extracts from letters of appreciation from such beneficiaries of the fund, the address of R. W. Abberley, delivered at the Topeka Convention, and the acknowledgment of receipts amounting to $16,372.

A significant illustration of the new forms of book-making with thin pages and flexible covers is found in the announcements made in reference to the new (11th) edition of the Encyclopedia Britannica. Twenty-nine slender volumes make a row about a yard in length, with a total weight of eighty pounds. The same amount of reading matter printed upon ordinary paper makes a row more than double the length, whose weight is two hundred and thirty pounds.

Rev. Charles Stelzle, the Secretary of the Church and Labor department of the Presbyterian Board of Home Missions, and also of the Social Service Commission of the Federal Council of Churches in America, has opened a "Labor Temple" in New York City at the corner of 14th Street and Second Avenue. The Temple is open constantly, and there are special programs of high class for the benefit of working people, every day in the week and at practically every hour on Sunday. Mr. Stelzle issues the "Labor Temple Bulletin," which gives full information regarding the week's work, and also a brief editorial of just the sort that working men would most appreciate.

During the Chapman-Alexander meetings in this city, thousands of New Testaments were distributed at the various churches, and large numbers of copies of the little pamphlet statement regarding "The Pocket Testament League Around the World," which is illustrated by many photographs of groups of New Testament students in various lands. The League was started by Miss Helen Cadbury, who later became Mrs. Charles M. Alexander. The copies of the New Testament distributed contain a membership pledge for signature, a statement of the purposes of the Pocket Testament League, and a schedule for a chapter a day through the year. This completes the New Testament once, and as far as the Book of Acts on a second course.

Mr. Guy W. Sarvis, of the Hyde Park Church, Chicago, has recently spoken at the local conventions of the Laymen's Missionary Movement in Aurora and Freeport. He reports that the interest which reached a climax in the great Chicago convention last spring seems to be well sustained, and that there has been no serious reaction from the great enthusiasm of last year. Men who have never been interested in missions before have become profoundly interested in both missions and the church. The two things which these conventions are everywhere doing are to promote the habit of "getting together" among the churches of a community, and to make many business men take their religion seriously enough so that they are willing to make real financial investments in it.

In Utah the Democrats have declared for state-wide prohibition. In South Carolina the candidate of the prohibition element was defeated by the man who favors local option. In Tennessee, the nortorious Patterson, was compelled to withdraw from the race and Senator Bob Taylor, who as governor helped to give the state the law that sent the saloons from all but the large cities, is running in his stead, while the prohibition or Carmack Democrats are supporting the independent Republican candidate. Texas nominated a local option man but the state-wide prohibition people had unfortunately divided their vote between two men and so were defeated though casting a large majority of the total vote. The liquor dealers' organization acknowledge that a referendum on the question is inevitable.

Substantial and Effective Service

The Religious Education Association is performing its work in a quiet and effective manner throughout the country. Its headquarters in Chicago have recently been moved from 72 Madison street to the McCormick Building at the corner of Michigan avenue and Van Buren street. It is organized to render the service of a bureau of information regarding all lines of religious education. From January to October more than three thousand inquiries were received by mail regarding method, materials and literature. Thousands of circulars, booklets and other forms of printed information have been sent out. There is a large library and permanent exhibit of great value to visitors. People who are interested in any form of religious education could not do better than to spend an hour or two in the office of the Association examining the materials there exhibited. Conferences have been held by the General Secretary in twenty-five or more important cities and universities in all sections of the country. The Association has now a membership of 2,500 people, who are receiving the journal, "Religious Education," and are gaining the values of the work of one or more of the sixteen departments.

Non-partizan Felicitations

The election returns indicated one fact, pleasing to Disciples of whatever party. That fact was the almost certain election by the coming congress of Champ Clark as Speaker of the House of Representatives. In response to a note of congratulation, which bore the good wishes, not only of the Disciples of Chicago, but also the local chapters of the Delta Tau Delta fraternity, of which Mr. Clark is an honored member, the following letter has been received:

Dr. Herbert L. Willett,
University of Chicago,

My dear Friend and Brother: I was very glad indeed to receive your very kind letter of congratulation. Also extend my thanks to the Delta Tau Deltas. It is pleasant to be remembered by one's friends. It looks like I would be elected Speaker, although there is nothing certain in this life, except death and taxes. The opposition seems to be fading away rapidly. Truly your friend,

CHAMP CLARK.

Christianity and the New Era in China

Those who looked in upon the meetings of Chinese students held at Chicago and at Hartford last summer were struck by the fine-appearing young men who were the delegates. They were without queues, neatly dressed, genteel in deportment, ready of speech and wit, solemn in demeanor, and in fact gave the challenge in dignity and wisdom to any body of Anglo-Saxon men of like maturity. There are 500 of these young men in the United States, sent by the Chinese government. Though the Christian community in China numbers but a few thousands among the millions nearly one-third of these students are Christians. This is a parable of the part Chinese Christians will play in the remaking of China. These students are chosen by examination and on merit. The Christians excel as they ever do in mission lands and go to the forefront.

A splendid illustration of the practical manner in which the missionaries are helping to make the new China was illustrated in the coming of Halley's comet. From time immemorial the Chinaman has thought a comet a manifestation of the terrible dragon and was terror struck. This year the Christian Literature Society printed a poster telling when and how the comet would come and giving it a natural explanation. When it fulfilled their predictions and appeared on schedule time and answered descriptions the Chinese said that if they could tell when it was coming they must know all about it and there was no fear. The poster was distributed by the thousands and the newspapers published it in many places. Today the missioner does not denounce all things Chinese and go to save a few out of destruction. He goes to make all China better and to lend the greatest aid to the greatest number by leavening all the life of the people. His is a civilizing task, and to his gathering of the groups of Christians who become the leaven of the new social life of the people, he adds the leaven of his instruction in all that makes for destruction of the old superstition and the education of the nation in the arts of a higher life.

No better illustration of the exceptional way in which the Christians of the new era enter into the life of the times can be given than that afforded by "The Commercial Press" of Shanghai, as described by Dr. A. J. Brown. It was started twelve years ago by some young men who worked in a mission publishing house. Today it is capitalized at $1,000,000, employs 1,000 men, distributes one-fourth of the profits to the employes and sets aside another fourth for schools and insurance for them. An example for America as well as China.

A Chicago Ministerial Monday

If there are any ministers in Chicago who are acquainted with what is generally called "blue Monday," it must be those who have less work than the average member of our local ministerial associations.

Generally speaking, Monday is about the busiest day of the week for a Chicago minister. He may waken in the morning with a relieved sense of freedom which has not been his since the early part of the previous week. For, as the days went on, there came, of course, that increasing burden of the coming Sunday's ministries, in addition to all the stressful duties that each day presented.

But the momentary sense of leisure which a Monday morning brings is soon dissipated by the recollection of the ministerial engagements which his relation to denominational and interdenominational work compels.

A typical Monday in the calendar of the Chicago churches was that of last week, November 28. Nearly all of the Ministerial Associations hold their session at 10:30 a. m. But once or twice in the quarter these are adjourned to make way for the union meeting at Association Hall under the auspices of the Federal Council of Churches.

Such was the program last week. The Chapman-Alexander evangelistic meetings had closed the night before. It was proper and indeed necessary to have the theme of the follow-up campaign presented. The meeting was devoted to that subject, and addresses were made by one of the evangelists in the large company of Chapman co-workers, and by one of the Chicago ministers who may be called, in a special sense, an evangelistic pastor.

Then Dr. Bacon, the new Secretary of the Federal Council for the central department, including nine states, with headquarters in Chicago, was introduced and made a brief statement regarding the plans of his office and the opportunity of securing the next quadrennial convention of the Federal Council for Chicago.

This suggestion was followed by a resolution inviting the officers of the Federal Council to select Chicago for the great gathering of 1912, to follow in due succession the preliminary convention held in New York five years ago, and the first convention held in Philadelphia last December. This resolution was carried enthusiastically.

The next engagement was a luncheon given by the Executive Council of the Religious Education Association to Bishop William Lawrence of Massachusetts, the successor of Phillips Brooks and the association. About fifty of the leading business and professional men of Chicago were present.

Bishop Lawrence made a clear and urgent statement regarding the ideals of religious education as they are conceived by the association, and spoke of the hopes entertained with regard to the next convention, which is to be held in Providence in February. He was followed by Mr. Henry F. Cope, the General Secretary of the Association, who in a brief and pointed address outlined the methods and activities of the Association, which has now become the recognized instrument for religious education of an interdenominational and scientific character.

Then came a meeting of the Executive Board of the Illinois Vigilance Association, which has accomplished such admirable results in the suppression of vile literature, the rescue of young women from lives of shame, and the protection of children from vicious influences.

The next item on the program was a hearing accorded to the representatives of both sides in the great garment workers' strike, which is now working such havoc among the laboring classes in Chicago. It was really an adjourned meeting of the united churches of Chicago under the auspices of the Federal Council, and in a way continued the morning session.

The Council had asked representatives of both employers and employes to be present. Hart, Schaffner and Marx, the leading manufacturers of clothing involved in the dispute, sent a letter stating that their side of the controversy had been fully published in the press of Chicago and they declined to make further representation.

The strikers were represented by Professor Coleman of Wellesley College and three of the operatives. Professor Coleman has been spending several months in Chicago studying the labor problem at first hand. She is an expert on the subject, and brings to her statement of the case a knowledge of the industrial situation both west and east, and a rare sympathy for the people who are fighting this great battle for better conditions.

She and the girls with her gave very effective accounts of the conditions under which the garment workers are compelled to labor. The sweating process, the "speeding up," the long periods of idleness between the rush seasons, and the low wages paid, were set forth in graphic and convincing fashion.

A resolution was passed empowering a committee representing the diferent ministerial associations to present to the manufacturers of garments the urgent request of the united ministerial bodies that they submit the matter to arbitration and consent to deal with a committee representing their striking employes.

Later in the day it was learned with satisfaction that the City Council of Chicago was taking almost precisely similar action.

By this time the dusk had settled down, and most of the ministers hurried away to their homes or to other engagements. But that will give some idea of the sort of program which the average minister in Chicago is likely to face on the Monday morning when he most feels that he would like to take a whole day for the odds and ends of his correspondence, reading, and the like.

Yet perhaps it is the very best way in which to get out from under the lingering spell of Sunday's work, both its inspiration and its depression, and to prepare himself for better work by contact with problems so much larger than his own parochial work, and so much harder to solve, that he goes back to his task with a sense of its definiteness, simplicity and attractiveness.

The Service Rendered by Ministers

Paul was the representative of the Christians to the Roman world. Attacks upon him were attacks upon Christianity. It might be supposed that all the Christians were ready to defend him, even at the risk of their lives. But there were some who did not have the courage to give open and unfailing support to the apostle or who did not have the intelligence to recognize what was involved in the attacks upon Paul. It is hard for the average man to see clearly the justice of a cause that does not promise immediate success, and success with him is determined by the vote of the majority. We ridicule the defeated candidate and we continue to regard him as a dangerous man long after we have adopted all the principles whose advocacy caused his defeat. The minister who has the insight to know the right and the courage to give it his undivided allegiance will often have no one to stand by him.

But Paul was not alone. "The Lord stood by me." Did some high official interpose in behalf of the apostle and secure his acquittal? Was Paul able to make a plea that moved the heart of Nero? No, apparently there is no reference to the outcome of the trial. The Lord strengthened him that the message might be proclaimed. His own faith did not fail. His was loyal to his Master. This was to him evidence that the Lord had stood by him. Whether he was to live or die was not for him to decide. He was willing to accept life or death. But it was his part to keep on good terms with himself. If he lived, it was his purpose to be worth something to his brethren. If he had to die, he was determined to make his death a testimony to the truth of Christ. No man has a right to live if he has to save his life by selling his soul. Not a few of the old ministers among us today have followed the example of Paul. They have thought of the message and not of their reputation or of the kind of success that wins the applause of the unthinking.

It is a great thing to feel that God has delivered us from past evils. It is a greater faith that says, "The Lord will deliver me." Paul was sure of himself and of God. He had been tried often enough to know something of what he could endure for the sake of his faith. He had experienced the help of God many times and therefore he knew God would never fail him. He looked forward without fear. There was no spirit of compromise in his life. Things that were indifferent he treated as indifferent. He was patient with the ignorant and slow. But he knew the goal that was before him and he did everything with a view to reaching the goal. He never chose a temporary advantage that was not a part of the eternal life of the gospel. The church has need of such faith today. There is danger that we shall emphasize numbers and dollars more than the faith that considers the future as well as the present. If we have at the present churches that may with truth be called Christian, it is because there were in the days of our fathers ministers who built for the future and who taught men to go forward to find God.

Midweek Service, Dec. 14. 2 Tim. 4:16-18.

Religion in its true sense is the most joyous thing the human soul can know; and when real religion is realized, we will find that it will be an agent of peace, of joy, and of happiness, and never an agent of gloomy, long-faced sadness. It will then be attractive to all and repulsive to none.—Ralph Waldo Trine.

Why Does the Press Disregard the Disciples?

Opinions of Fourteen Leading Religious Editors

See Editorial Comment on Page 3.

[The following letter was recently addressed to sixteen leading religious editors of the United States. Fifteen replies were received; fourteen of them are given below, one asking further time to prepare his statement for the public.—EDITORS THE CHRISTIAN CENTURY.]

My dear Sir: A curious inquiry has arisen in my mind. I have been scanning the religious and religio-secular papers for several weeks to find some mention of the Disciples' Convention held the fore part of October in Topeka, Kans. I find much comment and repeated attention given to the Episcopal Convention at Cincinnati, the Congregational Council in Boston, the Y. M. C. A. Convention in Toronto, and several references to a Free Methodist Convention, but as yet I have found absolutely nothing concerning the Disciples' gathering. I am writing you and about a dozen other leading editors to see if I cannot discover why the great Disciple gatherings and achievements are so systematically overlooked in our religious press. My inquiry is not the result of pique or petulance in any sense. It is a newspaper man's motive that prompts it. I think that its answer may be instructive to the Disciple constituency which The Christian Century serves.

I wish to ask you personally why your paper made no mention of the Topeka meeting.

Is it because the officers of the convention did not touch the proper publicity button?

Is it because the Disciple movement does not seem to possess significance in the religious world beyond its own borders?

Is it because the Disciple conventions are not legislative bodies? Of course, in this latter event, the Topeka meeting might still have equal significance with the Boston Council.

It surely is not because the convention was small numerically, for there were seven or eight thousand people in attendance. This, of course, is larger than either the Boston or Cincinnati meeting.

It surely is not because the Disciples are so far behind others in missionary achievements, for this year close to $2,000,000 was given by their body for unselfish work beyond their local congregations.

Nor can the reason be that the Disciples lack vitality and evangelistic power, for with all their evangelistic faults, I suppose that they are more vigorous in their propagating efforts than any other American religious body.

Nor yet, finally, can the reason be that nothing significant was projected at Topeka, for while the papers have made much of the Episcopal call for a conference on Christian Unity and the resolution of the Congregational Council on the same subject, the Disciples took action on the establishment of a Council on Christian Union, whose aims and methods, it seems to me, are quite as significant as concerns the changed attitude on the part of the Disciples themselves, and potentially as far-reaching in their practical effects upon Christendom, as anything that was done at Boston or Cincinnati.

I do not mean to be arguing a case with you in writing this. The only reason I have for setting down such facts as I have indicated above, is that you may have at hand the data which constitute the basis of my inquiry and seem to me to justify it. I am trying to find out why a people as large as the Presbyterians, and nearly twice as large as the Episcopalians or Congregationalists, do not seem to the moulders of public opinion, such as you and other editors are, to have more significance. My question is, I may say again, not personal, but editorial in its motive. I should feel like asking it if I were not even a member of the Disciples' church. I shall regard the answer which you may be so good as to give as confidential, if you prefer it; or I may wish, if you will allow it, to use your reply with or without your name, as you may indicate. May I assure you of my highest personal regard for you and your work and the utmost sincerity in asking my questions. Very gratefully yours, CHARLES CLAYTON MORRISON.

THE CHURCHMAN (EPISCOPALIAN).

My dear Mr. Morrison:—I owe you an apology for this delay in answering your letter of November 10, an apology which I hereby make to you as I have had to make to many of my own people, because of the overpressure of work and my inability to keep up with my correspondence. For the past week I have had only one night at home.

I am deeply interested in the point that you make against The Churchman with regard to the Topeka Convention, and can only say that our failure to report would seem to have been wholly due to having no account of the meeting and to the fact that the newspaper reports escaped our notice. My associate who handles matters of that kind was reporting our General Convention, and I had to be there part of the time. Dr. Ward sent me a report of the Congregational Council, and I trust in future that you will be good enough to give me any information that you feel would be helpful to the great cause and that it would be practicable for us to use. Our desire is to colaborate and to co-operate in any way that makes for better understanding and closer fellowship between all Christians. Perhaps even now you would inform me of the specific action taken at Topeka on the subject of co-operation and unity.

I find that you are correct with regard to our failure to report the Topeka Convention but not quite correct in saying that we made no mention of it. Dr. Wells in his report of the General Convention recorded the exchange of messages between Topeka and Cincinnati. This fraternal greeting having been recorded might have suggested to us, if we had been under less pressure, an inquiry as to the action of your convention.

Your letter is thoroughly appreciated and I beg again to thank you for it. Very truly yours, SILAS MCBEE, Editor.

THE INDEPENDENT.

My Dear Sir:—It may be difficult to tell why the great meeting of the Disciples Convention in Topeka was not more generally noticed in the religious journals. I am not aware but that it was fairly noticed in the western journals. I am perfectly well aware of the greatness of the body, one of the greatest in the country and one that has grown very rapidly, but it has not had the notice which its magnitude deserves. Perhaps one reason and an important one, is that it has been largely a country church. It has not been particularly a city church, like the Episcopalian and the Presbyterian. For that reason it has escaped observation in the centers where newspapers are printed. Further than that it is a western body and very little known in the east, and it is not strange that eastern journals have given little notice of it. You refer to the fact that its polity is congregational, and yet you say that the Congregationalist National Council was well noticed in the papers. I might say, however, that the Baptist meetings are not much noticed in the papers and that the Congregational National Council probably would not have been but for the fact that the American Board held at the same time its centennial; and I may add that pretty serious questions of church management had been before the denomination for three years and had attracted some attention. Very likely also the Church of the Disciples has not particularly made itself known. It has been too busy making converts to do much advertising.

And this reminds me that I wish you can send me the action taken at Topeka for the establishment of a Council on Christian Union.

I may not have correctly given or fairly judged the reasons for the public oversight of the Church of the Disciples, but these are the points that occur to me. Very truly yours, WILLIAM HAYES WARD.

New York City.

THE STANDARD (BAPTIST).

Dear Mr. Morrison:—I have your favor of Nov. 14. There is no particular reason why The Standard made no mention of the meeting of the Disciples at Topeka. The matter did not come before my attention in any way that was striking, and therefore it was overlooked, especially as the meetings occurred at a time of the year when all the editors of The Standard are apt to be out of the city in attendance upon state convention meetings, and when matters of this sort are not so carefully studied as would be the case at other times of the year.

I am sure that anything that was of religious interest in the annual convention of the Disciples would be regarded as fit material for publication in The Standard. It must be, therefore, that somehow or other, the daily papers did not make any particular notice of the meetings, and therefore the matter was not called to our attention by publication of this sort. But that is the way of the daily papers in treating important religious gatherings. A football game, with twenty-two players is, according to daily newspaper standards, very much more important than a religious convocation with 3,000 or 30,000 participants.

It might be well for the Disciples to follow the notable examples of some other de-

nominations, and appoint special committees on publicity of the proceedings of their conventions. Material is thereby provided in a way which tends to accuracy as well as to publicity. The average reporter for the daily papers is woefully ignorant of what is going on in a great convention and of its significance. Very truly yours,

J. S. DICKERSON,
Chicago. Managing Editor.

THE LITERARY DIGEST.

Dear Sir:—In reply to your favor of the 16th asking why we overlooked the convention of your church in Topeka, I would say that we do not aim to report the conventions of the various religious bodies, unless they contain some special features of interest to all our readers, including all religious bodies. Our religious department thus presents quite a hard problem, and many readers cannot understand why we omit reference to some meeting or speech that is of intense interest to their special church, but of little or no interest to anybody else. We leave these matters of interest within each church to the denominational papers, and treat only the topics that will interest everybody. We are constantly on the watch for topics of interest in such gatherings as yours, as you can readily see that it would be fatal to us to adopt an attitude of coldness or indifference toward any religious body. Very truly,

New York. WM. S. WOODS, Editor.

THE LIVING CHURCH (EPISCOPALIAN).

Dear Sir:—Replying to your favor of 18th inst., we would say that The Living Church is a periodical of the Episcopal Church and does not purport to report the news of other Christian bodies. Incidentally, of course, matters of news pertaining to others is referred to when there seems particular occasion, but not in any sense as a matter of implying that the news of the whole Christian world is reported therein. Very truly yours, FREDERIC C. MOOREHOUSE,

Milwaukee, Wis. Editor.

THE OUTLOOK.

Dear Sir: In reply to your letter to Dr. Abbott, who is not here at present, we will say that The Outlook does not now undertake to give reports of all church conventions; and, if you were to scan our columns, you would probably find that other important denominational meetings besides that to which you refer have not been mentioned. We have in times past, very frequently, had paragraphs about the Disciples' Convention, and the only reason we did not have one this year was that no member of our staff was present and no one connected with the Disciples' Church either sent us special information or offered to send us a special report. This would be no adequate explanation if we were undertaking to report all conventions, but, as we have said, we do not so undertake.

Our plan is, as regards not only religious conventions but other important meetings of all kinds, to talk about them or some of them only when we have something special to say. We do not intend to give formal reports of anything, but to select from the vast mass of news that which is of really national importance and about which we have something to say which, we suppose, will interest people of all denominations and in all parts of the country. It is quite likely that the Disciples' Convention did have such important aspects but, as we have said, in some way this year those aspects were not brought to our attention.

A letter from another correspondent who wrote in the same vein as that in which you write led us to say to him that, if he would send us something about the Disciples' Convention which would meet the requirements we have outlined above, we should very probably be able to use it without reference to the question of immediate timeliness. Moreover, you may be perfectly certain that we have not, as you seem to imagine, deliberately marked off the Disciples from other denominations in this question of treatment. We know that church is not only large but influential and abounding in zeal. The Outlook, however, is not essentially a church paper and we treat church matters just as we do political, economic and social matters —that is, on the selective rather than the all-inclusive principle. Yours very truly,

THE EDITORS OF THE OUTLOOK.

THE CONGREGATIONALIST.

My dear Mr. Morrison:—I have received several letters from members of the Disciples Church asking the same question that you ask in your letter of Nov. 12. The only reason why we did not discuss in The Congregationalist the meeting of the Disciples was that such news as we received of it did not seem to me of special interest to Congregationalists. We rely usually on our Chicago correspondent for reports of general meetings of other denominations. Glancing over the columns of our religious exchanges not of your body I don't find much mention of the convention. Quite likely you are right in feeling that it deserved more attention. I am glad to have these letters inviting me to consider what the Disciples are doing. I had not supposed that the movement in your body toward Christian union really signifies what it seems to signify among Episcopalians at this time. I had supposed that it really meant a union in which immersion would be a prerequisite.

I do not think it was because of any prejudice against the Disciples or any desire to belittle their work that caused us to pass them by.

Did you notice whether the Christian Standard, the Christian Evangelist and other papers paid much attention to the meeting of the Congregational National Council? Yours very truly, A. E. DUNNING, Editor.

Boston.

THE CONTINENT (PRESBYTERIAN).
Formerly The Interior.

My dear Mr. Morrison: I am very much interested in your frank letter of the 7th inst. But your premises are not quite as well founded as they seemed to you when you wrote. You have by this time seen our issue of November 10, I take it, and you will discover that on three different pages in the Religious World and Editorial there is a good deal about the Disciples. This will prove to you that I have by no means been indifferent to the convention at Topeka. Of course, the delay of almost a month is obvious, and I am sorry for that. This was partially due to the fact that I had to wait for the issues of The Christian Century to get information that I felt I could rely on, and your full report number did not appear, as I remember, until the last week of October.

I don't know whether I can go on to answer your question further without the risk of appearing unkind. But I trust you'll not take it so, when I say that I think the plain reason why the Disciple fellowship doesn't exercise in the country an influence commensurate with its numbers, is due to the sectarian spirit of a very great portion of your people in the South, where as I suppose two-thirds of your numerical strength must lie. Even in Ohio, I could not have as high an esteem for the Disciple Church as I have learned to have in Chicago. It is not necessary to point out to you the reasons for that. They are comprehended in your own description of the faults of the church which I have quoted in The Continent, and which you are so bravely and forcefully fighting right straight along. To present, as so many of your preachers do, a plea for church union based on a simple acceptance of the Bible without any creed, and then to insist on imposing their own interpretation of the Bible on everyone else, is a paradox which is of course perfectly obvious to intelligent people, but which seems not yet to have occurred to a very great many Disciple ministers. As long as this is the type of preaching by which your people are known, they may accumulate numbers among the thoughtless and bigoted, but they cannot of course exercise any real influence in the world of religion as a whole.

Just in proportion as what you and Dr. Willett are doing comes to success, just in that proportion will your people count in the councils of Christendom. I rejoice to think that the Disciple fellowship is counting more and more just because the body as a whole is turning more and more to your ideals. I am glad to have the opportunity of telling you that I admire The Christian Century in its uphill fight and that I trust you'll have grace and other resources sufficient to keep you going on through to the end of a fine success. Heartily yours, NOLAN R. BEST.

New York City. Editor.

NORTHWESTERN CHRISTIAN ADVOCATE (METHODIST).

Dear Mr. Morrison: I write in great humiliation of spirit, for the Disciples' Convention in Topeka, Kans., appealed to me only as a local and not a national affair. Moreover, I am not quite sure that I have been liberated from the bondage of regarding the denomination as among the so-called minor bodies in which popular interest is but slight outside of the denomination. This, of course, is an outrage and ought not so to be, and personally, I am heartily ashamed of my feeling about it. I wonder sometimes if the prejudice does not arise from the fact of your name, which of itself denotes pietism and a mild fanaticism. You see with what frankness and prejudice, and even ignorance, I write. Will you help me to a better state of knowledge and send me an article of twelve hundred words on the present status and outlook of the body you represent?

For your frank and searching letter and for its helpful rebuke, I remain, Very gratefully yours, CHARLES M. STUART,

Chicago. Editor.

THE WATCHMAN (BAPTIST).

My Dear Dr. Morrison:—In reply to your esteemed favor of the 14th, I would say that I should have been pleased to notice the Disciples Convention at Topeka, but the daily papers gave me absolutely no information regarding it. I did not know that any action regarding Christian union was taken until Mr. Ainslie, of Baltimore, mentioned it in a letter. You know I am very much interested in Christian unity, and especially in the union of the Baptists and Disciples, and I would gladly have given an account of the Convention at Topeka if I had been supplied with information.

We have the same trouble as you. Our Baptist meetings are seldom even referred to in the daily papers. Probably one reason is that they are not legislative bodies, but the special reason is that we make no effort to have them reported. The Congregationalists pay a man to give the Associated Press full reports of their meetings. He has duplicate copies of all important reports and addresses made, and hands them to the reporters of the different papers, and he is in touch with the manager of the Associated

Press, and is his representative at the meetings. He is always a man familiar with journalism, and knows how to put things in shape so that editors will use at least some portion of what he sends.

Of course the Presbyterian Assembly and the Methodist Conference, and the Episcopal Convention, being legislative bodies, with authority, are carefully watched and reported. Congregational, Disciple and Baptist bodies being only voluntary and advisory, do not offer that concentrated interest which catches the secular press. But they will print good accounts if we supply them in suitable shape without cost.

The reports in denominational weekly papers are too late to be fresh and interesting.

With best wishes that Disciples and Baptists may soon be one in work as well as one in Christ. Yours cordially,

Boston. E. F. MERRIAM, Editor.

NAME WITHHELD FROM PUBLIC.

Dear Brother:—I do not care to give my explanation of the general failure of the religious press to give more attention to the proceedings of the Disciple Convention. I may say to you personally that I am not looking for a dispute, and that such explanation could only end in dispute.

I note what you say as to the changed temper on the part of the Disciples as to Christian Union, but see no evidence of great change, though the Progressive or reasonable wing of the church is growing stronger. Its latest proposals of union are as impossible as those of the Roman or Episcopal church There can be no Christian union on the basis of papal supremacy, apostolic succession or a mode of baptism.

Furthermore.—I do not believe that a plan of union originated by a church which is divided as your church is and whose leading men and papers are as intolerant one of another as your papers from the Standard to the Octographic show you to be, is entitled to very serious consideration.

I can rejoice in your success when it is purely evangelistic or missionary, but I have learned from long experience and close association with your leading men, that it is next to impossible to have any intercourse without continually meeting the proposition that your brotherhood is "it" and all of it, and that we unimmersed people are out of the fold, and that denominations are sinful.

If your churches and papers will devote their energies to evangelizing men and baptizing them according to your convictions, and will allow others to do the same, according to their convictions, and will push your own denominational work allowing other denominations to do the same, Christian unity will be promoted.

You have written frankly, and I reply in the same spirit.

THE PITTSBURGH CHRISTIAN ADVOCATE (METHODIST).

My dear Brother.—In reply to your courteous letter of inquiry let me say that I appreciate the spirit of it, accept the involved though disclaimed rebuke and proceed to explain that your convention was held so far west that it received scant notice from the secular papers which we read here and fell at a time when I was particularly busy and did not find time to read our exchanges including your excellent paper and the Standard of Cincinnati. I have seen some references to the action of the convention on the subject of Christian Union and the new attitude taken and desire to know more fully and accurately just what was done and proposed. Suppose I postpone further answer to your inquiries and that you send me an account of what was done and the proposed basis of union. Sincerely yours,

Pittsburg, Pa. J. J. WALLACE, Editor.

THE RELIGIOUS TELESCOPE (UNITED BRETHREN).

My dear Doctor Morrison:—Yours of November 15 awaited my return from a trip to Illinois. In the autumn months we find it impossible to keep in touch with all religious movements, as our own conferences are on and the editors are giving all the help in the field that they can. The Religious Telescope made mention of the general meetings of the Southern Methodist, the Congregationalist, the Episcopalians, and the United Evangelicals. The last named was considered because it has a special fellowship with the United Brethren Church; the Congregationalist because of an acquaintance and the spiritual development several years ago looking toward organic union; the Southern Methodist because of some legislation that they tried to work through which already had been effected in our own denomination; the Episcopalian partly because of the nearness of the convention to our own city and partly because of the discussion on union which seems to mean nothing more than an enlarged Episcopalian Church.

Nothing in the daily papers which came to our office brought the work of your convention prominently before us, and at that time most of our exchanges did not have their customary attention. I have been acquainted with the Disciples Church from boyhood and admire its businesslike administration of affairs. I never did admire the pretension of its members to being the only real church, but I am glad to see a growing spirit of fraternalism and liberality toward other denominations. I am not acquainted with the Topeka plan for union. There was no denominational slight intended by omitting mention of your convention; rather did such go by default on account of stress in the office at the time. Yours sincerely,

Dayton, Ohio. J. M. PHILLIPPI, Editor.

NAME WITHHELD FROM PUBLIC.

My dear Dr. Morrison:—I have your letter of November 16th and have read it with interest. The absence of any notice of your Topeka meeting was not due to any prejudice against your people or lack of interest in your work and welfare. Nothing came to us from the meeting and our paper is always crowded and so it happened that nothing appeared in our columns about it. When your convention was held in ———— I attended one session of it and paid considerable attention to it in articles and editorial notices. Your church is doing a great work and has made splendid progress in recent years. If I were to speak frankly I would, however, mention the fact that ministers of other denominations sometimes feel that you do not treat us altogther fairly. You talk much of church unity and yet you scarcely recognize us as churches. Many of your churches refuse to give letters to our churches. I have had this occur in my own experience as a pastor. We do not complain that you will not receive our letters for we understand you do not rcognize our baptism. When you decline to give letters to your people to come to our churches we wonder what kind of church unity you are after. Another point I might mention is that it seems to me that many of your ministers are riding a denominational hobby. You profess not to be a denomination and yet it seems to me you are one of the most intensely denominational denominations in the country. Your ministers, as I know them, are constantly preaching on primitive Christianity and indoctrinating your people with the idea that your type of Christianity is more Christian than ours. I can tell from the topics anounced in the newspapers that whatever the subjects of the sermon the real sermon is on this distinctive denominational idea. Now we Presbyterians and Methodists rarely preach distinctively on Presbyterian or Methodist points. We simply preach the universal gospel and never make criticisms of and flings at other denominations. As I am growing bold, I will further say that I have found your people much given to proselytizing and they bear this reputation very generally throughout our part of the country. I am pastor of a church myself and members and ministers of your denomination have come right into the homes of my people and tried to persuade the children to go to their Sunday-school. We do not do this kind of thing ourselves and, naturally, we do not like it in others.

Now my dear doctor, I have written this freely and confidentially to you. I have great respect for your church and rejoice in its prosperity and progress. I always speak well of it in the —— when I speak of it at all and I trust you will not be offended at the frank expression of some private views.

Baptist or Methodist

The large company, gathered from far and near, sat or leaned on rock or root in this wide edifice fashioned by natural forces. The preacher poured out his heart, drawing near "through Nature to Nature's God" in the hush and shadow of the hour. After the breaking, i. e., closing, a group of men were earnestly discussing the question of the denomination to which the preacher belonged. The disputants were of different sects, and each seemed to desire to claim the preacher. One said, "I low he's er Babtist. He hed them ther logs er rollin' in the water lak he war a Babtist." A Methodist brother disagreed with this, and said, "I kin tell er Methodist as fur as I kin see, let lone hearin' him talk. He's er Methodist shore." "Hol' on now," said another Baptist; "He's shore er Hardsheller, he worked fore-knowledge right through thet thar talk—hit stuck out et ther beginnin' and hit stuck out et ther end." The arguments were waxing warm when some one suggested that an appeal be made to the preacher's guide to settle the question. The guide knew the preacher's power would be increased as long as no one sect could claim him, so he said to the inquirer, "Each one of yer pretends to know more about God then eeny one, an' ye all reads yer Bible, now if yer caynt pick out yer man when yer see and hear him, I ain't goin' ter tell yer." And with this shot he walked away.—Berea Quarterly.

Marconigram—Prayer

WRITTEN AT SEA BY REV. W. L. SWEET.

A meaningless instrument yonder,
Making an unintelligible noise,
Is flashing out into the distance
Messages of sorrows and joys.
From ship to ship man is speaking,
From shore to shore he is heard,
As he tells how his vessel is leaking,
Or how it flies on like a bird.
And back comes a promise of meeting—
A "keep heart, we fly to thine aid."—
Or an answer of joyous greeting,
"Sing on like a bird—be not afraid."
Out in the midst of life's ocean,
My bark is tossed on the deep;
But my spirit is free from commotion
Because with my Master I speak.
I tell him my joy and my sorrow,
There is nothing but I speak in his ear;
And I know that today, or tomorrow,
His answer I surely shall hear.

Where Disciples Flourish

Bird's Eye View of Accomplishments in Illinois City

BY H. D. WILLIAMS.

Bloomington, Ill. is a great city for Disciples. They flourish here. They have three fine congregations with a combined membership of about 2400 in a city of 33,000. The writer is not acquainted with any other city where the Disciple churches enroll so large a proportion of the population, are so free from



Rev. Edgar DeWitt Jones.

cliques, have less of the class spirit and possess more of the spirit of real service for the kingdom of God.

The Statesman and General.

Every well-informed Disciple knows that J. H. Gilliland came to this city over twenty years ago and generaled the cause until a few months ago. Under his masterful leadership the three splendid edifices were erected and he was successively pastor of the three congregations, taking the lead in the organization of the two younger. No one can think of the achievements here without credit to J. H. Gilliland. The churches gratefully recognize him as their benefactor and hold him in highest esteem.

In 1906 when Mr. Gilliland left the First Church to lead the new Second Church the mother church called its present pastor, Edgar DeWitt Jones, then with the Franklin Circle Church in Cleveland, Ohio. Mr. Jones is still a young man, being only thirty-three, but he has made himself worthy of a careful study by other ministers. His leadership is unique. It may be termed the leadership of magnanimity. His self-abnegation, his charming personality and his genuineness are so very evident that all things count it a joy to give him right of way. Thus he leads without effort and without friction.

Sermons Carefully Prepared.

As a preacher, Mr. Jones is simple, direct and practical. His sermons are evidently prepared with great care; but they are delivered with an ease and freedom that have no suggestion of the study. He makes no attempt to be erudite or profound, but strikes at once at the heart of his subject around which he builds a practical and helpful discourse. He never rants or storms.

He calmly talks right on, drawing on Scripture, literature, history and experience in the manner of a conversation in his study.

The teaching faculty of Mr. Jones is superb. He presides with masterful skill over a Monday night Bible Study Class. It includes the Sunday-school teachers, but has an attendance of from 50 to 75 and is growing into one of the finest opportunities on the minister's program. Mr. Jones makes the hour an inspiration to any one, especially to the teachers.

Tribute of Outsiders.

One of Bloomington's prominent citizens, a member of another church, said to the writer: "Mr. Jones has the greatest church in Bloomington, and his church has the greatest minister in the city. This is said without any disparagement of the other churches and ministers: it is a fact universally recognized here."



Rev. Milo Atkinson.

A year ago when Mr. Gilliland left the Second Church to lead the new Centennial Church, he was succeeded by Stephen H. Zendt, who came from Oskaloosa, Iowa. Mr. Zendt is a radically different type of man from Mr. Jones, but he gets at his task quite as efficiently. He is one of those jovial fellows who tell good stories and laugh heartily. He is a fine mixer and makes friends with all classes. He is a man's man and at the same time one of the big hearted men whom children love and sinners trust.

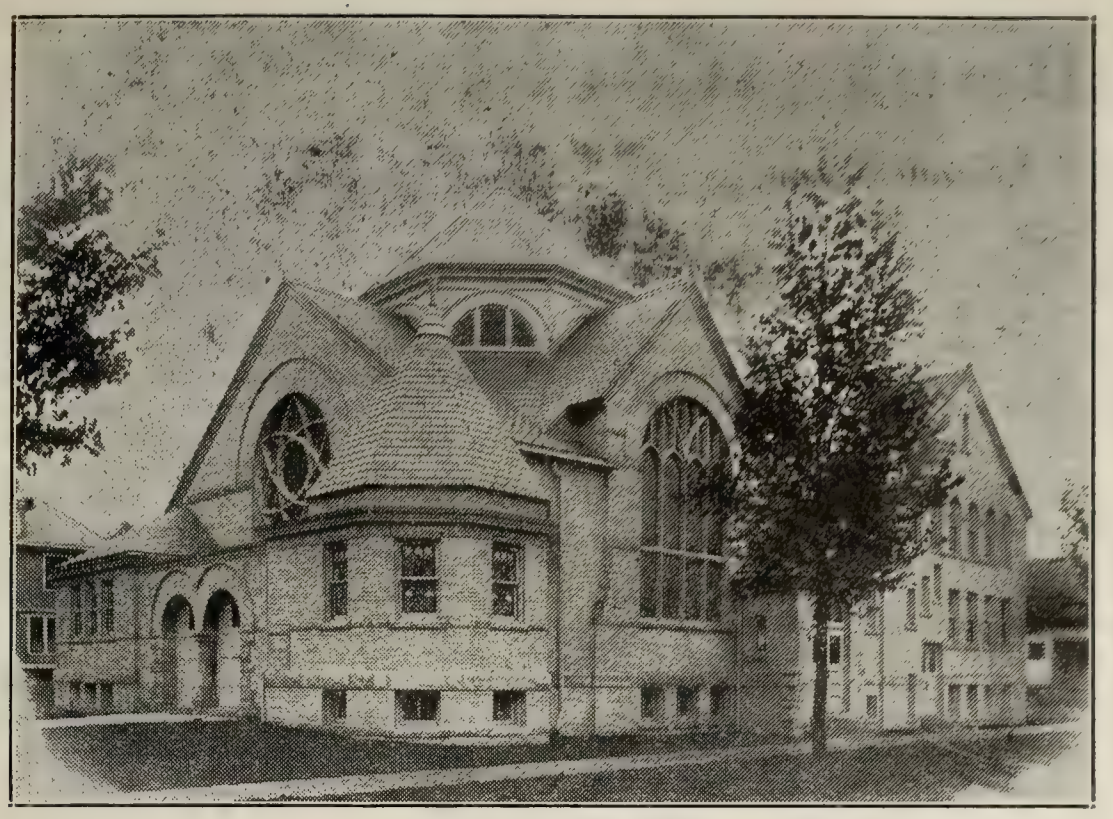
From Mechanic to Preacher.

Mr. Zendt was formerly a mechanic. Like some other very forceful preachers, he found himself in the pulpit in spite of shop and forge and other hindrances. The manner of his former life gives him some valuable advantages as a minister. He knows working men and their problems as do but few ministers. Bloomington is coming to know this, for he has been chosen by the ministers to represent the churches in the Trades and Labor Council, a service for which he is eminently fitted.

As a preacher Mr. Zendt is logical, practical and forceful. He eschews speculations and deals with the great practical problems. He never descends to trivialities and pulpit shows; his sermons deal with the forces of spiritual life. He preaches at the people and hits them, but does it with a grace that wounds to save.



The First Church.



The Centennial Church.

Meeting Difficult Situations Efficiently.

Mr. Zendt's is the most difficult parish of the three, but he is meeting the situation heroically and successfully. An intelligent gentleman living near the church, but not a member, referred to Mr. Zendt as follows: "He is just the man needed by this church. He is the pride of this part of our city. Everybody likes him and he is drawing good crowds."

Milo Atkinson of the new Centennial Church is a young man of fine spirit. I have not had the opportunity to learn so much about him, but the things learned are most complimentary. He came from Covington, Ky., where he did an excellent work. There are many reasons to believe he is the right man for this important field. He is posted on the problems of the day and is a student of more than ordinary compass and insight. He has the spirit of a true shepherd to his flock. He is a good speaker with a powerful but well modulated voice. His manner is conversational, though at times he becomes dramatic in the expression of strong feeling.

Sermons Short and Fat.

A man who hears him frequently complimented him nicely the other day. But to understand the compliment one must first know that Atkinson is six feet and four inches high and as lean as a rail. The man said with a sort of laugh; "Well, Atkinson is long and lean but his sermons are short and fat. That's why we like him so well out here."

Brethren Dwell in Sweet Unity.

The unity and good fellowship existing among these churches and ministers is beautiful to behold. May it ever abide!



Rev. S. H. Zendt.

The treatment accorded those who sojourn among them is ideal. Any Disciple should love to live in Bloomington and be a worker in any of the three churches here represented.

Another delight in Bloomington is the office of the Illinois Christian Missionary Society, presided over by J. Fred Jones and W. D. Deweese. It is a joy to saunter into that place when one is tired and talk awhile with such genial and genuine souls as Deweese and Jones.



The Second Church.

New Dormitory at Bethany

On Thursday, November 18, the faculty and students of Bethany College assembled on the campus to witness the laying of the cornerstone of the large new dormitory. The laying of this corner stone marks the beginning of a new era for Bethany College. The future is bright with promise. Nearly every week that passes now brings to our ears some new gift, or some new plans among the friends for the near future.

This handsome building, the scene of today's ceremony, is being erected by Judge Cochran of Uniontown, Pa., at a cost of thirty thousand dollars. When finished it will be one of the most thoroughly equipped buildings of its kind in this country. It stands on a large tract of ground, formerly known to college students as the "Ranch," which was purchased by Judge Cochran two years ago. By this purchase the college grounds were extended to the main street of the village, along which the new trolley takes its course. It is a handsome four-story structure, built of white Kittanning brick and roofed with green tile made in Chicago. On one side it fronts the college, on the opposite it fronts the main street and trolley line, while on a third side it fronts the broad College avenue, leading to the handsome new gateway, the gift of Mr. Oglebay of Wheeling. The building contains eighty-five rooms, is fireproof throughout, and is equipped with the most perfect plumbing system of modern times. It is arranged in three distinct apartments, separated each from the other by dead walls. A separate entrance leads to each apartment, each of the three fronts of the building having, by this arrangement, a doorway, halls and stairways. The first floor contains the dining room and kitchen, a commodious laundry, a cooling room, and a suite of rooms for the care-taker of the building. On the second and third floors the rooms are arranged in suites of three, a sitting room and two bedrooms, with a bath and lavatory for each two suites. The fourth story rooms are arranged in pairs,—that is, two rooms with a doorway between, but each room may be made private if desired, by closing the doorway. The hall is erected to the memory of Judge Cochran's only son, a graduate of Bethany, who died two years ago.

ANNA R. BOURNE.

Bethany, W. Va.

Eureka College to Receive $40,000

Word is received that the suit brought by the heirs of Mrs. Henrietta C. Pheasant, late of Mechanicsburg, Ill., to break her will, leaving most of her property to Eureka College, has been settled by compromise. The college will receive about $40,000 as its share. In connection with Mr. Peters' glowing letter published last week, this bequest puts Eureka's financial affairs into larger and more creditable figures. All Discipledom in Illinois should now have a part in putting this college on a sound basis. This $40,000 does not count on the $125,000 campaign. Mr. Peters has already reported pledges for $75,000.

Every dream that makes us purer makes us wiser, too.—Phillips Brooks.

The Book World

THE MEANING OF SOCIAL SCIENCE. Professor Albion W. Small, Head of the Department of Sociology at the University of Chicago, has published a number of volumes upon this subject, which is engaging more attention than any other single science at the present time. Yet perhaps no science is more likely to be misinterpreted because it covers so wide a field of human interest and finds so many divergent forms of expression. A recent volume by Professor Small attempts to interpret this very variety of interest in terms of a larger unity. With a clearness of thought and a charm of manner that will be appreciated by all readers of the book, he has outlined the four phases of social science, the descriptive, analytical, evaluating and constructive. He regards this theme as, if not the most sacred, at least next to religion in worth. He says, "In all seriousness, then, and with careful weighing of my words, I register my belief that social science is the holiest sacrament open to men. It is the holiest because it is the wholest career within the terms of human life. Restraining myself from prediction, and holding strictly to confession, I am able to foresee no other development for religion than the progressive sloughing off of its ritualistic attachments and corresponding enrichment of its realistic content." The whole circumference of social science is the indicated field for those "works" without which the apostle of "salvation by faith" declared that faith is dead. (Chicago: University of Chicago Press, 1910, pp. 299. $1.50 net.)

STORY TELLING. Every parent and teacher knows how potent is the story for entertainment and instruction in the life of children. How is the taste for the right kind of stories to be developed? In this new world just when story telling was in danger of becoming a lost art, it has suddenly been revived with fresh enthusiasm. Miss Edna Lyman has rendered a distinct service to all those who are charged with the safeguarding of child lives, by the preparation of this little volume whose purpose it is to give information regarding what to tell and how to tell it. Miss Lyman has had experience as a librarian and also as a trained story-teller, whose work is in demand throughout the country by groups of parents and teachers who have been delighted by the charm of her method. She considers in eight chapters the whole subject of children's stories, and then gives a series of examples that will be found invaluable, dealing as they do with biographical materials and national epics. Even if one had no interest in the telling of stories, the recounting in vivid form of the great tales of Robin Hood, Roland, the Cid, King Arthur and Sigurd would make the book fascinating reading for any one. It is provided with a list of books suggested for the story teller and has an introduction by Professor H. L. Willett. (Chicago: A. C. McClurg and Co., 1910, Pp. 325, $1.00 net.)

HISTORY OF OLD TESTAMENT CRITICISM. The Putnams are issuing a series of works on the history of the Sciences. The latest volume to appear is that by Professor Archibald Duff on "Old Testament Criticism." The writer is admirably fitted for his task. With deep sympathy he interprets the entire series of critical movements, beginning with the work of the prophets of Israel in the eighth century B. C., and traces the critical activity through the Old Testament days, the period of Judaism, the life of Christ and the times of the apostles, and the history of Jewish and Christian scholarship. Dr. Duff finds the story not merely interesting, but significant as a proof of the growth of religion from lower to higher levels. Every advance has been from theory to reality, from tradition to fact. The work is embellished with the portraits of some of the chief workers in the field of criticism, including Wellhausen, Cheyne, Duhm, Vatke, Stade, De Wette, Budde, Ewald. (New York: G. P. Putnam's Sons, 1910, pp. 193. 75 cents net).

A NEW HEAVEN AND A NEW EARTH, by Charles Brodie Patterson. This is one of those well-meaning, unscientific works which belong to the vast transient literature of the "new thought" fad. The body was created by the soul—Death will cease to be. There is a "Fourth Dimension" in which we may communicate with the dead. These are some of the assertions made. On page 142 directions are given for passing into this "Fourth Dimension." You lie flat on your back and "direct the thought first to the right hand, then quickly think the force from the right hand up the arm and shoulder, down the chest to the solar plexus, the center of the physical body." Again, the possibilities of controlled breath action cannot be overestimated." The author believes in telepathy but not in hypnotism! Yet he is a well-meaning gentleman and lives in Florence, Italy. (New York. Thomas Y. Crowell & Co. Pp. 286.)

THE EARLY RELIGION OF ISRAEL, Under the general editorship of Dr. Ambrose W. Vernon, the Houghton Mifflin Company is publishing a series of helpful volumes on Religious Problems, of which three or four have already appeared. The present work is by Professor Lewis B. Paton, of Hartford Theological Seminary, whose earlier works on the history and geography of Palestine have become familiar to students. In the volume now in hand, Professor Paton covers in five chapters the primitive, patriarchal, mosaic, settlement and early monarchy periods of the Old Testament. With a wealth of comparative material taken from the other Semitic groups, he illustrates the story of Israel's earlier religious beliefs and practices, and makes clear many of the obscure statements of the Old Testament. (Boston: Houghton Mifflin Company, 1910, pp. 115. 50 cents net.)

THE ETHICS OF JESUS, by James Stalker, D. D., This is the work of a thorough careful scholar. He recognizes that Jesus is first of all a Teacher of ethics, of character-building. He shows in this work the ethical teachings of Jesus in the synoptic gospels. After a preliminary survey of the field of ethics, he takes up the works of Jesus as they bear upon the Highest Good, Virtue and Duty. The author is not the victim of mere words or phrases but goes to the heart of the subject. He questions, for example, whether "the kingdom of God" is likely to come into general use as the name for Christianity. "To the common ear it has a forced and foreign sound." The book is thoroughly devotional in spirit and is a happy illustration of the spiritual fervor of a great and learned mind. (New York: A. C. Armstrong & Co. Pp. 403.)

RELIGION IN THE MAKING—A Study in Biblical Sociology, by Samuel G. Smith.—The author is Professor of Sociology and anthropology in the University of Minnesota, and was led to write this book through teaching a Sunday-school class. The field of Biblical sociology is a rich one and is made to yield many suggestive results in this instance. The idea of one God is considered as the greatest contribution of the Hebrews, though much importance is attached also to their conception of righteousness. Among other interesting topics treated are: Sacred Persons, Priests and Prophets; Sacred Places, the Altar, High Places, Temple, Synagogue; Sacred services, Sacrifice, Fasting; Sacred Objects and Sacred Days. (New York. The Macmillan Company. Pp. 253.)

LATTER DAY SINNERS AND SAINTS. Edward Alsworth Ross contributes a little volume to the "Art of Life" series, of which Edward Howard Griggs is the editor. The world has changed so much that older categories of sin and sainthood have ceased to be effective. A new standard is required. Many things that saints did not do in the Middle Ages are a part of their necessary task today, such as social reform and political effort. Likewise sin has changed its appearance and masqueraders in guises hardly to be recognized by the orthodox of a few generations ago. The book is an interesting comment upon modern life from the standpoint of the ideal. (New York: F. W. Huebsch, 1910, Pp. 68, 50 cents net.)

THE NEW BIBLE COUNTRY. The work of interpreting to the middle-aged and older men and women of our generation the changes that have come about in the view of the Bible as the result of historical and literary study needs to be done by every minister and teacher. Professor Thomas F. Day of the San Francisco Theological Seminary has spoken suggestively on this theme in an address which compares the old Bible country with the new, and the desirability of coming over from the old to that in which the world of the future is destined to live. (New York: Thomas Y. Crowell and Co., 1910, Pp. 32, 50 cents net.)

THE ERRORS OF MIND HEALING, by R. Willman. The author is a physician and writes for members of the profession. He treats of the diseases in the case of New Testament miracles, such as paralysis, blindness, deafmutism, possession, etc. The purpose is to show why Jesus worked miracles. It was not to establish a new method of curing disease but to prove his divinity. On this basis criticism is passed upon Dowieism, Theosophy, Christian Science, Emmanuelism and other forms of spiritual healing. The treatment is rather fragmentary and dogmatic. (St. Joseph, Mo.: Advocate Pub. Co. Pp. 179.)

ASPECTS OF CHRIST. The new principal of Mansfield College, Dr. Fairbairn's successor, has introduced himself to the wider constituency of the Christian church beyond the college with a stimulating work, which deals successively with the interpretations of Christ found in the synoptic Gospels, the writings of Paul, of John, of the apocalypse, in the creeds, in the Reformation period, and today. This is familiar ground to the reader of recent religious literature. But the treatment is suggestive and the outlook broad. (New York: Hodder and Stoughton, 1910, pp. 276, $1.50 net.)

THE PATH OF HONOR, by Burton E. Stevenson. Dumas made the period of the French Revolution the setting for so many of his stories, that it lends itself easily to the pen of the narrator and the entertainment of the reader. The adventures of one Jean Tavernay are told in thrilling manner, and the oft-interrupted romance that finally reaches a happy culmination. (Philadelphia: J. B. Lippincott Company. Pp. 313. $1.50.)

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER IV (Continued).

In a moment he would read a verdict in their faces and he was, strangely enough for a man so experienced, more concerned with the verdict than he cared to admit. He had felt an insatiable desire to pull the young "shave-tail" from his saddle and slap his face, but restrained himself with the thought of a coming day. Choking back his anger and forcing himself to be quiet, he returned the gaze of those glorious eyes with a level fire from his own fine grey ones. But it was a supreme effort to do so, for his rapidly beating heart revealed to him his real anxiety for a favorable sentence.

It was a most damning one.

"You deserve our thanks as American women," she said, her voice cold with loathing. "I've never seen so brutal a man as that one in grey. Had we not better drive on, dear Miss Carroll? We're on duty at six, you know."

With a grinding rattle the victoria gathered momentum and went whisking down the sun-baked street, leaving the guard still agape with admiration, the Provost-Marshal bowing elaborately and the young correspondent nursing a wound that would have received no balm even had he been able to overhear the response of Miss Carroll as she settled back into her spacious cushions.

"Benicia, that young man in grey has been ill. His face was dreadfully drawn. I wish I might nurse him a little. I'm sure he's not so villanous as the Provost has led us to believe."

CHAPTER V.
"Grilled."

There are only three cool spots in Ilo-Ilo in the late afternoon. One of these is the high, spacious veranda of the shabby old Nurses' Home next the Brigade Hospital. Foiled by the narrow street and a cunning trick of architecture, the sun here jealously surrendered a few square yards to cool shadows, through which passed from time to time a whiff of air stirring from out the sultry Strait.

As a consequence, the "hoi polloi" of the town passing drearily over the hot pavements below the veranda would often glimpse above them the draperies of such nurses as were off duty and more often than not a showing of officers' uniforms as well.

One of the most acute tortures of Rainier's career became associated with that social oasis in the Ilo-Ilo desert. He had been marched ignominiously on from the incident of the victoria through the clotted houses of the lower town. And what a dance these same houses seemed to be doing in the fevered mind of the prisoner! He was relieved to pass them all at last and come out over the sand-spit to the casemates of the old Spanish fort. A man in good health may stand the exasperating slant of the five o'clock sun searching his neck, with some equanimity, but to Rainier it was an ordeal never to be forgotten as he halted at the challenge of a soldier at the gate.

He and Garrison inherited a cell in common. But he was hardly aware of it. Dazed and near to unconsciousness, he felt the coolness of the shadowed room and crumpled to the floor before he could guide his shaking limbs to the nearest cot. The Corporal had followed him in and caught him as he went down. Another soldier had unharnessed Garrison and he bent over the prostrate, gasping correspondent cursing solicitously.

"Heat," grunted the Corporal with concern. "Heat an' brutality," responded Garrison with an oath. "He's finished, too. Ice fo' his head an' soup fo' his stomach, an' if yo' boys ain't the same breed as yo' officer yo'll git it heah pronto."

Rainier's last conscious moment told him that he was being lifted tenderly and placed carefully upon a creaking canvas cot. Then the keen zig-zaging pains in his head became a maddening whirl of delirium and he lost all touch of rational circumstance, becoming simply a frenzied mentality spinning through space horribly afraid, traveling on and on, interminably twisting and rising, until, after apparent hours of horrid dark dizziness, of acutest mind-torture, a blessed nothingness came and he slept.

The sun went down outside in the Jolo Sea, the night breeze drew in, cool and steady, across the Point, the stars solemnly swung their holy lamps until the dawn extinguished them and only the strident call of the morning bugle stirred him back to consciousness.

His first morning fact was a hot drink of the Gods of Health. He opened his eyes to a room dark still, but a streak of the dawn grey at the grating gave him his bearings and betrayed the looming of an indistinct figure bending over him. Presently there came a voice. It was not Garrison's:

"You're feeling better, sir."

There was an assuring quiet comfort in that voice in the grey dawn.

"I think I am," said Rainier gratefully. "Thanks for that hot stuff. You are from the Hospital Corps, I presume?"

"Not quite. Army Y. M. C. A. I'm the sole professional religionist on the Island of Panay."

"Y. M. C. A. down here in this musty corner of the earth!" Rainier's voice, though weak, showed no slight astonishment.

"Surely," said the quiet attendant. "Government forgot to supply these new regiments with chaplains, so some of us amateurs had to take hold. Are you interested in that sort of thing?"

Rainier was for an instant suspicious that he was being tricked into a religious conversation. But the voice of the Y. M. C. A. fellow was so matter of fact that he seemed to deserve a straight answer.

"Do you mean in religion, church,—that sort of thing?"

"Well, not exactly." The voice was deprecatory, almost confidential. "You see my work is hardly preaching. I write letters for the sick fellows, handle the money of the tempted fellows on pay-day, stock up the garrisons with games and books, and give a straight talk when it's needed. Sometimes it's minstrel shows, sometimes it's a 'gospel sing' to pull the boys away from the 'bino-joints.' General moral roustabout for the whole brigade. Catch the idea?"

"That sounds good to me," said Rainier with emphasis, trying to get an idea of his companion's face, but failing.

"What's the time?"

The Y. M. C. A. man lit a match over his watch, it's momentary gleam showing a singularly boyish face.

"Five-thirty," he decided, snapping the case. "You came in here yesterday afternoon, you know. It will be light soon now. Feel feverish?"

"Five-thirty," repeated Rainier slowly. "What are you staying up all night with me for?"

"Why, you're one of my crowd now, you know—one of my flock. That's the word, isn't it?" The Y. M. C. A. man spoke lightly enough.

"Much obliged, friend. You are a Christian," said Rainier with a stir in his heart.

A sudden thought occurred to his clearing mind. "Isn't Garrison here near me somewhere?"

"Rod is asleep over in the corner. Can't you hear him? Listen."

Garrison was evidently sleeping heavily, for his regular breathing came so loudly to Rainier's ear that a suspicion formed.

"Drinking?" he queried in a whisper.

"Drunk," echoed the visitor gently. "One of the guard passed him in a bottle last night. He got paralyzed about midnight. That's why they sent over for me."

"Too bad," growled Rainier.

"Yes, but he's got the makings of a king left in him yet. When you get around we—you and I— will have to combine on Rod. I think, together, we can land him. By the way, you're a Methodist?"

Rainier was not too weak to chuckle.

"Not a Methodist—not much of anything. Away back in America among the church spires I used to be a sort of honorary Baptist."

"Well, that relieves me. So long as you're lined up with him, you know. He's the one to get close to in this country. The man who is sheepish about his religion down in this country is the worst sort of a fool. He needs his Master down here. Well, I must be going. I'll see you shortly. My name is McBurney. Good-bye, Rainier. I'll have you out of this hole by night. I want you up with me. Don't worry about yourself or Rod. Adios."

Rainier heard the clang of the door behind McBurney, listened to the distant sound of his dying steps, and reminded himself philosophically that he was still in prison and laying up for himself splendid material for future copy. His head was clearing up and he felt like a very weak but much improved man. Best of all he was hungry. After all, the worst fact of the present moment was the plight of his fallen friend Garrison, whose latest lapse was evidenced not only by his stentorous breathing but by a sickening odor of 'bino' that filled the gloomy casemate.

In a half hour more Rainier found himself willing to arise and was much relieved to find his arms and legs tolerably obedient to him. A soldier came to the grating of the now fairly illuminated cell and gazed stolidly at him while he worked himself into clothes. Starting to fasten his shoes gave him a taste of dizziness but otherwise he felt much better, and was soon fully dressed and sitting soberly in his cot listening to Garrison's breathing and looking out into the court yard of the old prison where figures of soldiers and natives were beginning to stir around preparatory for breakfast. He felt pleasantly exhilarated by a whiff of boiling coffee that came to him.

(To be continued.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, DECEMBER 11.

Theme for the Day.—Love of the Highest.

Scripture.—Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. Deut. 6:5.

Ah, my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen.
We needs must love the highest when we see it.
—Tennyson ("Guinevere.")

Prayer.—Our God and Father, we crave the love that expands and enriches life. We know that this can come to us only as we choose the object of our love aright. Therefore we would love the Lord our God with all our hearts, and we cannot fail to the highest object of love. We would make this day one of true enjoyment, our Father. In the hour of prayer we would put from us all that speaks of other things, and abide content with the companionship of heaven. And so we would prepare ourselves for its joys. Through Christ our Lord. Amen.

MONDAY, DECEMBER 12.

Theme for the Day.—Forward!

Scripture.—Speak unto the children of Israel that they go forward. Ex. 14:15.

I press on toward the goal unto the prize of the high calling of God in Jesus Christ. Phil. 3:14.

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow, and honor what the past has gained;
And forward still, that more may be attained.
—Henry Van Dyke ("Song of a Pilgrim-Soul").

Prayer.—Divine Father, though we do not see Thee with the eyes of the flesh, yet we perceive Thy presence when in the crises of life we turn to Thee for aid. Be Thou with us in all the pilgrim journey that we take. Lead us in a straight path, and divide the waters before our feet that we may come safely through. We would not stop, nor turn aside to ways that go astray. But right onward would we make our journey, till the goal is reached, and we are at home with Thee. This we make our petition in Jesus' name. Amen.

TUESDAY, DECEMBER 13.

Theme for the Day.—The Certainty of Coming to Our Own.

Scripture.—For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie; though it tarry, wait for it; because it will surely come, it will not delay. Hab. 2:3.

I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. John 10:28.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.
—John Burroughs ("Waiting").

Prayer.—It is of Thy mercies that we live and move and have our being, our Father in heaven. Day by day we receive from Thee the gifts by which life is made profitable to us. Yet there are greater blessings to which we aspire. We have visions of the future far beyond all we have known. And we trust Thee for these good things to come. Our Savior has told us that we shall not be taken from his care, and that we cannot fail of our highest desires. For these assurances we give Thee thanks, and we pledge ourselves to ever more earnest service in Thy name. Amen.

WEDNESDAY, DECEMBER 14.

Theme for the Day.—The Soul's Cry for God.

Scripture.—I have gone astray like a lost sheep; seek thy servant. Psalm 119:176.

But the Spirit himself maketh intercession for us with groanings which we cannot utter. Rom. 8:26.

Because I seek Thee not, oh seek Thou me!
Because my lips are dumb, oh hear the cry
I do not utter as Thou passest by,
And from my lifelong bondage set me free!
Because content I perish, far from Thee,
Oh seize me, snatch me from my fate, and try
My soul in Thy consuming fire! Draw nigh
And let me, blinded, Thy salvation see.
—Louise Chandler Moulton ("Help Thou Mine Unbelief").

Prayer.—Dear Lord, we are all too little moved to speak to Thee, though we feel our need of prayer. We remain silent, and miss the chance to know Thy power and love. We beseech Thee to come and take possession of us, even though we do not ask Thee. We are athirst for God, for the Living God, and yet we do not drink of the river of Thy mercy. Turn us unto Thee, O Lord. Look upon us in compassion and cause Thy face to shine upon us, and we shall be saved. We pray in the Master's name. Amen.

THURSDAY, DECEMBER 15.

Theme for the Day.—Light at Evening Time.

Scripture.—It shall be one day which is known unto Jehovah; not day and not night; but it shall come to pass, that at evening time there shall be light. Zech. 14:7.

When, like a changing dream,
The long cloud-wedge,
Brown-gray,
Grew saffron underneath, and ere I knew,
The interspace, green-blue—
The whole, illimitable, western, skyey shore,
The tender, human, silent sunset smiled once more.
—R. W. Gilder ("Sunset").

Prayer.—Into the light of this another day Thou hast brought us, good Father, and we thank Thee for Thy care. We need Thee every hour of our lives. We try in vain to satisfy ourselves without Thee, for we are Thine offspring, and our souls long for Thy love. Abide with us all through the day, we pray Thee, that we may not be friendless and alone. And when evening shadows come and the sunset makes glorious the west, may we count it a sign of the evening of life, when by Thy blessing it shall be light. Amen.

FRIDAY, DECEMBER 16.

Theme for the Day.—The Unspeakable Glory.

Scripture.—Eye hath not seen, ear hath not heard, nor have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. 2:9.

And heard unutterable words. 2 Cor. 12:4.

How speech must fail, seeking to circumscribe
The purport of His mighty message here
With unavailing words; as if one dipped
A hand to empty deep, green Galilee.
—Edwin Arnold ("The Love of God and Man").

Prayer.—Our Father, there have been moments in our lives when heaven seemed very near, and we were inspired with the sense of divine things about us. We believe that such good moments of vision and happiness might be oftener ours if we lived closer to Thee, and listened for Thy voice. Thou art so great that we stand in wonder at the least of Thy works. Give us courage and faith to enter more deeply into the mystery of Thy glory, and to bring the secret to our fellow men. In Jesus' name we ask. Amen.

SATURDAY, DECEMBER 17.

Theme for the Day.—Here—and There.

Scripture.—Beloved, now are we children of God, and it is not yet made manifest what we shall be. 1 John 3:2.

What we, when face to face we see
The Father of our souls, shall be,
John tells us, doth not yet appear;
Ah! did he tell what we are here!

A mind for thoughts to pass into.
A heart for loves to travel through,
Five senses to detect things near,
Is this the whole that we are here?
—Arthur Hugh Clough ("Through a Glass Darkly").

Prayer.—Our good Father, we are thrilled with the thought of the honor Thou hast shown us in calling us Thy children. We know that it is only because of Thy mercy and willingness to overlook our faults and weakness that we are named by Thy name. But we are inspired by this love of Thine to covet still higher glory in the life to come. It doth not yet appear what we shall be, but if we can obtain the image of our Master, we shall be satisfied. In his name we pray. Amen.

Continue the Daily Altar

Dear Dr. Willett: I certainly hope the very helpful "Daily Altar" department will be continued, and when the book is brought out I want at least two copies. One of the real needs of our people is training in devotion.

Jamestown, Ohio. ELLA SYPHERS.

Editors of Christian Century: Continue the "Daily Altar." It is most inspiring and helpful to me as I strive to come into the closer fellowship with the Father. I want to commend you for the noble work that you are doing towards arousing the brotherhood to a consciousness of the "great forward movement within its borders." The Christian Century is great. It is an inspiration to us to do our very best in our work for Christ. It is helping us to be a more devotional and worshipful people. God bless you in your work.

Olive Hill, Mo. R. S. HOWETH.

Editors Christian Century: By all means continue the "Daily Altar." The short prayer at the close of each day's devotions reminds me so much of what the disciples said to the Master, "Teach us to pray." There is one regret that I have to make and that is I don't read them as diligently as I ought. Also put me down for the book when printed.

Salina, Kansas. J. C. MCARTHUR.



Washin'-Day.

It's washin'-day at our house
An' this is how I tell:
It comes right after Sunday
An' it has a sudsy smell.

An' father's in a hurry
An' mother's tired out,
An' ev'ry one's jes' awful cross
An' don't want me about.

So I take Teddy an' my doll
An' we go off an' play
That ev'ry day is Chris'mas,
An' the' ain't no washin'-day.

—Woman's Home Companion.

The Birthday Lady

BY MISS Z. I. DAVIS.

They were having a lovely time at the party. The table was set under the trees in the Evergreen Park ready for the guests when dinner should be served. There was a centerpiece of crimson dahlias. The gold flowered dishes shone under the pencils of sunlight that marked their lines through the tall firs above.

"Now it is my turn to hide the thimble," was Bessie Lees' reminder as she took Gladdis' new ring in her plump little fingers. It was a plain gold band, marked with her initial and age which was thirteen that day. She was so pleased with her papa's gift that when the girls had asked, "Can we play bimity bomity about so high," she had answered, "Yes, with my ring in the place of the thimble. Mamma said I had better keep it on my finger, but I guess she will not care if we play this game with it. "

"One, two, three, ready," called the leader, "Seek the thimble."

Immediately ten pair of bright eyes uncovered and began searching up and down, around and beneath for the hidden treasure. "Ha, ha," laughed Bessie, "how cold you all are," as they grouped about a bunch of lush green moss. "Look out. You are growing warmer now," she exclaimed as Gladdis approached a lower limb of an apple tree that had edged its way up among the pines. Just how it came there was not known, but a guess was made that years ago a bird had dropped a seed there and it had sprouted and grown up from that small beginning.

Suddenly Bessie uttered a short, sharp scream as she sprang forward to draw Gladdis' hand back. "What is the matter?" asked the girls all at once in excitement.

"I hung the ring on that little twig," she explained, "and Gladdis jarred it so that it dropped off into that hollow." Bessie pointed to the fissure that ran downward through the trunk. Presently a sober faced little girl began to climb until she reached the lower branches.

Perching herself between the limbs, she rolled up her sleeve and was just about to thrust her arm down into the opening when her mother called.

"Come to the house at once, daughter."

"Pretend not to hear," suggested one, as a frown clouded the face of the birthday lady. Two voices were talking very loud and fast inside. "Stay a few minutes longer, and you will find the ring. Then your mother need never know you took it off," urged one. "Children, obey your parents," insisted the other, reminding her of her memory verse at Sunday-school. "Jesus, help me," she whispered.

"I must go and see what mamma wants," and she slid down with a cheerful face. Then the girls knew that a silent victory had been

"Dear child," began her mother, "can you stay with baby while I go down town to the jeweler's? He has just sent word over the telephone that the agent for whom I have been waiting a month, has come. He has the chafing dishes and I want to go down and select one. He comes in on one train and leaves on the next. I am sorry to ask you to do this on your birthday, but you know it is for papa's surprise."

swer, but the stern monitor whispered, "Honor thy father and thy mother." "Yes, I will tend baby brother," was the pleasant reply.

"Dinner can wait until I return, and taste all the better for your patience," smiled mamma as she kissed her good bye.

in hurried and broken sentences.

"How sorry I am it is lost," was the grave

"I—I was naughty," stammered Gladdis as a gloved hand rested on the door knob. Then followed her confession about the lost ring reply. "But I am glad you have told me about it without trying to deceive me."

It was nearly three o'clock before mamma came home and the guests were very hungry. Each one in turn had tried to find the ring, but without success. Baby Glen was asleep and the girls could not play inside for fear of disturbing him. Gladdis had to sit by the cradle and watch him for her mother had told her if she left him alone he might fall out.

When mamma came, little Glen opened his eyes and began to coo a welcome.

"Here is another present, but I do not deserve it," said Gladdis, unwrapping the package at her plate as they were seated around the table. She held out a beautiful morocco bound Bible. "Thaank you, dear mamma. It is just what I want," she exclaimed.

"This is because you told me about the lost ring," was the gentle reminder. "When the agent heard about your disappointment, he sent this to you with his best wishes, for his own little girl is just your age."

"It pays to be good," was Gladdis' happy exclamation. "I am glad that I came when you called me."

"You are a birthday princess, for you were brave enough to confess that you did wrong and you were willing to do a hard thing.

"There's nothing so kingly as kindness,
There's nothing so royal as truth,"

smiled mamma sweetly.

A Story of Boys

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school house. It was about as bad looking an old horse as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the school house

"Halloa! See that horse!" Ho! ho! ho! Who ever saw such a looking thing?"

"As thin at a rail."

"You can count all his ribs."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come, they'll think he's run away."

"He run away!"

"Say, boys," put in another, "how about the lesson last Sunday? Isn't a horse as good as a sparrow? He looks half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs.

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school boys. There are millions and millions like them, only they do not quite realize what a spirit of loving kindness dwells in their hearts.—Sunday-school Advocate.

A Little Nonsense

A Poet's Rank.—Richard Le Gallienne, the poet, was entertaining a group of magazine editors at luncheon in New York.

To a compliment upon his fame Mr. Le Gallienne said lightly:

"But what is poetical fame in this age of prose? Only yesterday a schoolboy came and asked me for my autograph. I assented willingly. And today at breakfast time, the boy again presented himself.

"'Will you give me your autograph, sir?' he said.

"'But,' said I, 'I gave you my autograph yesterday.'

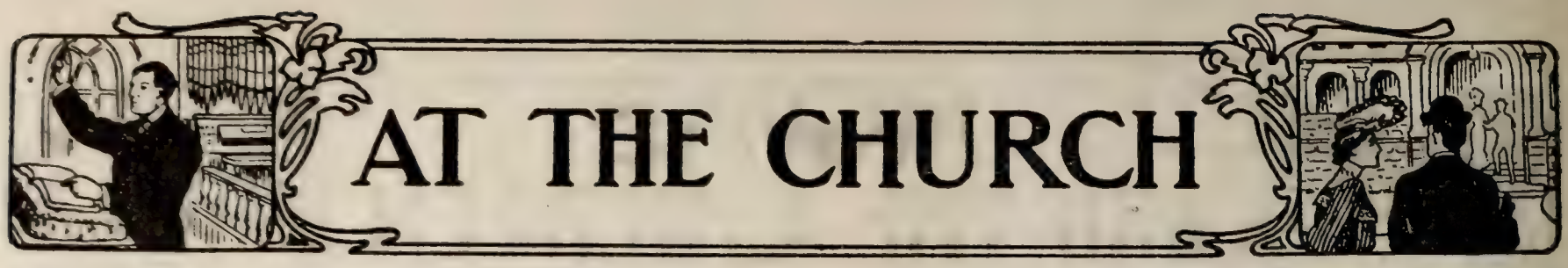
"'I swopped that and a dollar,' he answered, 'for the autograph of Jim Jeffries.'" —New York Tribune.

Why Boys are Brave.—To his teacher's request that he give the class ideas on the subject of "Bravery," little Johnny delivered himself of the following:

"Some boys is brave because they always play with little boys, and some boys is brave because their legs is too short to run away, but most boys is brave because somebody's lookin'."—Brooklyn Life.

Considerate.—Magistrate (to Prisoner)—"If you were there for no dishonest purpose, why were you in your stockinged feet?"

Prisoner—"I 'eard there was sickness in the family."—Punch.



Sunday School Lesson

By Professor Willett

The Risen Christ*

The resurrection of Jesus was the ground on which the early church based its claim that he was the Messiah, who had come for the redemption of his people. His conquest of death was to them the outstanding proof of the claims he had made for himself, and of the value of the program he had announced for his followers and for all the world.

The resurrection is the only adequate explanation of that marvelous revival of confidence and enthusiasm felt by the little community of believers after the terrible tragedy of Calvary. In fact, that one piece of evidence seems sufficient, for quite apart from all the testimony borne by the evangelists and the other writers of the New Testament, it is easy to see that unless some event had transpired to restore the hope of the disciples, the movement inaugurated by Jesus would have perished at his death.

Variations in the Narratives.

When this central fact of the revival of faith in his followers is taken into account, there is little need to puzzle over the perplexities into which the different narratives of the resurrection at once lead us. For there are real perplexities which have never been satisfactorily explained. Whether it was Mary Magdalen or the women of that faithful group that followed Jesus, who first saw him after his resurrection, who can say? Both statements are given. Was there one angel or were there two at the sepulchre? Did Jesus meet the disciples at Jerusalem or in Galilee? The latter was assuredly the statement to the women who went to the tomb. Yet Jesus seems to have appeared to the disciples repeatedly in Jerusalem in the days following that morning hour of surprise and joy.

No doubt these variations in the story were due to the freedom with which the whole transaction was handled by the early church. As it was told in certain circles, the resurrection was the return of Jesus in his physical form, precisely as he had been laid in the tomb. To others it was the appearance to the disciples of a partially glorified Jesus, who came and went in some mysterious way impossible to flesh and blood, and who could conceal his personality so that even his closest friends did not know him until he chose to make himself known.

Physical or Immaterial.

These two types of thought in reference to the return of Jesus from the grave are manifested side by side in the narratives of the four Gospels. It is useless to speculate as to which view is the nearer correct. We have to take the narratives as they stand, and attempt to go back not only to them but back of them to the fact which they struggle with only partial success to make clear to us. The fact was so tremendous that language broke down under the strain of its disclosure.

But the fact of the return of Jesus to the disciples is the one thing significant to the first generation of Christians. The different stories of his appearance to this one and that one rapidly took form in the Christian community. Some ten different interviews of this character are recorded in the Gospels and the writings of Paul. They include the appearance of Jesus to the women coming from the sepulchre, to Mary Magdalen, to Peter, in Jerusalem, to the two disciples on the way to Emmaus, to the ten apostles in Jerusalem, to the eleven a week later in Jerusalem, to several disciples at the Sea of Galilee, to five hundred brethren at one time, to James, probably the Lord's brother, and to the apostles at Jerusalem. Later still, of course, we have the appearances to Stephen and to Paul.

Explanations Attempted.

Those who have attempted to explain away, the resurrection of Jesus have proposed various views, such as the theft of the body by the disciples and their pretense that Christ had risen; the removal of the body by Joseph of Arimathea without the knowledge of the disciples, the survival of Jesus from the agony of the cross, his return to consciousness in the sepulchre, and his appearance among his disciples; the purely visionary character of the appearance, the manifestation of Jesus to the minds of the believers by impressions which they interpreted as bodily manifestations, and finally the belief of the disciples in a physical resurrection resulting from a misconception of the meaning of mystical utterances about the union and communion of themselves with Christ.

These various views have appealed to different types of mind in varying ways. Some of them are so crude and impossible as to fall of their own weight. Perhaps no theory ever framed meets all the conditions of the event and gives a wholly satisfactory explanation of the conviction which presently became universal among the followers of Jesus, that he had returned to them from the grave and was forever the master of life and death.

Why Explain?

Apparently the early church did not consider any explanation of the resurrection in the least necessary. Hebrew thought dwelt so fully in the region of belief in physical resurrection as the only possible method by which the survival of death could be realized that it was natural this view should prevail in the church. Yet even Paul early recognized the disadvantage of a conception of resurrection which made it merely a physical revival from the grave, and he was at pains to show to the Corinthian believers that it was not the body put into the grave which came back again, but a different and more enduring body. How far he would have employed this view in explaining the experience of Jesus we have no way of knowing. He offers no explanation of that great fact, nor do any of the New Testament writers.

But the fact of the resurrection is quite independent of any labored attempt to explain its method. To the disciples there came the conviction that their Master had met and overcome the powers that bring all other men into subjection to the grave. It was therefore their supreme confidence that they too should share in the victory of those who bore his spirit. Life gained a new significance from the fact of Jesus' return to his people.

The first terrible conviction that the work of Jesus had failed proved to be blessedly untrue. It was evident that a new force had entered into human life which must henceforth be reckoned with. The shadow that throughout the centuries has rested upon humanity had now been lifted, and in the clear shining of the light of hope upon the soul of man there was the token of that supreme place in the universe for which he was destined in the providence of God. Jesus was but the first of those who were to break the power of death and pass beyond the range of physical limitation.

A Divine Necessity.

And one may well ask the question whether the resurrection of Jesus was not a kind of divine necessity in the moral order of things. It is of far less significance whether it was a miracle in the ordinary sense of the word, or the natural and inevitable survival of a life too significant and vital to pass under the dominion of death. Far more important is the fact that God has not left us without clear witness of the supremacy of the spiritual over all the limitations of human life. The debate between those who hold fast to the idea of a physical resurrection both for Christ and for his followers, and those who believe rather in a spiritual resurrection which is the foretaste of a nobler life for the soul in the days to come, will probably go onward as in the past. But the real meaning of the resurrection will lie in neither of these views alone.

Rather will the resurrection mean what it has always meant to the church,—the supremacy of Christ as the first conqueror of death, and the possibility that those who share his spirit may likewise enter into life unhindered of the grave. More than this, the resurrection has the present and perpetual value of making evident the progress day by day from the life of sin and selfishness to that of sacrifice and service. That was the nobler New Testament view. Death becomes but an episode in the career of the soul to its noblest realization. It rises from the old life to the new, as the price of companionship with Christ and of obedience to the divine will is paid.

The Risen Life.

If we, then, are risen with Christ, not from any literal grave, nor even from the emblematic grave of baptism, (though both of these ideas are helpful), but from the grave of unholy living, of wordly interest, and of selfish satisfaction, to the new life of activity in behalf of humanity and of joy in the ministries of the kingdom of God, we are to foster this new order of being by seeking ever more the things of the higher realm. This, it is, to know Christ, and the power of his resurrection, and the fellowship of his suffering. We become conformed unto his death when the life of selfish indulgence is crucified within us. We are already beginning to obtain the resurrection from the dead when the new interests of righteousness and holiness take first place.

And thus the resurrection continues and is renewed in the daily experiences of those choice and elect souls who are willing to walk with Christ, that they may take with him the upward way to eternal life.

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*International Sunday-school lesson for December 18, 1910. The Resurrection, Matt. 28:1-20. Golden Text, "Lo, I am with you alway, even unto the end of the world," Matt. 28:20. Memory verses, 5, 6.

Christian Endeavor

Topic December 18th: If We Really Love Jesus. Jno. 14:15-24.

Of course the first question is, Do we really love Jesus? For determining the true from the false, Jesus had one never failing test. He gave it to his disciples when he warned them against the false prophets. He reminded them that the test of the value of a fruit tree was the kind of fruit it bore. Nobody expects to gather grapes of thorns nor figs of thistles. The fact is, the good tree brings forth good fruit, and a worthless tree brings forth worthless fruit. "By their fruits ye shall know them." So, also, let the product of his labors determine whether a prophet be true or false. This also is the test of our love for Jesus Christ. Not that we say we do, anybody can say that, but we must prove it by living deeds.

Let us each put our lives to the test and see whether or not we really love Jesus, or whether ours is a formal lip service. Do we render a willing service in the various activities of the church? That is, do we take the place of service, singing in the choir, teaching in a Sunday-school, assisting the juniors, hustling up a Sunday-school class, assume a chairmanship of some committee, and in any of these work to the limit of the opportunity? Then we are keeping the commandments in part. But if we go to the service because the crowd goes there, because there is more personal gratification there than at any other place of which you can think at that time, if we repeatedly and persistently refuse to accept any responsibility, wishing at all time to be care free although at some time in the past we may have performed the ceremonial rites which admitted you into the church, judged by the standard which Jesus himself sets up—doing his commandments—we do not love him.

But there is much more to keeping the commandments of Jesus than taking a place in organized Christian work and filling it. It calls, also, for the making of our personal lives measure up to the Christian standard of righteousness, in the daily routine of affairs. The question is, Will I, as a clerk back of the counter, be courteous to the trade, and at once honest with the purchaser and with my employer? As teacher in the public school, do I recognize that my Christian ideal calls for a conscientious endeavor? Do we not see that this follows all our activities, in store and shop, school and society; indeed wherever our daily tasks may lead us.

There is one other realm in which we must demonstrate our love for Jesus,—our conscious efforts in behalf of others. Take from Jesus' life the unselfish service which he rendered while on earth and you have nothing left. His miracles, his parables, as well as direct precepts as in the Sermon on the Mount, abound with purpose and effort in behalf of others. And so long as there are unsaved people in the world, we who love Jesus must use our energy, intelligence, and love to woo and win others for the kingdom.

To such as love Jesus after this fashion comes the spirit of God and dwells in him.

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A Visit to Our Mission Stations

Letter Number Five

BY SECRETARY F. M. RAINS.

A WEEK IN INDIA.

One week ago we reached India proper. We came over from Columbo, Ceylon, to Tuticorin, the extreme southern part of India. Prof. G. W. Brown, of the Bible College, Jubbulpore, arranged to meet us at Madura, a great Congregational mission. J. S. Chandler, of that mission, received us in a most cordial way and entertained us royally. There are no hotels in this city of more than one hundred thousand population. We found his large and well-ventilated bungalow a delightful place for rest. He has been a missionary in this station for thirty-seven years. He knows India thoroughly. This was an added advantage for us. This mission was planted seventy-six years ago. They have 22,000 members in this district. Twenty-five native evangelists are supported by the Indian churches, without any help from the American Board in Boston. Besides, they have some 200 native evangelists that are supported in part or in whole by mission funds. The mission owns fifty acres of land at Pasumalai, a suburb of Madura. On this land are to be seen no less than sixty different buildings for the great work being done, —schools, colleges, industrial, printing presses, etc., etc. It is a great sight. This is the largest and best equipped mission station I have ever seen. The property is worth about $750,000. In the city proper there is a great hospital that cost about $21,000, and every dollar of the money was raised in Madura. Some rich Brahmins gave. Besides, there is a woman's hospital and a woman's college, and also a large new college for men. J. D. Rockefeller gave the money for the latter.

One church building in this station is fifty years old. This is the home of Dr. John P. Jones, who wrote the famous book, "India's Problem—Krishna or Christ," probably the best recent book on India. Madura is a center of Hinduism. One temple here covers about thirteen acres of land. It has been some two thousand years in building and work in it still continues. However, there is a marked change in the attitude of the people in favor of Christianity and against the false religions. There are more than a thousand students in the schools and colleges of this mission.

At Madura I saw what is known as "Suttee Stones," that is, stones or small monuments



SOME STUDENTS AT JUBBULPORE BIBLE COLLEGE AND THEIR WIVES.



Girl's School at Harda, India.

that had been put up on the spot where a wife had burned her live body for her dead husband.

On our way north we passed through Trichinopoly, where Reginald Heber was buried. It will be remembered he wrote "From Greenland's Icy Mountains." Perhaps his song has done more for missions than the splendid years of service he gave in India.

We stopped for one day at Ahmednagar. Here, also, the American Board has a strong mission. It was started eighty years ago. There is one congregation in this ctiy of about 1,200 members. Their church building cost over $20,000. A distinguished Indian is the pastor and the church is no expense to the home board of course. The Congregationalists have done a mighty work and we can do the same if we will.

Part of a day was spent at Kedgaon, where Pandita Ramabai conducts her large mission for Hindu widows and children. It embraces a farm of some two hundred acres and a number of buildings costing many thousands of dollars. The number in this institution is about 1,500. Schools and industrial training are conducted here. What is known as the "Ramabai Association" is incorporated in the United States and a number of distinguished Americans constitute a board of managers, Lyman Abbott, editor of "The Outlook," being one of them. Ramabai gave us a very cordial reception. She states that her mission is "purely undenominational. evangelical, designed to reach and help high-caste Hindu widows, deserted wives and orphans from all parts of India." She was raised an orthodox Hindu, but at the age of twenty-two became a Christian through the work of missionaries. She has spent some time in England and America. Without question she is doing much to lift up her sisters in India. Imagine our surprise at meeting G. W. Coffman, formerly of Drake Uuiversity, at this mission. He is in charge of the large farm and is trying to introducee some improved methods. At one time he was associated with our own mission work in India. Mrs. Coffman is still in America but may return to India when her husband is permantly located here.

A stop of one night at Bombay enabled us to see something of the growth and progress of that city with a population of near one million. However, here we witnessed the most disgusting form of heathenism we have ever seen. This is where the Parsees have their "Towers of Silence." In these large towers they place the bodies of their dead to be consumed by vultures. We saw scores of buzzards on the trees and walls of the towers. Their theory is that the earth ought not to be defiled by the bodies of the dead. The strange thing is that this hideous and gruesome practice is permitted within the corporated limits of so progressive a city as Bombay. It is encouraging to know that there are only about 100,000 Parsees in the world and about all of them live in or near Bombay.

It is about 1,000 miles from the extreme southern part of India to Hurda. The country is most beautiful. The soil is rich. The people live in small villages. Excepting the farm houses, the country looks much like Indiana or Ohio. There has been plenty of rainfall recently and the whole land looks prosperous. The train service is good and we are having a safe and profitable journey.

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The Christian Century

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Church Life

Third Lord's Day in December.
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* * *

The church at Alexandria, Ind., had a mortgage burning recently.

A new church is about to be dedicated in Burlington, Kan.

Evangelistic services are in progress at Albert Lea, Minn.

The Silverwood, Ind. congregation dedicated a new church last Sunday.

Allen Wilson has recently closed a meeting at Lincoln, Ill., with 71 additions.

Geo. L. Snively is in a successful meeting at Shawnee, Okla.

H. O. Breeden's meeting at Modesto, Calif. reports 101 additions to the church.

G. J. Chapman, formerly of Cherokee, Okla., has accepted the pastorate at Joplin, Mo.

C. C. Bearden is now at work with the church at Elk City, Okla.

A successful meeting is in progress at Loda, Ill.

F. C. Huston, song leader, is assisting Pastor Edwards in a vigorous gospel campaign at Kokomo, Ind.

G. W. Wise of Du Quoin is assisting pastor J. T. Alsup in a revival meeting at Metropolis, Ill.

The church at Akron, O., is following up the Biederwolf union revival with a week of decision meetings.

The Centralia, Mo., church sold its lot recently as a first step in the building of a new structure.

Evangelists Harris and Ridenour closed a four weeks meeting at Humboldt, Neb. with 30 additions.

The church at Griswold, Ia. was rededicated recently and the sum of $450 was subscribed to pay off all indebtedness.

H. A. Denton has begun his work at Troy, N. Y. He leaves the Bedford, Ind., church open for a capable leader.

James H. Brooks of North Salem, Ind., may be secured for a pastorate the first of the year.

R. E. Stevenson, for a number of years pastor at Halifax, N. S., has taken charge of the work at Farmer City, Ill.

The congregation at Harrisonville, Mo., is holding services in its new church. E. L. Romine dedicated the church on Nov. 27.

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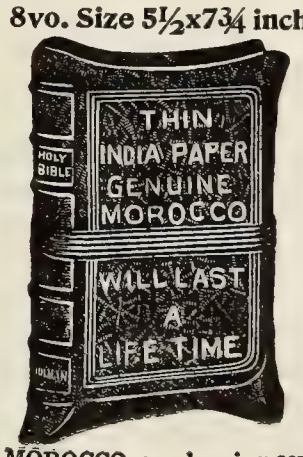
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(Please mention this paper.)

The church at Sullivan, Ind is to build a new house of worship. The present building is being torn down.

C. H. Winders of Indianapolis, Ind., closed a meeting at Harrodsburg, Ind. with 51 additions to the church,

H. E. Wilhite and helpers have closed their meeting at Cameron,, Ind. with 123 additions to the membership. A. R. Liverett is the pastor.

Plans are under way for a new church at Herington, Kan. F. H. Schmitt, the pastor, reports a conditional gift of $10,000 to make this possible.

The new Swope Parkway church, Kansas City, was dedicated Nov. 20. Frank L. Bowen the city evengelist is conducting meetings with the assistance of C. H. Altheide.

A. A. Sebastian, minister of the church at Bethel, O., has accepted a call to the church at Mt. Healthy, O., and will begin work there January 1.

S. S. Jones of Danville, Ill., has just closed a successful meeting at Veedersburg, Ind., with 33 accessions to the church. This is a characteristic activity for Mr. Jones.

First Church, Lincoln Neb., has over two hundred committees to carry on its work. H. H. Harrison, the pastor, must be a general too.

J. P. Lucas, formerly of Tingley Iowa, has accepted the pastorate at Centervile Iowa, beginning there Dec. 4. Mr. Lucas was a former pastor of this church.

M. D. Baumer has removed from Beatrice, Neb., to Garden City, Minn. He will have charge of the work here and at Willow Creek, Minn.

J. M. Vawter will assist Elmer Ward Cole in special evangelistic services to begin on January 8, with Mr. Cole's congregation at Central Church, Huntington, Ind.

O. W. Winter, formerly pastor at Corning Iowa, has accepted the call of the congregation at Creston, Ia., and began his work there Nov. 27.

The division of the estate of Thomas E. Bondurant who left his fortune to various interests of the Disciples was commenced recently by the sale of a portion of his Illinois farm land for $50,000.

F. D. Ferrall has concluded a meeting with his congregation at Shenandoah, Iowa, during which 43 were added to the membership. Mr. Ferrall was assisted by Robert Noah in the singing.

Large attendance and deepened interest mark the success of the meetings at Muncie, Ind. held under the leadership of R. H. Crossfield of Transylvania University. Shop meetings are being held at noon during the week.

Clyde Darsie is leading a meeting with home forces at his church, Quincy, Ill. Mrs. Anna Atwater of Indianapolis delivered an address to the women of the congregation recently in the interest of missions.

There were fourteen accessions to First Church, Lincoln, Neb., on a recent Sunday. At a missionary rally held December 6, at this church, several missionaries were present and gave talks on their respective fields.

More than a thousand additions have been made in Charles Reign Scoville's meeting at Oklahoma City, Okla. J. H. O. Smith, the pastor there, is planning an active building campaign as a result of the meetings.

J. Will Walters closed his pastorate of two years at Sullivan, Ill., Dec. 1. He reports 164 added to the church in that time with a present membership of 964. Mr. Walters will do evangellstic work, residing in Nevada, Mo.

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For many years Dr. Willett's department treating of the International *Uniform* lessons has been one of the leading features of THE CHRISTIAN CENTURY. For 1911 there will be two important changes in this department.

1. Instead of following the Uniform lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will coöperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for *both pupils and teacher*. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at $1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

In making plans for the New Year let all pastors and teachers and members of Bible classes, who read this announcement, bring it to the attention of their classes and arrange at once to be supplied with THE CHRISTIAN CENTURY and THE LIFE OF JESUS, for the first Sunday in January.

THE NEW CHRISTIAN CENTURY CO.
700 E. 40th St., Chicago

Revival services are being held at Alvin, Ill., under the leadership of E. M. Norton.

A three weeks meeting closed recently at Norwood Ohio, where W. J. Shelbourne ministers. Mr. Shelbourne was assisted in the meeting by W. P. Crouch and Miss Ida Hanna, and much good was accomplished by the services.

The Sunday evening services at Lenox Avenue Church, New York, are growing in popularity, many outsiders being in attendance. A novel feature maintained by this church is a guest book, vistors at the services registering their names therein.

H. W. Hunter, pastor at Higginsville, Mo., is giving a series of parlor lectures under the auspices of the C. W. B. M. of that place in the hope of interesting the people of the town in the cause of missions. Korea, South America and the Moslem world are some of the subjects considered.

During the past year there have been 94 added to the membership at Washington, Kan. Under the leadership of the pastor, S. L. Jackson, the work is making good progress, the Sunday-school having increased from 40 to 119 and the financial affairs being in good condition.

The weekly leaflet of Central Church, Denver, Colo., George B. Van Arsdall pastor reports that 156 persons have been added to the church since Feb. 1 the date at which Mr. Van Arsdall became pastor. The mid-week service has had an average attendance of 100. The pastor calls his people "minister-makers."

C. M. Chilton of St. Joseph, Mo., is assisting J. E. Davis, pastor, in a meeting at Beatrice, Neb. Mr. Chilton is very much sought after by churches wishing thoughtful, sound preaching, and the Beatrice church is fortunate in having this opportunity to hear his great message.

The magnificent new pipe organ, the gift of R. A. Long, which has just been installed in Independence Boulevard Church, Kansas City, Mo., was dedicated on November 25 by Prof. Edward Kreiser, who had composed the "March Triumphal" especially for this occasion. The organ cost about $22,000, and is one of the finest instruments in the West.

L. T. Faulders, who recently received a call to First Church, Kansas City, Mo., will probably remain at Wellington, Kan., in response to the wish of his congregation. Mr. Faulders has had a successful pastorate there, leading in the erection of a $20,000 church and a nearly doubled membership.

December 4 marked the beginning of the seventh year of the pastorate of Richard W. Wallace at First Church, Valdosta, Ga. During these past six years a house of worship has been completed, the church indebtedness paid, and the congregation doubled. The various missionary and benevolent offerings have increased from year to year and both pastor and congregation feel that it has been a time of spiritual enrichment.

The National Inter-Church Temperance Federation convenes in Washington, D. C., Dec. 9-11. Harry G. Hill of Indianapolis who is the President of the National Temperance Board of the Church of Christ is asked to represent our people on the program. The National Temperance Boards of eight leading denominations are active in the Federation, which thus represents the temperance sentiment of over 11,059,573 communicants.

The Sunday-school of the church at Tipton, Ind., held its annual rally on a recent Sunday, with four hundred and fifty present. There was no attraction other than the regular program of the school. Three classes broke their record for attendance on that day. The men's class, taught by the minister, G. I. Hoover, was one of these and had fifty men present, aside from a young men's class with thirty-two in attendance.

The Huntington, Ind., Sunday-school is working toward a goal of 600 in attendance at their rally day service. A device reading "R. U. A. Hobab?" is being attached to the coats of as many willing victims as the workers can find. No one seems to know what a "Hobab" is, but the secret will be out at the service. The editorial writer of this page confesses that he would like to be there to find out. Will Mr. Cole, pastor of the church, please inform our editors and readers what a "Hobab" is?

The annual report of Kirkwood Avenue Church, J. C. Tood pastor, shows total receipts $3680,12 and a balance on hand of $14. 57. We commend the balance on hand. Missionary offerings amounted to $943; Sunday-school offering $199; which with various other offerings make a total of receipts for the year $6,202.34. Mr. Todd begins a series of three sermons on Christian Science: The Founder of Christian Science, the Science of Christian Science, and the Christianity of Christian Science. W. J. Lhamon is to begin a meeting in this church January 1.

The East End Christian Church, Pittsburg Pa. is doing some high class educational work. The graded lessons are being used in the Sunday-school and a very fine group of teachers are at work. Col. S. H. Church is delivering remarkable lectures to a large class of interested men. Mr. Robt. Balderson and Mr. H. C. Young are guiding the thought of the Women's and Young Ladies' classes. Sixty young people are studying, "The Challenge of the City" and on Wednesday evenings about 80 people gather to study very carefully Mathews "Social and Ethical Teachings of Jesus." A Literary Club has also been formed. Thus this church under the leadership of John R. Ewers seeks to measure up to the educational demands of a modern congregation.

The Kirkwood Avenue Church at Bloomington, Ind. observed a "Bible Chair Day" on November 20th and took an offering for the Bible Chair to be opened at Indiana University. The offering amounted to $2400.00. This was a most liberal offering from a church of small financial ability. The church also has turned over to the Bible Chair a property worth about $7500.00 to be used as a home to the institution. This makes about $10,000.00 that the local church offers to this work. A large interest is taken by ministers and prominent laymen in Indiana. The board plans to raise an endowment of $60,000.00 for permanent maintenance. Any interested should address Joseph C. Todd, financial secretary at Bloomington.

The University Church at Bethany Neb., which is a suburb of Lincoln has just become a living-link in state missions. This church is a living link in the Foreign Society, supporting Mrs. Dr. Dye at Bolenge Africa. Recently the University Church agreed to give over five hundred a year for three years to Christian Education. H. O. Pritchard recently began the fourth year of his ministry there. This is a great church in every way. Its missionary offerings for the present year will approximate three thousand dollars. It has more student volunteers in its membership than any other church in America. During Mr. Pritchard's ministry the church has been double in membership and in all its giving, and in addition a beautiful and commodious forty thousand building has been erected.

On Tuesday evening, November 22, a dinner was given in the parlors of the Tipton, Ind.,

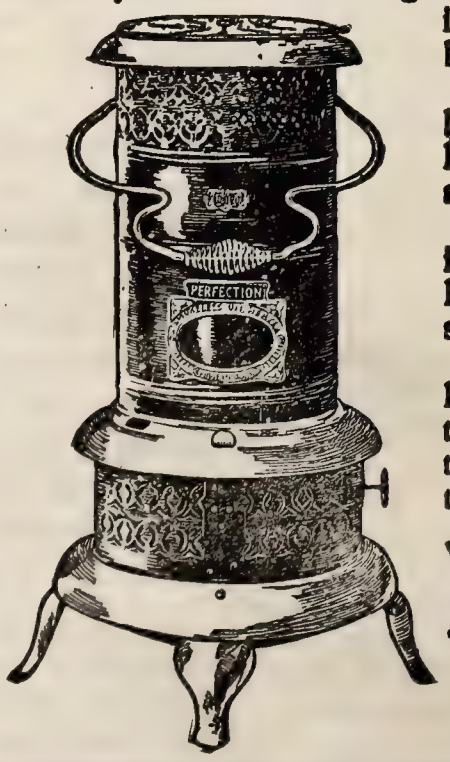
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Those who have to eat an early breakfast before the stove is radiating heat can get immediate warmth from an oil heater, and then turn it off.

The girl who practices on the piano in a cold room in the morning can have warmth from an oil heater while she plays, and then turn it off.

The member of the family who has to walk the floor on a cold winter's night with a restless baby can get temporary heat with an oil heater, and then turn it off. The



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church to the men of the congregation. The former pastors were invited to be present as the guests of honor for the evening. Robert Sellers of Elwood, Ind., and George W. Hemry of South Bend, were present in person, and L. E. Sellers of the First Church, Philadelphia, W. C. Bower of Los Angeles, L. H. Stine of Aberdeen, Miss., E. S. Conner and E. M. Blount of Indianapolis sent messages of greeting. The purpose of the banquet was to cement the fellowship of the men and to bring to their attention and consideration the great interests of the church. William Grant Smith, of Alexandria, spoke in behalf of the Adult Bible class movement, and Henry Sellers and James Burkhardt of Frankfort, on the general work of men in relation to the church. An original poem was read by A. L. Ferguson, entitled, "Sentinels of the Rockies." The dinner was served by the Ladies' Aid Society of the church and was a bounteous feast, to which one hundred and twenty men sat down. The occasion was one of the most enjoyable in the history of the Tipton church.

Oklahoma City's Marvelous Meeting

We are in a truly great meeting with the Disciples of Christ in Oklahoma City. The tabernacle, which is 125 by 140 feet has been packed to the uttermost on Sundays and the crowds have been something wonderful every night in the week. There has never been a small audience and there has never been a service without additions. There were 71 added yesterday, 201 last week, 1076 to date.

The largest meeting of the year was our meeting at little Rock, Ark., which closed last January with 1068 added, but this meeting has now surpassed that and has become the largest meeting of the first year of the new century.

The church board voted yesterday to continue services in the tabernacle after the meeting closes, probably taking off one wing on each side. They will line the tabernacle with building paper and Bro. Smith will hold his Sunday services in the tabernacle until the great, new building can be erected, thus the congregation will not go back to the old church at all. The old church will be moved to the northeast part of the city, establishing a new congregation there and then there will be four Churches of Christ here in a short time. The whole Brotherhood should be grateful for the spirit of consecration and push of our brethren in this city and everybody knows they have a great leader in J. H. O. Smith.

Yesterday was a cold, windy day and there were 631 at Sunday-school. A week ago a great contest between the young men's and young women's class closed and cards were sent to all members of the church and the Sunday-school was boomed to 1388, the young ladies' class having 350, and the young men 334.

The meetings have gone right on through one of the hottest political campaigns we have ever been in. But we entered right into the campaign feeling that the forces of right eousness should stand four-square for the cause of temperance and against the saloon interests. The meeting became a blessing to the state and our very zeal and fire in this work won friends for the King and His Kingdom. The State Legislature is assembled here now and a hot contest over location of the State Capitol building is on, but "The Lord of Hosts has armed the Right."

We were to begin at Topeka, Kans. last week, but I sent Bro. Minges up there and the brethren in the Topeka churches were loyal enough to say continue the meeting here and come to them in February, so the end is not yet.

Our Evangelistic Company consists of W. J. Minges, supt. Personal work; J. V. Baird, Musical Director; Mrs. Scoville, Soloist and supt. Woman's Meetings; Chas B. Hahn, who has charge of the boy's work, organizing the boys for aggressive work for boys, and while his work is a new one, it is one of the most important in the church. Not one church in a hundred is giving enough attention to boys. These young soldiers must be enlinsted in the army for service and given something to do. Mr. Hahn's services, like the others, are invaluable.

"While Paul plants and Apollos waters, God gives the increased.

CHAS. REIGN SCOVILLE.

Pastors, Sunday School Superintendents and Teachers!

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in Two Colors on a heavy paper folder enclosed in a white envelope of fine quality.



A CHRISTMAS GREETING

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On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside

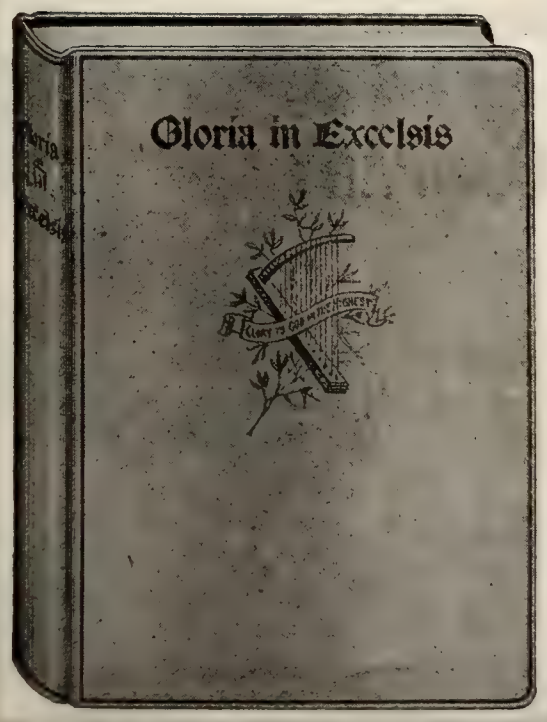
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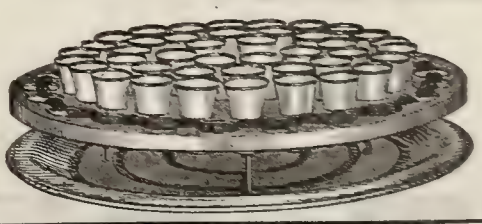
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THE CHRISTIAN CENTURY

Volume XXVII. December 15, 1910 Number 49

Sharpe C M Decll

Church Unity in Villages

Sentiments of State Secretaries

With Editorial Comment

Introductory statement concerning Professor Willett's Sunday School Lesson on THE MORAL LEADERS OF ISRAEL—Prepared especially for Young People's and Adult Classes—To begin in next week's Christian Century.

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BY DR. LOA ERMINA SCOTT

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It comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

Following is Professor Wakefield's Introduction to Dr. Scott's volume:

"Dr. Loa E. Scott has had long experience in school life, in college and university. She has been both student and teacher. She felt early and deeply that there was serious lack in the teaching of the Sunday-school. Poor provision was made for minds that were mature and purposeful; there was lack of such continuity as leads to definite and satisfactory results.

"In her home congregation Dr. Scott sought in an unpretentious and resolute way to work out her ideal. With such opportunity as has been given, her work has never been surpassed. For years she has held the largest and most interested class that her community has ever known; and to this very hour the solid interest has grown.

"She is plainly doing a work that is called for in many and many a community. And if her published lessons will only extend her work and help to get more of real Bible teaching into our congregations, they will most surely bless the world." E. B. WAKEFIELD.

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THE MORAL LEADERS OF ISRAEL

In Fifty-two Lessons

BY PROFESSOR HERBERT L. WILLETT

Appearing Weekly in THE CHRISTIAN CENTURY.

For many years Dr. Willett's department treating of the International *Uniform* lessons has been one of the leading features of THE CHRISTIAN CENTURY. For 1911 there will be two important changes in this department.

1. Instead of following the Uniform lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will coöperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for *both pupils and teacher*. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at $1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

In making plans for the New Year let all pastors and teachers and members of Bible classes, who read this announcement, bring it to the attention of their classes and arrange at once to be supplied with THE CHRISTIAN CENTURY and THE LIFE OF JESUS, for the first Sunday in January.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Christian Unity in Smaller Places

Further Discussion of the Village Problem

We are publishing this week the first installment of letters called forth by our editorial of November 10 on a practicable plan of Christian unity. It will be remembered that the editorial in question was a comment upon a communication from Rev. J. Fred Jones, the Secretary of the Illinois Christian Missionary Society. In that letter Mr. Jones pointed out the most distressing phase of the present divided condition of the churches in America. He showed that the small town and the village are usually the scene of strife and rivalry known only in part elsewhere.

He suggested a campaign of unity in such places, not in the interest of the establishment of churches, for often there are too many churches already. Rather he urged the selection of suitable men who could carry to such places a message concerning the sin of division, the disaster wrought by the divided church, the waste of resources, the overlapping, the low grade of ministerial service secured in such conditions, and the opportunity for a more worthy and creditable representation of the Christian faith.

We have been greatly interested in the letters that have come to us commenting on this suggestion. Almost without exception, they have approved the plan with heartiness. In two or three instances the difficulties arising from local prejudices and the fear of loss to denominational prestige are pointed out. These difficulties we must of course expect. But they are as nothing compared with the gain of such an enterprise.

We are perfectly aware that the only men who could succeed in such a mission as this would be those who are consecrated to the idea of uniting the Christian forces we now have, rather than of turning such a campaign to the immediate profit of the Disciples of Christ.

There are some of our brethren who will, no doubt, object to any form of propaganda that does not contemplate the organization of churches and the erection of church buildings. This type of denominationalism, not to say sectarianism, is too deeply rooted in the hearts of some of our people to be easily rooted out. There are those to whom Christian unity means only our denominational success.

But there are many others, and the number grows daily, who are convinced that we shall never be able to secure the regard and good will of other Christians nor to promote the real idea of unity by such means.

We have the same duty to the unchurched and unevangelized sections of the cities and of the country at large that we have toward the regions of heathenism in which the gospel has not been preached. These obligations we share with all Christians.

But our duty to small towns and villages, where there are already sufficient Christian forces to master the situation if they were united in a common cause, is radically different. To put a new church into such places would, in most instances, be a sin. It would depend upon the weakening of other churches for whatever effectiveness it could attain. It is not by this method that we are to accomplish our mission in the world.

If, on the other hand, a man of earnestness, intelligence and tact could be sent to such a place to hold an "Institute of Christian Unity," under the auspices of the united churches of the place, or of the Young Men's Christian Association, or of the young people's societies, or even in a wholly independent way, we are convinced that notable good might be accomplished.

He would make no effort to proselytize, but rather to arouse a new sense of devotion to Christ, of joy in the work of building up his kingdom, and of reward in obedience to his supreme commands of unity and service. The right sort of man would disarm suspicion by the clear demonstration that he had nothing to gain personally or denominationally, but everything to gain if by his service with the Christian people of the place, the effectiveness of the churches might be increased.

We believe that a campaign of this kind would be as great a blessing to the churches as that of the Laymen's Missionary propaganda. Indeed, we expect to see, within a decade, a series of conventions held from coast to coast in the interests of Christian unity among the local churches in all towns and cities throughout the nation. If the Disciples do not foresee and prepare the way for this great campaign, it will be their fault and disgrace.

Why is it not possible for those who believe in such a campaign to undertake the work of securing its realization in at least one town of which they know? There are isolated Disciples in places where we have no congregation, who are probably working earnestly in the churches which they find most congenial. Why could not such Disciples undertake in their own towns such a simple organization of committees as should prepare for a series of addresses of this character?

The expense involved would be very small. Undoubtedly one of the churches could be secured for an auditorium. If not, then some other place of meeting. Plans could be made for a single address, or a series of addresses running through a week, or perhaps coming once a week for from three to six weeks. The matter could be financed with little difficulty.

And where should the speakers be found? They could be found wherever we have ministers who believe sufficiently in the ideal we have set forth to be willing to contribute a little time to its interpretation. We believe there are many such men in our churches. And if any local committee will undertake to organize such a series of gatherings, we will undertake to find a man who will offer his services, practically without remuneration, for the sake of making a contribution to a work so needed.

Of course it will take some vision, some faith and some courage, both on the part of the local committees and of the ministers who volunteer for such addresses. But we believe that there are plenty of men possessing these qualities who are available.

We appreciate the fact that nothing would so quickly discredit such efforts as the appearance of a denominational spirit in such a series of addresses. The man who undertakes this work must handle the great themes of our holy faith in the large and sympathetic way that the spirit of Christ would demand. He must have some fair appreciation of the conditions which he faces and the end he seeks. He must put first things first, and lay the supreme emphsis upon the spiritual, moral, social and economic aspects of Christian union.

He will not try to gather the local community into one church. He will disturb as little as possible the activities and agencies at work already. He will have wisdom enough to put the emphasis where the apostles placed it, upon the primitive faith, the primitive spirit and the primitive service. And by this we mean the faith, spirit and service which are the ideals of the twentieth century as well as the first.

There is much wisdom in the plea of Secretary Mercer of Ohio that the cause of unity now calls for a martyr—for a man worth killing.

What he means is not necessarily that some one shall shed his blood, but that some large-souled man shall break away from conventional denominational practice and pay the price of criticism and suspicion that he may establish the ideal of unity.

Illinois has many men who are worthy this kind of martyrdom. Conspicuous among them is the state secretary, himself, whose experience, vision, tact and character equip him for this sort of service. Illinois is an ideal field in which to undertake such a work.

The board would support the secretary if he made that his main business, as it is the main business of the Disciples of Christ.

The churches of Illinois would, we believe, give more money for the actual working out of such Christian union ideals than they now give for the establishment of new churches.

For such a campaign the times are ripe. For such a campaign the Disciples ought to be prepared. For such a campaign The Christian Century is willing to put forth any efforts, to assist in a work which we believe is second in importance to none now open to the Church of Christ.

Social Survey

BY ALVA W. TAYLOR

Christian Science Socially Impotent

The death of Mrs. Eddy will set the magazine and weekly journals all to speculating on the probable future of Christian Science and to a restatement of the various estimates of its strength and the source of its power. Whatever may be found of its genesis, or thought of the reasons for its power, it cannot bear the light of criticism in an age when the dominant call to religion is that of social service. The very nature of the mysticism out of which it is builded forbids that it take large account of misery. It must deny pain and misery while social welfare work demands that they be soberly assessed and reckoned with as grim and terrible realities. It forbids the use of material palliatives while the social worker must found his success in the use of material helps. It can give no charity, for charity itself is a recognition of that which it seeks to banish from the mind. Its power is in the discovery it has made of the power of mind over matter. It does cure many, and eases multitudes more by enthroning the mind in its confident assertion of right to rulership over matter. It is a splendid protest against the materialism that followed the discovery of the truths of evolution, but it is the old case of one extreme begetting another. Out of it may come an enlarged understanding of the power of mind over body and a new phase to the art of healing, and for that reason it deserves sober study instead of unreasoning denunciation. It does much good and that good should be parted from the error in it and conserved. But howsoever one may add to his misery by brooding over it, and however much the mind may delude us into fancied troubles, the fact of misery remains, and sickness is no more to be denied than is death. The slum dweller may palliate his misery by a philosophy of sereneness, but he cannot make the sordid tenement a cottage or a mansion. The starving man may believe there is no materiality except in the error of our thoughts, but he will suffer the pangs of hunger just the same and it will not help him to use any process of disillusionment upon him. Christian Science makes men think all too little of others to thrive long in a social age. Its churches average far above the ordinary in wealth, but its charities are unknown.

British Democracy Scores Again

The present effort to further curtail the powers of the Lords in the government of the British people may not be a Liberal victory, but it is already a victory for Liberalism, even before the vote is completed. The Lords concede the Liberal demand that they surrender all right to interfere with money bills. This was the first right the Commons won in their age-long contest with the Lords for supremacy of people over artistocratic rule. Roseberry proposes that the membership of the Lords be curtailed and so reorganized as to destroy the hereditary principle, but not that it be made for less than life, neither elective. That does not affect the responsiveness of the chamber to popular demands and would only give new lease of life to an aristocratic branch in the government. Landsdown proposes that Lords and Commons meet in joint session to settle problems of moment. Of course this would give a continuous Tory majority, for whether Tory or Liberal control Commons, the Lords are always so overwhelmingly Tory that they would swamp any probable Liberal majority. So the Lord's proposals of reform are but shams when measured against the real issue. However, England is of very conservative temperament and may conclude to accept the easy step the Lords have proposed as the least they can expect and the most they are willing to give. Their astute political move in offering the referendum may appear to many a surer safeguard than the proposal of the Liberals to reduce the Lords to the place the sovereign once occupied, i. e., that of possessing practically nothing more than veto power, while the Commons may overrule the veto at will. It ill becomes the Liberals to oppose the referendum principle. If they plead for the rule of the people they can fear nothing in allowing that same people to vote directly upon the very issues they are asked to consider when they elect a Parliament. To one across the sea, it looks as if Mr. Asquith would have done well by immediately accepting the challenge and advocating the referendum as a means of discovering the popular will on all great issues.

Where Diaz Has Failed

The turmoil in Mexico serves to enforce the observations made recently upon the failure of Diaz. In the days when the press reeled off miles of praise for the "Captains of Industry" it was the fashion to call Diaz the greatest of living men. It was the same worship of material success without scrutiny of the methods by which it was gained. Today as we ask "Where did you get it, gentlemen?" many a hero is proved a financial buccaneer, and Diaz is shown to have "developed" wealth in Mexico without developing government or a people of intelligence. America has invested a billion dollars in that land, but Mexico has reaped only profits for the "classes," while the masses live on in sordid poverty and ignorance, and Diaz reigns rather than governs. His recent election illustrated how impossible it is for him to be defeated. Any one arising as a candidate is imprisoned, as Madero was, for daring to propose an opposition. Reyes went abroad some time ago because he had been guilty of being mentioned as a possible opponent to the old dictator and he remains in exile. Those who but glance at the surface of things repudiate their own republicanism by declaring that it is better for a people in that stage of civilization and forget to note that so long as it remains so they will never be in any other state of civilization. Diaz has developed a wealthy class through the use of American capital but he has failed to develop a citizenship out of Mexico's masses. His is a land where wealth accumulates and men decay. He is surrounded by a cabal of officials who have enriched themselves enormously by the granting of American and English privileges in investment and the Americans who have crossed the border despise the Mexican. Their investments do not add to his plenty nor their presence to his self-respect. This does not say their presence nor their money is not needed, but it does say that when money is put before men, men will count for less than money. Diaz has failed to create a citizenship.

Unto the Least of These

The Salvation Army people are now engaged in their annual crusade on behalf of Christmas cheer. General Booth began his work as an evangelist with a very atiquated theological message and a zealous type of Holy Spirit conversion. His zeal led him to the lowliest of men and there he found the true gospel of human helpfulness. He clung long to his evangelistic propaganda but the failure of his type of theology and the success of his kind of Christianity has made the Salvation Army a mighty organization for human heipfulness. No theology, narrow or broad, can destroy the success of a Christianity that, like its Master, goes about doing good. Last year the Army took cheer and the message of Christ to 350,000 people by means of a Christmas dinner. It gave temporary relief to 175,000 outside those provided for in its own homes, and gave away 160,000 meals besides. It gave outings to 40,000 mothers and children and found employment for 53,000 who were out of work. Besides these things it distributed 900,000 pounds of ice to the tenements in hot summer time, 5,000 tons of coal to the suffering in the winter, and gave away an untold number of garments. It restored missing friends, cared for destitute children, erring women and down-and-out men, in its homes. It visited the prisoner and found him work when he was released, nursed the poor victims of dread maladies when no one else would care for him, cared for the dirty drunkard when others would turn him over to the police and in all did just what Jesus told his neighbors at Nazareth that he had come to do. It took the Good News of a personal friend and savior to multitudes that none other would go to and thus filled full the Master's commission to this world by preaching the gospel to the poor. Let their theology and their methods be criticised as they may, no criticism of them could be more telling than that which their charity brings upon the churches by the vividness of the contrast it brings to that which they show.

Temperance Notes

In these days of conservation and prevention, why not prevent the making of paupers and criminals by abolishing the saloon? Why not save 100,000 premature graves every year by depriving liquor of its terrible toll? Why not conserve human life by conferring it upon the 10,000 infants that will be smothered by drunken parents before the next year is gone?

If the breweries were put out of business, 38,800 workingmen would be turned over to legitimate manufacturing and the millions they use to destroy prosperity would be contributed to build it up.

Editorial Table Talk

A species of dishonesty in our church life is occasionally turned up by the missionary secretaries in the case of the church treasurer's use of the funds contributed to specific missionary causes for the current expenses of the congregation. We are not over-plain in calling this dishonesty, albeit the officials may not be fully aware that it is such. When a congregation makes an offering to a missionary cause—foreign, American, state or any other—that money should be held absolutely sacred to that purpose. It is a good habit for treasurers to forward such funds immediately to the proper headquarters. The societies are constantly in need of every dollar that is coming to them, and, besides, it should be instantly removed from the temptation to apply it on the janitor's wage or the coal bill.

* * *

It is not the custom of The Christian Century to publish the appreciative words expressed by our readers. As a rule they are meant for the editors' aid and encouragement, and they never fail to help. This week, however, we are printing a few of the hearty commendations of the Daily Altar, which with one more issue rounds out a full year in which a theme, a scripture selection, a bit of poetry and a prayer have been provided for family and private devotion for every one of the three hundred and sixty-five days. This work has been a work of love by Professor Willett, the writer of the page, and has, perhaps, sprung from a more interior and intimate place in his heart than any of his previous writings. The wholesomeness and reality of such fellowship with God as is expressed in these prayers and selections of literature make The Daily Altar at once a guide and a standard of the life of the spirit. It greatly rejoices the editors to receive the appreciative words from our readers which reveal the impressive fact that through the year a large company of us have been kneeling together as families or in our closets meditating on the same great theme and offering the same simple prayer. We can print but a few of the good words sent us, but sufficient to assure other devout hearts that they belong to a large fellowship of those who aspire for the eternal values of the spirit. In this connection it will be grateful news to many to announce that the department will be continued at least until the Daily Altar is published in book form.

* * *

The Federal Council of the Churches of Christ of America has gradually enlarged its work during the past year to meet the growing opportunities for coöperation among the different churches. The field force has been considerably increased. Dr. E. B. Sanford, the Corresponding Secretary, has called to his assistance four other valuable men. Rev. Hugh B. MacCauley, of Trenton, New Jersey, has become the Secretary of the Eastern District of the Council. Rev. Charles E. Bacon has been made Secretary of the Central District, including nine states, with headquarters in Chicago. Rev. John P. Thomas, Jr., is secretary of the Western District, with his headquarters in Denver. And Rev. G. Frederick Wells has been chosen assistant in the research work of the national office at New York. Notable service has been rendered during the past year by the Commission on the Church and Social Service, which has investigated the labor conditions in the mining and coal districts of Pennsylvania, and has issued a very important report under the direction of its secretary, Rev. Charles Stelzle. An equally important work has been done by the Committee on Home Missions. It has secured the adoption of a plan of comity that is strengthening the nation-wide mission work of the churches affiliated in the Federal Council. It is probable that the next inter-church conference under the direction of the Federal Council of Churches will be held in Chicago in 1912. The Council is composed of four hundred officially appointed representatives, from thirty-two denominations, with a hundred thousand ministers and sixteen million members.

* * *

A letter from Rev. Albert J. Saunders, our Australian contributor, whose recent articles have been much appreciated by Christian Century readers, tells about the hearty reception accorded Secretary F. M. Rains by the Federal Council of the Churches of Christ at Adelaide. Mr. Rains brought with him a letter from the Foreign Christian Missionary Society, suggesting the desirability of closer coöperation between the united work of American and Australian missions. The secretary's addresses made a deep impression upon Australian Disciples everywhere. "Commencing at Brisbane and finishing at Perth, he has lighted a torch half way around the Australian land which shall never be extinguished." "Three men of God," continues Mr. Saunders, "have left an abiding impression on the Australian mind in connection with missions. They are G. L. Wharton, A. McLean and F. M. Rains." Mr. Saunders describes with enthusiasm the evident progress being made by the Disciples of his country. Great interest is now being manifested in educational work. "We are all fast coming to see that the great work of the church today is educational and inspirational. Informing papers, addresses and discussions were given (at the Federal Council) on such topics as: Kindergarten work, the graded system, Sunday-school equipment, adult classes, and teacher training." The college of the Bible at Melbourne now has a student body of fifty, with three professors. Australia looks to America with a deal of pride as she sees her sons, Mark Collis, Cecil J. Armstrong, Hugh McLellan, J. C. Dickson, C. A. Moore, E. T. Edmunds, and others—standing in the front line of efficiency and leadership in our American church life.

The Passing of Mrs. Eddy

There was no surprise for the public in the announcement last week that Mrs. Mary Baker G. Eddy had passed away. In fact not a few people have believed that her death actually occured some years ago, but was being skilfully concealed from the faithful in order to prevent a collapse of the faith.

But the personality of Mrs. Eddy was so little in evidence during the last years of her life that it was a matter of little moment whether she were living or dead. And it speaks well for the strength of the organization she built up that her removal from actual leadership through a long period of years has been so little significant. It is probable that her death will work no change in the general affairs of the Christian Science community.

It is of course quite too early to estimate with any accuracy the place that Mrs. Eddy will hold in the company of religious leaders. The extraordinary success she achieved in building up a large and influential following has been one of the phenomena of modern church affairs. The permanency of the movement will not be affected by the passing of this woman who though so greatly revered and so freely quoted, was so little its leader for the last ten years. But there are other forces that are shaping its career much more potently than her life.

It is clear that its first ardent claims made for Christian Science, as capable of eliminating all disease and suffering from human life, have been abandoned by the wiser leaders of the organization. Some time ago it was decided that surgical operations would be advisable in many instances. And today the number of such operations performed upon Christian Scientists is very large. The evidence for this statement is easily obtainable by any who are interested in the inquiry.

Futher, the indifference to public opinion regarding the danger from contagious diseases has been modified by the gradual recognition of the rights of the community to self-protection in cases of epidemic. It was also a significant fact that in connection with Mrs. Eddy's death the statement was made, not by some hostile medical examiner, but by her own intimate friends and family, that the death resulted from pneumonia developed from a severe cold.

With such modifications, the first claims of Christian Science to be a panacea are gradually being reduced to the proportion of the various other organizations and beliefs that emphasize the power of the mind to limit and control physical disorder. On this ground Christian Science is perfectly safe, and there is no reason why it should not make a permanent and valuable contribution to Christian teachings. Furthermore, it has introduced new elements of taste into church architecture for which the entire church ought to be grateful.

Of course its weakest point is its philosophy of disease, or rather lack of philosophy. Second only to this is its misuse of Scripture through its entirely uncritical and unscientific doctrine of a level Bible, all of whose parts are equally valuable provided they can be made to teach the principles of the cult. Its mixture of eighteenth century metaphysics and East Indian speculation make it impossible as a serious belief among people of reflection.

In fact, its appeal is not to that class, but rather to those who are either well-to-do and out of touch with the usual forms of Christian activity, or those who, by reason of physical trouble, take up the ideas of Christian Science in the hope of finding relief. The best commendation of the system is the fact that it does genuinely help so many people, either by disengaging their thought from themselves, or by proving to them what is frequently true, namely that there is nothing really wrong with them after all.

Meanwhile it should be said with emphasis that Mrs. Eddy's life has been a benediction to great numbers of people, and her teachings, however partial and fragmentary their value as an interpretation either of Scripture or of the facts of life, have proved valuable to many in the community. The fact that this movement does not promise to be permanent need have nothing to do with the cordial recognition of all its virtues. It will at least have made a sincere effort to emphasize some neglected elements in the Christian faith. Time will prove the value of these, and also the transient character of the movement as a whole.

Baptism, Salvation and Church Membership

My dear Mr. Morrison: I was much interested in your favor of May 4, and have kept it by me for reference. I note you favor the practice of receiving members into Disciple churches who have not been immersed.

Now I have before me a quotation from "The Christian Leader and The Way" which says "Baptism is one of the conditions of salvation that alien sinners must comply with in order to salvation from past sins." Would you agree with this? and if so, would not the admission of unbaptized persons to a Disciple church be equivalent to admitting an unsaved person? I know that but few Disciples hold that baptism is essential to salvation, but I supposed all held that it is, when possible, essential to obedience to Christ, and I have liked this feature of your views. Such expressions as the above are thrown in the way of the movement toward union between the Baptists and Disciples. Can you give me any points that will enable me to meet such quotations from Disciple papers and preachers?

Cordially yours,

Boston. E. F. MERRIAM.

We have asked the editor of the Watchman, to allow us to respond through the columns of The Christian Century to his inquiry printed above. The quotation from "The Christian Leader and The Way" is going the rounds of Baptist papers to the prejudice of the union sentiment so fast growing up between the two bodies.

It should be said very plainly that the excellent paper from which the quotation is made does not represent that portion of the Disciples which is taking an interest in union with the Baptists.

As should be by this time well known, there are in reality two bodies of Disciples or Churches of Christ in this country. One numbers a million and a quarter, the other perhaps 150,000. The larger body is organized for missionary co-operation, has settled pastors, uses instrumental music in its worship. The smaller body declines to engage in missionary co-operation, has no settled pastors with salaries, and is opposed to the organ in its worship. To the smaller body the "Leader and Way" belongs. And while its spirit is most commendable in many ways, and its managing editor Mr. Fred Rowe is a Christian gentleman of the finest grain, it is not taken nor does it take itself to represent the views characteristic of the larger body.

Coming to the question, however, The Christian Century is not advocating receiving into the church by certificate any person who is not already a Christian, already pardoned of his past sins, already saved. Furthermore this paper is not advocating receiving by certifcate any person who is not already a member of the church of Christ. The Christian Century is not advocating receiving any person into the church at all—only Christ receives people into the church. What The Christian Century is protesting against is the sectarian practice of refusing fellowship in the church to those whom Christ has received into his fellowship and who are already members of his church.

We leave to those who care for such questions the discussion of the point whether salvation is before baptism or after baptism. The distinction between baptism as a condition of salvation and a command of Christ is, to us, too fine to grasp. To us, a man is as good as not saved if, being saved, he refuses to obey what to him is the clear command of Christ to be baptized.

It seems clear from Scripture and psychology, as well as common observation, that membership in the church, if not an absolute condition of salvation, is so nearly such as to justify the Disciple practice of having converts join the church before they do too much rejoicing over their salvation. This close coupling up of the initiating act of church membership with the soul-process of faith and repentance—while capable of crude misuse—is nevertheless a strong advantage in the Disciples evangelism.

The Christian Century does not advocate for a moment the admission of an unsaved person into the church, nor an unbaptized person; but in the most earnest manner we dispute the right of any group of Christians to deny any item of fellowship to any one whose membership in the church is sealed with Christ's own acceptance.

Is My Name Written There?

"Am I saved?" "Where shall I spend eternity?" "Is my name written there?" are questions of similar import and mean little or much, according to the character of the person asking them. One who thinks of salvation as escape from hell fire, of heaven as a place of selfish ease, of God as arbitrarily registering names in the book of fate, will not arouse the conscience by any or all of these questions. There is nothing moral in this idea of religion. The questions have moral significance when they are asked by one who abhors sin and seeks release from it, who thinks of heaven as the place of perfect justice, and of the book of God as containing the names of those whose love for man is genuine. The questions all amount to this for the earnest man: "Have I found my place in God's world, and am I filling it to the best of my ability?"

The disciples returned from a preaching tour and reported with delight that the spirits were subject to them. Jesus warned them against taking deeds out of the proper connection and treating them as ends in themselves. The subjection of spirits to the disciples got its meaning from the relation of the disciples to God. "Rejoice that your names are written in heaven." Power and skill must be devoted to the serious business of life if they are to bring satisfactory returns. The man who spends his leisure in training a dog does not rank with the man who uses his noon hour or evening in acquiring knowledge that makes him a better citizen or enables him to invent a machine that diminishes the drudgery of some worker. Accuracy in the use of a revolver is not a worthy accomplishment for the ordinary American citizen, for killing men is not our business. But it is worth while to know how to raise wheat and corn, for these crops are necessary to the life and health of the nation.

The evangelist announces that he has held a great meeting and gathered hundreds into the church. What would Jesus say to him? Would he not call attention to the bearing of the meeting upon the future power and influence of the church? Granted that you do have power to induce others to say they believe what you believe, the great question still remains: Are you helping people to be members of the spiritual democracy called the kingdom of God? In so far as the work of an evangelist brings men into this democracy, it is good. Jesus bids him rejoice in that service. The preacher invites the disciples everywhere to rejoice with him on the completion of a beautiful building in which he is to preach the gospel. The Master bids him consider the relation of the church to the poor and the outcasts, to the unevangelized at home and abroad, to the homes about it, to the politics of its town, and to the education of the young. The college does not get its name written in heaven by securing a large endowment, by the size of its student body, nor by the learning of its teachers. All these are good if they are employed for the purpose of preparing young men and young womn to fill worthily their places in life. Respectability is not synonymous with divine approval. The respectable man merely meets the requirements of the circle in which he moves. Among thieves the thief is respectable, among pirates the hard-hearted have honor, and in certain kinds of society the least serious are reckoned the most honorable.

The best disciples do not spend much of their time over the pages of the divine register. They are too busy with immediate duties. They have children to be kept clean physically and morally. They have sorrowing neighbors whom they must comfort. The Sunday-school is in need of them as teachers. Widows and orphans look to them for protection and guidance. Wayward boys and girls trust them and come to them for advice and encouragement. They are so busy doing good to others that no time is left for them to bother about their own salvation. The man who is always feeling his spiritual pulse is hopeless. It is necessary now and then for every one to take a look within and pass upon the motives of conduct. But the sanely religious give the greater part of their attention to the things to be done rather than to the feelings attending actions. They are aware that it is not easy to do the right thing "to the right person, to the right amount, at the right time, and in the right manner." They study their surroundings with a view to finding what they have to do in order to be co-workers with God.

Midweek Service, Dec. 21. Rev. 20:15; Luke 10:20.

"Think On These Things"

"A perfect love, even when lost, is still an eternal possession, a pain so sacred that its deep peace often grows into an absolute content."

The one great need of this age is to get the right idea about work and its relation to life.—Waldo Pondray Warren.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—Ellen Thorneycroft Fowler.

Chapman and Alexander in Chicago

A Meditation—Not a Verdict

BY GEORGE A. CAMPBELL.

Just now Chicago is divided into three classes as to the Chapman and Alexander meetings. First, tnere are those that regard them as in every way wonderful, wonderful in their spiritual power, wonderful in the messages they gave forth, wonderful in their organization, and wonderful in results. Second, there are those that are critically hostile, believing that the method is archaic and that the results in no way justified the efforts. Third, there are those who are sympathetically wondering and pondering upon the whole matter. With this last class I claim fellowship. We are the uncomfortable class. The others have the comfort of their own certainty. But our class is a very large one, so large that I sometimes fear to number myself with it. It is the class that wishes to preserve all that is true in the time-honored methods of evangelism, but equally anxious to fit the proclamation of the gospel message to the changing conditions of our present metropolitan life. The dogmatist of our day is he who goes far back or far forward. The rest of us—the eclectics in religion—must rest in our humility. My word, therefore, is a meditation, rather than the verdict of a partisan.

Not Pentecostal in Origin.

The Chapman meeting was not pentecostal in that it apparently did not come suddenly from heaven. It in no way had the spontaneity of the Welsh revival or of the great revivals of history. It was organized for. A few well-to-do laymen were responsible for its coming to Chicago. The ministry as a whole was indifferent. They remembered other efforts of like kind. They remembered, too, that Chapman had been here before. When the campaign became assured, most ministers gave their support, but some doubted.

Mr. Chapman and his party, consequently, did not come to a city or to a protestantism that was surcharged with expectancy and enthusiasm. The people in the churches did not create the revival. It was brought to them.

Revival Secret in the Church Itself.

Cards for prayer pledges and circles prepared by the leaders, were freely circulated; but they did not materially change the atmosphere. There is a widening conviction that the secret of revivals that strike down to the roots of life and that build lastingly is to be found with the church members themselves.

Mr. Chapman spoke to vast audiences at each of the three centers. They ran from 2,800 to 5,000. These, in themselves, were inspiring. The choruses led by Mr. Alexander were splendidly organized. The soloist, Mr. Naftsger, the pianist, Mr. Harkness, the chief of personal workers, Mr. Norton, Mrs. Alexander and Mrs. Norton were all in their chosen fields superior. Mr. Chapman is an adept as a platform manager. He is quiet, dignified, but every moment he grips the situation. There is no missing cog in the wheel of the organization.

Organization's Work Smooth.

Everything is planned and then carried out as planned. The art of it is striking. Sometimes one feels that something unexpected or spontaneous would be refreshing. There is no clashing of the leaders. They seemed always to be warm friends whose hearts were in their work. The organization, together with the capable and pleasing personalities of Mr. Chapman and his party, doubtless in large measure accounted for the large audiences.

But, besides, there was religion. Nothing but a religious message draws large audiences night after night. Religion is about all there is to life, anyway. The platform sermon is often overestimated. Mr. Chapman did not preach great sermons. He did not try. Perhaps he is a discerning psychologist. Perhaps he simply tries to give the great preachers a chance at the souls of his hearers. These are mystery of life, conscience, ideals, the Word, Christ, God—and may I say sin, or at least its consequences. The thing that counts in a meeting is not what the pulpit is saying to the souls in front of it; but what these souls are saying to themselves. As for myself, I was not a very good listener to the sermons, but the atmosphere preached to me till I preached to myself. The sermon that convicts may be a deed, almost forgotten, but brought up to trouble the conscience in the atmosphere created by the varied elements that go to make up a revival.

Object of Revival to Revive.

Indeed, what is the object of a revival if it is not to revive? It is inspiring to see drooping souls lift up their heads with courage, resolution and cheer. Many of my Christian friends faint by the way. The up-climb is too steep, or the fog dispiriting, or the waters too poisonous. They faint constantly about me. My benediction upon any revival that lifts their drooping heads as the falling rains lift up the withering grain.

To see a friend come to feel that he is a man again is a wonderful experience. I have seen several, and in the revival just closed.

There were some surprises to me in this meeting. Quite a number of people whom I know well, and living within a stone's throw of the Austin tabernacle, did not enter the meeting once. Some of these were hostile to revivals. They were intellectualists who believe in going up gradually. Of course they have observed widely enough to know that often great decisions are made in a moment, which decisions entirely change life. However, they think revivals are too emotional and will have nothing to do with them. Then there were others that did not go because they disliked the exhortation. They did not like to be embarrassed.

Much Voting—Not Always Clear.

Mr. Chapman does much voting. Sometimes I thought he was confusing and that the much voting did not work toward definiteness. In his men's meeting he was more clear and definite.

When the average non-church man saw the tabernacle being erected, I wonder if the following does not represent his mind:

Non-Member—What is that large building that is being erected?

Member—That is the tabernacle where Chapman and Alexander are to hold the great revival.

Non-Member—My, it's big, isn't it? How many will it seat?

Member—5,000, they say.

Non-Member—What is it costing?

Member—I understand about $5,000.

Non-Member—How long is it to be used?

Member—Two weeks.

Non-Member—Is that all? My, that is an awful lot of money just for two weeks. What's the matter with the churches? Can't they do the work?

Member—This is an effort especially to convert sinners.

Non-Member—Well, I should think we have enough preachers right here.

He and "member" part, but he keeps in mind that the object of the meeting is to convert him. He therefore stays away. The advertised object accordingly defeats itself. The officials of the Layman's Council estimate that over 90 per cent of all audiences were church members. The percentage of non-members attending might be as low as 5 per cent. The failure to get outsiders to attend is going to greatly lessen revival efforts in cities. The meeting of largest results that I attended was the children's night, but I should like to see the children make the public confession of their faith in the edifices where they are accustomed to meet. The association would mean more. Children are natural, but our ways with them, especially in religion, are often very unnatural.

Churches Not Built Around Ideas.

Mark Rutherford says in these days we do not build our churches around great ideas. We are not Calvinists, Arminians, or anything in particular. The truth of this was well illustrated in our group meeting.

W. R. Lane, of England, was our preacher. He is a thoroughgoing Calvinist. Two or three nights he valiantly set forth the Calvinistic doctrine. Several of my ministerial brethren were quite restless. But Lane has the health of humor and the saving humanity of a big heart. The Methodists of Chicago, not being trained in polemics as their fathers were, thought it the best preaching they ever heard. Alas for the wars of the past! I thought our people would be shocked, particularly at one sermon. But they liked it fine. After all, perhaps, it is the preacher and the truth that is in him that the people hear rather than the system of theology that he expounds.

A Calvinist Leader.

Mr. Lane was a splendid Christian gentleman, but I cannot understand how one can hold to the determining decrees of God and still exhort. It is well that men are kinder than their creeds. The soul is usually more elastic and hospitable than the mind.

Fifty thousand garment workers of Chicago were out on a strike during the latter part of the campaign. Winter is upon them and they are face to face with suffering. The federation of labor came to the rescue by taxing their members 25 cents a piece per week to support these fellow-workers. Here is a vast humanitarian work. The strike is a real problem of life. Jesus said "Inasmuch as ye did it unto one of the least of these ye did it unto me.."

I thought the message of Dr. Chapman lacked the social note, that of brotherhood, that of the kingdom. The man Jesus, who toiled and suffered, gave place entirely to the Christ of legal authority.

The Christ of Legal Authority.

"Believe in Jesus and thou shalt be saved" was the message. Jesus paid the whole debt on Calvary. We have our sins and if we believe on him we shall be clothed in his righteousness. Sin is infinite because it is against God and his government. Salvation is safety from the wrath of God, through the blood of Jesus, in the next world. Mr. Chapman did not strike as militant a note as I would have had him. I would have belief in Jesus mean without the least doubt living

(Continued on page 19.)

Our Readers' Opinions

Sentiments of the Secretaries

[The crowded condition of our columns of late weeks has compelled us to postpone until now the publication of the opinions of the state secretaries concerning Secretary J. Fred Jones' proposal to practice Christion union in the smaller villages. The editors will be glad to have the opinions of other readers for publication in later issues.]

FROM THE MICHIGAN SECRETARY.

Editors Christian Century: I heartily endorse Brother Jones' article. He has stated the truth well. We are qualified to take the initiative and we should do it carefully, clearly and efficiently.

Grand Rapids, Mich. F. P. ARTHUR.

FROM MISSOURI'S SECRETARY.

My dear Bro. Willett: I have carefully read Bro. Jones' article on the "Village Church." I most heartily agree that the successful presentation of this plan would be the most speedy realization of "our plea" and beyond the question of doubt, the solution of the church problem in all our smaller towns.

I am not so hopeful that such a messenger would find a welcome in these villages. The first and strongest opposition will come from the pastors in these fields. It is my experience that a man has large room for development of sectarianism where he has a small field for all the desirable fruits of Christianity.

I should be most happy to make the effort. I am persuaded that the need and not the difficulty should determine our work. Most sincerely yours,

Kansas City. D. Y. DONALDSON.

FROM THE KANSAS SECRETARY.

Dear Brother Willett: Your editorial on "A Practical Campaign for Unity" suggested by a question presented by J. Fred Jones of Illinois to hand. I think such a plan as you propose, if promoted by the right kind of a man, in over-churched towns, where the fundamentals of the gospel are not clearly preached would in every instance be productive of much good, even though in only a few instances it would result in practical Christian unity. The man for such a work would have to be spiritual and cultured and patient and content to preach a few things and not try to display his knowledge about many things that may be found in the realm of opinion. The work outlined would certainly be very interesting. Fraternally,

Topeka, Kan. GEO. E. LYON.

FROM IOWA'S SECRETARY.

Dear Brother Willett: I have read the letter of Brother Jones very carefully and voice my hearty approval of the suggestions made. Denominationalism is not dead, its baneful influence is to be seen, especially in our smaler towns; bringing the question of Christian unity to the front as never before. Men and women of every faith and no faith, recognize the evil of division among Christian people and, as never before will welcome a solution to the problem.

It may be that we are trying to hurry God's plan, that we are impatient and expect too much. The leaven of Christian unity is at work. The leaven may be hidden, but I believe that it is there and doing its work and, in God's own good time the whole lump will be leavened.

It occurs to me that we should work along two lines. The one suggested by Brotner Jones, in which ministers of tact and ability should present the Bible plea for Christian unity in small towns and villages in which the Christian people are divided and endeavoring to support a number of denominational churches, so many that the spirit of rivalry fairly crushes out the Spirit of Christ, so many that it requires the time of the ministers and their people to save the church and support the minister, with no time to care for the sick, minister to the poor and save the unconverted. This could be done with first, a conference of the ministers of the town; second, a conference with the business men, professional men, and other leading men of the town; third, a public appeal to the citizens of the community. Such an effort might only result in the seed sowing that would bear no immediate fruits or, it might results in the formation of a "unity council" that would stand for the preaching of an affirmative plea emphasizing the things fundamental.

The second line of procedure could be a propaganda of education in which the fundamentals should be wrought out and placed in the hands of every denominational minister and ask him to carefully study them and teach them to his people in his own way, leaving it to the good judgment of the people and to God to work out the results.

I would rejoice to see such a man put at this kind of work in each of our states. I would not be so much concerned about organizing churches, but rather be concerned about presenting the New Testament plea and giving emphasis to the fundamentals of faith, the things on which the Christian world can unite without a sacrifice of principle.

We have just had an interesting experience in Iowa. A small town of four hundred people and three church buildings, a Congregationalist, Methodist Episcopal and a Christian. Neither of the congregations was able to support a minister alone and they agreed to unite their efforts and employ one man to minister to the three congregations. First, they employed a Congregationalist minister and they got along very nicely. Second, they employed an M. E. minister and they got along quite well with his services. When his time expired the first of October of this year, it was our turn to furnish the preacher. The M. E. minister, however, was continued there by the conference and it was to be one of their regular stations. Our brethren were thus left out of the merger and they had the choice of yielding the field or employing an evangelist with the hope of securing enough strength to employ a minister of their own. The meeting was held resulting in 55 people becoming obedient to the Gospel, many of them leading citizens of the town, and the employment of a minister. The town cannot support three ministers, nor two, and we wait to see the final outcome.

Des Moines, Iowa. B. S. DENNY.

FROM WISCONSIN'S SECRETARY.

Dear Brother Willett: I am favorably impressed with Bro. J. Fred Jones' suggestions and with your comments upon them. I note also with approval your reference to the "Christian Union Foundation." I have, since entering upon this work, been watching carefully and studying the union experiments in Wisconsin.

Results so far, I think, scarcely warrant an opinion. Of this, however, I feel sure: the very first thing needed is a vigorous campaign of education, and I think this can best be conducted by means of the press. It seems to me that this is more an age of the printed page than one of public gatherings. I am learning too that people will read what is being said on religious subjects if said in the proper way. This method too will be less conspicuous and while working in a quiet, subtle way, will avoid much prejudice and opposition, which are to be avoided as much as possible, and which would most surely be aroused if public meetings are attempted. We also have learned as Bro. Jones suggests, that the greatest drawback to any union movement is the opposition which comes from the leaders. One minister, who is sweating his soul over one of these union problems, told me but recently that the matter would be soon settled most satisfactorily to every one concerned if only "outsiders" would not interfere. When the masses have been given a broader, higher vision and thus lifted above the narrowness and some of the littlenesses that enter into our religious work, especially then do I believe that the methods comprising lecturships and special public campaigns can be successfully put into practice. I hail with delight the establishing of the Christian Union Foundation, believing it to be one of the most important movements of this stirring time. I lend myself without reserve to any feasible plan which looks toward the uniting of God's people, realizing more and more that there is but one plan which can ever succeed and that is the Divine plan.

I take it that you wish brief comment and have tried to follow that principle. May the good Father bless you in your work and give you strength for your labors in every effort looking toward the extension of the kingdom of our Master. FRANK L. VAN VOORHIS.

Green Bay, Wis.

FROM THE KENTUCKY SECRETARY.

Editors Christian Century: (1) The evil of division is nowhere more apparent than in the village and country church, and Bro. J. Fred Jones does not over-state the case. Certainly the sin of division is nowhere so apparent and the awful waste of money in seeking to keep up from 3 to 6 churches in a village or small town must be accounted for.

(2) If the man can be found and the funds be provided to support him in the proposed effort to inaugurate such a campaign, it seems to me that it would be wise to undertake it.

(3) None of us could object to an effort at that kind of union. J. Fred Jones "was bred in old Kentucky," and hence we would not expect a suggestion from him that would not be safe and "sound."

(4) As far as a judgment can be formed from a knowledge of Kentucky, I would say that it will not avail very much—but there may be fields riper for this than this state. Possibly tried in some other section we might be led to see possibilities in that line here that are not now apparent.

(5) In the comments on this article by Bro. Jones is a statement that hardly does state secretaries and other workers justice. We feel justified in seeking to establish a church that is "Christian only" in any field—for the sake of this very principle that we hold so dear. Wherever there is such a field no matter how over-churched it is with denominationalism we feel that we have a divine call to tell the gospel of "Christian union" there. With best wishes, I am, fraternally,

Sulphur, Ky. H. W. ELLIOTT.

A FURTHER WORD FROM ILLINOIS SECRETARY.

Dear Bro. Willett: The place you give my suggestion in the Century is very kind, and besides it encourages me in the plan proposed.

Speaking for the Illinois Missionary Society, I would say if it was a good impulse for a year or two it might be put into practice if our income would justify it. But I do not know how to secure the impulse or the increased income. Our preachers, being human, for the most, seek the line of the least resistance and emphasize our missionary interests that are more popular. State missions being neither popular nor crowned with the emotional, get no proper and continuous representation in our pulpits and our income is at a standstill.

But, I am sure of the reasonableness of the suggestion, and from the little time I have had to test it on the ground I believe it will work. All kinds of Christian people are so tired of the desperate struggle to maintain churches in the villages that they give a most cordial hearing to a word for better conditions. Then, I find that it is a strong appeal to the strong men outside the village churches. Of course the village ministry squarely opposes any proposition that even squints at unity, but the body of the church people do not sympathize with them. The truth is the average village minister is of small caliber and he cannot therefore be blamed for his attitude, but the preacher who will make himself the intelligent and consecrated minister to the entire village has a wonderful field just now.

I am sorry to say that many of our own men are content to minister to the little company they have to begin with, and do not seem to feel a desire to enlarge their borders. The truth is we have many men and churches that are sectarian, that are trying to deal with the unity proposition. Of course their real position hinders them in the very things that they are set to accomplish.

We have so many projects going now, whose bases are brainstorms that it is hard to keep our minds and hearts upon the real purpose of our movement, but one could greatly wish that there was some one who could turn all this enthusiasm into the main channel and I hope the Century may do it.

It seems to me the project should have a thorough threshing out in our conventions and for some time to come as well as in our papers. Sincerely yours,

Bloomington, Ill. J. Fred Jones.

FROM OHIO SUNDAY SCHOOL SECRETARY.

I am appreciating the Christian Century more and more. I wish we had a man among us who was large enough to be a martyr to demonstrate the practical working of real Christian union as pleaded for by Thomas Campbell. We need a man large enough to be seen ,wise enough to be heard, true enough to be trusted, and courageous enough to be a sacrifice to prove that Christian union, by the co-operation of different denominations on equal and fraternal basis, is practical and workable. I have proved it myself by the actual organization of two such works during my ministry. Both worked well and produced the results for which we are actually pleading. At Cissna Park, Ill., I banded together twelve Disciples, ten Presbyterians, four Lutherans, two Methodists, two Quakers and seven who were not members of any church, into a union work. Out of twenty-three confessions over the space of three years, all but one were immersed. The Presbyterians furnished most of the Sunday-school teachers and the Quaker was superintendent of the Bible school. Now that is what I call church union in practice. But it is a small country village and I have never published it. But if such a work as that could be undertaken by a man like Peter Ainslie, or some such man in an honest endeavor to make it go, I believe it can succeed.

The Christian Century is on the right track on the subject, and if the union ever comes, it must come along the lines of accepting our neighbors where they are and leading them by the Bible only, to where it will lead—to the exalted Christ so we can all see Jesus only.

In my work as Bible evangelist I could tell you some most pitiable stories of wasted money and fields and forces in the vain and foolish efforts to maintain denominational sectarianism—and I am frank to say that I know no church today that can say truly it is not guilty of these sins. Many villages are growing restive under the present religious restraint and handicap that their divided state puts on them. But I must stop. I could write all night on this subject that wrings my heart as I go about the state and realize the pitiable condition of things that exist in the name of religion. No wonder many of the churches are almost deserted, and spiritual life dead. How can it be otherwise?

Please remember I just started to order some books and wanted to say a few words of praise and appreciation of your valuable paper. Your editorials are charming—they keep leading one toward the border line of the untried but not the untrue. They fire us with the romantic hope that our ideals are one day to be realized. If we just had the man that was big enough and dared to die (or really was worth killing) I believe the glorious day of Christian union could be realized and that soon. God meets men and reveals himself in the realm of the practical and not in theories. The Christian world will have to work and worship together before they can think together.

Springfield, O. L. I. Mercer.

Concerning the Daily Altar

Dear Bro. Morrison:—I have been intending to write you a letter and tell you what a help the Christian Century has been to me and how much I have enjoyed it. I still intend to write the letter and this postal is just to ask you to not discontinue "The Daily Altar" page. Helena M. Cotton.

Shelbyville, Ind.

Editors Christian Century:—Let me say just a word of appreciation of your editorial, "The Deeper Thankfulness," issue of Nov. 17. I thought it splendid, and made liberal use of it in my Thanksgiving sermon. We use the "Daily Altar." Think it helpful and beautiful. Hope it will be continued.

D. B. Titus,

Rupert, Idaho. Pastor.

Dear Dr. Willett:—You wish to know if we want the "Daily Altar" to be continued in the Christian Century. I for one say most certainly we do. I have enjoyed the paper for a long time, and especially that page. It is uplifting and strengthening each week, as we are shut in from the outside world in this mountain village. We are without a pastor and many young students stand in this old historic pulpit trying to teach the way of life. Give us the "Daily Altar." I would that the whole brotherhood could be induced to read and study the pages of the "Century."

Bethany, W. Va. Mrs. S. B. Dobyns.

Editors Christian Century:—By all means continue the "Daily Altar." I use it daily. You are giving us a mighty good paper. It is full of rich and good things. It is a great power for better things.

Vacaville, Cal. Frank E. Boren.

Editors Christian Century:—I want to be among those who ask for a continuation of "The Daily Altar." We have been using it at our morning family worship during the year, and have found it most helpful. I know of nothing in this line that seems to me quite so satisfactory.

And while I am at it, let me tell you how very much I am enjoying The Christian Century these days. I have had a sneaking feeling of ingratitude for pretty nearly a whole year because I have not written to let you know how helpful and inspiring I have found the Century. It always stimulates me, and I am glad to find it so *religiously* helpful. You seem to have discovered the secret of "speaking the truth in love." Every now and then I find some things about which I feel constrained to attempt the "suspended judgment" attitude, but I would greatly prefer a paper from which I differed in some things to one which pandered to me by saying what it thought I believed instead of saying what it believed! I enjoy the Century, and it helps me as a Christian and as a preacher. Fraternally, Graham Frank.

Liberty, Mo.

Dear Dr. Willett:—The "Daily Altar" page has been a great comfort and inspiration to me personally and has been greatly prized in our home. We have made it a practice to read it each morning at the family breakfast table. We hope it may be continued after Dec. 31. Claire L. Waite.

Milwaukee, Wis.

Editors Christian Century:—The Century for this week just to hand, and it seems to me better than any preceding issue. Personally I should be very sorry to see the "Daily Altar" discontined, at least before the publication of Dr. Willett's book containing what has already been given in that department. A. H. Seymour.

De Smet, S. D.

Editors Christian Century: "The Daily Altar" quite helpful and would like it continued. I wish you would publish a first-page exhaustive editorial review of Phillips' "Kingdom." Claris Yeuell.

Paulding, O.

Editors Christian Century: We have many times thought of writing you to express our apreciation of "The Daily Altar." It fills a place in your paper. that nothing else can fill. May the Christian Century continue "The Daily Altar page."

Elkhorn, Wis. H. C. Waite and Family.

You are giving us the best paper in The Christian Century the Disciples have ever had. You are telling our people the truth they must learn and practice if they fulfill their highest mission. A. N. Glover.

Fullerton, Cal.

Dear Bro. Morrison: Inclosed please find check for $1.60. This is money well spent. I consider "The Christian Century" the best religious periodical that comes to my desk. Its pages are fresh and inspiring. I hope to be able to place quite a few in the homes of my people. If I could get my entire membership to read "The Christian Century" I feel confident that they would have a larger vision of God and his kingdom.

H. G. Connelly, Minister.

Ardmore, Okla.

Editors Christian Century: Do not take from us the "Daily Altar" page. Many religious newspapers have little enough reading that can be called a help in the religious life of their readers. No matter what my mood, no matter what the particular burden of the day, I always find a message in these readings. Oftentimes it seems God-sent. M. H. S.

Haverhill, Mass.

Church and College Closely Knit

How Valparaiso University Life and Church Life Interpenetrate in Mutual Service

BY H. D. WILLIAMS.

The Christian church at Valparaiso, Ind., is an institution worthy of study. The building, a large and commodious structure near the center of the city, is badly worn by service and is not especially fitted just now to the needs of a large church. Preparations are under way to expend $2,500 or more in improvements. The members, to the number



The Church Home.

of 1,200 live in all parts of this city of 10,000. They come from all classes, from the humblest poor to fat-salaried officials, from the uneducated to learned professors. This is no class church; rich and poor alike are welcomed and urged each to fraternize the other in a real way. The spirit of equality is very marked.

Strong Masculine Element in Church.

The church is blessed with a fine body of business and professional men. Among them are many who count but little in the service of the church. Then there are many who are worthy and helpful, and a few who deserve special mention for the good of other men who earnestly desire to be more efficient in Christian service. There is H. B. Brown, for instance, who is president of Valparaiso University. He is a very busy man; he looks after more students annually than any other university president in America, but he finds time to do many things in the church. He attends Sunday-school where he acts as an usher and teaches a class of boys of 14 and 15 years of age. He attends both the morning and the evening services of the church, and though 63 years of age, is one of the most regular and active members of the Endeavor Society. Does he give? Certainly, but his giving of time and service is his best gift, though he makes it a rule to pay one-tenth of the running expenses of this church.

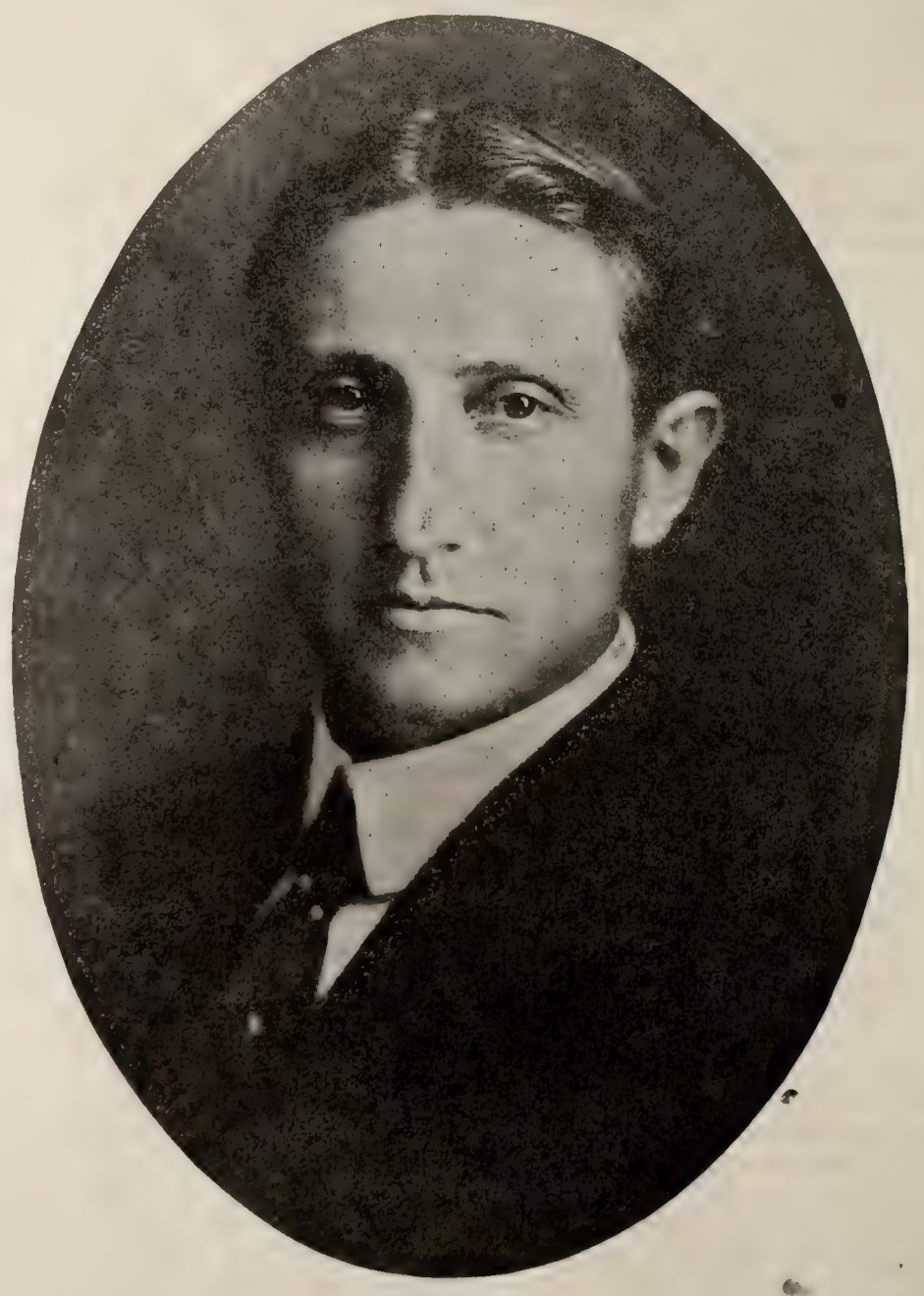
The Church's Pre-eminent Teacher.

Then there is Prof. M. E. Bogarte, dean of the department of mathematics and engineering in the university. He is a great man, distinguished, brilliant and successful. He is a wheel-horse in the Valparaiso church. His special work is that of teacher for one of the greatest Sunday-school classes to be found in many states. It consists of over 300 people, chiefly men, though some women are in it. It meets in a separate room at the regular Sunday-school hour and has its own opening and closing exercises. Prof. Bogarte teaches by the lecture method in which he is a master. He proceeds as before a university class. He is deliberate, logical and intensely illuminating. He draws the big class and holds its deepest interest by a sensible, honest, frank, practical and scholarly exposition of Scripture. He is a thoroughly modern man with modern methods. He is no legalist or literalist. He is supremely loyal to Christ, duly prizing, at the same time, his Christian liberty. He uses no crowd catching devices. He teaches right on through the hard and prosy problems as they may come, relying upon the Bible to suggest the principles of vital importance and absorbing interest today. Of course his teaching is "driven home" and clinched by the power of a captivating personality that compels respect, admiration and even love from those who know him.

In addition to these two very extraordinary men, there are Prof. C. W. Benton, Doctor Young, Doctor Blount, Mr. Geo. Beach, Congressman Crumpacker, Tommy Shreve, and several others who are strong men and fine specimens of devotion to the church.

Women Numbered Among Leaders.

And the women, of course, are really ahead of the men. The writer attended a meeting of the ladies' organization which, in this church, is called "The King's Daughters." It is a body of fine women and they render valuable service to both church and community. Of these women, Mrs. Cora Benham, the Sunday-school superintendent, is one of the most active. She is professor of mathematics in the university, but finds time to super-



Rev. Claude E. Hill.

intend the school, attend teachers' meetings and in many ways aid her teachers. She is an enterprising and energetic superintendent who proposes to lift her school to the highest level. Under her hand the school is prospering, the attendance now running at about 500.

The minister who is so fortunate as to be thus associated is Claude E. Hill, National Superintendent of Christian Endeavor among the Disciples. He has been on the field a year and a half and is doing a good work. He succeeded Bruce Brown, now of Spokane, Washington. J. H. O. Smith, J. V. Updike and John L. Brandt were former ministers here. Hill is a great hustler. He is hard to overtake, for he walks like the wind. Not content with fast walking, he now owns an automobile in which he rushes about the city and all through the country at his will. And when pastoral work fails to satisfy his going spirit, he chases quail all over the country. He makes things move when he gets behind them. Yet Mr. Hill does not drive people; he leads them and he appears to lead very successfully.

Pastor Universally Regarded.

He is one of the men in whom everybody believes. All admit and admire his honesty and enthusiasm, even though they may differ from him in some things.

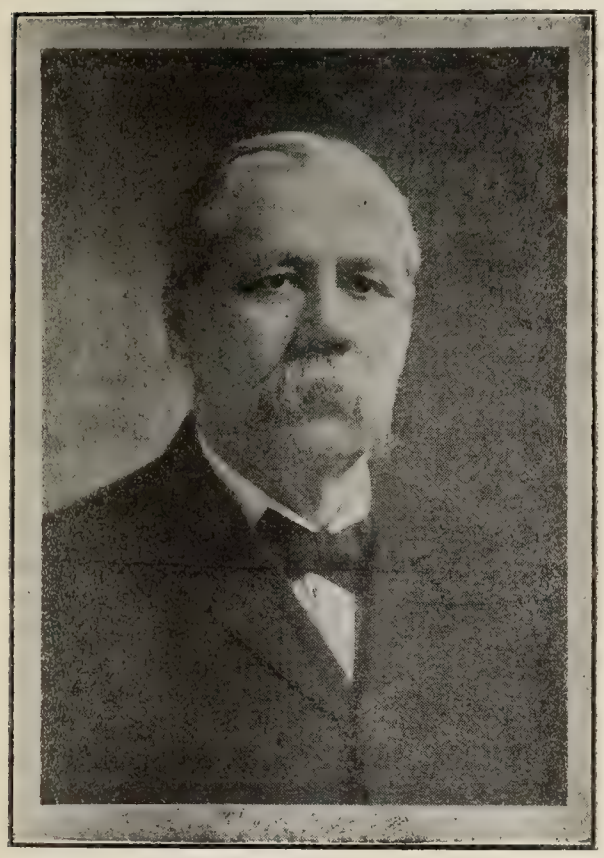
As a preacher, Mr. Hill is practical and ethical rather than theological. His sermons nearly always are directly applicable to the present problems and undertakings of the church or community. He deals ever with the big problems of the soul; he has no time for trivialities. In the first sermon heard by the writer his text was the incident of Jacob wrestling with the angel. He told the story in detail, giving the history that led up to it. Then he gave a thoroughly spiritual interpretation of it—that it is a picturesque statement of the better Jacob overcoming the baser Jacob—of Jacob's conscience successfully subduing Jacob's selfish-

ness. Then he applied the lesson by saying that Jesus, the elder brother, approaches as did Esau, and sets every man today at the same struggle between his better self and his baser self.

At night his topic was, "What Valparaiso Needs." He laid down some general principles concerning city improvement, and then pointed out several city sins and charged them up to the neglect of Christian voters. He concluded with a ringing challenge for good men to join him in a campaign to purify and beautify Valparaiso. The following day the sermon was the talk of the town.

Militant, But Not a Fighter.

Mr. Hill, in his Sunday evening sermon was following the bent of his disposition. He likes a fight for the kingdom of God. He



President H. B. Brown.

enjoys dealing hard knocks against evil. At the same time he is far from "a fighting preacher." He is a spiritual man, deeply devotional, and ever winning his people to the Christian graces. He is an unusual combination of the militant and the devotional, of the entertaining and the instructive. Crowds wait upon his ministry and the church grows constantly and regularly.

Mr. Hill is an Endeavor specialist and has one of the finest societies in Indiana. He is a lover of young people and has great power with them.

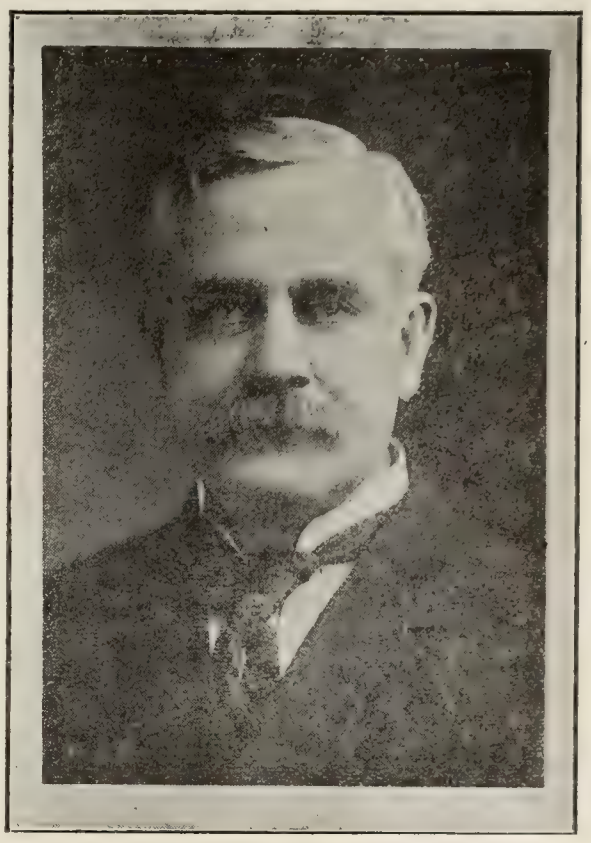
The Hospital.

There is a fine, well-equipped little hospital in Valparaiso, called "The Christian Hospital." It belongs to the National Benevolent Association and is presided over by Mrs. Nora Woodruff. It employs seven nurses and can care for twenty-five patients at once. It is well filled nearly all the time. It also maintains a training school for nurses. It is a fine place in which to be sick—no smoke and no roaring streets. It is also the ideal place to learn nursing, and the expenses are exceedingly low. Here in the fine country air and stillness and so near the best medical skill of the West, this little hospital should be crowded all the time.

The Great University.

This is the supreme thing in this little city. Among educational institutions, it is unique. In 1873, two men, H. B. Brown and O. P. Kinsey, came here and started a school for teachers. During the first year it had 35 students; during the last it enrolled 5,523.

The secret of this marvelous growth is not hard to discover when one is on the ground. Valparaiso puts its educational goods within the reach of every ambitious and industrious youth. It runs four large rooming and boarding houses where students can room and board at from $1.70 to $3 per week. Poor living, you say. But you are wrong. The rooms are good, neat and comfortable, while the food is well-cooked, substantial and abundant. Tht writer and his wife occupied a suite and took meals in Altruria Hall for six days. The price of the room, steam-heated, supplied with hot and cold water, well-furnished including two individual beds, is $1 per week and the board $2. A room of equal merit in any ordinary town would cost $3.50 or more. For a year of 48 weeks a student can pay tuition, board and room-rent for $122. Of the 5,523 students in attendance last year, 2,000 never could have gone to an institution of higher education had it not been for Valparaiso.



Professor M. E. Bogarte.

High Educational Character.

To mention this material aspect first, is not, however, to be taken as an indication that inexpensiveness in living is the main virtue of this institution. It is an educational plant of high character. A splendid faculty of 160 instructors guides the institution. President Brown regards the teacher as the essential thing in the university. He has a remarkable power of selecting teachers. And despite the fact that not a dollar of endowment lies under the school the teachers are well paid.

Some of the characteristics that impressed me are: The democracy of the life here, its practicability, the lack of those parasitic institutions, secret fraternities and over-done athletics, a firm but quiet discipline, the spirit of service and sacrifice, a genuine religious tone, and the close contact of teacher and students. President Brown is a genius in fathering the student body, looking after their moral as well as their intellectual welfare.

It is a great thing to lead a church as Mr. Hill does in a community of vigorous young life such as Valparaiso affords. The remembrance of our stay in church and school will abide with us always.

This, then, is man; a being who, if he will live the life that essentially and distinctively is man's, must use categories of thought and obey principles of conduct, which have their source beyond sense and their satisfaction beyond time. In other words, whether or not man actually is immortal, he is called on to live as if he were.—*Carnegie Simpson.*

Strength in Preaching

By O. A. Smith.

In many churches so much time is consumed in the preliminary exercises that the audience is tired before the pastor begins his sermon. We need to appreciate the fact that the age demands of its ministers and church workers, the same virtues that it demands of other workers. This age says to the business man, "Be prompt and quick in meeting the demands of the public if you would succeed." It says to the teacher, "Make your teaching clear and concise. Give our children the discipline that will enable them to grasp the affairs of life and dispatch their work." It says to the literary worker, "If you would make your story or poem available, be brief. Eliminate every superfluous word. Make your power greater by condensation. Don't play with words! Boil it down!"

If this is the message of the age to men and women in all departments of life, the preacher should be the last man who would disregard it by wading through labyrinths of words, even though it be in deference to a traditional custom.

Preacher Must Reach Intellect.

The service should be comprehensive in its appeal to the intellect. This is especially true of the part which is designed to solve the old problem of reaching men. There must be something to satisfy the intellectual nature. Not every preacher can teach, in the sense of unfolding new truths to his hearers. But every preacher should be able to present some thought that will touch the human experience of his listeners, leading them into a larger conception of spiritual truth. For the pastor who is ever longing, searching for the most vital personal message, perhaps no exercise can be better than the following. Let him select the man of the keenest, most judicial intellect in his audience. Let him follow the suggestions which come to him as he endeavors to meet the unspoken thoughts of that man. Let him think, "What can I give of my deepest spiritual life, which will commend itself to that mind as worthy of retention, of a moment's consideration? How can I suggest to him a train of thought which will make the Christ ideal of life seem rational and vital?"

Sensitive to Other People's Needs.

In this connection, we may note the fact that the most powerful teachers of spiritual truth, are men who have a decided sixth sense in regard to the personal needs of every individual they meet; the men who feel so strongly the mental and spiritual conditions of others that they instinctively proceed to meet those needs. That ability is the result of a sensitive condition of soul. The pastor who cultivates that power by heart-to-heart mingling with men and the silent communion of his own soul with the Soul which is the source of all love and truth, cannot fail to develop spiritually; cannot fail to grow in his power of reaching men through the public service of which he is the leader.

It is unfair to the American public to say that it demands of its pulpits mere entertainment. It does not, for any length of time, encourage the performances of religious freaks, or give its support to the spectacular. But we must admit that it does assume toward the minister the same attitude that it assumes toward other workers. It says directly, as it says through the editor, to the man who would write for its press: "If you would hold my attention for an hour, you must give me something adequate in return for it. You, as much as I, are a paid worker in this community. You must have something worth saying, and you must say it well."

Emporia, Kan.

The Book World

RAMBLES IN SPAIN, by John D. Fitz-Gerald. A generation ago, when a European tour made the fortunate traveler really quite *distingue*, Spain was clearly away from the beaten track and only occasionally visited by American tourists. As yet, the tribes of "personally conducted" wayfarers have not swarmed over its borders, with linen dusters fairly snapping in their forced march under the watchful espionage of a courier, and though "sheep without a shepherd" may have a touching sound, infinitely more pathetic are the harassed countenances of those travelers who are "seeing Europe in forty-seven days" under the relentless "shepherding" of a travel bureau's representive. Spain has become, therefore, one of the most delightful countries to explore, not having been exploited. No more interesting book of travel has been published in recent years than Mr. Fitz-Gerald's story of his leisurely rambles through the land of the picturesque Spaniard, covering more than two years. The book is made up from letters written by the author and is in delightful personal style, so that those who travel through the medium of books will find not only a fund of information, but much local color, so that the experiences seem quite one's own. A chapter on "The Country and Its People" makes it interesting from a political standpoint. The book is profusely illustrated by photographs, many taken by Mr. Fitz-Gerald. (New York: Thomas Y. Crowell and Company. Pp. 290. $3 net).

EDUCATION IN SEXUAL PHYSIOLOGY AND HYGIENE, by Dr. A. J. Zenner. The question of education in social purity is one that has been growing in importance in the thought of all open minded parents and educators during the past few years. The question is asked with increasing insistency, "How can children be taught the elements of sexual purity and the dangers of indulgence in sin without running the risk of doing more harm than good? It is the conviction of not a few that many of the books which are written with the purest purpose and the sincerest effort to do good have actually resulted in harm when put into the hands of immature children, even those for whom they were obviously intended. Sexual education can only come from a mature mind by actual conversation with the child. The aids that are so freely provided at present for the sexual education of children should come to the children not directly, but through the medium of parents and teachers who first make themselves acquainted with the theme and then speak as only trusted friends can speak to the children. In this little volume Dr. Zenner of the Medical Department of the University of Cincinnati, has included several talks which he gave to the children of his city both in the school room and in social groups. Such talks are of great value, and the book is one that might well be studied by parents and teachers in the prepaartion for the teaching of these absolutely fundamental truths regarding hygiene, habit, alcohol, the origin of life, prevention of social disease, and the dangers of impurity. Two valuable chapters are added on the method of teaching. (The Robert Clark Co., Cincinnati, 1910, pp. 126, $1.00 net).

YEAR BOOK OF THE ANTI-SALOON LEAGUE, by Ernest H. Cherrington. Another year's temperance elections have come and gone and the Anti-Saloon League has registered its usual quota of victories. Now is a good time to begin to stock the arsenal for the next battle and there is no better source of supply than in this volume of facts and data of progress. Mr. Cherrington has succeeded in compressing an encyclopedic array of facts into his book, especially those facts which vouch for the success of the temperance movement. Facts, maps, tables, diagrams and meaty paragraphs all enter into its composition. And they are heartening to the temperance worker who relies upon persistent effort and is willing to fight anywhere at any time if only he can strike a blow at the saloon. If one thinks it a good thing to put saloons out of business without regard to whether it was done by towns, counties or states, this book will tell him how much he has to rejoice over. If he is willing to put them out of business one at a time or by the thousands at a stroke, he may learn how both have been done. He will see portrayed the progress made—an amazing progress—and get a vision of what is coming. Every pastor and editor should have this book and so should all who are anxious to say a word for the cause. (Westerville, O. Anti-Saloon League of America. Pp. 256. Paper, 35 cents; cloth, 60 cents.)

SUNDAY EVENING, by Sir William Robertson Nicoll. This is a volume containing "fifty-two short sermons for home reading." Mr. Nicoll is the well known editor of the British Weekly. Perhaps few men of to-day have a larger acquaintance with books. He is also an orthodox Christian and ever ready to fight for his orthodoxy. Besides, he has the deep mystic strain, common to most Celts. Thus he brings to his sermons literary freshness of treatment and illustration, strength of conviction and depth of feeling. There are not in this country many laymen who buy volumes of sermons. It would be better for our Christianity and our homes if there were. Any home would be enriched by the daily reading of this volume around the fireside. (London: Hodder & Stoughton. Pp. 416. $1.50, net.)

A WILDERNESS DOG, by Clarence Hawkes. From the ravenous creature that hovered on the outskirts of camp fires and the lessening fear of man when he had partaken of some of the scraps thrown away by the woodsman, is traced the history of the trustful dog that has come to us from the pack of the gray wolf. The taming



Clarence Hawkes, Author of "A Wilderness Dog."

of Hairface by Roderick McElwain, a lumberman, and his transformation to the man's protector instead of his enemy is a realistic story of the devotion of his kind. (Philadelphia: George W. Jacobs and Company. Pp. 287. $1.50).

RANGE AND TRAIL, by Edwin L. Sabin. Young readers of "Bar B Boys" will want this continuation of the interesting happenings in that book. Mr. Sabin's stories are clean and set high ideals of true courage for his readers. A growing boy demands books where there is action and the spice of adventure, and these books supply that without the lawless element of the usual "Wild West" brand. (New York: Thomas Y. Crowell and Company. Pp. 445. $1.50).



SEGOVIA: VIEW OF THE ALCÁZAR, FROM THE GROTTOES.
Laurent Photograph.
From "Ramblers in Spain."

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

Copyright 1910, By John Marvin Dean

CHAPTER V (Continued).

Presently a soldier was at the door rattling a key and an instant later a Filipino impassive and diminutive, was bringing in a bucket of water and a basin.

"Wash up," said the soldier. "And git your side partner ready for breakfast." A bugle rang out the call as he spoke.

With mingled tenderness and disgust in his heart, Rainier turned to Garrison and began the necessary wrestle with his sodden soul to prepare him for the day.

Cold water, hot coffee, bacon and biscuits, are not the most delicate of medicines for either the drink stupified or the convalescent, but when Killane lined up his prisoners in the courtyard at seven o'clock both Garrison and Rainier were there, the latter astonished at the evident preparations made to work them in a "stone-gang."

It seemed incredible that Americans should be marched out on the streets of Ilo-Ilo to break stone for the roads, but he realized that it would be useless to remonstrate with the sergeant. His pride forbade him pleading his sickness and indeed he felt so much better as to be almost cheerful. As to the rank injustice of working a shipwrecked journalist in a stone gang of "bobtailed" soldiers and dissolute beach-combers, the thought was abhorrent and alluring by turns. No man not a journalist by instinct would have suffered the injustice without protest but he allowed a sledge to be handed him by a matter-of-fact guard, and walked out into the sunlight of the town in company with twenty other men. These he shortly found to be either dishonorably discharged soldiers being held until transported to the Federal prison in "the States," nondescripts who had been living on native women in filthy shacks, or else pitiable wrecks of the "bino" habit, such as Garrison. He was surprised that Garrison, so indignant yesterday, made no trouble whatever for the sergeant or the guards. He avoided Rainier's eye, answered his remarks with gloomy monosyllables and seemed in a semi-stupor from his smuggled bottle.

CHAPTER VI.

"Mac Cuts in on General Principles."

The squad worked within a hundred yards of the Fort for not more than three hours, breaking stone for the causeway, and were then marched back into the Fort for dinner and a long "siesta."

Rainier had had his fill of experience by noon and was glad of the chance to rest. His story had gradually worked out among his fellows and they had in consequence kept well to themselves.

At half-past three came a second fiery test. This time the languid squad was led down into the town and had it not been that the sun was as molten lead on his cranium Rainier would have noticed that their first halt was amongst a mass of broken stone lying directly beneath the spacious overhanging veranda of a building of importance, proclaimed such by the flag extending out into the street above its arched entrance and the sentry sweltering beneath its folds.

The street was quite deserted.

Looking up from his feeble attempt to crack a lime stone slab into pebbles he could see a good three blocks in either direction. There was no prospect but the closely built houses steaming in the humid heat.

Not even a slouching native relieved the desolation, and the only sound was the *chink*-*chink* of the lazy sledges and an occasional imprecation from a convict.

With molten metal flowing over his skull, with copious salty sweat streaming into his eyes, and with a deathly weakness staggering him, Rainier worked listlessly on, collapsing finally into a sitting position on a block of stone and at last letting his sledge slide from his fingers. The guards themselves were scarcely moving, in such a furnace. Thus it was that the afore-mentioned verandah above them filled with cheerful noises at four o'clock and the casual eyes of nurses and officers looked down with comfortable criticism upon an almost somnolent work-party.

A penetrating masculine sentence even made itself articulate to Rainier's dizzy mind.

"Looks as though they had the sleeping sickness, Miss Royce?"

There was a contralto response that the mentally quickened journalist could not catch. But he lifted up his eyes to the balcony above him and the narrowness of Calle Real gave him in clear relief, against the cool shadows behind them, the light dresses of several ladies.

Yes, and one of them was the figure of the beauty of yesterday, Miss Royce. Beside her stood an officer in white uniform, not a square-jawed typical soldier of the clean-cut kind, but one of those slender little desk hunters that diminish the efficiency of every army—a dapper little military dude, a squire of ladies, an aversion to men. Back beyond these two distinct faces were other male figures in cool white duck.

At the sound of the voices above them the corporal of the guard with his two privates had sprung stiffly to his feet, the prisoners began a steady chink-chink with their hammers, but Rainier sat quietly on his stone, a sudden warm anger giving him a lease of vitality.

The slim officer was bending over the veranda rail. As he did so the large form of a strikingly handsome fellow stepped to the side of Miss Royce.

There was no mistaking the man.

As by instinct Rainier rose to his feet. The man above him was the man with whom he had wrestled in the Nagasaki dive.

The slim officer was speaking to the corporal who was standing in the hot street at an elaborate "attention."

"Corporal, take that scare crow collection out of sight and hearing of these ladies."

"Yes, sir." The corporal's voice was suspiciously obsequious.

"And give that lazy fellow in gray a little extra exercise."

Before the corporal could respond, Rainier was responding, himself. He looked squarely up into the face of Miss Royce, for the words were in reality for her.

"Let me inform you that I have determined to strike," he began.

But he was instantly interrupted. The nearest private had jumped to his side and faced him sharply away from the verandah.

There was a stir on the verandah, a chorus of feminine ejaculations. Rainier wrenched himself loose from the clutch of the guard and turned, struggling about.

The doctor was watching him intently.

"I appeal," he cried. "I appeal to you, doctor. You remember me, on the "Hyson." He tore the hand of the guard from his mouth.

A second soldier started toward him.

"Shut your head," commanded the corporal.

"Just one sentence. I'm not trying to insult these ladies; I am being unjustly treated and I demand a hearing. That physician in the verandah knows who I am. I appeal to him for justice. We came over in the same transport. You remember me, sir!"

As he finished Rainier stood quietly, while the guards, as if against their own wills, stood on either side of him, with their faces turned upward to the doctor, who was now bent over the rail with his face marked by something akin to horror. His raised eyebrows, his relaxed mouth, his hands gripping nervously the rail of the balcony and his sudden lividness were all apparent to the group below.

At his side appeared the faces of the entire verandah party, and among these the clearest marked of all to the prisoner below was the face of Miss Royce, a face of eager interest.

The whole scene was one of absolute stillness for the passing of a dozen seconds, the doctor's face slowly gathering composure, his jaw at last snapping shut and his figure straightening away from the rail. His eyes were still held on Rainier. Rainier heard his voice saying evenly:

"To the best of my knowledge, Major Kelley, I have never seen the fellow before. He was certainly not on 'The Hyson.' I knew every man on board intimately. He was not one of them."

"You are a finished liar."

It seemed to Rainier as though the words were spoken without his own volition, they had leaped from his lips unbidden.

Suddenly made alert, he had as suddenly become dull and wrathful. He felt himself jerked down the street and heard the clatter of the stone gang marching sullenly about him.

He stumbled on for perhaps half a dozen blocks, tears of mortification welling up over his hot eyes, when he became conscious of a jingle of hoofs coming up from the rear.

It became louder and still louder, and then a courier leaning from a pony's back circled to the head of the detachment and raised his hand. The nondescripts halted in the heat expectantly.

The courier was no other than the youthful McBurney.

"I've got a man here, corporal," he was saying, "The General's orders to Provo. I'm to take him right over to my quarters now."

The dusty corporal was reading a slip of creased paper. He nodded his head toward the verandah.

"That's him," he said almost genially. "Take him along, Pilot, and good luck to you."

A moment later McBurney and Rainier were alone on the sultry road, McBurney having dismounted, had slipped his slender arm around the correspondent, and his face was a mingling of anger and concern. As for Rainier he was only conscious of two things.

He knew that he was burning with a double fire, a pitiless sun above his head, a blazing fever within him. And he knew that he had found a friend and was free.

Suddenly he lurched against McBurney.

(To be continued.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, DECEMBER 18.

Theme for the Day.—The Name Above All.

Scripture.—And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.—Phil. 2:8, 9.

The head that once was crowned with thorns,
  Is crowned with glory now;
A royal diadem adorns
  The mighty Victor's brow.

The highest place that heaven affords,
  Is his by sovereign right;
The King of kings, and Lord of lords,
  He reigns in glory bright.
    —T. Kelly ("Crowned with Honor").

Prayer.—Our Father in heaven, our hearts are filled with gladness at the thought of our Savior's glorious life. The shame and humiliation to which he submitted have long since been forgotten in the greatness of his exaltation. We hail him as our Master and Lord. We submit our lives to his direction and control: and on this holy day, that speaks of his return from the gates of death, we pledge him anew our loyalty and love. In his name we make our prayer. Amen.

MONDAY, DECEMBER 19.

Theme for the Day.—The Resistless Blessing.

Scripture.—How shall I curse, whom God hath not cursed? And how shall I defy whom Jehovah hath not defied? Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it.—Num. 23: 8, 20.

But, like the Midianite of old,
Who stood on Zophim, heaven-controll'd,
I feel within mine aged breast
A power that will not be repress'd.
It prompts my voice, it swells my veins,
It burns, it maddens, it constrains!—
O'ermaster'd yet by high behest,
I bless thee, and thou shalt be bless'd!
—Sir Walter Scott ("The Lord of the Isles").

Prayer.—Our Father, Thou hast led us in safety through the wilderness, and hast brought us to the borders of our land of promise. Thou hast turned our darkness into daylight; and the shadow of death into the dayspring of peace. We have seen the curse turned to blessing, and the rough ways made straight before our feet. For these mercies we thank Thee with full hearts, and we crave the continuance of Thy favor until the journey's close. We ask for Thy mercy's sake. Amen.

TUESDAY, DECEMBER 20.

Theme for the Day.—Winter's Breath.

Scripture.—Out of the chamber of the south cometh the storm, and cold out of the north. Job. 37:9.

He casteth forth his ice like morsels; who can stand before his cold? Psalm 147:17.

Like some lorn abbey now, the wood
  Stands roofless in the bitter air;
In ruins on its floor is strewed
  The carven foliage quaint and rare,
And homeless winds complain along
The columned choir once thrilled with song.
    —James Russell Lowell ("December").

Prayer.—Through all the changes of the year Thou has brought us in safety, our good Father. We approach the end of the season with deep thankfulness that we have been kept in Thy loving care. Thine are all the gifts of the year; the beauty and fertility of spring, the warmth and fruitfulness of summer, the glory of autumn, and the cold and snow of winter. Help us to delight in each season, and to labor to make our lives complete in all the round of joy and fruitfulness. For Thy name's sake. Amen.

WEDNESDAY, DECEMBER 21.

Theme for the Day.—The Great Transformation.

Scriptures.—They had rest from their enemies, and the month was turned unto them from sorrow to gladness.—Esther 9:22.

For our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. 2 Cor. 4:17.

Shall I look back, and see the great things small;
  The toilsome path, God's training for my feet,
  The pains that never had been worth my tears?
Will some great light of rapture, bathing all,
  Make bygone woe seem joy; past bitter, sweet?
Shall I look back and wonder at my fears?
—Louise Chandler Moulton ("Shall I Look Back?").

Prayer.—We have been amazed, O our God, at the way along which Thou hast led us. Often when we thought the road was too steep the difficulties too great, the trials too heavy, we have obtained unexpected strength. And then we have looked back to see how our troubles were changed to blessings, and our sorrows too great joy. Even so do for us evermore. We would put our trust in Thee, and go on, with fresh courage. In Jesus' name. Amen.

THURSDAY, DECEMBER 22.

Theme for the Day.—The Sin of Uselessness.

Scripture.—I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Matt. 25:42, 43.

Unto the man of yearning thought
And aspiration, to do nought
Is in itself almost an act,—
Being chasm-fire and cataract
Of the soul's utter depths unseal'd.
Yet woe to thee if once thou yield
Unto the act of doing nought!
    —D. G. Rossetti ("Soothsay").

Prayer.—Our holy Lord, we confess the weakness and sinfulness of our lives. We have often turned away from Thee to seek our own desires. And often when we have done no evil, we have undertaken nothing of good, and so have been guilty of usefulness and neglect. From this sin of indifference and idleness set us free, O Father, we know that we have no time to waste, for we shall not pass this way again. Lead us into fruitful effort, and deliver us from profitless lives. We ask in the name of the Christ. Amen.

FRIDAY, DECEMBER 23.

Theme for the Day.—Peace and Good-Will.

Scripture.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on heart peace among men in whom he is well pleased. Luke 2:13, 14.

Love, which is sunlight of peace
  Age by age to increase,
Till anger and hatred are dead.
  And sorrow and death shall cease;
"Peace on earth and good-will;"
Souls that are gentle and still
Hear the first music of this
Far off, infinite bliss.
    —Edwin Arnold.

Prayer.—Our gracious God, with keen expectancy of blessing, and humble thankfulness for Thy favor, we approach the great Christmas festival. We do not keep it as those who observe times and seasons. We know that to Thee all times are alike sacred. And yet we would discern the meaning of the recurring day set by centuries of faith as at least an appropriate period for thoughts of the nativity. We would make the word of peace our own, and seek to promote the arrival of an age of good-will among all men. Amen.

SATURDAY, DECEMBER 24.

Theme for the Day.—The Star and the King.

Scripture.—And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. Matt. 2:9.

For he must reign, till he hath put all his enemies under his feet. 1 Cor. 15:25.

Oh, not alone because His name is Christ,
  Oh, not alone because Judea waits
This man-child for her King, the Star stands still.
  The universe must utter and fulfil
  The mighty voice which states,
The mighty destiny which holds,
  Its keynote and its ultimate design.
—Helen Hunt Jackson ("A Christmas Symphony").

Prayer.—O God, who hast set Thy stars in the firmament to give light and guidance to men, we have read with fresh interest the story of the Star, and the Sages who came from the east to the feet of the infant Christ. We would not miss the lesson of their coming, but would bring our own offerings, seeing again his Star flaming in the sky. Speed us on our way to the place where the young child abides, and there bid us rest and adore. We pray in his name. Amen.

Hamilton College Notes

Among the recent additions to the library facilities of the college, none is of greater interest than the old Latin and Saxon code of laws prevalent in England before the Norman Conquest. This volume was published by the command of King William IV, and has long been the property of Grosvenor House. Through Bernard Quaritch, the Latin antiquarian, the treasure was secured. Through the effort of Miss Caroline Berry, of the college faculty, an interesting collection of American pottery was recently exhibited. This included Navajo, Pueblo, and Mexican wares, and also, specimens of Biloxi, Newcomb, Zanesville, Dickens, Rookwood, Van Briggle, Teco and Grueby inventions.

Doctor Shearin will attend the annual session of the Modern Language Association of America to be held in New York City the week after Christmas. Before this body, he will present a paper dealing with a subject of literary interest.

For several years Hamilton College has been represented in the foreign field by its living link, Miss Miller, a former member of the faculty. Within the past few days the annual pledges for her support were taken. Owing to renewed enthusiasm as well as to the increased enrolment of the college, the amount thus subscribed was over twice as large as for previous years.

HOME AND THE CHILDREN

Bedtime

When the sun has gone to bed,
Shiny clouds around its head,
When the clovers go to sleep,
And the birds forget to peep.

I go slowly up the stairs,
Kneel and say my sleepy prayers;
From my bed against the wall,
I can hear the crickets call.

Every twinkler in the sky,
Looks at me with merry eye,
They are little friends of mine,
Don't you think the stars are fine?

Mother Moon looks in to see
If I'm comfy as can be;
Course I'm not a bit afraid
With the sky-folks God has made.

—May Elizabeth White.
Wellington, Ohio.

"Nutsy"

"Grandpa! grandpa!" called Donald, running into the house one frosty morning last fall, "What do you think? All those walnuts I gathered yesterday and put in the woodshed in a basket are gone. Did you put them anywhere else?"

"No, I did not," answered grandfather, putting on his overcoat to go down town, "I saw the basketful last night. Look around and perhaps you'll find them."

Donald hunted and hunted for those lost nuts, but a single one did he find.

Monday morning, before the washwoman came, mother went into the woodshed to get down the washboiler, which was hanging on a high nail. A moment later Donald heard his mother call him, and came running. He climbed up and looked where she pointed. There in the boiler were his lost nuts,—at least a quarter of a bushel.

Mother pointed to the rafters at the other end of the shed. There sat a little red squirrel, his tail erect, his little feet spread wide, holding tight, and his head cocked first on one side and then on another, while he chattered and scolded at the giants who had found his winter supplies.

"Do you suppose he did it?" asked Donald.

"I don't doubt it," laughed mother, as she carefully lifted the boiler down and emptied the nuts into the basket. "It was too good a chance for him to lose."

"He must have worked pretty hard," said Donald, "to carry such a lot of nuts so quickly. Did he put them all in his cheeks?"

"They are the only pockets squirrels have," answered mother.

When grandpa came home that evening, he was told all about it.

"Well, well," he laughed, "I think I'll have to see if I can make that squirrel a house, and then perhaps he will live here in the woodshed."

Next day grandpa took a wooden box and put a layer of sawdust on the bottom. Then he laid some boards over that, making a little floor.

Next he nailed a partition in the box, and half filled the smaller part with fallen leaves.

"Nutsy's bedroom," explained grandpa. In the other section he scattered a handful of dried pumpkin seeds.

"The dining-room, I know!" explained the delighted Donald.

"Yes," said grandpa, "Now I'm going to make him a front door." And he cut a hole in one end just about big enough for a fat little squirrel to squeeze through.

"Now for the roof," said he, nailing on the lid of the box. Then grandpa solemnly tacked a card above Nutsy's front door. It read:—

Furnished Room to Let
For Single Gentleman

But would you believe it? Although dainties were scattered along the high pathway that led to the "Furnished Rooms," Nutsy would not live there. He liked his own cosy, hidden nook better.

As the days grew colder, and nothing seemed left for Nutsy outdoors, Grandpa hung ears of corn on the now leafless walnut tree, and now and then a can filled with pumpkin-seeds. Nutsy would come and, with a whisk of his bushy tail and a cock of his bright little head, settle himself to the enjoyment of the feast.

Although the children tried to coax him to eat from their hands, and laid out tempting trails of peanuts and popcorn from the tree to porch, he would never be tamed. He accepted all bounty as his just due, but gave no favors except his own bright, cheery, frisky little presence.

Once or twice he had eaten the corn scattered on his dining-room floor, or picked up a choice pumpkin-seed or two on the door-sill, but as for staying in a strange house over night—no, indeed!

One day in the late spring, when the woodpile in the shed was almost gone, grandpa found behind some old boards in a well-sheltered corner the cosiest of little nests, well lined and padded with dried grass and leaves, where Nutsy had spent the long winter nights.—Lillian Kennedy Wyman, in Sunday School Times.

At Whose Home?

A beautiful little canary came flying by, and settled down on the branch of a honeysuckle. "I'm so tired," he said. "I haven't found a realy happy home yet. I'm sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll!" "No, you shan't have it! I want to play with it!" And in the struggle the poor little doll was pulled to pieces.

"Dear, O dear!" chirped the poor little bird. "They might try to do that with me. I don't want to live here." On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on a perch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you little thing! O, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him."

"Very well, dear, you may. Now go and feed him." And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little bird would have to fly away sorrowfully from your home?—Child's Gem.

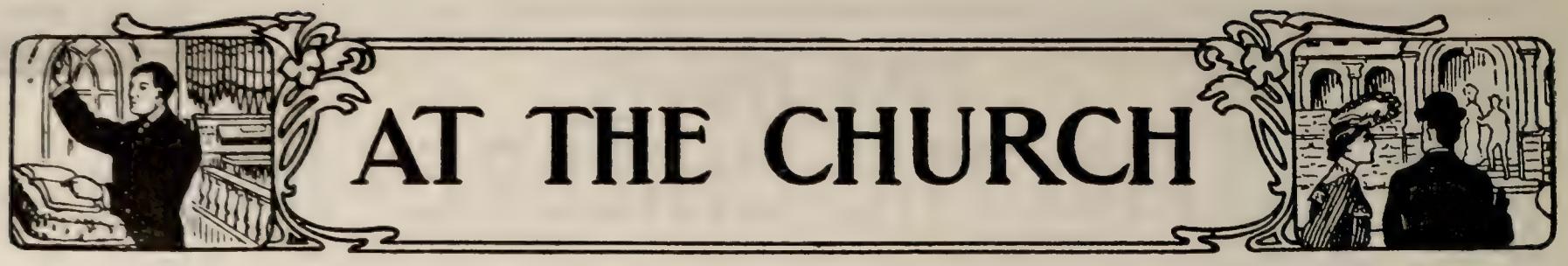
More Man Than Monk

From Arthur C. McGiffert's "Martin Luther and His Work" in the December Century.

The surprising thing about Luther's entrance into the monastery was not the fact iself, but the lateness of conversion which led to it. The experience through which he passed is apt to come earlier in life, if it comes at all. But Luther was later than most men in some of the other experiences of his life as well as this, and it was a happy thing for him that it was so. That the coming reformer spent his most impressionable years not within the walls of a cloister, but in the bracing and expanding atmosphere of a great university, mingling intimately with some of the brightest and most eager minds of his age, sharing in their ambitions, their labors, and their pleasures, was of incalculable benefit to him and to the Protestant Church, whose founder he became. Not in the monastery merely did he get his training, and not out of its retired sanctity alone did the great movement come. The larger world had a hand in making it and him. Though set apart by his monastic vow for more than fifteen years, he never lost his touch with human interests. Devout and zealous monk as he was, he was always more a man than a monk.



Martin Luther. Reduced from full page in December Century Magazine. Copyright 1910, The Century Co.



Sunday School Lesson

By Professor Willett

The Spirit of Christmas*

There is at first an element of surprise in the choice of this day as the occasion of the nativity festival. It is difficult to understand how the tradition in reference to the birth of Jesus attached itself to a date so little in keeping with the events which are narrated by the Gospels. Probably any other season of the year would have been more likely as the date of Jesus' birth. Certainly the rainy season of December would be the time when shepherds would be least likely to be out with their flocks on the hills.

And yet there may be a closer connection between the date and the fact that is apparent upon the surface. The early church seems to have made no attempt to fix the time of the nativity. It was not generally observed by the eastern church prior to the time of Chrysostom in the fourth century, but in the western church it may have been earlier. In fact, various periods were held by different sections of the church. Some observed the festival in the month of May, others in April, and others in January.

The Sun's Return.

But most nations have kept a feast of some sort at the time of the winter solstice, when the sun begins to return to closer relations with the earth, bringing the heat and fertility of spring. Especially in northern countries has this been the fact. The long and bleak winter is very hard to bear. Therefore the moment at which there seems to be a turning of the hour-glass, and the sun actually begins his approach to greater friendliness, has always been a time of rejoicing with these northern people. The Celts and Germans have celebrated this season with great festivities from the oldest time. The heathen feast of the Yule-tide was held by the Germans in commemoration of the return of the fiery sun-wheel. At such a time they believed the gods to be nearer to them, and these favorable influences continued the twelve nights from December 25 to January 6.

These customs and beliefs passed over from Teutonic heathenism to Christianity, and have survived in Christian nomenclature to the present time. The names of the days of our week we owe to the Scandinavians, as also the name for the feast of the resurrection, Easter, which was in reality the title of a Norse divinity. Similarly the joy of Yule-tide, when the sun once more began his conquest of the powers of darkness and cold, was connected with the most significant fact in the history of Christianity, the birth of him who came as the Sun of righteousness, and went forward in growth and power to win his place as the prophet of God and Savior of mankind.

The Christmas Festivities.

Just as the Yule-tide festivities represented in dramatic ways the processes of nature and gave voice to the joy of the people at the promise of returning warmth, so the Christmas time has attracted to itself those beautiful and significant observances which mark the joy of childhood, the generous treatment of the poor, and the bestowal of gifts upon those we love, because all these things seem harmonious with the day that celebrates the birth of Christ.

The story of Christmas will always include the mystery of the divine and human in the life of Jesus, mingling in the events of the nativity. From every point of view that life is the nearest approach to the divine self-bestowal that the world has known. Whatever qualities one may assign to divinity are all embraced in the character of Jesus. He is the truest interpreter of God, the most beautiful incarnation of God in the most beautiful of forms. He is the union of the human and the divine, and all the centuries have stood with uncovered head in his presence.

The Human Story.

But the Christmas story equally emphasizes the human nature of our Lord. The simplicity and pathos of his natal experiences, the perplexity and suffering of his mother, the difficult shifts to which his parents were put in their effort to make provision for his physical needs, lend their charm to the story, for they reveal the reality of his human life. It is these two elements that find balanced and harmonious treatment in the narratives of the nativity. It is as if the writers, conscious that they were dealing with supremely valuable materials, strove to put the story into the most attractive and compelling form. And yet it is not the beauty of art, but of artlessness and sincerity.

There is the wonder of Jesus' birth, that mystery which our record affirms to have been so perplexing to Joseph. Then there was the song of the angels and their disclosure of the fact to the shepherds on the hillside. On the human side there are the commonplace and simple experiences of these peasants from Galilee, the wondering interest of the shepherds, the homely hospitality of the inn, too crowded to admit the strangers save to the stable-cave, and the one touch of common, human fellowship in the statement to the shepherds that they should find the babe wrapped in swaddling bands. That common custom of the time was observed by Mary as by every other mother in Palestine who brought forth a child that night. The mark of the truest divinity in the life of Jesus was this fellowship with all other children in the humilities of birth and infantile care.

Humanity's Interest in Jesus.

It must have been a rather obscure event, that of the coming of this child into our common human life. Yet in reality it had a meaning for every class in the social order. The shepherds who came to see the newborn child, belonged to the uncultured and toiling classes of their land. They had no other tribute to pay than that of respect and wonder. But there were other guests who arrived soon after from far distant lands. Perhaps some fragment of Hebrew prophecy had fallen into the hands of the Magi in far-off Persia. The world's expectation of a teacher or prophet who should rise somewhere in the West seemed to find realization in the birth of the young king of the Jews. And so these wise men came the long journey, bringing their gifts to the humble home into which Joseph had taken his wife and the child.

The concern manifested by poor and rich alike was the foretoken of the world's concern at the coming of our Lord. To every class of people his life is significant. No type of mind can remain indifferent to him. As the prophet Simeon said to Mary, his mother, "He is set for the fall and rising of many." No life remains the same after it has encountered him. If he is permitted to render the service he seeks, then that life is certain to rise to new altitudes of beauty and power. If his friendship is rejected, it must be on the ground of moral disinclination, which spells also moral decline to lower levels of conduct and of happiness.

Peace on Earth.

The coming of Jesus into the world was the harbinger of hope for all mankind. It was a note of peace upon earth, and goodwill among those who were sensitive to the appeal of the friendly and loving spirit. The work of Christ as the great peacemaker has been slow and disappointing, chiefly because his program never has been tried. But the nations are learning that it is impossible to foster the spirit of war in a civilization which Christ dominates. Increasingly terrible seems the destruction of human life in the arbitrament of international disputes. The heaviest price any nation has to pay is the price of war. It not only drains national revenues and ruins national happiness, but it shadows the future with the decline of vital efficiency in the coming generations. The nations of Europe that lost their best blood on the battlefield in the wars that were chiefly contests for military glory are paying a tremendous indemnity in the form of lessened efficiency of national stock, and decline in all the values of citizenship. War is too expensive a game to play at much longer, and it is the spirit of Jesus and of Christmas that has done more to impress this truth upon the nation than any other.

The Spirit of Good-Will.

But the spirit of Christmas is the spirit of good-will to all men. Where it prevails hatred cannot thrive, suspicion perishes, prejudice gives way to appreciation, and strife turns to mutual aid. It is this era of good-will that gradually dawns upon our world to-day. The waste of competition, the ruin and suffering of industrial misunderstanding, the evils wrought by the exploitation of forms of business which are unsocial and bad, are passing under the scrutiny of our age as never before.

The spirit of the Christmas time broods over our world like the Spirit of God at creation, and brings the new order of peace and goodwill out of chaos and conflict of hatred and brutality. And ever, if we have ears to hear their music, the Christmas angels are singing as of old their song of peace on earth and good-will to men. It is ours to join or to refuse. But never can we stop that anthem until all nations have joined in the refrain, and the Babe of Bethlehem has become the Teacher and the Friend of all mankind.

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*International Sunday-school Lesson for December 25, 1910. Christmas Lessons, Luke 2:6-20. Golden Text—"For unto you is born this day in the city of David, a Savior, which is Christ the Lord," Luke 2:11. Memory verses, 13, 14.

The Moral Leaders of Israel

By H. L. Willett

The new series of lessons which Dr. Willett will conduct each week during 1911 in the Christian Century, will begin next week. Many inquiries are being received at the office concerning this course. There will be classes in many schools which will adopt it as their text for next year. It will be the most informing and stimulating Sunday-school treatment appearing during the year. The publishers call attention to the advertisement elsewhere in this issue.. The following is an explanatory introduction prepared by Professor Willett as a general response to many inquiries concerning specific features.

As the Christian Century is to present to its readers a course of Biblical studies of special character during the year 1911, it may be well to state some of the reasons, which appears to make this plan desirable and some of the features which will be of special interest.

The Old Testament contains the total surviving literature of the Hebrew people, during the classic period, when the Hebrew language was a living tongue. But the portions of the Old Testament, which have given it the significance it has for religious life are those parts which were produced through the activities of the prophets.

Other parts of the Herbrew writings, such as the laws of the nation, the wisdom writings, the hymns of the temple, and the great apocalypses, are not without great beauty and value. Moreover, they are almost wholly pervaded by a deeply religious spirit. In fact religion in one form or another pervaded public and private affairs to such an extent that the community was almost as much church as state.

The Temple at Jerusalem.

The temple at Jerusalem and in earlier ages the local sanctuaries, exerted a profound influence upon the nation. Next to the kings and nobles the priests possessed more authority than any other class. Much of the daily life of the people, was ordered in accordance with beliefs and practices which were essentially religious in origin and significance.

Yet the prophets were the makers of Israel's nobler moral and spiritual ideals. Often at odds with the priests, as they were, and still more frequently called upon to denounce both rulers and people, they kept alive those sanctions of righteousness which gave Israel a unique place in ancient religious history, and prepared the world for truer conceptions of God and duty in later days.

It is natural, therefore, to speak of the prophets as the religious teachers of the nation, and through the nation, of the world. Yet in this series of studies it has seemed best to speak of them as the Moral Leaders of Israel. This choice of title has been deliberate and for the following, among many reasons:

Religion and Morality.

(1) The prophets were the first great teachers to make clear the intimate and essential connection between religion and the moral life. It is a singular fact that the religions of many nations, and even the Hebrew and Christian religions in certain periods, have been conceived as forms of worship rather than inspirations to honest and godly living. The prophets made this connection so clear that it could not be ignored.

(2) The prophets were keenly sensitive to the need of a social conscience in the nation. They were the friends of the poor, the advocates of the oppressed, the tribunes of the common people, the rebukers of iniquity and injustice wherever they saw it. In their days the nation had a far larger portion of political freedom than in the times of Jesus. It is not strange, therefore, that the prophets dealt more freely and directly with the social sins of their age than did the apostles, who lived under the fixed and arrogant authority of Rome. This fact makes the utterances of the prophets of immense value in all ages like our own, when the character of the social order is subjected to such close inspection and the arousal of the civic conscience is of such concern.

(3) The lives of the prophets, as well as their words, afford some of the most valuable material in our possession for the teaching of the moral life. They were, in varying degrees, the living embodiment of their messages. The life of an Amos or a Jeremiah affords not only the substance of ethical and religious instruction, but as well its fine illustration in character and conduct.

These are some of the reasons why the study of the lives and preaching of the prophets has awakened so much interest in our times. So similar are the social conditions, in spite of the centuries intervening, that the protests of these ancient preachers against the sins of their time read like pages of contemporary history. The sermons of Micah and Isaiah might have been uttered yesterday, and as one reads them over they seem hardly dry from the press.

Growth of Messianic Hope.

The series of studies will begin in the Christian Century next week, and will continue through the year 1911. There will be fifty-two sections, covering the entire period of prophetic activity from the days of Moses till the close of the Old Testament ministry of the prophets. The points of emphasis will be the times in which the prophet lived, his relation to the people and the government, the chief events of his life, the essential features of his message, and the results of his work. In particular the growth of the Messianic hope will be traced in each period.

As the work of the prophets continued throughout the Old Testament age, and was the most vital feature of the history, the studies will present not only the picture of prophetic activity, but the essentials of Old Testament history as well.

But most of all, the growth of Old Testament religion will be made clear, with its unique conception of God, its high ideals of conduct, and its preparation for the fuller manifestation of the divine character and purpose in the ministry of Christ.

Definite Section of Scripture.

Each lesson will present a definite section of Scripture for class or individual study, a treatment of the particular theme and the text in relation to the general subject of the course, suggestions regarding helpful literature, and such questions as will serve to make clear and enforce the lesson.

As the International Lessons for 1911 cover the period from the division of the tribes to the close of the Old Testament, the course here outlined will prove of great value to those who use the International studies. One of the distinct advantages of this course is the arrangement of all the characters, events and writings in the order in which they came, rather than in the order of the Old Testament books.

As a result of the study of this series, one ought to have a clear and connected knowledge of the great moral and spiritual leaders of the Old Testament, and the contribution each made to the higher life of Israel and the world.

The way to overcome our troubles is to bear them; the way to conquer our crosses is willingly to lay them on the shoulders and never stoop under them. The accepted sorrow is a pointless arrow.—*Alexander Maclaren.*

More Family Pride

Mr. Morrison's recent editorial, "A Book I Haven't Read" lets down the bars of dignified self-restraint, and tempts me to follow suit in mentioning another of our family achievements that has just come to light. If I seem too exuberant and fail to repress some of those instinctive feelings of family pride and concern that most of us keep in the basement of our intellectual castles, the editor must remember that he did it first.

For time out of mind I have scanned the reviews and magazines for some mention of the topics that so concern our own brotherhood. An amendment to the title of the Prayer Book or some hair-splitting argument as to the proper set of ecclesiastical millinery whose very name is Greek to me will fill columns, while one of the finest and hottest scraps the country ever saw, with the faithful so worked up that they write to Cincinnati by the thousand renewing their subscriptions and getting a fountain pen to boot—all this goes unnoticed by the high-browed paragraphers and reviewers of an effete and subsidized press.

Dsciples Disregarded in Press.

For example, The Dallas News, published in a city and a state where the Disciples of Christ are strong, failed to print a line of telegraphic report from the Topeka convention; but at the same time published long stories daily from the Episcopal meeting in Cincinnati. This notwithstanding the fact that we out-number the Episcopalians in the territory where the News circulates at least five to one. This is only one of many equally strange and unreasonable slights to our religious body.

"The Missionary Review of the World," at least until a year or two ago, since which time I have not read it, was especially obnoxious in this respect. I took pains more than once, as did others who were serving our missionary interests, to send the Review illustrated articles concerning notable achievements of our work; but they were all ignored. Secretaries Corey and McLean have occasionally been heard from in the Review, but very seldom.

If my memory serves me right, the "Literary Digest" did not even notice the Pittsburg Centennial, and as for quoting from one of our religious weeklies, I had long ago given up any hope for such attention.

Saving Chicago.

Imagine my surprise, then, when I found the leading article in the department of last week's Digest called "The Religious World," devoted to a quotation from the "Christian Century." At last we are on the map! At least Chicago is located, for that is the subject of the article. "Saving Chicago" is the heading under which most of the Century's excellent estimate of the Gypsy Smith and Chapman revivals is reproduced.

I am no theologian, but I do love clear-cut, forceful English (and editorials free from cant, couched in the language of today.) An editor may be so safe and sane that his tripod will not need oiling once in a thousand years. But give me the man, who, unsatisfied with anything short of the ideal for which Jesus laid down his life, for which Paul faced the beasts at Ephesus and which led Tolstoy to brave the jibes of social stand-patters, will dare to express his deepest yearnings and seekings after the truth.

Why The Christian Century Helps.

This is why the Century helps me. Personally I can not follow those whose original research and scholarship has led them to take so-called higher critical views. But even in my ignorance and in my rather literal acceptance of a religious program and a Bible that seems to need little explaining, I fail to see any reason for the blind fear and even hatred that so many of my brethren show toward any attempted restatement of the Eternal and Living Truth.

What is history for if not to show us the inevitable recurrence of such situations as we face today? "There is nothing new under the sun." What if Luther, if Wesley, if Campbell had subsided under the chorus of protests that greeted their innovations. Old and cherished views and interpretations were displaced by newer, saner and more livable restatements of the truth that was, is and shall be. What assurance have we that Campbell, Errett or even McGarvey has the final word, was foreordained to seal the Book of the Living Truth?

Jesus More Pragmatic Than Dogmatic.

Pragmatic comes far nearer than dogmatic to characterizing the life and sayings of our Lord. Royal J. Dye and Bolenge will be remembered when the names of our fiercest debators and ablest proselyters have crumbled into dust.

So I am thankful for the Christian Century's attitude of striving after the truths, rather than claiming to have been made its sole and final respository. At last we have a paper that can say the needed word in due season without having to consider policy, precedent and "orthodoxy" in its perverted sense. I admire The Century's grit and sanctified gumption and wait with confidence the time when its influence shall be vastly enlarged not only among appreciative outsiders and the thoughtful minority of our own people, but among those now seemingly content with outworn catchwords and a dogmatism as narrow as it is self-sufficient.

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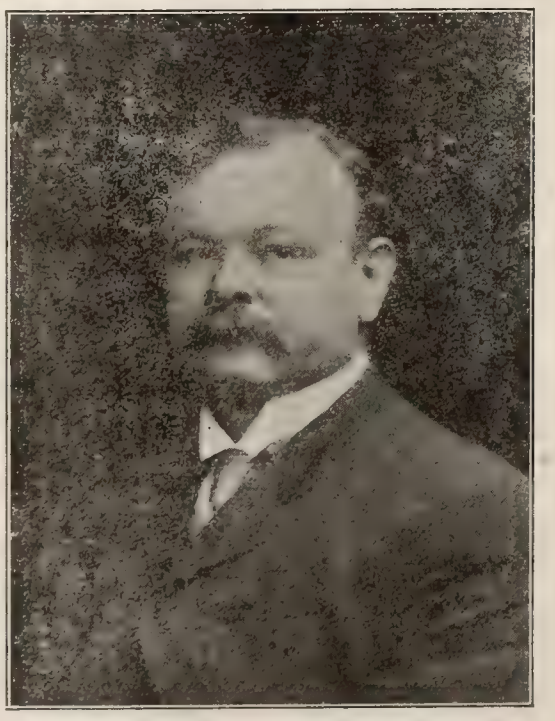
NO ALUM

A Notable Pastorate

One of the most interesting and impressive of recent events in church circles, and outside of church circles, in California was the royal reception given to A. C. Smither by the great First Church of Los Angeles. The occasion was in honor of the completion of a twenty years' pastorate. This achievement places Mr. Smither in company with a few of the most noted, select, and efficient ministers in the brotherhood, and the First Church in company with a few of the best known and most powerful of our congrega tions. An explanation of this exceptional pastorate will give large credit to both pastor and people. The church has been characterized by sweet reasonableness in their demands and expectations. They have given the minister most cordial and loyal support. They have provided him with assistants and helpers of many kinds. They have not been fidgety, flighty, or finnicky. They have stood by their pastor. They have held up his hands. They have talked him up and not down. They have believed more in prayer than in criticism.

A Long Pastorate God's Gift.

The pastor himself comes for a large share of the credit for this achievement. A theological student asked Beecher what was the cause of so many short pastorates. Beecher replied, "The Lord's mercy toward the parish." In this case the Lord's mercy toward the parish is giving them a long pastorate. When I write my biography of Smither I will write of the man in the pulpit and in the parish. Some one divides ministers into preachers, parsons, and parsonettes. Smither is a preacher. I heard a man say: "The Lord makes preachers, man makes clergymen." Smither is not a clergyman. He could not have held his pulpit so long if he had not been a great student. He knows books, and he knows the Book. He knows men. He knows life. You can add up all some preachers have to say and have nothing to carry. Some preachers aim at nothing and make center shots. Smither is not the preacher of whom it was said: "Ten thousand thousand are his texts, but all his sermons one." A woman said to her friend, "We have the smartest preacher. He can preach more sermons from the same text than any man I ever knew." Her friend



Rev. A. C. Smither.

replied: "Our preacher is just as smart. He can preach the same sermon from more texts than any man I ever knew." Smither is not a dispenser of "dried tongue." He understands that the oil for the sanctuary must be "beaten oil."

Smither's sermons are Biblical. No other kind would satisfy the people for so long a time. It is said that the Bible might be wiped out of existence and many a star preacher would not miss it. Smither would. His occupation would be gone. With him the Word is the seed of the kingdom and the sword of the spirit. Smither's preaching is broad in its scope. He champions every cause commended by the brotherhood. His preaching is serious and dignified, but it is not dull. No hearer writes on the fly-leaf of his hymnal what Pope wrote on his:

"I whisper, 'Gracious God,
What have I done to merit such a rod,
That all this shot of dullness thus should be
By this thy blunderbuss discharged on me.'"

It is not a part of the formation of the First Church for the choir to sing just before the preacher begins his sermon the anthem: "Lord protect us while we sleep."

Smither's sermons are evangelical and evangelistic. His thought is not "evangelical" in a narrow, constricted sense. His mind is open to all things that are true, and he is a seeker after truth. His preaching wins men to Christ. Dry baptisteries are not more conducive to long pastorates than dry sermons.

Sermons Evangelical.

Smither is not theatrical or sensational. A parishioner complained to his bishop that the pews of his church were empty, while the church house across the street was crowded. The parishioner said, "Oh, if our preacher could only draw like that preacher! Can't you send us a preacher like that?" The bishop knew the sensational character of that preacher's performances, and replied, "Thou shalt not covet thy neighbor's ass." Smither's preaching is of the kind that draws and holds. Smither is as faithful and efficient in the parish as in the pulpit. He is not only on to his job, but on his job. He is not the preacher who was "invisible all week and incomprehensible on Sunday." He loves his people. He is a good shepherd. He leads and feeds and defends the flock.

Affection Not Weakening.

Mr. Smither was never so strong in the confidence and affection of his people as he is to-day. It would be interesting to give statistics concerning his work through these twenty years, but his work is known far and wide. His influence and that of the great First Church is felt unto the uttermost parts of the earth.

The best thing that can be said of this preacher is that his life stands back of his sermons as their reinforcement and the explanation of their power. He is not the preacher of whom it was said that he ought to be taken up into heaven Monday morning and let down again Saturday night. His life is an open book, known and read of all men.

A short time ago a correspondent of the Los Angeles Times wrote an article on "A

Man of Achievement." At its close he said, "that man is Rev. A. C. Smither, pastor of the First Christian Church." The mayor of the city was present at the reception to bear the same testimony. A representative of he Federation of Churches more than seconded the motion. C. C. Chapman was there to speak for Southern California. Hundreds of congratulatory letters were there to bring the greetings of the brotherhood. It is the hope of thousands that this notable pastorate may continue many years and that its power and blessedness may be even greater in the years to come. FRANK M. DOWLING.

Medical Missionary Conference

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., Jan. 5 to 8, 1911. The conference will open at noon of the 5th, with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries both medical and evangelical will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

Chapman and Alexander in Chicago

(Continued from page 7.)

for Jesus, and living, in principle at least, as Jesus lived. Sin, I would teach, is sin against God because it is sin against man. I know of nothing that is sin if it does not wrong man. Salvation is love; and love is salvation. Sin is selfishness. We are redeemed when the life of love possesses us through and through. In these days of stress, the note of individualism may be overdone in our evangelism. The prophets preached righteousness and Jesus preached the kingdom. That the federation of labor can support 40,000 of their brethren must be pleasing to Christ.

Night after night we sang "There are angels hovering around," and doubtless this was literally true. This universe must quiver with life. But the tangible angels to the hungry in Chicago tonight are those that take bread to them.

We need the social note in our evangelistic meeting, and we need the mystical, the deeply religious note in our social service organizations. Good deeds, without Christian passion, will not carry far. And salvation in the next world without a heart to bleed for the suffering and a hand to help the needy would be a salvation without Christ.

I think the results were worth while. They were at least to me, personally. I need a periodical toning up. The dust and smoke of Chicago gets to have too large a place in my life. I need to visit the New Jerusalem frequently. Its glory makes me step quicker and more confidently. Very few additions to our churches will be secured as a result of the meetings. Remember the very small percentage of non-churchmembers that attended. But certainly an uplift came to the members that attended in the strength of which they will go forward for many days. It is now easier to do church work than before. Church members are more earnest and others are more susceptible.

All the Protestant churches united in these meetings. There were no doctrinal conflicts. Some day the church of the Christ who prayed for the union of his people will try to work together for a longer period. Protestantism in the cities awaits the power of getting and building together.

It is a sign that we have journeyed far on the pathway to peace when we can be thankful for our sorrows.

We may have the form of godliness without the power, but it is impossible to have the power without the form.—*Edward Payson.*

All the dangers which beset our piety lie in the humble and ordinary matters of life. Here, then, is the place where religion must make her conquests. Here she must build her barriers and take her stand.—*Horace Bushnell.*

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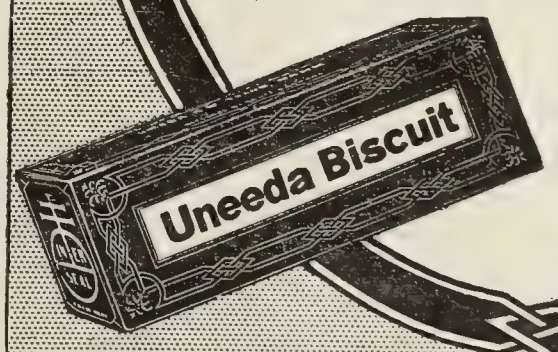
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Church Life

A good meeting is in progress at Paxton, Ill.

A. L. Drummond will take charge of the work at Norton, Kan., Jan. 1.

W. M. LeMay, of Anthony, Kan., is holding a series of meetings at Newton, Kan.

J. M. Miller has resigned his pastorate at Salamonie, Ind., to accept a call to Vaughnsville, O.

At last report from the Scoville meetings at Oklahoma City, Okla., there were 1,192 additions.

W. T. Fisher, of DesMoines, Ia., conducted three services at the annual rally day exercises at Clarion, Ia.

The meetings being held at First Church, Quincy, Ill., by the pastor, Clyde Darsie, continue with encouraging results.

Revival services are being held at Cloverdale, Ind., under the leadership of H. H. Adamson, of Bloomington, Ind.

J. H. Gilliland is in a meeting at Colfax, Ill., and the outlook promises one of the most helpful meetings this church has ever had.

The church at Burlington, Ia., has extended a call to M. C. Hutchinson, of Missouri Valley, Ia., to succeed Arthur Long, who recently resigned.

The meeting at Ames, Ia., has just closed with twenty additions. The pastor, M. E. Miller, was assisted by John P. Jesse, of Gower, Mo., and Charles E. McVay.

H. C. Williams, pastor at Fairfield, Neb., is conducting a series of revival services. He is assisting in the singing by L. C. Oberlies of Lincoln, Neb.

J. W. Hilton is leading the East Side church, Lincoln, Neb., in a steady progressive work. In January, he will begin an evangelistic campaign with home forces.

The congregation of Wilshire Boulevard Church, Los Angeles, Cal., will erect a new house of worship in the near future. William Clayton Bower is having a successful pastorate there.

The church at Paulding, O., where Claris Yeuell ministers, is closing a very profitable and pleasant year. Especial progress has been made along missionary lines, the offerings for all causes increasing.

A missionary rally was held at the church at Hebron, Neb., on Nov. 30. Several missionaries were present and steropticon views illustrating work on the different mission fields were shown.

W. W. Burks, who has had a successful pastorate at Nevada, Mo., has accepted a call to St. Louis, to succeed F. N. Calvin who took charge of the work at Warren, O., some months ago.

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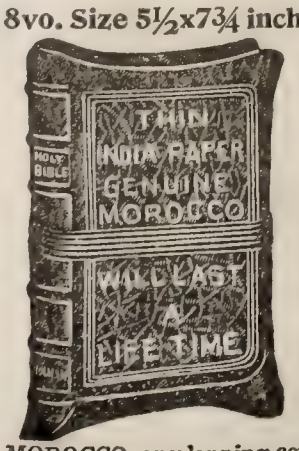
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The men of Central Church, Des Moines, Ia., have planned to take personal charge of an evangelistic meeting to be held Jan. 1-15.

President Bates, of Hiram College, gave an address on "A Mission Worthy of a Man," last week at Warren, O., under the auspices of the Century Men's Club of Second Church.

The official board of First Church, Independence, Mo., has called F. F. Walters to the pastorate of the church. Mr. Walters came to Independence from Joplin, Mo., as temporary pastor, several months ago.

In the connection with the campaign will be given a men's supper on Tuesday evening in the armory, and several hundred men are expected to be present. Harry Monroe, of the Pacific Garden Mission of Chicago will be one of the speakers.

Charles E. Varney has closed a meeting at Charleston, Ill., with Geo. H. Brown, the pastor there. The meeting was successful in every way, seventy-five being added to the membership. Mr. Varney is now in a meeting with John M. Grimes at Beloit, Kan.

Walter C. Gibbs, of Harrison, O., has closed a meeting at New Holland, O., with E. L. Mitchell, the pastor, there. This meeting was the most successful in the history of the church and all departments of the work are stronger than ever before,

Progress is being made at West Park Church, Indianapolis, Ind., where W. D. Bartle took up the work last September. Ten have been added to the membership and steps have been made to organize a men's brotherhood. A meeting is now being held, the pastors of the other churches of Indianapolis assisting in turn.

John D. Zimmerman, for some time pastor at Winchester, Kan., has resigned his charge to become superintendent of the Christian Endeavor movement among the Disciple churches in Kansas. Mr. Zimmerman is already well known as a worker in this department and will do much for the movement in that state.

A. N. Glover has just closed the first year of his pastorate at Fullerton, Cal. In that time there have been about seventy-five additions to the membership and the Sunday-school has nearly doubled in its attendance. A handsome new building, modern in every respect, was begun last August and will be completed shortly at a cost of about $13,500.

The Sunday-school at Massillon, O., which is in a contest with the Turtle Creek school has had record-breaking attendance and offerings recently. On Nov. 27 and Dec. 4, the attendance was 329 and 332 with offerings of $61.18 and $55.20. Mr. and Mrs. C. A. MacDonald are conducting a Sunday-school institute and evangelistic services at the Massillon church.

During his seven months' pastorate at Corning, Ia., O. W. Winter led his congregation into enlarged usefulness. Extensive repairs and improvements were made in the church building and all indebtedness was raised with a balance in the treasury. The attendance at all the services was greatly increased and a goodly number added to the membership. Mr. Winter has taken the work at Creston, Ia., and is now on the field.

About forty pastors in the vicinity of Hiram, O., met at the college recently in a conference, whose purpose was to bring the churches and college into a closer fellowship and reciprocal helpfulness. Far-reaching plans were discussed, looking forward to the greater enlargement and usefulness of the college. Lectures were given at the college last week by President Henry Churchill King, of Oberlin College, and ex-Governor Folk, of Missouri.

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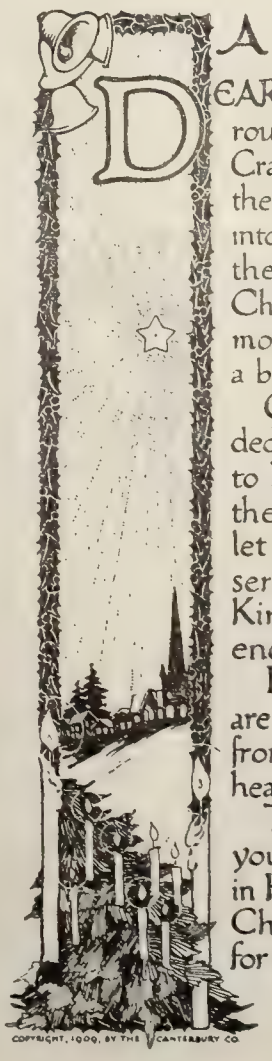
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Claire L. Waite is holding some excellent meetings in Wisconsin. He is now at Sugar Grove with good prospects.

After a successful pastorate of three years at Sterling, Ill. I. L. Parvin has resigned to accept a call to Auburn, N. Y. His work there will begin Jan. 1.

The Metropolitan Church, Chicago, gave a reception to its new pastor, J. D. DeWitt Hull and Mrs. Hull, last Thursday evening. A good program and refreshments were enjoyed.

A. H. Seymour is just closing four years of service as superintendent of schools in De Smet, S. Dak. He has combined with this work the pastoral charge over the church at Carthage. On Jan. 1 he takes up the principalship of the schools at Iroquois, S. Dak.

S. G. Buckner's new pastorate at Ashtabula, O., is prospering. C. W. B. M. day was celebrated and $100 raised to complete the living-link offering of $600 for missions. E. C. Davis, of India, is their representative on the foreign field. Mr. Buckner teaches a class of men which runs near the 100 mark constantly.

One successful, capable Sunday-school superintendent, G. B. Davis, of North Salem, Ind., suggests that instead of the usual Christmas tree this year the whole school take an offering for the Orphans' and Widows' Home and the Ministerial Relief Fund. This is a good suggestion, says J. H. Brooks, the pastor there, to make unanimous. To which we heartily agree.

Under the ministry of Sumner T. Martin for the past two months, the church at Rialto, Cal., is prospering. Nine have been added recently to the membership by baptism and letter. Teacher training and mission study classes have been formed and the attendance of the Sunday-school has been doubled. Graded lessons will be introduced shortly and the front rank standard will be the goal.

A missionary federation banquet was held recently at First Church, Lincoln, Neb. Three hundred of the best workers from the various churches of the city were there, and those in attendance feel it was the most significant meeting in the practice of Christian unity ever held in Lincoln. The spirit of the meeting was concentrated in the opening words of one of the speakers: "Conservation is in the air and the time has come for all Christians to conserve the interests of God's kingdom by banding themselves together."

The Foreign Society is distributing a series of Busy Men's Pamphlets on missions which are pointed, ringing, informing and stimulating. Missionary A. F. Hensey, who has been touring this country with Secretary E. W. Allen speaking in behalf of Congo missions, now finds that his secretarial companion has gathered up a number of the life-stories of his addresses and published them under the title, "Opals from Africa." These may be had by addressing the Foreign Society at Cincinnati.

The official board of First Church, Springfield, Ill., is voluntarily being reorganized on the limited term basis. Hitherto this church has elected elders and deacons to serve during good behavior. By the initiation of these same officers the church will henceforth elect one-third of the board annually. First church is strong in the possession of many capable men, holding positions of influence in the community. F. W. Burnham is the pastor.

The Sunday-school rally at Huntington, Ind., brought out an attendance of 1454, and an offering of $1,501.25—a marvelous record. All departments of this church's work are flourishing. The financial problem seems easily solved, with balances in all the treasuries. J. M. Vawter, of Sullivan, Ind., begins a meeting with Pastor Elmer Ward Cole on Jan. 8. The Netz sisters will sing. In two years $10,000 has been taken off the building indebtedness. It is expected the remainder will be wiped out soon. This is a splendid church.

Union revival services under the leadership of Henry Ostrum, evangelist, and John P. Hillis, song leader, began in Kankakee, Ill., Nov. 30. At this stage of the campaign everything points to a successful revival that shall be at least county-wide. The meetings are being held in the armory and at the men's meeting Sunday afternoon the building was crowded. The women's meeting held in the Baptist church and addressed by Mrs. W. O. Livingstone, was a great success and the building was packed. Six Protestant churches are affiliated in the movement, among which is the Central Christian Church, of which W. O. Livingstone is pastor.

W. J. Lhamon Commended

W. J. Lhamon, of Des Moines, has been with us for the past four Sundays, and as a result the church and the entire city have been greatly uplifted by his ministry. He is perfectly sane, strong and scholarly, and possesses a fine enthusiasm as he presents the claims of Jesus.

He is a rare combination of elements that make him desirable to any church that needs to be spiritually uplifted and instructed in the way of life.

One of the most interesting as well as helpful features of the meetings were his afternoon lectures on "The Character of Christ," and "Studies in Comparative Religion." The lectures in comparative religion are of university grade, having been given as credit work to university students. The classes in all of his lectures were uniformly large.

Another striking feature of his meetings was the large number of young men who came nightly to hear him preach. My hope is that he may be kept in the field, for he is the type of man and evangelist that our churches are most in need of.

Logansport, Ind. J. H. Craig.

That One Dollar a Day Proposition

If you read The Christian Century last week you are up to date, and have the newest thing in Ministerial Relief. It is a proposition by the Board to raise a fund this year sufficient to pay the most needy of our old preachers a sum equal to one dollar a day. This is more than double the amount we have ever paid any of them, but not more than will supply them with the necessaries of life. The proposition is worthy the Disciples of Christ, and the Disciples of Christ are worthy the proposition. A hundred years of history pleading for the restoration of New Testament Christianity makes it necessary that we do this thing. The urgency of the case compels us to do it. It is our duty to understand it, and our business to care for it. There is absolutely no excuse to further postpone or neglect it.

Of course there are other claims, and even urgent demands made upon us, but the claims of this ministry are before us now, and its support is due from us at this time. We should not allow anything, under any consideration, to interfere with the time of this offering. We must make the January payment sufficiently large to meet the winter's extra demands. Already the calls are coming for something more than we have been able thus far to pay. Brethren, do not let the day go by without making an offering, and then send it to us promptly. May the good spirit of the Master fill all your hearts.

A. L. Orcutt, President,
Board of Ministerial Relief.

Notes From the Foreign Society

Evangelist Shi-Ewei-biaco, of Chu Cheo, China, is sixty-six years old. He has outgrown his district and is becoming evangelist in general for our Chinese mission. He has held meetings in nearly every station. He is the grand old man of our Chinese mission. His salary is $75 a year, and about one-third of it he gives back to the work. The Chinese have no dentistry, and the good old evangelist's teeth have become very poor. In order to preserve him for long service, and to add to his comfort, our missionaries are presenting him with new teeth done by a Christian Chinese dentist, who took his training in Honolulu.

Dr. and Mrs. A. L. Shelton, of Batang, Tibet, hope to reach San Francisco the last of January. They are now in far West China, traveling over the high mountain trails with their faces set toward America.

F. E. Meigs, of Nankin, China, has just undergone a very critical operation in Cleveland, Ohio. At this writing he seems to be doing well. It is hoped this operation will

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result in restored health. He longs to return to his important work in Nankin, where he has spent nearly a quarter of a century. News comes that he has been re-elected as dean of the Biblical Department of the Union Nankin University.

Secretary E. W. Allen, of the Foreign Society, accompanied by O. J. Grainger, from India, and M. B. Madden, from Japan, has been conducting enthusiastic missionary rallies in Iowa, Nebraska and Kansas. After holidays Dr. C. L. Pickett, of the Phillipines, and J. S. McGavran, from India, will go with Mr. Allen through Oklahoma, Texas, Arkansas and Missouri.

From the Hub of the Empire State

Arthur Braden, who served the church at Auburn for a number of years and recently was president of Keuka College, has accepted a call to the pastorate of the Central Church of Syracuse and has entered upon his duties. The best wishes of his many friends are extended to him as he enters upon his new duties.

Ira Parvin, of Sterling, Ill., has been called to the pastorate of the Auburn church. We understand that he has accepted and will begin his duties there Jan. 1. This is a happy union of church and pastor and we shall look for good reports from Auburn.

A. M. Hurd has accepted a call to the church at Tully, and has entered upon his duties. Bro. Hurd was pastor for four years, a number of years ago, of the church at Pompey. We welcome Bro. Hurd into our midst.

Prof. Philip Parsons, of Syracuse University is preaching for our church at Brewerton. Good reports come to us of his work. Bro. Parsons recently addressed the Interdenominational Ministerial Association of Syracuse and vicinity on "The Sociological View of the Church." The address was very favorably received by the ministers.

D. H. Bradbury reports the new parsonage at Throopsville nearly completed. We are glad to see Throopsville in line with this improvement during our "Jubilee Year." Let the good work go on.

The writer recently visited the churches of Northern New York. All are anxiously looking forward to greater things.

Most of the churches reporting the results of State Day are able to report their apportionment raised. We are aiming to make this year's offering worthy of "Our Jubilee Year." We can't hold a great Jubilee Convention unless a great "Jubilee Year" preceeds it. Let every church plan to make definite gains during this year.

The South Geddes St. Church of Syracuse is planning an evangelistic meeting in February with H. F. Lutz as evangelist and Wm. Leigh as singer. Prospects are good for a great meeting as the Bible school and the attendance at regular church services is the best in the history of the church.

C. R. Stauffer.
Cor. Sec., Syracuse, N. Y.

Editors of Christian Century:—We are glad to note that the church of the disciples is taking rather seriously their only excuse for existence that is Christian union. Why should this not have been done years and years ago? We ought to make good on what **we have preached for 101 years or go out of business. The most prominent topic for discussion among the ministers of this little city is Christian union. All are in sympathy** with and favor the plan. But we can not **practice it as yet. We must first start a revival and convert the people of all Protestant bodies.** A. L. COLE,
Mt. Sterling, Ill.

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